

What's on in Holy Trinity

Date	Time	Details
Sunday	8.30 am	Holy Communion
	11.00 am	Sung Eucharist
First Sunday of month	6.30 pm	Evensong (except July & August)
First Monday of month	3.00–3.30 pm	Blythswood van at the Greenyards
Wednesday	10.30 am	Holy Communion
Last Wednesday of month	10.30 am	Communion in Priorwood
	2.00 pm	Craft Class
Thursday	6.00 pm	Choir Practice

Revd Brian Topping
celebrates 50 years
Ordination
Service in St John's
Jedburgh
Saturday 12th June 10.30 am
Followed by refreshments

Melrosian Sunday
20th June at 11 am
Joint Ecumenical Service in
the Parish Church
(no service at Holy Trinity)

Service at Our Lady's Well
Wedale in Stow
Saturday 14th August
2.30 pm

Church Cleaning
Saturday 19th June
10 am
All Welcome

Sunday 8th August 3.30 pm
St John's Jedburgh
Installation of
Revd David Dalglish
by Rt Revd Brian Smith - Bishop of Edinburgh

Revd Maurice Houston	01896 822626	Revd Dr Dennis Wood	01896 823835
Revd David Dalglish	01835 863901		
People's Warden Liz Anderson	01896 755218	Rector's Warden Dr Brian McGowan	01896 822454

Holy Trinity Newsletter

June -
August
2010

Rectors Ramblings

I was at a clergy conference today (1st June) and heard Dr Jane Williams (a lecturer in theology who ought to be as famous for her teaching as for the other theologian and church leader to whom she is married) speak about the place of theology in our lives.

She was preaching to the converted, of course, but her point was that all of our thoughts and actions can be interpreted as theological – that is: everything we think and do is in the context of God. God who made us, who gives us life and without whom there is no joy or meaning. Even statements from those who do not believe – or are belligerently a-theistic are theological statements.

So it is good to reflect on our lives, as individuals and as members of this church and of this society – whether local Borders society or wider British society – and see how the rich variety of our differing opinions and talents and makeup contribute to our common life.

All this preambles to the fact that we have taken a decision to include more in this magazine about our opinions and about what we do. Less about events and more about what we are thinking. See if you can spot it.

I hope this gives you something of interest to read as we head into summer – not that I can imagine too many Holy Trinity members lying on some foreign beach reading this magazine!

Some of our regular activities are slowing down; some of the young people are heading off – either for the summer or going on to university. This year four of our teenagers are going to Glenalmond summer camp – Marie, Tanatswa, Rebecca and Mairi.

We are looking forward to holidays too. I hope you enjoy reading this and have a good summer

Maurice

Classical Concert for Chile
Friday 18th June
7.30 pm
Holy Trinity
Olivia Hoppe is organising a concert to raise funds for her trip to Chile
Tickets £5

Contents	
Page 2- 3	Choir Stories Getting to know you
Page 4—5	Points of view
Page 6	Ordinand news
Page 7	Lewis & Chile
Page 8—9	Book Review
Page 10—11	Abbey Walks

A Choir Boy Before the War



In the last issue of our newsletter Maurice told us about the request he had had from New Zealand for information about one of our previous Rectors, the Rev. Daniel Boyes, who was Rector at Holy Trinity from 1886 – 1892. The Rector who followed him was the Rev. Philip Sydney Lockton and he was Rector from 1893 – 1937.

At ‘Tea and Songs’ some while ago I met a lady who told me that her husband had been a member of Holy Trinity Church Choir before the war.

They both still live in Melrose, in Priorswalk. Andrew Burrell was a member of the choir as a boy in the nineteen thirties. The choir in those days was all boys and men. Arthur Nelson was the baritone and Johnny Bird the tenor. Some of the boys were John and George Frater, John was Provost of Melrose in later years, George Hamilton, Harry Gilroy and John Currie.

There was more. The choir stalls were full. The boys sat in the front rows with four or five either side and the men sat behind. There were two services a day and they sang at both the morning and evening services but not at the early morning one. The boys were paid 7/6d a quarter and 7/6d for weddings. Choir practice was compulsory.

The Rector at the time was the Rev. Philip Sidney Lockton. Mr. Lockton’s daughter Dorothea took the Sunday School either in the loft / choir balcony or in the Rectory. The choirmaster was Mr. Jones. The boys called him ‘Buck’ Jones after the famous cowboy of the time. The organ was the present one, it was installed for Easter 1931, and it was electric. Mr. Jones used to look out for Andrew on his way home to Darnick from the Grammar School and get him to come and help him to tune it. Andrew’s job was to hold down specific notes as instructed while Mr. Jones did the tuning.

Matthew Kidd and then Rowland Currie, John’s father, were other people around the church at that time. They served as gravedigger, boiler stoker, church cleaner and general handyman.

Andrew sang solo at a couple of weddings and he remembers singing at the weddings of a number of the Montagu Scott family (children of the 8th Duke and Duchess of Buccleuch) including that of Alice who married the Duke of Gloucester and William who married Rachel the daughter of the Earl of Home. Andrew left the choir as he grew older and other things became more attractive or important.

Mr. Jones, the choirmaster, was also the first producer / musical director of Melrose Amateur Operatic Society (which this year is celebrating it’s 75th anniversary with The Gondoliers) and Andrew and the other choir boys were in the first production which was The Gondoliers in 1935 and the next one was The Mikado.

Other things of a more social nature included Holy Trinity fielding a rugby team for the annual boy’s sevens tournament and providing the strip.

There was a Boys Brigade company in the town which attracted boys from all the churches. The Company Captain was Edwin Boyd. He lived in Ormiston Terrace.

The boys from the company were programme sellers at the Highland Show when it was held at Millmount. It was a very hot summer that year and Andrew remembers been off school with sunstroke afterwards.

He also remembers an airshow that was held in the fields at Leaderfoot where Trimontium was and has now been excavated and is one of our local visitor attractions.

Jane Barley

Bishop’s Border Walk

Walking groups from across the Edinburgh diocese met in Melrose for a walk ‘in the steps of St Cuthbert’ led by Bishop Brian.

There were two groups - one heading through the Eildon hills to Bowden (and a visit to the ancient Bowden Kirk) then on to Newton-St Boswells to meet the other group who had come round the Eildons passing Thomas the Rhymer’s Stone.

We then walked on together to cross the river Tweed and on to Dryburgh Abbey. At the beginning of the walk the bishop led us in prayers in Melrose Abbey and at the end of the ‘pilgrimage’ in Dryburgh we sang and prayed giving thanks for a good day out and enjoyable company.

The weather was fair, there was plenty of good company and chat as we walked and everyone seemed to enjoy the outing.

Being involved in planning the walk meant that we were able to invite all the walkers to the Holy Trinity Spring Fayre and to have Bishop Brian open the event. He entertained us with a witty opening speech.

The St Cuthbert’s walk was also an opportunity to introduce Edinburgh Diocese to Eric Hyde’s Eildon hymn to the Trinity

We hope that the bishop will make this a regular event.



Dryburgh Abbey with Maurice on his knees



Bishop Brian relaxing on the Eildons

Spring Fayre 2010

May 1st dawned wet and misty, but by 8.30am. the rain was easing, and the sun bravely appearing through the clouds. By then the Holy Trinity Spring Fayre team had sprung into action and was already creating havoc in Melrose Square. Helpers parked on the double yellow lines and pavement, while they unloaded vast quantities of goods for the annual event.

Thirty two members of the congregation were there helping on the day, taking admission monies, working on the many stalls, serving teas and coffees, not to mention our 'kitchen porter' who single-handedly washed and dried all the dishes!

As usual there had been a generous response from local traders, in providing a number of raffle prizes, and equally the congregation provided a profusion of baking, jams, marmalade, plants, books, craft items and bric à brac, as well as many prizes for the tombola and raffle.

The Fayre was opened in humorous vein by Bishop Brian, as he reminisced on past involvement in various church coffee mornings. Often he recognised items being recycled from one sale to another! We benefited from the presence of some of the pilgrims, who were about to be led to Dryburgh Abbey by Maurice and the Bishop. No doubt all the goodies eaten gave them an extra spring in their step.

It was a hectic few hours until the last person left the Corn Exchange at 12.30pm. Everyone had worked extremely hard and by the end of the morning we had raised the tremendous sum of £1250, but also had had a lot of fun and fellowship.

Grateful thanks are due to all who contributed to the success of the event, roll on May 2011.



Setting off from Melrose Abbey

Elizabeth Stockdill

Getting to Know You

Continuing our series of articles where members of the congregation tell us a little about themselves

Denis and Judith Armstrong

When did you come to Melrose?

We lived in the Peak District when the children were young and then moved to Nottingham for work and stayed there for 24 years. We moved to the Borders to be near our youngest son who lives in Edinburgh. Our other children live in Guernsey and Toronto.



Initially we rented in Waverley Road in Melrose for 7 months while we sold our house in Nottingham. A year ago we bought our house in Newstead and live just down the road from Colin and Diana Hart.

What do you do for leisure?

We love to walk - we walked a lot in Derbyshire - but have not had much time since we moved to the Borders. We also like gardening and being involved in church activities.

Tell us about your holidays

When the children lived at home, we used to holiday in Cornwall, Anglesey and the Lake District. Now we tend to enjoy visiting them in Guernsey and Canada.

What is your favourite hymn?

'For all the Saints', 'Thine be the Glory' and 'All People that on Earth do Dwell'.

Did you go to church as a child and what memories, good and bad, do you have?

Both Denis and Judith went to church regularly as children with their parents being very involved in church life. Both Judith's grandfather's were clergymen - one a Baptist minister and the other an anglo-catholic clergyman in Winnipeg. Denis' father was also a Church of England clergyman. They used to go to church up to three times on a Sunday.

Who would I like to sit next to on a long flight?

After much thought Judith replies, "My mother's father - he died when my mother was only three and I would love to know more about him and where he came from. I would also like to sit next to the Queen."

What irritates you/drives you mad?

Politicians!

Points of View

That no employee of a company should earn more than six times that of any other employee

FOR:

I said something like this recently in a sermon and quite a number of people have questioned what I said or have challenged the idea. So we thought it would be a good idea, to have an article in the style of the 'For / Against' arguments you see in some newspapers.

I said it because I think that we need to find ways to redress the inequalities in British society today and particularly to narrow the gap between rich and poor that seems to be growing wider year by year. The highest paid in top companies are now earning almost ten times what they did ten years ago, while the number of people living in poverty or paid minimum wage increases year on year.

I'm not sure where I heard the idea but it strikes me as a good one and I think that some British businesses (e.g. John Lewis Partnership) have such a policy in place. If the top executives are paid no more than a (reasonable – say six times) factor of the lowest paid then this gives value to all workers and ensures that ridiculous sums are not given to top earners.

It has been said that such a policy will mean that the best people will leave and go abroad, an argument used before and after the banking crisis. I say, "Let them!" I am sure that there are many more up-and-coming hopefuls who would like to fill their shoes, who would work as hard and gain experience (and possibly bring new ideas avoiding stagnation). I believe it also is a way of valuing the lowest paid.

AGAINST:

In 1967 I spent four months in an Eastern European communist state (Czechoslovakia). There was at that time in their public sector a system whereby no matter what your job, everyone was essentially paid the same. At mealtimes all levels of staff from managers to cleaners sat at the same table eating the free but very basic meals. Socially it might sound utopian, but in reality it produced widespread corruption as people tried to outdo one another with respect to trying to increase their income. Bribery was rife, and there was a large 'black economy', and enormous dissatisfaction with civil and student unrest amongst the population. Skoda, the national car manufacturer exported more than 95% of its production in order to bring much needed money into the country.

The few within the local population who might be able to afford to buy one had to join a waiting list of more than two years. The surgeon I was attached to, was working with equipment donated by the Canadian army in 1946.

Most of all – and this is a kind of theological point – I think it says something about the value of work. The good – the benefit of work is not merely to make money. Our lives – and the value of our being – cannot be assessed, as it increasingly seems to be, by the amount we earn. Our pleasure and joy in life must not be limited to the experience of shopping or spending money. As the Beatles said it "can't buy me love."

When income becomes the only goal, employees become jaded and cynical and are less likely to perform well. There have been studies that show that money (increase in wages) is not a motivator in the workplace – although loss of earnings is a demotivator. The enjoyment of work itself, the things that we can make or create out of our own labour have a value to our mental and physical welfare.

There is, of course, a difference between private and public sector employment – because wealth generated through tax and profits comes mainly from private companies, but I still think that the 'six times rule' is a good one.

I do not know very much about international finance and am not sure what this would do to the British economy. Perhaps it would be very dangerous. But it would certainly earn us a reputation for valuing all work, would say something about how we see 'quality of life' and go some way to encourage other countries to do the same, and could (it is a very long shot) begin to have an impact on world poverty and address the inequalities between the richest and poorest in the world.

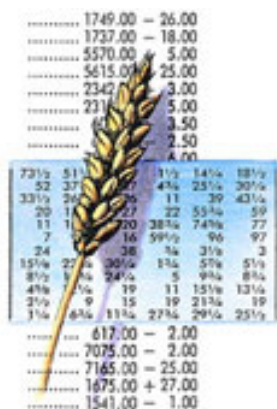
Maurice

He said 'We need to have some hope for the future, and some aspiration for our children. The 1968 revolution of course took place one year later.

Today society is much more secular in nature and our life-styles have been modified in the light of this. Like it or not, income and money are regarded by most as the major measures of success and identifies people's position in society.

Instead of being a nation of small shopkeepers, we are now in a rapidly evolving global economy, and as individuals and as a country we have to adapt and participate in this new and challenging environment. We have to ensure the best outcome for the people of our nation

It is difficult not to feel some degree of abhorrence at the salaries commanded by merchant bankers and other personnel in the city, but oddly, the public do not seem to be aggrieved by the exorbitant salaries of many sporting and film celebrities.



Successive governments have tried to compensate for this breakdown of mutuality by extending the role of the state. Nationalisation of the provision of welfare has guaranteed a basic safety net, but has hollowed out civic self-sufficiency even further: millions have been drawn into a dependency culture, in which meagre means-tested benefits are doled out by a hierarchical state bureaucracy blessed with none of the life and warmth of the old mutual associations.

Blond writes: "[The] welfare state has destroyed the thriving intellectual and civic culture of the working class, and driven the virtuous, associative activities of volunteer groups and community activists to the edge of extinction. We would rather watch re-runs of Friends at home than go out and make any."

That's the 'Tory' part of Blond's analysis. In the 'Red' part he trains his sights on free market economics. The privatisations, tax cuts and deregulations of the Thatcher administrations, continued by New Labour, were designed to channel the energy of the market for the benefit of all, and facilitate a 'property owning democracy', in which capital is distributed widely across all classes. As things have turned out, Blond notes, the distribution of wealth is now hopelessly imbalanced: the total household wealth of the richest 10% is virtually 100 times that of the poorest 10%. Market entry has become harder, with large, established companies maximising profits by discouraging competitors and minimising wages. Every High Street is dominated by the same handful of retailers. Giant supermarket chains have driven out local fishmongers, butchers and bakers, many of whom have exchanged their shops for poorly paid positions behind the counter at Asda. In the financial world giant monoliths like Goldman Sachs feast on monopoly profits. Economic liberalisation has, perversely, resulted in monopoly capitalism, and a grotesque concentration of wealth in the City of London, leaving the rest of the nation a backwater.

Neoliberal economics, then, is libertarianism as applied to our economic life. Applied to the moral realm, libertarianism undermines our personal dignity and sense of obligation to the life of the community in which we are embedded. Applied to the sphere of economics it sucks the life out of our local networks of exchange and vests power in faceless corporations. Blond writes: "The current political consensus is left-liberal in culture and right-liberal in economics. And this is precisely the wrong place to be."

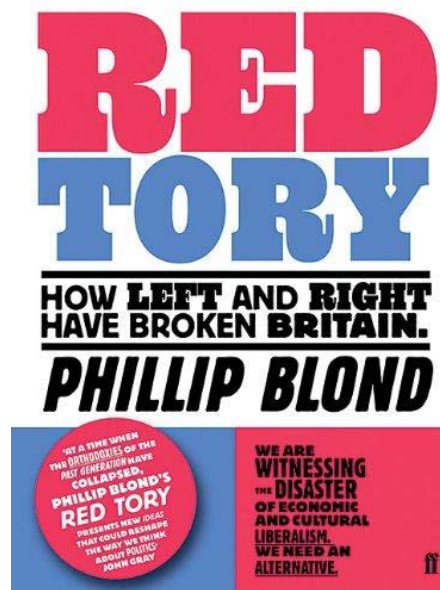
Blond's solution, in a nutshell, is the radical decentralisation of power from the state and private sector monopolies back towards local communities. We will only recover a sense of civic engagement if we believe that our actions can make a difference, if we believe that the levers of power are not so remote as to seem out of reach.

The second half of the book offers an exhaustive (and somewhat exhausting) A to Z of suggestions for reviving our civic life. Very briefly: the big banks should be broken up, making it much easier for small businesses to borrow the capital they need to enter the marketplace. The same goes for huge supermarkets and other retailers enjoying monopoly profits, helping clear the way for local businesses to reclaim our town centres.

A much more equitable distribution of capital across all classes should be encouraged by a radical extension of employee share ownership, worker buyouts and cooperatives. Where possible public services should be delivered at local level, and managed by front-line employees and administrators. Tax raising powers should be vested in local government, encouraging a revival of local democracy.

Blond reaches back in time for many of these ideas, to the works of early 20th century Catholic thinkers such as GK Chesterton and Hillaire Belloc, and before that, to 19th century 'social prophets' like Thomas Carlyle and John Ruskin. All wanted a political economy governed by virtue rather than utilitarian notions of profit and efficiency.

The new Con-Lib coalition government has already made a start on implementing aspects of the 'Red Tory' programme, most notably with its invitation to schools to become self-governing 'academies'. But one wonders just how 'Red' the Tories will be prepared to be. Will a party with such deep roots in the City really have the stomach for a fight with its most powerful players? And will the self-styled party of free enterprise have the will, or indeed inclination, to undertake the huge restructuring of the business sector necessary to cut the big retailers down to size? The irony, of which Blond is aware, is that the radical decentralising of power for which he argues can only be realised through the purposeful action of a powerful state. Unsurprisingly, many on the left have claimed Blond as, in his heart of hearts, one of their own: more 'Blue Labour' than 'Red Tory'.



Book Review

by Justin Reynolds

The professionalism and autonomy of front line workers in the public sector is straightjacketed by an invasive targets culture, while third-generation welfare recipients are demoralised by a dependency culture.

We feel that we are losing control over the trajectory of our lives, caught between globalised, anonymous economic forces on the one hand, and a bureaucratic, centralised, controlling state on the other. Cowed by a sense of helplessness we withdraw from public life to the passive fantasy world of widescreen TVs, electronic gizmos and celebrity culture.

Blond argues that, perversely, this sense of circumscription is the product of the application by successive governments of a philosophy of libertarianism: the belief that the absolute freedom of the individual is sacrosanct and should not be compromised in the service of a vision of the common good. In a series of compelling chapters he charts the mutation of the principled liberalism of great 19th century thinkers such as JS Mill, who were sensitive to the dangers of unfettered individualism, to the permissive free-for-all of the 1960s. "This left-libertarianism", Blond writes, "repudiated all ties of kith and kin and, though it was utopian in aspiration, its true legacy has been the dystopia of divided families, unparented children and the lazy moral relativism of the liberal professional elite."

Here his argument is at its most explicitly theological. "Liberalism can only be a virtue when linked to a politics of the common good," he writes. "A vision of the good life cannot come from liberal principles." It must be grounded in the transcendent.

The bracing winds of social change blew away the cobwebs of some dark, age-old prejudices, but clouded our sense of shared purpose, and made Britain a colder and more selfish place: a nation of strangers. As we have withdrawn ever more into ourselves the associations that constituted the backbone of our civic life have decayed: voluntary organisations struggle for support, church attendance is in freefall, and political party membership is negligible.

However, taken in the round, relative to our population, such grossly overpaid individuals are relatively few in number. They of course merely say – and they would wouldn't they – that they are only getting the going market rate. This means of course in many cases, thousands of times greater (not just six times) than the average wage in Britain, and these can never really be justified.

Governments of course have a large part to play in wealth distribution, mainly for the public benefit, but do they ever create wealth - apart from selling off gold reserves?

The public sector employs approximately 25% of our population. It is an integral part of our lives. It provides education, security, health care, welfare and humanitarian functions, often helping the most deprived and vulnerable. It is very very costly, yet in itself does not create a single penny of wealth. The public sector is a remorseless consumer of wealth.

So where does wealth come from? It comes from income tax, national insurance and many other taxes levied by the government and in terms of public sector employees, this is simply the government recouping a portion of what they have given out in salaries.

However the real wealth which supports the economy and allows the government to fund all our public services, comes from the private sector or 'business'.

People who have ideas and ambition, invest their own money in various projects in which they employ and pay others, hoping that their entrepreneurial spirit will be rewarded by the success of the business.

This means that the employees are paid well, and the tax that they pay to the government is then available for redistribution to essential public sector services

These entrepreneurs are not all Richard Branson. The plumber, joiner, hairdresser and grocer who start up their own business and end up employing a dozen or so staff, are the backbone of wealth creation in the United Kingdom.

Their drive, energy and enthusiasm provide employment for millions of individuals.

Some of these businesses will fail, especially during a recession. However successful businesses should be acknowledged for their contribution to our society. These individuals work very long hours, and are keeping the country's economy afloat, providing the government with the means to fund its welfare commitments. If one makes a decision to limit the incomes in a company to six times the lowest income, one removes the financial incentive to this job creating cohort of society. These individuals will then merely say 'what is the point' and we will all sink to a level of mediocrity, fewer taxes will be gathered, and the government will have less to spend on the poorest in society.

People in 2010 need to have aspirations and ambitions. They want to have an economic 'New Jerusalem. Entrepreneurs should be encouraged not stifled. If as a nation we do not support them, we will fall behind in this rapidly developing globalised world, and life will become poorer for everyone. Even if one were to limit the 'six times salary cap' to the public sector, this would only encourage people with 'get up and go' to transfer to the private sector. Recruitment in the public sector would then become more difficult.

If a country, for example Greece, does not adequately run its economy and encourage internal wealth creation within its population and collect all due taxes, it will ultimately fail and in doing so make life even more intolerable for the lowest paid in the country. The solution is therefore not to cap the higher earners, but let them create the wealth, and we then would be able to increase the salaries at the lower end of the income scale, ensure first class public sector provision and abolish poverty.

The 'six times income cap' sounds morally just, but it would simply be a recipe for economic stagnation, job losses and eventually a third rate country. If the United Kingdom did this unilaterally, it would certainly lead to economic suicide.

Perhaps we need to strike a fairer balance, between encouraging wealth creation and using this wealth efficiently, with no wastage in providing our social services. Rather than cap top earners, an equitable solution might be to implement a more rigorous income tax regime for medium to high earners, while sparing those at the lower end. This would retain the incentive aspect for entrepreneurs, but still protect the most vulnerable, and hopefully would ensure social stability

George Stockdill





Kate Reynolds Ordinand

When I was in Tennessee visiting my parents recently, during a conversation with my dad about theology, he spoke of the epistles of Paul as being love letters. They are the letters of a man in the presence of the God he loves, seeking to articulate both the love itself and the object of that love to growing Christian communities. We can argue that Paul doesn't always get it right. We can argue that these letters have been misunderstood, misinterpreted and misused throughout the two millennia since. But the transformative effect the love of God has had on Paul, and Paul's response to that love as seen in his letters are undeniable.

Now, having completed the second year of my Bachelor of Divinity degree at New College in Edinburgh and the first year of my training for ordained ministry through the Theological Institute of the Scottish Episcopal Church (TISEC), my sense is that all theology can be described in this way.

From the doctrinal controversies of the fourth and fifth centuries, to the revolutionary writings of the Reformers, to nineteenth century social Christianity, to contemporary liberation, feminist and queer theologies, all theological writing tries to express – in our limited, flawed human language – what it means to know and love God. And to be known and loved by God.

Perhaps it is natural that this is how I understand theology and why I love it. The word itself combines two of my own great loves: God (theos) and words (logos). 'Theology' simply means 'words about God'.

In the process of training for ordained ministry, the expectation is that all ordinands spend time integrating the academic theological study with worship and prayer, allowing the theology to become both words from God and our response to God, as God's will for us is called into being.

And yet the training programme as it is designed makes it difficult for such reflection or formation to take place. Over the past year, I have been

Studying full-time towards a Bachelor of Divinity at New College; I have had a number of residential training weekends for TISEC; and I spent Epiphany to Easter on placement at St Mungo's Balerno, an evangelical charismatic church on the outskirts of Edinburgh.

These were all rich experiences and held within them potential for growth and formation. I wanted to be able to immerse myself in each of them, giving them the adequate reflection they deserved, and to be aware of how God might be using them to mould me.

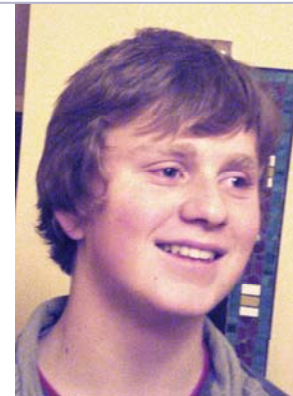
And yet, in the midst of the travelling, the reading, the essay deadlines and exams, I too often lost sight of what – *who* – is the focus of theology: the God we worship, the God I feel called to serve.

The temptation during term time has been to turn God into the object of abstract academic study while overlooking the fact that much of what I have read are attempts of others to bring to language what it means to love and be loved by God, Creator, Redeemer and Sanctifier. Speaking to fellow ordinands, my experience is not unique.

(Incidentally, I recently read a review in the *Church Times* of a book which discusses this very problem. It contrasts Western theological training programmes with that of the Ethiopian Orthodox Church in which ordinands, having received instruction on particular doctrinal or liturgical issues, are then required to write a poem on the topic. The poem is then set to music and used within the liturgy. How wonderful! Poetry has the power to transcend the boundaries we create between theology and worship, learned knowledge and experience, intellectual engagement and creative response.)

It is only now in the relative quiet of the summer holidays that I can look back on the past few months and begin to recognise the ways in which – despite the busyness – my studies and training have challenged and deepened my understanding of who God is and who God might be calling me to be. The theology I have studied is taking a more holistic form. And I am slowly – ever so slowly – finding my own words with which I can respond to God's call and which attempt to capture something of the rich complexity of what it means to live in the transforming presence of God.

Lewis sets out for Chile



Lewis is the younger son of Martin and Pat Driver. He is currently studying at Earlston High School and intends to take a gap year before going to Glasgow University where he will study History and Spanish.

In October 2009, Lewis attended a Project Trust selection course on the Isle of Coll. As a result he was chosen to spend 12 months in Chile.

Project Trust is an educational charity, sending school leavers to work voluntarily in over 20 countries around the world. The volunteers gain an educational experience through living and working in a community very different from their own.

In Chile, Lewis will be teaching English which is a compulsory subject in the Chilean schools, yet an estimated 1500 English teaching posts are unfilled. He will also be involved in coaching a sports team. While in the country, Lewis will be staying with a host family. Lewis has heard that he is going to 'Quilicura', a poor part of Santiago, hit in the recent earthquake.

In order to participate in the Chile Project, Lewis has to raise money to cover his year abroad. In addition to holding a raffle, serving 'Chilli for Chile!', lunch in Ancrum and pot washing in the local pub, Lewis has also benefitted from donations as a result of our Passover meal in the Trinity Centre during the Spring.

Anyone interested in supporting Lewis should contact Pat Driver



Competition

Prize for amusing caption