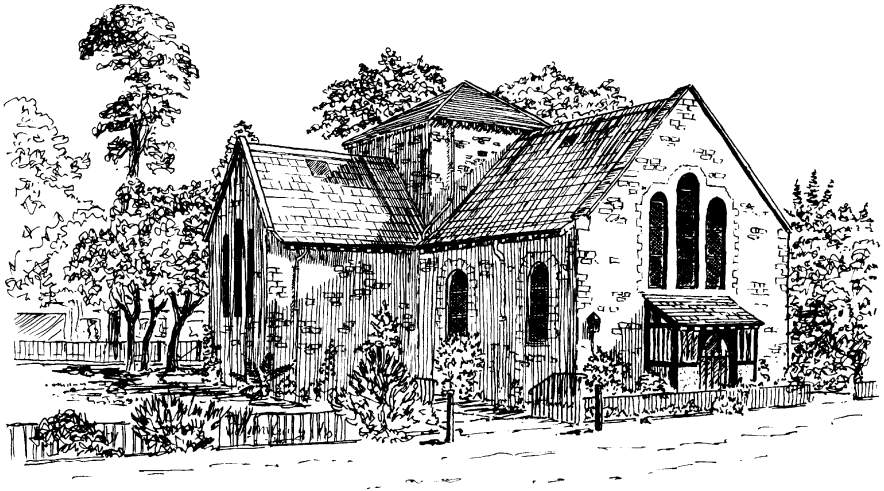


Church of the Holy Cross

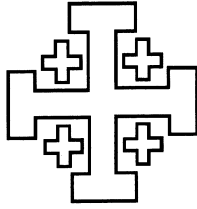
DAVIDSON'S MAINS

EDINBURGH

FEBRUARY 2021



THE SCOTTISH EPISCOPAL CHURCH



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Copy date for the March magazine is 19th February.
All material should reach the Editor by then.

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FROM THE RECTOR

Dear friends,

As I put together the Kalendar for this issue of the magazine I realised that I should add on Thursday 18th February, the feast of St Colmán of Lindisfarne, the words ‘First anniversary of the institution of Stephen Holmes as Rector of Holy Cross’. What a year it has been! Izzy and I have been confirmed in the sense that God called us here and we have enjoyed getting to know you, but we are now back in a lockdown which looks set to be at least two or three months long. For many of us this lockdown is more difficult than the first but we do, at least, have the hope provided by the vaccine which I know some of us have already received.

One question I have wrestled with since arriving is ‘what is Holy Cross?’. This is a question that the Rector is in a unique position to answer as he has contact with every aspect of the life of the congregation in a way that even those who have been here for a very long time don’t have. There is a danger of thinking a congregation is still what it was in the past. The advantage of appointing ministers from outside the congregation is that they bring a fresh pair of eyes, and one of the hidden advantages of the pandemic is that things can’t go on as before so we are forced to notice what we miss and what we don’t. In the regular e-news sent out by email I speak about what we are facing and what is happening at the moment, but I thought it might be interesting to share with you here in the magazine something of what Holy Cross looks like to me at the end of my first year.

The first thing comes from how we have held together in lockdown: there is a real sense of community and people have been looking out for each other and keeping in touch by phone when we can’t meet. The second thing comes from the task I set myself when I arrived, to see who belonged to our community. I inherited a card index and, as we needed to keep in touch online, I collected email addresses and built up a database. We are a community of about 60–70 regular worshippers, not all of whom in normal times attend each week, and about 100 people in total if you include those who feel part of Holy Cross in other ways. About ten people have joined our congregation in the last year, and I noticed how, when we were meeting in person, people made an effort to make them feel welcome. I have also discovered people not on our books and not worshipping with us who still feel a strong link to Holy Cross.

Looking at our membership roll, one thing that is clear, unlike the big city centre churches, is that most of us live relatively near the church in the EH4 postcode area. By my desk as I write is a map of the Holy Cross ‘pastoral area’ which covers Cammo, Cramond, Barnton, Silverknowes, Davidson’s Mains, Drylaw and Blackhall, and the fact that most of us live here gives us the feel of a parish rather than a gathered congregation. That some of us do travel from farther afield means

that we are not merely parochial! The Episcopal Church doesn't have a strict idea of membership; you become a member of the Church, the Body of Christ, by Baptism and Holy Communion, and that is our main way of belonging. Everyone is welcome at our services and you become part of a congregation by coming along and identifying with it. This means that, as Holy Cross transcends its pastoral area, it is also much more than the group that gathers (when we can) on a given Sunday.

We saw this with the successful heating appeal – the congregation were very generous but so were many of our neighbours who just like it that a Christian community is here in a beautiful church by the roundabout. We also saw it in making the Holy Cross Community Nativity video where community groups were keen to join in and which was watched by over 500 people (it had 555 views; a video on YouTube gives you the number of 'views' but this could be two people watching together or one person looking at it more than once). Our Sunday worship videos have about 100 or more views in lockdown, which suggests that they are reaching more than are usually in church on a Sunday and well beyond those who one might think of as 'Holy Cross people'. I saw this just after the last lockdown when a local man came into the church and said he'd never been in before but loved watching our videos.

One thing that struck me when I read about Holy Cross before I came here was the international connections of the congregation which go back to its foundation, and also how it has had strong connections to its local community. These continue and we saw them in action in the charity collections at our popular Advent and Christmas services with the professional singers Barbara Cole Walton and Hannah Rarity (whom you may have seen singing Auld Lang Syne on the STV Hogmanay programme). We raised £380 for the [Pilton Youth & Children's Project](#) in a place of major deprivation near our church, and £250, which UK Government match funding will double to £500, for [Mary's Meals](#) which feeds children in schools in developing countries – £500 enables them to feed 31 pupils for a whole school year.

There is much more I could write, for example about the deep tradition of prayer at Holy Cross and our links with Anglican monastic communities, but that can wait till a later time. My conclusion from all these thoughts about 'what is Holy Cross?' is that we are bigger than we think and that, although like most churches we have declined in numbers over recent decades, we have all the resources needed to grow in the future when we return to something like normality. Meanwhile we have to survive the current crisis and grow in love and prayer.

With love in Christ,

A handwritten signature in black ink, appearing to read 'Stephen', with a long horizontal flourish underneath.

FROM THE REGISTERS

Funerals:

14th January at Mortonhall Cemetery

Constance Jean Paterson

19th January at Warriston Crematorium

Eric John Tonathy

ASH WEDNESDAY

17th FEBRUARY

Imposition of Ashes and Holy Communion

10.30 a.m. and 7.30 p.m.

If coronavirus restrictions permit.

Sadly, there can be no Shrove Tuesday Pancake Party this year.

MAGAZINE – ONLINE ONLY AGAIN

This month's magazine is published online only. Please make sure that anyone you are in contact with knows this. If you are aware of someone who has no online access, please pass on any important information.

Lockdown permitting, normal service will be resumed in March.

CORRECTIONS

Apologies to Alan and Colin whose telephone numbers were given wrongly in the last magazine.

The correct numbers are on page 2: Alan 07891 237940 and Colin 332 9868.

IT'S MARMALADE TIME!

A message from Anne Williams:

Dear all,

New marmalade is now ready!

The church is still closed, but I come frequently to the garden (usually from about 10.30–11.30) and will bring marmalade in my car. If you want some (£1.50 a pot), just find me in the veg garden behind the hall. You can always phone to check that I will be there – 332 1964.

Anne

CHRISTMAS FLOWERS



First, I would like to thank the many members of the congregation for their generous donations towards the Christmas flowers last year.

Second, a huge ‘thank you’ to the talented flower team consisting of Esmé and Bill, Janette and Yvonne – all of whom had some really good and novel ideas.

Considering we weren’t able to do flowers for Easter last year, it was particularly special to decorate our lovely little church for Christmas and to spend an afternoon together (socially distanced and masked!).

Indeed I have received many compliments; it was so heartening to have our hard work recognised and commented upon, but it’s only right to say that the success is due to having a dedicated and inspired team. Once again many thanks and let’s hope and pray that we’ll be able to put something beautiful together for Easter.

Sarah Millée

Flower Rota 2021

The new rota is on the noticeboard. Please sign up for vacant dates when we are back in church. Lent begins on 17th February and the church then remains unadorned until Easter.

ANNUAL MEETING 2020 APPOINTMENTS AND ELECTIONS

Secretary: Nicole Elvin

Treasurer: Colin Mair

Gift Aid Secretary: Tim Sale

Independent Examiner: WK Ramage

Protection of Vulnerable Groups Coordinator: Jean Williams

Lay Representative: Andrew Vass

Alternate Lay Rep: Neville Long

Rector’s Warden: Alan Kirkpatrick

People’s Warden: Kate Hilton

Vestry member: Sarah Millée

HOLY CROSS DIRECTORY

The arrival of the new Rector followed by the first coronavirus lockdown meant that the annual list of who does what, with contact details, was not published in 2020. The ‘current’ (2019) edition is now rather out of date. We plan to produce an updated 2021 Directory for circulation with the March magazine.

THOUGHTS ON PANDEMIC LIFE

Living this life of seclusion
And wondering what comes next
We keep in touch by email,
Telephone and text.
Walking round the block each day
Or to the woods nearby
Where soon there will be bluebells
To delight the eye.
In the garden pink camellia buds
Create a mass of flowers,
They always give such pleasure,
I could gaze at them for hours.
I've often wished the world would stop
And give me catch up time.
Well now my wish has come to pass
It really should be fine.
But, as the weeks stretch out ahead
I put off 'til tomorrow what I haven't done today
And wonder, shall I ever reach my goal
Before we're back into the fray?

Esmé Randall



CHRISTIAN AID ANNUAL SCOTTISH SUPPORTER GATHERING

TUESDAY 16th FEBRUARY – 10 a.m. to noon

This year's Supporter Gathering will of necessity be held online.

Staff from Ethiopia, Netsanet Felike and Solomon Woldetsadik, will speak about the impact of climate change, locusts and conflict on vulnerable communities.

There will be a chance to 'meet' Christian Aid staff and fellow supporters, and to hear about plans for Christian Aid Week 2021.

If you are interested, please contact edinburgh@christian-aid.org to register and receive joining instructions.

We don't know yet if Christian Aid Week will happen this year – watch this space!

THE YEAR 2020 WAS BETTER THAN YOU THINK

Things are tough at the moment but God is with us and there is even some good news in our world!

- The ozone hole over Antarctica closed.
- Germany is changing 62 military bases into nature reserves.
- Whales came back to the Atlantic Ocean after more than 100 years.
- Great Britain reported the smallest number of people who became infected with HIV in history.
- China, as the biggest air polluter in the world, committed to achieving zero emissions by 2060.
- The number of victims of terrorism decreased for the 5th year in a row.
- People saved 48 animal species from extinction.
- Scientists discovered 20 new animal and plant species. They also rediscovered some they thought were extinct.
- Kazakhstan became the 88th nation that committed to abolishing the death penalty.
- The elephant population in Kenya doubled.
- Saudi Arabia and Palestine banned child marriages.
- Demand for oil decreased for the first time in history and Denmark even promised to end its mining.
- Scotland will provide menstrual aids to all women for free.
- In Africa, polio has been completely eradicated. They owe it to the vaccine.
- Vaccine against Covid-19 became the fastest developed in history.

This was the most popular post on our Facebook page over the last month.



RECOMMENDED READING

Candles in the Dark: Faith, hope and love in a time of pandemic

by Rowan Williams

This is a collection of short meditations, one a week, written between March and September last year to help his local church, and others, to cope with lockdown.

They are thought-provoking, often unexpectedly so, at times piercingly challenging, but (as always with Rowan Williams) firmly anchored in the trust, hope and love of our faith.

Anne Williams

BALULALOW

When I was a little boy in the 1950s my father was organist and choirmaster at St James the Greater, Grimsby. This church was, at the time, one of the few parish churches in the country to have daily choral services and a choir school. We lived in a semi-detached house in Grimsby and the front room was where the piano, bookcases and my Dad's desk were and I remember in particular a black pottery head, which came from South Africa, and I think the man was called Odambugo, but I may be wrong about that. Also, as I had begun to read, I was intrigued by the strange names of composers in the bookcase and I can vividly remember one called Chopin (which I thought rhymed with shoppin'). My Dad was ambitious at that time and making his way not only as a choirmaster for the church but also putting on big choral works, for example Handel's Messiah, Bach's B minor Mass and so on, and these would be accompanied by visiting orchestral players from London. I am sure this was due to the fact that my Dad had been at school and was contemporary with Sir Neville Marriner (the founder of the Academy of St Martin in the Fields). So not only was the room a fascinating place, there were also many visitors.

I suppose I must have been about seven when one day what seemed like a very tall and angular lady came to the house and I must have played the piano for her. (I now know that she looked something like Dame Edith Sitwell, so you can imagine what a seven year old would have thought of someone like that!) This lady was called Elizabeth Poston and she was working on a new hymn book, which was subsequently published in 1967 as *The Cambridge Hymnal*. Fairly soon after that a collection of piano pieces for children arrived in the house and to my surprise one of the pieces had been dedicated to me.

When the Hymnal was published in 1967, and I was about to go to the Royal Scottish Academy of Music and Drama, I was given a copy and as I looked through

the book at many unfamiliar hymn tunes and arrangements two Christmas carol tunes immediately stood out: ‘Jesus Christ the Apple Tree’ and ‘Balulalow’. ‘Jesus Christ the Apple Tree’ is an original tune written by Elizabeth Poston to American words collected in New Hampshire in 1784 and has become very well known. The same has not happened to ‘Balulalow’, however. The words are a Scottish translation of a Christmas carol by Martin Luther, by T. Wedderburn in 1567 from a collection, *Ane Compendious buik of Godly and Spirituell Sangis*. The tune, collected by Elizabeth Poston, is a Scottish tune, but I do not know where it came from. There have been numerous other tunes put to these words, including by Peter Warlock and Benjamin Britten, but I do love this simple Scottish tune, mostly pentatonic but with a telling flattened seventh in there too. If you were in church on the first Sunday of Christmas you would have heard Izzy sing it during Communion and we have sung it many times over the past few years since I have been organist at Holy Cross. I also introduced it at Cargilfield where it became similarly well loved.

Vaughan Townhill

IMAGERY AT HOLY CROSS

It takes me a while to settle in a new church, partly because I’m surrounded by new faces, partly because the liturgy is always a bit different in each place, and partly because I need to make sense of the imagery in the building. I’m an art historian by training. I studied late-medieval art and architecture: castles, churches, stained glass and funerary monuments. When I enter a church my mind starts searching for a pattern or scheme and (often rather frustratingly) won’t stop until I find one! In the past couple of months the imagery at Holy Cross has clicked into place, so I thought I might share what I see as a newcomer to this beautiful building.

Everything at Holy Cross comes in pairs. There are the more obvious pairs, such as the windows in the nave in memory of Karen Gillies, the pair of paintings in the transepts by Sir William Hole, and the pair of icons at the north-east corner of the south transept. We even have a pair of aumbries! There are other less obvious pairings, such as the icons that face one another as you enter the church through the north-east door: one over the pulpit and one on the icon stand near the font. Another pair in this part of the church is the pair of saints, Columba and Patrick, in the icon next to the pulpit. There are also numerous pairs in the east window. There are four pairs of angels at the top of the window. Two angels hold scrolls at the top of each of the outer lights. In the central light, an angel stands to either side, their bodies turned slightly inwards towards one another, and another pair are above and below, one looking down to the nativity scene below and the other

looking up towards heaven. There is a pair of saints at the bottom of the window: Columba and Cuthbert. The shepherds on the left of the window balance the Magi on the right. In the central scene are the traditional pair of animals, the ox and ass, and the two figures of Mary and Joseph. The absence of a partner image for the infant Jesus emphasises his place at the centre, of both the window and the narrative it represents. One might even argue that there are two Holy Crosses in the window: at the bottom of the centre light an angel holds a piece of the True Cross in front of our own Holy Cross church. As for that lone angel... Until I've thought of a way to weave it smoothly into my interpretation, I'll call it the exception that proves the rule!



It's worth thinking in more detail about each pairing. How do the images relate to one another? What do we see differently if we look at them separately and together? Do two images together create a story that neither could tell alone? The answers to these questions will be influenced by our individual thoughts and experiences, and even by where we sit in the church and what we're doing when we look at the images; our individual points of view. For example, I have heard the two windows in the nave described as heaven (the bluey one) and earth (pink). I first saw the colours as air and water in one (blue), and earth and fire in the other – the building blocks of creation, perhaps?

There is more to be said about each pair of images than I could write here, so I'll focus on two of them. First the icons in the corner of the south transept. It is unusual to put the two side by side like this; the custom is to have Mary and Jesus separated, one to either side of the chancel arch. For me, as a new mother, looking at the two together I cannot help but wonder that the tiny infant cradled by his mother grew into the man whose revolutionary teaching we still follow. It reminds me that one day my own infant daughter, Bess, will (God willing) be a grown woman, something I think most parents struggle to comprehend.

The other pair of images I'm particularly struck by are the paintings by William Hole: *Noli Me Tangere* in one transept and the *Pietà* in the other. The first is about not touching. It is the moment described in John 20:17 when Mary Magdalene meets Christ, who has risen from the dead, and he tells her not to hold on to him because he has not yet ascended to the Father. (*Noli me tangere* translates as 'do not hold on to me' or 'do not cling to me'). In Hole's painting, Christ holds out his hand towards Mary in the traditional 'stop' gesture, and her hands are drawn back as if she has just moved them away from him.

In contrast, the painting in the opposite transept is all about touch. It is a *Pietà*, which means piety or compassion, and is a type of image in Christian art that shows Mary (Christ's mother) holding Christ's body after the crucifixion. In Hole's painting, Mary cradles Christ's head, holding it against her shoulder with her right hand and kissing him. With her left hand she holds his left hand, bringing to our attention the mark of the nail. Two of the onlookers are holding the shroud, one at Christ's head and one at his feet, and are beginning to fold it around his body. Others hold the crown of thorns, a jar of ointment, and the light (a candle or lamp) that illuminates the scene. The figure in the foreground leans on a stick, a sign (along with his long grey beard) of his advanced age, in contrast to the much younger Christ, emphasising the cruelty of his death.

In one painting, every incident of touch has significance, whereas in the other it is the absence of touch that is significant. One is the earthly body of Christ, as real and touchable as yours or mine, the other is the heavenly Christ, who we may encounter in many ways but which we cannot physically touch. The pair together represent (for me at least) the dual nature of Christ: as human and divine.

I would be interested to hear how other people experience or think about the imagery in our church.

Izzy Holmes

FROM THE *ECCLESIASTICAL HISTORY OF THE ENGLISH PEOPLE* by The Venerable Bede (AD 731)

‘This is how the present life of man on earth appears to me....You are sitting feasting in winter time; the fire is burning on the hearth in the middle of the hall and all inside is warm, while outside the wintry storms of rain and snow are raging; and a sparrow flies swiftly through the hall. It enters in at one door and quickly flies out through the other. For the few moments it is inside, the storm and wintry tempest cannot touch it, but after the briefest moment of calm, it flits from your sight (and) so this life of man appears but for a moment.’

This wise reflection was uttered by the counsellors of King Edwin, a pagan, who had been convinced by the preaching of Paulinus that Christianity had a better explanation of the time before and the time after our brief interlude of life on earth. After persuasion by his counsellors, King Edwin publicly accepted the gospel which Paulinus preached, renounced idolatry and confessed his faith in Christ.

HOLY CROSS KALENDAR FOR FEBRUARY



NB Services given in italics are dependent on Covid-19 restrictions.

Monday 1st *Bride of Kildare, Abbess, c.525*

Bride, or Brigid, was an early Irish Christian who founded a monastery. Her story is a mixture of Christian and Pagan elements and she was greatly popular in Ireland and Scotland, being known, because of her closeness to Jesus' mother, as Mary of the Gael. A legend says she was taken by angels to help Mary at the birth of Jesus, as shown in the fine painting by John Duncan in the National Gallery of Scotland. She is the patron of poets, blacksmiths and healers.

Tuesday 2nd (the Feast of the Presentation of the Lord is kept on the previous Sunday)

Wednesday 3rd *Anskar, Archbishop of Hamburg, Missionary in Scandinavia, 865 – Eucharist 10.30 a.m.*

Anskar was a monk who evangelised the people of Denmark and Sweden. He was Archbishop of Hamburg and Bremen and fought hard against the Viking slave trade.

Thursday 4th *Modan, Bishop, c.750 – Evening Prayer on Zoom 5 p.m.*

A missionary bishop in the area around Falkirk and Stirling, he also has a hermitage near Dumbarton where he used to retire for prayer.

Friday 5th *Agatha, Martyr, c.300*

A Sicilian Christian girl who was sexually abused and killed during the early persecutions for refusing to deny Christ.

Saturday 6th Paul Miki, Jesuit, and the Martyrs of Japan, 1597

Fifty years after the first missionaries arrived in Japan the Church had grown so much that the authorities became jealous and began persecution. St Paul and his companions, European and Japanese, were tortured and crucified but their memory kept the faith alive until it was allowed again in the late 19th century.

Sunday 7th FIFTH SUNDAY AFTER EPIPHANY – Eucharist 10.30 a.m.

Collect: Almighty God, by your grace alone we are accepted and called to your service: strengthen us by your Holy Spirit and make us worthy of our calling; through Christ our Lord. Amen.

Wednesday 10th Scholastica, Abbess, c.543 – **Eucharist 10.30 a.m.**

The sister of St Benedict and the patron of Benedictine nuns. An early story records that she overcame her brother's strictness by praying for rain so that he had to stay at their annual meeting and not leave early – the story concludes: 'she obtained more because she loved more'.

Thursday 11th Our Lady of Lourdes – **Evening Prayer on Zoom 5 p.m.**

In 1858 the peasant girl Bernadette Soubirous had visions of the Virgin Mary near this small town in the Pyrenees. Mary spoke to her in the local dialect and told her to dig at the site, at which a spring of water bubbled up. Lourdes became a major centre of Christian healing and there are Anglican as well as Roman Catholic pilgrimages to the shrine.

Sunday 14th SUNDAY NEXT BEFORE LENT – Eucharist 10.30 a.m.

Collect: Almighty Father, your Son was revealed in majesty before he suffered death upon the cross: give us grace to perceive his glory, that we may be strengthened to suffer with him and be changed into his likeness, from glory to glory; through the same Christ our Lord. Amen.

Monday 15th Thomas Bray, Priest and Missionary, 1730

Bray was an English priest who established the Anglican Church in Maryland and founded the Society for the Propagation of Christian Knowledge (SPCK) and Society for the Propagation of the Gospel in Foreign Parts (now the USPG) to support Christian mission, both of which are still active today.

Wednesday 17th ASH WEDNESDAY – Eucharist at 10.30 a.m. and 7.30 p.m. if public worship is permitted

Collect: Almighty and everlasting God, you hate nothing that you have made and forgive the sins of all those who are penitent: create and make in us new and contrite hearts that we, worthily lamenting our sins and acknowledging our wretchedness, may receive from you, the God of all mercy, perfect remission and forgiveness; through Christ our Lord. Amen.

Thursday 18th Colmán of Lindisfarne, Bishop, 676 – **Evening Prayer on Zoom 5 p.m.**

First anniversary of the institution of Stephen Holmes as Rector of Holy Cross

Friday 19th Martin Luther, Priest, 1545

Luther was an Augustinian Friar who, after a series of spiritual crises, caused the Protestant Reformation in Germany. He translated the Bible into German.

Sunday 21st FIRST SUNDAY OF LENT – Eucharist 10.30 a.m.

Collect: O Lord Jesus Christ, you fasted forty days and nights in the wilderness: give us grace to discipline ourselves by such abstinence, that our flesh being subdued to the Spirit we may obey you in righteousness and true holiness; who live and reign for ever and ever. Amen.

Tuesday 23rd Polycarp of Smyrna, Bishop and Martyr, c.156

Polycarp was a disciple of the Apostle John and became Bishop of Smyrna (in modern Turkey). He defended Christian doctrine against pagans and heretics and was martyred at the age of 86. One of his letters and an eyewitness account of his martyrdom have survived.

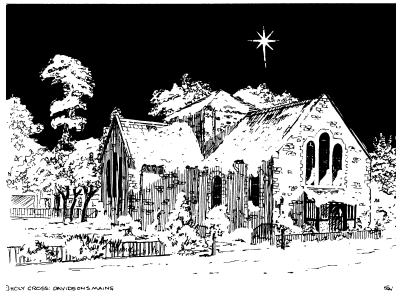
Wednesday 24th – Eucharist 10.30 a.m.

Saturday 27th George Herbert, Priest, Poet, 1633

One of the greatest English poets, he gave up his secular ambitions in his mid-thirties and took holy orders in the Church of England, spending the rest of his life as the rector of the little parish of St Andrew's Church, Lower Bemerton, Salisbury. He was noted for unfailing care for his parishioners, bringing the sacraments to them when they were ill and providing food and clothing for those in need.

Sunday 28th SECOND SUNDAY OF LENT – Eucharist 10.30 a.m.

Collect: Almighty God, you show to those who are in error the light of your truth, that they may return to the way of righteousness: grant to all those who are admitted into the fellowship of Christ's religion, that they may reject those things that are contrary to their profession, and follow all such things as are agreeable to the same; through Christ our Lord. Amen.



WORSHIP

All public worship is currently prohibited but the Rector continues to celebrate the Eucharist at the normal times for the intention of the members of the congregation, their families and friends. When this is in church the bell is rung to remind people that our life of worship continues even if we can't meet. As soon as it is allowed we will return to worshipping together with all our coronavirus precautions in place.

During lockdown a worship video from Holy Cross, with the participation of members of the congregation, will be posted each Sunday on our [YouTube channel](#) and [Facebook page](#).

On Thursdays at 5 p.m. a group from Holy Cross meet on Zoom to say Evening Prayer. All the words are provided. I send out an invitation each week to those who regularly take part; if you wish to join us, email rector.hce@gmail.com and I will send you the invitation and password to enable you to join in on your computer (it needs to have a camera).

SUNDAY READINGS

7th Feb.	EPIPHANY 5 Isaiah 40.21-31 Psalm 147.1-12 1 Corinthians 9.16-23 Mark 1.29-39	28th Feb.	LENT 2 Genesis 17.1-7,15-16 Psalm 22.23-31 Romans 4.13-25 Mark 8.31-38
14th Feb.	SUNDAY before LENT 2 Kings 2.1-12 Psalm 50.1-6 2 Corinthians 4.3-6 Mark 9.2-9	7th March	LENT 3 Exodus 20.1-17 Psalm 19 1 Corinthians 1.18-25 John 2.13-22
21st Feb.	LENT 1 Genesis 9.8-17 Psalm 25.1-10 1 Peter 3.18-22		

WEDNESDAY READINGS

3rd Feb.	Hebrews 12.4-7,11-15	Psalm 103.1-2,13-18	Mark 6.1-6
10th Feb.	Genesis 2.4b-9,15-17	Psalm 104.25,28-31	Mark 7.14-23
17th Feb..	ASH WEDNESDAY 2 Corinthians 5.20b-6.10	Joel 2.1-2,12-17	Psalm 51.1-17 Matthew 6.1-6,16-21
24th Feb..	Jonah 3.1-10	Psalm 51.1-17	Luke 11.29-32