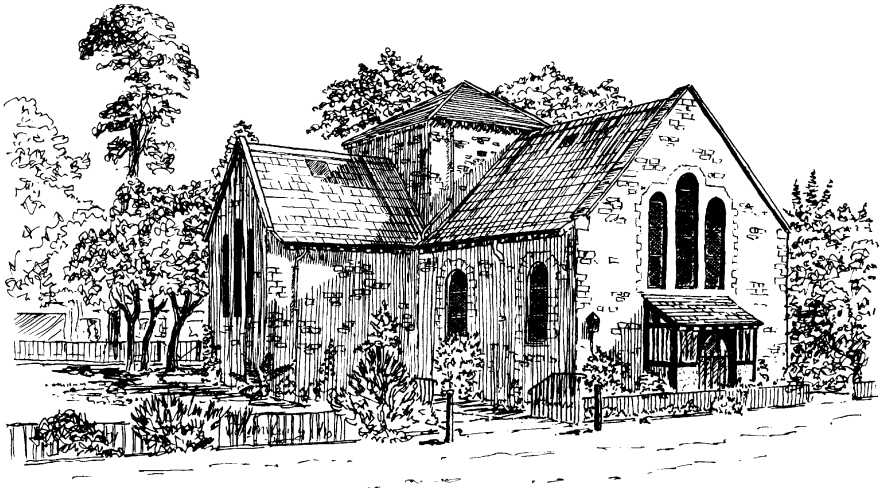


# Church of the Holy Cross

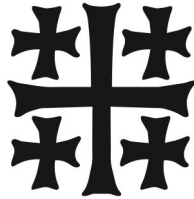
DAVIDSON'S MAINS

EDINBURGH

JUNE 2021



THE SCOTTISH EPISCOPAL CHURCH



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Copy date for the July/August magazine is 19th June.  
All material should reach the Editor by then.

**Website:** [www.holycrossedinburgh.org](http://www.holycrossedinburgh.org)

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**YouTube:** [Holy Cross Church Edinburgh](https://www.youtube.com/HolyCrossChurchEdinburgh)

**Bank account** Royal Bank of Scotland  
Sort code 83-18-47

Name: Church of the Holy Cross  
Account number 00170278

*Registered Charity No SC015766*

## FROM THE RECTOR

Dear friends,

When asked to name the greatest difficulty facing a prime minister, Harold Macmillan is supposed to have said 'events, dear boy, events'. I write this as the coronavirus situation is greatly improved and Scotland prepares to open up in level 2. By the time you read this anything may have happened! We are, however, looking forward to further easing of restrictions at the end of June. Against this background, the Vestry, at its last meeting, discussed a series of questions sent out from the diocese on our experience of lockdown as a Church. We will not, indeed cannot, go back to the way things were before the pandemic so I thought you might like to know what was said.

The first question was: 'Have you found opportunities for reaching out to new people since/during lockdown?' At Holy Cross normal ways of communication were removed and, if we were to survive as a community, we had to find new ones. It was these that resulted in reaching out to new people. My first task was to turn the card index of members and their phone numbers into an electronic database including email addresses. The weekly e-news that this enabled was seen as a major way of reaching out as it was circulated way beyond the core communicant members of Holy Cross. In building the database I discovered that the Holy Cross family (those who feel a connection to our church) is wider than we realised and that new people beyond the regular worshippers want to be associated with us.

The e-news started when we were forced to keep in touch in new ways. The worship videos started when we were stopped from worshipping in our church, and the Rector was forced into a steep learning curve on video editing. Again, what began as a way of holding the congregation together in a crisis ended in sharing Holy Cross with new people. People missed their church, and so each video was recorded in the church at Holy Cross, not in the Rector's kitchen (though a hymn sung in that room by the 'Rectory Kitchen Choir' was one of the most popular bits). We started a YouTube channel as a place to park the videos and gradually more people were involved in the videos as readers and musicians. What began with 15 'views' grew to well over 100 during the two lockdowns. A number of people who had never worshipped in our church were now joining us for worship.

Some videos reached out well beyond our core community – to replace the Christingle service we made the 'Holy Cross Community Nativity' involving local children, and this was widely shared with 576 views. For some of the groups involved, such as the Beavers and Guides, we were able to give them

space on our property when they couldn't meet in their usual places. In a different style, recordings of traditional Compline sung in Gregorian Chant and our Scottish Liturgy celebrated in Latin for the feast of St Columba reached a wide international audience and made Holy Cross better known.

The second question was: 'What positive things have happened during lockdown which your church feels they will continue doing?' A large number of positive things were mentioned at Vestry. A renewed sense of community was built up, helped by fundraising for a new heating system. We established a group of pastoral visitors to help those isolated by lockdown, started a rota for cleaning the church, began praying Evening Prayer on Zoom each Thursday and kept in touch via the e-news. All these have continued apart from the pastoral visitors (as there was little need) but there may be a way of developing a lay pastoral team in the future. Our church grounds and garden took on a renewed importance as we were unable to meet people indoors, and this looks likely to continue, as witnessed by the large congregation starting the Sunday service in the garden on Rogation Sunday.

Someone said that all this means that the best way to build community is to close the church, but the serious thing we will take away from lockdown is the vital importance of our beautiful church building and its grounds for our Christian life and mission. A hope was expressed that the clutter that was removed during lockdown will not return. There is not the time or the resources to continue the worship videos, but we have discovered that what people want is to be together in a physical place. At the same time, we have seen the enduring importance of the internet and social media, especially Facebook, for reaching out to the world and our local community. Older forms of communication also demonstrated their worth during lockdown. We started to renew our physical signage to show who we are, including the big red sign by the busy junction, and, after decades of silence, we started ringing our bell when the Eucharist was celebrated, even when no one but the priest could be present. Both of these drew positive comments from our neighbours. One final development of enduring importance is that almost all of the congregation moved their regular giving online which is a great help for our financial stability.

The third question was: 'If someone approached you either in person or by online contact, with no knowledge of Christianity but a desire to know more how would you help them?' 'Give them the Rector's phone number' was a popular answer but another response was, 'invite them to a service'. This is actually quite profound as a false, individualistic view of Christianity is popular today: you feel bad, you decide you believe in Jesus, you are then

'saved'. Jesus did not come to save individuals but to form a community of the redeemed: the Church. He dealt lovingly with individuals in their troubles, but to join his community and sustain its life he gave us rituals – baptism and the Eucharist – which require the use of physical things and other humans. So, if you want to know more about Christianity, go and see the Christians meeting together and doing their stuff with bread, wine and coffee.

From the Vestry discussion it is clear that there are a lot of things we have learned from the lockdowns, but the discussion also moved on to other things we might do in the future based on these priorities. Although we discerned the primacy of worship in our building, it would be good if we could also find ways to explore our faith together. It was also hoped that we could get enough volunteers to open our church for private prayer at least one afternoon a week. The pandemic has revealed that a good online presence is essential for our mission and so our website needs redesigning – it is not easy to read on a mobile phone. To this one could add that the response to the variety of different services we shared online suggests that, within our limited resources, we could offer a variety of different types of worship. We have already started thinking about a new service for children and families and there was enthusiasm for a Holy Cross pilgrimage to the Abbey of St Columba on Inchcolm and the promotion of pilgrimage and devotion to the early Scottish saints. There is also scope for more volunteers to work in the gardens (speak to Anne Williams and Ian Elvin about this); working on the land is good for our mental and spiritual health and I'm glad to say that already people from outside our congregation have experienced the benefits of this.

This was a very fruitful discussion, and it was good for me to hear other people's experience of a very challenging time. We stand in solidarity with those who lost loved ones, including members of our congregation, and with those of us whose mental health suffered during lockdown, but it is good to see that the Spirit is active in the darkness, hovering over the waters of chaos. We look forward in hope to the future.

With love in Christ,

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

## FROM THE REGISTERS

**Marriage:** Alison Mair and Stuart Storar on 10th April

## FLOWERS IN CHURCH

Thank you to Yvonne and Nicole for filling the gaps in May.

6th June	Jenny Harrison
13th June	Ron Gillies
20th June	Peggy Farrar
27th June	Kate Corliss



### Flower Rota 2021

The flower rota has spaces from early July onwards. Please fill them. Write your name on the list on the noticeboard, or contact Sarah.

Please don't feel nervous if you are new to flower arranging. Any style, from a simple bunch of flowers to an ornate display is welcome, so why not give it a try. There are vases and stands in the vestry to suit almost anything.

For further information, or if you would like to donate the flowers but not arrange them, please contact Sarah ([sarahmillee@aol.com](mailto:sarahmillee@aol.com) or 237 5147).

## JULY/AUGUST MAGAZINE

Please remember that there is no magazine in August. The next issue will be a combined July/August edition. The copy deadline is Saturday 19th June, or Sunday 20th at the very latest.

*Margaret Deas*



## RUNNING A MARATHON FOR CHRISTIAN AID

Ken Dickson, a member of Davidson's Mains Parish Church, is intending to run in the London Marathon in October and raise money for Christian Aid in the process.

If you would like to sponsor him, he has set up a Just Giving page:  
[www.justgiving.com/fundraising/ken-dickson2](http://www.justgiving.com/fundraising/ken-dickson2)

## COVID IN INDIA

Stephen has asked me to write a little about the current situation in India. Most of you already know that I have been travelling to India since 1997 and helping as a volunteer in a Special School there. This has come to mean that a small town (population the size of Edinburgh) has become a second home to me.

Until recently Covid-19 had been more or less under control in the area I visit but, inevitably, this has changed in the second wave. I was contacted recently to say that a dear friend of mine had been taken ill, been admitted to hospital and very soon after died from Covid. His wife and brother were also ill with the disease. Several people contacted me to pass on this information. It was at that time that I first spoke to Stephen about India. With his support I gathered information and found a way that we could offer some financial support to a Christian hospital for their care of people during the pandemic.

CMC stands for Christian Medical College and the hospital at Vellore is one of the foremost teaching hospitals in South India. Its reputation is very high and it is situated between Chennai (Madras) and Bangalore. They aim to treat everybody in need and keep their charges as low as possible. All medical treatment in India is paid for but charges (and standards) vary tremendously.

The hospital opened a new wing for Covid treatment with ICU facilities in the first wave and they are now increasing capacity to 1500 beds. They have installed two oxygen generators and also concentrators – these are basically piped oxygen systems, creating oxygen in-house therefore doing away with the need for oxygen cylinders. We have a similar system in hospitals here. The hospital is fundraising to buy and instal two more generators as well as more ventilators and monitors. In addition to treating patients in the hospital, they also provide outreach and home nursing services, and support smaller satellite hospitals.

I am confident that this hospital is a good place to send our support and we are able to do this relatively easily through the Friends of CMC Vellore. This group is based here and is a UK registered charity with a UK bank account. I have been in touch with the group and they would be most grateful for our support.

If you would like to donate then it can be done through the Holy Cross bank account (sort code: 83-18-47; account number: 00170278; account name: Church of the Holy Cross). Just mark the donation 'India' so that it can be identified. Cheques or cash can also be placed in the basket at church or

given to Colin.

Please do pray for the people of India and especially the work of CMC Vellore.

*Sally Mair*

*Since hearing of the death of Jeyakodi and his wife Glory's illness I have been trying to obtain more information. His burial took place the next day, as is traditional (and necessary) in a hot country. My friend Caroline (the filmmaker who has visited here several times), who is like a sister to me, replied as follows:*

'The pastor was down with Covid so there was no funeral. Glory was also taken to the funeral ground. She was given an injection and tablets in the hospital and that makes her sleepy. Me and my mother are here and managing ok. There are many deaths around us and many are suffering. It's heart rending praying for them by name.'

*I asked another friend, who with her husband visited us at Holy Cross a couple of years ago, if there was any news; she replied:*

'Many who are known to us and several Pastors and Evangelists have gone to be with the Lord. Some are sick and suffering, some have recovered. It is so hard to enquire about health dear Sally. Lord have mercy upon us! Thank you for your efforts to help. Please pray for the comfort of the bereaved. Love Ida'



○ Christ, who alone art our Defender, speedily from on high visit thy suffering servants, delivering them from sickness and bitter pains; raise them up that they may sing to thee and praise thee without ceasing by the prayers of the Mother of God, O thou who alone lovest mankind.

○ merciful Lord, visit and heal these sick people, now lying on the bed of sickness and sorely afflicted, as thou, O Saviour, didst once raise Peter's wife's mother and the man sick of the palsy who was carried on his bed: for thou alone hast borne the sins and afflictions of our race, and with thee nothing is impossible for thou art all-merciful.

*Troparion and Kontakion from the Eastern Orthodox Church*



## **THE UNIVERSAL CHRIST by RICHARD ROHR**

Is the divine Christ universally available to all or is he only available to Christians? Richard Rohr provides one possible explanation of how God can save non-believers. He suggests that people of other religions can also have a deep personal trust in God or in spirituality.

‘At this point in history,’ he writes, ‘trust is probably a much more helpful and descriptive word than faith – a notion that has become far too misused, intellectualized, and even banal.’

Interestingly, the context of the oft quoted John 3.16 – ‘God so loved the world that He gave his only begotten son, that whosoever believes in him shall not perish’ – is Jesus comparing himself to the serpent which Moses carried ahead of the Jews as they risked their lives with snakes in the wilderness.

My mother’s cousin, Prof John Murray, claimed that baptism is used in holistic and specific ways in the Bible. There is the New Testament phrase describing how the Israelites were baptised to God as they escaped from Pharaoh across the Red Sea as an example of holistic usage, and there is the specific usage of water in baptism. The holistic meaning seems to be about having a deep identification with God. So, I can go along so far with Richard Rohr. This holistic view of baptism is a reason I can accept that many different denominations in Christianity ‘have their unique ways’. I am ecumenical – but not with the wide ecumenicism that Richard Rohr endorses. I found it interesting to explore more about his essential thinking.

Richard Rohr follows Thomas Merton into seeing comparisons between Christianity and Buddhism. I agree that mindfulness and contemplation have some value. But Richard Rohr claims that contemplation gives one a significant capacity for penetrative thinking.

‘The contemplative mind can see things in their depths and their wholeness instead of just in parts.’ ‘The binary mind, so good at thinking, keeps limiting reality to two alternatives. The two alternatives are always exclusionary.’ So, Richard is suggesting that our thinking errors are always caused by dualism – the tendency to see things as black or white, and all or nothing. But we have many thinking errors, with emotional reasoning and confirmation bias being significant causes, and we had better not be complacent about that fact.

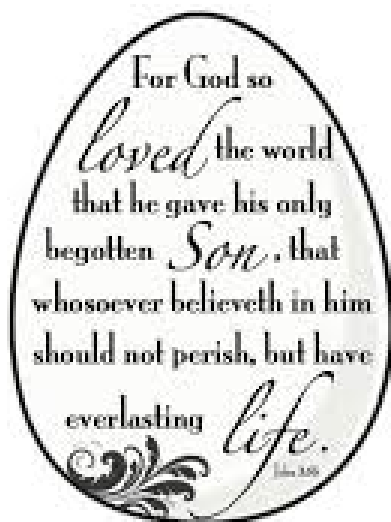
Obviously, I did not find myself fully agreeing with Richard Rohr on his view concerning contemplatives. But I can agree with his understanding of the importance of love as a factor bringing us to trust in God. Richard Rohr

suggests that love makes all things possible. 'Love is a flow of energy willingly exchanged without requiring payment in return.' Rohr describes the significance of Jesus pouring himself out as he suffered for mankind. I recall the two thieves on the Cross – two scoundrels breathing their last. One mocked Jesus, the other found himself drawn to him – identifying with him, and accepting salvation even in his last breath.

Perhaps for many people, death-bed interactions with God can be a time of great transformation. Research on near-death experiences seems to support the view that God may check each soul for qualities such as love and the will to extend love towards self and others. I am reminded of the story of Sir Alfred Ayer (the famous atheist philosopher). He wrote an article entitled 'What I saw when I was dead', describing an unusual near-death experience. In 2001 Dr Jeremy George, the attending physician, claimed that Ayer had confided to him: 'I saw a Divine Being. I'm afraid I'm going to have to revise all my books and opinions'.

*The Universal Christ* is a thought-provoking book, although at times rather speculative. However, Rohr's insights into the human condition make one sit up and think. Here are two final examples. 'Great love and great suffering are the universal, always available paths of transformation, because they are the only things strong enough to take away the ego's protections and pretensions.' So, 'spirituality is about honouring the human journey, loving it and living it, in all its wonder and tragedy'.

Andrew Vass



## HOLY CROSS KALENDAR AND READINGS JUNE 2021

### **Tuesday 1st June** – Justin of Rome, Martyr

*A pagan philosopher from Nablus in Palestine, he studied all the schools of philosophy in the Roman world but was only satisfied by the Wisdom of Jesus Christ the Word of God. As a Christian he continued to dispute with pagans and Jews and was martyred under the emperor Marcus Aurelius. Some of his writings and the records of his trial survive.*

### **Wednesday 2nd June** – Eucharist 10.30 a.m.

Readings: Tobit 3:1-11,16-17      Psalm 25:1-8      Mark 12:18-27

### **Thursday 3rd June** – Corpus Christi – Evening Prayer on Zoom 5 p.m.

*Day of thanksgiving for the Holy Eucharist. Established in 1264, this feast, together with Maundy Thursday, is a time to reflect on the gift Jesus gave us in the most holy Sacrament. As Maundy Thursday is taken up in the great drama of Holy Week, Anglican Churches came to adopt the feast of Corpus Christi (the Body of Christ) in the second half of the 20th century.*

### **Friday 4th June** – John XXIII, Bishop of Rome, Reformer, 1963

*Pope John XXIII called the Second Vatican Council in 1962 and opened up the Roman Catholic Church to ecumenism and many new reforms. He was a man of deep faith who met Archbishop Fisher of Canterbury at the Vatican in 1960. His reforms and ecumenical outlook have influenced many churches.*

### **Saturday 5th June** – Boniface of Mainz, Bishop, Missionary & Martyr, 754

*Boniface was born and became a monk in Devon. He went to Frisia and Germany to convert the pagan tribes. He had great success in Germany and was ordained Bishop but returned to Frisia. There he was killed by pagans. One of his books, cut by the axe that killed him, still survives.*

### **SUNDAY: ST COLUMBA OF IONA** – 6th June (transferred from 9th June) – Eucharist 10.30 a.m.

*Born in Ulster about 521 AD, Colum left Ireland to settle as a monk on the Island of Iona which became a centre for monastic life in what is now Scotland. His story is found in a Life by his successor, St Adomnan, and his followers spread his cult all over Scotland even to Inchcolm and Cramond, where he is the patron of the ancient parish in which Holy Cross is situated.*

*Collect: Pour into our hearts, O Lord, we pray, a longing for heavenly glory, and grant that we may come, bearing in our hands sheaves of justice, to where the holy Abbot Columba shines with you; through Christ our Lord, Amen.*

Readings: Isaiah 61.1-3      Psalm 34.1-8      1 Thessalonians 2.2-12      Matthew 28.16-20

**Tuesday 8th June** – Ephrem the Syrian

*A Syriac theologian and poet who taught at Nisibis and Edessa in the Middle East. His poetry, which is still sung in Syriac Churches such as the one that meets at Holy Cross, earned him the name ‘Harp of the Spirit’. He died on this day in 373 tending victims of the plague.*

**Wednesday 9th June** – Columba of Iona (transferred to the previous Sunday)  
– Eucharist 10.30 a.m.

Readings: Ephesians 4:14-19 Psalm 34.9-22 Matthew 5:13-16 (alternative readings)

**Thursday 10th June** – Evening Prayer on Zoom 5 p.m. (General Synod)

**Friday 11th June** – Barnabas, Apostle (General Synod)

*A Levite from Cyprus, he sold his estate and worked with his friend St Paul, who mentions him in his letters, and he is prominent in the Acts of the Apostles. He ministered at Antioch and went to Cyprus where he was martyred in 61 AD.*

**Saturday 12th June** – John Skinner, priest, 1807, and John Skinner, bishop, 1816

*John Skinner was the Episcopal priest at Longside near Peterhead, a writer and musician much praised by Burns, and his son of the same name became bishop of Aberdeen. Together they arranged the consecration of Samuel Seabury as the first bishop in the USA and helped the Church disentangle itself from Jacobitism after the death of King Charles II.*

**THIRD SUNDAY AFTER PENTECOST – 13th June – Eucharist 10.30 a.m.**

*Collect: Lord, you have taught us that all our doings without love are nothing worth: send your Holy Spirit and pour into our hearts that most excellent gift of love, the true bond of peace and of all virtues, without which whoever lives is counted dead before you; through Christ our Lord, Amen.*

Readings: Ezekiel 17.22-24 Psalm 92.1-4,12-15 2 Corinthians 5.6-17 Mark 4.26-34

**Monday 14th June** – SS Basil, Gregory Nazianzen and Gregory of Nyssa

*The Cappadocian Fathers, from Cappadocia, now in central Turkey, they formed the theology behind our Creed and were all active as Bishops, ascetics and teachers. Gregory of Nyssa was Basil’s younger brother and Gregory Nazianzen was his close friend from the days they studied at Athens.*

**Tuesday 15th June** – Evelyn Underhill, Spiritual Writer, 1941

*One of the leaders of the mystical revival in early 20th-century Anglicanism, she also was active in promoting retreats and wrote many books on the spiritual life.*

**Wednesday 16th June – Eucharist 10.30 a.m.**

Readings: 2 Corinthians 9.6-11 Psalm 112.1-9 Matthew 6.1-6,16-18

**Thursday 17th June – Evening Prayer on Zoom 5 p.m.**

**Friday 18th June – Bernard Mizeki, Martyr, 1896**

*Born in what is now Mozambique, Bernard Mizeki went to work in Cape Town where he met the Cowley Fathers (Anglican missionary monks). He was baptised and became a catechist, travelling to Southern Rhodesia (now Zimbabwe) to work among the MaShona people. He mastered 11 European and African languages and translated Christian texts. During the Matabeleland rebellion he refused to leave the mission and was murdered on this day at the instigation of local witchdoctors. When his body was found, 'a great white light was seen shining around it and there was a loud noise like many wings of great birds' The MaShona people later became Christians; the site of his martyrdom is a pilgrimage centre and Bernard is still remembered throughout Southern Africa.*

**FOURTH SUNDAY AFTER PENTECOST – 20th June – Eucharist 10.30 a.m.**

*Collect: Almighty God, you have broken the tyranny of sin and have sent the Spirit of your Son into our hearts whereby we call you Father: grant that we who have been made your children through the death and resurrection of your son Jesus Christ may be brought with all creation to the glorious liberty of the children of God; through Christ our Lord, Amen.*

Readings: Job 38.1-11 Psalm 107.1-3,23-32 2 Corinthians 6.1-13 Mark 4.35-41

**Tuesday 22nd June – St Alban, First Martyr of Britain**

*During the century after the Romans left Cramond, a Christian priest called Amphibalus was fleeing the Roman authorities in the town of Verulamium. He hid in the house of a Roman citizen called Alban who was converted and exchanged clothes with the priest so he could escape. Alban was captured and, on refusing to offer sacrifice to the emperor, was executed. Bede notes him as the first martyr in Britain. Verulamium became St Albans and his shrine, restored in 1993, became a major pilgrimage centre.*

**Wednesday 23rd June – Eucharist 10.30 a.m.**

Readings: Genesis 15.1-12,17-18 Psalm 105.1-9 Matthew 7.15-20

**Thursday 24th June – Birthday of St John the Baptist – Evening Prayer on Zoom 5 p.m.**

*Normally the birthday of a saint that we celebrate is their heavenly birthday, the day of their death, but we celebrate the earthly birthdays of John the Baptist, Mary (8th September) and Jesus (Christmas). John's birth is so important in the Gospel*

that this is not surprising (Luke 1). It is celebrated six months before Christmas and already in the fifth century St Augustine was telling his congregation that it was more important than the commemoration of his death on 29th August.

**Friday 25th June – St Moluag of Lismore**

Moluag came from Ireland in the sixth century, where he was trained as a monk at Bangor, and founded a monastery on the Isle of Lismore which became the Cathedral of the Diocese of the Isles. There are stories of his rivalry with Columba and the monks of Iona and Moluag's disciples seem to have evangelised the north and west of Scotland. His pastoral staff, the Bacuil Mor, is still in the possession of its hereditary keepers, the Livingstone family of Lismore, and is carried at the consecration of bishops of Argyll and the Isles.

**Saturday 26th June – Robert Leighton Bishop, 1684**

Principal of Edinburgh University, Bishop of Dunblane and then Archbishop of Glasgow, he worked hard to reconcile Episcopalians and moderate Presbyterians in a time of inter-religious strife.

**FIFTH SUNDAY AFTER PENTECOST – 27th June – Eucharist 10.30 a.m.**

*Collect:* O God, the protector of all who trust in you, without whom nothing is strong, nothing is holy: increase and multiply upon us your mercy; that with you as our ruler and guide, we may so pass through things temporal that we finally lose not the things eternal; through Christ our Lord. Amen.

*Readings:* Wisdom 1.13-15:2.23-24 Lamentations 3.22-33 2 Corinthians 8.7-15 Mark 5.21-43

**Monday 28th June – Irenaeus of Lyons, Bishop and Teacher of the Faith, c.202**

Bishop of Lyons, as a boy he had heard Polycarp who was a disciple of the Apostle John. He opposed distortions of Christianity, writing a magnificent theological work called 'Against Heresies'.

**Tuesday 29th June – SS Peter and Paul, Apostles**

Peter and Paul are two of the most significant figures in the New Testament. They were very different characters but both suffered martyrdom at Rome and are hence commemorated together. Peter is buried at St Peter's on the Vatican Hill and Paul at St Paul's outside the Walls.

**Wednesday 30th June – Eucharist 10.30 a.m.**

*Readings:* Genesis 21.5,8-20 Psalm 34.1-8 Matthew 8.28-34

**Thursday 1st July – Serf, Bishop, c.500**

*The Apostle of Fife whose cult is centred at Culross. Little is known about his life but a wild collection of legends clustered around his memory such as that he killed a dragon at Dunning in Strathnairn.*

### **Saturday 3rd July – Thomas, Apostle**

*St Thomas is known as ‘doubting Thomas’ but he also proclaimed that wonderful act of faith in Christ’s divinity ‘my Lord and my God’ (John 20:28). He is said to have preached in India and to be the founder of churches there; certainly King Alfred of Wessex sent alms to St Peter at Rome and St Thomas in India. When the Portuguese came to India in 1522 they found his tomb at Mylapore.*

### **SIXTH SUNDAY AFTER PENTECOST – 4th July – Eucharist 10.30 a.m.**

*Collect: Grant, O Lord, we beseech you, that the course of this world may be so peaceably ordered by your governance, that your Church may joyfully serve you in all godly quietness; through Christ our Lord, Amen.*

*Readings: Ezekiel 2.1-5 Psalm 123 2 Corinthians 12.2-10 Mark 6.1-13*

## **WORSHIP**

We expect further lifting of restrictions later in June, but at present all services in the church follow the precautions in our coronavirus plan.

### **Sunday 10.30 a.m. Eucharist**

We are now able to have socially distanced coffee in the hall afterwards.

### **Wednesday 10.30 a.m. Eucharist**

### **Thursday 5 p.m. Evening Prayer on Zoom**

We pray together for about half an hour, using the fixed words of the service with a space for free prayer. To join us contact the Rector.

**Worship Videos:** The Scottish Episcopal Church is continuing to produce Sunday video services for adults and children. These are put out at 8 a.m. on Sundays and can be seen on the Scottish Episcopal Church YouTube channel: <https://www.youtube.com/c/TheScottishEpiscopalChurch>

Our own Holy Cross videos from lockdown are still on our YouTube channel: [Holy Cross Church Edinburgh](#)

