

CRUCIS

Magazine of St. Salvador's Scottish Episcopal Church Dundee
June 2009

"Far be it from me to glory except in the cross of Christ,
by which the world has been crucified to me and I to the world." Galatians 6:14

In the Beginning...

I make a point usually of not commenting on politics in the magazine or from the pulpit. However, relentless revelations in the newspapers of our country recently concerning the expenses claimed by some MPs at Westminster raises a moral issue that I think requires addressing.

The whole affair appears to have brought the political system into disrepute. With the continuing pressure of the newspapers and the mounting anger and cynicism of voters, there are some voices being raised that welcome the opportunity for wholesale reform. However, the "root and branch" agenda of hotheads worries me. If we reform in haste we may have to repent at leisure. Besides, you can't legislate righteousness. There's a deeper, moral issue here to deal with.

Others are expressing fears that Parliament may have been irreparably damaged both by the avarice of the wrongdoers and by the reaction of the public to it. Reforms have been promised, and some have already begun to be implemented, but we do not know yet whether this will be enough to dampen down the present outcry and restore the probity of our democratic institutions. Again, this is an issue that is deeper than merely getting the rules right

Several times during this current scandal I have heard it said that we need better representatives. Could it be, however, that our present representatives represent us far too well? That is the moral issue.

Who among us has not bumped into a car while parking and not owned up to it? Who among us has not run a red light? Who hasn't paid a gardener, handyman or home helper in cash? Who hasn't misrepresented another in dispute with them, or failed to admit partial responsibility for the rift? Who hasn't declared everything on income tax, or paid back an overpayment of change in a shop? Who hasn't felt relieved at getting away with something unnoticed? Without in any way excusing wrongdoing by a small number of MPs, there is a certain amount of hypocrisy to all the outrage. I doubt very much that any of us would stand up well to the sort of scrutiny to which our MPs are presently being subjected.

The truth is that our MPs are just like the rest of us. Sinners. They represent us very well. It is sin that explains both the greed of our erring MPs and the envious, hypocritical and unforgiving attitudes of the loudest voices raised against them.

At one time ours was a society that, while by no means perfect, understood sin and how to deal with it. We now live in a society that fails to acknowledge sin and so cannot cope when we encounter it. All our society has to offer sinners these days is humiliation, punishment and more rules. The Gospel says that repentance and a change of heart are required. Nothing else will do – for ALL of us sinners.

With every blessing,
Fr. Clive

C in S Group Visits St. Salvador's

On Sunday, 24 May the diocesan Church in Society Group visited our congregation and spoke to us following the 11 AM Mass. Led by Tricia Paton, the group came to tell us about their work, including Fair Trade, Companion & Link Dioceses and Youth Ministry, and to hear from us about our interaction with the world beyond our church doors. The activities highlighted by St. Salvador's included: our support of the child Salvador in Mozambique, our Food Cupboard, the monthly Fair Trade stall, our Recycling efforts, the use by MIC and others of our Halls and the offering of the needs of our neighbourhood, country and world through our regular and frequent celebrations of the Eucharist.

Babette's Feast Delicious!

The film at the Rectory in May was "Babette's Feast", which is set on the desolate coast of Jutland in Denmark, in a Danish Christian sect, in the 19th century. Their leader is a devout clergyman, who preaches salvation through self-denial.

He has two beautiful daughters, who live lives of piety, in their untiring work to help the poor, but who have been admired by the young men of the hamlet to no avail because of their father.

Years pass, the leader of the sect dies and the daughters try to keep the dwindling group together. A stranger arrives in their midst, a refugee from France, and transforms the dour lives of the villagers. The sect had lost their vitality, and old disagreements and quarrels had resumed. The stranger (Babette) entertains them all – at considerable personal expense – to a lavish meal of fine wines and wonderful food. After the meal, they have forgotten their disagreements and restored their friendships.

A very deeply contemplative film, with instances of religious symbolism of a most Christian kind. PC

W5: Who, What, When, Where, Why

Trinity Sunday is a great Anglican favourite in the Church's Year, so much so that for generations we have numbered our Sundays after Trinity Sunday, instead of after the greater universal festival of Pentecost that precedes it. Some historians think that the observance of Trinity Sunday originated with St. Thomas Becket at Canterbury in the Middle Ages, and that it is one of England's unique contributions to the life of the whole Church around the world.

As for the Doctrine of the Holy Trinity itself, which Trinity Sunday celebrates, it is this: the One God exists in Three Persons and one substance – a mystery that cannot be penetrated by reason apart from revelation, and is not incompatible with rational thought, but is ultimately unknowable by reason. The doctrine is neither recent nor un-Biblical, as its critics (and there ARE some still) suggest.

The word "Trinity" (from "trias" in Greek) was first used to describe God in the second century. It is not a term found in Scripture, but the concept itself was foreshadowed in various Old Testament texts and was explicitly taught in a number of places in the New Testament (such as Matthew 28:19, 1 Peter 1:2 and 2 Corinthians 13:14). It was embodied in a generally non-precise way in a number of early Christian creeds, hymns and doxologies. Eventually, in the face of challenges to Church authority and teaching by heretics, the Doctrine was formally elaborated and defined.

The Doctrine of the Holy Trinity remains one of the foundational beliefs of the Church. History is fairly littered with dissidents from it. However, to follow any other view of God has led down paths that may have seemed at first to be rational and interesting, but have proved to be blind alleys – a Father too remote love us, a Son too much one of us to save us and a Spirit too weak to transform us into the children of God that He has called us to be.

"Faith is to believe what you do not see; the reward of this faith is to see what you believe."

St. Augustine of Hippo
(354 – 430)



From Our Correspondent in Spain

The average temperature here in Ponferrada is rising steadily, though there is still a big variation according to the time of day, and whether it is cloudy or not.

In the past few days we've all been feeling a bit under the weather, so to speak. There's been some bugs going round, and a lot of people have had coughs and colds. Damon has been off school for a couple of days with headaches and fatigue, Yady has been feeling very tired from her drugs and perhaps also from the bugs, and I am still recovering from a persistent cough. Apart from all that, we're fine!

Last Saturday there was a school lunch event for parents/guardians and pupils in a nearby municipality, Vega de Espinareda, where there is a large, partly dilapidated disused monastery built in 1780 (San Andrés de Espinareda) that had recently been used for a school. It was an interesting event, and the food was very good, although it rained heavily most of the time and the children got very wet playing football in what I suppose had originally been a cloistered courtyard. Unfortunately all the monks appeared to have transmuted into storks ...

Martin Andrews



The next FILM NIGHT AT THE RECTORY will be on Monday 15 June at 7 PM. This month we will be watching the classic "On the Waterfront" (1954), starring Marlon Brando, Rod Steiger, Eva Marie Saint, Lee J. Cobb and Karl Malden. It won 8 Academy Awards. About mob violence and union corruption among longshoremen in the New York docks, it is a powerful look at evil and the cost of resisting it. A line from the movie ("I coulda been a contender") is considered one of the great lines in film history.

'VOCES SACRA' TO SING IN ST. SALVADOR'S EPISCOPAL CHURCH

On Sunday 21st June a small ladies' choir from North America will be coming to Dundee to sing at a service of Solemn Evensong and Benediction of the Blessed Sacrament at 5pm in St. Salvador's Episcopal Church.

The group of eight upper voices is drawn from all over North America, and they come together to practice and sing worship services in Cathedrals and Churches around the UK, accompanied by James Reed, and directed by Dr. Rene Schmidt. This will be their seventh tour to the UK, and their second visit to Dundee.

Normally the choir is at least 22 voices strong, but this year they have decided to bring just the sopranos and altos, and unfortunately a number of the singers who planned to attend are unable to do so due to the current economic crisis which has had such an impact on retirement funds in North America.

The music to be sung at the service at St. Salvador's will include the Magnificat & Nunc Dimittis in C minor by George Dyson, the English composer whose career in academia took him to several of the major English public schools - Rugby, Winchester and Wellington - as culminated in his appointment as Professor of Music at the Royal College of Music in London.

All are welcome to attend, and the group very much looks forward to meeting members of the parish, and fellow Episcopalians, after the service.

Sermon preached by the Rector
on Pentecost Sunday, 31st May, 2009,
and the occasion of the Baptism of Laura Lockhart

Jesus said: "When the Advocate comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf." Jn.15: 26

Pentecost is one of the three greatest festivals of the Christian Year. However, unlike the other two - Christmas and Easter - the world around us has hardly heard of it. Outside the Church, it is for some only the occasion of a spring bank holiday under its other (more secular) name, Whitsunday. Even that's dying.

This is a cause for some concern, but far more worrying is the self-evident truth of how little Pentecost seems to mean even to many of our brothers and sisters in the Church. If it meant more, we would make far more of it every year. Compared to Christmas and Easter, Pentecost has its roots much deeper in the Old Testament and in the faith and practise of the Jewish People. Whereas Christmas and Easter were originally pagan feasts taken over by the Church to celebrate events **prefigured** in the scriptures, teaching and worship of Israel, Pentecost **was**, in fact, originally a Jewish festival. As it happens, for us it too celebrates what was prefigured in the Old Testament, but the origins of the Pentecost festival have nothing to do with pagan festivals the Church later "christianised". Pentecost was already a kind of Jewish Harvest Thanksgiving coming fifty days after the Passover. At some point, it had also become a celebration of the giving of the Law to Moses on Mount Sinai. It is this, more than its association with harvest, that made the Jewish festival of Pentecost the most appropriate day for God's Spirit to come.

The coming of Christ, His death, resurrection and ascension, and His sending of the Holy Spirit, all reveal the beginning of a new dispensation for human beings from God. It is a New Law. St. John wrote in the opening of his gospel: "the law was given through Moses; grace and truth came through Jesus Christ." The Law had always shaped the way of life of the Jews; the Holy Spirit now forms the lives of Christians. We are under the Law, not of the Old Tes-

tament, but of the New. We have been given a New Law that fulfils all that the Old Law promised but failed to deliver because of sin. Christ overcame sin and its primary consequence, death. We are able to keep this New Law we have been given because sin and death have been conquered. There is now a New Law for God's New People, given by a New Moses, Jesus Christ. That is why the Church celebrates the coming of the Spirit who regulates our lives on the festival of the giving of the Jewish Law.

These are the origins of the Christian celebration of the Jewish feast of Pentecost. Some of you who are as interested in Church history as I am may have found all that fascinating. Some of you may have found it only mildly of interest, and the rest of you may have been just confused or bored. Christian history is, perhaps, an acquired taste. How the Church approaches its history is, however, very much near the heart of today's celebration.

Some years ago now, archaeologists were very excited by the discovery of the perfect footprint of a dinosaur. They were, however, puzzled that they could find no other prints from the same creature nearby. There being no evidence of any one-legged dinosaurs, what was the answer? It remained a mystery until someone remembered that the area had been under water at the time the footprint was made. How did that solve the puzzle? One of the creatures must have touched the bottom with a single foot before resurfacing. An ingenious solution, requiring not only knowledge of the past, but a large measure of imagination and creativity. It required thinking of a dinosaur not in picture form or as a reassembled skeleton, but as something alive.

Church history is something like that. We have inherited, as it were, various footprints. These may be church buildings, church institutional structures, or various aspects of our worship. We may - and often do - treasure them, but at times they may also seem to be a burden and a source of confusion. Those of us in the Church who are fascinated by the past may treasure these things too well, like valuing the footprint

of some dead creature, without considering what it means, and being completely incapable of imagining the creature alive. On the other hand, those in the Church who set little store by the treasures of the Christian past tend to have the same difficulty, seeing no value in the footprint of something dead and extinct. Both are wrong. Both fail too often to see our gifts from the past as signs of something alive.

In the Church, all the things we have inherited are not of equal value or of continuing relevance and significance, but they all do share the same characteristic: they are signs within the Church of the presence of the Holy Spirit of God. They are the signs of Life, something, or rather Someone, who brought these things into being and use. That is their real and lasting interest and value.

The Church is the home of God's Spirit. The signs of His being with us in the past are all around us all the time, in our worship, our buildings, our institutions, and in any number of other ways. These are the footprints of God's Life among us. However, being a Christian is not an exercise in archaeology - finding out where God **was** - but is a matter of theology - finding out where God **is**. This feast of Pentecost tells us that the Spirit is with us, individually through Baptism, and corporately in the Eucharist. The Spirit is here to make us more like the Body of Christ we consume and are called to become, more like the carriers of Christ to others that He wants us to be.

Every time the Church gathers, it is like Pentecost. Not only are we being equipped for mission and ministry, but the Spirit sent to us by Jesus Christ from His Father is transforming us. By being renewed or recreated by God we can have the fellowship with Him that He wants for us and we can do what He wants us to do. This can only be achieved, not by us, but through Jesus Christ by the Spirit of grace and truth we have acquired through Him in the Church.

The Jewish Pentecost was a celebration of the giving of the Law to Moses on Sinai. Unlike the Moses of the Old Testament, Jesus Christ has not merely left us a body of rules to follow. There is nothing dead in what we have been left, no mere footprint of life having once been there. Life is with us and in us still, the life of

God Himself. He has given us a Presence among us and within us, to teach us what we must learn, to lead us where we must go, and to make us what we must become. This is the work of the Spirit of God in us and in the Church. It is this that we celebrate today, and especially as little Laura Lockhart enters into this life with us through the Holy Spirit by receiving Holy Baptism. As she grows up, may she, through her parents and the whole Church family, learn Christ's laws, but above all may she come to know Him --- not as a historical teacher, but as a living, present Saviour who wants to share His life with her.

Thank you for your donations of food and useful household/family items to our cupboard at the back of the church for those who come to us for assistance.

The Bible Study and Prayer group meets at 5 PM at the Rectory on every Sunday of the month except when there is Evensong at the Church (TWICE this month). All are welcome.

AMAZING! Sales of "Rufus the bear" have contributed £440 to our church's Restoration Fund so far.

"They in Glory Shine" is a collection of Sermons by the Rector that profiles various figures from Anglican history. Available for £6 + £1 (p&p) All funds raised go to the Restoration Fund.



Come Celebrate!

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Note: The Feast of the Visitation (31 May) has been transferred to 1 June this month.

The Martyrs of Uganda (3 June)

In 1884 Mwanga became ruler of Buganda in Uganda. In January 1885, when three of his subjects, obeying a missionary's instruction, disobeyed him, he had them executed. In November of that year, one of his courtiers, who was a Roman Catholic, was executed for protesting at the murder of the Anglican missionary Bishop James Hannington. The persecution reached its height in 1886, when some courtiers and palace officials refused Mwanga's sexual advances. Forty-six of them, both Roman Catholics and Anglicans, were burnt alive on Ascension Day, 3 June, 1886 – a number merely young boys. In the following January another Christian Ugandan was also put to death.

The churches in Uganda came under extreme pressure during the 1970s and 1980s under the despotic presidencies of Idi Amin and Milton Obote. Among those who gave their lives as martyrs during this second wave of persecution of Ugandan Christians was the Anglican Archbishop Janani Luwum.

St Columba of Iona, Abbot (9 June)

Born of the royal house of Ulster in Donegal in about the year 521, Colum, whose name means 'dove', had such a devotion to God as a child that he was nicknamed 'Columcille' – dove of the Church. He was trained as a monk and then founded several monasteries himself, including probably that of Kells, before leaving Ireland to

settle on Iona, off the coast of Scotland. He was accompanied by twelve companions and the number grew as the monastic life became more established and well-known. Columba seems to have been an austere and, at times, harsh man who reputedly mellowed with age. He was concerned with building up both the monastery and its life and of enabling them to be instruments of mission in a heathen land. He converted kings and built churches, Iona becoming a base for the expansion of Christianity throughout Scotland, and its influence endured for a number of centuries even into northern England. In the last four years of his life, Columba spent his time transcribing books of the gospels. He died on this day in the year 597.

Corpus Christi (Thursday after Trinity Sunday – 11 June)

"Corpus Christi" means simply "the Body of Christ". These have been the age-old Latin words of administration of the Sacrament in the Western Rite. The "Corpus Christi" festival celebrates the Real Presence of Christ in the Sacrament of His Body and Blood, Holy Communion. It isn't an ancient feast, but one that emerged from Belgium in the Middle Ages through the devotion of a remarkable woman named St. Juliana of Liege. From 1264 the festival was officially celebrated and it became universal in the following century. With Scotland's strong links with Belgium at that time, and with the medieval Scottish Church's well-documented appetite for Continental patterns of devotion, it has been speculated that the feast of "Corpus Christi" may well have been observed here before it became common south of the border. (*Fr. Clive*)

St Barnabas, Apostle (12 June – transferred from 11 June)

Born in Cyprus, Barnabas was a wealthy

Jew and one of the first converts in Jerusalem after Pentecost. He introduced St Paul to the leaders of the Jerusalem Church, was sent with him to Antioch to oversee the inclusion of non-Jewish converts there, and he went with St Paul on his first missionary journey. Barnabas took part in the Council of Jerusalem. Then he returned to Cyprus to preach the Gospel, and died there, possibly as a martyr, in the year 61.

The Birth of St John the Baptist (24 June)

We celebrate the birthday of John the Baptist, the man specially chosen by God to be the herald of the Saviour and to prepare the people for His coming.

Ss. Peter and Paul, Apostles (29 June)

St Peter and St Paul have been remembered jointly on this day since the very early days of the Church, it being regarded as the anniversary of their martyrdom in Rome in about the year 64.



The deadline for the next (DOUBLE) issue of *Crucis* is Sunday, 21st June. Please submit all items for inclusion by then. Thank you!

We continue to collect used postage stamps (domestic and foreign) and post cards, as well as old spectacles and (clean) tin foil to raise money for a variety of good causes. Please bring any contributions to church and leave them in the basket at the back. We especially need redundant eyeglasses for distribution in Uganda at the moment Thank you!

Kalendar

Mon. 1 June: The Visitation of the BVM: Mass at 7 PM

Tues. 2 June: Feria: Mass at 7 PM

Wed. 3 June: The Martyrs of Uganda: Mass at 10 AM

Sat. 6 June: Feria: Monthly Requiem Mass at 11 AM

Sun. 7 June: TRINITY SUNDAY: Masses at 9 & 11 AM; Evensong & Benediction at 5 PM

Tues. 9 June: St. Columba: Mass at 7 PM

Wed. 10 June: Feria: Mass at 10 AM

Thurs. 11 June: Corpus Christi: Mass at 7 PM

Fri. 12 June: St. Barnabas: Mass at 7 PM

Sun. 14 June: Trinity 1: Masses at 9 & 11 AM

Tues. 16 June: Feria: Mass at 7 PM

Wed. 17 June: Feria: Mass at 10 AM

Sun. 21 June: Trinity 2: Masses at 9 & 11 AM; Evensong with 'Voca Sacra' at 5 PM

Tues. 23 June: Feria: Mass at 7 PM

Wed. 24 June: Birth of St. John the Baptist: Mass at 10 AM

Sun. 28 June: Trinity 3: Masses at 9 & 11 AM

Mon. 29 June: Ss. Peter & Paul: Mass at 7 PM

Tues. 30 June: Feria: Mass at 7 PM

Wed. 1 July: St. Serf: Mass at 10 AM

Fri. 3 July: St. Thomas: Mass at 7 PM

Sat. 4 July: Monthly Requiem Mass at 11 AM

Sun. 5 July: Trinity 4: Masses at 9 & 11 AM; Evensong & Benediction at 5 PM

Tues. 7 July: Feria: Mass at 7 PM

Wed. 8 July: Feria: Mass at 10 AM

Sun. 12 July: Trinity 5: Masses at 9 & 11 AM

Tues. 14 July: Feria: Mass at 7 PM

Wed. 15 July: Feria: Mass at 10 AM

Sun. 19 July: Trinity 6: Masses at 9 & 11 AM

Tues. 21 July: William Wilberforce: Mass at 7 PM

Wed. 22 July: St. Mary Magdalene: Mass at 10 AM

Sat. 25 July: St. James: Mass at 11 AM

Sun. 26 July: Trinity 7: Masses at 9 & 11 AM

Tues. 28 July: Feria: Mass at 7 PM

Wed. 29 July: Ss. Mary and Martha: Mass at 10 AM

St Salvador's Directory

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Saint Salvador's is a member of the Scottish Episcopal Church (SEC) and is in the Diocese of Brechin.
The SEC is part of the Worldwide Anglican Communion headed by the Archbishop of Canterbury.

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Magazine

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