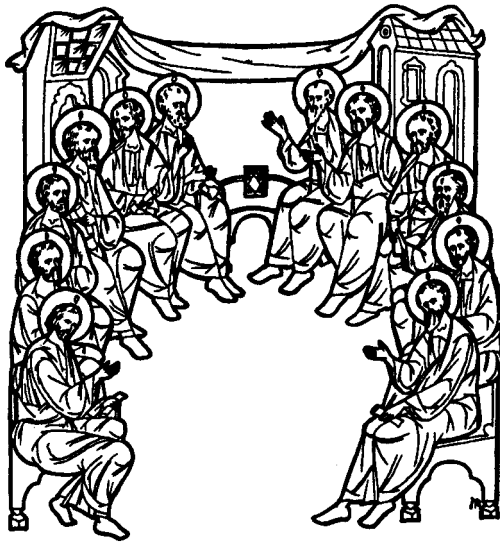


Church of the Holy Cross

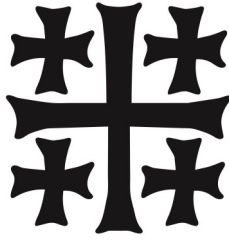
DAVIDSON'S MAINS

EDINBURGH

MAY 2021



THE SCOTTISH EPISCOPAL CHURCH



- Rector** The Revd Dr Stephen Holmes
The Rectory, 18 Barnton Gardens, EH4 6AF
Tel: 629 1966 and 07584 091870
Email: rector.hce@gmail.com
Day off: Monday
- Rector's Warden** Mr Alan Kirkpatrick
39 Silverknowes Gardens, EH4 5ND Tel: 07891 237940
- People's Warden** Mrs Kate Hilton
Flat 4, 26E Quality Street, EH4 5BS Tel: 336 1757
- Vestry Secretary** Mrs Nicole Elvin
11/13 Meggetland Square, EH14 1XR Tel: 443 2782
- Treasurer** Mr Colin Mair
10 Hillhouse Road, EH4 2AG Tel: 332 9868
- Gift Aid Secretary** Mr Tim Sale
4/1 Brighthouse Park Crescent, EH4 6QS Tel: 336 5280

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

- Magazine Editor** Mrs Margaret Deas
20 Silverknowes Court, EH4 5NR Tel: 336 1301
margaretandeas@btinternet.com

Website: www.holycrossedinburgh.org
Twitter: [@HolyCrossEdin](https://twitter.com/HolyCrossEdin) **Facebook:** Holy Cross, Davidson's Mains
YouTube: [Holy Cross Church Edinburgh](https://www.youtube.com/HolyCrossChurchEdinburgh)

Registered Charity No SC015766

FROM THE RECTOR

Dear friends,

I am writing this while the sun is shining, new shoots are coming out of the soil, the cherry blossom is nearly out at Lauriston Castle (reminding me of drinking sake with Japanese friends), and there is the expectation of new relaxations to the coronavirus restrictions.

The church garden is looking fine and most times I go down there are members of the congregation working or chatting in the grounds. There is an excellent and very ancient custom in the Church, followed at Holy Cross, of the Rogation Procession. We go into the fields or gardens, pray for God's blessing on the crops and other plants and animals, pray for those who are affected by famine or drought and for the good estate of God's creation. It is a blessing of the work many of us do in the garden and reminds us that Church is not just something that happens within four walls!

Rogation processions survived the Reformation in England but lost the old custom of having models of a dragon and a lion carried at the front representing Christ the Lion of Judah fighting evil. I thought we had no dragon but I recently met a young girl and her mum by our boiler house where I was told that a dragon lives behind the stout door – the girl had seen smoke from its nostrils coming out of the little chimney!

It is good that children feel at home at Holy Cross. Elsewhere in this magazine there is an appeal from Izzy Holmes for a Church Rep on the committee of the Reindeer Playgroup, which is an important partner organisation for us, set up by the congregation and linking us to the local community. Please consider taking on this important job. Our involvement with children's ministry has also included Izzy, Bess and David Townhill leading worship for families in the whole of Scotland via the Sunday Children's Chapel broadcasts.

Gardens, dragons and families are only part of our ministry. It has been good to re-start the Wednesday Eucharist, which is a short, quiet, contemplative service. We all have different needs at different times and ages and the wisdom of the Christian Church responds to these needs. We see this in the Church Year where the Eucharist uses different prayers at different times of the year. The Easter Eucharistic Prayer of our 1982 Scottish Liturgy includes the women at the tomb and 'weary fishermen on the shore', and their arrival and departure after Pentecost marks out the Easter season for us.

Another companion in our Easter worship has been St Columba. You may

have noticed him being mentioned in the Eucharistic Prayer, and in the list of readings below we will be keeping his feast day on the nearest Sunday to 9th June. Why is he important for us? He appears twice at Holy Cross, in the East window and the icon by the pulpit, and he is one of the greatest and most attractive of Scottish Saints.

St Columba is also a local saint. Davidson's Mains is in the ancient parish of Cramond which was dedicated to St Columba and is opposite the isle of Inchcolm which is named after him. The old Roman road outside our church was probably the route taken by monks of Iona as they travelled to and from their brothers on Lindisfarne. We all have different backgrounds and we have links all over the world, but it is good to be rooted in and supported by the Christian history of our own place.

We have a duty to pray for our country, for the Queen as she continues to serve despite the loss of her husband the Duke of Edinburgh, and for Scotland as we go to the polls this month to elect a new Scottish government in an election which may have significant consequences. The Church does not take sides in party politics, though she may need to condemn evil as in Germany in the 1930s, but we are called to work for justice and the common good of society and that can mean getting involved in the political process, at least by voting. May God bless you, and bless our Queen and country.

With love in Christ,

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

MAGAZINE – A FEW CHANGES

Observant readers will have noticed the change in typeface (from Times New Roman to Gill Sans MT) which brings the magazine into line with our service sheets, Stephen's e-news and the Directory.

The Readings for services are now integrated into the Kalendar – in many ways the most logical place for them.

If you have any strong views on either of these changes, please contact the Rector or the Editor (contact details inside front cover), ideally before 19th May, when the next magazine goes to press.



ASCENSION DAY
Thursday 13th May
Holy Communion
10.30 a.m. and 7.30 p.m.

N.B. No Zoom Evening Prayer

FLOWERS IN CHURCH

Thank you to Sarah and Yvonne and anyone else who helped in any way to make the church beautiful for Easter.

Flowers in April were arranged by Sarah and Yvonne.

2nd May	Peggy Farrar
9th May	Ann and Ian Hughes Smith
16th May	?
23rd May	?
30th May	Kate Corliss



Flower Rota 2021

The rota is on the notice board. Please fill the gaps. For further information, or if you would like to donate the flowers but not arrange them, please contact Sarah (sarahmillee@aol.com or 237 5147).

FreshStart

FRESH START
STARTER PACKS ARE BACK

Fresh Start can now accept donations for the Starter Packs. They would be grateful for any of the following: plates, mugs and tumblers, cleaning materials (washing up liquid, J-cloths, toilet cleaner etc.), toiletries (soap, toothbrushes, toothpaste, toilet rolls, shampoo) bed linen and towels, curtains, small electrical items (kettle, toaster, lamp, iron), tins of food, pasta, teabags, coffee, sugar, biscuits. Please no duvets, pillows or cushions.

Check what is needed on the website – **Fresh Start has to pay for the disposal of any items they cannot use** in the Starter Packs. Until we can have the collecting box back in church, please deliver your gifts to Fresh Start. The warehouse will be open to accept donations from Monday to Thursday, 9 a.m. to 4 p.m.

Fresh Start, 22–24 Ferry Road Drive, EH4 4BR. www.freshstartweb.org.uk



CHRISTIAN AID WEEK 10th to 17th MAY

Unfortunately we are again unable to have the usual house-to-house collection. This does not mean that Christian Aid has stopped working, or that it does not need money. You may have heard or seen the recent radio and TV adverts telling how vital the work of Christian Aid continues to be in a time of pandemic.

The material for Christian Aid Week this year, like last year, focuses on the climate crisis as it affects 68 year-old Rose in Kenya. From severe drought to flooding, climate chaos robs Rose of what she needs to survive: a reliable source of water. Without water, every day is a struggle. Without water, Rose is thirsty and hungry.

When Rose was a child, there was plenty of rain. It fell at the right times, giving fruit to the baobab trees and providing plenty of nutritious food to eat. But now this is just a memory. For months at a time, Rose lives with drought. In recent years it has become so bad that it's caused a hunger crisis.

During these times, Rose sets out on long and dangerous journeys to collect water for her family. She walks on an empty stomach. It exhausts her.

There is an earth dam just minutes from Rose's home which should be a lifeline. But it's not wide enough or deep enough for everyone's needs. Even when it rains, it runs out of water too quickly. What's more, when the rains do fall, they're much heavier than they should be, putting Rose's community at risk of flooding.

The threat of coronavirus has only made this irregularity of water more critical for Rose. Handwashing to stay safe against the virus can be difficult. The local school closures have also kept Rose's grandchildren at home, all needing another meal they would usually get at school.

With a reliable source of water, people like Rose would be free from long, painful journeys. They would be able to grow fresh vegetables to eat. And they would be able to protect themselves from the dangers of coronavirus.

From Christian Aid News

£20 could buy four taps for a water point at a dam where families can collect water. £60 could buy 10 bags of cement to help a community build an earth dam. Even a small donation can help. **Donate at caweek.org**; the money you give will help families facing poverty and injustice around the world.

TREASURER'S REPORT

March was a quiet month for the Treasurer. We have thankfully not had any extraordinary expenses or repairs to do, and the ScottishPower saga is finished, our refund received and no more phone calls to make.

We have recently changed electricity providers for the church and hall – the contract with the previous provider had expired and prices were to increase significantly. However, I've arranged a new deal with Scottish Gas (yes, we are getting our electricity from Scottish Gas) which has limited the increased costs considerably.

On a bright note, it seems that the cost of gas (from CNG Gas) for heating the church has reduced since we installed the new central heating system last September. It's not possible to get a direct comparison to last year with the church intermittently open and closed, but the new system seems to be much more efficient than the old one. It certainly heats the building better!

With the warmer weather we are now getting, we should see reduced bills for the next few months. This is welcome news since gas bills for heating the hall have been higher than before – the Playgroup and After School Club have been keeping windows open to air the building to avoid spreading germs.

Colin Mair – April 2021

FROM THE CHILDREN'S CORNER **Holy Cross Rep for Reindeer Playgroup**

From Stephen and Izzy Holmes

We are looking to recruit a new Church Rep for Reindeer Playgroup's committee. The role is open any time from June, when Kate Corliss steps down at the end of her two-year term. This is a chance for someone from Holy Cross to engage with local families and represent Holy Cross as an outward looking community. You don't need to be one of the 'regulars' who attends every week – this is open to anyone associated with Holy Cross.

Reindeer Playgroup meets in the church hall each Tuesday to Friday morning during term time. You can find out more on Facebook ([@reindeerplaygroup](#)) or on the website (reindeerplaygroup.org). The playgroup was set up by members of Holy Cross. Although it is now an independent charity, it remains a partner organisation of the church. The Church Rep will be a member of the Playgroup Committee, with responsibility for:

- Identifying opportunities to develop the relationship between Holy Cross Church and Reindeer Playgroup
- Working with the Reindeer Committee on joint fundraising opportunities
- Liaising between the Committee and the church's 'hall team' (currently Colin Mair, Lynn Kirk and Jane Allen).

The committee is a relaxed and friendly group. Work is shared between everyone and administration is kept to a minimum. There are usually four or five committee meetings a year, plus an AGM in September. The Church Rep is a Trustee of the charity and therefore will be PVG checked when starting the role. The current term is a maximum of two years, though the committee is looking to extend this to six, to allow for more continuity.

If you're interested or have any questions, please speak to Izzy Armstrong-Holmes (as Chair of the Reindeer Playgroup Committee) or Stephen Holmes (as Rector of Holy Cross).

Izzy Armstrong-Holmes: iaah309@gmail.com or 07464 611553. Izzy is happy to talk on the phone but it's best to email or text first to arrange a time, so that she can make sure the toddler is occupied!

Stephen Holmes: rector.hce@gmail.com or 07584 091870

Please note:

1) We're on holiday 26th April to 3rd May and 15th to 29th May, so neither of us will be checking our emails or answering our phones during those times.

2) We keep strict boundaries about our work in relation to Reindeer Playgroup. Izzy acts solely as Chair and doesn't represent Holy Cross. At committee meetings, Izzy declares a conflict of interest in relation to any financial or policy matter relating to the church and does not take part in that discussion.

SYCAMORE TREE OPEN AGAIN

The [Sycamore Tree Café](#) at Davidson's Mains Parish Church reopened on 27th April for teas, coffees and cakes, plus soup and sandwiches.

Covid-19 safety measures are in place – distancing, sanitiser, ventilation – and we are open from 10 a.m. to 2 p.m. on Tuesdays, Wednesdays and Thursdays.

PRAY AS YOU GO

I have to thank Jean Williams for introducing me to a great little app called [Pray As You Go](#). The app is free with an option to donate and I have found it a very good way to unwind, usually last thing at night, and spend some time focused on God. The main feature is a daily programme (one for the weekends) between 10 and 15 minutes long, which starts with some relaxing sacred music. There is then a reading from Scripture followed by some thoughtful questions to help you think about the reading and guide you in prayer.

Today's, for example, is from Matthew 7:7-12, 'Ask, Seek, Knock'. The guided reading shows how Jesus portrays a loving God who, like a parent, is eager to give good gifts to his children. We are encouraged to think about times where we have been searching and knocking but might feel like God hasn't answered. It then suggests that sometimes even a good parent doesn't give what is asked for. We are asked to listen to the passage again thinking about the context in which we have been asked to give things ourselves and how we have responded. After the reading we are encouraged to respond to Jesus by praying for whatever we most need in our own lives right now. The programme then finishes with this prayer: 'You have given all to me. To you Lord I return it. Everything is yours, do with it what you will. Give me only your love and your grace, that is enough for me'.

These daily prayer programmes comprise the bulk of my experience with the app, but there are various other features. There is a section called Prayer Tools, which contains many options including daily and weekly exams, a sort of reflective exercise in prayer. It also includes prayer guides for help with mental struggles and, for those interested, a guide to praying the rosary. Then there is a section with various retreats and series based on important moments in the Christian calendar (Advent, Christmas, Lent etc.), help with daily life or Bible study.

One of the series from this section which I have enjoyed is the 'Acts of the Apostles', which takes a look at the life of the early Christian community and the effect of the Holy Spirit at Pentecost. Through this series we are encouraged to discern the prompting of the Holy Spirit in our own lives.

As well as the daily programmes, the app is updated fairly regularly and has much to offer any Christian. If you miss a day you can always go back and listen to one from earlier in the week. Personally, I find it very relaxing and spiritually calming to spend time with last thing at night, helping me get to sleep in a good frame of mind. Thanks again, Jean, for the recommendation!

David Townhill

THE ICON OF THE TRINITY BY ANDREI RUBLEV

‘There exists the icon of the Trinity, therefore God exists’ – Pavel Florensky (1882–1937)

Introduction

The icon of the Holy Trinity is familiar to most Christians. A copy of it hangs above the pulpit in Holy Cross. It was painted in about 1425 by the famous Russian iconographer Andrei Rublev. Very few of his icons survive, apart from his inspired masterpiece. He designed the icon for the iconostasis in the Trinity Sergius Lavra Monastery in Sergiev Posad (Sergey’s Village) where St Sergius, patron saint of Russia, is buried. In 1904 a restoration commission was appointed by the church to oversee the icon’s restoration. When they removed the metallic cladding and cleaned off many later layers of dirt and over-painting, *‘the commission were literally bowled over by the brilliance of Rublev’s original work’*. It was as fresh and vivid as the day it was completed. Copies in no way do it justice. It is safe to say it is one of the Christian wonders of the world. When my friends and I saw it in 2003 in the Tretyakov Gallery in Moscow we sat on the floor and gazed at it in wonder for a long time.

Why the Trinity?

Why is it appreciated by so many all over the world? That is because it is the most meaningful human illustration ever painted of what the Trinity means to Christians. The essence of that meaning as expressed in the icon is that the Trinity is the model of what the church aspires to be in this world, that is a model of unity and love, albeit failing miserably in expressing its ideal. God himself cannot ever be depicted, but what he means to us, can.

Trinity Sunday (30th May this year) comes after the incarnation at Christmas, the crucifixion and resurrection at Easter and the descent of the Holy Spirit at Pentecost. It is not a celebration like the others of historical events recorded in the Bible. We will not find a handy definition of the Trinity in the Bible. The Church, having experienced God in his three epiphanies, drew the conclusion from this experience that the three epiphanies were from one and the same source – the One God, but in three persons. An Orthodox writer wrote: *‘If **the Son is the Word that the Father pronounces** and which becomes flesh, **the Spirit manifests the word, makes him audible**, and makes it possible for us to hear him in the Gospel’*. St Paul also said, *‘No-one can say “Jesus is Lord” except in the Holy Spirit’* (1Cor12:3).

The Church also understood that when scripture tells us that God is Love, it can only have meaning when we realise that within the Godhead there is

mutuality and unity between three persons. God does not exist in a state of isolation and loneliness. Love has to flow outwards to embrace others. That is the essence of love. The out-flowing love between the three persons of the Trinity is why God is love. He needs no other for his love to be complete. He does not need us. Nevertheless, he chose generously to create the world and humanity outwith himself and into which he pours out his unceasing love.



What do the three angels mean?

The three angels are based on the visitation of three angels to Abraham and Sarah at the oaks of Mamre (Genesis 18:1-15). However, Rublev puts Abraham and Sarah aside and concentrates on the three angels who were considered to be messengers of the Lord. There is an Orthodox liturgical text which states: 'Blessed Abraham, you saw them, and you received the divinity, one and three'. Rublev endorses this interpretation. His depiction comes from a very deep understanding of the meaning of the Trinity, it is neither crude or simplistic. Many lesser iconographers did try – without Rublev' subtlety and understanding. It is an impossible task to attempt to conceptualise the transcendent God but this icon tries to understand the meaning of the Triune God in this life. Nevertheless, the transcendence of

God is suggested by the willowy, light and weightless angels with elongated bodies that are 14 times the size of the head, when the normal proportion is seven times.

The most important aspect of this icon is the way in which each angel relates to the others. They are at rest in *'the supreme peace of being in oneself'*, yet at the same time there is a sense of an outgoing love moving between each one as well as unity and equality between them. This too is what the identical sceptres held by each angel express – one single God and three equal persons.

The icon is not only about the Trinity in himself but also about the relationship of the three persons to this world. Each angel, we see, carries a sceptre as a sign of royal power, but the sceptres also point in the direction of the section above the angels, which could easily be dismissed as irrelevant to the main picture. The sceptre of the middle angel directs our attention to the tree of life and source of life, who is the Father. The angel on the right points towards steep rocks, perhaps the high mountain where Jesus was transfigured or other lonely places where many go to hear the Holy Spirit. The angel on the right therefore depicts the Holy Spirit. The angel on the left is a depiction of the Son, who points his sceptre towards a building above his head, which represents the Church, the Body of Christ. In this way the icon is both about the meaning of the Trinity in himself and about his relationship to the world we live in.

The forms within the icon

Hidden within this icon are the forms which express Rublev's meaning and reveal one of the reasons that his icons are so skilful. The cross, the triangle and the circle structure the icon from within. An Orthodox writer says, *'we must discover them if we want to fully understand the icon'*. The rectangle of the table is the ancient hieroglyph for the earth and the hands of the angels point towards it as the focus of their love. The cup of Communion on the table is in vertical line with the tree of life, which bore the fruit of eternal life and is the source of life for Christians in the Eucharist. This vertical divides the icon in two and crosses a horizontal line that that can be drawn through the halos of the side angels. Thus a cross is formed. If we connect the ends of the table to a point just above the head of the central angel it forms a triangle. Then tracing a circle which follows the external contours of the three angels one can find a perfect circle, which symbolises eternity. The hand of the central angel, that is the hand of the Father, is the centre of the circle. He is blessing the cup. All of this inner form subtly suggests the completeness and perfection of the Trinity. Symmetry is not all as the cup is slightly to the right

of centre while the head of the middle angel leans to the left of the vertical – in other words, perfection and unity do not consist of symmetry only but of variety as well.

The structure is not the only remarkable aspect of the icon. The colours Rublev uses are vivid, rich and harmonise perfectly. He was noted as a colourist and this too enhances the simplicity of the message. The colours today are as fresh as the day they were painted.

Finally, this icon's importance and impact on so many people is that every aspect of the structure enables the central message of the Trinity to be heard. It is not an external message since we are made in the image of the Trinity. Its meaning and appeal come from within and are reflected in the scriptures:

'No-one who fails to love knows God because God is love' (1John 4:8)

'I am in the Father and the Father is in me' (John 14:11)

'That they may be one as we are one' (John 17:11)

'No-one can say Jesus is Lord except in the Holy Spirit' (1Cor 12:3)

Neville Long

Sources: *The Art of the Icon: A Theology of Beauty* by Paul Evdokimov and *The Rublev Trinity* by Gabriel Bunge

WORSHIP

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

Sunday 10.30 a.m. Eucharist

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: Not everyone can come back to church at present so, while our series of Sunday worship videos has ended, 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:

www.youtube.com/c/TheScottishEpiscopalChurch

Our own Holy Cross videos from lockdown are still on our YouTube channel: www.youtube.com/channel/UCBIGcZmVqp_sfgYon3WU28w

HOLY CROSS KALENDAR AND READINGS – MAY 2021

Saturday 1st May – St Philip and St James, Apostles

Philip came from Bethsaida and was one of the early disciples of Jesus; James the Less is another of the Apostles about whom little is known, and is distinguished from James the brother of John and James the brother of the Lord.

FIFTH SUNDAY OF EASTER – 2nd May – Eucharist 10.30 a.m.

Collect: Almighty God, through your only-begotten Son Jesus Christ you have overcome death and opened to us the gate of everlasting life: grant that, as by your grace going before us you put into our minds good desires, so by your continual help we may bring them to good effect; through Christ our Lord, Amen.

Readings: Acts 8.26-40 Psalm 22.25-31 I John 4.7-21 John 15.1-8

Monday 3rd May – Finding of the Holy Cross

The commemoration of the finding of the Cross of Jesus by St Helena, it has the same prayers as our patronal feast on 14 September.

Wednesday 5th May – Eucharist 10.30 a.m.

Readings: Acts 15.1-6 Psalm 122 John 15.1-8

Thursday 6th May – Evening Prayer on Zoom 5 p.m. – St John before the Latin Gate

The summer feast day of John the Apostle, whose main feast is just after Christmas. It commemorates his legendary journey to Rome.

Saturday 8th May – Julian of Norwich, Mystic, c.1420

Julian was an anchorite who lived in a cell attached to the Church of St Julian in Norwich. She wrote the first book to be written in English by a woman, Revelations of Divine Love, which is still widely read today and guides many in the Christian life. She lived through the Black Death as a girl and in 1373 received a series of visions of Christ's Passion while she was seriously ill.

SIXTH SUNDAY OF EASTER – Rogation Sunday – 9th May – Eucharist 10.30 a.m. Blessing of the Gardens

Collect: Almighty God, you have given us your only Son to be both a sacrifice for sin and an example of Godly life: give us grace most thankfully to receive the benefits of his death and Resurrection, and also daily endeavour to follow the blessed steps of his most holy life; through Christ our Lord, Amen.

Readings: Acts 10.44-48 Psalm 98 I John 5.1-6 John 15.9-17

Monday 10th May – Rogation Day

Wednesday 12th May – Thomas Rattray, Bishop, 1743 – **Eucharist 10.30 a.m.**

Readings: Acts 17.15,22-18.8 Psalm 148 John 16.12-20

Thomas Rattray of Craighall was Bishop of Brechin and Dunkeld and Primus from 1738 to 1743. He was a great liturgical scholar and published The Ancient Liturgy of the Church of Jerusalem.

Thursday 13th May – ASCENSION DAY – Eucharist 10.30 a.m. and 7.30 p.m. (No Zoom Evening Prayer)

Collect: Grant, we pray, almighty God, that as we believe your only-begotten Son our Lord Jesus Christ to have ascended into the heavens, so we in heart and mind may also ascend and with him continually dwell, through Christ our Lord, Amen.

Readings: Acts 1.1-11 Psalm 47 Ephesians 1.15-23 Luke 24.44-53

Friday 14th May – St Matthias the Apostle

The disciple who had been with Jesus from the beginning and was elected to take the place of Judas among the Apostles (Acts 1:15-26).

SEVENTH SUNDAY OF EASTER (Sunday after Ascension) – 16th May – Eucharist 10.30 a.m.

Collect: O God the king of glory, you have exalted your only Son Jesus Christ with great triumph to your kingdom in heaven: we beseech you, leave us not comfortless, but send your Holy Spirit to strengthen us and exalt us to the place where our Saviour Christ is gone before, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever, Amen.

Readings: Acts 1.15-17,21-26 Psalm 111 John 5.9-13 John 17.6-19

Wednesday 19th May – Eucharist 10.30 a.m.

Readings: Acts 20.28-38 Psalm 68.28-36 John 17.11b-19

Thursday 20th May – Evening Prayer on Zoom 5 p.m.

Friday 21 May – Helena, Protector of the Holy Places, c.330

Helena was the wife of the Roman Emperor Constantius Chlorus and the mother of the first Christian Emperor Constantine. She became a Christian in her 60s, was generous to the poor and prisoners and made a pilgrimage to the Holy Land where she found the Cross of Jesus.

PENTECOST – 23rd May – Eucharist 10.30 a.m.

Collect: God, as at this time you taught the hearts of your faithful people by sending to them the light of your Holy Spirit: grant us by the same Spirit to have a right judgement in all things and evermore to rejoice in his holy comfort; through Christ our Lord, Amen.

Readings: Acts 2.1-21 Psalm 104.24-34,35b Romans 8.22-27 John 15.26-27;16.4b-15

Tuesday 25th May – Bede the Venerable, 735

Bede was born near Sunderland and lived as a monk in the monasteries of Wearmouth and Jarrow from the age of seven. He described his life as studying and teaching Scripture ‘amid the observance of monastic discipline and the daily charge of singing in the Church’. He wrote many commentaries and a history of the English Church, and his relics are still venerated in Durham Cathedral.

Wednesday 26th May – Augustine of Canterbury, Apostle of the English, 604 – Eucharist 10.30 a.m.

Readings: Sirach 36.1-2,5-6,13-17 Psalm 79.8-13 Mark 10.32-45

Augustine was a monk sent from Rome by Pope Gregory the Great in 596 to convert the English to Christ. He baptised King Ethelbert of Kent and many of his people, founded monasteries, became the first Archbishop of Canterbury and established Bishops at Rochester and London.

TRINITY SUNDAY – 30th May – Eucharist 10.30 a.m.

Collect: Almighty and everlasting God, you have given us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity and in the power of the divine majesty to worship the Unity: keep us steadfast in this faith, that we may evermore be defended from all adversities; through Christ our Lord, Amen.

Readings: Isaiah 6.1-8 Psalm 29 Romans 8.12-17 John 3.1-17

Monday 31st May – The Visitation of Mary to Elizabeth

The feast of the story in Luke 1:39-56 when the Virgin Mary visited her cousin Elizabeth to share the news of their pregnancies and John the Baptist leapt in Elizabeth’s womb when Jesus came near.

Sunday 6th June Columba of Iona, Abbot (transferred)

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