



St. Anne's

The Scottish Episcopal & Methodist Church in Dunbar

A letter from the Rector

Dear friends,

After a six-month hiatus it feels good to be publishing a new edition of the St Anne's Magazine.

The hope is that we can return to offering a bi-monthly magazine alongside the fortnightly *Lifeline* newsletter. *Lifeline* will continue to publicise worship details and resources, while more general news and views will be in the magazine.

One of the things I have noticed in my own spiritual life during lockdown, and which seems to be a feature for many, is a renewed sense of need, and a thirst for, prayer. So that's a bit of a theme running through this edition of the magazine.



Inside...



Remember him?

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Your harvest

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Knock knock jokes!

pg16

Prayer is something most of us struggle with sometimes, It is also something that can be understood in myriad different ways. It is often described as “talking to God,” and of course this can be true. It is also listening to God. Mother Theresa described prayer as time put aside when she listened to God, and when God listened to her.

I always smile when I read the comment of the Dominican Herbert McCabe that “prayer is a complete waste of time.” It was meant in the best possible way, since to waste time with someone is to be with them for the sheer joy of the experience, rather than with an agenda. We waste time with people when we love them and feel at ease with them. Jesus regularly went away to spend time with God, and I like to trust that sometimes his prayer had this quality.

The former Archbishop of Canterbury, Rowan Williams, suggests a gentle form of intercessory prayer when he says that to pray for someone we need “just **hold** the image and sense of a person or situation in the **presence of God** as if [we] want **to** let the one seep into the other.”

However Jesus also shows us a more urgent form of intercession in the midst of great need. Sweating blood in Gethsemane he prayed “take this cup from me, but not my will but yours be done.” This is petitionary prayer. It asks God to intervene on our behalf, and perhaps we have become more fervent in this as we have watched the events of these last months unfold. Yet Jesus’ prayer also sought for God’s will to be put first, which seems to anticipate that prayer might change *us*.

Prayer can take many forms: spoken or silent; wordless... It might even be that we can pray by *doing* something - breathing, walking, painting, or paying close attention to the beauty God has placed around us. Some of these practices are explored by Barbara Brown Taylor in her book *An Altar in the World*, which we’ll be offering a Book Group to explore over the next few weeks. You would be very welcome to join in.

If you would like to pray the Scottish Episcopal Church's Daily Office, this is available online, updated four times a day, at <https://www.scotland.anglican.org/spirituality/prayer/daily-offices/>. Paper copies are available from Cornerstone Bookshop in Edinburgh. If you would like to pray with others, we have Morning Prayer on Thursdays at 10.30am, Compline on Thursdays at 9pm, and early morning prayer on Fridays at 7.30am, all on Zoom, with details published in *Lifeline*.

As autumn draws in, perhaps this is a good season to dig into prayer in new ways. Maybe you might explore a new practice, or try keeping a journal where you record what you pray about and how you sense God respond. Whatever you try, a good adage to bear in mind is "pray as you can, not as you think you should." Prayer is a relationship, and all relationships are different. God already knows our struggles, and delights when we choose to spend time in his presence, in whatever way works for us.

With love,

Diana



New beginnings for some friends of St Anne's



Many of you will remember **Beki Cansdale**, an Ordinand with the Scottish Episcopal Institute, who spent time on an informal placement at St Anne's in summer 2019. Beki helped resource our 24/7 Prayer event in Church and was also part of the Dunbar Churches Together Holiday Club team last summer.

Now approaching the end of her third year of training, Beki is to be ordained Deacon by the Rt Revd Kevin Pearson in St John's Cathedral Oban, on Saturday 3 October. She will serve as Assistant Curate in St John's Cathedral in the Diocese of Argyll and The Isles.

Please do pray for Beki as she moves to Oban and prepares for this exciting new chapter. We look forward to seeing how God will use her!

The Rev'd **Ollie Clegg** was on placement with us in spring and summer 2019 as he prepared to be ordained in the Scottish Episcopal Church, having first served for many years as a Church of Scotland minister. Ollie is currently Associate Rector at St Mungo's Church in Balerno, where it has recently been announced that Bishop John and the vestry have agreed to appoint him as Rector when the current Rector, the Rev'd Canon Malcolm Round, retires in Spring 2021.



Please pray for Ollie, and for Malcolm and St Mungo's in this season of transition.

Autumn Book Group

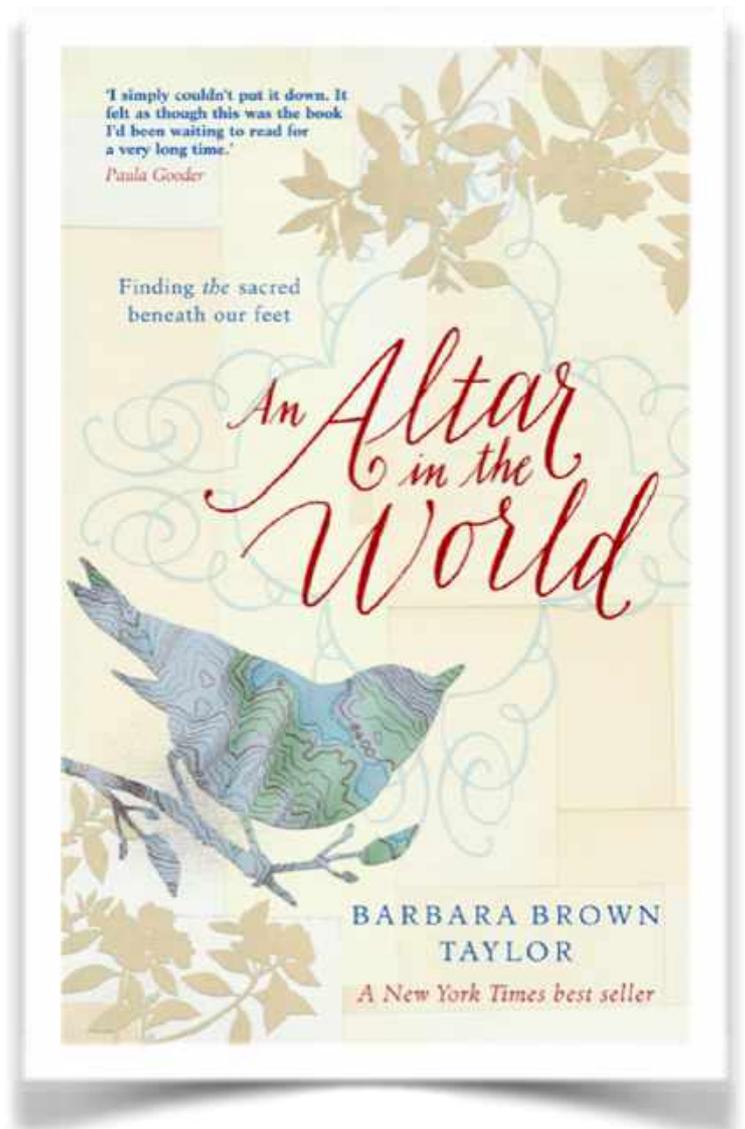
Do you find it difficult to figure out where God is at work in your everyday life?

Barbara Brown Taylor's *An Altar in the World* is a modern classic, exploring some of the myriad ways we can discover God's fingerprints all over the small things we do and see every day.

Taylor, an episcopal priest and *New York Times* bestselling author, recounts her own experiences of re-finding a sense of wonder and re-gaining a sense of her place as part of the wonder of creation.

This autumn a book group will meet to explore the book and perhaps discuss how we too might discover the sacred in experiences as mundane as hanging out the washing, doing the supermarket shop, feeding an animal, or getting lost!

The group will meet on Zoom on Friday evenings at 7.30pm on October 16th, 23rd, 30th, and November 6th. To express interest please drop Diana a note. Zoom details will be published in *Lifeline* closer to the time.



The book can be ordered from Cornerstone Bookshop on 0131 229 3776.

What if?

St. Anne's is taking part in a new movement in Dunbar, asking "What if we made a great place even better?"

Dunbar, East Linton and the local villages have always been community-minded places with a get-it-done approach to making a great place to live even better.

Community groups have been central to the response to COVID-19 and are now working on the recovery so the area can be home to thriving people, in a thriving place, while respecting the wellbeing of all people, and the health of the whole planet.

Together we are asking:

- What if... COVID-19 stimulated our communities to be even stronger and more thriving?
- What if... we, and others, put the energy and resources we applied to the immediate response to COVID-19 into creating a better future?
- What if... we could influence local and national social, environmental and economic policies to create the sort of society we want and need?



What's already happening?

Local groups have long been the backbone of the community, from running useful and fun events for everyone, to providing services to support those in need.

What's happening next?

We're bringing community groups, local people and key stakeholders to think big, work out what's most needed, and make it happen.

Why it matters to everyone

While life was easier for many of us before COVID-19, below the surface "normal" was far from perfect. What if... we could build back better?

You can find out more about the What If Network, convened by Sustaining Dunbar, at <http://bit.ly/WhatIfNetwork>.

St Anne's Eco Group

We meet (or Zoom) monthly on a Wednesday morning

Our goals are

- **to encourage each other and the wider St Anne's congregation to respond to climate and environmental issues with understanding, urgency, effective action, and grace.**
- **to encourage other activists outside the church, supporting the local networks and communicating the role Christians/faith and the church can play**

Our next meeting is 10.45 Wed 21st October on Zoom

If you'd like to give it a try please contact Sharon Morgan:

sharon@eh42.scot

Flower of passion

Sixteenth century Spanish priests first encountered this plant growing in the forests of Brazil, and they saw in it symbols of Christ's Passion.



- An outer circle of ten white petals, one for each disciple, minus Judas and Peter
 - A ring of purple-blue filaments signifying the crown of thorns
 - Five anthers in the centre symbolising five sacred wounds
 - Three stigmas representing the nails holding Jesus to the cross
- Apparently, they used the flower to explain Jesus' passion to the native American people.

Diana may not have been likened to a 16th century Jesuit before, but the story reminded me of her using the endless hand-washing as a sacred moment to seek spiritual cleansing.

What other ordinary things in our lives can we use to spend a few minutes reflecting on God?



Juliette Fleming



DESIGN A CHRISTMAS CARD!

Imagine you were there, all those years ago... Mary and Joseph are asleep. In the manger lies a contented baby Jesus. Gradually the animals draw near to look at the new-born baby. They gather round the manger as the smiling baby Jesus gazes back at them.



Make a picture of this scene...
Choose which animals to include.

You can use pencil, felt pen, paint, collage, print or models



Send your entry to: rector.stannesdunbar@gmail.com or
post through the door of 1 Westgate

CLOSING DATE: 21st OCTOBER

**A selection of images will be chosen from the entries
to be printed and sold in aid of church funds**

Fear

On a path overgrown with summer vegetation we passed a woman, barefoot, with flowing skirts and tangled hair. She tried to engage us in conversation. We pressed ourselves mutely into the nettles. Fear made us impatient.

We watched the climbing death rates, barely registering that behind each number lay a parent, a sibling, a child, a colleague, a friend. We hugged our families tighter, washed our hands harder, and hoarded flour and yeast. Fear made us self-centred.

A stranger rushed up to help when my daughter fell off her bike. I shouted, "Keep your distance." Fear made me ungrateful.



On my return from the chemist, my littlest daughter waited for her hug. "Can I touch you Mummy? Are you clean?" Fear made her wary.

Our neighbour had visitors. We gossiped and glared. Fear made us busybodies.

We sent the gas engineer through the back door, not realising he was more fearful than us. There is no empathy in fear.

We drove through the city, aghast at the crowds. "Thank goodness. How fortunate we are. How clever!" Fear made us superior.

Struggling parents campaigned for schools to reopen. I countered, "Our health must come first." Fear made me bigoted.

We covered our faces and put a sign on the door: “Shielding. Keep out. Check your symptoms. Wash your hands.” Fear made us insular.

As our world grew smaller, we paid more attention to what we had: poppies glowing and baby blue-tits fledging, woodlice in the cracks and mice in the wood-pile, peas in their pods and strawberries slowly ripening by the back door. Fear made us content.



I spoke to my parents more often than in many years. Fear made me care.

I started to mind less what my children learn and more how they feel. Fear made me live in the moment.

I knew fear before this: fear that made me flee; fear that made me freeze; fear that made me fight. Fear that, empowered by ignorance, could be paralysing. Fear that, coupled with understanding, might change the world. Fear that made me braver, more decisive, gave me stamina and strength. Fear that made me speak boldly, push harder, treasure more deeply, love more fiercely.

Fear is a habit, taken up quickly in times of crisis, harder to dispel even as panic is replaced by hope. This new fear is slow to wane; it clings to me like treacle. But eventually it will fade making way for others which were, in fact, always there: fear that our society remains hideously unequal, discriminatory, and cruel. Fear that already we are returning to “business as usual.” Fear that the planet our children will inherit is ruined beyond repair.

When I look back this time next summer, what will this fear have made of me?

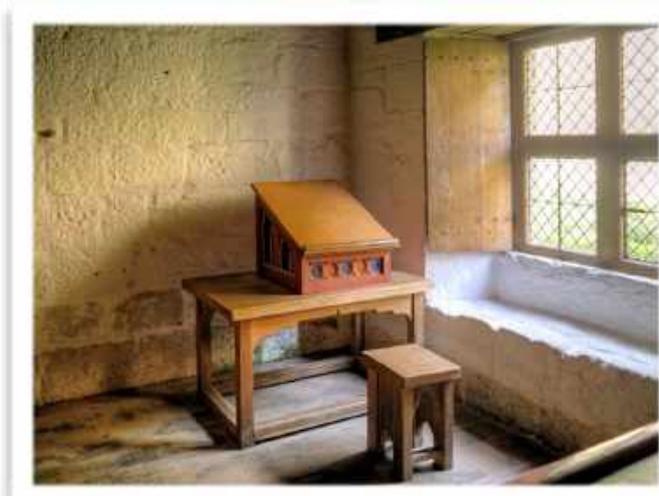
Originally written for www.facebook.com/thistimenextsummer

Harvest in pictures

For those of you who don't have access to Zoom or a computer, here are some pictures of this year's harvest from across the St Anne's community. It has been a bumper year for gardeners!



A monk's cell - reflecting on staying put



Over the last six months, as restricted patterns of life have been foisted upon us, we may sometimes have felt “trapped” in our homes, either by enforced isolation or imposed company. It has been tough. *But could a change in perspective help us to find new freedoms even in the midst of these challenges?*

Monks have long chosen to commit to a disciplined rhythm of life involving significant times of silence and solitude, together with living in a close community with others with whom they may or may not get on. What's more, for nearly two millennia these monastic communities have been a source of Christian renewal and a repository of wisdom. They have survived through and thrived out of crises.

The earliest monks are known as the Desert Fathers and Mothers, and their collected sayings have been passed down through the generations. One such teacher is Abba Moses. He was an Ethiopian ascetic priest and monk who lived in Egypt in the fourth century AD. He is often depicted with a leaking bag of sand in his hand, representing his choice of renouncing the world, but as a young man, he struggled to adjust to monastic discipline. Tradition has it that as a young monk he lost patience with the monastic regime. His

abbot Isidore responded by reminding him, “Only slowly do the rays of the sun drive away the night and usher in a new day, and thus, only slowly does one become a perfect contemplative.”

Six months into the pandemic, perhaps we can take comfort in this advice. Developing new practices that can sustain us, takes time. If we are struggling with the restrictions, kindness and compassion to ourselves are called for.

At the same time, monastic discipline trusts that persistence and practice do bear fruit in time.

One of the most famous sayings of Abba Moses (presumably from later in his life, when he had grown in wisdom and become one from whom others sought wise counsel) is this:

A brother came to Scetis to visit Abba Moses and asked him for a word. The old man said to him: “Go and sit in your cell, and your cell will teach you everything.” (Moses 6)

For a monk, the cell is the centre of everything they are called to - the beating heart of the monastic life. It is a place of prayer, a physical place to which the monk goes, and which comes to be associated with silence, stillness, solitude - and ultimately with encountering God. The cell is also a metaphorical place, encapsulating the circumstances in which we live, and which we carry with us. It binds up our relationships, work, joys and sorrows. Our cell is also the bundle of responsibilities we bear.



In terms of our spiritual life, to stay in our cell at present is perhaps simply to be faithful to the call to prayer. Perhaps to go to our cell might mean going to the same room and the same chair, at the same time, for our prayer time every day.

We will go deeper in our spiritual life by choosing to go to our cell each day, building a habit of allowing a space into which God may speak, and by choosing to pray again tomorrow even if our prayer seems unproductive or unsatisfactory today. This is deeply countercultural because it may sometimes seem neither satisfying nor productive... and we live in a society where in almost everything we do we are either consuming or producing something. In our cell, by contrast, we do neither. We simply show up, be quiet, and wait on God.

In our personal life, perhaps to “stay in our cell” is to recognise that running away from what is going on in our life is futile; our troubles have a habit of finding us when we try to ignore or run from them, and if we can't find God where we are, we won't find him elsewhere. To grow and flourish we must face up to the reality of our relationships and experiences, and bear our responsibilities rather than burying our heads in the sand or running away. This can seem daunting. But the good news is that God is present everywhere - even right now - and is closer to us than we are to ourselves.

The monastic tradition teaches that if we will remain in our cell, physical and metaphorical, God will show us what we need to know to encounter God. To “let your cell teach you everything” is to trust that faithfulness in the little things of our daily lives has much to teach us, will draw us into encounter with God that will form in us spiritual maturity.





Knock knock...!

Knock knock!
Who's there?
Bear. *Bear who?*
Bear bottom!

Knock knock!
Who's there?
Boo. *Boo who?*
No need to cry, it's only a joke!

Knock knock!
Who's there?
Europe. *Europe who?*
No, you're a poo!

Knock knock!
Who's there?
Interrupting cow.
Interrupting cow wh...?
Moo!

Reflecting on the Lord's Prayer

Although the Gospels were written in Greek, Jesus' mother tongue was probably Aramaic. For most people, our mother tongue is also our prayer language. With this in mind, author Neil Douglas-Klotz explored what new nuances we might notice in an Aramaic version of the Lord's prayer, compared to the English one. Because we don't know what Aramaic words Jesus used, this isn't an accurate translation of Jesus' own prayer, but a creative reflection on the significance of this prayer, whose English form is so familiar to us.

THE LORD'S PRAYER - ENGLISH

Our Father in heaven,
Hallowed be your name.
Your kingdom come.

Your will be done, on earth as
it is in heaven.

Give us this day our daily
bread.

And forgive us our debts, as
we also have forgiven our
debtors.

And do not bring us to the time
of trial,

but rescue us from the evil
one.

For thine is the Kingdom, the
power and the glory forever.
Amen.

REFLECTION FROM ARAMAIC

O Breathing Life,
Your Name shines everywhere.

Release space to plant your
presence here.

"I can" now. Embody your desire
in every light and form.

Grow through us this moment's
bread and wisdom.

Untie the knots of fear and failure
binding us, as we release the
strands we hold on each others'
faults.

Help us not to forget our Source.

Yet, free us from not being in the
present. Amen

From you arises every vision,
power and song from gathering to
gathering.

Aramaic reflection by Dr Neil Douglas-Klotz, Prayers of the Cosmos. Thanks to Sr. Margaret Minards for sharing this!

Christmas cards in aid of St Anne's

This year, we are inviting young people to design a Christmas card showing a crib scene. Hopefully there will be some lovely entries...

Please encourage the young people in your life to take part!

When the entries are in, we are planning to arrange a bulk print run of Christmas Cards (as well as an art display in Church) showcasing the artwork. You will be able to purchase packs of cards to send to loved ones. The packs will be competitively priced, and every purchase will contribute a small donation to St Anne's Church funds.

Since we have not done this before, it would be helpful to have an indication of the level of interest. If you are interested in supporting the church in this way, *please could you give Diana a (no obligation!) indication if you are interested in purchasing these, and a rough indication of how many cards you might buy* so that we can plan a print run and give you accurate pricing information? The bigger the print run, the lower the cost to each person. We will aim to have the cards printed by mid-November. More details will follow in *Lifeline*.



ANNUAL GENERAL MEETING 2020

Vestry is planning for this year's AGM. We hope to be in a position to hold this on **Sunday 15th November at 1.30pm.**

Because we have limited capacity in Church and COVID restrictions are likely to be significant, we are anticipating the AGM being offered on Zoom and our planning is taking into account the need to get materials to those who can only access Zoom by phone, and to ensure that everyone has the opportunity to participate.

More information will be published in *Lifeline* closer to the time.

Rotas

October 4th - Zoom

Reading: R Ling
Intercessions: D Mumford

Church

Reading: S Morgan
Intercessions: S Morgan

October 11th - Zoom

Reading: S Ritchie
Intercessions: J Fleming

Church

Reading: M Cockburn
Intercessions: J Fleming

October 18th - Zoom

Reading: R Ling
Intercessions: D Mumford

Church

Reading: M Cockburn
Intercessions: D Mumford

October 25th - Zoom

Reading: G Wilson
Intercessions: G Wilson

Church

Reading: L Gordon
Intercessions: L Gordon

November 1st - Zoom

Reading: C Kavanagh
Intercessions: J Fleming

Church

Reading: B Dale
Intercessions: J Fleming

November 8th - Zoom

Reading: S Ritchie
Intercessions: D Mumford

Church

Reading: S Morgan
Intercessions: S Morgan

November 15th - Zoom

Reading: C Kavanagh
Intercessions: L Gordon

Church

Reading: M Cockburn
Intercessions: L Gordon

November 22nd - Zoom

Reading: R Ling
Intercessions: L Gordon

Church

Reading: D Mumford
Intercessions: D Mumford

November 29th - Zoom

Reading: A Harvey
Intercessions: J Fleming

Church

Reading: A Harvey
Intercessions: S Morgan



Regular Services

Sunday

10am: Service of the Word via Zoom
12.30pm: Spoken Eucharist in Church

Thursday

10.30am: Morning Prayer, coffee & discussion via Zoom
9pm: Compline via Zoom

Friday

7.30am: Early Morning Prayer via Zoom

The Church building is open for private prayer 10am - 12noon every Monday, Wednesday and Friday. For service details please see Lifeline.

Contact Details

Rector: The Rev'd Diana Hall, St Anne's House, 1 Westgate EH42 1JL | 07970 105725 | rector.stannedunbar@gmail.com. | *The rector's rest day is Monday*

Lay Reader: Liz Gordon | 07802 809725 | layreader@stannedunbar.org.uk

Secretary: Juliette Fleming | 01368 238021 | secretary@stannedunbar.org.uk

Treasurer: Alan Dickerson | treasurer@stannedunbar.org.uk

Event Bookings: Stuart Ritchie | events@stannedunbar.org.uk

Organist: Brian Dale | 01368 864801 | organist@stannedunbar.org.uk

Find us on 

www.stannedunbar.org.uk

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