



The Cairn



News from St. Anne's Scottish Episcopal & Methodist Church in Dunbar

Rector's Letter

This month we celebrate the season of resurrection, Jesus Christ's ascension and the gift of the Holy Spirit to the church at Pentecost. May also begins in the middle of the election campaign for the Scottish Parliament.

Tensions and divisions are surfacing as political pressure mounts, politicians seek our votes and we discern who to trust to lead our country. Meanwhile the complexities of our own lives continue, threading their way through the days and weeks of the month ahead.

Holding these tensions can provoke anxiety. What if you're going through deep struggle and sadness? What if you're finding it hard to make decisions? What if you're not feeling joy? Simple spiritual practices,

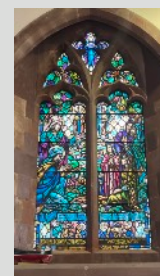
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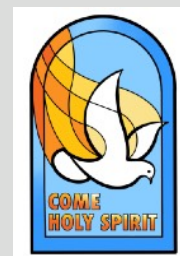
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which remind us of God's presence with us, are particularly helpful during times of tension, transition and worry. I find short 'breath prayers' particularly helpful. They are easy to create, memorise and use. Choose a name of God to say as you breathe in, choose a need or promise to pray as you breathe out, and repeat the phrase with your breath as long as it's helpful. E.g. As you breathe in say "Prince of Peace", as you breathe out pray, "Calm my soul".

Jesus famously said, 'Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid.' We can rely on his peaceful presence with us, soothing our anxiety and giving us the strength we need. Shortly before he said these words, Jesus promised his disciples the gift of someone to help them, 'the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you, (John 14:26). At the end of the month the church celebrates the feast of Pentecost, the season of the Holy Spirit who fills us with God's life, empowers us to do God's will, and lives in us forever. I hope you will find deep peace and encouragement as you tune in to the Holy Spirit within you through simple prayers.

Harriet

Eggs, plain and simple

There are few things in life as deceptively simple as an egg. A modest foodstuff, really, but with the power to cause endless debate.

We all have a favourite type of egg, and with that, comes an opinion that will almost certainly contradict someone else's. And when that opinion is expressed, it tells you an awful lot about the person delivering it.

Those of the scrambled persuasion are generally unfussy. You can't really go wrong, and even if you do, it's hard to spot the error once it's on the plate, so why worry? Just keep stirring and hope for the best. There's a quiet optimism about the scramblers.

The opposite twin is the fried egg crowd, a different breed altogether. Particular, watchful, fussy and then some. When cracking the egg, heaven forbid they burst the yolk. Watch as they quietly, almost guiltily, slide the damaged one across the worktop to their scrambled cousins before reaching for another from the box, determined this time to get it right, all in pursuit of the perfectly intact yolk.

And once it hits the pan, it becomes a matter of precision. The yolk must be just right, not too runny, but certainly not hard. Unless, of course, that's the preference, in which case you're into the delicate art of flipping at exactly the right moment, hoping to avoid disaster, a skill that can never be truly mastered.

Both these camps have their idiosyncrasies, but they can't compare with the boiled egg crowd. They operate on a different level entirely. They don't cook, they conduct scientific research.

Five minutes and ten seconds? Too long. It only needs three minutes and forty-six seconds, provided the water is properly boiling before the egg goes in. Some add salt to the water; others dismiss that experiment entirely. Some use an old school egg timer, others swear

by the tried and tested method of lifting the egg from the pan with a spoon, if it quickly dries it is ready, if it remains wet, back to the pan it must go. Debates have been had. Positions have been taken. No one is backing down.

I still await the definitive paper in the BMJ, complete with peer review and a quietly damning conclusion.

The one issue that unites this motley crew of egg chefs, however, is the rogue fragment of shell that slips in unnoticed.

If you're scrambling and see it floating in the bowl, how do you retrieve it? A finger? A teaspoon? Or, my own preferred method, scooping it out with the oval-shaped half shell itself. All perfectly valid approaches, each with its loyal following, none inclined to concede defeat. Another topic, perhaps, for careful academic study.

I should declare myself a member of the egg cohort, not confined to any particular version, I enjoy all types. My favourite, though, is the poached egg. There's something quietly satisfying about standing by the stove, peering into the gently simmering pan as the egg transforms, from a clear, uncertain shape with an orange bubble into a soft, perfectly formed, flying-saucer shape, with white rims and a runny yolk sitting proudly as the dome. Art, rather than science.

Eggs, to me, though, are more than just breakfast. They evoke (or should that be eyoke, groan!!) childhood memories. Boiled eggs and soldiers for breakfast at my Auntie Jean's, chips and fried egg for tea, the night before payday, a familiar staple in many homes in the 60s. My mum's boiled egg recipe with added syboes and tomatoes, layered onto plain white bread for picnics at Gullane beach when the sun always shone throughout the school holidays.

So, lets raise a toast (another groan!!) to the humble egg, champion food of the world.

Rab

A stained glass mystery

Our church's stained glass windows depict various scenes, such as the crucifixion, or clearly identify saints by their names. However, the last window on the south side presents a puzzle: what scene is illustrated?



At the top, an angel holds a globe or a host. Further down, another holds a chalice, while a third, unusually, holds an anchor. Two bearded men on the left stand in front of a grapevine and face two men and two women. Behind them, a tree bears a range of strange, unidentifiable fruit. No one appears to be interacting. A line of men approaches.

Below are two of The Beatitudes: "Blessed are the merciful for they shall obtain mercy" and "Blessed are the pure in heart for they shall see God." The two men have cruciform haloes, only three arms of the cross visible. The standing man is likely Jesus, and the red cross, here pink, should be unique to him. He points at the vine and chalice, referencing the eucharist, and gestures to the people to whom he is preaching. His companion seems likely to be Matthew, as he writes with a quill, the sign of an evangelist, and The Sermon on the Mount is only in his gospel. However, why does he have a cruciform halo, albeit in blue?

Then, four winged creatures represent the gospel writers: a man or angel (Matthew), a lion (Mark), an ox (Mark), and an eagle (John). These references are found in Ezekiel 1:4-14 and Revelation 4:4-8. Matthew kneels above his symbol.

In the distance on the right, cliffs and the sea are depicted, along with the anchor. These, together with the anchor, surely reference Dunbar. Are the figures the merciful and pure-hearted local folk listening to the sermon, and are they depicted in their variety in the tree above?

At the foot of the window are the names of the Hunter family members in whose memory it was given.

When I asked various people for their interpretations, no one could suggest a meaning. Here's mine: has anyone else any further ideas or comments? Regardless of the interpretation, enjoy the rich range of colours and take your time to look at the window.

Tony King

Resurrection and Heaven: Rediscovering the Primary Hope

On Sunday 19th April, I preached for the first time at St. Anne's on the Emmaus road encounter (Luke 24). In that post-Easter account, two disciples travel with a stranger, Jesus, yet only recognise him in the act of sharing a physical meal. Disciples recognising Jesus when he is proven to be physically resurrected is a pattern repeated in the post-Easter witness accounts. The disciples do not simply come to believe that Jesus lives on spiritually; rather, they are convinced the same body that was crucified has risen. This, in turn, grounds their first-century Jewish hope that their own bodies will be raised like his on the 'last day', a hope we share as Christians.

Conversations over coffee afterwards suggested that this raised important questions, particularly about how this emphasis on bodily resurrection relates to the more familiar Christian hope of heaven as a spiritual destination for the soul after death. I thought there was enough interest to warrant this short piece, not to provide final answers but to help people navigate these questions for themselves. We first need to remind ourselves of the context in which Jesus, as a first-century Jew, lived and taught.

The Jewish Background

Many first-century Jews, particularly the Pharisees, Paul (former Pharisee), and those shaped by the Maccabean tradition, held a hope in a general and universal bodily resurrection at the end of time: the wicked raised to judgement, and the righteous to eternal life with God in a renewed creation (2 Maccabees 7; Acts 23:6-8). Jesus' own imagery of sheep and

goats, wheat and chaff, sits squarely within this framework (Matthew 25:31-46; Matthew 3:12).

What seems to be new about Jesus' take on the Jewish idea of Resurrection is its timing and embodiment. Jesus, in John's Gospel, is explicit, "Do not be astonished at this; for the hour is coming when all who are in their graves will hear his voice and will come out—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation." (John 5:28-29). In raising Jesus bodily, God provides both a preview and a guarantee of what is to come, Jesus 'goes first'. This helps explain why the post-Easter disciples insist on physical proof: touching wounds, sharing food (Luke 24:39-43; John 20:27; John 21:9-14). Their faith rests on the conviction that this is not metaphor, but physical reality, for Jesus and therefore for them as first century Jews who were waiting for the general resurrection.

Paul presents Jesus as the "first fruits" of this coming resurrection. What has happened to him will happen to believers (1 Corinthians 15:20-23). In 1 Corinthians 15 and elsewhere, Paul speaks of a transformation: our present bodies will be raised and made "spiritual", not immaterial, but renewed, imperishable, and fully alive to God (1 Corinthians 15:42-44, 51-54; Romans 8:18-23; Philippians 3:20-21; 1 Thessalonians 4:16-17).

Lee

Thoughts and smiles

In the church, there is
no big or small ministry.

Every act of service
is a ministry.

@saltandlightwords



**" HAVE YOU GOT
ANYTHING FOR STAINED
GLASS?
asked Aloysius, the
gormless young curate.**



"Whilst I appreciate the thought, would
whoever it is please stop tweeting, 'So
far, so good...!'"

Choosing the hymns -what's in it?

You might have thought that choosing hymns for our Sunday services is a matter of opening 'Singing the Faith' and picking a hymn at random, or because it has a good tune, or because someone likes the words, or because it is new to some of us, or it's a bit different. But no! It's a lot more complicated than that and the Singing Group thought there might be some interest in knowing what happens when the hymns are chosen.

Usually, Harriet, Chris Shutt and I meet to select the hymns. Once the coffee is made (and it is needed!), we look at the readings for each Sunday, consider what their themes are and the messages which may be included in the sermon. If it is a Methodist Sunday, we need to consult Geoff Shutt. If we have a guest preacher, they are consulted too. We use 'Singing the Faith +', the website linked to 'Singing the Faith', as it provides suggestions appropriate to the readings and also a recording of the hymn tunes, which is very helpful.

Harriet suggested that when Young Church is on, we should choose a 'child friendly' entrance hymn, so you should notice that in the hymn selections for May onwards.

It can take several hours to select the appropriate hymns for a couple of months. Once the selection is complete, I type up the hymn lists and email them to the organists, the Singing Group, the celebrants and preachers.

If you have any suggestions of hymns you would like included, or if you would like to be involved in the next hymn selection meeting, please speak to Harriet, Chris or myself. If you are interested in joining the Singing Group, please let us know - we are an easy going group, not a choir, and there are no auditions! We usually rehearse once a fortnight on Thursdays from 5.00pm - 6.00pm in the church. All are welcome.

Caitriona

Pentecost

We used to call it Whitsun - 'White Sunday' because long ago children marched to church in white on that day. There are no processions nowadays, and we've even changed its name. It's now 'Pentecost', which is more accurate but needs explaining.



Pentecost marks a vital event in Christian history. It is celebrated 50 days after Easter. The year Jesus was crucified (which took place at the Passover), the remnant of His followers, just 120 of them, were together in an upper room in Jerusalem. They were afraid to show their faces in case the authorities arrested them. But on the day of Pentecost, they had an amazing collective experience.

They described it in terms of wind and fire, a great surge of spiritual energy and confidence. Afraid no longer, they burst out on to the streets where crowds were gathering for the festival, led by Peter they began to tell them about Jesus and His resurrection. As they did so, although many of the people in the crowd were foreigners who spoke other languages, everyone heard them in their own tongue. Peter told them that what they were seeing was the fulfilment of an old prophecy when God would pour out His Spirit on the human race, men and women, young and old.

As a result of His words and the extraordinary spectacle, 3,000 people believed and were baptised in the name of Jesus. They were the nucleus of what in 100 years would be a Church that would turn history upside down. For Christians Pentecost is in effect the birthday of the Church.

Editorial from Parish pump

Buildings group report

Security:

Following a recent case of vandalism, and some anxiety expressed by the Harbour Lights Group, we are tightening up our security arrangements but are determined to continue with our welcoming Open Doors Policy.

Electrical work:

Deb Harman is looking after our electrical work and we are delighted that Lee Johnston is guiding us through what needs to be done to keep our lighting, audio visual and CCTV equipment in shape.

Rectory Study:

Pippa Swan and David Robins have issued the tender documents for the new Rectory Study.

Call to the swifts:

We are installing a caller close to the swift boxes to encourage our bird friends to take up their five-star accommodation. The caller has been kindly gifted by a member of the congregation.

Halo heating:

The consultation showed that there was nearly unanimous approval for extending this project to cover the whole of the church. We now move on to fundraising and Canon 35 approval.

Young Church Meeting Room:

At this stage it is no more than an idea that the kitchen at the rear of the church could be converted to make a usable space for Young Church and other small groups. We are aware that this space is used for flower arranging and refrigeration, but it would be helpful at this early stage to know what other activities we might need to keep in mind if we were to convert this space. Please contact any member of the Building Group.

Alasdair

Thy Kingdom Come

This year the global prayer movement Thy Kingdom Come (TKC) will take place from Thursday 14th to Sunday 24th May.

Spanning the 11 days between Ascension and Pentecost, the initiative encourages Christians to pray for five people whom they know (friends, families, neighbours) to come to faith.

This year is a special one for Thy Kingdom Come. It was ten years ago, in 2016, that it began as a call to prayer from the Archbishop of Canterbury and the Archbishop of York.

TKC has since grown into a global wave of prayer, involving tens of millions of Christians, in dozens of denominations, in almost 90% countries worldwide.

To mark these first ten years, the new archbishop, Sarah Mullally, has written a Novena for the initiative.

This year's theme is 'God With Us'. With the help of leaders from across the church traditions, TKC will explore a different Bible story each day, one which demonstrates God's transformative presence, power and love at work in the lives of people and communities.

More information at: <https://www.thykingdomcome.global/>

For the time of necessary decision

The mind of time is hard to read
We can never predict what it will bring
Nor even from what is already gone, can we say what form it finally
takes;
For time gathers it's moments secretly
Often we only know it's time to change, when a force has built inside
the heart
that leaves us uneasy as we are

Perhaps the work we do has lost it's soul
Or the love where we once belonged
calls nothing alive in us anymore

We drift through this grey increasing nowhere
Until we stand before a threshold we know We have to cross to come
alive once more

May we have the courage to take the step
into the unknown that beckons us;
trust that a richer life awaits us there,
that we will lose nothing but what has already died;
feel the deeper knowing in us sure, of all that is about to be born
beyond the pale frames where we stayed confined:
not realising how such vacant endurance
was bleaching our soul

By John O'Donohue

What's on at St Anne's

Silent Reflective Mornings in 2026

**Monthly on Saturdays
at 10.30am for an hour**

- 2 May
- 6 June
- 4 July – *extended session for Summer Silence*
- 1 August
- 5 September
- 3 October
- 7 November
- 5 December – *extended session for Advent*



Do reserve the dates in your diary – and step aside from the busyness of life for time and space for quiet reflection. Each session is followed by coffee & conversation.

The series starts again in May because special services will be happening during April for Easter

CONTACT FOR QUERIES: Sharon Morgan 01368 864582 sharon@eh42.scot

Good Life, Good Death, Good Grief:

Demystifying Death Week will take place across Scotland 4-10 May 2026 in a variety of churches, cafes, meeting places.

St Anne's will be playing its part in these important conversations on **Thursday 7th May** in our discussion time after the Holy Communion service. If you can't make the service beforehand - please come at 11am for Coffee and Conversation. All talking points will be explored respectfully and with sensitivity.

Dunbar Choral Society
DERUFLE'S REQUIEM
 and Franck's motet
Domine non secundum




Conducted by Alberto Massimo
 with Carlo Massimo as Organist

Saturday 16th May 2026
7.30pm
St Anne's Church, Dunbar

Entrance by Programme £15
Students FREE



| | | |
|--|---|---|
| CUPPA |  | TUESDAYS 10AM - 12NOON |
|  | CAKE |  |
| ST ANNE'S CHURCH |  | CHAT |

Come on in, the kettle's hot!

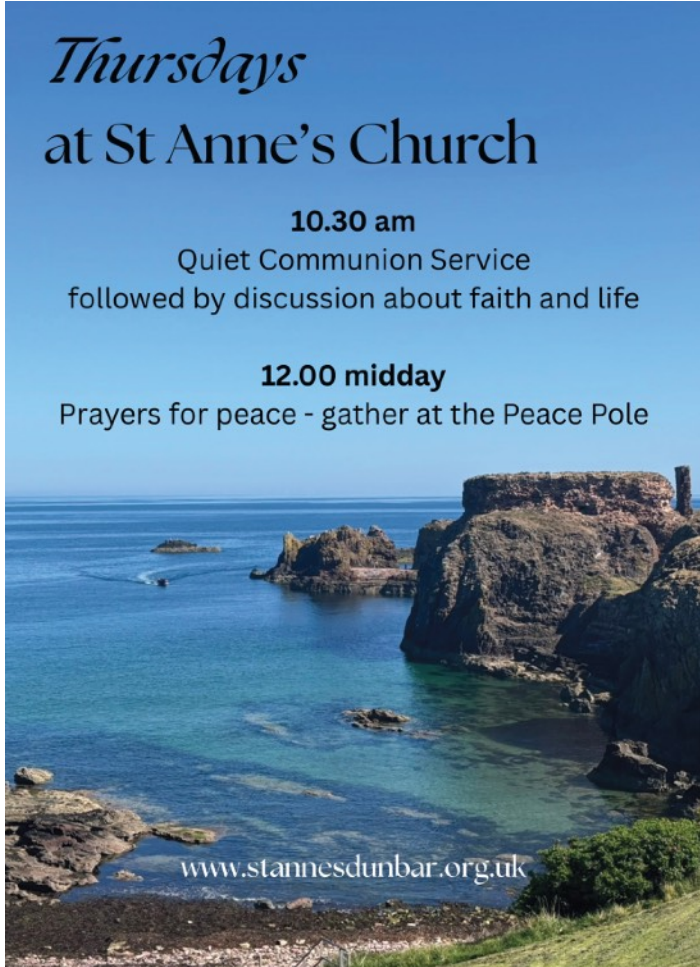
Take what you need
 Give what you can
 Everyone is welcome

www.stannesdunbar.org.uk

Thursdays
 at St Anne's Church

10.30 am
 Quiet Communion Service
 followed by discussion about faith and life

12.00 midday
 Prayers for peace - gather at the Peace Pole



www.stannesdunbar.org.uk

What's on elsewhere

Christian Aid Week 10th - 16th May



Ecumenical Songs of Praise
Sunday 10th May 7pm
In Belhaven Church



Inspire Women's Group

Our next meeting will be held on Tuesday 5th May at 7.30pm at Aberford Villa, East Links Road, Dunbar, EH42 1LT. We will have an opportunity to get to know Rev Harriet Johnston, the new rector at St Anne's Church. Hope you can come

Readings and Rotas

Sunday May 3rd

Peter 2: 2-10, John 14, 1-14

Readings: Alasdair

Intercessions: Mark

Chalice: Mark

Organ: George

Sunday May 10th

Acts 17: 22-31, John 14: 15-21

Readings: Rosemary

Intercessions: Noreen

Chalice: Stuart

Organ: Diana

Sunday May 17th

Acts 1: 6-14, John 17: 1-11

Readings: Alison

Intercessions: Sharon

Chalice: Sharon

Organ: Brian

Sunday May 24th (Pentecost)

Acts 2: 1-21, John 20: 19-23

Readings: Chris

Intercessions: Robert

Chalice: Robert

Organ: Diana

Sunday May 31st (Trinity)

2 Cor 13: 11-13, Matt 28: 16-20

Readings: Brian

Intercessions: Anne

Chalice: Anne

Organ: Brian

All readings use the
New Revised
Standard Version of
the Bible

Services at St. Anne's

Sunday

10.30am - Holy Communion

Young Church every 1st and 3rd Sunday

Thursday

10.30am - Holy Communion followed by coffee and chat

12.00pm - Prayers at the Peace Pole



Rector: Revd. Harriet Johnston

email: rector@stannesdunbar.org.uk

Rest days Friday & Saturday

Useful Contacts

Vestry Secretary Pam Shields: secretary@stannesdunbar.org.uk

Treasurer Rab Shields: treasurer@stannesdunbar.org.uk

PVG Coordinator Rev'd Geoff Shutt:

safeguarding@stannesdunbar.org.uk / 07485 238663

Young Church Diana Greene:

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Event Bookings David Robins: events@stannesdunbar.org.uk

Organ Enquiries Brian Dale: organist@stannesdunbar.org.uk

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Please send Cairn contributions by the last Sunday of the month

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Find us on 

www.stannesdunbar.org.uk

St. Anne's Scottish Episcopal & Methodist Church, Dunbar is a Scottish Charity, SC010950, regulated by the Scottish Charity Regulator (OSCR)