

A sunset scene over a body of water. The sky is a gradient of orange and red, with a bright yellow sun partially obscured by a crescent moon. The sun's light reflects on the water, creating a shimmering path. In the background, there are dark silhouettes of mountains and hills.

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<u>Rector's Warden</u>	Mrs Jan Jack	519553	6 Gallowfields Rd
<u>Warden Emeritus</u>	Mr David Frankton	823531	8 Allans Court
<u>Director of Music</u>	Mr Chris Denton	07817 386070	chrisjdenton@gmail.com
<u>Bell Captain</u>	Mrs Susan Welch	823700	8 Maple Road
<u>Head Verger</u>	Mr Leonard Scrafton	824106	14 Pilmoor Close

Parish Administrator

Claire Murray 07394 947819 pa.richmondhudswellparish@gmail.com

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<u>Vice Chair</u>	vacancy—to be appointed		
<u>Secretary</u>	Sharon Digan	07791 426659	12 Pike Purse Lane, Richmond
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<u>Assistant Treasurer</u>	Claire Murray	07394 947819	
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N.B. Each church is open for private prayer at the time of writing; when public worship resumes as shown below, it will be subject to Diocesan distancing & music guidelines. Please check web-site for up-to-date details.

CHURCH SERVICES - St MARY THE VIRGIN, RICHMOND with Hudswell

8.00 a.m.	Holy Communion	Every Sunday
10.00 a.m.	Parish Communion	Every Sunday apart from 3rd Sunday
	Worship for All (including communion)	3rd Sunday
4.00 p.m.	Youth Church	First Sunday each month
	Café Church	3rd Sunday (every 2 mths—Jan, March etc)
	Fun-Key Church	Last Sunday each month
6.30 p.m.	Choral Evensong	Second Sunday each month
	Free to Be	3rd Sunday (every 2 mths—Feb, April etc)
9.15 a.m	Holy Communion	Every <u>Wednesday</u>
10.30 a.m.	Holy Communion	Every <u>Thursday</u> from 7th January in the Town Hall (instead of Trinity Chapel— Covid)

PARISH OF ST MICHAEL AND ALL ANGELS, DOWNHOLME

CHURCH OFFICERS

<u>Reader</u>	George Alderson	68, Brompton Park, Brompton on Swale DL10 7JP	07487 257646
<u>Church Warden</u>	Mrs Jean Calvert	823001 Thorpe Farm, Reeth Road, Richmond	
<u>Organist</u>	Alastair Lunn		2 Hurgill Road, Richmond
<u>Church Treasurer</u>	Phil Ham		
<u>PCC Secretary</u>	Mrs Liz Kluz	825411	8 Cornforth Hill, Richmond

CHURCH SERVICES AT DOWNHOLME

9.30 a.m.	Morning Prayer	Every second Sunday
9.30 a.m.	Holy Communion	Every fourth Sunday

THE PARISH OF ST EDMUNDS, MARSKE

CHURCH OFFICERS

<u>Church Warden</u>	Mrs Ruth Tindale	823371	Skelton Lodge, Marske
<u>Organist</u>	Mrs Jennifer Wallis	822930	1 School Terrace, Marske
<u>Treasurer</u>	Mr Peter Coates	07801521954	Orgate Farmhouse, Marske peter.coates54@hotmail.co.uk
<u>PCC Secretary</u>	Mrs Liz Kluz	825411	8 Cornforth Hill, Richmond

CHURCH SERVICES AT MARSKE

11.00 a.m.	Holy Communion	Every Sunday except 2nd (& 5th) Sunday
11.00 a.m.	Morning Prayer	Every 2nd (& 5th) Sunday

EDITORIAL from stmarys.maged@gmail.com

The first January-only edition of our magazine arrives at a time of continuing uncertainty. The combined economic and social effects of COVID and Brexit will have different impacts on different lives, but the sum total of them both will inevitably need a re-set of ways of living, at least in the short term. However, provided you have not opened this until after December 25th, I trust that your Christmas 2020 was still a celebration of the birth of Christ and of your love and friendship of others you know and, perhaps, some you had not known until now. The challenge, as always, is for a caring society to look after and nurture all, but especially those whose lives are blighted by hunger, illness, loneliness—indeed, all things which obstruct a life of peace, joy and warmth.

This issue is the first of twelve this year rather than the previous ten. In the section on the magazine in 2021, you will see that I would like to look further at our wider parish in 2021. The 950th anniversary of the building of our famous castle is also a chance to know more about our past—not forgetting that its construction was an incentive and reward for Allan the Red to keep the north under control. The means of doing this were often inhuman, although accepted as the norm in their time. But it's also (as with the Roman god Janus, after whom the month is named) to look in the other direction too..i.e. forward to the future

So, the year offers a chance to celebrate the good and positive in a market town which grew up under the shelter of its castle walls, not to mention its spawning of a name which is the most-used town name in the world. I have to confess to a quiet pleasure in pointing out to any who will listen that this is the *original* Richmond and that the one in the south should properly be called Richmond on Thames (although try telling that to your AA route planner!).

In this most enjoyable role of editor, I remain very grateful to the ever-increasing number of contributors to our magazine. This also emphasises that the door is open to anyone to tell a story or air a view through these pages—or share a skill. Please do get in touch. To be prepared to write a monthly or quarterly article—or talk to someone else about it to let the write it would be much appreciated. If any reader better versed than I in St Paul's life and teachings would be prepared to say a bit more about his work, I would be grateful—for one of the enjoyments of building this monthly publication is that I am privileged to learn about people and their 'doings' through this work. As we start 2021, God speed and read on!

Deadline for February edition - 15th January

This month's cover photo by Ian Short is of sunrise with partial eclipse over the NW Highlands from Tanera Mor, one of the Summer Isles



Martin's New Year Message

January 2021



Happy New Year!

How we all need 2021 to be a happier place than 2020. As we look ahead to the coming year I offer this reflection from Bishop Helen-Ann:

Embracing our New Year with kindness

Recently, a friend posted an image on social media: "We are not all in the same boat, but we are all in the same storm: support each other, don't judge, be kind". When I have a Zoom-free moment to reflect on the past months, I've seen all those elements in play: support, judgement, and kindness.

Plenty of folk said how much they were looking forward to seeing the back of 2020 and to the start of a new year. Advent Sunday at the end of November marked the start of the new liturgical year – in which we will be reading through Mark. Here's a Gospel that dives straight in to the story of Jesus, and ends as abruptly as it begins. But that's Mark's genius. It's not a full stop at the end, it's a '...'. Finish the Gospel, but then read it again and again in the light of the resurrection, then see what fresh insight that brings to our reading.

A card that sits on my bookshelf echoes my opening words: "We cannot control the wind, but we can direct the sails". In other words, attitude matters, and there's the challenge: to use this New Year to nourish kindness towards those in need but also to be kind to ourselves, and through that to be bearers of the hope brought by the birth of Jesus to our communities.

Kindness in action: community engagement

Over the Christmas period St Mary's was involved in an initiative to reach out to vulnerable families in the wider community, coordinated by the StoreHouse food-bank. We helped to stock the hampers that Storehouse were filling with Christmas treats, an involvement first suggested by the Friends of St Mary's. Initially, the cost was underwritten by the Friends but it was later fully met by generous donations from members of our church community. Thank you all!

This example of community engagement fits in with our wish as the parish church of Richmond with Hudswell to extend our involvement in the life of the wider community. After all, our vision is *to be a people and a place where love works*. Regrettably, the Covid-19 pandemic last year, with its many knock-on effects, meant that we found ourselves having to be reactive rather than strategic in our approach. For most of last year we simply did not have the available resources to maintain our work on developing a strategy to realise our parish vision.

To recap, a strategy to realise our parish vision must cover these fundamental priority areas:

- ◆ Our Purpose – **Worship and Prayer**,
- ◆ Our Outreach – involving both **Evangelism** and **Community Service** (i.e. word and action, in balance):
- ◆ all energised by our Growth – through **Discipleship** and **Pastoral Care**,
- ◆ and resourced by our Infrastructure – healthy **Finances**, fit for purpose **Buildings** and efficient **Administration**.

Community engagement, then, is central to who we are and what we do. It dovetails in to the Diocesan Vision of *Confident Christians, Growing Churches, Transforming Communities*, of which the last element depends on us extending our involvement in the life of the wider community. And one newly-launched Diocesan resource to help us do that is **Wellsprings Together**, a joint venture with the Church Urban Fund.

Wellsprings Together is a movement across our Diocese of faith-inspired social action to enable people and communities to flourish. Through Wellsprings Together, our Diocese is supporting parish-based social action in areas such as food provision, social inclusion, and homelessness by:

- ◆ creating networks of those responding to poverty to enable informed and joined-up responses,
- ◆ building access to resources, information and expertise,
- ◆ acting as a catalyst to develop new ideas and projects.

The launch of this resource seems a timely opportunity for us to build on the work we have begun. In the months ahead we, as the Ripon Episcopal Area, the Richmond Deanery, the Benefice, and as a parish will be exploring how to develop social action in our context. If you have any ideas or suggestions, please contact me or any member of the PCC.

As the new year unfolds, our sincere hope is that life for everyone will become less anxious and reactive, and more joyful and fulfilling. We will all be able to make plans again! As a church community we will be able to return to work on our strategy, albeit in a much-changed landscape. Following the pandemic the need for community engagement will be greater than ever. As the parish church of Richmond with Hudswell – *a people and a place where love works* – let us embrace together the opportunity we have to make a difference in people's lives.

With every good wish for a happy and kind 2021,

Martin

HOLD ON
TO THAT
WHICH
IS GOOD

Charity of the Month 2021

In the present difficult times, it's so good to know that the generous heart of our parish is still beating! We continue to support Charity of the Month and in 2021, as soon as we can be back in church, we'll be doing the blended mode for this as well as for services. This is an entirely voluntary collection and there'll be a bowl at the back of church on the first Sunday of every month for those who'd like to give. Alternatively, please put a donation in an envelope through the vicarage door at any time or donate directly to the charity, through the link to their web site on the 'charitable giving' page of our church web site. There'll be regular podcasts there giving more information about the charities.



The collections for USPG (United Society Partners in the Gospel) will continue on alternate months, starting with January. This is an Anglican mission agency, working worldwide to enliven faith, strengthen relationships, unlock potential and champion justice. The 'Home' charities on alternate months from February will be, in order, our own branch of the MU, the Alzheimer's Society, Home-Start Richmond, Macmillan Nurses, Samaritans and the Women's Refuge Darlington. So many charities have lost fund-raising opportunities during the pandemic, making the decision of who to include in this list very difficult – all deserve our generous help as do your own favourite charities. Thank you for whatever support you can give.

The Charitable Giving Team

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**We have laid to rest those
who have died.**



11th November
17th November
28th November
28th November

James Maclean
Raymond Robinson
John Horseman
Alan Gilbert

May they rest in peace and rise in glory

Whatever we were to each other, that we are still.

Let my name be ever the household word that it always was.

Let it be spoken without effort, without the ghost of a shadow in it.



Services at St Mary's - On-line or Dial-In



IS GOOD

We hope to continue to be back in Church each Sunday morning in January for the 10am Communion Service and also Wednesday for the 9:15am Service. We are still offering Deanery Compline daily at 9.00 pm and this is available online or via our Dial-In Service. We will introduce/ re-introduce more services when the social distancing allows.

If you feel unable to return to Church when it is open, there are a number of ways in which you can connect with us via the internet or through our dial-in service over the phone. **If you chose to join online**, you can find all the instructions on our website: www.richmondhudswellparish.org.uk (Previous services on 'catch-up' on YouTube). **This offers the choice of joining and interacting with others via Zoom or simply viewing the service as it happens on YouTube.**

If you chose not to use the internet, our Dial-in service may be ideal for you.

It's really easy, all you need to do is dial this telephone number: **0131 460 1196** (the cost of the call will not be any more than a local call). You will then be asked

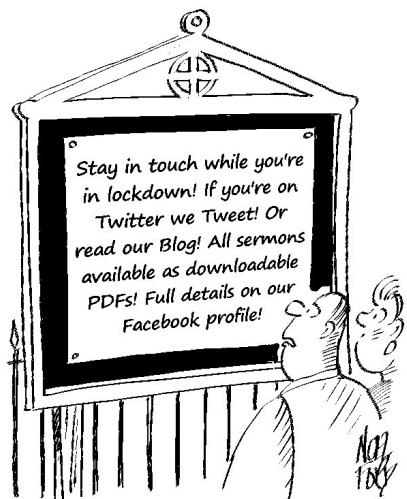
<u>To join</u>	<u>Meeting ID</u>	<u>Passcode</u>
Sunday 10.00 a.m. services	853 3603 7106	821818
Wednesday 9.15 a.m services	818 9876 3021	836664
Daily Deanery Compline 9.00 p.m.	878 8787 1612	975203

for the meeting ID and Password. These are shown above and you need to use the correct one for the service you want to attend. You will be able to sign in up to 15 minutes before the service is about to start (the service will never start early).

**If you have any questions,
contact: , Paul Sunderland (Curate)
(07989 178196)**

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PLEASE NOTE: IT WOULD BE USEFUL TO KEEP THIS PAGE FOR FUTURE REFERENCE AS IT WILL ONLY BE PRINTED IN FUTURE EDITIONS IF THERE ARE SUBSTANTIAL CHANGES TO THESE ARRANGEMENTS.



"...and we used to grumble about not understanding archaic church language!"

LOYAL DALES VOLUNTEERS

The COVID 19 outbreak which has dominated many lives for nearly a year has inevitably narrowed the scope of activity of people across the country. But it has also seemed to have increased 'neighbourliness' - an awareness of the needs of others and a desire to help. This is the nature of volunteering, with more people actively seeking opportunities to help others and often in a local setting. This series of articles has sought to highlight some things to which people in our church community give time on a regular basis.

This month, we turn our focus to a way in which the confidence of people with a range of handicaps is being raised by engaging with horse riding. GLENYS ROGERS tells of her own experiences in volunteering to help with our local branch of **Riding for the Disabled**, an international organisation which celebrated its fiftieth anniversary last year. What is on offer locally and how do volunteers help?

The picture on the right from the RDA website captures the joy and sense of achievement felt by young (and not so young) riders through being supported to meet the challenge of riding. But the therapeutic value of relationships between humans and other members of the animal kingdom is not just a modern phenomenon.



In relation to using horses to improve human conditions, it is said that the Greeks and Romans both recognised the therapy gained from riding a horse. In more modern times, there are documents dating back to 1875 telling how people were using horse riding as therapy in France. In the UK, a lady called Olive Sands took her horses to Oxford Hospital specifically and successfully to provide riding to help to rehabilitate soldiers wounded in the trenches in WW1.

The profile was raised more publicly when a Danish competitor, Lis Hartel, whose physical mobility had been significantly affected by polio, won a silver medal in dressage at the 1952 Olympics (no Paralympics in those days of the scale of today). This inspired some riding enthusiasts to give young people riding lessons.

In the UK, Norah Strang organised riding for children disabled by poliomyelitis (a disease common in the early fifties until a suitable vaccine was found) in the Tyne and Wear area. They won the first competition at Stoke Mandeville Hospital sports centre. Also in the 1950s, a Mrs Jacques had formed a team of helpers and ponies and was offering riding to the local orthopaedic hospital. Indeed, a demonstration by Mrs Jacques and her team at Knightsbridge Barracks led a

senior physiotherapist at St Thomas' Hospital in London to take up the use of riding therapy. It also transpired that others in far flung parts of the world were also beginning to see the value of riding to give disabled people confidence and co-ordination through the experience. With Mrs Jacques setting up a centre at Grange Farm in Chigwell and the Red Cross Society also setting up groups, the grass-roots development had gathered momentum. In 1969, the Riding for the Disabled Association was formed under the patronage of HRH Princess Anne who still has a little-publicised but active interest and involvement to this day.



And an 'association' it still is—a federation of about 500 small, independent groups who collectively support over 26,500 adults and children in riding and carriage driving. The 'reach' is also international with over 40 countries having RDA centres.

What's happening locally?

Glenys Rogers makes her contribution at the Richmond and Catterick Riding for the Disabled group which was founded in 1971—so it's a celebration of fifty years of community support this year in 2021. The facilities of the Garrison Saddle Club are made available to the local group. The horses are stabled here and meetings, until lockdown, were held every Wednesday and Saturday.

Glenys loves what she does as a volunteer. 'I am happy to do this and it is probably the most rewarding thing which I do,' she says at the outset of her account of local RDA work. "The Association's mantra is 'It's what you CAN do that counts" and this has to be the most important belief for all of our riders as well as the volunteers," stresses Glenys. "The slightest step forward, either physically, mentally or socially, and however small, brings massive benefits. The lifting of a rider's neck, the holding of a horse's rein, the eye-to-eye contact, the smile, the pat on the neck, the sitting up straight in the saddle—just one of these, one morning, can be an enormous and lasting achievement worthy of huge celebrations."

It is noting these small changes, insignificant for the able-bodied but huge for the adults and children who are supported to ride, which clearly enriches the volunteer experience—precisely because what they do can be seen to make a difference for the better for those with whom they work .

The first group of riders who came to the Richmond branch were from the Dales School , North Yorkshire County Council's all-age co-educational school in Moreton-on-Swale for children and young people with severe and profound and multiple learning difficulties. Subtle but immediate benefits were seen. Mowbray School, based in Bedale for children with moderate learning difficulties, became users in

2009. Alongside these children and young people, adult independent disabled riders are also served by the RDA. All are enabled to experience appropriate degrees of freedom and control through the gentle guidance and encouragement of the volunteers.

Glenys is also quick to note the importance of the horses—"very special" she says.

"They have to be picked very carefully indeed, needing to be calm, brave and understanding. There is definitely a superior bond between the horse and its disabled rider. Not every horse can accept screaming, having mane and tail hairs pulled out, riders scrambling to get off in mid-stride, having toys thrown at it—but our horses can cope with all of these things and, yes, 'smile' at the end. It's a most unusual and special gift. You can see that the horses are adored by their riders, who put their faith and their safety in the horses' care every week."



The forthcoming 50th local anniversary brings back to mind the local celebrations of the fortieth anniversary which was made extra-special by a visit from the RDA's patron, Her Royal Highness, Princess Anne in 2011. On as many occasions as possible, the princess tries to fit in a visit to a local RDA centre whilst carrying out other duties, such is her fifty year commitment to the cause. Such visits by an extremely hard-working 'royal' provide a special moment for the riders and a real fillip for the volunteers.



And, as is true of other organisations featured in this on-going series, the volunteers show real dedication to their work for the children and adults through their care, enthusiasm and commitment. Glenys notes that, over the years, the volunteer teams at the Richmond and Catterick centre can look back on helping literally hundreds of severely disabled local adults and children whose lives have been improved through their participation. "Sometimes after a riding session, it has been known for the volunteers to take as much, if not more, away from a riding session as the riders."

"I remember the time when one of the teachers told me that, whilst waiting for his ride, a little boy from the school stood up from his bench seat so that he could 'see the horses better.' We had been working on his back and leg muscles to help him sit up straight in the saddle, and here he was, standing up from his bench seat spontaneously. "

The young boy in question had never been able to get up from a seat on his own so this was a genuine 'first'. "It was almost miraculous! He continued to get better and better."

There have been other breakthrough moments where the act of riding has developed more general skills and benefits. "I remember the time when one of the slightly older boys, about 8 years old, who had always been reluctant to call people by their name and look at them, suddenly called me. 'Glen! Glen! I've lost my foot!' I was leading the pony. I turned round in utter amazement; one, because he had called my name, two, because he knew what the matter was. He had lost his stirrup. Of course, the side-walkers quickly put everything right again. There were many tears of joy at the end of that session, believe me!"



These two stories encapsulate so much about the value of the scheme and the work that volunteers put in. The activity is deeply enjoyable in itself, but it also opens doorways for riders to transfer the skill, confidence and learning to other aspects of their lives. It's often about 'first times' - from being "seated on a pony, placing something in a bucket or basket (from horseback) or 'post a letter' (another mounted activity) when they have been asked to do. As Glenys observed, "celebrations are mighty!"

As with so many other beneficial activities, Riding for the Disabled has had to stop because of the coronavirus pandemic, but nothing will stop them starting again at the earliest opportunity. What is clear about the value is beautifully summed up by Glenys. "When the team of riders, horses and volunteers come together, a circle is made which can deliver a great and lasting experience for the rider and discover skills the volunteers never knew they had—and also brings out the best in the horses."



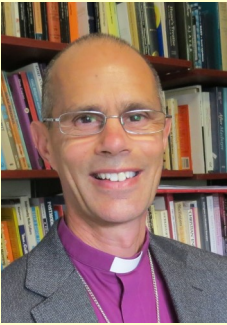
Also as with so many other voluntary activities, Riding for the Disabled in Richmond and Catterick depends upon volunteer support, sponsorship and funding from generous friends. Running the group costs money—but also invests in a better future for its disabled participants. As the saying goes, 'What's not to like?'

Glenys Rogers

Photographs from Riding for the Disabled website; additional material JEJ

**For further information go to www.rda.org.uk
or find the Richmond and Catterick branch on Facebook**

PAUSE FOR THOUGHT



Richard Cheetham, now Bishop of Kingston near London, is a name and face which will be recognised by some of the long-serving members of the congregation here at St Mary's. Richard and his wife, Felicity, worshipped here between 1978 and 1980 following his appointment to teach Physics at Richmond School. (The Blenkiron family may remember his work with a youth group which he set up and ran whilst he was here.) He arrived as a newly qualified teacher with a joint honours degree in Physics and Philosophy from Oxford University. This reflected his long interest in the relationship between science and theology which began in his schooldays at Kingston Grammar School, not far from the River Thames.

Richard, Felicity and young son, Michael, then moved south on Richard's appointment to teach at Eton College (during which time, their daughter, Sarah, was born). In 1983, he joined Legal & General as an investment analyst. However, throughout all of this time, the church was a calling for Richard. He began his ordination training at Cuddleston, near Oxford. He served in the diocese of Newcastle upon Tyne as a deacon and then curate before having his own parish in Luton. Following a period of time as Archdeacon at St Alban's Cathedral, he was appointed to his current responsibility as Bishop of Kingston in the Southwark diocese in 2002

Bishop Richard is co-leader of the major Templeton-funded initiative, "Equipping Christian Leadership in an Age of Science" at the University of Durham, Whitelands Professorial Fellow in Christian Theology and Contemporary Issues at the University of Roehampton, an Honorary Research Fellow at King's College London and a member of the Church of England's Working Group on the Environment. In this first article, he looks at the importance of understanding the relationship between science with religion. More to follow next month.

Science has an extremely high profile in the world today. We are surrounded by news of the pandemic, climate change, artificial intelligence, genetics. Science infuses the cultural air we breathe and the way we see reality. So how it relates to religion is not just for a few nerdy specialists but hugely important for us all as we seek to understand the major questions of our time. It takes us to the heart of our beliefs, profoundly affects the credibility of our faith and is vital as we seek to understand the mysterious world we inhabit.

Science is widely seen today as giving "true", objective and useful knowledge about the way the world really is. In contrast, religious belief is often viewed with suspicion and scepticism, as private and subjective opinion.

This is partly a consequence of how we segregate what we learn. In the 1970s, my sixth form was split into two streams, the Science Sixth and the Language Sixth. For many people, talking about God has become increasingly irrelevant or non-sensical. There is a widespread and pervasive caricature, particularly among young people, which presents science and religion as being in conflict.

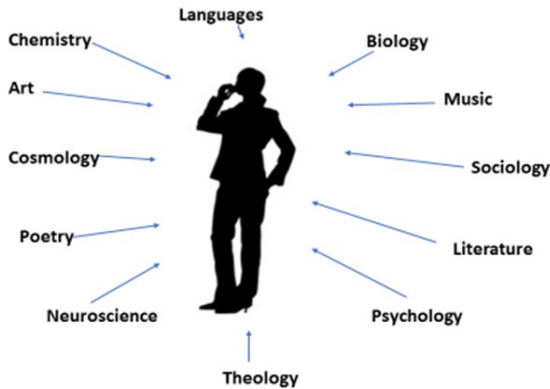
The consequence of this sort of approach was summarised by CP Snow: *“the great edifice of modern physics goes up, and the majority of the cleverest people in the western world have about as much insight into it as their neolithic ancestors.”*

Conversely, the easy reliance on science for objectivity overlooks other perspectives: for Iris Murdoch, *“Art tells the only truth that ultimately matters. It is the light by which human things can be mended. And after art there is, let me assure you all, nothing.”* It is a modern paradox that, while we have access to more information than ever before, the internet and social media can also take us into self-reinforcing bubbles which reflect our prejudices. Yet in this highly inter-connected, global time, we cannot all live in our own worlds with our own truths and reliant on a binary response to the deepest mysteries of our existence. There are many scientists whose religious faith is central to their life and work and we all need to follow their example in thinking things through. How we understand God’s role in the pandemic and in devastating hurricanes? How do theories of evolution and genetics relate to our understanding of being made “in the image of God?” How do we relate the Resurrection to “Big Bang” cosmology which suggests that, ultimately, the world will either freeze or fry?

A more nuanced approach is far more helpful than the conflict model. Generally, science deals best with “how?” questions, leaving other ways of thinking about “why?”. It uses metaphors to generate theories. Yesterday’s “truths” are rapidly supplanted by today’s and scientists often disagree with each other. Many rail against the term, “following the science” because of the implication that “the science” is definitive. Similarly theology is not a blind, unthinking acceptance of truths revealed in the scriptures or via the prophets, and is in a constant state of change and



What it means to be human



development: we should be very cautious before describing any understanding of God as final or complete. Crucially too, while theology is the reasoned reflection on the human encounter with the divine, it takes place in the context of prayer. St Augustine of Hippo said, *'We come to God not by navigation, but by love'*. A Simon and Garfunkel song about a loving relationship ends with, *'The only truth I know is you'*.

If we want to begin to understand what it means to be human we need deep engagement with each other, an ethical and moral framework and a holistic understanding of reality. This calls for insights from all the branches of science, from philosophy and theology and – because there are profound matters in which they can point us to a truth which is deeper than language - from music, art and literature. As we live cheek-by-jowl with people with many different world views, skills and experiences, the questions are to know what to believe and how best to live as we explore more deeply and fruitfully the extraordinary mystery of our existence in this vast and complex universe.

Richard Cheetham

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The fourth gift they had was Wisdom. The one they needed for themselves and the world.

Wisdom . To leave the familiar in search of a new security; more precious than the gifts they gave.

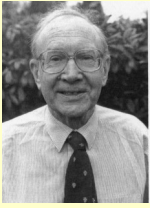
Wisdom. To discover, in the starlit child, a significance above gold, frankincense and myrrh.

Wisdom. And the eyes of faith to receive God's showing of His Son.

The gifts we read about were three, but the fourth gift they had was - Wisdom.

Daphne Kitching

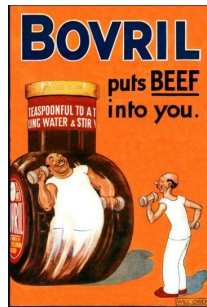
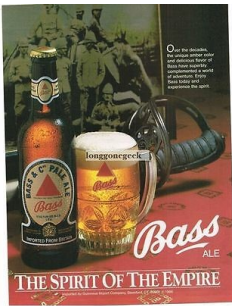
A TIME OF MY LIFE



Sadly, often we know little about the people round about us until they pass on. This is an account of one such life. SHEILA HARRISSON remembers some of the memorable life experiences of her late husband, LEWIS. Here, she tells of scientific discovery, sporting exploits, expeditions, encounters with wild life and a special place in an Ancient company based not too far from here. Here are some times of Lewis Harrison's life. Thank you, Sheila.

Before, Between and After WW2

Lewis Harrison was brought up in Sutton Coldfield, Warwickshire, the youngest of five children with three sisters and a brother. He said he learned to read at a very early age by remembering the letters on the huge hoardings advertising Birds Custard, Bisto, Bass Beer, Bovril and OXO etc. when travelling with his mother to Birmingham by bus.



The only time he played truant was at primary school. He said the punishment was such that he was never tempted to repeat it. His mother was a wise and purposeful woman who, with little explanation, sat him down and taught him to crochet. He was a quick learner and in no time he'd crocheted a dark green egg-cosy. He then had to make four more, one for each sibling. The lesson was learnt, the breakfast table looked very smart and Lewis kept that egg-cosy all his life.

He went to Bishop Vesey Grammar School and in the early summer of 1941, aged 16, he was offered a place at Birmingham University to read Physics and Mathematics which he declined. The following year he was awarded a place at Jesus College, Cambridge to read Natural Sciences where he went in September 1942 aged 18. Being wartime, science students' examination papers, lecture notes and laboratory work were all classified 'Top Secret' and were filed away, not to be seen again for many years. War time degrees there lasted two years with four terms each year; Lewis was 20 years old when he graduated. From there he went to the Royal Radar Research Establishment at Malvern where he worked on the development of Proximity Fuses and associated aspects of Radar. German Doodlebugs, the V1, were pilotless, jet-engined, flying bombs used to cause severe damage and fear throughout

much of London. Those weapons of terror were too fast to be overhauled easily by Spitfires. However, shells fitted with Proximity Fuses and fired in conjunction with Gun-laying Radar did not require a direct hit; instead, by detonating an explosion close enough to damage, destroy or knock the V1s off course, large numbers of them were brought down. During the last week that Doodlebugs were used over London, 79% were destroyed before they reached the city. The effectiveness of the Proximity Fuse was tested out of harm's way over the Bristol Channel; Lewis said that the noise, even with ear protectors, was deafening.



A 'doodle bug—V1 flying bomb

He returned to Cambridge in 1947 for a further year to gain a peacetime degree. In that time he continued his involvement in the work of the college chapel and rowed and played rugby for the college. The last time he rowed there was during an event in 1996 to celebrate the college's 500th anniversary; he was 72 years old and the lightest man in the boat. After graduation the next three years were spent at the GEC laboratories in Wembley researching the development of Valves; in his spare time he was a volunteer leader in a boy's club in the severely bombed London's East End.

Then life changed completely when, in 1951 he was appointed Lecturer and Examiner in Physics at the University of East Africa in Kampala, Uganda where students read for London University degrees at the Makerere campus. Almost all the students were older than most UK students because they had had the responsibility of supporting many other family members in various ways; it was one of the factors that led to Lewis's preference for working with older students.

The late 1950s was the time when the first female medical student graduated from Makerere's medical school. Not only was it a very special ceremony for that reason but also because the Queen Mother, the Chancellor of London University at that time, was visiting the Protectorate and conferred the degrees herself. The ceremony was held outdoors in early afternoon tropical heat. The Chancellor arrived in a hired Rolls Royce limousine that broke down a good 100 yards or so from the gathered throng of staff, students and guests but the ceremony took place as though nothing had



The Queen Mother visiting the University of East Africa in Kampala



Queen Mother conferring a doctorate at the University of East Africa

happened with the Chancellor in full academic dress looking as cool as a cucumber. Grand events were uncommon but Lewis noted one evening in particular, a concert hosted by the university's Vice-Chancellor accompanied by the Governor of Uganda and his entourage. It was obvious that their evening clothes had been removed very recently from their essential insect-proof covers for, as the honoured guests processed to their seats, there was a distinct whiff of mothballs in the air.

During Lewis's 10 years in Uganda he climbed Mt. Kiliminjaro (19,340 ft.) twice, on the first occasion leading a group of senior Mombasa schoolboys for the two days it took to climb from the foot of the mountain to the summit, staying overnight in a rudimentary hut halfway up and each one carrying his own equipment and food. That was many years before a footpath of sorts was made to the summit for the tourist trade and for 'celebrities' to be photographed, all of their equipment being carried by porters. He also climbed three times with colleagues in the equatorial Ruwenzori mountains (Mountains of the Moon) to heights of more than 15,500 ft for various research purposes including measuring the rate of flow of glaciers during the International Geophysical Year 1957/58 and to build a small hut at the foot of Mt. Stanley's spectacular Hanging Glacier. For those treks local men were employed as porters to carry the scientific and other equipment and food for everyone up through the dense, exotic



Mount Stanley

vegetation, across bogs and torrential streams up to and above the snow line. It took three tiring days to reach the snow line, staying overnight in small wooden huts en route. During the last three-week Ruwenzori expedition the team, whose main base was a slightly larger hut at 13,500ft, were aware that a mountain leopard was wandering round the hut during the night making its unmistakable 'coughing' sound. Wildlife was sparse at that height with the occasional silent eagle and noisy groups of hyrax, the rabbit sized, tailless rodents preyed on by mountain leopards.

The proximity of equatorial Kampala (alt. 4,000ft) to Lake Victoria meant it experienced frequent, violent, tropical electrical storms, mostly between clouds, which caused recurrent power cuts and formed the basis for Lewis's research into the Physics of clouds. Apart from climbing, he was an excellent middle-distance runner, played rugby for Kampala and spent much of his spare time as a sports tutor.

He was sometimes seen loading or unloading a whole football team in or out of his small Morris station wagon. He also introduced hockey for men and women and, to stimulate interest in developing athletics for female students, he gave a small silver cup engraved, "The fastest woman sprinter of the year". To his dismay the engraver misspelt the wording to read, "The fastest woman spinster of the year". The trophy with the correct engraving was replaced just in time for the initial event. Lewis kept the original trophy for many years.



Lewis the explorer

From the tropics, where he had met and married Sheila who was working in Kampala's Mulago teaching hospital, they returned in 1961 to cooler England and settled in Richmond where for two years Lewis was a civilian lecturer at the School of Signals HQ in Catterick before moving to teach physics and electronic engineering at Teesside Polytechnic's Department of Computing and Engineering, later to become the University's

Department of Electronic Engineering. While there his research changed direction to include the design of automated milking machines to replace hand milking and early work on aspects of the traffic control system at Birmingham's Spaghetti Junction. In 1969 when the Open University took its first students Lewis became a part-time Science Tutor with students across the north of England and, surprisingly, some in Belgium and Angola. Sport of various kinds was always part of family life so, in the late 1960s, Lewis and family joined the nearby Ancient Company of Scorton Archers where, in his late 60s, he was made President for Life although he resigned when he was in his 80s.



St Mary's was central to the family's life in Richmond. The Rector at that time was Mark Beresford-Peirse's father who, within days of Lewis arriving in Richmond, called to see him and to ask if he would help with the Sunday School which of course he did. The Sunday School met in Holy Trinity Church before it became the Green Howard's Museum, a time when the seats were in two long blocks of rows facing one another, one on each side of a central aisle. In due course the small organ was given to Richmond School where it remained for many years. A lasting memory of that time was the slight smell of fish and chips that wafted upwards during services from the long-departed Johnny's Café.

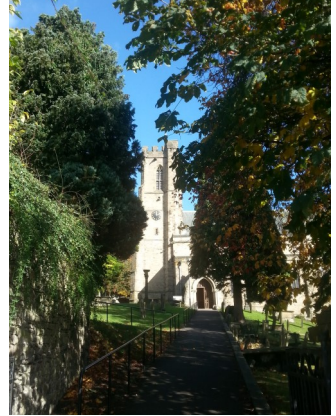
Lewis was a lover of poetry; latterly he could be found on most afternoons with a poetry book in one hand and a thimble-sized glass of sherry in the other. He was active until the last. He will be remembered as somewhat eccentric but always as a kind, generous and gentle man with a quirky sense of humour.

NEWS FROM THE PEWS

The Friends of St Mary's Organisation

The Friends of St Mary's was set up some years ago as a formally constituted, registered charitable trust with the specific intention of raising funds to support repair and improvement works in the church. Roof repairs and organ refurbishment are examples of this. The group, chaired by Frank Gibbon and with Graham Barber as its Treasurer, organised a number of fund-raising initiatives such as barbecues, quiz nights and Margaret Emerson's legendary coach trips to swell the coffers. However, as a registered charity with specified aims, the funds raised were exclusively for the direct use by St Mary's to support improvement projects.

In the past three years, a Fund Raising Committee of the Church was set up under Peter Trewby's chairmanship, raising funds also for church improvement, again running a number of very successful fund raising initiatives.



Lockdown= a new beginning for the Friends

Lockdown caused the cancellation of planned fund-raising events but also gave a breathing space—a chance to look at what the Church community was raising money for and to draw together these two strands in one organisation. The solution—to re-constitute and revive the existing Friends organisation but also to change the constitution to give the group a wider brief than simply raising funds for physical development projects within the church building.

The objectives set out in the *current* constitution are as follows ;

'to co-operate with the PCC in the preservation and adornment of the Parish Church of St Mary the Virgin and to assist with the general upkeep and maintenance of the church, its activities and services, its ornaments and furnishings , its history and its work, the association seeks to bind together in a common fellowship all those who love the Parish Church of St Mary the Virgin. '

Widening our Work

You will see that these legal objectives confine the Friends to being an inward-looking charity. In wanting to support beneficial activities relevant to the church's mission in the wider parish, the present, legally binding constitution doesn't allow this. The committee of the revived organisation feels that it needs to be able to act in support of the parish-wide mission which Martin sets out in this month's letter. So changes in the constitution are being drafted which widen the role.

First steps

It was in discussing this that the reformed committee saw an immediate need—the increased demand for the services of Richmond’s foodbank—and a wish to initiate a response. Buying Christmas cakes for each Storehouse Christmas hamper was a small but important step. Your generosity in then donating sufficient to cover the cost (and the kindness of Edwina’s Cakes in offering to make the cakes at a much reduced price) ensured that St Mary’s has made a first contribution of this nature.



Anna Massey is chairing the new Friends Committee whilst Graham Barber continues as Treasurer. Currently, other members are Sharon Digan, Peter Trewby and Jim Jack with Martin and Paul as ‘ex-officio’ members. There are opportunities to join this committee in planning for a post-covid future and ideas are already being explored.

The basis of the new Friends organisation will be that everyone in the parish is a ‘friend’. Access to St Mary’s is open to all. In the words of the Rector’s choice of hymn when he arrived—‘All are welcome in this place’. And, if you’re not keen on being on committees, we hope that you will still want to help what we do, to support what we do, and to tell others of what we are aiming to do.

Contact thefriendsofstmarys@outlook.com

So—looking forward to hearing from you and, in due course, seeing you. Look out for events and activities as the year progresses and the coronavirus is controlled.

Friends of St Mary’s Committee

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200 Club Winner — congratulations!

The December prize winner was Christine Blenkiron (No. 104)

(additional end of year draw on 27th December—winner’s name will be published in the February magazine)

Your magazine 2021– subscriptions et al

Now 12 big mags for £10: As was explained last month, the annual subscription for the magazine for 2021 has gone up for the first time in over 20 years. Thank you to those of you who have already forked out for this year's monthly publication.

New Readers: It's also nice to know of some new subscribers joining us for 2021. Welcome! As we have to order in batches of 50, our current subscription list of 219 means that there are always about 20–30 copies spare every month—so feel free to sell a few to friends and neighbours—or better still, get them to subscribe!!

New Features: We are looking to run some new features this year. Picking up Paul's stated love of lemon meringue pies in the last issue, I am hoping to start a 'Shop Local' series, featuring local businesses who serve our community to well. Also, with this year being the 950th anniversary of the building of the castle, I will be hoping to keep everyone informed about what's going on—together with seeking out some churches in other Richmonds around the globe who will tell us a little bit about themselves and the communities they serve. Please contact me if you would like to take on researching and writing about one of these topics for the year. Or if you have an idea for a one-off or a series. I'd love to hear from you.

Back to money! Please excuse me for setting out the requested payments method alternatives for 2021 once more.

PAYMENT: the current COVID situation, **we feel that it's not good to be asking your deliverer to be collecting your subscription direct from your doorstep.** So, to pay your 2021 subscription, could you please use one of the following methods:

i) **By Direct Bank Payment (BACS):** Payment to

Account Name; Richmond with Hudswell (Yorks) PCC

Bank Sort Code: 40-38-19

Account No: 93005798

Reference: MAGAZINE (very important to add this)

(note: some online banking may not allow the full length of the account name. Paul, our Treasurer, says that you might get a warning that the account name is not recognised but as long as the other details are there—sort code, account number and reference—then the payment will still go through.

ii) **By cash or cheque ;** can be posted to Claire Murray, Parish Administrator, The Rectory Office, Church Wynd, RICHMOND, North Yorkshire DL10 7AQ. **Please ensure that you include your name and address information in the envelope.** Alternatively you can hand your envelope to a churchwarden for passing on to Claire. Unfortunately, it is not possible to use card payments currently as there is no means of adding your address details. New subscribers should contact Claire direct to place their order. Looking forward to your continued support please!

GETTING THE PICTURE

For well over a year, the front covers of our church magazine have been adorned by a selection of stunning photographs provided by IAN SHORT. Each photo has been eye-catching and relevant to the month or season in which each magazine has been published. Many of the photographs, carefully chosen by Ian and his wife, Isobel, find their inspiration in the world around us, particularly the natural world, and have been supported by a brief phrase or quotation which has added meaning to the visual impact.

In this article, Ian tells of his own growing immersion in photography and how the beauties of nature around us nurture spirituality as well as giving an aesthetic enjoyment of the images he captures.

A glance at the front cover of this, or indeed any, magazine recently will often show that a glance is not enough. The choice of subjects and composition draw the eye back to the scene and thoughts of location, journeys taken, patience to catch the moment and a desire to snatch a moment and preserve it through the eye of a camera all flash across the mind.

Ian's own journey in photography began at the age of 16. Leaving school for an apprenticeship in industry, he found a number of his workmates were photographers and members of camera clubs. Already interested in the outdoors and in nature, Ian was tempted to go round to the local chemist's shop and buy himself a camera together with one or two rolls of black and white film. Although the thought of going to the pharmacists for a camera may seem strange today, it was often true in the 1950s and 60s that above the door of the local pharmacy would be the legend 'photographic chemist'.

Not only did he begin taking photographs, he also went the extra mile of developing and printing them in a bedroom cupboard which he was allowed to convert to a darkroom. This process also excited Ian because it was possible to see a picture emerging as the process moved from one dish of chemicals to another.



Developing black and white photos—not Ian!

As colour photography became more available, although expensive, the home developing took a back seat. Ian had an early love of rock climbing and took his camera with him. He describes a moment when he saw a colour transparency he had taken of the summit of Mont Blanc made him feel that he had an 'eye' for a good photograph.

At about the same time as this lifelong love of what had started as a hobby became reinforced, Ian took the bold step of leaving his job to study Geography at degree level before joining the teaching profession in 1974. As many who have taught will know, one of the opportunities which the work gives to those who give the time is to share some

Personal enthusiasms with young people and fellow colleagues. So the camera went everywhere—and, as a teacher of Geography with a love of the natural world and the physical side of the landscape, this meant field trips, mountaineering club expeditions and camera clubs all run by Ian with the double joy of developing learning and enthusiasms in the next generation whilst having opportunities to exercise his own photographic skills in observations of landscapes, flora and fauna.



Loch Mor, Scotland

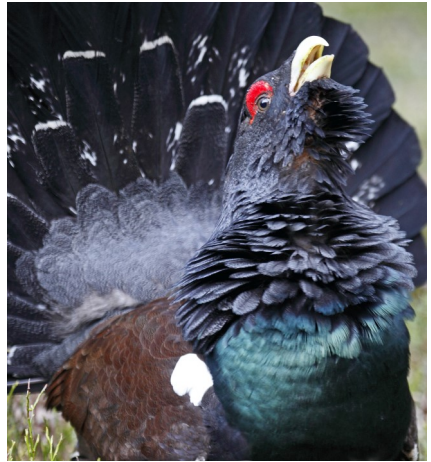
Ownership of a small lodge in the Cairngorms still gave lots of opportunities to develop his skills, knowledge and interest further. Anyone who has seen his superb pictures of the Scottish landscapes and seascapes or his beautiful studies of red squirrels will recognise this through his work. Also, moving from full time teaching to part-time work in other aspects of education training gave more time to indulge in his creativity and experiment with techniques and the emerging digital tools.

As getting full benefit from the lodge became more difficult because of distance, Ian and Isobel sold their remote hideaway. This opened up time to explore our own dale more fully, with its changing light and moods as the seasons revolved.



Whether in Scotland or the Dales, one of the joys of his chosen subject areas, together with the time he can spend, opens im up to a spirituality which a busy working life can obstruct.

To walk in God’s world, often just Ian and his camera, and looking at the detail of creation often lends itself to prayer and to reflection. Much of his personal prayer takes place as he walks the tracks of the Upper Dales or patiently sitting beside water , watching wildlife living its own life and awaiting the right time where event , composition and light coincide to realise the image created in his mind . The photograph which emerges may help to preserve the memory and induce a reaction in the viewer when the image is framed and displayed later.



Capercaillie

Although Ian believes that seeking out good pictures is a solo occupation, he has also enjoyed sharing his knowledge and thinking with others through the photographic holidays he has run and , more recently, the Station Photography groups which have been well supported over the past three years until coronavirus appeared. Thinking about photography as a group has brought great learning, new friendships and much fun for members and for Ian as the group leader. Wendy Pritchard and I can both testify to this as course members over the past two years.



A number of church members will have also attended Ian’s entertaining and informative talks on a range of subjects where his photographs form the focal point of the evening. A communicator and teacher at heart, (‘Do you know what, Mum? Mr Short really knows his stuff.’ Richmond School Geography student) Ian relishes these evenings—a chance to listen to and talk to people stimulated by images he shows—perhaps one of the most spectacular being of an osprey snatching a fish from a Scottish loch under the envious eyes of a watching heron.

Indeed, it was one such talk which led to his latest project— a three year journey following the life and work of sheep farming families in Upper Swaledale. He was



giving a presentation at the Dales Countryside Museum about the works of Ella Pontefract and Marie Hartley. A particular photo of a Dales farmer looking over a gate prompted a cry of 'That's my husband!' The ensuing conversation led to agreement from Chris Calvert, brother Ray and his son Andrew that Ian should visit regularly to record them at work.

Recording the events of their working lives and talking with them made Ian even more acutely aware of the impact of the landscape and the weather on their daily lives. What also emerged was the Calvert's genuine love for their sheep and their highly intelligent dogs. For all of the remoteness and the vagaries of the British climate, they also love and respect the land they live in and the hills which surround them. Ian's love for Birkdale was also strengthened, a love which he shares with the photography groups he organises.

An approach to the National Park led to an agreement that they would fund publication of this study in a book. Ian is excited about the outcome which goes on sale on 21st December. All of the profits will go towards small charitable causes in the Dales, particularly those who would find it difficult to access support from the larger funds. The details follow this article.

Ian is already moving on to his next project which will undoubtedly involve ways of bringing our attention to the beauties and miracles of the creation in which we live. We are so grateful that he brings this to us each month through the cover of our magazine.

JEJ

"Taking a walk in nature has healing power for our minds and souls. We don't ask anything from nature, yet nature gives us silence, peace, harmony and beauty without limits. Walking in nature is free and ...therapy for our lives. In every walk with nature, one receives far more than he seeks" **John Muir**



Seasons on the Hill Farm

David Ian Short

Seasons on the Hill Farm is a fascinating book, a photographic record of the farming year of Swaledale sheep breeders, the Calvert Family, who live and work in Birkdale, the most northerly dale in the Yorkshire Dales National Park.

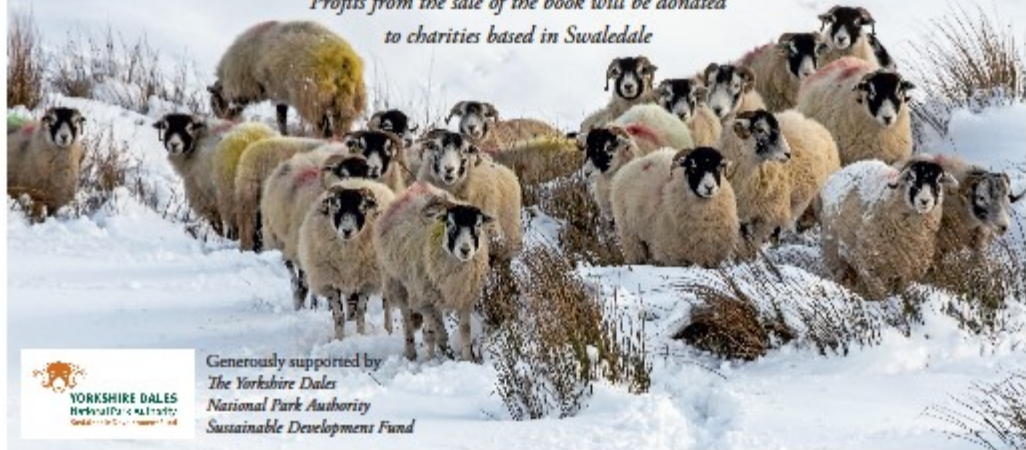
David Ian Short is a well-known local photographer based in Richmond, who runs the Richmond Station Photography Groups for beginners and experts. Ian has exhibited at Richmond Station, Scottish Natural Heritage in Perth, and Joe Cornish Gallery in Northallerton. He has previously completed photographic projects with the Alvie estate in Aviemore and has run photographic holidays in Scotland.

Ian's background is in teaching and as a geographer, he brings a wealth of knowledge about the area and this is inter-woven into his narrative. Ian's love for the dale comes through in his distinctive and engaging narrative voice, which accompanies his photographs.

TO PURCHASE A COPY OF THE BOOK CONTACT IAN AT snap@ianshortphotography.co.uk

SEASONS ON THE HILL FARM IS £14.99 + P&P

*Profits from the sale of the book will be donated
to charities based in Swaledale*



Generously supported by
*The Yorkshire Dales
National Park Authority
Sustainable Development Fund*

FOR ALL THE SAINTS

In November, St Andrew was featured in this series as his feast day of 30th November is known by Scots throughout the world. Ask them any other famous Scottish date and many will no doubt go to 25th January - Burns Night—as the next date of significance. However, the Scottish bard, Robert Burns has not been beatified, nor is he likely to be. However, the church attributes the conversion of Saul of Tarsus to Paul to this date, marking **ST PAUL**, his teachings and his writings as a significant contributor to the spread of the Christian faith.

Saint Paul—a saint of great influence

In terms of written legacy and recorded activity in support of the small but growing Christian movement of his day, St Paul has possibly left more for the modern day world than any of the original disciples, although during his lifetime, it is believed that Peter and James were accorded far more respect. Perhaps due to his mid-life conversion, perhaps because he was not part of the original twelve, he is believed to have had to work very hard to establish his own worth.

Of the twenty seven books of the New Testament, thirteen are attributed to Paul and about half of another (the Acts of the Apostles deals with Paul's life and work.) Of the thirteen, scholars can attribute seven of these as being entirely authentic, the others being believed to be from followers writing in his name. They may well have used some of Paul's letters to guide their writing. Romans, Corinthians 1 & 2, Galatians, Philippians, 1 Thessalonians and Philemon are the undoubted direct writings of Paul. Nevertheless, the total influence of Paul on the New Testament cannot be doubted, something which no-one who looked at his early life could have anticipated!

Where did Paul come from?

His date of birth is coincidentally attributed to be approximately the same year as Christ i.e. backdating from the modern calendar, 4 BC. A Greek-speaking Jew, Saul was born in Tarsus, at that time a major city in Asia Minor. The town was about 20 km (12 miles) from the Mediterranean sea, on the River Cydnus in modern day south-central Turkey. His parents—father Herod Antipater and mother Cyprios- were not people of great wealth. The town of Saul's birth is believed to be one of the most continuously inhabited urban



centres in the world, dating back to Neolithic times. Its location on a river, close to the sea and near trade routes probably explains its importance.

At the time of Paul's birth, Tarsus was part of the Roman Empire so although Saul was his given name at birth, the Roman version of his name was Paulus. This gives rise to the thought that he may not have actually changed his name to Paul (Paulus) on conversion but simply preferred to use the Romanised version of his name when travelling across the empire to preach to and teach the 'Gentiles'.

Saul the tent maker

He was brought up as a devout Jew. He was taught to work with his hands, developing the trade of a tent-maker which he continued to practise after his conversion. Indeed, the fact that this trade was in widespread demand but required only a few tools, all of which were portable, would suggest that wherever he travelled as a preacher and teacher, he would have found it straightforward to set up his trade almost anywhere he went. Thus, not from a wealthy family, but a skilled man rather than a labourer.

The fact that he could write showed he was educated; the fact that he wrote in 'common' Greek (Koine) and in large letters rather than the literary Greek using the small neat letters of his well-off counterparts is another indicator of his 'level' in the society of his day.

The foundation of his early beliefs

The devout nature of his upbringing led to him being sent to study in Jerusalem where he became a well-known member of the Jewish community. He was a member of the Pharisees, who were very careful students of the Hebrew Bible. He could quote extensively from the Greek translation—a combination of a good memory, a bright mind and perhaps the physical impossibility of carrying round the large scrolls upon which the text was written!

This strong attachment to the teachings of the Pharisees in which he became immersed may help to explain his active persecution of Christians in the early part of his adult life. He was also driven by concerns that Jewish converts to Christianity were mixing too freely with the idol-worshipping Gentiles and/or not obeying Jewish law. And, whilst the Pharisees actually believed in a life after death, they could not accept that Jesus has managed to rise from the dead before anyone else. Being further back in the queue, they would have to wait for Judgement Day for this to happen! Whatever the grounds, he did harry and persecute Christians, particularly Jewish followers who accepted Jesus as the Messiah—until his life-changing 'road trip'.



Saul to Paul— a different journey

The story of the searing bright light which made him blind but through which God revealed himself to Paul and gave him a new mission also meant that Paul came to believe that Jesus had indeed been chosen to be the Messiah promised in Hebrew scrolls.

After three years in Damascus, he went back to Jerusalem to get to know apostles there. He became increasingly aware through these contacts that the Jerusalem Christians believed that Gentiles had to become Jewish in order to join the Christian 'movement'. He returned later to Jerusalem and struck a deal (no Brexit type problems here!). Peter would be the principal apostle to the Jews and Paul would be principal apostle to the Gentiles.

This deal wasn't always kept, with Jerusalem Christians, for example, preaching that male converts in Antioch and Galatia had to be circumcised. Paul was not best pleased by this breach of the agreement, especially as he is likely to have been taking up monetary collections in Gentile lands to send back to the Jerusalem church which was in need of financial support.



Ruins of Temple at Jerusalem with the Wailing Wall

Paul the Apostle

To spread the word, Paul and his companions occasionally travelled by ship but more often they would walk, possibly with a donkey as a beast of burden to carry, tools, scrolls, clothes. They were often hungry and cold as they journeyed from place to place, and probably ill-clad. Nevertheless, the message got through.

Paul, by his own admission, was not the most eloquent speaker to large groups but this is probably where his tent-making skill came in. A 'quiet' trade, his craft enabled him to work and talk at the same time and people would gather round in small groups to join in or simply listen to his message.

The message he gave to the Gentiles was not quite 'on message' with the Jews in Jerusalem. It did not play well that he believed he had been appointed to preach to the Gentiles to win them over *at the same time and perhaps even before* Israel. This contradicted the order of things set out by the Hebrew prophets which basically was 'tribes of Israel first, the Gentiles will then turn to worship God afterwards' being God's plan.

For people won over by Paul, life would not be easy. He was preaching in areas where worship of idols, 'pagan' beliefs and pagan rituals prevailed. So his demand

that they give up public worship of other gods was not the sort of tolerance of other gods which pagan beliefs held. Perhaps heavily influenced by his Jewish upbringing, he also taught that the new converts should adopt a number of high moral standards to lead 'blameless' lives. These teachings not only set followers aside from their own Gentile friends but did not give entry to Jewish society either, leaving them in a sort of social 'no man's land.'

The fact that Paul was winning many converts in Gentile territory whilst Peter, James and John had not matched this success was not the best way to win friends and influence people in the hierarchy back in Jerusalem! Also Paul's message (at the heart of the Christian message today) that God's Son had been sent to earth, crucified and resurrected for the benefit of humanity (Jews and Gentiles alike) to return, with his followers being saved was a change in the Jerusalem-backed messages.



So when Paul returned to Jerusalem with money he had raised and bringing a few of his Gentile converts, he was arrested for taking a Gentile too far into the Temple. After a series of trials, he was sent to Rome, where he was eventually executed, possibly as part of the executions of Christians ordered by Nero in 64 AD.

As well as his writings, scholars feel one of his legacies was that his mission to convert Gentiles was significant in separating the Christian faith from Judaism (although this was probably not his intention). But his writings lived on and instigated deep thinking and prayer about the faith—and, under it all, a belief that 'neither death, nor life, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.' What an impact the Damascus road experience in January so long ago had on the development of Christianity.



WILLIAM'S WALKS

January 2021



A nice steady walk from WILLIAM GEDYE to see in the New Year. This time, William's choice from the extensive 'Walking for Health' catalogue takes us to the east side of Richmond starting on the Brompton-on-Swale road. For those who have not visited this part of our area before, this walk is a good illustration of how fortunate we are to have interesting stretches of countryside in whichever direction we travel from the historic town of Richmond.

If you've made a resolution to get fitter or get out more, why not have a look at the Richmondshire 'Walking for Health' website (details at the end of this article) to see how and when you might be able to join.

BROMPTON & SKEEBY BECK

Here is a pretty flat walk close to Richmond, with plenty of wildlife. I have often seen deer and a fox on this walk.



Start/Finish – Lay-by on Richmond to Brompton on Swale road, just before the 30 mph speed limit sign.

Ordnance Survey Map 304 Darlington & Richmond

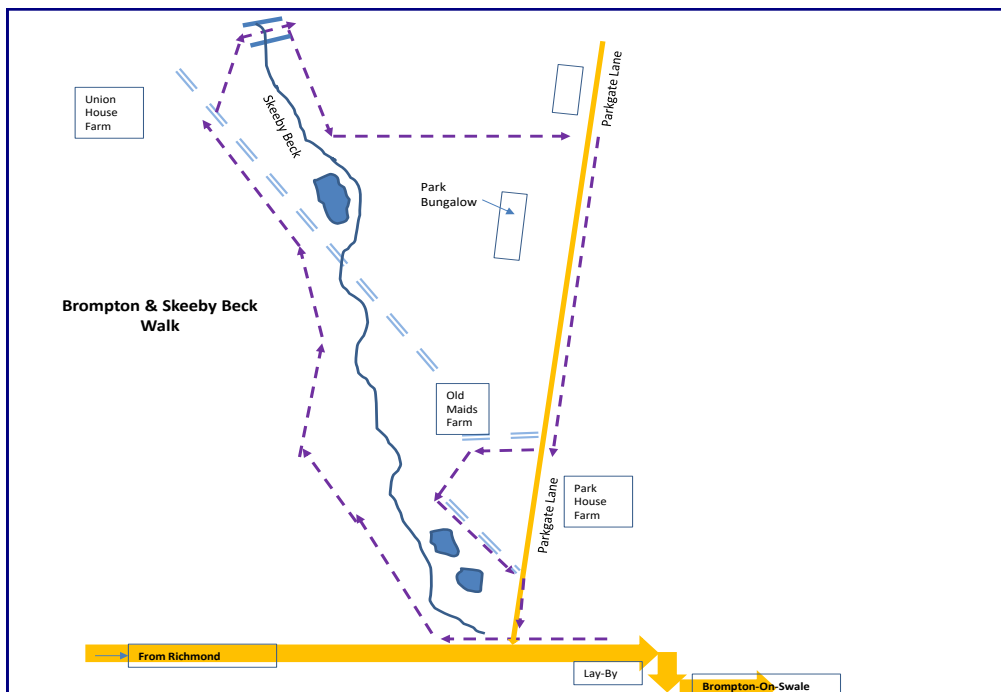
Distance: 4 Miles **Difficulty:** Easy. A mixture of field boundaries, tracks and tarmac lane.

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From the lay-by, cross the road and head back towards Richmond on the pavement. Cross the end of Park Gate lane and carefully cross the bridge (no pavement).

Turn right up the track (signed, Mill Cottage) along the beck side. Follow this lane along several field boundaries, until another track joins from the right.

Continue on passing a barn on your right and look out for a path sign off to the right before you get to Union House Farm. Go along this path between the two fences, and turn right down the track at the end, crossing the bridge over the beck.



Turn right along the path through the field and go through the gap in the wall at the end, keeping left up the track until you come to the Tarmac Parkgate Lane near a couple of bungalows. Turn right along this lane. Look out for the llamas in the field beside the lane, deer in the fields on your left.

Either – carry on along the lane back to the start, or, better still, turn right along the lane signposted to Old Maid’s Farm. Just before the farm, take the footpath off to the left. Go through the gate ahead and straight on along the field edge. At the bottom turn left along the stable wall and continue along the path back to Richmond Road.



This is a Richmondshire Walking For Health route. For more information email: walk.for.health@btinternet.com. The programme resumed in early December in small guided groups with group sizes in line with national policy. Walks are free to join but you must book on-line in advance.

“Walking gets the feet moving, the blood moving, the mind moving. And movement is life.”

Carrie Latet

NOTES FROM OUR PAST

The church at Downholme is the oldest of the three benefice churches still open for worship. It had strong associations with the Hutton family who are the subject of JANE HATCHER's latest book which has recently been on sale to readers in aid of church funds. The book itself has proved extremely popular with two print runs having now sold out. In this month's 'Notes from the Past', Jane offers illumination about some old wooden panels ('hatchments') hanging on the north wall of the church and also marble tombstones outside.

Downholme's Hatchments

St Michael and All Angels is a quaint little church, its isolated location indicating that Downholme village has considerably shrunk since it was a centre of lead mining, many centuries ago. A window quite high up in the church's south wall was inserted to provide daylight to the rood loft once erected between the nave and chancel. A few years ago it was discovered that a piece of wood being used as a noticeboard had, on the other side of it, a painting of the royal coat of arms of George III. Dated 1784, it was signed by Robert

Coatsworth, the Richmond house-painter who helped the artist George Cuit decorate the scenery for the opening night of our Georgian Theatre in 1788.

On entering the church, one can see hanging on the north wall two large lozenge-shaped boards. Now somewhat rarely found in churches, these are called hatchments. They too were painted by local house-painters, in order to be used as part of a funeral procession for a local squire, showing his coat of arms, and that of his wife, if married.

The first hatchment is that of Timothy Hutton (1779-1863), who built Clifton Castle (near Masham), which is in the parish of Thornton Watlass. He also succeeded to the family estate at Marske after his brother John died in 1841. But Timothy had also inherited Walburn Hall from his father, which lies within the parish of Downholme. Timothy and his wife, formerly



Elizabeth Chaytor (1779-1859), could therefore have chosen to be buried at Thornton Watlass, or Marske, or Downholme. But they both chose Downholme, where as squire he had repaired the church in the 1840s. Elizabeth died first, early in January 1859, and Timothy's diaries record her funeral, which by their own preference was a modest affair. Timothy's funeral followed almost five years later, as he lived on until 18 November 1863. They were both buried in the churchyard just east of the church, the spot being marked by a tomb cover of pink marble. The hatchment is from his funeral, so it shows his and Elizabeth's coats of arms on an all-black background, indicating that the funeral concerned was for the second partner.



The Hutton coat of arms, on the left as we look at the hatchment, is a red shield, on which are three silver cushions with gold fringes, plus a silver band with red fleurs de lis. The arms had been granted in 1584 to Timothy Hutton's most distinguished ancestor, Matthew Hutton (1525-1606), Archbishop of York 1595-1606. A later Matthew Hutton also became Archbishop of Canterbury 1757-1758.

Timothy and Elizabeth did not have any children, and so both Clifton Castle, and Marske, and Walburn Hall, had to be bequeathed to distant members of his family. Marske and Walburn were left to his second cousin, John Timothy D'Arcy Hutton (1822-1874). His is the second hatchment. His arms are of course the same as Timothy's, but his wife Emily's maiden name was Lamb, and her armorial, on the right, include three lambs! She outlived her husband, so the background on her half of the hatchment is not yet black. She was not buried at Downholme, but her husband was buried next to Timothy and Elizabeth and he has a matching grave marker.



Timothy Hutton's hatchment in the safekeeping of Downholme Church is for me a tangible link with a kind and benevolent gentleman who left behind him a long run of very interesting diaries. These I have used as the basis for a book on his life and times.

Jane Hatcher

If you have not yet bought a copy of Jane's book 'Timothy Hutton (1779-1863) of Clifton and Marske-in-Swaledale' and want your copy, please contact Castle Hill Books in Richmond. Thank you to Jane for her generosity in donating some sales proceeds from ten copies to church funds.

Post-Christmas thoughts from Marske

In the December issue of the magazine, LIZ KLUZ mentioned our fundamental need for light, warmth and company especially in the dark days of winter and during the run-up to Christmas, this importance was keenly felt. We are very fortunate to have light, heat and entertainment at the flick of a switch but in the days before such luxuries people really enjoyed "get togethers" and made the most of any reason to celebrate. The national rules and guidance probably made many families and friendship groups try to balance what they wanted to do with what they knew they should do. A look back at times gone by.

TWELFTH NIGHT AND TWELFTH DAY

Nowadays our festive celebrations end on New Year's Eve and we think of January 5th, Twelfth Night, as the deadline for removing our Christmas trees and decorations. It is, in fact, called Epiphany Eve.

Until about a hundred and fifty years ago, all the twelve days of Christmas were celebrated in full. It was a time when only necessary work was done and certain rules were relaxed. Was this the origin of Builders' Fortnight?

Twelfth Day was the last chance to have a fling before work started again on Plough Monday which was the first Monday after January 6th. This was supposed to be the day that farm workers took up the plough to prepare the ground for spring.

On January 6th we celebrate The Feast of the Epiphany, sometimes called Three Kings' Day, when the Magi visited Jesus in Bethlehem bearing their gifts of gold, frankincense and myrrh.

As well as the rather jolly sounding tradition of Wassailing, the passing round of a hot, spicy drink in a cup or bowl, there were other equally robust traditions which were celebrated on Twelfth Day and must have been great fun

One of these involved The Twelfth Cake.

A rich fruit cake was made with a dried bean and a dried pea baked into it. When the cake was cut, if a man found the bean in his slice, he became King of The Bean. If a girl found the bean she was entitled to choose a King.



Plough Monday





The title of The Queen of The Pea went to the girl who found the pea or if it was a man he could choose the Queen. Once The King and Queen had been dressed in costume and crowned they hosted the celebrations for the rest of the night. In wealthier houses silver coins could be substituted for beans or peas.

The Royal Household also took part in Twelfth Day revelries and there is a very full account from 1563 written by Thomas Randolph, who was the English Ambassador to the Scottish court of Mary Queen of Scots, to Lord Robert Dudley. He wrote that The Queen of The Bean was Mary Fleming, one of Mary's maids of honour. She was dressed in a "gown of cloth of silver and her head, neck and shoulders and her whole body was so beset with stones that more in our whole jewel house were not to be found".

According to Christina Hole in her "Dictionary of British Folk Customs", the British and French enjoyed this custom with equal enthusiasm. The Monks of Mont St. Michel in Brittany are recorded as choosing their Epiphany King in the thirteenth century by means of a number of small cakes with beans hidden inside them There is also a reference to The King of the Bean in Edward II's accounts for 1316.



The Twelfth Cake tradition had begun to disappear by the mid eighteenth century but maybe it continued in the custom of putting small silver charms or sixpences into Christmas puddings which I can just remember before Health and Safety stopped all that! Funny how we are still allowed to set fire to our Christmas puddings.....oh dear now I've given them another idea.

Liz Kluz

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Pause for thought

GHOSTS

Walking around the market place, I realised that the old folk with whom I used to chat and smile have simply disappeared. Suddenly the place is bereft of the old; maybe taken away by some Pied Piper. But then I caught sight of myself in a King Street shop window as a young man helped me across the cobbles to join friends queuing outside the opticians and began to understand what was happening.

It is a long time ago since I ran a Devon based poetry group, Poetry Plymouth, and one of the poets, John Moat, spoke with me about the ghosts that haunted him. Living in north of the county, near Hartland Point, he told me that he came from the South Devon. "But I never go back there, it's the ghosts."

He hinted that the ghosts of people, events and places from his past were too strong. Unsure at the time what he meant by this, I now understand what he meant, though my ghosts largely recall warm and happy memories. Certainly this is the case with the ghosts that I see when I sit in St Mary's.



John Moat (1936 –2014)

Thirty years ago, when we first came to the Church, it was peopled and run by a number of older folk. Our hands were shaken by one benign individual, while others passed around the collection plate while many engaged in agreeable conversations about Richmond – gossip it may have been but always informative and usually positive.

Memories were passed on: being snowed in at Hudswell, walking behind the 'bus into the town, sliding down Bargate on a tin tray. Scandals may have been hinted at but they would be discussed later and elsewhere, probably in the Town Hall Coffee Mornings. Such conversations created a sense of belonging. The Vicar and Curate were just a little younger, though never actually young, sometimes making those very human slips associated with age – forgetting key parts of the service or leading us into unexpected and un-planned for hymns.



There were also the activities. The Men's Fellowship at the Black Lion, recalling wartime moments, Travellers Tales', with trains and bikes, in the Frenchgate Hotel, the Harvest Lunch held in the Methodist Hall, organised walks and even a weekend on the Roman Wall; these were all run and peopled by folk, many of whom – though not by no means all, who now only appear in my mind as the friendly ghosts.

But those who were young thirty or so years ago have followed that Pied Piper toward old age, often fulfilling the tasks once undertaken by the previous generation. And me? Not too regular a visitor to the Church these days, I am sorting out the appropriate chains to rattle, the white cloak to drape around myself, the pale make-up for my face and am busy rehearsing – with help from Carol G., that very special sound I make that goes so well with a benign haunting.

All in the month of January

500 years ago, on 3rd January 1521 that German Protestant reformer Martin Luther was excommunicated from the Roman Catholic Church by Pope Leo X after he refused to recant his writings. A few weeks later, on 23rd January, the Diet of Worms was called by the Holy Roman Empire and ran until 25th May. This imperial assembly culminated in the Edict of the Diet of Worms, which branded Martin Luther as a heretic, and banned his writings.

150 years ago, on 26th January 1871 that the Rugby Football Union (RFU) was founded in England.

125 years ago, on 28th January 1896 that Walter Arnold of Kent became the first person in the world to be convicted of speeding. The speed limit was 2 mph and a person carrying a red flag had to walk in front of the vehicle. But Arnold drove at 8 mph without a flag bearer. He was chased by a policeman on a bicycle, arrested, and fined one shilling.

100 years ago, on 28th January 1921 that the Tomb of the Unknown Soldier was installed beneath the Arc de Triomphe in Paris. It honours those who died in WWI (and later also WWII) who were never identified.

80 years ago, on 5th January 1941 that Amy Johnson, pioneering British aviator, drowned in the Thames Estuary, aged 37. She had bailed out after her plane ran out of fuel and crashed in adverse weather conditions.

75 years ago, on 3rd January 1946 that William Joyce ('Lord Haw Haw'), British fascist politician who broadcast Nazi propaganda from Germany during WWII, was hanged for treason.

50 years ago, on 25th January 1971 that Idi Amin became President of Uganda after deposing Milton Obote in a coup.

40 years ago, on 2nd January 1981 that British serial killer Peter Sutcliffe (the 'Yorkshire Ripper') was arrested in Sheffield, South Yorkshire. He was charged with murdering 13 women. He died of Covid-19 in November 2020.

30 years ago, 17th January to 28th February, that the Gulf War's 'Operation Desert Storm' took place. Invading Iraqi forces were expelled from Kuwait and the Kuwaiti monarchy was restored. It was a decisive coalition victory.

25 years ago, on 27th January 1996 that the first Holocaust Remembrance Day was observed in Germany. It became International Holocaust Day in 2005 when it was adopted by the United Nations. It marks the day (27th January 1945) when the Auschwitz-Birkenau concentration/death camp was liberated.

Also 20 years ago, on 31st January 2001 that a Scottish court in the Netherlands convicted Abdelbaset al-Megrahi of the bombing of Pan Am Flight 103 over Lockerbie in 1988. He was the head of airport security for Libyan Arab Airlines and a suspected Libyan intelligence officer. He was sentenced to life imprisonment but released on medical grounds in 2009 and died in 2012. There are recent claims to re-open the case.

FROM A RECTORY GARDEN

As the days begin to lengthen after the winter solstice and dawn's rosy fingers creep over the horizon a little earlier each morning, my thoughts turned once more to MISTER Jack Finney and his three legged companion, Lucky. We hadn't formed a Christmas bubble in time, but was happy that he and his ol'darlin would have had a peaceful Christmas by the side of their coal fire.

Knowing that readers would be desperate to know how he was keeping after the heart-warming Christmas story, I staggered down to the churchyard, past where the old beech tree had lain as part of Martin's trim trail to the secret nook where lies the old shed where Mister Finney takes his baggins.

He was in surprisingly good fettle. He had clearly become gripped by the history of the town and the 950th anniversary of the building of the castle and was keen to share an idea he'd had to put the town on the map again, based on his wide -ranging life experiences. See what you think.

MISTER FINNEY'S ZIPPY IDEA

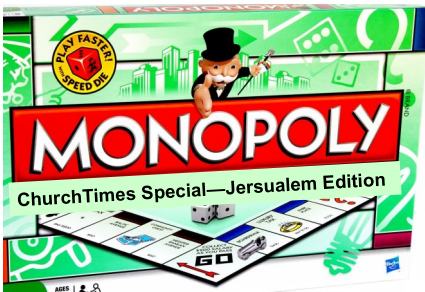
Well, ladies and gennelmen, a 'appy noo year from ol' Lucky and me.

What a Christmas us two had in the allotment shed! Yeh, it were such a shame that my ol' darlin' were called away to her other sister in Redcar just afore Christmas. Seems she sprained her wrist doin' her scratch cards and couldn't pull her crackers with the grandchillen. I sez ", 'Course I'll miss yer, darlin' but don't you go worryin' about ol'Lucky and me; weasel be fine!"

Ha, best Christmas ever we had. The ol' tortoise stove glowin' all festive , Chrismus pud steamin' away on the top and me playin' carrils o my ol' Dad's banjo.. and even snow outside. Leastwise, that' what it looked like – but mebbes me windows just needeed a wipe. And after Chrissmus baggins, a nice snooze in Ratty's chair, then a vegan mincie pie courtesy of his nibs, listenin' to Her Majesty on the ol' Home Service.

Talkin' of his nibs, come Boxin' Day, he comes skippin' down through the snow to show us his Chrissmus presents, bless 'im. Yeh, he had a new Monoploy set – Jerusalem version on a special reduction from the 'Church Times' – wot we had a game of. 'Course, bein' a vicar an on the PCC an' that, he were good at it and he ended up with houses

on Al G'abasha and Beit Habad and a hotel on Ha-Koptim. I only manages a Bedouin tent on Omar Ben el Hatab -oh, an' two camels on the mosque of Omar Al-Khattab. Then I gets a 'Go to the Damascus Gate' card. 'Do not pass the Wailin' Wall (which were full of Manchester United supporters anyways, heh, heh!)





an' do NOT collect your 200 shekels, niever, pal.

Now, seein' all this , I was tekken back to me last parish where a similar thing happened—only the vicar had been given a set of Meccano for Little Learners (or little blighters or summat) in a norrible orange plastic box. Bitser green and red metal wi' holes in it and a spanner wot a watchmaker might use. Havin' seen his excitement on 'is trampoline project, ol' Lucky an' me cud see the same 'citement in 'is eyes.

Well, he rummages in the box and starts mekkin summat, all excited like, wi' little bits fallin' all over the old shed floor and him concentrating wiv his tongue in the sider his mouth. I were just goin' to shake my watch and say, 'Eeeh. Is that the time already?' when he holds up this contraption and he says, 'Da, daa!' Well, me an' ol' Lucky blinked 'cos we hadn't a clue what it was.

'This, Jack,' he says , "is gonna be a nice little earner for the bishop's dog-pruff gaiter fund in loo of the parish share.'

Well, we still couldna see what it were. It had two handles and a wheel in the middle. So he gits hold of the handles above his head, goes to one corner of the shed and runs to the other corner, goin', "Wheeee..ee..ee.'

Suddenly I gets it and I fort 'Oh no, oh no! It's that trampoline saarnd agin. Should I go and tell his ol' darlin'?" while Lucky put a paw over his face 'cos he knowed too.

'It's for a zip line,' he says, all triumferant like, goes an' makes hissel a nice cup o' nettle tea and sits dahn by the stove to hexplain.

Yer see, the vicarage there were a bit like here, on top of a gurt hill. (If you've ever puffed yer way up Lombard's Wynd every day, you'll get the picture.) Anyway, he says that if we put an 'ook outer his bedroom winder, we could have a zip wire goin' over the road, froo the churchyard and across the river. Think of Richmond and the Batts and yu'll get the general idea.



He said we could get the school Dook of Edinburgh Award folks and the scahts to rig it up as commoonity service and give them a free go. Then we could charge folks a pahnd a time an' put our church on the map. 'There goes my Chrissmus,' I thought.

'Course, his nibs was a good chum, ever since he stopped the bishop callin' me 'Finney' so I allus stuck by him wiv his schemes so I sez 'Yeh,, it's a good idea,' – but I fort I'd keep an eye on 'im just the same.

Well, the next wik were all hactivity. The bishop, who by now fort it were a great idea for 'is diosis too, had a brother who were a tug boat captain at Robin Hood's Bay or some such port on the coast – best place for a port heh, heh! He got the vicar a hawser

what you coulda pulled the Titanic with! Yeh, nice and strong and twangy. Then the vicar gits a gurt hook from a sponsorship deal wiv B & Q, leans outer the bedroom winder and screws it to the wall wiv his Mecanno spanner.



Then the whole pack o' scahts went scamperin' and hollerin' from his house, over the road, froo the churchyard, unrollin' the wire like a 'normerous snake – bit loik an Ol' Testament serpent. Then they gets the local traffic warden ter chuck it over the river in exchange fer two mincie pies and a parkin' sticker. Then a geezer with shorts and a fork-lift truck gorrit over the river, pulled it tight and fixed it into the granhd wiv a gurt steel spike.

Well, even me and ol' Lucky was impressed 'cos it looked the business and one of the scahts with specs on who'd done year seven Maffs and fort he was bloomin' Pieffagerus or summat said it was at a cute handle. Well' me and ol' Lucky didn't fink it were cute at all, but as me ol'darlin' sez," Booty is in the eye of the bee holder.'

Young specky then sez it were 75 degrees; I was still chilly wiv me thermals on but 'e sez it were a hoptimum angle for a zip wire and gave it a bit of a twang. So that were it. The vicar's wire were all taped off an' reddy fer the Big Day – the Grand Opening.

It were when I fort abaat it all bein' set up in them days, I began to fink , ' I wonder if Martin and the PCC wud be up for this to cebrelate the anniversary of ol' Richmond. It wud certainly be a quicker way down ter the Stashun than the bus.' I told ol' Lucky 'bout my idea, like I'm tellin' you . Ol' Lucky ses ' Heh, heh!'

Next time : The Inauguration of the Vicarage Zipwire - the Flying Vicar

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...I haven't the heart to tell her the bishop went home 20minutes ago!

INFORMATION POINT- ALL ARE WELCOME.

There are a number of groups which used to meet on a regular basis as part of the church family before lockdown. As things ease, some are looking at ways of meeting but nothing is fixed as yet. These groups which cannot meet at the time of writing are still listed below. Situations may change during September. Please check our website or use the contact number for information.

However, some one-to-one support is still operating, using telephone or Facetime/Skype contact

AFTER THE CARDS AND VISITORS

Bereavement is a very difficult time for the spouse/partner left behind.

Starting again on your own is even more difficult.

Carrie and friends would like to help you with the next step.

WE ARE STILL AVAILABLE THROUGH TELEPHONE CONTACT

Please phone **Carrie on 850103** if you would welcome any more information. The approach is very informal and relaxed

PASTORAL CARE— A CONTINUING SERVICE

The St Mary's Church community wishes to do all we can to support, listen and love all in our parish whether members of our church or not.

The Pastoral Team at St Mary's have established a **Prayer Circle** at St Mary's. If you have something which you would appreciate prayer for, whether for yourself or for someone you care about, we would be privileged to pray about it. No prayer request is ever too small or trivial. Whatever you wish to share, in confidence, we will support you in prayer.

To ask for prayer you can either telephone, email or text Rev Martin on 821241, fletcher_martin@yahoo.co.uk or 07762 440094; or Paul Sunderland (07989 178196) paul.sunderland@leeds.anglican.org—or speak to any member of the Pastoral Team and they will place your prayer in the circle. Please be assured your requests are confidential.

- ◆ *To be a praying member of the circle or a member of the Pastoral Team, please speak to Rev Martin or Paul. They would love to hear from you.*

St Mary's Groups Waiting to Resume—continued

Bible Study Groups

These groups were suspended whilst engaged in the Lent course and will resume when they can. Group leaders will stay in touch with you over this. You can also seek information from the Church web-site or your leader .

KNIT2GETHER

A weekly knitting, crocheting and hand sewing group. This group usually meets in the coffee shop/restaurant at Greyfriars every Friday between 10.30 a.m. and noon. All will be made very welcome when meeting restrictions are lifted.

Please check the church web-site or contact **Claire Murray** on **07737482611** for further information when the lockdown is over.

EDGES OF FAITH

A new group whose inaugural meeting was unable to take place will now seek to start after the summer, depending on national circumstances.

Sudoku - Easy

			7		8	1	5	
1		7	2					6
				5		9		7
				8		5	6	3
	1	3	6		7	2	4	
8	4	6		2				
7		4		1				
9					6	8		2
	2	1	8		5			

Sudoku - Medium

			6				7	
		7			3	5		
3					7		4	
					2	6		
8	5						1	7
		9	3					
	9		5					3
		4	1				8	
	2					9		

Word Search

The Coming of the Magi

The Magi brought three gifts to Jesus: gold, frankincense and myrrh. Gold was a gift that would have been given to a king. Frankincense was brought by priests as they worshipped God in the Temple. Myrrh was a spice that the ancients used in preparing bodies for burial.

So you could say that the Wise Men, in choosing their gifts, honoured Jesus with gold because He was King of the Jews, with frankincense because He was to be worshipped as divine; and with myrrh, because He would also become a sacrifice and die for His people.

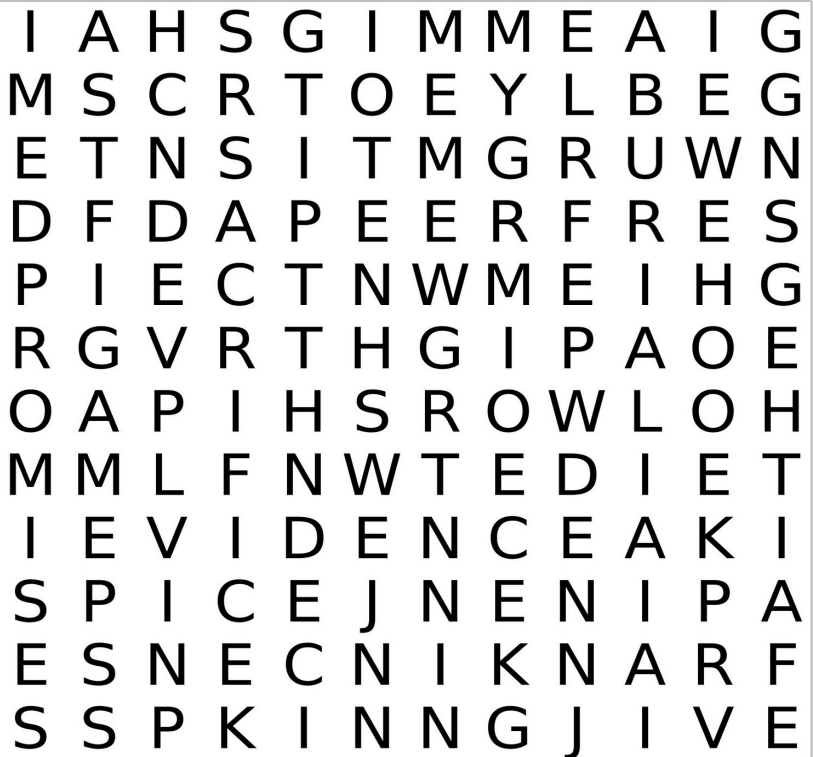
The Wise Men were the very first gentiles ever to worship Jesus. What faith they had! They never saw any evidence of Jesus' kingship, His divinity or His sacrificial death. They simply worshipped Him through faith in God's promises alone.

magi
three
gifts
gold
frankincense

myrrh
king
worship
God
temple

spice
burial
Jews
divine
sacrifice

die
Gentiles
faith
evidence
promises



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For further information, please contact either Mrs Christine Bellas, Oak Tree View, Hutton Magna, Richmond, DL11 7HQ or our Rector.

Puzzle Solutions

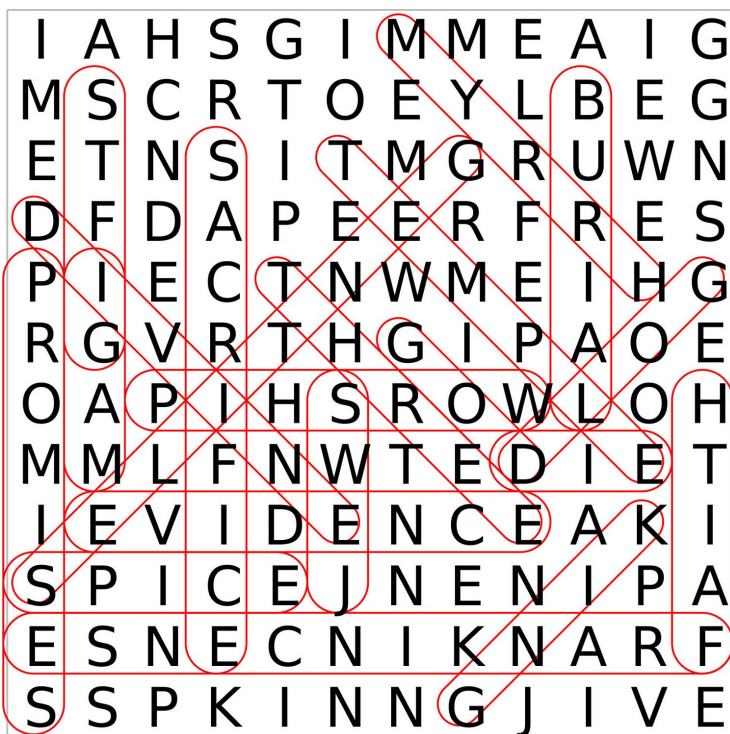
Sudoku — Easy

3	9	2	7	6	8	1	5	4
1	5	7	2	4	9	3	8	6
4	6	8	3	5	1	9	2	7
2	7	9	1	8	4	5	6	3
5	1	3	6	9	7	2	4	8
8	4	6	5	2	3	7	9	1
7	8	4	9	1	2	6	3	5
9	3	5	4	7	6	8	1	2
6	2	1	8	3	5	4	7	9

Sudoku—Medium

9	4	2	6	8	5	3	7	1
6	1	7	4	9	3	5	8	2
3	8	5	2	1	7	9	4	6
4	7	1	8	5	2	6	3	9
8	5	3	9	6	4	2	1	7
2	6	9	3	7	1	4	5	8
1	9	6	5	4	8	7	2	3
7	3	4	1	2	6	8	9	5
5	2	8	7	3	9	1	6	4

Wordsearch



**Deadline for February edition - 15th January
Stay safe.**

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