



CHURCH OF THE HOLY CROSS : www.holycrossedinburgh.org

Congregational e-news for Trinity Sunday 7 June 2020

From the Rector, the Revd Dr Stephen Holmes

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I. KEEPING IN TOUCH WITH EACH OTHER

Dear friends at Holy Cross,

This week we celebrate Trinity Sunday. The Holy Trinity is at the heart of our life and worship as Christians but many of us are a bit afraid of it as it seems to be just a heavenly number puzzle. I say a bit about this, and why our triune God is a life-giving mystery for us and the world in this week's worship video – which also has a few more special guests.

This week we also celebrate our local saint, St Columba (here are a couple of images of St Columba at Holy Cross – do you know where they are?), and a feast that may seem a bit strange, Corpus Christi.



Columba was Abbot of Iona, that cradle of Scottish Christianity. Cramond Kirk is dedicated to St Columba and, before it became Presbyterian, belonged to the diocese of Dunkeld. We are in the ancient parish of Cramond. The monks of Iona moved to Dunkeld over a thousand years ago and it is probably that Cramond was a staging post for Iona monks travelling to Lindisfarne. Cramond, like Dalgety and Aberdour in Fife (with the Abbey of Inchcolm), and Aberlady and Preston in East Lothian were Dunkeld parishes within the diocese of St Andrews. What this means is that centuries ago Iona monks probably



walked along the Roman road from Cramond which goes past the site of our Church at Holy Cross. Columba was Irish and Lindisfarne is in England, so our own Saint warns us against parochialism.

Corpus Christi is the feast of the Body of Christ, a day of thanksgiving for the Institution of the Holy Communion. It was celebrated in Scotland in the middle ages, revived in the Episcopal Church in the nineteenth century, and is now, since 1999, in the official Kalendar of the Scottish Episcopal Church (don't ask me why the Church often spells calendar with a 'K'!) It is an important day for us this year as almost all of us are in exile from the Eucharist. If we pray the collect and Bible readings given for Corpus Christi below we can re-connect with the Mystery of the Eucharist in preparation for our return to Church.

After news full of coronavirus, the past week has seen reports of protests around the world following the killing of an African-American, George Floyd. These have highlighted the evil of racial discrimination in our societies, just as the coronavirus crisis has revealed social inequalities in our own society. We might wonder, does churchy chat about long-dead Irish saints and feasts with funny Latin names have anything to do with this evil in the 'real world'?

What we celebrate at Corpus Christi is the gift Jesus gave us of his body and blood in bread and wine. He told his followers to keep celebrating this sacrament in memory of him and he promised to remain with us until the end of time. In normal times we share the consecrated bread and drink from one chalice full of consecrated wine. This is a foretaste of the heavenly banquet which awaits us after death, it is a bit of heaven on earth. You will notice that the sacrament is for all – there is not a sacrament for Africans, another for Asians, another for Europeans. There is not a sacrament for the rich, one for the homeless, one for chartered accountants. We may celebrate a Eucharist for a language group, a military unit, the Mothers' Union, or the scholars of a College – we naturally live in communities - but in each case the sacrament is open to all.

The sacrament of Holy Communion tells us that racism is wrong. Likewise the Christian doctrine of our creation in the image and likeness of God tells us that racism is wrong, and the fact that Christ died for all tells us that it is wrong. It was Christian doctrine that provided the ideological backing for the struggle against apartheid in South Africa. While scientific research does demonstrate the common origin of the whole human race, secular though does not give this firm grounding – how does the non-religious person provide an unshakable foundation for their opinions? Thus Christian doctrine is not the weird hobby of the eccentric but, supporting the work of human reason, Christianity can provide the underpinning for a just society.



Holy Cross Church exists to proclaim Christian teaching and our community continues to pray together and keep in touch. This week the Vestry meets and three companies have been invited to submit tenders for installing our new heating system (proclaiming Christian teaching is hard if it is freezing...) We will also be talking about getting ready for

meeting together safely as a community as the country moves forward through the 'phases' outlined by the Scottish Government. Our Bishops are working on this and they will release new guidance next week. I doubt if we will be back in Church in the near future, but there may be other ways we can meet in a safe way. I am keen to get on with this as soon as we can.

In the meanwhile, let us pray for each other and do get in touch with me if you would like a chat. have any questions or want some help – our pastoral team is also still available.

With love in Christ,

Pastoral Team : If anyone needs help while self-isolating or shielding, please contact:

- Alan Kirkpatrick (07891 237940 or muttley.l@blueyonder.co.uk)
- Helen Smith (07917 695491 or Helgillard@yahoo.com)
- Angela Gardner (07703 443291 or angela.gardner@ajenterprises.co.uk)

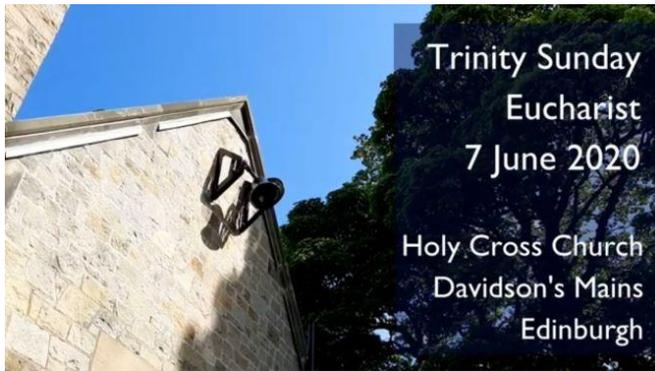
2. KEEPING IN TOUCH WITH GOD

2a. OUR WORSHIP

Eucharist will be celebrated for your intentions on Sundays and Wednesdays at Holy Cross at 10.30am (or occasionally in the Rectory). Please join me in spirit then. Whenever I celebrate in the Church I'll ring the bell.

A video of this Sunday's Eucharist will appear on our Facebook page at 10.00am and will also be available on the Holy Cross YouTube channel:

https://www.youtube.com/channel/UCBIGcZmVqp_sfgYon3WU28w/videos



I'd like to thank those who took part in this week's Holy Cross worship video. While we will never have the technological resources of large Churches like Old St Paul's and St Paul's and St George's, Holy Cross can still have an effective online presence to share our gifts with those around us.

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

This week on St Columba's Day I will publish a video of the 1970 Scottish Liturgy celebrated in Latin with a short introduction. There is a revival of interest in Anglican Liturgy in Latin, it has always been used in the ancient universities, and over 600 people join an online Church of England celebration of Mattins in Latin each week. I have produced the St Columba video for these and for others who have an academic or spiritual interest in Latin worship rather than for the Holy Cross congregation, but you may be interested in having a look at it on our YouTube channel – it will be released on Tuesday.

The Scottish Episcopal Church (SEC) Sunday Eucharist is broadcast each week on Sunday at 11am and there is also a 'Service of the Word' broadcast on Thursdays at 6.30pm. These may be viewed online on Facebook, YouTube & the SEC website here:

<https://www.scotland.anglican.org/broadcast-sunday-worship/>

The Eucharist for Trinity Sunday is celebrated by Bishop Kevin Pearson from amidst the girders of St John's Cathedral, Oban, and parts of the service will be in Gaelic.

This week you can listen to the service free by telephone if you don't have internet access, phone 0800 260 580 and enter the meeting ID: Meeting ID: 817 1523 4515. The Church of England has a free worship phone line, Daily Hope, available all day every day: 0800 804 8044.

2b. HYMN OF THE WEEK : St Patrick's Breastplate

This is a favourite hymn, often sung on Trinity Sunday for obvious reasons. It is a Victorian translation of an ancient Irish prayer, attributed to St Patrick (of whom we have an icon at Holy Cross). The prayer is of a type called a 'lorica' or breastplate, a prayer for protection rooted in Ephesians 6:11-18, "put on the full armour of God". The earliest manuscript in which it is found has this comment on the prayer: "Saint Patrick sang this when an ambush was laid against his coming by Loegaire, that he might not go to Tara to sow the faith. And then it appeared to those lying in ambush that they (Saint Patrick and his monks) were wild deer with a fawn following them". From this story it is commonly called 'the Deer's Cry', the title of a beautiful setting of part of the hymn by the contemporary Estonian composer Arvo Pärt – click here to listen to it: <https://www.youtube.com/watch?v=lr3htl3UIBk>

It is a long prayer of nine parts (a Trinitarian 3x3) of which four are given below and seven are found in *New English Hymnal* 159 and 278. During the Celtic Revival of the late nineteenth century the Dean of the Chapel Royal in Dublin Castle asked Mrs Cecil Frances Alexander in 1889 to turn it into a hymn for the Church of Ireland Hymnal. She was a famous poet, a friend of the leaders of the Catholic revival in the Church of England, and she also wrote 'All Things Bright and Beautiful' and 'Once in Royal David's City'. It is sung to traditional Irish music adapted by Charles Villiers Stanford. Much 'Celtic spirituality' is hippy mush but here we encounter the real faith of our ancestors in Britain and Ireland. There is a beautiful appreciation of God's creation but a stronger sense of the power of God and the protection Christ gives in a dangerous world.

All the main doctrines of Christianity are present but the purpose of the hymn is to invoke the protection of God, the angels and saints. The version usually sung prudishly omits the verses listing the enemies we need to be protected against: demons, vices, enemies, poison, the black laws of heathenism, and the spells of women, smiths, and druids (the women are presumably witches and blacksmiths were considered to have magical powers in ancient Irish society). Druids are less dangerous today but the current crisis reminds us we live in a dangerous world and need the protection of God. Many Christians memorise the last two verses of the hymn and use it as a daily prayer – they bring Christ and the whole Trinity into our memory and our heart which is the greatest protection against evil and the powers of darkness. Why not give it a try?

I bind unto myself today
the strong name of the Trinity
by invocation of the same,
the Three in One and One in Three.

I bind unto myself today
the virtues of the starlit heaven,
the glorious sun's life-giving ray,
the whiteness of the moon at even,
the flashing of the lightning free,
the whirling wind's tempestuous shocks,
the stable earth, the deep salt sea
around the old eternal rocks.

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me.
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

I bind unto myself the name,
the strong name of the Trinity
by invocation of the same,
the Three in One and One in Three,
of whom all nature has creation,
eternal Father, Spirit, Word.
Praise to the Lord of my salvation;
salvation is of Christ the Lord!

3. PRAYER & READINGS

These are offered so we can stay together in our prayers even if we can't meet together. It is good that so many of us are using it. The collects and readings are those that are used in Church at the Eucharist & Daily Prayer.

Choose which ones you want to use and don't feel any obligation to do everything! If we do use even some of them we know we are part of a big community, all meditating on the same bits of the Bible each day and all praying in the same way. This can be a consolation when we are isolated. All the readings for the whole year can be downloaded by clicking on this link: <https://www.osp.org.uk/worship/calendar-lectionary/>

TRINITY SUNDAY – 7 June

- *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 at the Eucharist:* Genesis 1.1–2.4a ; 2 Corinthians 13.11-13 ; Matthew 28.16-20
- *Prayer intentions:* our Church community (Jennie C, thanks for return home from hospital; Nancy M); those who have died recently (Helen Allan, Alan MacKay) and their families; the earth, nature and all farmers; Deacon Elias and the Syrian Orthodox congregation at Holy Cross; for all living and working in care homes. *Edinburgh Diocese Prayer Cycle:* Bishop John; St Columba's, Bathgate, St Peter's, Linlithgow, and the Revd Christine Barclay.

Monday 8 June – Ephrem the Syrian

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' and he died on this day in 373 tending victims of the plague.

- *Daily Readings:* Ecclesiastes 7.1-14 ; Galatians 4.12-20 ; Matthew 15.21-28
- *Prayer intentions:* our Church Community (Graeme H), families with children at home and our local schools, all expectant mothers and new-born babies; the USA. *Edinburgh Diocese Prayer Cycle:* St Salvador's, Stenhouse, Fr Andrew Bain, Fr Mariusz Wojciechowski, and ordinand Ross Jesmond.

Tuesday 9 June – Columba of Iona

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 Adamanan, and his followers spread his cult all over Scotland even to Inchcolm and Cramond.

- *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 at the Eucharist:* Isaiah 61.1-3 ; Ephesians 4.14-19 ; Luke 12.32-37
- *Prayer intentions:* our Church Community (Andy; Eric T), our plans for new heating at Holy Cross and all who have donated towards it; Scotland, Bishop's House, Iona, the Iona Community, Rev Russell Barr and Cramond Kirk (dedicated to St Columba); those worried about their jobs, businesses & financial situation. *Edinburgh Diocese Prayer Cycle:* Christ Church, Falkirk and the Revd Sarah & Willie Shaw.

Wednesday 10 June

- *Daily Readings:* Ecclesiastes 9.11-18 ; Galatians 5.1-15 ; Matthew 16.1-12
- *Prayer intentions:* our Church Community (Beth McG – thanksgiving for recovery; Mike H), those working from home, Fr Peter & St Margaret's RC Church. *Edinburgh Diocese Prayer Cycle:* Holy Trinity, Haddington & Revd Liz O' Ryan.

Thursday 11 June – Corpus Christi

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 twentieth century.

- *Collect:* Lord Jesus Christ, we thank you that in this wonderful sacrament you have given us the memorial of your passion: grant us so to reverence the sacred mysteries of your body and blood that we may know within ourselves and show forth in our lives the fruits of your redemption; through the same Christ our Lord, Amen.
- *Readings at the Eucharist:* Exodus 16.9-15 ; I Corinthians 11.23-26 ; John 6.51-58
- *Prayer intentions:* our Church Community (Lucy; Graeme), the NHS, medical staff, emergency services and all key workers; all who are missing Holy Communion. *Edinburgh Diocese Prayer Cycle:* St Mark's, Portobello & Revd Sophia Marriage.

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

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.

- *Collect:* Lord God, you gave singular gifts of the Holy Spirit to your Apostle St Barnabas: grant us grace to follow his example in seeking the well-being of your Church, in giving generously for the relief of the poor, and in giving all for the spread of the Gospel; through Christ our Lord, Amen.
- *Readings at the Eucharist:* Isaiah 42.5-12 ; Acts 11.19-30; 13.1-3 ; Matthew 10.7-16
- *Prayer intentions:* our Church Community (Margaret M; Andrew), and those who live around us especially those shielding and self-isolating, St Barnabas Episcopal Church, Moredun. *Edinburgh Diocese Prayer Cycle:* Old St Paul's, Jeffrey Street & Fr John McLuckie.

Saturday 13 June

- *Daily Readings:* Numbers 3.1-13 ; Galatians 6.11-18 ; Matthew 17.1-13
- *Prayer intentions:* our Church community (Molly; Isobel W-I); those suffering from Covid-19 and their families around the world; Rev Dan Robertson and Davidson's Mains Parish Church. *Edinburgh Diocese Prayer Cycle:* The Priory Church of St Mary of Mount Carmel, South Queensferry, entering a vacancy.

Second Sunday After Pentecost – 14 June

- *Collect:* O God, the strength of all those who put their trust in you, mercifully accept our prayers and, because through the weakness of our mortal nature we can do no good thing without you, grant us the help of your grace, that in the keeping of your commandments we may please you both in will and deed; through Christ our Lord, Amen.
- *Readings at the Eucharist:* Exodus 19.2-8a ; Romans 5.1-8 ; Matthew 9.35–10.23.
- *Prayer intentions:* our Church community (Jennie C; Nancy M); those who have died recently (Helen Allan, Alan MacKay) and their families; our Government; Deacon Elias and the Syrian Orthodox congregation at Holy Cross; for all living and working in care homes. *Edinburgh Diocese Prayer Cycle:* Bishop John; ecumenical groups in the diocese and the Churches of the Porvoo Communion.

4. AFTERWORD – Rowan Williams on Christianity, Politics and Economics

From a discussion at Trinity Episcopal Church, Wall Street, NY in 2009. He is speaking in the aftermath of the financial crash of 2008 but his words are relevant in the current crisis and on Trinity Sunday.

Q: When the Church talks about economics, are there particular types of theology that figure in these discussions?

Rowan Williams: First of all, the doctrine we hold of the creation of human beings in the image of God. That tells us we are responsible for the effects of our choices, we're responsible in relationship. We carry the image of God, which means we have freedom, we have responsibility.

Second, we start from the image of the body of Christ, the Church, in which everyone's interest, everyone's welfare is bound up with everyone else's in relationship. Those two points, I think, are what the Church has to bring to bear in these conversations.

Q: Do you think that capitalism can be consistent with concerns like justice? If the poor aren't counted in a market, because the market counts capital, are they simply left out?

Rowan Williams: The ideal is, they should participate, they should have some real responsibility for shaping their lives and their possibilities. But what we have to do in this context is also to re-think the whole notion of capital. We think of capital in terms of the material resources we have available to make profits for ourselves.

More and more people are using terms like social capital — capital that is about relationship, that's about human potential, or about social cohesion. And although it may have become a bit of a cliché, it reminds us that those who may not actually have purchasing power or leverage in a society are still human capital. They're still there as a resource, simply in their humanity. It's on that basis, I think, that we say a proper, ethical global capitalism ought to be one in which everyone has that possibility, everyone has that basic recognition of dignity or power or liberty.

Q: So, when we talk about the necessity of growth can there be other things growing besides numbers?

Rowan Williams: Well, yes. I think this is the very heart of the problem — that we've defined growth simply in terms of a GNP that's constantly rising. We ought to ask, rising for what? What do we want to do with this? You don't hear very many clear answers to that. It's rather like that wonderful moment in the Humphrey Bogart film *Key Largo*, where he meets the gangster Johnny Rocco. Bogart says, "What do you want?" And Rocco says, "More." Johnny Rocco wants more. Well, that's the feel of a lot of our talk about growth.

If you talk about humanity that has inherent dignity and capacity, you have to talk about growth that makes that capacity more real — the capacity for compassionate, constructive engagement with each other, the capacity for imagination, the capacity for the joy. And, ultimately, the capacity for faith and relationship with God.

Growth is measurable against that sense of what human dignity looks like. If you don't have a vigorous, non-negotiable commitment to human dignity in those terms, it'll always be at the level of "Johnny Rocco wants more."

Q: Is there a theological realization of what a sustainable global community would look like?

Rowan Williams: Ideally, it's called the Church. But the Church is so often undermined, affected, by the busy-ness and angry-ness of the society around it, it doesn't always look like that.

God pours out gifts on human beings, and every gift is given to you so that you can give it. That means when you approach another human being, you do so with the question, what

does God want to give me for those human beings? And then, what do they need from me? That interdependence, that universal network of people, attending both the gift and the need in each other, that's the basis of a global community that is sustainable in the long run. It applies at the individual level. It also applies at the level of cultures, of faiths even. It means that we approach one another with expectancy, rather than with fear. I think that's morally and spiritually one of the keys.

Q: Do you see that almost as an economy of gifts?

Rowan Williams: Very much so. It takes its beginning from understanding that we have a God whose nature it is to pour out himself and a God also who, if we believe in God as Trinity, is always a presence of exchange, of giving and receiving and returning. And, therefore, we in God's image are called into that kind of economy—giving and exchanging, receiving and returning.

Q: What do you believe God is saying to us in the midst of this crisis?

Rowan Williams: I think God is saying, "Remember you are dust and to dust you shall return," as we say on Ash Wednesday. We're mortal. We're limited. We can't actually have risk-free, cost-free, pain-free lives. Our humanity and our human dignity depend on negotiating those risks and those costs and that pain with love, with imagination, intelligence, and humanity. God is saying, "Remember to be human."