

# CONNECTIONS

**The Community Benefice Magazine of  
Richmond with Hudswell,  
Downholme and Marske**

**May 2026**



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# THE BENEFICE OF RICHMOND WITH HUDSWELL, DOWNHOLME AND MARSKE

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## **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 1st Sunday
	Morning Worship (no communion)	Every 1st Sunday
4.00 p.m.	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
9.15 a.m.	Holy Communion	Every Wednesday

## **CHURCH SERVICES AT HOLY TRINITY CHAPEL, MARKET PLACE , RICHMOND**

**10.30 a.m. Holy Communion                      Every Thursday**

## **PARISH OF ST MICHAEL AND ALL ANGELS, DOWNHOLME**

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### **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**

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### **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**

And so to May – which always seems such a positive month. The days are getting longer and warmer; leaves and grass are a fresh green; and flowers are coming into bloom. There are even two Bank Holidays to look forward to. Wish that I could say that all is well with the world, but let's be thankful for what we have, and pray that good sense will prevail where it is needed most.

Revd Lorna opens this issue with some thoughts on the recent Fellowship Survey, and then provides a fuller report later. Jim and Jan Jack have reached the end of the County Durham part of their Camino walk and, with luck, will reach Richmond next time. Jim doesn't have much to report about the Friends' activities this month – although don't forget the Challis' 'At Home' Coffee Morning at the end of the month – and so has turned his attention to the May Fest activities. John Pritchard tackles another Hard Question about Spirituality and Religion; encourages us to be generous in Christian Aid Week; and persuaded Zach Rimmer, one of the younger members of our church community, to be the subject of a 60 Second Interview. Judith MacLeod has been on her travels again, this time to Selby Abbey, but Jane Hatcher stays closer to home with an account of the background to, and evolution of, the Friary in Richmond.

Stephen Clark has kindly contributed an account of the second Archbishop with connections to Marske, and Paul Carnell, our Treasurer, has provided some graphs to illustrate St Mary's financial position after the first 3 months of the year. As Wendy Pritchard is taking a well-earned break after at least two years of producing Garden Notes, Carole McCormack has begun a new series on Nature Notes, as well as providing the front cover by way of introduction to these. Carole has also contributed a reflection on Pentecost, with memories of Whitsuntide from years ago.

As ever, the editorial team would welcome contributions, or ideas for articles, from our readers, so please don't be shy. We'd love to hear from you.

*John McCormack*

**Cover photo by Carole McCormack**  
*Nature in all its glory*



## Lorna's letter May 2026



Greetings all!

What a change of pace from last letter I wrote. I now sit, basking in sunlight (of all things), in the aftermath of another successful Easter. Well, as far as I know, it was a successful Easter. Although this probably seems decades past to you all now, it certainly does so for me, yet it was only a few days ago. I do love the time-travelling nature of writing these articles.

We are now well into the post-Easter dip, at least in terms of church life. Sure, we've got a few things going on — Ascension Day (for which the service will be at 7.00pm on the 14th May), Pentecost (24th May), and then, finally, the most difficult day to preach on in the year, Trinity Sunday (31st May). The joke at Theological college is that if you're managing to explain the Trinity in any way that people can understand, you've probably disappointed the ancient Church patriarchs! After that, it's a long stretch of Green and Ordinary Time all the way up until Harvest in October.

But do not let your hearts be troubled, and do not be afraid, for there is still much to be done. I've really pushed the boat out this month and done another article for the Magazine (see page 11), which tells the glorious tale of our survey results. In it, there is an account of a congregation of people crying out in the wilderness for spiritual manna, and this is something that we are aiming to fix by tackling tricky topics, with post-sermon talks, and prayer ministry. Just because the big festivals are over, this doesn't mean we can rest on our laurels!

In fact, now the big festivals are over for several months, this is the time when we should be doing more in terms of action. Time for prayer groups and home groups and Bible studies; time to meet with friends and tell them that the Lord is for life, not just for Christmas; and time to deepen our faith within ourselves, by reading books or listening to podcasts.

Now, before you get a bit affronted at my assumption that you're not all already doing all these things, please be aware that I'm saying this as much to myself as I am to you. This Easter week, I am taking the time to catch up on the admin that fell by the wayside over Lent, but by the time this article comes out, I hope to

have at least one spiritually enriching book on the go and plans for more. But, in all honesty, this is something that we've all got to choose to do ourselves. You can lead a horse to water, and so on.

It's much easier to engage in spiritual enrichment when there's something to be aiming for at the end of it, whether it's presents or chocolate or just a really good service. Less so, when you realise that it's got to be a lifetime discipline that requires active effort. And hey, if I struggle with it, as someone who is contractually obliged to do so, I can't blame any of you for struggling with it too.

So lets hold each other accountable for it. Ask how the book-reading is going, or, if you're enjoying whatever Bible study that's going on, see if anyone wants to pray at all during the week or day or hour. From there, community grows naturally (although, of course, we in the church will help this along as well!).

So happy (nearly) Ordinary time to all! Let's try and make it not Ordinary in the slightest.

Blessings,

*Lorna*

### **JUST TO REMIND YOU...**

Earlier this year, the Worship Committee asked members of our congregation to think about the ways that we, at St Mary's, can act together to develop, or simply find out more about, our Christian life and faith. Everyone was invited to complete a short questionnaire, mentioned above by Lorna, and the questions included:

*Are you interested in developing your faith through a church group or initiative?*

*What might you like to do?*

*Where/how would you like to do these activities?*

*If you were to join a group, when would work for you?*

*Would you be interested in helping to host or lead a group or activity?*

*What is the main value to you of being part of St Mary's?*

*Is there anything else we could be doing in church services to better meet your needs (or the needs of your family)?*

## CAMINO — THE LAST LEG?

The end of the Durham Camino Inglés is now in sight, as **Jan and Jim Jack** travel from Ingleton to Gainford, through pleasant late-Autumn countryside. Time to reflect upon this part of the experience, tinged by a sad tale of another Compostella pilgrim from another land.

The rain had now completely stopped and the low November mist which had settled on the fields was beginning to lift. The anticipated 'clarty' paths hardly ever in evidence, despite significant rainfall, as we saw our now familiar Camino waymark just down from the parish church in Ingleton. Keeping the well-established hedgerow on our right, as instructed by the excellent guidance notes, we had progressed no more than a field's length when we were semi-adopted by a bounding grey hound, which turned and joined us on our way, before turning back towards its owner and friend, with another less bouncy brown hound of the same breed i.e. a dog.



**St John the Evangelist Church,  
Ingleton**

As we met up, we fell into conversation. One was a resident of Ingleton; the other a South African who lived on the South coast and was visiting for the weekend. As often happens, we based the conversation on connections, initially about the waterproof coats we were wearing — Paramo, produced by a charity in Colombia which has set up an ethical factory to give employment to displaced and abused women to produce lightweight, walking gear which lasts for years. And so we told of what we were doing, and explained what the Camino was all about. This sparked a genuine interest in these two new found acquaintances, one of whom was a trail runner, the other a keen walker and cyclist.

A discussion about what a pilgrimage is ensued. Does it have to be religious? We agreed that a route such as ours took us towards a goal — so there is a purpose, but it involves engaging with the countryside and settlements passed through, and opportunities to meet and talk with others on the journey.

We parted, us going south, downhill across a field already exhibiting signs of new growth. This took us to the only slightly flooded part of the walk, traversing over a small beck towards the settlement of Langton. We were struck already that this leg had given us a delightful amount of stimulating contact, and re-awakened our thoughts about why we were doing the walk and what we were learning from it. And still no more rain.

Joining a farm track and turning left, we passed between a series of old, but well-maintained, cottages, almost all painted white. Legend has it that this resulted from an instruction from Lord Barnard. In days of yore, his Factor was caught in a violent storm one dark evening whilst out collecting rent. He was able to locate a place of shelter quite easily in a tenant's farmhouse, because it happened to be painted white. So the land-owning lord insisted that all buildings on his land should be painted white.



**White painted buildings in Langton**

We pressed on to the main road, turned right to seek out a footpath on the left-hand side. Once again, the clear Camino waymark directed us across our third stile ('I thought you said there were only two?', I said to my patient guide, who at this point had grasped my left leg to bend it far enough to cross the highest point of the obstacle).

In the distance to our left, we heard the sound of baying hounds, a sign that the local hunt was in operation on this day. I began to wonder whether this was a time for me to demonstrate an unintentional hunt sabotage skill which I discovered in Hexham some thirty-five years ago. On that day, the hunt was visibly passing by a small castle we were visiting. The hunting horn blew and off they went. It seems that I was able to do a more than passable impression of a hunting horn because, as I practised, at least half of the pack returned and wandered around in bemused fashion as I ducked behind the parapet! Perhaps wisely, I resisted the temptation.

Anyway, we continued across more freshly-sown fields and across another stile to enter another attractive hamlet, Headlam, which promised a medieval enclosure on the left and a packhorse bridge on the right. In the distance, a woman with her dog had stopped to let us go past. Once again we stopped and had what turned out to be a most interesting conversation. Illuminating for us, because of

her knowledge of Headlam and its history, but ending with a fascinating tale of pilgrimage with a very sad conclusion.

Her son had met someone of similar age to him, a young Frenchman, who had been sent by his family to China to open up a business and to gain some experience, before he became ready to inherit the family business back home. This project had not been successful.



**Packhorse bridge, Headlam village**

The young man had gone travelling on his way home, giving possessions such as clothing to those he met on his 'pilgrimage' towards Compostella, part of his chosen journey. Meeting up with the friend from Headlam, he came to their family home and lived with them for a spell, getting some work locally and becoming part of the family.

He left to return to France after about six months, following a very happy time in County Durham and would cheerfully have stayed longer, if family members at college had not been pressing him to return home to live. The family learned later that he was a member of one of the two hundred wealthiest families in France, with a family expectation that he would take over the family business, an expectation which increased because his elder brother had become a monk. The young man himself had no real calling for, or interest in, the business and eventually, under this weight of expectation, took his own life.

With this family tragedy much in mind, we bade our farewells and continued southwards, past the gates of Headlam Hall Hotel and then bearing right on a path towards our eventual destination of Gainford, where two more chance encounters took place. The first was with a couple who were on a weekend break in the area. They are frequent visitors



**Headlam Hall — now a hotel**

who love walking the tracks for their open-ness and peace — time to think.

The second was as we joined the country road which would take us into Gainford and completion of the Durham leg of The Camino Ingles. A man out walking his

dog turned out to be a most unanticipated fount of local knowledge, sending us to fascinating parts of the village which even Keith Taylor's copious guidance notes had not covered.

The church itself is well worth a visit, with some fascinating reading about Gainford's past and its significant role in the area in former times. Our erstwhile friend had pointed us to the river bank below the churchyard, where, he said, evidence of a former ford could be made out. Not today, as it turned out, due to the volume of rain over the previous days. A local runner told us that, if we had been there yesterday, the river had been a good six or seven feet higher! So no ford sightings, but the ford idea offered a logical explanation of Gainford's importance in former times.

Leaving an exploration of the village until the next stage of our journey, we found the inky pad and accompanying passport stamp in the church itself and headed off for the car. Once more it was clear that any pilgrimage is as much about the slow and open-eyed progress along the journey as actually achieving the destination — but this final part of the Durham Camino was tinged by the sad tale of a different pilgrimage by a young Frenchman weighing heavily upon our hearts.

Gainford did mark a significant milestone on our own pilgrimage, for it meant that we had completed the Durham stage of the Camino Inglés, rich in learning, companionship, new people and the value of the appreciation of our world that slowness brings.

Now, onwards to Richmond.



Sign outside Gainford Church

*Jim Jack*

## ANNOUNCEMENT

### THE 200 CLUB

Congratulations to our latest Winner

April — no: 12 — Mary Taylor

## **AS WE SURVEY THE WONDROUS CHURCH ...**

*As mentioned in Revd Lorna's Letter (pp 5 & 6), here is her digest of all the responses received to the Survey conducted earlier this year, and what will be happening as a result.*

It has been many moons now since our Fellowship Survey was completed, and either you've forgotten about it completely or are wondering whatever came of that. Well, I'm here to assure you that it has not been forgotten about at all, and we are making something come of it!

We, in the Worship and Prayer team, were overjoyed with the response we got from the congregation – 53 in all! That's a large chunk of our electoral roll, and it's so promising to see just how many of you really want to take an active care and interest in the spiritual growth of our church community. Fortunately, the results that you've given us have indeed shown this to be the case, with a third of you currently not attending any faith-developing church groups – at least, at the time! – but wanting to do so.

We've seen a few themes in this survey. The overwhelming majority of you want to see us tackle tricky or topical issues. We are fortunate that we have a vehicle to do this in our 'Café Church', which happens on the third Sunday of every other month – the next one is this month! – and we saw a lot of people attend Dr Peter Trewby's excellent and thought-provoking presentation on assisted dying. The possibility of increasing the frequency of these Café Churches (presenters willing and available) is now being considered, and they will include experts on difficult topics. Currently in the pipeline will be 'Faith in War' with a padre from the Garrison, and 'Faith in Incarceration' with a chaplain from a prison.

Of course you've told us that group settings are important, with many suggesting that building fellowship with others and studying with others as being high on the priority list when it comes to deepening your spirituality and growth, with many enjoying the church setting as a place to deepen faith or, if that's not available, meet at someone's house. Or even in a pub. Don't blame you there!

We have also started to do our post-service sermon chats. The preacher on any particular Sunday will now, around 10 minutes into fellowship after the Service, be offering the chance to gather and discuss the sermon in greater depth, answering questions people may have on various points of the sermon. It's important to know that, just like reading a Bible, everyone hears a different

sermon based on experiences in life and faith, and so there is no question that cannot be asked at these sessions and no age-limit on attending them.

What also came out of this survey was the need for prayer ministry. Whilst we do have our weekly prayer group, which meets on Tuesdays (all details to be found in the pew sheet!) to which everyone is welcome, there is a desire to have a more instantly accessible time for prayer, either during or after a Sunday service, for those who are particularly in need of it that week – but we need people who are comfortable praying with others. If you feel this could be you, please let Martin or I know. If you feel this is you but you don't quite know how to go about it, we will be offering advice and training. You don't need to be theologically educated to pray with others – you just need to have the openness of heart to do so.

We'd like to thank you all profusely for getting involved with this survey. Already, we've seen some amazing growth, with (as previously mentioned) many attending the 'Assisted Dying' Café Church, and a really incredible uptake on the Lent Course on The Lord's Prayer.

Let's keep growing into the Future!

Blessings,

Lorna

## FROM THE REGISTERS



**We give thanks for the lives of those  
who have died.**



Margaret Emmerson                      19th March '26

***May she rest in peace and rise in glory.***

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

*Speak of me in the easy way in which you always used..*

*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.*

*Why should I be out of mind because I am out of sight?*

*I am but waiting for you, for an interval, somewhere very near...*

*All is well.*

## HARD QUESTIONS

Many people today say they're not religious, but they hang on to the idea that they're spiritual. What might believers think about that distinction? **JOHN PRITCHARD** offers some thoughts on the matter.

### **Why can't we just be Spiritual without being Religious?**

It sometimes seems as if believers and non-believers live in different worlds. Believers seem to think that everyone is unconsciously asking profound questions that need religious answers, whereas actually very many people just get on with life without recognising any God-shaped space in their lives waiting to be filled. The result is that over 50% of the UK population say they don't hold to a personal Christian belief any more.

On the other hand, a large number of such people would say that they were in some way 'spiritual' people; they just don't need all the paraphernalia of religion, its rituals, customs, beliefs, dogmas, symbols, sacraments, costumes, tired language etc. But both popular surveys and academic research into people's beliefs in angels, an afterlife, 'miracles', faith healing or experiences of the 'numinous,' the 'something more,' demonstrate that a majority of the population have some form of spirituality.

Of course, the word spirituality is as slippery as a bar of wet soap in the shower. It's some kind of recognition, however, that there's a depth and mystery to life, for which merely material explanations aren't enough. Perhaps there's a sense of wonder, of life as a gift, or a search for meaning and purpose that deserves the covering name of 'spiritual.' Traditional religious words for this seem tired, worn-out, or restrictive, but the restlessness remains.

So why do we need religion? Why not just enjoy being 'spiritual'?

Here are some approaches to that question:

#### **Religion gives shape to our eternal spiritual search.**

It stops us wandering about in a fluffy world of subjective feelings, never actually getting anywhere or making a real difference to us or anybody else. A picture needs a frame to establish its boundaries, to tell its story, to be a distinct object. So religion gives an identity to spirituality and allows us to get on with it. It helps us to avoid a 'pick-'n-mix approach' to spirituality that can leave us confused. The great religions of the world are coherent, each with their own powerful narratives and practices that are internally consistent.

**Religion as a set of customs, practices, beliefs and disciplines enables our spiritual discoveries and intuitions to be passed on from one generation to another.**

We only hold beliefs and practices, because they have been passed on to us by other individuals, groups and institutions. Without that 'tradition', every generation has to start all over again (and make all the same mistakes!).

**Religion prevents us being our own messiahs**, with all the answers to life's Big Questions neatly sorted in our own notebook. Do-it-yourself spirituality will leave us short-changed. There's a world of corporate wisdom from brilliant minds and humble saints for us to learn from and to develop further in our own time. Why deny ourselves thousands of years of profound meditation on the meaning and nature of God from the most brilliant minds and the loveliest souls, with all the prayer, poetry, music, art and spiritual wisdom that the world has been given?

**Religion turns us outwards to the need of others and of the world**, whereas spirituality can easily become a personal self-improvement programme without any outcome. God needs people who will work with him to rescue, redeem and transform our wounded world.

**Our own Christian faith offers a powerful critique of no-cost, 'easy access' spiritualities.**

The lonely, battered figure on a cross puts a big question-mark against our self-help, soft-focus spiritualities. Dietrich Bonhoeffer called that 'cheap grace' – grace that costs nothing and ultimately achieves nothing.

This is not to undervalue the need for all of us to have a spirituality that makes sense to us and feeds us on our life-journey, and that will be as unique as our fingerprints. The way we think, pray, worship, serve others and understand God is utterly our own, and will have been shaped by hundreds of interactions and cultural influences. Ultimately religion and spirituality depend on each other, like the relationship between love and marriage – they can exist without each other, but it's better to see love as the emotion and marriage as the institution that sustains the emotional encounter. Spirituality is the poetry of the soul; religion is the prose.

Our individual spirituality is most productive when it finds its home in a form of well-tried religion.

*John Pritchard*

## MARSKE'S SECOND ARCHBISHOP

Regular readers may recall that earlier this year **STEPHEN CLARK** told the story of Marske's first Archbishop. Strange though it may seem for such a small community, four generations later the same family produced another Archbishop, whose story Stephen tells below.

### Matthew Hutton (1693-1758)

#### Marske's second Archbishop – an ambitious networker.

The February edition of this Magazine told the story of the first Marske Archbishop – Archbishop Matthew Hutton, who supported Elizabeth I; accumulated enough wealth to buy the Marske Estate; moderated his attitude to papists over time; and died in 1606 as Archbishop of York\*.



Archbishop Matthew Hutton

The second Marske Archbishop, also a Matthew Hutton, was a great-great-grandson. He was born in Marske in 1693, at a time when the vengeful sectarian violence of the immediate post-Reformation years had abated. He was schooled at Kirby Hill, presumably as a boarder, and then Ripon. It's not clear whether or not he had a lot to do with Marske after his childhood, but the village claims him as one of our own!

Matthew went to Cambridge University. Like his predecessor, he impressed people quickly and soon became the Chaplain to the University Chancellor, and then Chaplain to King George II. He accompanied the King on visits to Hannover in Germany – the other part of George II's Kingdom.

Matthew was appointed as Bishop of Bangor in 1743, and then progressed to York and Canterbury. He clearly had a knack for networking, for his episcopal promotions were won in part through his friendship with the Duke of Newcastle. As a prominent statesman, and later Prime Minister, the Duke had significant influence in the appointment of senior clergy. Matthew's view that the wickedly Popish French were leading to the ruin of British settlements in America may have confirmed his suitability for the Canterbury role.

Like many senior clergy of the day he had an eye for sources of income. When he was promoted to Bishop of Bangor, it was recorded that the fruits, rewards and

profits of the Bishoprick were so small and mean that they were not sufficient to support “Episcopal Dignity”. So, in parallel to taking on the role at Bangor, he held on to several clerical roles “in commendam”, including the Prebend of Langtoft (at York Minster), and as Rector of Spofforth, Llanddyfnan (Anglesey) and Llandyrnog (Denbigh). An “in commendam” role meant that he received the income from the parish tithes, but could post a junior cleric to take the regular services. It was a nice little earner.

Throughout his episcopal roles, he lived largely in Duke Street in St James’, London. When he was appointed to Canterbury, he didn’t move across the river to the rooms provided for the Archbishop at Lambeth Palace, as he viewed them as dilapidated.

During his final years, Matthew was one of the Lords Spiritual and was often in Parliament until late in the evening. Perhaps his portly frame was augmented by time spent there in cosy bars and dining rooms. His death was linked by one commentator to his “zeal in Parliament”.

Matthew died at Duke Street in 1658. His burial was almost certainly in one of a number of lead-lined coffins found during works in 2016 at the “Garden Museum” in Lambeth. No one was able to lift the lid to check. The top of an attractive marble tablet commemorating his life, however, can be seen poking above shelves in the museum shop housing books about Tulips, Titchmarsh and Tradescant.



**(Left)**  
**Funerary Mitre**  
**in vaults**  
**in Lambeth**

**(Right)**  
**18th Century**  
**Designer’s drawing**  
**of**  
**Matthew Hutton**  
**Memorial**



(\* ) The eagle-eyed amongst you may also have spotted that the reference in the previous article to Marrick Priory was incorrect. The nuns there were all of the Benedictine order — not Augustinian).

*Stephen Clark*

## FRIENDS OF ST MARY'S

Early April 2026 proved to be an unusually quiet month for the Friends, although the committee has been looking at developing proposals for the upgrade of our church toilet facilities; upgrading the lighting and sound facilities to support our public and community events as well as church services; and commenting on the ideas being developed by the PCC for the strategic direction for the church in the years to come.

The April committee meeting took place after the magazine publication date, as did the inaugural Blues in the Pews event for 2026. Both will be reported on in next month's issue.

We are still hoping to receive an offer to run an 'At Home' Coffee Morning in September. Is anyone willing to give this a go — a social morning with coffee/ tea, probably on a Saturday to enable church members and local friends to get together between 9.30 and 12.00? The Friends stand ready to offer practical help with organisation, extra cups and mugs, bringing together prizes for a small raffle — and the washing up. A great chance for people to get to know fellow members of our community a little better.



If you are willing to do this, or wish to find out more, please approach one of the committee or get in touch with me — Jim Jack — on 07754 283161. Thank you.

## ANNUAL RICHMOND TOWN MAYFEST

The May Bank Holiday weekend sees the town holding its fifth annual MayFest, with our church hosting some events.



MayFest, as a concept, began in 2021 in somewhat inclement weather conditions as part of the Richmond 950 celebrations. Our hardy handbell ringers performed in a tent in the Market Place, whilst the weather outside teetered between rain and sleet. Stall holders, musicians and jesters all tried to recreate the feeling of a medieval market in similar conditions. Those performing in the Town Hall definitely had the best deal that year, but there was

Handbell ringing in 2021

enough support for the organising committee to feel it was worth giving it another go, and so the Mayfest appeared with a much developed programme in 2022 — and much better weather.

At the time of writing, the final programme for this year has yet to be established, but what is already known makes it worth sticking around in town on 2nd, 3rd and 4th of May. Many events are free, and some which are ticketed will attract a 50% discount for those living in the DL9, DL10 and DL11 post code areas. So what's on offer?

The volunteer committee promises us 'a vibrant mix of music, dance, theatre, coupled with historical and family-friendly activities across the town, with an emphasis on community participation.



On the Saturday, our own church hosts a special concert by the Richmondshire Choral Society at 7.30pm, which includes a performance of Howard Goodall's modern requiem 'Eternal Light', alongside other well known items.

In addition, St Mary's is the end-point of an interesting and unusual sounding Ballad Walk. Starting at the Georgian Theatre at 10.00am, it will visit points of interest in Richmond's history over a period of about 2 hours, stopping off at some to hear about some of these former times captured in verse and song. Participation is by limited ticket only, and we are told that local guests will pop up along the way, including for the finale in St Mary's at noon.

Music is one of the backbone features of the weekend. There will be a ceilidh at Richmond School, which has always been popular in the past (7.00pm Sunday 3rd); an exciting folk trio, The Keld, at St Agatha's on Saturday 2nd in the afternoon; street musicians appearing, and various sing-arounds taking place at different times over the weekend. A cornucopia of folk performers will be in the Town Hall between 6.00pm and 10.00pm on the Saturday evening, whilst Musicality will sing in the morning. Dance will be the focus of the Town Hall's afternoon offering.

Another backbone event is the May Fair which takes place all weekend in the Castle grounds, with free admission for people living in DL9, 10 and 11 postcode areas (proof of residence will be required).

Alongside the market (which will run all weekend), there will be displays of axe throwing; items entitled Dawn of Chivalry; Circus skills displays to a background of medieval music — and face painting if you want it! Extra features such as Maypole dancing will also be offered on Saturday.



**Axe throwing**

The Richmondshire Museum is another regular venue, with craft workshops on the Saturday and Sunday (2.00-4.00pm) and Monday (11.00am-1.00pm), making items to take home or to parade on the Monday in the Grand Parade.



**Medieval music**

And so to Sunday, which is headlined as a Day of Dance and Baroque loveliness. The town itself is the stage for Morris dancing between 9.30am and 4.00pm. Displays will take place variously in Finkle Street; Friary Gardens; Trinity Tower curtilage; outside Richmondshire Museum and Richmond Castle. Maypole dancing demonstrations will also be in evidence, as well as Appalachian clog dancing, whilst, all the while, the Market place will echo to the bustle of a craft market, food and drink stalls and children's games and rides. Richmond Castle will again be a centre for a market, participation events and performance by brass ensemble, singers and other musicians.

St Mary's again plays its part, being the venue for a new venture — Baroque Fest @ MayFest. The afternoon starts at 2.00pm with a performance on flute and harpsichord by the Herschel Players, followed by a display of Maypole dancing. 3.00pm also sees the appearance of cake and coffee, followed at 4.00pm by our own hugely talented Andrew Christer playing music from the Baroque period.

And so to Monday with the Grand Parade, starting at 10.45am from the Town Hall, whilst, all around, the Medieval market continues. The Castle also sees the third day of market, food and drink and display, while the Town Hall hosts a North East Early Music Day. Oh, and the annual Duck Race starts at 2.00 p.m.

What a weekend. A great community weekend with variety all around. Details are on [www.Richmondmayfest.org](http://www.Richmondmayfest.org), and there's a printed free brochure available. Much of this is free to residents or half price. In this year of our Town of Culture bid, let's support this burgeoning community initiative.

*Jim Jack*

## PARISH FINANCES

The bar charts and Share graph opposite have kindly been provided by **PAUL CARNELL**, our treasurer, and show the state of St Mary's finances at the end of the first quarter of the financial year. There is no need for a commentary – the charts speak for themselves.

## FRIENDS OF ST MARY'S

# AT HOME COFFEE MORNING

## with BRING & BUY

Alice & John Challis warmly invite you to their home

— 1 CORNFORTH HILL, RICHMOND —

on **SATURDAY, 30th MAY '26** from 9.30am onwards

Donations of cakes, bread, jams, chutneys or anything you'd like to buy at a Coffee Morning very welcome

Come and enjoy the view from the terrace and a splendid vinyl collection

Parking in the Market Place or on the Green

The 'Welcome Hub' has now been running successfully for three years.

If you would like to learn more about joining the volunteering team, please contact:

Dr John Ridley,

Welcome Hub Coordinator

on (01748 818653 or

[JohnRidley7449@aol.com](mailto:JohnRidley7449@aol.com)).

## WELCOME HUB

FREE WARM WELCOMING SAFE

### Richmond Methodist Church

Dundas Street Entrance

Monday: 9.30am – 12.30pm

Friday: 9.30am – 12.30pm

Free hot drinks and snacks



## ST MARY'S, RICHMOND GENERAL FUND, JANUARY - MARCH 2026

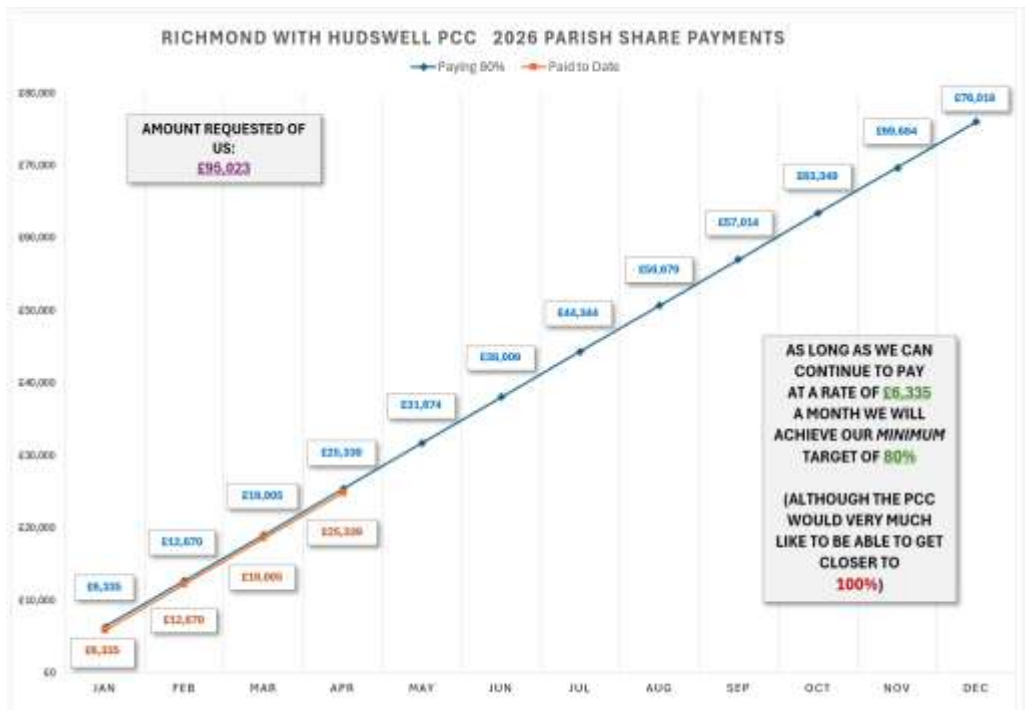
**TOTAL ST MARY'S RECEIPTS: £35,221**



**TOTAL ST MARY'S PAYMENTS: £37,730**



**A FIRST QUARTER SHORTFALL OF £2,509**





## 60 SECOND INTERVIEW

This month, it is the turn of one of the younger members of our congregation — **ZACH RIMMER** — to answer the questions put to him by **John Pritchard**.

**First memory:** From when my family lived in Australia, looking out of a hotel window at the Sidney Opera House.

**Favourite meal:** My mum's chickpea curry, made to a recipe she has I think from her time living in India.

**Favourite music or musician:** Rock music, such as Creed



**Pet dislike:** Being judgemental.

**Best holiday:** Thailand with family, when I was very young.

**Childhood hero:** My parents.

**Favourite hobby:** Attempting to learn to play the guitar.

**Luxury on Desert Island:** Just water.

**Recent TV you've enjoyed:** MD House.

**Worst fault:** Indecisiveness and overthinking.

**2 best films ever:** Hacksaw Ridge and Spaceman.

**Favourite drink:** Any sort of milkshake with chocolate.



**Regret:** Any time I've been unfair on friends or family.

**Best recent book:** *'The world in conflict'* by John Andrews — a commentary on current world affairs.

**Favourite charity:** UN world food organisation, for their work especially in the Gaza strip.

**Place you feel happiest:** My Nana's house with family.

**Three dinner companions:** My father, mother and brother (hope I'm not being boring).

**What do you pray for most:** To become a kinder, more rational person, and for the peace of others.

**Traditional or new Lord's Prayer:** New

**Epitaph:** I'd want it to be a thanks to everyone around me, good or bad, as I feel every event I've experienced has shaped me in some way into who I am today.

## PENTECOST — WHAT'S ALL THE FUSS ABOUT?

This month includes Ascension Day, Pentecost and Trinity Sunday, so **CAROLE McCORMACK** has been exploring the significance and traditions associated with the celebration of Pentecost.

There is nothing like the passage of time, and translation into many languages, to obscure clear meaning. For centuries people couldn't make sense of Chaucer or Metaphysical Poetry, because their basic principles of composition had been lost or misunderstood.

Even more so with Christianity. The ancient languages of Latin, Greek and Hebrew were the first choice of learned commentators and church leaders when they sought to describe key events in the Christian year. To make matters even more obscure, a significant understanding of the Jewish faith often underpinned a word chosen to describe a key event.

In our everyday language, Pentecost is the birthday of the church. The actual meaning of the word is 'fiftieth', referring to the fact that the event described in Acts 2 falls 50 days after Easter.

After Jesus' Ascension – when 'he was taken up before their very eyes, and a cloud hid him from their sight' (Acts 1: 9) – I can imagine that his disciples were a little non-plussed, to say the least. Certainly, in my mind, I would have wondered 'what next for me, as a follower of Jesus, who wants to give a glimpse of his teaching in this difficult world?'



As is often the case in the Bible, what actually happened was unexpected. Jesus had promised his disciples that they would be filled with the Holy Spirit, but he hadn't explained **how** this would happen. The actual event, like many we read of in the Bible, was beyond human understanding. 'When the day of Pentecost came, they were all together in one place' and were filled with the Holy Spirit, manifested in 'a sound like the blowing of a violent wind' and 'what seemed to be tongues of fire that separated and came to rest on each of them.' (Acts 2: 1-3)

Following this, Peter, in a powerful speech, grounded in Old Testament references, reminded them that what they had just experienced would equip them to follow Jesus' commandment to them: '... go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy

Spirit ... and surely I am with you always, to the very end of the age.’ As one single being when he was on earth, Jesus could not be with everyone all the time; but after he had ascended to his Father in Heaven and his Holy Spirit was shared amongst his disciples, he could be with each one of them – and us – all the time.

\*\*\*

Cultural traditions have also influenced the celebration of Pentecost.

The reason that the disciples were gathered together on that particular day was to celebrate Shavuot, or the Feast of Weeks, a Jewish harvest festival.

In far more recent times, Pentecost was commonly referred to as Whitsunday, and the following week was a holiday for mediaeval labourers, as there was a natural pause in the agricultural year. This tradition of having an annual break in the farming year, morphed into an opportunity for heavy industry to close for a week in order to service machinery.

Whit Monday remained a holiday in Britain until 1971 when the Conservative Government decided to replace it with a Spring Bank Holiday on the last Monday in May. Previously, it had also been the time for children to receive a new set of clothes, even among the poorest families, a tradition which continued well into the 20th century.

There is a complex range of etymological suggestions as to the origin of the term ‘Whit’, but when I was a small child and took part in an annual church parade in Lancashire, I was told that it was because we all wore white: that has been my personal interpretation of the term ever since! The smallest of us were seated on carts, and, with the older children, processed with our Sunday school teachers.



This 1950's photo from the Manchester Evening News captures something of the occasion and festivities surrounding Whitsun in the industrial north west.

*Carole  
McCormack*

## CELEBRATING CATHEDRALS

Although not designated as a cathedral, Selby Abbey is just as impressive in its size and architecture. **JUDITH MacLEOD** visited recently, and shares with us her impressions and what she discovered.



Selby Abbey — West façade

If you have wheels but don't want to travel far, a trip to Selby in North Yorkshire is ideal. It is about 12 miles due south of York and it takes just over an hour to get there from Richmond. The name Selby is both Saxon and Viking in origin: the 'Sele' element is derived from the Saxon word for a willow copse, coupled with 'by', the Scandinavian word for a town. I visited one Sunday morning in March.

Unlike some of the other cathedrals I have visited in recent years, Selby Abbey is surrounded by space which creates an impression of vastness. If you stand in the gardens opposite the south entrance, you cannot fail to be awed by its majesty.



**Selby Abbey — from the South**

Selby Abbey was founded by Germain, a French nobleman and soldier, who was born about 378AD; became a Christian; and was nominated Bishop of Auxerre in NW France 30 years later. Auxerre is a lovely medieval town in Burgundy and, being a Francophile and having visited Auxerre in 2018, I was interested in its connection with Selby. It is believed that Germain visited England twice during his lifetime.



**... and from the North**

More than 600 hundred years after Germain’s death, a monk called Benedict had a vision in Auxerre Abbey in which he received instructions from Saint Germain to build an abbey in Selby. He is said to have brought with him the dried finger of the saint. He recognised the spot in Selby from a scene in his vision, when 3 swans alighted on the river, so the swans became a symbol of Selby. In 1069, William I gave Benedict a charter to build an Abbey on the site. He was subsequently ordained as the first Abbot of Selby and, together with a gathering of Brothers, they all followed the Rule of St Benedict. The second abbot, Hugh, who succeeded Benedict in 1097, replaced the original wooden building with one of stone. Hugh insisted on working on the Abbey alongside the labourers, with the result that much of the work was completed during his lifetime.

What you see today is the Abbey Church – just a fraction of a once huge, rich Benedictine monastery, complete with chapel, cloisters, stables, brew house, kitchen, workshops, dormitory, cellars, barns and an infirmary, all surrounded by high walls and a huge gateway. The Abbey operated a ferry across the river Ouse, and drained water-logged land to allow the wool trade and agriculture to flourish. As a consequence, Selby became an important inland port.

The pillars in the nave support arches, many with a zig-zag pattern. The nave was



The Choir with its vaulted ceiling



The central nave looking towards the west door

used by the laity — those who did not form part of the clergy. Nobility could enter by the west door, and ordinary townspeople by the north door.

The stone structure was constructed between the 12th and 15th centuries, with elements of Romanesque and Gothic styles. Although Henry VIII closed the main Abbey in 1539, the Abbey Church survived the Civil War in 1642; the collapse of the central tower in 1690; and a fire in 1905; after which it was restored.

A highlight that has to be seen to be appreciated is the Jesse Window at the east end, constructed in 1340. It consists of 7 lights with flamboyant tracery. At the bottom of the window Jesse is in repose, and from his heart springs the Jesse branch, the family tree of Jesus.

A famous feature in the north aisle is the 14<sup>th</sup> century Washington window. Three red stars above two red bands on a white shield are thought to be the model for the American flag – the Stars and Stripes.

Two distinguished 20<sup>th</sup> century airmen are commemorated in plaques on the north wall of the ambulatory, which skirts the choir. One is for Flying Officer Cyril Joe Barton who flew a Halifax bomber from RAF Burn near Selby to Nuremburg on 30<sup>th</sup> March 1944. Although the plane was damaged and 3 of the crew members bailed out, CJ Barton managed to get back to England and crash-landed near Sunderland, saving the lives of his 3 remaining crew members, but losing his own in the process. He was posthumously awarded the VC. The other is for Wing Commander David Wilkerson (Winco Wilkie) who died aged 27 in September 1944 after completing 46 operations in the previous year. His body was returned to RAF Burn where his squadron was based, and he was buried in Selby cemetery.



**The Jesse window**

Selby Abbey is the result of the vision of Benedict of Auxerre almost a thousand years ago. It is a resilient survivor of political adversity and a conflagration. It continues to engage the community by providing space for visitors and worshippers to find peace, tranquillity and the very presence of God.

*Judith MacLeod*

## NOTES FROM THE PAST

This month, **JANE HATCHER** turns her attention to a prominent building in the heart of Richmond and shares with us something of its history and evolution into its present role.

### The Friary, Richmond

Recently I met a parishioner in Tesco. “Why don’t you write a piece on the Hospital and its links with the Grammar School”, he asked. That sounded like a good suggestion! But, of course, there is far more to the story behind what is now the Friary Hospital than that — and haven’t we been relieved to hear that it’s future, and especially that of its inpatient Victoria Ward, seems now to be assured.

The story of that site starts in 1258, when Ralph FitzRandal, (yes, him of Wetherspoon’s fame), and Lord of Middleham, invited the order of mendicant friars devoted to following in the footsteps of St Francis of Assisi, to come to Richmond and establish a base here. They began by building themselves a church which, as they were dedicated to poverty, was small and not very elaborate. Accommodation for themselves, probably initially timber huts, then followed in stone. It was much later, towards the end of the 15th century, that they added a tall bell tower, most ingeniously slotted into the middle, or ‘crossing’, of their church.

By the 16th century, when Henry VIII closed down all the religious houses, the Richmond Greyfriars consisted of 15 friars. Their leader, or ‘Warden’, Dr Robert Sanderson, ‘surrendered’ the house in 1538, according to the Old Style calendar, when the old year went up to Lady Day, 25<sup>th</sup> March, or 1539 if you go by our present New Style calendar, changing on 1<sup>st</sup> January. Those who later invested in the property were able to make use of much of the friars’ church and other buildings for building stone, but it proved too difficult to demolish the bell tower, which is why we still have it today, and, in my opinion, it is Richmond’s finest piece of medieval architecture.



Greyfriars Tower

The first lay-person to own the Greyfriars site was Ralph Gower, a rich merchant who was typical of the new class of Tudor entrepreneurs who benefited from the re-distribution of wealth which followed the Dissolution of the religious houses. It was he who built the large new house we call The Friary in the early 1540s. Keen to ingratiate himself into the important town of Richmond, he was the first benefactor to the new Grammar School being built in the churchyard in 1577. He died later that year, and we know from his Will and Inventory that all the rooms of The Friary were lavishly furnished and equipped.

The next owner was Timothy Hutton, who with his wife Elizabeth, a god-daughter of Queen Elizabeth I, is commemorated on the large wall monument on the south chancel wall of St Mary's. Timothy's home was Marske Hall, but as he became much involved in public life, he needed a base here. Knighted in 1605, and High Sheriff of Yorkshire the following year, he served as Alderman of Richmond, the equivalent of Mayor, in 1617, and also in 1627, during which second term he died. Again we have his Will and Inventory, detailing in rich detail his life when occupying The Friary.

The next owners were the Robinson family, who enjoyed not only the large residence, but the fact that it had Greyfriars Tower in the garden, for by their time it was fashionable to have a romantic ruin in a gentleman's grounds. John Robinson was a very long-serving Town Clerk of Richmond, from 1774 until 1812. The Robinsons eventually sold the Friary Estate to the Marquess of Zetland in 1892. He was a philanthropic patron of many aspects of Richmond life, and so part of the land became the Cricket Field and Ronaldshay Park, while another section eventually became the War Memorial Gardens.



**Lawrence Dundas**  
**1844-1929**  
**Marquess of Zetland**



**Headmaster's house — The Friary**

He gave much of the rest of his estate to Richmond Grammar School, which had been situated in Station Road opposite St Mary's Church since 1850. The Friary itself became the residence of the school's headmaster. A large boarding house, 10 bays long, was added in 1901, and that is now the Friary Hospital. Having a purpose-built boarding house removed the need for headmasters to own a house large enough to accommodate



**The Friary Boarding House — now the Friary Community Hospital**

boarding pupils from outside the town, who were not eligible for free Grammar School places. Other additions were a gymnasium, which later became the woodwork room and which currently serves as the present hospital's physiotherapy department, and the Playing Field which eventually became the supermarket and large car park, after a great deal of local controversy.

Richmond Grammar School ceased to be autonomous with the passing of the 1944 Education Act, and it now came under the authority of the North Riding of Yorkshire Council's Department of Education, but the school continued to board boys at the Friary, and the headmasters continued to live there. Then, in 1970, the North Riding 'Went Comprehensive', and the three secondary schools in Richmond – the boys' Grammar School, the girls' High School, and the fairly new Secondary Modern school, built in 1959 – combined to form the comprehensive Richmond School. But unusually it continued to board boys at the Friary, and the headmaster of the new school, Mr J D Dutton, who had been headmaster of the Grammar School, continued to live there.



**RSY Crest**

It was on his retirement in 1991 that North Yorkshire County Council began to think about disposing of the complex. The Community Hospital opened in 1999, and the inpatient facility was named the Victoria Ward. This was in tribute to the Victoria Cottage Hospital, at the corner of Queens Road and Quaker Lane, which had opened in 1899 as a testimonial to the Queen's Diamond Jubilee.

*Jane Hatcher*



## CHARITY OF THE MONTH – MAY

Christian Aid week this year is 10th-16th May, but **John Pritchard** invites us to give generously throughout the month to this worthy charity which strives to reduce inequality in the world.

In the dim and distant past when I was a vicar in Taunton, I used to be Chair (or Chairman as we then quaintly said) of Christian Aid. We did all sorts of things to raise awareness of the scandal of poverty in an abundant world. We did a house-to-house collection, of course, but we also sold hundreds of miniature loaves in the High St, which were cute in themselves but also contrasted our plentiful 'big loaves' with the small loaves of other countries. In conjunction with a World Development Group we also started, we slept in shacks in the High St; had a Rich World – Poor World supper out there too; and played giant snakes and ladders with the mayor and a passing bishop.



It was all to illustrate the needs of a world hard for us in the West to imagine, where still 700 million people now live on less than \$2 a day. Christian Aid is the recognised arm of the churches in Great Britain dedicated to doing what Jesus asked: feeding the hungry, clothing the naked, welcoming the stranger. Its strapline is 'Help us to create a world where everyone can live

a full life, free from poverty.' The strapline we used to work under was 'We believe in life before death.' Both are well said. The world has made huge progress in recent decades in looking after the poor, but the need is still massive, particularly when, to our shame, the UK as well as the USA is catastrophically reducing its overseas aid. And inequality is mushrooming.

In St Mary's, May is the month we focus on this deeply Christian task. Many of us have made regular donation to Christian Aid part of our discipleship for decades, but here and now we can make a special push to give more than we might have first thought. A wise old vicar Wendy and I knew used to say about giving, 'Think of a figure that seems reasonable – and then double it.' That's giving.

*John Pritchard*

## NATURE NOTES

In the first of a new series, **CAROLE McCORMACK** reflects upon the beauty and diversity of God's wonderful creation, with some observations about what can be heard and seen in May.

I was born in urban Lancashire – just about as remote as it could be from the reassuring and heart-lifting rhythms of the natural world. So, just as soon as possible, I sought to escape from industry and machinery and streets of endless houses and have consciously tried to learn as much as I can about the beauty, diversity and small (and big) miracles of nature. I am no scientist, but what follows are my personal observations and reflections – my own very personal nature notes.



**Blackbird singing in hedgerow**

The overarching impression in May is one of light. Light triggers the unforgettable dawn chorus. How could one remain in bed, when the most sublime oratorio is being sung outside? First to sing are the birds which can see in least light: blackbirds, thrushes and robins. They are followed by wrens, chiffchaffs, blackcaps, and woodpigeons. Smaller birds like blue tits and finches join in last of all.

Incidentally, the RSPB app *Merlin* has taught me much over the last few years. I soon learned the distinctive call of the thrush and blackbird – and I love the trusty robin, who sings throughout the year, although her song changes with the season, becoming very sleepy in the winter. But less familiar, more habitat-contextual birds like the chiffchaff, blackcap and willow warbler had to be listened to, checked and learned. Recently, *Merlin* has added photographs and information about the bird identified – an absolute gift when walking with children or grandchildren.

I can never quite get over the fact that a tiny bundle of feathers (a blackbird weighs between 80 and 125 grams; a wren between 7 and 12 grams) can carry such a powerful impact, just doing what it does beautifully – singing.

The first time I saw a hare, I couldn't quite work out what I was looking at. There were several, 'boxing' and leaping around each other in a mad, irresistible dance. So unusual were they, that they led me to try to find out as much as I could about them; and to



**Hares having fun**

contrast them with the less exotic member of the Leporidae animal family – the rabbit. And what I learned increased my admiration for these large, unexpected animals.

Leverets are born fully-furred in a form, a hollow made by the adult in the ground, not in burrows like rabbits, and can run from two days old. The female hare will leave its young for some time, but will return to feed them. Apart from its size, the hare's long, black-tipped ears are their most easily distinguishable feature.

Another animal which enchanted me the first time I encountered it was the weasel. These animals mate between April and August, and May is the prime time for the female to bring up her first litter. The encounter I mention was on the Cornish coastal path, when, several metres ahead of me I saw an indistinct moving mass of creatures. As I approached, I realised there were five young weasels just enjoying the day and their youth and energy as they played and circled around each other. Disconcertingly, they were completely oblivious of my presence for far too long – just as well I was a friendly observer! But when they did realise that an alien presence was too near, they disappeared at an incredible speed. Magical!

Thank goodness for the cameras on mobile phones! We can so easily capture the essence of beauty that we have seen in an April/May bluebell wood, or a cloud of wood anemones, or burgeoning wild garlic, and take with us the moment in an image. Hopefully, gone are the days of wishing to pick – or worse still dig up – the precious woodland bulbs. We must leave them to flourish in their natural setting for us to enjoy next year, and the following year, and the year after that ...



**Bluebell wood**

A final thought: as I write, the 22<sup>nd</sup> April, nominated as Earth Day, is approaching. I am certain that all those reading *Connections* love and respect the world that we live in; and probably, as I do myself, wish we could somehow ensure its safety. Earth Day gives us all the opportunity to make our own gesture – however small – in supporting the global wish of all sensible-thinking people to protect and preserve the resources our wonderful world gives to us. Did you notice that for one hour on 22<sup>nd</sup> April 2026, the Houses of Parliament were not completely lit up; the major part of the Eiffel Tower was not illuminated; and that this switch-off occurred globally in no less than 193 countries.

As we enjoy our world, let us each do one thing to try to protect its beauty and secure its future – however local, however personal.

*Carole McCormack*

**St Mary's Church Richmond**

**Crook And Weardale  
Choral Society**

**perform**

**Various choral works including  
The Requiem by Trotta**

**Saturday 16<sup>th</sup> May  
at 3:00pm**

**Tickets £5 available on the door**

# WORD SEARCH

## A prayer for the Middle East

Lord, we pray for the conflict in the Middle East, and how it is damaging the lives of so many millions of people. You, Lord, make wars cease to the end of the earth; You break bows, shatter spears, and burn shields with fire [Psalm 46:9]. Through Your Holy Spirit, move upon the leaders of the nations to de-escalate this crisis. We hear of wars and rumours of wars (Matt. 24:6), but You Lord are our rock, our fortress and our deliverer. Our hope is in You. Let Your name be exalted among the nations; may You be exalted in the earth [Psalm 46:10].

*Kyrie eleison – Lord have mercy.*

Middle

East

Conflict

Pray

Damage

War

Cease

Earth

Break

Bows

Shatter

Spears

Burn

Shields

Fire

Crisis

Many

Lives

Millions

Lord

Our

Rock

Fortress

Deliverer

D	F	E	E	E	G	O	D	M	C	W	E
Y	I	Y	A	R	P	S	U	R	A	R	I
C	R	I	S	I	S	O	S	R	O	N	R
R	E	T	T	A	H	S	H	C	P	L	Y
E	R	A	I	A	I	S	K	F	E	I	K
M	E	T	C	I	L	F	N	O	C	V	A
M	V	I	E	A	I	H	T	R	A	E	E
M	I	L	L	I	O	N	S	T	U	S	R
R	L	D	A	M	A	G	E	R	A	B	B
U	E	O	D	R	S	H	I	E	L	D	S
O	D	C	E	L	E	U	C	S	W	O	B
Y	O	E	S	P	E	A	R	S	O	S	M

Hope

Kyrie

In

You

Mercy

### Sudoku - Easy

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

### Sudoku - Medium

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



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



"...and then, as the organist hits us with a cool hip-hop riff, you kick off the wedding vows in a smokin' rap style..."

Are you at school? Love Singing? Want to learn to read music?

## Join the St Mary's Song Squad

We meet on **Mondays during term time**, 4-5pm in St Mary's Church, Richmond  
As well as having lots of fun singing and learning a wide variety of songs, there will be opportunities to perform at occasional services/events and to participate in the Royal School of Church Music's highly acclaimed 'Voice for Life' Scheme.  
Juice & biscuits will also be available & tea / coffee for any parents / guardians wishing to stay during the rehearsal time.

**For more information or to sign up for the Song Squad**

**Contact Chris Denton 07817 386070**



Usually last Sunday in every month  
Next service — **24th May '26**,  
For children and the young at heart.  
Why not come and join us?  
[www.richmondhudswellparish.org.uk](http://www.richmondhudswellparish.org.uk)

## LOUNGERS!

(The Ladies' Group)

Usually, last Friday of each month

From 7.30pm in the **BLACK LION**  
Finkle Street, Richmond

Next meeting:  
**29th May '26**



## THIRST!

(The Men's Group)

Meets first Thursday of every month from  
7.00 p.m.

Next Meeting at

The Town Hall Pub & Dining, Richmond

**7th May '26**



## Puzzle Solutions

### Sudoku — Easy

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

### Sudoku — Medium

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

### Wordsearch



**Deadline for June '26 edition; Friday 15th May '26.  
To contribute letters, articles, etc. please contact  
connections.ed24@gmail.com or 07866 033263**

## INFORMATION POINT — ALL ARE WELCOME

There are a number of groups working in the church. All are welcome if you fancy contacting the group and being part of what they do.

Keith Robson reminds us that the Happy Bodgers are operating once more for help with odd jobs. Keith's contact number is (07866) 325843

## 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.

*Our informal meetings are on the first Wednesday of every month at the Morro Lounge, Richmond Market Place starting at 1.30 p.m.*

Please phone Carrie Stephenson (01748) 850103 if you would welcome any more information. The approach is very informal and relaxed

TELEPHONE SUPPORT IS ALSO AVAILABLE.

Do please get in touch.

## 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.

We are refreshing the **Prayer Circle**, an email-based anonymous group of church members who commit to pray when specific prayer requests are made, usually for named people. These can be relatives, friends or acquaintances, who may not even live in the area, but who would appreciate confidential prayer. No prayer request is ever too small or trivial. Whatever you wish to share, in confidence, we will support you in prayer.

If you would like prayer (or to be a pray-er), please contact **Anna** via [boycead11@gmail.com](mailto:boycead11@gmail.com)



"All are welcome  
in this place."

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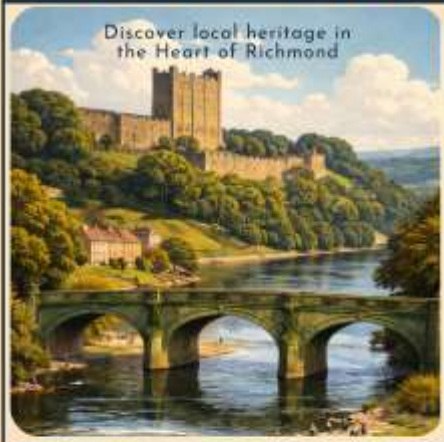
\*Beginners welcome\*

For more information, contact:  
Val Worley  
Dru Yoga teacher  
Tel: 07791 776438  
Email: [corevalueyoga@yahoo.co.uk](mailto:corevalueyoga@yahoo.co.uk)



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