

Wee Yett

Linton Morebattle Hownam and Yetholm Parish

Advent 2011



Christmas Services in Church

18th December Carol Services—Yetholm 10.00am Morebattle 11.15am

18th December Quiet Christmas Service—Morebattle 6.30pm

21st December—Schools in Morebattle 11.00am and Yetholm 1.00pm

22nd December - Yetholm Village Choir—Yetholm 7.30pm

23rd December—Christingle Service—Yetholm 3.00pm

24th December—Family Carol Service—Hownam 7.00pm

Midnight Communion Linton 11.30pm

25th December Christmas Day Service for all—Morebattle 11.00am

Wee Yett Christmas and Winter 2011
The Parish Magazine of Linton Morebattle Hownam and
Yetholm
The Manse Kirk Yetholm Kelso TD5 8PF (SC 003023)

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Dear Neighbours,

Welcome to the Christmas edition of your parish magazine. I nearly called it the winter edition as perhaps it more properly is. Coming out in Advent it will have to last you all the way through to early Spring. However in listening in to a conversation in Homebase I heard a lady say that she was told not to call a cookery course she was offering at College 'Christmas Cooking' but to change it to 'Seasonal Cooking'. Would it surprise you to learn that this fly on the wall also heard that it had to be cancelled for lack of interest. So in defence of the 'Christmas' in Christmas it is the Christmas Edition. There must be a petition somewhere where we can protest at our Local Authority taking the meaning out of Christmas - if not why not!

It is our hope that it can never be said we have had to cancel Christmas for lack of interest in our parishes. We are in fact extending your choice this year to include 2 new services to us.

The first we are calling a Quiet Christmas Service. It has been called various things by those who offer it but we alighted on 'Quiet' as the descriptor of what we would like to convey. I like the phrase, 'a service for those who find rejoicing hard work'! Other descriptions is a service of readings, reflection and quiet carols for those who are finding life difficult, find-

ing Christmas brings sad memories, who are grieving or who find other services too bright. Worship in a minor key. It is at Morebattle on the 18th December at 6.30pm.

The second is a day time service targeted at people who find coming out at night difficult and for families with children who would like to worship together at Christmas time. It is a Christingle which involves carols, the Christmas story, an orange, ribbon, sweets and a candle. It makes sense when you see it. I have never really been a fan of this service because of an odd attitude to oranges – however it happened in Morebattle last year and I was taken with it as an hour of fun, song, laughter and community as we wait for the coming of Jesus.

And that is what the season is about – the coming of Jesus. I offer you the warmest greetings from your church at this time of the year along with the prayer that the Christ child can bring you a sense of love and peace from God his Father.

Yours

Robin McHaffie

Worship Recording

A reminder that tapes are available of the service most Sundays. Ask your elder, minister or directly from Andrew Bell to arrange to



have one delivered.

Winter

Following two severe winters we are being urged to make sure that we are ready for this one. I received a giant set of posters at the manse from a Communications Strategist from something calling itself The Resilience Division of the Safer Communities Directorate of the Scottish Government. Here is a summary of the poster campaign;-

With winter fast approaching, it's time to start getting ready.

There's lots of ways you could be affected by severe weather so this year people and businesses across Scotland are being encouraged to consider if they are

ready for winter and to think about what they can do to make sure they're ready for severe weather or a prolonged icy snap.

Even relatively small disruptions can have serious consequences, but by taking action now we can lessen the impact and all help make Scotland better prepared.

There are straight-forward practical steps you can take to reduce the likelihood of disruption occur-



www.readyscotland.org



ring and even if a problem did occur, taking simple steps to get ready for winter can lessen the effect on you and speed up the return to normal.

Whether at home, at work, in the community or out on the road, we all need to consider how we - our employees, colleagues, supporters, suppliers, members, service users or customers - could be affected. You can get involved by sharing information, making plans, taking action and by visiting www.readyscotland.org/ for more Ready for Winter? information and advice.

You can order a fridge magnet with space for emergency numbers and a cute wee jugal.

We should collect – emergency phone numbers (and 2 flags for signalling – see Scouting for Boys 1st edition) A

torch and spare batteries, a radio and spare batteries, 3 day's worth of bottled water and food that won't go off. And for the car – pack a shovel, borrow the torch and battery and the water and food or consider having two lots, warm clothes boots and blankets.

I don't think we need to be encouraged to look after our neighbours as we are getting well practiced these years but have you got their phone numbers? As we all get a bit befuddled in the cold and when we are cut off it might not be a bad idea to have your neighbours emergency and contact numbers to hand just in case.

Visit of Colin Johnson



We have a Missionary Partner now working at the Scot's Hotel in Tiberius, Israel. Many will remember Colin Johnson's letters from Zambia for 15 years while we were partnered with him. The idea of having a Missionary Partner is to share in the overseas work of the church through regular contact. His new locale is not without

controversy. The focus for his ministry is centred on the users of the Hotel on Lake Galilee, a top tourist destination. From here he engages with staff and visitors. His outreach work is an attempt to bring people of different faiths and cultures together as we may have read in a recent blog printed in the Wee Yett. The hotel once a hospital and then a hostel. The decision to develop it into a 5 star hotel was not without controversy and there are many within the church who questioned the investment as a priority. However the General Assembly a number of years ago made the decision to develop the property and it now serves as an important and comfortable centre for visiting the Holy Land. (<http://www.scotshotels.co.il/?langId=2>)

History

The hospital building was erected in the 19th century by Dr. David Watt Torrance - a Scottish surgeon, who saw medicine and treating the sick in the Holyland as his calling.

The first hospital in Tiberias was built in January 1894 by Dr. Torrance who managed the hospital, worked in it and also travelled around the region treating its inhabitants including the residents of Safed.

In 1921, his son, Dr. Herbert Tor-

rance, joined his father and worked at the hospital until his retirement in 1953. The mayor of Tiberias at the time awarded him a gold pin as a gesture of profound gratitude from the city. The hospital continued operating as a maternity hospital till 1959, and was later converted into a guest house.

In 1999, the Scottish Church decided to open a unique hotel which would serve as a centre of culture and tranquillity for its guests, and as a site of faith, prosperity and peace, in the hope that all those would soon arrive in our region.

Background

Prayer and worship have been a central part of the Church of Scotland's presence in Tiberias since 1885. There was no church building until 1930 when the present building was established in a peaceful setting close to the shores of the Sea of Galilee.

Worship is held every Sunday evening at 6pm, and Communion is celebrated most weeks.

Dr David Torrance's medical mission was to serve the many health needs of all the people of the Galilee. Prayer and worship were integral to his approach to life and work. The Doctor's house was open to all for worship on Wednesday and Sunday evenings. Sunday worship took place in the Hospital, with morning ser-

vices in the waiting rooms, and an afternoon Ward service in Arabic. In 1930 a former school building was refurbished, the ground floor being transformed into the church, and named after St Andrew, a Galilean, who is the patron saint of Scotland.

The Hospital closed in the late 1950's and several years later the main buildings were refurbished as a Hospice for pilgrims. A group of staff and volunteers led morning and evening worship in the Hospice for residents. But a church was still needed for the small congregation of local Christians, and the growing number of pilgrim visitors to the Galilee, and the original church still serves this community.

The Church of Scotland has two churches in Israel –the other is the St. Andrew's Scots Memorial Church in Jerusalem. As well as the Scots Hotel here in Tiberias, the Church of Scotland operates the Tabeetha School in Jaffa and the St Andrew's Scots Guesthouse in Jerusalem. These organisations work together towards the Church's goals of relationship healing through education, ministry and hospitality. This holistic Christian philosophy is embedded within the church's organisations through the adoption of a social enterprise approach.

The Hotel, for example, welcomes

and values all guests, who include pilgrims visiting from the Church of Scotland and other churches, both locally and worldwide; employs staff and suppliers drawn from all parts of local society; and supports local community initiatives.

The Church of Scotland is part of the Worldwide Communion of Reformed Churches and our church is the only Reformed church in the Galilee. Worshippers visit the church from all over the world, and share with our small local congregation.

The church, which can hold 130 people, is often used by the Scots Hotel as a venue for concerts, and by groups who desire a quiet and reflective space close to the Sea of Galilee. The upper floor of the building is currently occupied by a small Messianic Jewish elementary school. A new 'Sacred Space' area opens in early 2010 within an ancient city wall tower which is a part of the Hotel complex.

The Minister, Rev Colin Johnston, took up his post in the autumn of 2009. Colin brings a wealth of experience of parish ministry from both Scotland and Zambia, and of theological education in Zambia. Colin has a pastoral role with staff and Christian visitors at the Hotel and elsewhere. And he actively works alongside and supports local Christians and Christian

groupings - in particular working with the Episcopal Diocese of Jerusalem, and the Evangelical Lutheran Church. Both these Churches have formal partnership agreements with the Church of Scotland.

Interfaith initiatives are also very important, and we are currently working with our partners to develop a 'Peace, Reconciliation and Interfaith Centre' linked to the church.

For more information contact Colin Johnston directly at scottie2@netvision.net.il. Colin's Blog can be found at colinintiberias.blogspot.co

Visit

I collected Colin who was staying with Lisa Jane Rankin in Hawick. We had to counsel one of her dogs who was off to the vet for a life changing adjustment. It was good to catch up on the car on the way over to Yetholm School

Last time I remember Colin being here we were in Morebattle School with his Zambian aids and colourful shirt. At Yetholm School this time I led on Remembrance

and then Colin picked up on the peace issues in Palestine as well as explaining his work in Tiberias. We were impressed by how welcoming respectful and interested the children were and also by the quality of questions

I brought him over to the Church and about a dozen of us saw slides and heard the story of his life within the hotel, a small congregation (of 2 at the moment) and the issues being faced. We were very grateful to share that time and reluctant to close. Colin was free till the evening and a Cheese and Wine at

Kelso North. We shared some lunch and later took a walk round Hoselaw Loch – what lovely days Autumn has brought us this year. Blogspot - <http://colinintiberias.blogspot.com/>



CHEVIOT WILD GOATS

At the beginning of November I drove round to Old Yeavinger with the intention of visiting the Newton Tors. Not far above the settlement I came across a number of goats one of which was wearing a conspicuous collar which I took to be one of those fitted to animals that allow them to be tracked. Having completed the walk (in lovely sunshine!) and



seen many more goats I decided, on reaching home, to check the internet for information regarding the collar.

A group from Newcastle University has fitted six of the Cheviot wild goats with satellite tracking devices to understand better both their movements and their eating habits. It would seem that the number of wild goats is increasing and they are becoming a serious nui-

sance to both farmers and conservationists.

It was so very different in the early seventies when I first moved into Wooler. I read about the existence of wild goats but could never find any, nor could I find anyone who had seen any. I began to think that they had died out and this idea was reinforced by an article I read in an old copy of "The Tyneside Hosteller". Written in 1954 the author, a Miss E Johnson, stated that, "Many of these wild goats have been rounded up and exterminated" and I have discovered since that the College Valley herd had been reduced to less than ten individuals in 1950, the rest having been shot by local farmers.

The trouble is that these 'wild' goats are second class citizens. They may live 'wild' but they are 'feral' and not native to the British Isles. They are descendants of farm livestock that lived in the area a long time ago. A really long time ago in fact, because it's believed their ancestors were brought into the area by the first Neolithic (stone age!) farmers. If this is so, then the goats have

roamed the Cheviot Hills for 5,000 years!

We are getting used to hearing very large numbers so perhaps 5,000 years doesn't seem that much but it set me thinking. Just



what was about 5,000 years ago? Well, there was no hillfort on Yeavinger Bell for a start, the goats would already have been around for 2,000 years when the fort was built (and, incidentally, the name 'Yeavinger Bell' means 'hill of the goats' in Old English!).

The goats would have had company in the hills and valleys too, though some of it would have been unwelcome, for it was the time of the wolf, the brown bear, the lynx, the bison and the au-rochs (from which modern cattle are descended).

I have photographed the wild goats at various locations. You are most likely to see them around Yeavinger Bell and Newton Tors above the College Valley. I've also seen them several times when walking along the

Border Fence/Pennine Way in the vicinity of Lamb Hill and Blackhall Hill but the most interesting encounters have been with a small group around Heatherhope Reservoir. Unlike the other groups that are predominately grey, cream or 'piebald' in colour, the Heatherhope goats are dark chocolate brown and appear quite black when they're half-hidden in the bracken.

I am reminded of an incident a few years ago just east of Nether Hindhope. One winter's day I walked around a stiel and came face-to-face with a large billy; with horns nearly a yard long, and fierce slitty eyes he certainly seemed very, very wild to me!

Dick Warren

Church News

Cool Club

We are repeating in Yetholm these weeks a successful series of afternoons themed on the Lord's Prayer that we ran in Morebattle before the summer. It struck us earlier in the year that there are now very few opportunities in



which children can join in the Lord's Prayer. By having a series of Cool Club meetings focussed on one aspect of the Prayer we hope that by the end of the session the children will be able to say the prayer when called upon to do so at weddings funerals or other occasions. They have a little scrap book to be completed each week around one aspect. The pic-

ture is of the Bread Olympics from the week we focussed on 'Give us our daily Bread.' Unfortunately the baguette cum javelin was too fast to be captured by the camera. We also had a relay, Naan Discus and Roll shot put. The format of the after school hour varies to suit the group that signs up for each session. This time and till Christmas

we have enough to split the groups into ages and after the common story to explore the theme. We used the Little Red Hen and the Feeding of the 4000 to

illustrate 'our daily bread'. We have a good team giving us a reasonable number of adults to children. As well as the story we begin with some shared time in a circle, juice and biscuits, and games and/or crafts after the group time. The hour just flies!

RM

Bottle Tops



Remember when we used to recycle foil milk bottle tops. The blue, green and red tops from plastic bottles can also be recycled

and raise money for charities including Riding for the Disabled. I will be quite happy to receive quantities of (clean!) tops and forward them to the main collection point. I think they can get £100/tonne which is an awful lot of tops (someone else can work out how many,) so get collecting.

Trish Gentry

Church Membership

I would like to start a discussion group on becoming a full communicant member of the church. This would be a few sessions into the New Year. Those interested please contact the Minister at 01573 420308

A Card From the 2011 Scotland Tour of Grant Scott Cherie Somerville comes with this message

Hello from Somervilles in Canada. We have just finished a lovely tour

of Scotland and England various Somerville places of interest.

We had a lovely visit to your church (Linton) and spent time walking through the cemetery. We also took a trek to where we believe the worm's lair to have been.

The church and property are so lovely and quite breathtaking to view. We wish you all the best and hope that relatives and descendants will continue to visit Linton Church, Regards, Cherie Scott and Grant Somerville.



Linton Screen

On the subject of Linton we are still wrestling with various bodies to get permission to put screen doors at the entrance to Linton while renewing the cover on the Somerville Stone.

YETHOLM GUILD.

For the last two years the Guild Theme has been asking the question "What does the Lord require of you?" (Micah 6 v 8). First we looked at "acting justly"; then at

“loving mercy”. This final year is perhaps the most important call “to walk humbly with God” because, from our walk with God, acting justly and loving mercy should flow. This practical theme is all about living the Christian life, in our daily walking with God. The difficult word “humbly” is included, which we don’t take to mean the hypocritical “umbel” Uriah Heep. In our Sunday dedication service Dr Ian Clark explained that humility before God is being open to God.

Our minister Rev. Robin McHaffie opened our session in October with a thought - provoking Bible Study from St. John 13, when Jesus set us all the example of humility and selfless service by getting down and washing His disciples’ feet. We discussed what this might mean for us today; reminding ourselves that Jesus humbled himself even to death on the Cross, so that our sins could be forgiven.

In November we look forward to “A Holy Land pilgrimage” with Mrs Winnie Robson who travelled there two years ago. After our Christmas celebration with music

and supper, next year we will continue our programme looking at Walking as God’s people, with God’s help through His world.

You will be always be sure of a very warm welcome and we look forward to seeing you soon!

Morebattle Guild

The session started in October when Mrs Jean McDermid gave an illustrated talk about China. Her Grandfather had been a missionary in China and her Father had continued his work. Jean was born in an internment camp during the war and returned to Scotland as a young child. She went to China for a holiday while her son was working there so we had an insight into China today and the links with the past in the places she visited.

In November Rev Tom MacDonald spoke to us about Dr Graham's Homes in Kalimpong, India. He told amusing and very serious stories about the lives of the children and the work being done there. This year an earthquake had caused serious damage and the hospital which had been refurbished by Kelso North Church eighteen months ago had been destroyed. Fortunately no one was injured. We wished Tom well as he was about to set off on

another visit.

Our December meeting will be a Christmas meal and social evening in the Templehall Hotel. On 11th December the choir will take part in the Guild Carol Service in Jedburgh and on 17th December we will host the refreshments after the Carols Round the Tree in the Institute.

Meetings continue -

5th Jan 2012 – M/s Morag
McClintock - Procurator Fiscal

2nd Feb Members Night - Thanking
God for His Creation

Mar 2nd – Mr Arthur Bates – Olympic
Truce

New members and visitors are
always welcome.

The Margaret Kerr Unit Appeal

Our Christmas Retiral Collections and Special collections will go top this appeal. This is for a new palliative care unit at the BGH with 8 en-suite single rooms. The aim is to create a comforting, welcoming and peaceful building for those who need the service of the Palliative Care Unit. This is much needed and the Kirk Session

commend this appeal to your generosity over Christmas

JMM Scott Fund

The Kirk Session administers the above fund which is for the 'benefit of the people of Morebattle'. It is a protected fund and cannot be used for any other purpose. The income from this fund has traditionally added to the quality of life of people in Morebattle by small grants to subsidise trips, parties, events or equipment to individuals or clubs. Recently it has given a travel subsidy for educational purposes, contributed towards a smart board for the nursery and bought printing equipment for the village. People in Morebattle may be aware of a recent unfortunate issue regarding this fund. At the beginning of the year the Session responded after much debate to a request to help with flooring for the Institute. A subsequent request for assistance with the Hall was turned down. The reason for this was the fear that the fund from its limited income could not look at the fabric issues of the village which would use up all income and eat into capital. At our November meeting

we accepted that this decision after the earlier one to support the Institute was causing ill feeling and have given a grant to the hall to help it in its immediate problems. We did however restate that the fund will normally grant up to the previous year's dividend income. We agreed we will not grant to fabric. The income might be around £2000 in the coming year although as this narrative suggests it will have little spare in the coming year. It is open to any application for the 'benefit of the people of Morebattle' and applications should be made to the Treasurer. If the funds are available applications under £500 can be dealt with quite quickly.

On Behalf of the Session

A Gift to the Church in your Will

Making a will is one way of supporting your family and continuing to contribute to causes dear to your heart after your death. The Christian task of SHARING THE GOSPEL through the life of many congregations and the work of the General Assembly's councils, committees and agen-

cies has benefited greatly from GIFTS IN THE WILLS of members and supports of the Church of Scotland.

Congregations receive around £5 million annually in legacies. Some congregations receive legacies on a regular basis, while others seldom seem to receive them.

These legacies range in value from under £1,000 to over £100,000. Small or large they all enable congregations to do



more. They make it possible to do something which would not be possible from normal income.

Many members of the Church have over the years, made gifts in their Wills for particular areas of the Church's work or as unrestricted gifts to the Church of Scotland. Unrestricted gifts are used for the councils, committees and agencies where the need is

greatest at any particular time. Please consider a GIFT IN YOUR WILL – to your congregation or to another aspect of the Church’s work – as a way of continuing to enable the SHARING OF THE GOSPEL.

A leaflet is available from Linda Fleming, Treasurer.

90kg of Rice

In Malawi if a farmer sells 90kg of rice at a fair price that would give him sufficient income to send a child to high school for a year. Currently on 30% of children can afford to go to high school. In 2010 we sold 90kg of rice.

As well as giving income to a farmer to send his child to high school we had a surplus on sales of £68.43. It seems appropriate that this surplus should be used to help children in Malawi therefore a cheque will be sent to

Ekwendeni Hospital AIDS programme Orphan Care which particularly in the hungry season of Jan-march will give food to orphans and vulnerable children, some living with elderly grandparents.

We have purchased more rice

and it is available to purchase from Elizabeth Watson, Yetholm and Linda Fleming at £2.75 for 1kg.

Souper Sunday

8th January

Wauchope Hall Yetholm

11.00am

**Worship followed by soup
and sandwich lunch**

**In aid of Church of
Scotland HIV/Aids Project
Only Service this Sunday**

Five Daily Fruits.

The fruit of silence is prayer.

The fruit of prayer is faith.

The fruit of faith is love.

The fruit of love is service.

The fruit of service is peace.

About the Rural-

Scottish Women's Rural Institutes is one of the largest women's organisations in Scotland and boasts about 20,500 members. Members formally call the organisation 'the Rural'

From its origins in Stoney Creek, Ontario in 1897 the movement gradually spread to Europe. The first in Scotland was formed in Longniddry by Mrs Catherine Blair. The Aims of the SWRI are

'to advance the education and training of those who live and work in the country or are interested in : Country Life; home skills; family welfare; citizenship, and to promote the preservation and development of Scotland's traditions, rural heritage and culture'.

Although numbers are dropping due to changing life styles in the countryside there are still 814 Institutes in Scotland. Being a member allows women of all ages the opportunity to learn new skills, participate in a wide range of activities and enjoy the friendship of others. Scottish Home and Country is the official magazine of the

organisation, available for all members to purchase.

Here in Roxburghshire we have 31 Rurals. We can boast our own Federation Choir. Members take part in walking, drama, handcrafts traditional and new, baking, cooking, talks and demonstrations, quiz nights, curling, bowling and golf, not to mention Floral Art and gardening. Some members have found confidence to start up their own business following skills they have learned from the Rural. There is something for everyone.

11th and 12th of November we held our Bi Annual Federation Show in Springwood Park, Kelso. A superb location for our showcase of our skills. Our theme this year was 'Our Beautiful Borderland' This we depicted in many ways from 'A day by the River' the winning Group K being made up by members from Broomlands, Heiton, Maxwellheugh, Makerstoun, Stitchill Morebattle, Towford and Yetholm. Their entries were most outstanding. A further challenge being 'A Border Festival' was taken up by 25 Rurals making a very creative interpretation of annual events in our

area.

You are never too young or old to join the 'Rural'. No experience is necessary in sewing, knitting or cooking! If you are not already a member, then why not give S.W.R.I. a try? You will be made most welcome at all Institutes.

Helen Cessford - retiring Roxburghshire Federation Chairman.

Borders Crematorium

We have been advised by the Westerleigh Group that the new crematorium at Melrose will open for cremations on Tuesday, 13th December, 2011 at 9am. Each service will have an hour slot and these will be on the hour starting at 9am and finishing at 4pm. If and when we receive any other information I will pass this on.

The Mary of your Christmas Cards

I am the Mary of your Christmas cards. I listen calmly while the angel brings me news that will shake my life beyond all measure. I accept what has been

ordained for me. I am young and dressed in blue.

I am the Mary of your Christmas cards. Despite travelling almost 100 miles on a donkey across a desert and



giving birth in a stable, I am still immaculately clean and tidy, cradling my infant son, unperturbed by my surroundings. I am still young and dressed in blue.

I am the Mary of your Christmas cards, welcoming shepherds from the nearby fields and strangers from afar; a person who treats such events as if they happened every day, calmly pondering on them in my heart. I am still young and

dressed in blue.

But is this really me? Do you have any picture of me beyond that of Christmas cards?

Where is your picture of me in the temple, as Simeon tells me how a sword

would pierce my soul? The angel brought greetings and told me not to be afraid,

so I am calm on your Christmas cards; but do you never see the terror in my eyes

as I hear Simeon's haunting words and I do fear what is to come?

May be you do have a picture of me 12 years later – but have I aged in your eyes?

Am I calm and serene, frantically searching for my son, lost on return from

the temple? He was calm – but not I. I was frantic.

Do you have a picture of me 30 years after your first picture of me? Am I still

dressed in blue? Are there lines on my face? Is my hair now grey?

Do you see me at the wedding feast, recognising deep within that his time was

coming and he would soon be no longer mine?

Do you see me hurt by his rejection when he declared that all the world was

his mother and his brother and his sister. I knew that he had a great-

er purpose –

but do not imagine that there was no pain for me in this.

How I aged in those three years.

But am I still young in your picture? Was I

not grey-haired as I stood at the foot of the cross? Do you know what it takes to

watch your son being crucified?

Some parents still do. As they pierced his side,

my soul, too, was pierced. Do you have a picture of me – in tears, distraught at

the anguish of my son? Or am I still the Mary of your Christmas cards?

They laid him in a tomb – it seemed so final – it seemed I had lost him for ever.

Where was the angel now to tell me not to be afraid? My fellow countrywomen



kept vigil; I was not alone in mourning. But you who know what happened next,

do you let me grieve for the end I thought he'd reached?

You know the end – you know the triumph of his resurrection, the Kingdom

without end – and knowing this affects your picture of me. I remain always young and dressed in blue, calm and serene, humble and willing – never allowed to

show fear, hurt, anger, pain and grief.

For many I remain the Mary of Christmas cards.

If I am to be called blessed, please remember all I stand for. As you receive your cards this Christmas, please look at me and remember that this is just the beginning.

Katie Baker, from Hay and Stardust compiled by Ruth Burgess,

Wild Goose Publications, 2005. Reproduced with permission.

A Sermon For Remembrance

One of the legacies of the 1st world war was a portfolio of poetry of immense depth that talked to us about bloody realities, glimmers of hope, the brutalisation caused by that war and depths of emotions – of faith and loss of faith – of missing loved ones.

I am going to do something a little different this morning in letting some poetry from the First World War meet

poetry from today. I want to take you through that awful 1914-18 war into lessons learned and to try and judge how we have changed as a culture by reflecting on the solemnity of repatriation witnessed by that village of Wootton Bassat – but first -

In a little corner of a university campus not far from here – lovingly created, cloister-like it hosts a memory;-



(Wilfred Owen)

The present Craiglockhart campus of Napier University in Edinburgh was built as a hydropathic hotel it was requisitioned by the British army in October 1916 as a hospital for officers suffering from psychological trauma as a result of battlefield conditions during the First World War. The Commandant of the hospital was Major Bryce and its chief medical officers were Drs Rivers and Brock. The Matron during most of this period was Margaret McBean. The therapeutic regime instituted by Rivers and Brock treated 'shell-shock' as evidence neither of

cowardice nor of insanity but rather as the reaction of ordinary men to extraordinary circumstances. Rivers, acquainted with Freud, used a 'talking cure', particularly with Siegfried Sassoon; Brock believed in the importance of social activity, encouraging Wilfred Owen to edit the hospital magazine, *The Hydra*, to which Sassoon contributed one of his finest war poems, 'Dreamers'.

This is it;-

Soldiers are citizens of death's grey land,
Drawing no dividend from time's tomorrows.

In the great hour of destiny they stand,

Each with his feuds, and jealousies, and sorrows.

Soldiers are sworn to action; they must win

Some flaming, fatal climax with their lives.

Soldiers are dreamers; when the guns begin

They think of firelit homes, clean beds, and wives.

I see them in foul dug-outs, gnawed by rats,

And in the ruined trenches, lashed with rain,

Dreaming of things they did with balls and bats,

And mocked by hopeless longing to regain

Bank-holidays, and picture shows, and spats,

And going to the office in the train.

It was some lines of Owens, the editor of this war time therapy, that caught the eye.

He touched a nerve in the First World War that soldiering has been keen to

displace;-

In his poetry - even if he had not consciously acknowledged this in his time at the front line - he was now expressing the soldier's loss of moral feeling.

'Merry it was to laugh there -
Where death becomes absurd and life absurder.

For power was on us as we slashed bones bare

Not to feel sickness or remorse of murder.'

These lines are from *Apologia Pro Poemate Meo* which Owen wrote in October and November of 1917.

In Craiglockhart

In this same period he also wrote a more extended account of the soldier's loss of feelings in *Insensibility* which he worked on between October 1917 and January 1918: "Their senses in some scorching cauterization of battle now long since ironed, can laugh among the dying unconcerned."

It is a measure of the awfulness of the trenches and the hand to hand combat that this was so.

Nowadays the forces have an attempt at teaching moral awareness to all recruits and an extensive support system to try and stop people being brutalised by war – a poet writing today notes the importance of repatriation in this process;-

Tony Church, is former Royal Electrical and Mechanical Engineer.

"One of the sadnesses when I served in Cyprus and Aden was the fact that our servicemen who died on active

service were buried in the theatre in which they fell.

I applaud the authorities for the policy of repatriation, and watching the news reports of the ceremonies at Lyneham and Wootton Bassett, felt moved to write these lines.”

Home at Last

He's home at last, a mother's son, a fine young man, his duty done,
Yet not for him the fond embrace, a loving kiss, a smiling face
Or cries of joy to laugh and cheer the safe return of one so dear,
It is his lot to show the world a soldier's fate as flags unfurl
And Standards lower in salutation, symbols of a grateful nation.

Sombre now, the drum beats low, as he is carried, gentle, so
As if not to disturb his rest, by comrades, three and three abreast
Who now, as quiet orders sound, they, one by one then move around
To place him in the carriage decked with flowers in calm and hushed respect,
Preparing for the sad, slow ride through silent crowds who wait outside.

So the warrior now returns to native soil and rightly earns
The great respect to one so young, though sadness stills the waiting throng,
While flowers strew the path he takes, as the carriage slowly makes
A final turning to allow the veterans standing there to show
The soldiers pride, a silent, mute, proud and respectful last salute.
Remembrance was being questioned

20/30 years ago – people seriously wondered if the process should continue – colleagues argued that we were glorifying war – but it continued and now we gather to remember recent death and active service.

We remember the vision – the compassion – the search for a meaningful just world – the legacy our faith has given us – the search for peace – the challenge to turn enemies into friends – this is the legacy of war and the responsibility of a community under god.

As a child I can remember the solemnity of a whole city stopping at the 11th hour of the 11th day – then growing up the mixed feelings, the growing awareness as the little cub, the tender scout or the more mature flag bearing teenager made his way from church on this sunday to memorial behind bands and large communities – this in shirtsleeves in bitter November winds
Why?

Because it mattered

It mattered to the youth brought up on war comics and John Wayne winning the war single handed – this was our legacy – it mattered to most of us because there was a picture of an uncle, a grandfather – a brother a cousin – there at home – someone we never knew – but we knew the pain – and it matters now because modern wars are demanding the sacrifice of mothers and the lives of their children.

Poem;-

Yet, while onlookers stand and see the simple, moving ceremony,
There is a home, a place somewhere, where sits a waiting, vacant chair,
And one great yawning empty space

in someone's heart, no last embrace
To bid a final, fond farewell to one
who will forever dwell
In love and cherished memory, a
Husband, Son, eternally.
My daughter's boyfriend is reading in
the guards chapel in London today as
the Coldstreams are on ceremonials.
Twice he has been in Afghanistan
and twice come home – but not all of
his unit did. With America pulling out
of Helmand soon there is the antici-
pation of a third tour at some point
into a cauldron of Improvised explo-
sive devices and snipers. This sense
of personal involvement deepens the
importance of today and remember-
ing on behalf of so many now living
with that daily anxiety and aware of
so many of our young facing death –
and dying – and coming home with
life changing wounds.

And we who see should not forget
that in this soldier's final debt
And sacrifice for duty's sake, it is the
loved ones who must take
The hurt, to bear as best they can,
and face a future lesser than
The one they dreamed in bygone
years, now to regard with bitter tears,
Reflecting, as time intervenes, on
thoughts of how it might have been.

But in their grief there's quiet pride
that loved ones bravely fought and
died
Believing in a worthy goal which
helps give solace, and consoles
By knowing that the loss they bear is
shared by all our peoples where
In gratitude, their names will be forev-
er honoured, guaranteed
To be remembered and enshrined,

beyond the shifting sands of time.

Tony Church

Isaiah offered a word picture of the
ideal we search, the world we die for
⁶On this mountain the LORD Almighty
will prepare a feast of rich food for all
peoples, a banquet of aged wine—
the best of meats and the finest of
wines.

⁷ On this mountain he will destroy the
shroud that enfolds all peoples, the
sheet that covers all nations;

⁸ he will swallow up death for ever.

So we remember before god the fall-
en, the wounded, the serving, the
grieving.

We remember them and honour them
by living the vision our faith grants us
– and we ask our God to lead us into
ways that can find peace and end the
sacrifice of our young.

Thus we remember them.

On the Subject of Sermons... Roguing!

A while back I introduced the
thought that it would seem you
need to go on a fortnights course
to recognise a bad potato but you
can manage to identify the 'wrong
sort' of person without even a half
day certificate. This evoked two
responses—First Jimmy Nicolson;
- I was amused by your refer-
ences to the Certificate of Potato
Recognition and what it implied. I
have one from East Craigs 1954
for the completion of a 2 week
course with them. Alistair Turn-
bull followed a few years lat-

er.. He actually rogued recently. I did my stint when I was at Uni. It was very well paid better than teaching! Most of the varieties we met then are out of production of course now. When I said to some people that I had a Cert in PR I think they thought it was Public Relations!! Jimmy..

And then our former editor Alistair Turnbull:-

Roguing is like riding a bike. You learn it once and that is it although plant types are changing all the time. I gained my Certificate when I was a student----the course being at East Craigs, Corstorphine. I learned to recognize the "In Plants" at the time such as Kerr's Pink, Majestic, Duke of York, Home Guard etc. etc. Now there are many new varieties eg Marfona, Saxone, Estima etc. etc. We learned all about diseases such as Mild Mosaic. Severe Mosaic. Black Leg Bolters, Leaf Roll etc. In Scotland one rogues a crop and it is then inspected by a Government Inspector who passes or fails the crop and if failed there is a re rogue. In England the Inspector comes first and tells the rogues what has to come out! Roguing generally happens in the month of July---the aim in the Borders is to have everything completed by Kelso Show. At the start

of the month life is quite easy as the shaws are small but later when they are larger it can be difficult especially in wet conditions! One gets to know where the seed stock goes and this is what roguing is all about----to produce clean seed for next year crop. Many crops are destined for overseas buyers. Others are sought after because they make good crisps or chips! The roguer removes any diseased plants and dumps them at the end of the row. Of course the roguer also removes Rogues ie plants of a different type to that planted. Sometimes that is easy---a plant with a red flower when the crop should have white flowers! That is what it is all about but



beware of the Yetholm Gypsy as almost certainly it will have a mosaic virus! Look out for it next year when growing the tattie in a bucket for the Borders Shepherds Show!

Contributions;-

Peter Millar is a well known and respected writer and global resource person. I was privileged to get to know him in Dalmarnock, Glasgow and through his influence joined the Church there. He went on to Madras, rural India, has been joint Warden on Iona with his wife Dorothy who died a number of years ago.

He shares a monthly reflection and this is October's:-

GLOBAL PROTEST - PROMPTING THE SLOW- BURN OF NEW PERCEP- TIONS AND NEW QUES- TIONS IN US ALL.

It is not true that our dreams for the liberation of humankind, our dreams for justice, of human dignity, of peace, are not meant for this earth and this history. This is true: I have come that ALL may have life and have it abundantly." (these words come from a longer South African "Affirmation of Faith" often used by the Iona Community.)

In this reflection, under the above heading, I would like to share the following thoughts from various people. Around the world, people of all ages and of all faiths are starting to say "enough is enough" in relation to what many are calling "predatory" (as opposed to "productive") capitalism. May we join with these voices who speak

on behalf of the millions who feel that the moral evils at the heart of predatory capitalism must be addressed by governments, public bodies, local communities and concerned individuals. In the UK a group of those who wish to protest against predatory capitalism have set up a Camp (in addition to many other places in the country) around St Paul's Cathedral in central London. This on-going protest which has attracted much media attention, is now opening up (not only within the churches) a long-needed debate, at many levels, about unbridled capitalism and about the ethical bankruptcy which permeates modern societies. It also raises questions around Christian theology and spirituality, and about the need for human beings to live with accountability toward one another. It offers us all fresh possibilities with which to challenge those in power about the ever increasing divide between poor and rich.

++++ Our world needs one ethic. Our society does not need a uniform religion or a uniform ideology, but it does need some binding norms, values, ideals and goals. (Prof Hans Kung of Germany one of the world's greatest theologians.)

++++ In a time of recession and endless cutbacks, partners at the UK upmarket estate agents,

Knight Frank will share a bonus pot of £73 million after the firm reported profits up by 10%. Is any more evidence needed of the grotesque state of Britain's property market? This is silent theft on a large scale. (Newspaper comment.)

++++ Money is the number one moral issue in the Bible and the way the Church of England goes on you would think it was sex. (Rev Dr Giles Fraser who resigned as a Canon of St Paul's Cathedral when he realised that the protesters outside the Cathedral might be forcibly removed by the police.)

++++ The Camp at the Cathedral is a complex and interesting mixture of such a divergent range of views – united largely by what it's against, which is a very legitimate anger about the way in which wealth is distributed. The interesting thing about Occupy London (name of the protest) is that St Paul's Cathedral is very good at doing the grandeur and otherness of God. You can do fantastic sermons in it about creation, mystery, otherness, grandeur. But Christopher Wren's (architect of St Paul's) forte was not Jesus born in a stable, the sort of church that exists for the poor and for the marginalised. (Giles Fraser.)

++++ The aim of the protesters is something far more profound than having their say in a debate in which the terms of the argument are predetermined. They want a paradigm shift, or as one protester put it during a teach-in last week: "we want to change hearts and minds". To do that they don't want to win an argument with sound-bites but capture the imagination; engineer experiences that prompt the slow burn of new perceptions and new questions as simple as, why not? Why not now?

The experience may be hundreds meditating in silence on the steps of St Paul's Cathedral or free tea and empathy on the pavement in the midst of London's rush hour, or even strangers talking to each other about politics and faith. It is about seeding questions in thousands of minds, shaking certainties and orthodoxies so that there is space for new alternatives. (Madeline Bunting writing in The Guardian on 31st October.)

++++ It is one of those rare occasions that leaders in the contemporary church long for: to be at the heart of the action. In a society with little interest in organised Christianity, suddenly St Paul's Cathedral, right in the heart of the city, finds itself at the epicentre of the Occupy London movement. Rather than serving

as a museum to the past, it has become a site of public contestation. A place of discussion and reflection on some of the pressing moral and spiritual issues of our age. (Adapted from a longer newspaper comment.)

BIBLICAL FAITH IS PROPHETICALLY RELEVANT TO EVERYTHING THAT HAPPENS IN THE WORLD. (The Kairos Document, South Africa.)

GOD IS JUSTICE. (Julian of Norwich - writing many centuries ago.)

For so many of us the movement entitled "Occupy London" – and the many similar protests throughout the world - represents a profound and important moral revulsion which we all take seriously. The sense that there is something outrageous, unjust and absurd about the world of modern finance has spread across the whole political and religious spectrum. Even Pope Benedict has reinforced his predecessor's teaching with a demand that the markets of the world be brought under human control. The churches everywhere need to be part of this discussion as they link hands with all of humanity. This is not a time for preaching high and often obscure doctrine. Or moralising! As one commentator put it succinctly – "it is no use having clever bishops

saying clever things no one listens to." How true.

Many years ago George MacLeod, the founder of the Iona Community, spoke about the unbridled power of modern financial institutions. Many did not listen to that prophetic voice, while others were inspired by it. The circle has turned. That often visionary voice was right. Predatory capitalism as we see it at work in our time, is out of control. Or rather it controls us all. A truth we often dare not face. Moral evil in high places is still moral evil.

My own hope is that these global protests will not just die a slow, silent death, but will galvanise many around the world to give birth to new paradigms for society. The present deep-rooted confusion within the global markets is not likely to go away quickly. At the heart of capitalism are these dark shadows which, in one way or another, are being brought into the light of day. Times of great change are also times of great possibility for the human family. It is important to remember that and not to be overwhelmed or to feel powerless to act. A truth expressed by the prophet Isaiah: "I, the Lord, have called you and given you power to see that justice is done on earth". (Isaiah 42:6)

WENCESLAS IN YETHOLM

While Yetholm was up to its ears in snow last winter, Rev. Birdbath worried about his Feathered Family. Even if he had been minded to ignore them (and he was just as concerned about elderly neighbours, he hastens to add) taps on the window, meaningful chirrups, reproachful glances from hungry birds on his fence, left him in no doubt where duty lay. Like Wenceslas, but without the help of a Page, he trudged through the snow twice a day with whole-grain crumbs (shove a roll in the food-processor and watch the Bluetits nudge each other approvingly), sultanas, Atora suet, scrunched-up biscuits and much else. A flock of Starlings thought it was all for them but, having quarrelled and flapped about, so much landed on the snow beneath that others happily hoovered it up. Even a Moorhen joined in, waddling painfully about on the snow, suffering from what Birdbath assumed were chilblains. Wilberforce the Woodpecker presided from the nut and fat-ball feeder, but did give way – under pressure – from other hungry fowls. It so happened that Birdbath himself was given a slice of Christmas cake, which he greatly enjoyed. He realised the ingredients were much the same (minus the Brandy) as he had been dispensing.

He hoped his Feathered Friends did not begrudge him? They certainly all watched with interest from the kitchen windowsill as he ate it. As a member of the RSPB (which his late mother, who always got things mixed up, thought stood for Royal Society for Prevention of Birds) Birdbath hopes people will be ready to help their Feathered Neighbours if we have another hard (on birds) winter?

[Rev. Birdbath wrote for many years for a Kelso church magazine, but it has now gone rather 'religious', so he is offering his thoughts to *The Wee Yett* instead]



DECLINE, AND CHURCH GROWTH

Ten little Christians, standing in a line.
One disliked the preacher; then were nine.
Nine little Christians stayed up very late,
One slept on Sunday morning; then were eight.
Eight little Christians on the road to heaven,
One took the lower road; then there were seven.
Seven little Christians got into a fix,
One disliked music; then there were six.
Six little Christians very much alive,
But one lost his interest, then there were five.
Four little Christians cheerful as could be,
One lost his temper; then there were three.
Three little Christians knew not what to do,
One joined a sporty crowd; then there were two.
Two little Christians - our rhyme is nearly done
Differed with each other; then there was one.
One lone Christian won his neighbour true,
Brought him to church; then there were two.
Two earnest Christians, each won one more,
That doubled their number; then there were four.
Four sincere Christians worked very late,
But each won another, then there were eight.
Eight splendid Christians - quite a decent team,
Worked well together and raised it to sixteen.
Sixteen earnest Christians doubled six times more,
Raiseda the mighty army to - One thousand and twenty-four.

Quite a church full!

From the British Weekly by I.G. Smith

Diary

4 th December	Advent Study, Yetholm Church, 6.30pm
11 th December	Guild Carol Service in Jedburgh Advent Study, Yetholm Church, 6.30pm
15 th December	Yetholm School Concert
16 th December	Morebattle School Concert (1.00pm)
17 th December	Carols round the tree Morebattle 6.30pm
18 th December	Quiet Sunday Service, Morebattle 6.30pm Advent Study, , following service
21 st December	School Assemblies 11am Morebattle 1.00pm Yetholm
22 nd December	Yetholm Village Choir Concert in Yetholm Church
23 rd December	Christingle Service, Yetholm Church, 3pm
24 th December	Hownam 7pm
24 th December	Watchnight Communion, Linton, 11.30pm
25 th December	Joint Service, Morebattle 11am
1 st January	Joint Service, Linton 11.15am
8 th January	Joint Service – Souper Sunday in Wauchope Hall, Yetholm, 11am
15 th January	Communion, Morebattle
16 th January	Session Meeting
22 nd January	Evening Communion, Linton 6.30pm
29 th January	Joint Service with presentation of long service certificates, Morebattle Church, 11.15am
19 th February	Communion, Yetholm
26 th February	Evening Communion, Yetholm 6.30pm
2 nd March	Word Day of Prayer Linton
4 th March	Cradle Roll Service, Linton
20 th March	Session Meeting
25 th March	Evening Communion, Hoselaw 6.30pm
26 th March	Annual Stated Meeting, Yetholm 7.30pm
1 st April	Palm Sunday Procession

5th April Maundy Thursday Communion with washing of
feet Linton 7pm
6th April Vigil at Hoselaw 2-5pm
8th April Easter Breakfast, Hoselaw 8am
All Age Service, Yetholm 10am
Communion Service, Morebattle 11.15am
22nd April Evening Communion, Hownam 6.30pm

Register;-

Baptisms

Bruce Angus Denholm

Marriages

Lucinda Roberts –Neil Morris

Iona Walker- Eildon Hall

Deaths

Dot Sawyer

Jean Treasure

Jane Smith

Frances Mustard

Nan Gillie

Eddie Young

Leslie Smith

Madge Dickson

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Safeguarding Co-ordinator: Moira Keddie 01573 420 411

Normal Services

Linton 1st Sunday of the Month at 11.15am

Hownam 4th Sunday of the month at 12.30pm

Morebattle meets with Linton Kirk at Linton on the 1st Sunday of the month and at 11.15am all others.

Yetholm Every Sunday at 10.00

Mid week Service every Tuesday -Linton at 6.30pm

Website www.cheviotchurches.org

Material for Spring edition to Minister by Sunday 11th
March 2012