

Church of the Holy Cross

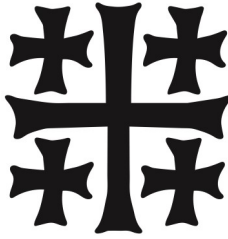
DAVIDSON'S MAINS

EDINBURGH

MARCH 2022



THE SCOTTISH EPISCOPAL CHURCH



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FROM THE RECTOR

Dear friends,

I'm writing this on 18th February, exactly two years since my institution as Rector of Holy Cross. What a remarkable two years! A lot has happened here, not least two lockdowns when very little happened, but there are many new shoots of life. It is good to welcome so many new members and to see new developments in children's ministry, in healing and with the elderly in care homes. I would particularly like to thank Alison Proud, Izzy Holmes, Jean Williams and Sally Mair who, with Vestry approval, will train as Lay Pastoral Visitors. Ministry is not the preserve of the clergy; it is true there are certain things only we can do but ministry is the task of the whole People of God. More on this later.

Lent starts on Ash Wednesday, 2nd March, and we start again on the journey through the desert to the centre of our faith, the Cross and Resurrection of Jesus. In Lent we are called to fast (hence giving up food), give more time to prayer and give money to the poor and the Church in almsgiving: give things up and take things up. It might be good for you for Lent to join our Lent Group on Wednesday evenings, go to the Wednesday 10.30 a.m. Eucharist, join the Thursday 5 p.m. Evening Prayer on Zoom or plan your days so you can give 20–30 minutes a day to prayer and reading the Bible. You know what you can do. If you are very busy it might be good just to resolve to say the Lord's Prayer morning, noon and night, thinking what the words really mean. Our church will only grow and have a positive impact on our neighbours if we pray.

In an email to the congregation I outlined mitigations in our Covid restrictions. Although some of us have had the disease recently, the statistics and the severity of the disease have justified an opening up. One of the last restrictions to go, for obvious reasons, will be the withdrawal of the common cup at Holy Communion. Many of us rightly find this hard and some have asked questions about it so it seemed good to explain a bit about it in the light of our faith.

At the Eucharist the priest says, 'drink this, all of you, this is my blood of the new covenant'. It is odd now that only the priest drinks but it would be even odder if no one did. Not following Jesus' word 'all' is not ideal, but ignoring his word 'drink' is a fairly serious rejection of Christ's command. Why then would the priest drink alone? If we take the command of Jesus seriously, then this should be allowed only for very serious reasons. Danger of death or debilitating illness in the pandemic is such a good reason. In general using real

wine and a silver chalice can help reduce the danger of catching disease from the common cup, which is a reason why one should never use non-alcoholic wine or pottery chalices, but the danger of infection remains.

Whatever individuals in the pews (or at the altar) may think, Scottish Episcopalians, like Catholic Christians throughout the world, believe that the bread and wine at the Eucharist really become the body and blood of Christ. We explicitly pray that this may happen in all our Eucharistic Prayers. It is a denial of Christ's words to say that this doesn't happen or that the bread and wine are 'just a symbol'. It is also clear that the bread and wine remain bread and wine after the consecration. There are lots of different ways to understand this but Anglicans have tended to venerate the mystery rather than try and explain it. Some Eastern Orthodox bishops have denied that the life-giving flesh and blood of Christ in the Eucharist can transmit disease, but enough of them have died of Covid to show this is bad theology. That God does not wish us to die is enough of a reason to withdraw the common cup in a pandemic.

You may say, why not use individual shot glasses like other Churches. These were introduced around 1900 in the USA partly for hygienic reasons and partly so that rich and poor, black and white did not share the same cup. Thus they are a denial of the fundamental mystery of the Eucharist – our unity in Christ. It is for this reason that there was vigorous objection to them in the Church of Scotland when they were first introduced. We treat the consecrated wine with great reverence as the blood of Christ and they also cause a problem as each individual cup needs to be reverently cleaned; this is not a problem in Churches which believe it is nothing more than wine.

Another, seemingly more reasonable, suggestion is that we 'intinct' or dip the consecrated bread in a chalice. Each person dipping in a cup, however, has its problems. Jesus said 'drink' not 'dip' – the only person who had dipped bread at the Last Supper was Judas (John 13.26-27). Self-intinction destroys the symbolism of receiving the Eucharist rather than taking it. It is a grace we receive from God. Even receiving an intincted host in the hand from the minister is messy. In Christian tradition intinction by a priest is possible, I have sometimes done it with the sick, but it has become clear that self-intinction is unhygienic as bread that has been touched, and sometimes even fingers, go into the wine. It was thus specifically banned by the bishops at the start of the pandemic. Intinction may also put small fragments of bread in the wine which may be dangerous to those with allergies. For these reasons it is likely that intinction will be banned when the chalice returns.

So, we will probably not return to the common cup for a while and when we

do some of us will not want to. No one has to receive both, but what do we miss when we don't receive from the cup? For Anglicans a sacrament is 'an outward and visible sign of an inward and spiritual grace ordained by Christ for our salvation'. Not receiving the wine means we miss out on the fullness of the sign. This fullness is still there because the priest receives from the chalice. Signs and symbols are important for Christianity and should only be given up for grave reasons. The reality of the Eucharist, however, is that we receive Christ and Jesus is not chopped up. Neither is Jesus' body and blood separated because he is alive. Thus whether we receive under the form of bread or the form of wine or both, we receive the same whole Christ, body, blood, soul and divinity.

In receiving only bread for Holy Communion we therefore lose nothing but the outward and visible sign of his blood. For us Christians, who relate to God and the world through our senses, signs are important and so I pray that the common cup may return as soon as it is not a danger to us. I have dealt with this at length because it is important, because I respect the sense of loss, and because I value questions about our faith. You don't have to agree with me but I am always very careful that I teach real Christian doctrine as held by our Church. I hope this helps and we can all grow in faith through the Eucharist.

The Eucharist is central to our life but is not the whole of it. Last month we gave thanks for the life of Helen Allan who gave so much to our community. Later in the year we have the chance to go together on pilgrimage to St Andrews (details on page 16) and there are preliminary plans for a social event to celebrate the Queen's Platinum Jubilee. We will also plant a new tree in our grounds to celebrate the Jubilee.

May you have a happy & holy Lent,

With love in Christ,

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

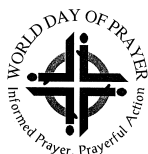
FROM THE REGISTERS

Memorial Service for Helen Allan and **deposition of the ashes** of Helen and Alexander Allan on Saturday 19th February 2022

ASH WEDNESDAY
2nd MARCH
HOLY COMMUNION
with Imposition of Ashes
10.30 a.m. and 7.30 p.m.

LENT GROUP

The Holy Cross Lent Group will meet on Wednesdays from 9th March to 6th April in the church at 7.30 p.m. We will look at big themes in the Christian life, faith, prayer and healing, each week by studying a section of Scripture and discussing questions based on the text from our new website. Thanks to those who have signed up – there is room for more. If you are interested contact the Rector.



WORLD DAY OF PRAYER 2022
FRIDAY 4th MARCH
2.30 p.m.
DAVIDSON'S MAINS PARISH CHURCH

Theme: 'I know the plans I have for you'

This year's service has been written by the Christian women of England, Wales and Northern Ireland. All are welcome.

DIRECTORY

The new Holy Cross Directory of who does what is enclosed with this magazine. Tell the Rector of any errors or omissions. If you are reading this online but would like a paper copy of the Directory, please tell the Editor.

FLOWERS IN CHURCH

The church remains unadorned until Easter (17th April).

Flower Rota 2022 is on the noticeboard. Please sign up. If you would like to donate the flowers but not arrange them yourself contact Sarah on 0131 237 5147 or sarahmillee@aol.com.

From September/October this year Holy Cross will be linked with St Salvador's, Stenhouse, sharing a Rector and Curate. While we will remain two independent churches there will be various opportunities to share aspects of our life. This has already begun as the Treasurer of St Salvador's has suggested an experienced architect for our Quinquennial Buildings Inspection at Holy Cross and at Harvest we supported the foodbank run by St Salvador's. Here is a letter of thanks from Fr Andrew Bain, their current Rector, and an invitation to help out.

Stephen

From St Salvador's Food Bank

It's hard to put into words how grateful we are here at St Salvador's for the incredible generosity of everyone who has supported our food bank ministry over the past year. As the need has grown against a background of Covid, rising prices and many other challenges, we've received more and more help from congregations in our diocese, enabling us to support individuals and families in a meaningful way, sufficient to make a real difference. For many people living on severely limited budgets, the support you give in foodstuffs or in financial gifts makes it possible for us to offer a level of provision which can ease the pressure people are experiencing even a little, for example in facing a choice between having something to eat or heating their home.

The gifts we have received both at Harvest and Christmas, as well as continuously throughout the year, have been a tremendous encouragement for everyone here in our food bank family. Christmas gifts for children were appreciated so much by our mums and dads and we were happy to be able to share the overflow of that generosity with our friends at Saughton Prison, with presents for prisoners' children.

I think we all acknowledge a sadness, maybe even a sense of protest, that food banks should have to exist at all; however, in a society where chronic disadvantage and deprivation persist, the Gospel imperative to reach out to our brothers and sisters compels us to maintain and develop this ministry.

As Covid restrictions have eased we've been glad to restore the hospitality aspect of our sessions. This enables us to offer fellowship, warmth, friendship – along with much appreciated home baking! – to the folks who come. Food bank then becomes a place where friendships are formed, stories and daily ups and downs shared and every one of us experiences something of the hospitality of God.

We're so grateful to you, and to all our sister congregations, for partnering with us in a ministry which would not be possible without your kindness and

support. You are making a real, felt difference in people's lives week by week and for this we are so thankful.

With our prayers and best wishes from everyone at St Salvador's Food Bank,
Andrew

For anyone who would like to be involved in food bank as a volunteer, you can get in touch with me on 07929 047896 or at andrewbain99@hotmail.com. Do make contact with us if you'd like to find out more.

CHILDREN'S MINISTRY

It's been a busy month for Children's Ministry at Holy Cross!

Toddler Church

Formerly known as Buggy Services. I realised that instead of 'Buggy Service: Church for Toddlers', I could save ink and go for the much simpler 'Toddler Church'! Toddler Church started in February and has been a real success. We meet in the church on a Friday morning – at the moment usually four or five mums with toddlers aged 16 months to nearly three. We use the carpeted space under the tower. I move the altar, credence table and various other bits into the chancel, which creates enough space under the tower for us to play with a 12-foot parachute... Holy Cross is a flexible space!

To begin we sing a welcome song, then we tell a story through songs, actions and parachute games. I'm writing this on Friday 18th February – our story this morning was Noah's Ark. We were snapping crocodiles, roaring lions, miaowing cats, more snapping crocodiles, barking dogs and even more snapping crocodiles. We walked, jumped and ran into the ark, then made thunder and rain sounds with our hands. Then the waves came – cue the parachute. Towards the end, as the storm finished, we sang about the rainbow, then relaxed under the night sky (the tower ceiling) and sang songs about the stars and the moon. We always end with the same couple of prayer songs and our goodbye song.

Afterwards the children play and the grown-ups have hot drinks and time to chat. Most of the families are new to Holy Cross and heard about us via Facebook. Offering this sort of thing to parents – where we engage their children and give them the chance to relax and get to know other parents – is going to be key to Children's Ministry at Holy Cross over the next year.



Family Service... or Messy Church?

At the end of January we had a Sunday afternoon family service for Candlemas. We sang songs about light ('Shine Jesus Shiiiiine') and made candle-related crafts, some of which you can see on the Children's Ministry board in the hall. This was our third Family Service. They have been fun, friendly occasions, but they are a lot of work for small numbers and perhaps too formal for anyone who is not used to church. Therefore, as part of our year of experimenting, I am wondering whether to try something different for our next two dates (Mothering Sunday and Pentecost).

It might be Messy Church, which is a form of church service that runs all over the world. Usually one theme – say Lent – is explored through storytelling, songs and lots of different crafty/creative activities. It always involves food!

Family Concerts

Giving families access to live music is another part of my plan for Children's Ministry at Holy Cross, and I now have a project forming. Concerts for 0–5 year-olds, with their grown-ups and older siblings – hopefully one a month, for about half an hour on a Sunday afternoon, with one or two musicians at each one, introducing different instruments and playing a mixture of music from nursery rhymes to classical repertoire. The children can dance, play and sing along.

Play Church

We have been hosting the diocesan Play Church, a child-sized altar with child-sized vestments and communion vessels. It has been living in our children's area in the south transept, but this month it moves on to a new home – Christ Church, Falkirk. It has been a real asset to Holy Cross and I'm reflecting on which parts of it I could recreate longer term.

Those of you who come to church on a Sunday will have seen the toddlers playing with Play Church during the service. The children also play with it during the Family and Toddler services, and we've had a couple of local groups come specifically to visit it – the Brownies and Spring Oscars, the after-school club that meets in our hall. Both groups explored the children's area, dressed up in the Play Church vestments, tried to guess what each colour/set is for, learnt a bit about why priests wear robes and went into the vestry to see the 'real' vestments, the communion vessels and other behind-the-scenes things they wouldn't normally see.

They were particularly amused by the vestry toilet and by the idea that the Rector might need an emergency wee before the service... They wanted to

know whether he is allowed to go back for a wee during the service or whether he has to wait until the end. An important detail and I had to admit that I didn't know the answer. (They asked what was behind the door – I hadn't planned a toilet visit as part of the tour!) They also asked some really interesting and challenging questions about the vestments, the church building and what we believe.

As a result of our time hosting Play Church and the interest in it that we stirred up on social media, I now have a new hat to wear. I am the 'Play Church Shepherd' – definitely the best job title I've ever had! My job is to be available to talk to people from other churches about how they could use the Play Church in their own community.

Finally...

We have had a lot of new people in our church building over the last month! Feedback has been overwhelmingly positive – that our church is very beautiful and a great space for children and families, and that people were pleased (and perhaps surprised) that they felt so comfortable and able to relax in a church.

The last month has shown me how proud we can be of our church and how much we have to offer to the local community – particularly parents who are still feeling the effects of the lockdowns and are in desperate need of community, support and a bit of loving care.

Izzy Holmes, Children's Minister



The site of Holy Cross (dot) in the 1890s, in a Davidson's Mains surrounded by farmland and country houses.

From our new website.

HISTORY OF HOLY CROSS PART I

Although the present congregation at Holy Cross began as a mission from St Mary's Cathedral at the end of the 19th century, the Christian faith first came to this part of Edinburgh with the Romans. They had a fort at Cramond, where the first church was built after they left. This church was later dedicated to St Columba, possibly because it was a staging post for monks journeying between Iona and its daughter house at Lindisfarne. It belonged to the diocese of Dunkeld while most of Lothian was in the diocese of St Andrews. Links with Iona, Edinburgh and Lindisfarne are part of our history and are reflected in the east window at Holy Cross. We share the same faith with these early Christians.

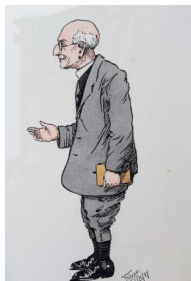
As the Scottish Episcopal Church is a direct descendant of the medieval Church in Scotland, Holy Cross is thus a descendant of the early Christian community at Cramond. It serves an area roughly the same as the medieval Cramond parish which included what is now Davidson's Mains, formerly known by the less romantic name of Muttonhole. The last Episcopalian Minister of Cramond, the Revd John Somerville, was deprived in 1689 for his loyalty to the Stuarts and the Scottish Episcopal Church then entered a period of persecution and decline from which it emerged in the 19th century. The parish did give one Archbishop of Canterbury to the Church of England, Randall Davidson (1848–1930) who was from the family who lived at Muirhouse and gave the village its name.

Holy Cross began as what is today called a 'church plant'; it was part of a movement to plant churches in the new suburbs of Edinburgh that were developing in the late 19th century. Davidson's Mains was growing thanks to the opening of Barntongate Station in 1894 and the first steps were taken in 1896 when the Revd Alfred Griffiths, Precentor at St Mary's Cathedral, began holding Episcopalian services in the old Cramond Church Hall, then located in Davidson's Mains next to the railway embankment.

The congregation grew and in 1899 was joined by the boys of Cargilfield School which had moved to Cramond. In the same year Bishop John Dowden made Holy Cross a Mission Church of the Diocese of Edinburgh with James Niven, a chaplain at the cathedral, as the first priest in charge. He was followed in 1901 by Alfred Griffiths. The congregation needed a church of its own and leased land from the Barnton Estate where it constructed a temporary iron church on the present site, marked on the map opposite.

Under the leadership of Mr Griffiths the congregation also built a 'Church Room' in 1906 to foster connections with the local community and for mission work 'among people who might not first want to enter a church'.

In 1909 the original lease ran out, the property was purchased from the estate and plans were made to build a stone church which was dedicated on 7 December 1913 and is described on the website page Our Church. This was phase one of the plan; phase two, as portrayed in the architect's watercolour, would have extended the nave, added a chapel and heightened the tower but was abandoned because of the war and post-war economic conditions. The strain of the building works provoked severe mental health problems for Alfred Griffiths who spent a long time in the Royal Edinburgh Hospital and had to resign from Holy Cross. He was remembered as a very kind and devout priest and his portrait is found among the figures in the murals painted on the walls of the Cathedral Song School by Phoebe Traquair in 1888–1892. There is also an affectionate cartoon of him drawn by an early member of the congregation, Francis Stuart Silver.



GRATEFULNESSE **by George Herbert (1593–1633)**

Thou that hast giv'n so much to me,
Give one more thing, a gratefull heart.
See how thy beggar works on thee
By art.

He makes the gifts occasion more,
And sayes, If he in this be crost,
All thou hast giv'n him heretofore
Is lost.

But thou didst reckon, when at first
Thy word our hearts and hands did crave,
What it would come to at the worst
To save.

Perpetuall knockings at thy doore,
Tears sullyng thy transparent rooms,
Gift upon gift, much would have more,
And comes.

This not withstanding, thou wentst on,
And didst allow us all our noise:
Nay thou hast made a sigh and grone
Thy joys.

Not that thou hast not still above
Much better tunes, than grones can make;
But that these countrey-aires thy love
Did take.

Wherefore I crie, and crie again;
And in no quiet canst thou be,
Till I a thankful heart obtain
Of thee.

Not thankfull, when it pleaseth me;
As if thy blessings had spare dayes:
But such a heart, whose pulse may be
Thy praise.

This poem is from a collection of George Herbert's poetry – *My Sour-sweet Days* – with a commentary on each one by Mark Oakley. The following are some extracts from his commentary:

'If the only prayer you ever say in your life is "Thank you", that will be enough.' This saying is often attributed to the mediaeval mystic and theologian Meister Eckhart. The Eucharist, which lies at the heart of Christian life and prayer, means the service of thanksgiving. Jesus was astounded that only one out of ten lepers healed from their disease, returned to give thanks (Luke 17: 11-19).

Thankfulness is the foundation of a Christian life, practising such thankfulness, can be hard. As Herbert knew, it is something we need to pray for.

He ends his poem by clarifying what it is he wants: not a heart that manages to remember to say 'thank you' when it pleases him, as if some days went by without much to be grateful for and blessings had spare days, but a healthy heart whose beat is consistent praise.

We hope to include more of George Herbert's poems and Mark Oakley's comments in future magazines.

HELP THE HEDGEHOGS

How long is it since you last saw a hedgehog? The UK has lost a third of its population since 2000, and their numbers are declining as fast as tigers in the wild. They are now officially classed as vulnerable to extinction in the IUCN's Red List for British Mammals. It's sad to think that, for future generations, this humble but useful little God's creature might only be a character in storybooks. Here are some simple tips to help them.

1. Link your garden with a Hedgehog Highway. Hedgehogs travel between 1–2 km a night searching for food and a mate. A small gap in your fence the size of a CD case will let them pass through, but be too small for pets. Ask your neighbours to do the same!
2. Create a wild corner so they can snuffle around for insects.
3. Make your pond safe with a ramp.
4. Clear away netting and litter which can trap hedgehogs due to their spines.
5. Put out food and water. You can supplement their diet with wet dog or cat food (preferably not fish-based). No bread, milk, mealworms or peanuts which are all extremely bad for them.
6. Stop using chemicals especially slug pellets. Hedgehogs are a gardener's best friend as they eat slugs as well as many other beasts which would otherwise be devouring your prize flowers and vegetables.
7. Check before strimming.
8. Be careful with bonfires.
9. Make a home for hedgehogs.
10. Become a Hedgehog Champion.



If you spot a hedgehog when driving at night, and can't stop in time, try to steer so it will pass under the middle of the car where least likely to be harmed.

You can become a Hedgehog Champion by registering on www.hedgehogstreet.org, which has resources to make your garden, neighbourhood and parish hedgehog-friendly zones.

Moira Grant, Falkirk – volunteer Hedgehog Champion with the British Hedgehog Preservation Society/Peoples' Trust for Endangered Species.



CHRISTIAN AID WEEK 2022

15th to 21st May

Help turn hunger into hope

This year's Christian Aid Week material tells the story of Jessica in rural Zimbabwe, where seven out of ten women rely on farming to earn a living and provide for their families. But with no rain, women can't grow enough food. For Jessica drought means every day is a struggle for survival. She toils on her farm, but no food can grow on her ashen dry land.

Jessica is at the mercy of the climate crisis. Drought makes women like her hungrier, poorer and robs them of the chance to earn a living with dignity. 'My children crave a good meal, but I can't provide. We often go to bed on an empty stomach. It pains me to send them to bed hungry.'

Jessica watches her sons and daughters play outside. They hold hands, dance and sing. She finds a ray of hope that she will overcome this tough time and be able to provide her children with a full life, free from hunger.

Christian Aid Week gifts could help women like Jessica grow drought-tolerant crops that can survive in the harsh climate. They could help them develop skills to preserve and store food safely for the dry season.

A combination of the pandemic and changes in the membership of the local committee mean that we have not yet decided whether the local churches will hold the house-to-house collection as in pre-Covid times. We were already finding that older collectors were wanting to retire and it was hard to recruit new ones. Although givers are often incredibly generous, more and more people rarely, if ever, use cash and therefore have nothing to put in an envelope.

We may need to rethink how we do Christian Aid Week in Davidson's Mains. If you have any bright ideas, please tell me.

There will be more information in the next magazine. In the meantime, it would be helpful if any regular collectors who feel it is now time to retire would let me know.

Many thanks for all your work over past years.

If anyone would like to take over as Holy Cross Christian Aid representative, please tell me. I am happy to deal with Christian Aid Week 2022, but would be very happy to retire after that.

Margaret Deas

HOLY WEEK SERVICES

Palm Sunday 10th April – 9 a.m. Eucharist, 10.30 a.m. Sung Eucharist with Procession and Palms.

Monday 11th April – 7.30 p.m. at Cramond Kirk, a joint event of Holy Cross and Cramond Kirk, 'Easter: One Man's Journey, an evening with Richard Holloway', introduced by the Rector and the Revd Ian Gilmour. Tickets £8 (£6 concessions) from the Kirk Office (office@cramond.kirk.org.uk or 0131 336 2036) or at the door

Wednesday 13th April – 10.30 a.m. Eucharist

Maundy Thursday 14th April – **7.30 p.m. Evening Eucharist of the Lord's Supper** followed by watching at the altar of repose until midnight (no Evening Prayer)

Good Friday 15th April – **2 p.m. Liturgy of the Passion**

Holy Saturday 16th April – **9 p.m. Easter Vigil and Eucharist**

Easter Sunday 17th April – **9 a.m. Eucharist, 10.30 a.m. Sung Eucharist**

There will probably also be an invitation to join St Margaret's RC Church for Stations of the Cross on Wednesday in Holy Week and D Mains Church of Scotland Parish for an evening service on Good Friday. We welcome the new parish priest of St Margaret's, Fr Jamie McMorris.

DATE FOR YOUR DIARY

HOLY CROSS PILGRIMAGE TO ST ANDREWS

Saturday 25th June 2022



The Scottish Episcopal Year of Pilgrimage in 2020 was scuppered by events. This year we plan to go to the main Scottish pilgrimage centre of St Andrews to pray and eat together. A pilgrimage, as anyone who has read Chaucer knows, is a social as well as a spiritual event and when we discussed this at Vestry good chip shops and ice cream parlours were mentioned. Fr Alistair Coles of All Saints Church, St Andrews has generously offered his church and rectory for our use as a base and there is lots to see in the holy city on its dramatic promontory. More information to follow later...

MARCH KALENDAR and READINGS

Tuesday 1st March – David of Wales, c.601

ASH WEDNESDAY 2nd March – Eucharist with imposition of ashes 10.30 a.m. and 7.30 p.m.

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.

Readings: Joel 2.1-2,12-17 Psalm 51.1-18
2 Corinthians 5.20b-6.10 Matthew 6.1-6,16-21

Thursday 3rd March - John and Charles Wesley, Priests, 1791, 1788 – Evening Prayer on Zoom 5 p.m.

Friday 4th March - Adrian (Ethernan) of May, Abbot, and Companions, Martyrs – Toddler Church, 10.30 a.m.

Saturday 5th March – Aelred of Rievaulx, Abbot, 1167

Sunday 6th March – FIRST SUNDAY OF LENT – Eucharist 9 a.m. and 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.

Readings: Deuteronomy 26.1-11 Psalm 91.1-2,9-16
Romans 10.8b-13 Luke 4.1-13

Monday 7th March - Perpetua, Felicity and Companions, martyrs at Carthage, 203

Tuesday 8th March – Duthac, Bishop, 1065

Wednesday 9th March - Eucharist 10.30 a.m.

Readings: Jonah 3.1-10 Psalm 51.1-2,11-13 Luke 11.29-32

Thursday 10th March – Kessog, Bishop, 700 – Evening Prayer on Zoom 5 p.m.

Friday 11th March – Constantine, King and Martyr, 7th Century – Toddler Church, 10.30 a.m.

Sunday 13th March – SECOND SUNDAY OF LENT – Eucharist 9 a.m. and 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

Readings: Genesis 15.1-12,17-18 Psalm 27
Philippians 3.17-41 Luke 13.31-35

Wednesday 16th March – Boniface of Ross, Bishop, c.710 – **Eucharist 10.30 a.m.**

Readings: Jeremiah 18.18-20 Psalm 31.1-5,13-16 Matthew 20.17-28

Thursday 17th March – PATRICK, Bishop, Patron of Ireland, c. 461 – **Evening Prayer on Zoom 5 p.m.**

Friday 18th March – Cyril of Jerusalem, Bishop and Teacher of the Faith, 386 – **Toddler Church, 10.30 a.m.**

Saturday 19th March – JOSEPH OF NAZARETH

Sunday 20th March – **THIRD SUNDAY OF LENT** – **Eucharist 9 a.m. and 10.30 a.m.**

Collect: Almighty God, you know that we have no power in ourselves to help ourselves: keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Christ our Lord. Amen.

Readings; Isaiah 55.1-9 Psalm 63.1-8
I Corinthians 10.1-13 Luke 13.1-9

Monday 21st March – Thomas Ken, Bishop, 1711

Wednesday 23rd March - Eucharist 10.30 a.m.

Readings: Deuteronomy 4.1,5-10 Psalm 147.13-21 Matthew 5.17-20

Thursday 24th March – Oscar Romero, Archbishop of San Salvador, Martyr, 1980 – **Evening Prayer on Zoom 5 p.m.**

Friday 25th March – **THE ANNUNCIATION OF THE LORD** – **Toddler Church, 10.30 a.m. – Eucharist 2 p.m.**

Collect: Pour your grace into our hearts, O Lord: that, as we have known the incarnation of your Son Jesus Christ by the message of an angel to the Blessed Virgin Mary; so by his cross and passion we may be brought to the glory of his resurrection; through the same Jesus Christ our Lord, Amen

Saturday 26th March – Harriet Monsell, 1883

Sunday 27th March – FOURTH SUNDAY OF LENT (Mothering Sunday) – Eucharist 9 a.m. and 10.30 a.m.; Children’s Service 4 p.m.

Collect: Merciful Lord, absolve your people from their offences, that through your bountiful goodness we may all be delivered from the chains of those sins which by our frailty we have committed; grant this, heavenly Father, for Jesus Christ’s sake, our blessed Lord and Saviour, Amen.

Readings: Joshua 5.9-12 Psalm 32
2 Corinthians 5.16-21 Luke 15.1-3.11b-32

Monday 28th March – Patrick Forbes, Bishop 1635, and the Aberdeen Doctors, Teachers of the Faith

Tuesday 29th March – John Keble, priest 1966

Wednesday 30th March - Eucharist 10.30 a.m.

Readings: Isaiah 49.8-15 Psalm 145.8-15 John 5.19-30

Sunday 3rd April – FIFTH SUNDAY OF LENT (Passion Sunday)

Readings: Isaiah 43.16-21 Psalm 126
Philippians 3.4b-14 John 12.1-8

WORSHIP

Our usual weekly services are:

Sunday 9.00 a.m. Said Eucharist – 1970 liturgy (experimental)
10.30 a.m. Sung Eucharist – 1982 liturgy

Wednesday 10.30 a.m. Eucharist

Thursday 5.00 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.

Fridays in March 10.30 a.m. – Toddler Church

First Friday in the month 2.00 p.m. – Healing Eucharist with anointing

Any variations to the above are noted in the Kalendar.

