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MINISTRY TEAM

RECTOR

Revd. Martin Fletcher The Rectory, Church Wynd 07762 440094 or 821421
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ASSISTANT CURATE

Revd. Paul Sunderland 1 Wathcote Place, Richmond 07989 178196
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HONORARY CLERGY

Bishop John Pritchard · Revd. Jennifer Williamson - Revd Pauline Shepherd
Revd Martin Clarke

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Mrs Jennifer Patrick 850693 Dr Sheila Harrisson 822059

PRAYER REQUESTS

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CHURCH OFFICERS - ST MARY THE VIRGIN, RICHMOND

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<u>Rector's Warden</u>	Mrs Jan Jack	07725 574188	jjackuk@gmail.com
<u>Warden Emeritus</u>	Mr David Frankton	823531	8 Allan's Court
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<u>Bell Captain</u>	Mrs Susan Welch	823700	8 Maple Road
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Parish Administrator

Colin Hicks 07498 299061 admin@richmondhudswellparish.org.uk

OFFICERS OF THE PCC (AND OTHERS)

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**N.B. National policy will continue to shape how we conduct public worship safely.
Please note current mask and distancing rules and
continue to check the web-site regularly for up-to-date details. Things can change!!**

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) Every 3rd 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
	Free to Be	3rd Sunday (every 2 mths—Feb, April etc)
9.15 a.m.	Holy Communion	Every Wednesday
10.30 a.m.	Holy Communion	Every Thursday Holy Trinity Chapel, Market Place

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>	Fionnagh Bennet		
<u>Church Treasurer</u>	Phil Ham	07920 884103	'Sundale', Reeth, DL11 6TX philip.ham@outlook.com
<u>PCC Secretary</u>	Rev Jennifer Williamson	824365	rev.jenny1@btinternet.com

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>	Rev Jennifer Williamson	824365	rev.jenny1@btinternet.com

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

The shortest month has arrived and no leap year! Curious as to where the name came from (don't know why it took me 74 years to be this curious!), I discovered that it comes from the Roman month *Februarius*, which, in turn, comes from the Latin 'februum' which means 'purification'. This follows a purification ritual called Februa which the Romans held on the 15th of Februarius (a day of a full moon in the Roman calendar). I will have to leave others to tell me if the choice of date for Feast of the Purification in the church year is another which finds its roots in Roman times. Any offers? All of which has little to do with this month's issue!

First of all, a last call please. We would like all subscriptions cleared up by the end of this month please, so you will find a request to finalise on page 33 if you haven't already done this. Also a reminder about the continued need for support for the local foodbank, with the 'most wanted' list on page 17.

This also highlights that, at long last, I have got round to instituting page numbers to help you to navigate your way through the magazine more easily. Next month, a further addition will be a summary events page to help your advance planning as more freedom/ease of movement becomes possible. Finally, by the time you receive the March issue, a small team of three of us will be meeting to discuss the future development of the magazine, but ideally we would like a couple more to share the work of preparing items for inclusion. It really is interesting work and gives a reason/excuse to delve into things which have caught your interest but never had the chance to pursue. Please get in touch—07754 283161 or stmarys.maged@gmail.com.

And what of this month? An exciting building project to support the work of Just the Job gives a good reason to look more deeply at this invaluable local organisation, whilst Peter Trewby shares memories of a sabbatical spent by Cathy and himself working in Ethiopia. Jennifer Patrick has dusted off some research she did some years ago into the choir stalls at St Mary's and the misericords—part one this month with the rest to come in March. Then it's off to Ireland to look at the life of St Brigid (if you want Valentine, you need to dig out the back number from February 2019!). George Alderson offers a poem recently written and prompted by the death of Archbishop Desmond Tutu; Liz Kluz links an epidemic in Marske in the 18th century with our pandemic today whilst Martin Booth tells us of progress in the development of St Michael's at Hudswell. Jane Hatcher talks theatre, William Gedye talks golf courses and Jack Finney talks getting out of a tricky situation and coming up smelling of roses—as ever! Add in bits of news, pointers towards two new books written by congregational members, a few puzzles and a pause for thought from Mark B-P and you'll see that there's plenty to keep you occupied (and purified?) in February. **JEJ**

Many thanks to Ian Short for this month's seasonal cover photograph



A letter from Paul - curate not saint



They have Easter Eggs in the supermarket already! I must be getting old, as time goes so quickly! The last I knew, it was still Christmas, and now I see Easter Eggs along with my cereal boxes and preparations in Church for Lent. I wouldn't say I like to moan, but my wife probably would (say I like to moan).

As a Church, we have just come through a few quite busy months. The run up to Christmas is always hectic, and then we have some really important services which take place through Epiphany. The Feast of the Epiphany, which always falls on 6 January, marked the beginning of a season which recognises Jesus to be the Son of God. So, I hope you will agree, quite an important time.

The word 'Epiphany' means 'Manifestation' or 'Appearance', and the Feast of the Epiphany marks the recognition of the new-born Jesus by the world. Later, the Church remembers the Baptism of Christ by John, when a voice from heaven declares Jesus to be God's beloved Son. Finally, on 2 February, the season of Epiphany ends with the Feast of the Presentation. Jesus is brought to the Temple by his parents according to the law of Israel. There, he is recognized by Simeon, who declares him to be 'a light to lighten the Gentiles and the glory of God's people Israel.'

Entering into February, we have moved from services that celebrate the Baptism of Christ and Candlemas to a rota which describes that week as 'The 4th Sunday before Lent', 'The 3rd Sunday before Lent' and my favourite...'Next before Lent'. There is very little to get excited about in those titles. We are now in what is known as 'Ordinary Time'.

Ordinary! What about the last 18 plus months has been ordinary? The dictionary definition of 'Ordinary' is 'no special or distinctive features; normal.'

Normal? Ordinary? Oh, give me an early Easter egg and let me drown my sorrows in chocolate!

'Normal' and 'ordinary' are words that evoke abstract boredom. Few people wants to aspire to being 'Ordinary'. When I told my friends that I wanted to become a priest, that was definitely out of the ordinary, and to some of them, far

from 'Normal'. Normal life has not yet been resumed following the many and wide-ranging impacts of the Covid pandemic. We yearn for some return to normality, some return to 'Ordinary' life. The boredom of a life without chaos, without uncertainty now has an allure which has never been seen before.

It feels like there is little certainty in life at the moment. One thing is certain, however. Next month, on Wednesday 2nd March, the Church will celebrate Ash Wednesday and many Christians, and non-Christians alike, will be making a decision of what to give up for Lent. I have many friends who don't subscribe to my belief in Jesus Christ as Saviour, but who do like the challenge of giving something up for Lent. Often this is something that they plaster all over social media to show they are worthy of praise. Sometimes, however, it is a genuine attempt to dip their toe into the life of faith. We can hope and pray.

This month and on into Lent, and beyond, I would encourage you to look at this challenge a little differently. Instead of giving something up, try doing something different. Try *'Paying it Forward.'*

The idea of 'Paying it Forward' is an age-old concept of generosity in which the recipient of a generous act, rather than repaying the same person, 'Pays it Forward'. I will admit that the idea for this did not come from years of study, or even a good book. This idea came to me from a good movie. I say 'good'...it wasn't a great movie, but the message really stuck with me.

In 1999, Catherine Ryan Hyde's novel 'Pay It Forward' was published and then adapted in 2000 into a film of the same name, starring Kevin Spacey, Helen Hunt and Haley Joel Osment. In Ryan Hyde's book and movie, it is described as an obligation to do three good deeds for others in response to a good deed that one receives. Such good deeds should accomplish things that the other person cannot accomplish on their own. In this way, the practice of helping one another can spread geometrically through society, at a ratio of three to one, creating a social movement with an impact of making the world a better place.

We have all learned, through these unusual, abnormal, extraordinary times, the power of a virus to spread geometrically through society, and indeed the whole of humanity. I encourage you to be part of a new wave.... not a new variant of covid, but a new variant of positive action that can make a little wave of its own and make our world a better place.

Rest assured, that I hold you all in my prayers, prayers that you and I will be 'Ordinary' again in a 'Normal' world. But in a community where the good deeds of many outweigh the bad deeds of the few. Amen.

Paul



Charity of the Month



Our support this month will be for the Mothers' Union, a branch of which operates from St Mary's Church.

Founded in 1876 through an initiative by Mary Sumner in the parish of Old Alredsford near Winchester. Since then, the Mothers' Union has grown into an international Christian membership movement supporting families and communities in need. Active in 84 countries, the support offered is to give care for families, a support inspired by the Christian faith in action but offered to anyone in need, regardless of faith or background.

The key aims of the worldwide movement is to end violence, poverty and injustice. Anyone can join as a member. Indeed, there are many parents, men, widows, singles and grandparents involved in its work. There are opportunities to volunteer to actively support the work of the MU. Other support can be offered through prayer or through financial donations. Within our own church in February, the usual baskets will be available on the tables near the South door. Alternatively (or indeed, also!) you can make a one-off donation or commit to a monthly contribution through the MU website at www.mothersunion.org.

The Charitable Giving Team



We have laid to rest those who have died.



12th December	Nancy Scott
15th December	Alice Louise Gardner (Lou)
19th December	Keith William Gee
24th December	Ronald (Ron) Cussons
30th December	Joyce Bateman

May they 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

(Extract from 'Death is Nothing at All' by Revd Henry Scott Holland)

WORSHIP IN FEBRUARY

Our cover this month draws attention to Candlemas (or Candlemass) which is celebrated on Wednesday 2nd February. The date itself is the fortieth day of the Christmas-Epiphany season. Whilst it is more common nowadays to remove Christmas decorations on Twelfth night (the eve of the season of *Epiphany*), Christians in some countries only remove them after Candlemas, as we are doing at St Mary's this year. Candlemas became a traditional day to bring candles to church for blessing. After the decorations have gone, the candles are then used at home for the rest of the year as a symbol of Christ being the 'Light of the World.'



Epiphany became an period in the calendar to celebrate the element of the story of Christ's birth which tells of the visit of the far-travelled magi. Interestingly, Matthew simply refers to 'wise men from the East', it was only later that their number was fixed at three, the honour of kingship was bestowed upon them and the names Caspar, Melchior and Balthasar were recalled.

As Revd. Paul reminds us in his letter this month (page 8), the word 'Epiphany' means 'manifestation' - something which shows clearly or makes plain. The part played by the magi in the Christmas story is seen as the 'manifestation' of Christ to the Gentiles— making plain his role in the world beyond the world of the Jewish people alone. Thus the location of the week of prayer for Christian Unity is fixed during Epiphany (as, incidentally, is the feast of St Paul's conversion. He is seen as the Apostle to the Gentiles) - both ways of further making plain the role of Christ's teachings to the wider world.

And so back to **Candlemas**. Christmas was celebrated by the Western world on 25th December from at least AD354 when it was fixed by Pope Liberius . The forty days thereafter, includes all of Epiphany and ends at Candlemas on 2nd February. It is a season of joyful celebration, with Candlemas being the last 'feast' of the Christmas cycle. This is marked by the lighting of all candles in the house and the putting away of the crib scene models until the following Christmas. **In France and Belgium**, it is considered the day of crêpes attributed to Pope Gelasius I who had pancakes distributed to pilgrims arriving in Rome! Our pancakes are kept for later, as we know! **South American countries** also have their own traditions, whilst **those of the Eastern traditions** see Candlemas more as the celebration of Christ's baptism at the hands of John (p8) , when the heavens opened and a voice from heaven declared Jesus to be the Son of God. Whatever the tradition, all now turn their focus to the work of Christ in his lifetime, culminating in the pain of the crucifixion and the joy of Resurrection.

Alexe F & JEJ

LOYAL DALES VOLUNTEERS

This month, we turn the spotlight onto a social enterprise organisation whose name is well known in town— an organisation where a small team of paid staff, supported by a backing team of local volunteers, provides invaluable work and work experience to adults with different inhibiting conditions who find regular employment hard to come by.

Some readers may buy logs from 'JUST THE JOB ' or have gardens maintained by them—or purchase the fruits of their labours at Neeps and Tatties in town. The organisation has come a long way since its small beginnings as an idea in 2005 through to ambitious plans for the future towards an even more impactful and sustainable future. How did it all start—and how can we help the organisation and its volunteers to develop in the future?

On the hill to the north side of Richmond lie the bases of one of the key services in the town helping to provide work and support to adults in the area to achieve their potential by doing important work in the community. The unremarkable frontages of units 38 and 40 on the Gallowfields Trading Estate house remarkable work and are the motivation for an equally remarkable building project which will transform the working and learning environment for those working with and for Just the Job Environmental Enterprises.

The Big Green Build is an ambitious, phased project to create 'the greatest building in the region' to be set in an area of land owned and provided by the Zetland Estates.



Artist's impression of the new centre

Designed to the highest current environmental standards, the building will bring together all of the indoor activities run by Just the Job's mixed team of paid staff and volunteers as well as offering a community space available for hire to other like-minded organisations. This state of the art construction will be located in a wider area encompassing polytunnels, an outdoor work and recreation area, a pond and bordering upon the new Rufus Wood.

Knowledge of such ambitious plans must be particularly pleasing for the three families who, in 2005, began the 'Just the Job' scheme voluntarily as a way of providing working and learning activities for members of their own families whose secure post-school work opportunities were virtually non-existent. Each of these young people had life-inhibiting conditions which they had experienced since birth. The fact that the current trustees and organisers can plan so ambitiously for a larger group of adults speaks volumes about how far the organisation has come since its inception.

Whist the ambition is embodied in the plans for the building and area of land surrounding it, the *purpose* is to provide even better experiences for more people in the future, experiences which harness ‘strengths to develop new skills, confidence and personal well-being for a bright and optimistic future’.

Growing by growing – and other activities

Adults working with Just the Job come from different backgrounds and have different conditions and needs, but all have one thing in common – with the right amount of individual support and supervision, they work purposefully and productively in providing a range of services in our community. In doing so, the individuals in the work teams benefit in terms of self-confidence, social skills as well as learning skills needed for the specific tasks required by their jobs.

The 2005 group started up by organising their own land-rover, trailer, supervision and work experience for their own offspring. However, achieving consistent work experience over a period of time proved to be extremely demanding, especially alongside their own personal work. It became a particular struggle to access suitable work and also financial support to provide the sort of opportunities required but which no-one seemed to provide.



2008-9 provided the springboard from which the current organisation grew. Supported by Julie D’Arcy, a group of volunteer workers and members took on the task of systematically planning and delivering relevant opportunities, provided through a properly structured and governed social enterprise. North Yorkshire County Council’s Social Services department, recognising the gap in provision which Just the Job could fill, paid the organisation to provide developmental work for those ‘on their books’. And so, from a rent-free Portakabin in Hipswell, the growth began.

Just the Job – a team job

Steven Biggs, the manager of Just the Job, reflected on the range of work now undertaken by the organisation. ‘The main work initially was garden maintenance and cutting wood in to logs to sell to customers.’ However, there is now an increasing range of horticultural work and crafting work. This has been made possible through the range of skills brought to the organisation by one full time and five

part-time paid team of leaders. Support is supplemented by a number of volunteers who enhance the work which can be done through their attachment to one of the range of work teams.

The garden maintenance teams obviously travel from their Richmond base on the Trading Estate to a range of venues – perhaps a school, a local council run establishment or to private homes, undertaking garden tidying, lawn cutting and perhaps some landscaping or pruning work. An hourly charge is levied which brings some income to the organisation. Other teams – crafting or horticulture for example – spend time at one of the indoor bases or nearby outdoor areas. Some of the vegetables produced by this group are sold through Neeps and Tatties in town, also generating much needed income. The carpentry team creates log stores, display areas for gardens and have started making planters for sale.



Working in the Community for the Community

Another string to their bow is the development of projects with other groups and organisations in the community. Current and past contracts with such organisations as Age Concern (looking after gardens), Richmond Town Council (watering floral decorations), maintaining school grounds or working with local land owners and English Nature on environmental projects have all brought the work into the community. They create income for the organisation whilst boosting the skills and self-esteem of team members.

As with other organisations, COVID hit Just the Job quite hard to begin with because of the need for remote working, but the service was maintained as best as could be achieved and business is picking up once more.

How does it all work?



Many of the individuals for whom these schemes are designed are referred by Social Services who get to know the people and can see a link between their personal needs and a knowledge of what Just the Job can provide.

The first step is to spend a taster day with the organisation to see if participation might work and, if so, which of the core teams would be most interesting and suitable. Thereafter, participation for one or two days per week begins with training being mainly given ‘on the job.’

Each team comprises up to four workers, a paid, qualified team leader and perhaps one or two volunteers who work alongside individuals in the work team, guiding and advising where necessary, but also simply talking with and getting to know the individuals they are supporting. Listening to Steven Biggs, one of the great delights of the work is to see an individual develop increased self-confidence, communication and degrees of independence in carrying out tasks with background supervision.

Many participants will also spend time working with or for other organisations in the area, thus creating a fairly full working week. Steven points out that this work is appreciated by the participants and also by their families. As the families who started the scheme in 2005 discovered, it is not easy creating meaningful activity for their family members during the working day, necessarily supervising it as well. 'So there is a degree of family respite as well.'



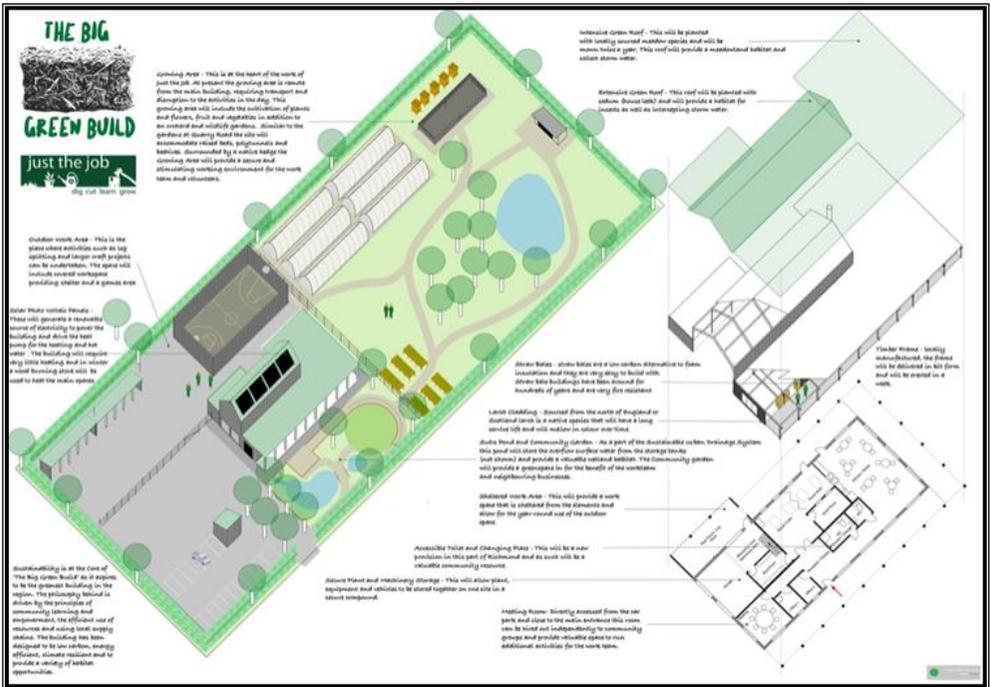
This remark also highlights the less obvious work of the Just the Job team – personal support for the individuals and their families. The time the core team and volunteers spend getting to know and be trusted by the individuals in their charge is crucial here.

'We work closely with many of the families so that we can co-ordinate the support we are giving.' It also means that the team leaders can be made aware of particular events in life beyond Just the Job which can disturb the individual's equilibrium and affect the feelings which they bring to work with them. It is through such collaboration that personal growth can be achieved.

Back to the Future!

Steven enthuses about the prospect of how much more participants will gain when the Just the Job team can be brought together in one space through the Big Green Build, developing more opportunities to meet individual needs, whatever the age, ability or health conditions. The planned expansion becomes ever more important as local authority budget cuts, driven largely by reduced central government funding, have meant that those assessed as having mild or moderate

difficulties no longer qualify for financial support to work with Just the Job. So the clientele really are those with the most severe needs. It is organisations like Just the Job which are helping to avoid their marginalisation in the community by leading them in working in that community and gaining the personal and work skills to grow a degree of independence as part of the community.



Which brings us back to the Big Green Build. Steven and his team are looking to raise £50,000 to get groundworks under way. Hitting this target will unlock a further £50,000 in matched funding from the Earl of Ronaldshay. 'Just the Job is such a wonderful charity and makes a huge difference to people's lives. I am thrilled I can help them build a new future,' he said in a recent interview in *Richmondshire Today*.

Gift aiding contributions would add another £20,000 to this total, ensuring that this unique local project – with its solar panels, green roof, reed bed filtration system, timber frame construction and straw bale insulation– can get under way. But it is important to remember that the purpose of all of this is to enhance and grow this vital service which supports people in developing key skills which the normal routes do not offer. Phase 1 of the project is to complete the groundworks. Phase 2 will be the build itself. The total cost is estimated at £600,000 but it is a mark of the confidence in the future of Just the Job Enterprises that the need for the service, the success from the past and a confident ambition for the future are all

embodied in the community asset which is the Big Green Build. What's not to like?



For a copy of the plans and more information on support for the Big Green Build or make a donations to support the project , contact can be made through the Just the Job web-site www.just-the-job.org.uk or through their base at 30 Racecourse Road, Gallowfields Trading Estate, RICHMOND, DL10 4TG.

Or, if you have time to offer as a volunteer, contact Steven Biggs at this address (tel. 01748 822815).

Or you may simply wish to use the services they offer, in which case use the same contacts or e-mail info@just-the-job.org.uk

JEJ

-o0o0o-



Helen's electric chasuble was the envy of everyone



"I'm updating the 'rota notice-board' rota, rota... do I see a hand...?"

Reverend Matthew Hutchinson's Charity

Do you live in:

Richmond, Gilling West, Eppleby, Eryholme,
Hutton Magna, South Cowton, North Cowton,
West Layton, Hutton Magna, Cliffe, or Barton?

You may be eligible for a small grant towards:
educational courses
necessary medical equipment
household appliances
and many other expenses

For further information please contact:
Mrs M Morris (Clerk to the Hutchinson Charities), Stonehaven,
Hutton Magna, Richmond, North Yorkshire, DL11 7HQ

HUDSWELL HAPPENINGS

Hudswell Community Charity has been working on ideas to re use our closed parish church for the past four years. In 2018 we concluded that the best option was to convert it into a hostel for walkers, cyclists and others seeking short term accommodation in Hudswell. The lockdowns caused by the Covid 19 pandemic led to a considerable slowing of progress on this project.



Nevertheless, we have been able to finalise a design for the hostel that will provide 16/18 beds in a mixture of four bed two and three bedded rooms, all of which will have their own toilet and bathroom. There will be a resident's lounge, kitchen, office space for the centre warden and a drying room. All of this can be achieved within the current shell of the building so there will be no changes to the church's external appearance.

We are very keen that all the historic features within the church, including the mediaeval remains built into the walls, will be retained and displayed. The new proposed use will be respectful of the building as a former place of Christian worship and indeed we hope that one of its future uses will be for devotional retreats, as the residents lounge, that will be housed in the chancel, will be suitable for meetings and prayer. We also anticipate that attendees at burials, which will continue to take place at the cemetery, may wish to make use of the meeting space.



The Charity has established a new, not for profit company, called Hudswell Hostel @ St Michaels Ltd. This is legally separate from, but wholly owned by Hudswell Community Charity and will eventually take ownership of the building and manage the hostel. We held a public meeting in August 2021 to present these proposals to the village. The meeting was held in the church building and attended by 36 local residents. The proposals were presented and discussed at length by the meeting and many questions were answered. The plans have now been submitted to the Yorkshire Dales National Park Authority for planning approval.



The ownership of the church has now passed from the local parish to the Diocese of Leeds, and they have carried out some minimal works to the building which

should prevent further decay. We continue to work on a business plan which is now almost complete. This demonstrates that the hostel will be a viable business that will eventually generate small surpluses which will be gifted to the Hudswell Community Charity. The hostel will provide local employment and will fill a gap in tourist accommodation in Hudswell as it complements the other holiday cottage accommodation which is more expensive and aimed at letting for longer periods.

The hostel will provide additional business for the village pub (the George and Dragon) and the village shop (the Little Shop), both community owned, and there is potential to provide accommodation for events that take place at the Village Hall. The business plan will form the basis of bids for capital funding to convert the building once planning consent has been achieved. We will also be looking to raise funds from individuals and organisations who are interested in this project as it will preserve this important Victorian building in its beautiful setting with views over the Swale Valley by giving it a new lease of life.



Martin Booth

Secretary, Hudswell Community Charity

See also YouTube <https://youtu.be/GGdqQBNoe>

LOCAL FOODBANK

Foodbank use continues to rise. Can you help, please— either by buying extra from the list below during your weekly shop and donating via their 'bins' or leaving at the back of Church. Particular need for tinned vegetables and tuna currently.

Foodbank Reminder: Essential Items

For readers who add to their weekly shop by buying items for the Foodbank based at the Influence Church, a reminder of the most useful donations;

Tins of : meat, fish, vegetables, fruit, soup, beans, pasta, tinned meals (e.g. chilli, stew), pies, rice pudding

Packets of: pasta, pasta sauce, noodles, cereal, porridge, rice, biscuits

Jars of: pasta sauce, sandwich fillings, jam, spreads

Also: UHT milk, squash

More information : storehouse@influencechurch.co.uk

Or please contact Suz Gregory on 01748 823161

PAUSE FOR THOUGHT

Fingers Crossed !

That's what we maybe say as we hope for the best, checking our lottery ticket and trying to forget the millions of other people doing the same. Life's an uncertain thing and we all need hope , don't we , especially for the things which really matter in our lives, and for the people we care about, as well as the concerns of the wider world and our planet. " My hope is in You " , says the Psalmist; God is a solid rock on which we can depend . This is a wonderful message, but it still needs us to reach out and take hold of it and open ourselves to that hope . Uncertainty doesn't disappear, but trust can grow.

Uncertainty , maybe , isn't such a bad thing . It's said that the opposite of faith is certainty , rather than doubt or uncertainty. If you're absolutely certain about something, there's no need to have faith. In science, not knowing or understanding something is what drives people forward. If they then discover some facts , they may form a theory. This gets tested and , if it proves wrong or incomplete , more searching or experimenting is done , leading often to new evidence and new understanding , and so on .

It's not so different with faith . We move forward on a journey of discovery , even if it's a winding road with lots of ups and downs. We use as evidence our experience of living and that of other people, including the rich variety expressed in the Bible (*). The person of Jesus offers a special source of evidence to take into account .

One of the most heartening things in the Christian faith is the belief that it's not just us searching for truth and for God; he is always the Good Shepherd, seeking us and gently leading us forward, and that, surely, is the solid ground of our hope .

Mark BP

(*) P.S. The Bible so often gives me fresh hope and encouragement , both for my life and for the world , plus the occasional kick in the pants! Using Bible notes can bring it to life and there are various sorts available , as well as online resources. *New Daylight* is helpful and handy, giving a page a day , with a Bible piece and brief practical comment. If you'd like to try one out , they cost £4.85 and contain 4 months' worth of readings. Let me know and I'll order you one .

(b_peirse@hotmail.com or 826649

200 Club January Draw

Number 98—Anne Richardson. Congratulations

And thanks to John Challis, whose number came out first but was replaced at his request as he had won recently. Thank you John

NOTES FROM OUR PAST

Having researched the history of members of the Hutton family in a recent book, **JANE HATCHER**, has turned her attention to the great variety of people and talents who can be counted as Richmondians. Indeed, this is the title of her latest book, which is now available at Castle Hill Books.

Inevitably, many of these individuals established links with St Mary's Church as the parish church in life or in death. Travelling players more often than not developed an end of life link, a small but significant group given the development of the *Georgian Theatre* in the town. Let Jane introduce you to some of them in this article.

A Churchyard Cast of Characters

Regular readers of this feature in the Parish Magazine probably won't be surprised to see that whenever I am in St Mary's Churchyard, I 'greet' many of the tombstones of those laid to rest there like old friends. Sometimes I somewhat irreverently imagine them having conversations with one another. Did they know their 'neighbours' in life? Were they pleased, or even appalled, by those alongside whom they had to spend eternity?

Of course many of the tombstones record the re-uniting of married couples. Did Spouse 1 say to Spouse 2, "Oh, Dearest, I have missed you so much!" Or perhaps Spouse 3 said to Spouse 4, "I've been waiting ages, what kept you so long?" It could have been awkward if spinsters who had both had their eye on the same man found themselves in close proximity – "Ha Ha, I see you didn't manage to ensnare Joe Bloggs either!"

Sometimes rival craftsmen might have ended up close together. Could Stonemason 5 have said to Stonemason 6 "That was a shoddy wall you built for Mrs Whatsit, I had to rebuild it for her." Or Joiner 7 to Joiner 8, "That bedroom window you made for Mr Thingy was a work of art, I was so sorry to have to take it to pieces after little Johnny kicked a ball through the glass."

But in Richmond we might have heard more erudite dialogue, for several distinguished actors and actresses were buried here. Might there be stage whispers of "Wilt thou be gone? It is not yet day: It was the nightingale, and not the lark, That pierced the fearful hollow of thine ear." Before the days of railways most people, except the wealthy, were buried where they died. As many troupes of players visited Georgian Richmond, the town saw many of them or their families being 'hatched, matched or despatched' here.

Between 1774 and 1831, the Richmond parish registers record the burials of fourteen men, women and children variously described as being linked with theatricals. Few of these were commemorated by tombstones, though there is one which is unfortunately susceptible to damage. It is a flat stone set in the ground at the west end of the church, where vehicles park and struggle to turn, and it is now broken.

It commemorates Jane, the wife of Fielding Wallis, one of the leading actors in Samuel Butler's company. She died in December 1785, shortly after giving birth here to her eighth child. It is said that Fielding Wallis was so distraught at her loss that he vowed never again perform in Richmond, although he certainly came with the company when it visited Richmond, including after Samuel Butler had opened our Georgian Theatre in 1788. Fielding Wallis died at Kirkby Stephen in 1817, but he was in fact brought back to be buried in Richmond with his wife, at the expense of his son-in-law, James Tate.



Jane's mother, Tryphosa, would have the distress of attending her daughter's funeral here. Tryphosa herself lived almost twelve more years, being buried on 11 September 1797. She had of course married as her third husband Samuel Butler, who died and was buried in Beverley in 1812. By her second husband, Francis Jones

Wright, she had a son, James Brockell Wright, who was also an actor in the 'family firm' and whose wife Juliana Jane and daughter Mary died in Richmond in 1797 and 1803 respectively.

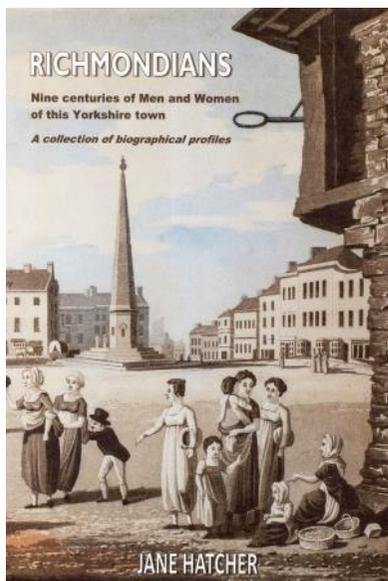


These travelling players had an itinerant life-style which must have been a particularly hard one for the women-folk, having no permanent settled base, trying to look after, and indeed educate, small children, giving birth and being left behind when the troupe had to move on, and then having to follow after when they were strong enough. This happened in November 1799, to the wife of actor Mr Darley, who gave birth the morning of the day the Butler Company left Richmond for its winter sojourn in Whitby.

The grammar school boarders of James Tate decided to put on a school play to raise funds for the poor lady. Their good deeds were recognised by other residents, who added to the takings, and Tate's wife Margaret, the daughter of Fielding Wallis, was able to take Mrs Darley "a five guinea bill."

Jane Hatcher

AND A NEW BOOK FROM JANE HATCHER



Jane's fascinating pieces about the links between our churches and individuals in the area have been a feature of our magazine for over 2 years, with insights into their lives and the impact they had in our area or further afield. In her new book 'Richmondians', there are tales of no less than 102 people (101 entries as one entry is about two sisters!) - some known to us through this magazine or through knowledge of local history but many more who were noticed in their town for good works—or in some cases, not so good! However, the stories also give us insights into life in our town over a number of centuries. Castle Hill Books are stocking this new addition to the record of the history of Richmond. Congratulations and best wishes with this latest publication!

FRIENDS OF St MARY'S

Unfortunately, due to the rise of the Omicron variant and Government advice, the Friends felt it would be unwise to go ahead with the planned Coffee Morning at the Town Hall on 18th December. This is usually an important part of the Christmas schedule, as well as being a good fund raiser. However, we were able to arrange and underwrite the donation of 50 Christmas cakes to the Foodbank hampers again this year, thanks to the amendment to the constitution allowing use of funds for supporting wider initiatives within the parish (with Edwina's Cakes once again offering us discounted price –thank you). At the time of writing, over £100 has been received from members of the congregation to help offset this cost to the Friends' budget.

The hot air 'curtain' over the South Door has been installed at St Mary's and paid for by the Friends to improve the comfort for worshippers and visitors to the Church.

For 2022, a programme is being drawn up which includes a number of coffee mornings, a wine tasting, quiz nights and a couple of barbecues. **The Army Band** concert, postponed in mid January, has been **re-arranged for April**, whilst popular folk band **Fourum**, entering their 50th year of performing and entertaining, will **return to St Mary's in the Spring**. Watch out for details!

POETRY FROM DOWNHOLME

GEORGE ALDERSON wrote the poem below very recently and read it as an Epiphany 'gift' to the churches with which he is associated as a Reader. The inspiration for *George* was the life of Archbishop Desmond Tutu who died at Christmas after a life of faith, hope, challenge and inspiration. *George* held (and still holds) a great admiration for this inspirational church leader and had always held a hope that he might meet this devoted Christian. Perhaps in the after-life? For the present, *George* offers this poem to us all.

Truth and Reconciliation

Imperfect though he may well be
That's not for you to judge, nor me,
For, just like us, he's flesh and blood
At times, he is misunderstood.
We all see things quite differently
When close at hand or distantly.
For instance, he had spied a wood
Yet in your sight a forest stood,
A refuge, perfect sanctuary -
Or dark enclosure whence to flee?
If we each seek a common good
As we move from our neighbourhood
And set aside our rivalry,
No longer acting tribally
But extricate our feet from mud
That holds us firm, perhaps we could
Refresh our minds, and carefully
Dispense with locks that have no key.
The time is right to stop the flood
Which, in our hearts we know we should,
Of finding fault! Calamity!
When we each seek prosperity!
Were we to nurture every bud,
Just watch the cow chew on the cud;
Then we could find the harmony
That, given time, would set us free.

George Alderson





WILLIAM'S WALKS

February 2022



Mark Twain once famously said that 'Golf is a good walk spoiled.' This month's walk from WILLIAM GEDYE is another which crosses a golf course without allowing the golf to spoil a good walk! One of the shorter walks in the catalogue of the Richmondshire WALKING FOR HEALTH programme, William describes this as "A great tonic after a shopping trip. This is one of our walkers' favourites and great on a frosty clear day." Enjoy!

Start/Finish – TESCO Car Park, Catterick Garrison

Ordnance Survey Map Explorer 302 Northallerton & Thirsk

Difficulty: A flattish 2.5 mile walk from TESCO crossing the Catterick Golf Course. The paths across the Golf Course are Public Rights of Way, but you need to keep an eye out for golfers and golf balls. !

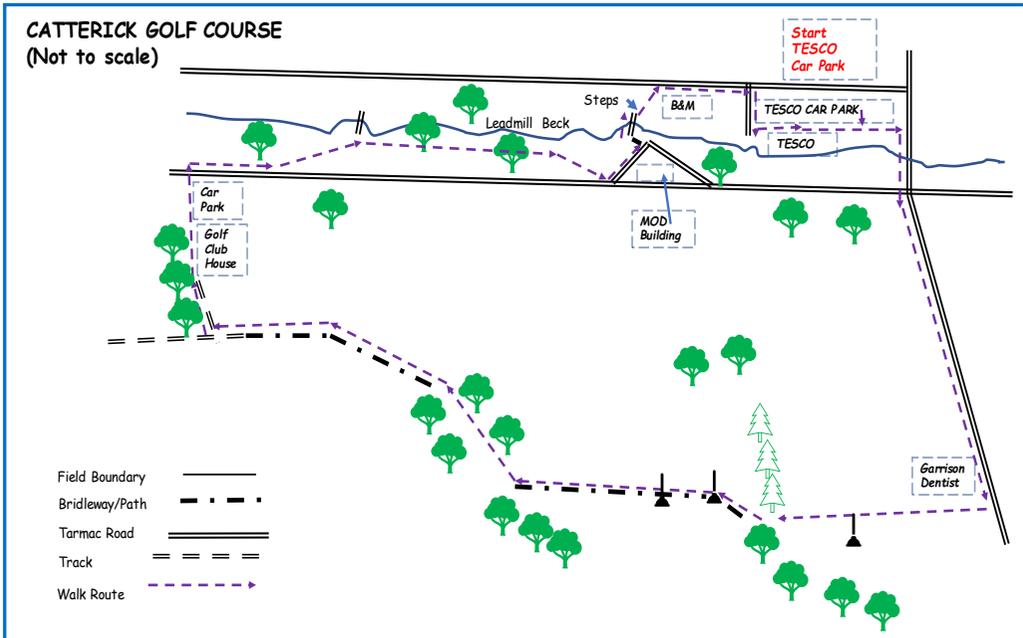


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Leave TESCO Car Park passing in front of Boots, Greggs etc. Descend the steps to the main road and turn right along the pavement passing A1 TAXIS. Cross over at the roundabout and follow the cycle track to the right of the hedge. Re-join the pavement after 50 yards or so.

Ignore the first footpath sign (Leads nowhere) and pass the Garrison Dentists, turning right up the lane after their car park. Go through the gate. Follow the path across the field, heading for the left edge of the fir wood ahead. You will find a yellow topped post at the end of the fence, keep on to the second post by the gap in the trees. Go through the gate.

You are now on the course so look out for players and if you give way, they will usually wave you through. Go straight across the course following the yellow topped posts and pass the ladies 12th tee on your right. Head for the 3 prominent trees at the corner ahead. At the corner keep left and follow the path through the trees and join the golfers' cinder path. Take the right-hand fork and cross the course. Head for the top of the strip wood ahead.



When you reach the track, turn right and then take the right fork down to the Clubhouse. Go around the left corner of the building and then keep left down the Car Park. Cross the main road and turn right following the path across the grassy area between the road and woods.



Look for the path on your left just before the first MOD building and join the track down to Leadmill Beck. Turn left over the foot-bridge then right up the steps. Follow the path to the main road and turn right past B&M. Follow the pavement back to TESCO Car Park

This is a Richmondshire Walking For Health route. For more information email: walk.for.health@btinternet.com or call William on 07710 739192



Last Sunday of Every Month !
4.00 p.m.
Why not come and join us?
Tell your family and friends—
anyone with children

A TIME OF OUR LIVES

The saying goes that 'travel broadens the mind.' However, spending time living and working in another country, particularly ones which have many underlying cultural differences, a lack of resources and challenging environmental issues brings a much deeper, as well as broader, understanding.

When Peter and Cathy Trewby travelled to Ethiopia in 2010, it was to offer to teach first year medical students. As becomes clear in Peter's article on behalf of both of them, whilst they were teachers of medicine, they also became learners about a country and people in an area where archaeological evidence has demonstrated a link to the very early days of man's time on earth.

Touching Ethiopia

12 years ago, Cathy and I were lucky enough to be able to take a two-month sabbatical to teach first year medical students in the new St Paul's Medical School in Addis Ababa. Even though 12 years have passed, the period remains very fresh in our memories. The school was established to address the severe shortage of doctors in Ethiopia. Life was tough for the students who were deliberately selected from the poorer areas of Ethiopia. They slept in dormitories with up to 14 to a room so studying was not easy and for many home was accessible only by bus necessitating a week or more travelling. The loss of a young family member to university in an economy based on subsistence farming put great strain on the students' families. Personal textbooks and laptops were out of the question, and although the library was well equipped there was no antiviral software so computers regularly broke down and there was no one to repair them.



With so few teachers the founding Dean, a retired UK surgeon, aimed to recruit volunteer UK doctors as teachers. It was, and still is a great ideal. Doctors would come for 6 to 8 weeks and, with the help of UK final year medical students, direct small group discussion, reflection and self-directed learning around a standard preclinical curriculum. We certainly learnt a lot! We started at 8.00 am and in general would finish with Machiatto and cake with the afternoon free to relax and prepare for the next day's talks and discussion. There was time to go on hospital ward rounds, attend journal clubs and travel.

There were challenges! The photocopier did not work. We only had one projector and one laptop (mine). The lecture theatre was a rather dingy room in the bowels of the hospital and many of the rooms flooded when it rained. It didn't matter. The medical students said it felt like home.



Sadly for us, and even more so for the medical students, disagreements between the Dean and local doctors resulted in the Dean resigning. It was a difficult time and we felt we must do what we could to hold things together. A new Ethiopian Dean was appointed and compromise and consensus were back on the agenda. But the resignation of the Dean resulted in the loss of the UK links. There remains a need to look at ways of improving medical education and learning in resource-poor environments and to look at what sort of health care workers are needed.

For example, for social reasons and partly condoned by the Orthodox Church, girls marry young and have babies in their early to mid-teens. Obstructed labour is common and women may need to walk for days to reach a hospital to undergo a caesarean section. Because skilled obstetricians are scarce, complications such as damage to the ureters are common as are fistulae which are treated at the world-famous Fistula Hospital which we had the privilege of visiting. Female genital mutilation is fortunately on the decline but interestingly, and sadly, it is still promoted by older women. The need is for local low-tech medical care, skilled midwives and family planning. And at home we need more responsible policies to manage the net migration of trained healthcare workers from resource poor countries whose medical needs are so much greater than ours. But that is for another day!



Fistula Hospital, Ethiopia

Over the past 10 years health statistics have improved considerably in Ethiopia, as has the country's economic situation. Ethiopia, although the birthplace of the human race, is still one of the poorest nations on earth. It is four times the size of the British Isles with stunning scenery, volcanic activity and striking rock formations. Addis, the capital is 2,500 metres above sea level with a pleasant climate, but to the North East lies the great Danakil Depression, 155 metres



below sea level and the hottest place on earth with an average temperature of 48⁰ in the dry season.



Danakil Depression

The Ethiopian population, currently an estimated 115 million, is young and growing at an alarming rate with a median age of only 19 years. The great historical cities of the North; Axum, Gondar, Lalibela and Bahar Dar boast stelae and tombs which stand as memorials to previous kings, their construction matching those of the pyramids. There are rock hewn churches, lake and cliff face monasteries, some only accessible by rope and inhabited by priests and monks. They contain priceless books, paintings and silverware.



Axum



Chapel of St Mary of Zion, Axum

Such sites are unique to Ethiopia. The Ethiopian Orthodox Church is a dominant force in the country with over half the population active members. The town of Lalibela had a population of 25,000 with just one doctor but over 100 priests and monks. As in all religions, ceremony, symbolism and myth intertwine with reality and are difficult to separate. Pride of place goes to the physical presence of the Arc of the Covenant containing the Law of Moses. Alleged to have been stolen from Jerusalem 3000 years ago by Menelik, the illegitimate son of the Queen of Sheba and King Solomon, it is now said to rest in the Chapel of St Mary of Zion in Axum. The story is told and passionately believed and a copy of the Arc (the Tabot) resides in the sanctum of all Ethiopian Orthodox Churches and is paraded and celebrated on religious feast days of which there are many. In the much less accessible South, bordering Kenya, are the tribal areas. Here the Dorze, the Konso, the Mursi and two dozen other often warlike tribes have their own languages, beliefs and cultures and are granted almost total autonomy by the central government. Body painting, tattooing, mutilation and ancestor worship are common.

Teaching at St Paul's was an overwhelmingly positive experience. But it would be wrong not to point out the inconveniences. The Motera Hotel where we stayed did

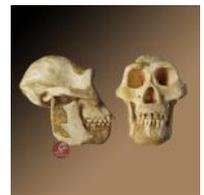
have plumbing of a sort, but water from the room above leaked through our ceiling, down the light fitting, and onto the trip switch for the water heater. It had probably done so for years. It didn't matter. The friendliness of the staff was overwhelming. The richly carpeted Churches are home to fleas that love Europeans, but we only saw one bed bug and he (?she) was dead. The local *injera* made from fermented tef dough is full of nutrition but is an acquired taste. It looks like carpet underlay although the *wat* meat and sauces served with it are good. The coffee is excellent as are the mixed fruit juices (espris). Local white wine (Awash Crystal) is good but not the red Goudar unless you like diesel oil. Tej (honey wine) is drunk in Tej dives and is pleasant and intoxicating but full of bits that may or may not be dead bees. *Chat*, which looks like privet leaf, is a perfectly legal mind-altering stimulant. It is chewed by everyone, tastes unpleasant, makes your teeth go green and did nothing for me!



Cook book 'injera'!

Fired up by my own experience, my intention on return was to encourage others to do what I had done. Sadly for us, but certainly not for the medical school, twenty new doctors have now been appointed principally to teach in the medical school and the message we got (Ethiopians are so polite it is difficult always to be sure) is that UK doctors, although welcome, could interfere with the new Ethiopian doctors' teaching role. This is as it should be. What would we feel if Ethiopian doctors came here to teach our medical students? We remained in contact with the dean and raised several thousand pounds for the students' welfare fund, but sadly it never got to them, having been stolen, as so often happens, somewhere along the way; we were so naïve.

The Rift Valley runs through Ethiopia and it is from there that our ancestors originated. The skeleton of a female *Australopithecus Afarensis* was unearthed in Ethiopia in the 1970s and although not now thought to be our direct ancestor the species walked the earth for 700,000 years, twice as long as homo-sapiens has been in existence. The archaeologists named her Lucy (because 'Lucy in the sky with diamonds' was playing on their tape recorder at the time). The Ethiopians with greater reverence and respect called her Dinknesh, Amharic for 'Thou art Marvellous'.



Australopithecus Afarensis

Ethiopia is currently tense and warlike but if you ever get the opportunity to go, do take it. It is indeed a marvellous country with so much to teach us and so many wonderful people to meet.

Peter Trewby

Magazine subscriptions—a reminder

A big ‘thank you’ to those of you who responded so quickly to the request for subscription payments for 2022. Some of you may have had a difficulty on the BACS direct payment system as some attempts do not recognise the account name we gave you. If you have had this difficulty, please enter ‘Richmond with Hudswell PCC’ without including (Yorks). This seems to solve the problem. Also some banks do not allow the use of brackets in the reference so just put “MAG’ followed by a single space and your surname.

We also have some new subscribers which is great. If you lend your magazine to someone on a regular basis and they enjoy the read, why not suggest they become subscribers in their own right—or make it a birthday gift or late Christmas present!!

And if you haven’t quite got round to subscribing for 2022—what about this being New Year Resolution number 1!

In case you’ve mislaid the form, the payment details by BACS are £10.00 to Richmond and Hudswell PCC; Sort Code 40-38-19; account no; 93005798; reference MAG followed by your surname. Or simply post a cheque for £10.00, payable to ‘Richmond with Hudswell PCC’, to Colin Hicks, Parish Administrator, The Rectory, Church Wynd, RICHMOND, North Yorkshire DL10 7AQ.

Thank you.



www.homestart-richmondshire.org.uk

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info@homestart-richmondshire.org.uk

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Because childhood can't wait

HISTORY BENEATH OUR SEATS

In a previous edition of this magazine, Anne Simpson offered us a tour of hidden beasts in the church, whilst Jane Hatcher's monthly pieces regularly reveal the history around us. Readers who have St Mary's in Richmond as their 'home' church will be aware that it is the home of the choir stalls and canopies removed from Easby Abbey after the dissolution of the monasteries in 1536. In this and the next issue, **JENNIFER PATRICK** delves into the mysteries of the intricate carvings in the woodwork, hidden from view, which has been inherited from Easby.

SEATS IN THE STALLS

Background to Life at Easby Abbey



The monastery was a community of men or women who had dedicated their lives to the worship and service of God. Their time was therefore principally devoted to communal prayer, and they attended eight services in every twenty-four hours, beginning with Matins at midnight and ending with Compline in the evening. The intervening services, Lauds, Prime, Terce, Sext, Nones and Vespers, spaced throughout the day, each consisted of the

singing of canticles, hymns, prayers, verses and responses, four psalms and readings from the scriptures. The longest lasted for one and a half hours.

In addition, a High Mass was held every day, and lesser masses for the souls of the monastery's benefactors. These long hours of worship were always conducted standing, so the misericord ledge would enable an aged monk to support himself whilst seeming to stand. The word 'misericord', with a Latin root meaning 'pity' or 'relief', also referred to the room set apart for the temporary relaxation of other strict monastic rules, where age or health required it, such as the suspension of fasting.

The abbey of St. Agatha at Easby was founded on the site of a former Saxon minster in 1151 by Roald, constable of Richmond Castle. It was a house of canons regular, men in priests' orders who lived in cloisters like monks, following a rule derived from St. Augustine of Hippo, but who served their local communities as parish priests. Augustinian Canons, established widely from the ninth century, were known as Black Canons from the habit that they wore. The Premonstratensian Canons, to which Easby belonged, were known as White Canons, and were an order founded in 1120



by St. Norbert, in Prémontré in northern France, to return to the strict observance of the rule.

They followed the Cistercian pattern of living a disciplined contemplative life in remote places, but also preached in the surrounding villages (as distant as Garsdale), baptised, buried and gave penances. Of thirty-one houses in England and Wales, Easby was the third foundation, with thirteen canons. About the middle of the 14th century the patronage of the abbey fell to the Scrope family of Wensleydale, where in Wensley church can be found carved woodwork from the abbey's Scrope chapel. By the end of the 15th century the number rose to twenty-two canons, and eighteen were in residence at the dissolution.

Those Seats in the Stalls

The choir stalls and canopies in the chancel of St. Mary's church were removed from Easby Abbey after the dissolution of the monasteries in 1536. Within the stall themselves, there are a number of tip up seats, each of which has a 'misericord'. A misericord is a shallow triangular shelf on the underside of the tip-up seat of a choir stall in a monastic church. Because they were half hidden under the seat, misericord carvings have survived well. On the continent they can be found from the 11th century. The earliest-known complete set of British misericords is in Exeter cathedral and dates from 1279. The longest-surviving single seat also comes from the thirteenth century and was originally in Ripon Minster.



The misericords in St. Mary's, Richmond, are thought by their shape and style to be from the late fifteenth or early sixteenth century. They bear a strong resemblance to carvings from Ripon, Beverley and Manchester, and experts judge that they could be by the same group of woodcarvers, or craftsmen influenced by them. One of the Ripon misericords bears the date 1484, when William Bromflet was a master carver at Ripon Minster, becoming town mayor in 1511.



The stall seat with its misericord was usually made out of a single block of oak, and the shaped shelf support customarily carried carved decoration. There were artistic problems for the craftsmen to overcome in the physical constraints of the shape and location of the carvings. As the underneath of the seat was rarely seen, and was then used for sitting on, the carvers were allowed more freedom in their designs.

The choir of the church was reserved only for senior clerics and professed monks, and the laity was excluded by a stone or wood screen across the chancel.



Unlike the sculpted figures around the porches and doorways and the glass paintings in the windows of medieval churches, the misericords had no narrative or teaching function. The wide-ranging subjects, executed with vigour and imagination, were drawn from legend, folklore, romances and fables, proverbs, everyday country and domestic scenes, animals and grotesque figures. A few carvings depicted Old Testament characters; many more depicted whimsical and comical scenes. There was no distinct separation of the sacred and the mundane; everything had a moral lesson to be drawn from it, for emulation or for avoidance.

(to be concluded in our March Edition)

Jennifer Patrick

-o0o0o-



"The knitting circle are playing their part in our heating efficiency programme."



NETTY'S CAKES Est 2010

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LETTERS TO THE EDITOR

It is always good to hear from readers with comment, feedback or ideas on any matters relating to our churches, their activities and also content of this magazine. Please email to stmarys.maged@gmail.com or call 07754 283161. This letter was received following Christmas services and Rod Hall's article on Christmas on Wolf Rock lighthouse.

I had the great pleasure of attending the children's Carol Service at St Mary's as a guest of my grand-daughter. It was a beautiful service and restored hope of better times to come, so thank you to Rev Paul and the Ministry Team.

I also bought a copy of the parish magazine and was impressed to read about the wealth of activities being undertaken. I too edit a limited circulation magazine so can appreciate the hard work that goes into producing a newsletter of that quality.

The magazine I edit is TON Talk of the TON Class Association; Royal Navy Veterans who served in little wooden minesweepers during the 1950s—1990s. You can read some recent editions on our web-site www.tcaminesweepers.co.uk.

I was particularly interested in the article by Rod Hall about his experience as a lighthouse keeper on Wolf Rock. The Wolf Light was very familiar to most of our members as we used it to take our 'Departure Fix' on the Wolf before heading out into the Atlantic.

I am sure that readers of TON Talk would be very interested to read Rod's memoir. May I please have your permission to reproduce the article in TON Talk?

With best wishes

Peter Down JP FBCS

Editor, TON Talk magazine

Many thanks, Peter for this lovely feedback. Rod was delighted that his article had attracted so much interest verbally as well as from your letter. He was pleased to give permission for you to use his writing in your next edition—and best wishes to you and your family. In talking with Rod, he offered these further thoughts. Ed.

'Of course there are no keepers on Wolf Rock Lighthouse now—nor any lighthouse for that matter, although the light still 'goes in' each evening. Ugly helicopter pads adorn their tops for essential maintenance but the rooms are empty, including the bunkroom with its curved bunks. In the kitchen, the range that never went out has probably been scrapped.

There are no ships in bottles made on the Wolf any longer, the rooms are silent and nothing remains of the keepers who tended the light except, in my case, even after all of these years, a faint whiff of patchouli oil.'

MOTHERS UNION NEWS

St. Mary's Mothers Union Branch relaunched after almost two years just before Christmas. Our Rector, Martin, enrolled three new members and a joining member from another Diocese to our branch during a service which was also attended by Josie Birley, our outgoing Diocesan President, and our incoming Diocesan President, Margaret Crawford. We met in the spacious Town Hall and enjoyed socially distanced tea and cake!



Left to right : Freda, Mavis, Josie Birley. Margaret, Martin, Margaret, Carol, Christine and Margaret Crawford.

The following week we held our Advent Eucharist in St Mary's and again managed tea and mince pies.

Unfortunately our Christmas party usually held in January is on hold at the moment but please watch the pew sheet for news of our next meeting which hopefully will be in the not too distant future

Anyone who is interested in the work of the Mothers Union is most welcome to attend any of our meetings. Any one who is loving and supporting (Mothering) others is already doing the work of the Mothers Union whether they are male or female parents or not and for that we thank you. For further information you can speak to Margaret Clayton, Christine Stedman or Susan Scafton.

MEN'S GROUP

It was a burst of icy weather and poor conditions underfoot rather than cold feet which caused the last-minute cancellation of the January get-together of the Men's Group! However, the next meeting is planned for the day after Candlemas , namely Thursday 3rd February from 7.00 p.m. at the Castle Tavern. No need to bring candles—just sufficient finance for purchase of a drink or two to see you through the evening, or more if you aim to buy a round!!

AUTHOR, AUTHOR!!

By the time you read this, Bishop John Pritchard's latest book , 'Twenty Questions Jesus Asked—and How They Speak to Us Today,' will have been well and truly launched after the 10.00 a.m. service at St Mary's (23 January). A reduced price of £10 and the author's signature were promised! We will speak more of this new work in the next edition—or you may want to send in a review having acquired your copy!

FOR ALL THE SAINTS

No reminder is needed that this month is the home of St Valentine's Day. However, having had extensive coverage about St Valentine in our February 2019 edition, we will by-pass the detail of his life and influence to look at the life of **BRIGID OF IRELAND**. This is a name which has occurred in the descriptions of the lives of both St Patrick and St Columba. As her commemorative day is 1st February, it is time for the life of this influential woman—the female Patrick of Ireland— is described in more detail.

ST BRIGID OF KILDARE



Although one of Ireland's patron saints—along with Patrick and Columba— little is known of her early life. Tradition tells us that she was born in Faughart, near Dundalk in AD 451 to Brocca, a Christian Pict slave who had been baptised by Patrick. Brocca was sold to a druid by a chieftain, Dubthach, a chieftain who was the father of the child—but not the husband of the mother.

Memories of her are fuelled by legend, particularly those of the growing Brigid performing miracles, including healing and feeding the poor. For example, she is said to have given away her mother's entire store of butter to those in need, but, in answer to her prayers, the butter was replenished. Later, her father is said to have decided to take her in only to sell her to the King of Leinster. While the sale was being negotiated, Brigid took her father's valuable sword and gave it to a beggar so that he could barter it for food to feed his family. The king saw holiness in her and persuaded her father to grant her freedom which he did.

Brigid took the veil in the mid 460s AD and was soon granted abbatical powers. In 480, she is said to have founded a monastery at Kildare ('church of the oak'). She is credited with founding two separate but parallel monastic institutions—one for men, one for women—in doing so establishing organised communal religious life for groups of women for the first time. She was titled Abbess of Kildare to oversee both institutions, building a centre for learning and religion and a school of art and metalwork which underpinned the production of beautiful illuminated books—including the Book of Kildare, renowned but sadly lost during the Reformation. ('All this is the work of angelic and not human skill'). She founded many churches and built a friendship with Patrick as her life developed.

She died in 521 and 1st February was assigned as St Brigid's feast day. She is celebrated most for her generosity to the poor and miracles associated with healing.



St Brigid's Catholic Cathedral, Kildare

MUSINGS FROM MARSKE

This month, LIZ KLUZ takes us back from thinking about the current pandemic to parallel situations in former times when some diseases spread rapidly and few households were left untouched. We will all remember being taught about the Plague in London in 1665 but perhaps less of earlier plagues, including the Black Death in the 14th century which has featured in previous magazine articles. The rapidity with which vaccines have been developed and used to counter Covid 19 has been a positive feature. An outbreak of smallpox in 18th century Marske leads Liz to think about how that, subsequently, the disease was virtually eradicated through a use of inoculation—a process which has helped us 250 years later.

We are very fortunate at St. Edmund's to have Church Registers going back to 1597 although there are some big gaps in the 17th century when the incumbent failed to make any entries.

I always try to make connections with Marske that are relevant to the month in which the magazine is being published and some sad entries in the register for January and February of 1765 and 1779 caught my eye. On January 12th, 1765 William Binks of Moor House was buried followed by two of his children, Christopher and Mary, on January 24th. They all died from smallpox. In the winter of 1778-9 there was another outbreak of the disease in the village which took the lives of Barbara Harper's daughter, Jane, who was buried on January 6th aged 19, Rowland and Mary Lamb's son Thomas also of Moor House buried on February 15th and of Matthew the son of widow Dolly Coates who was buried on February 18th.

Our own recent experience of the frightening spread of virulent disease helps us to empathise with our forebears for whom smallpox was an ever-present threat. Exactly where and when smallpox burst onto the world's stage is not clear but in 2015 recent research suggested that it evolved 3000-4000 years ago possibly in East Africa or India spreading to every corner of the globe in the intervening years. Like the Covid virus, the disease was spread in droplets of spittle and possibly by contact with the bedding and clothing of an infected person.

Early symptoms were fever, aches and pains and sometimes vomiting followed by ulcers on the tongue, palate and throat. This in turn was followed by a skin rash which turned into deep seated pustules all over the body. There was no cure. Between 20% and 30% of those infected died with a much higher death rate of around 70% amongst babies and children. Those who survived would have been disfigured, to a greater or lesser extent, by pock marks left by the scabbed-over

pustules or blind in the worst cases. Outbreaks and epidemics worldwide have killed countless billions of people who were powerless to fight it.

Different treatments were tried over the centuries and one which attracted a lot of attention was insufflation practised by the Chinese in the 15th century. It involved blowing powdered smallpox material up the nostrils by means of a pipe in the hope of giving some protection from the disease. Variolation was another means of introducing small amounts of dried smallpox material by inoculation into the body but it wasn't always successful. King George III was keen to try the treatment on his own children, having heard good reports of its success, but sadly it was responsible for the death of his adored 4 year old son Octavius in May, 1783.



'Octavius, Prince of Great Britain'
(T. Gainsborough)

At around that time, a young doctor called Edward Jenner was working on an idea which was to end the scourge of smallpox. Jenner was born on May 17th 1749 in Berkeley, Gloucestershire. At the age of 14 he began a seven apprenticeship with local surgeon Daniel Ludlow. It was during this time that he heard a remark made by a local milkmaid which would have a profound affect on him. There was a belief among country folk that once a person had been infected by cowpox, transmitted by the fluid from pustules on the cow's udder during milking, that they would be protected from smallpox and this lass was quite confident that she would be safe. It was often said that milkmaids had particularly clear skin with no pock marking.

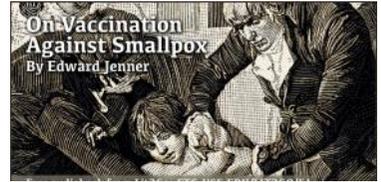
At the end of his apprenticeship, Edward moved to London to finish his training at St. George's Hospital with Dr. John Hunter, a much respected surgeon, as his tutor. Once his training was complete he decided to return to the village where he had grown up and started his own practice as a family doctor.

Some 25 years after he had first heard the milkmaid's claim, and hearing similar claims from his own patients, he decided to perform an experiment. In 1796 he took fluid from a cowpox pustule on the hand of an infected milkmaid and transferred it to the arm of his gardener's eight year old son by making an incision in his skin. He later injected the lad with smallpox material but no disease followed. He tested a further 23 subjects, including his own 11 month old son Robert, before deciding to take a report of his findings to The Royal Society in London. Sadly, his enthusiasm was not shared by other



Edward Jenner inoculating a small child

doctors as his methods were seen to be unorthodox. A deflated Edward returned to Gloucestershire but not before leaving a sample of infected lymph fluid with his childhood friend and fellow surgeon, Dr. John Cline who went on to experiment on another child with great results. News of the success of the test spread quickly and instead of the ridicule with which Jenner's experiment had first been treated the vaccine was now being sought by Royalty. In 1800 Dr. Cline introduced the first vaccine to the New World in Trinity, Newfoundland.



The importance of Jenner's work meant that he was unable to continue as a family doctor but his colleagues supported him and in 1802 he was granted £10,000 for his work and a further £20,000 in 1807 after the Royal College of Physicians confirmed the success of widespread vaccination.

In 1840, the British government banned the use of variolation and began providing vaccinations using cowpox free of charge. In the 1850s the British government passed a series of laws making vaccination against smallpox compulsory firstly for babies under 3 months and then children up to the age of 14. But as we have seen in our own time not everyone agreed with the move. In the 1890s a National Anti-Vaccination League was formed, organising protests and producing their own publications and pamphlets.

The following letter addressed to The Editor appeared in The Yorkshire Gazette on September 8th 1888.

Sir,

As a medical practitioner, I beg to offer the following reasons for opposing the laws which enforce vaccination upon people.

- 1. Because it is an outrage upon human nature.*
- 2. Because the variolous lymph in use propagates smallpox.*
- 3. Because it inoculates other diseases.*
- 4. Because it interferes with personal liberty and the rights of conscience.*
- 5. Because many medical men who have incontrovertible evidence of its serious evils are adverse to it.*
- 6. Because it causes innocent and upright citizens to be subjected to prison with degrading punishments.*
- 7. Because it encourages useless taxation and official oppression.*

H. Payne M.D. New Hall, Rotherham.

In 1898 another law was passed allowing conscientious objectors to opt out from having the vaccine without fear of imprisonment.

But of course everything changed again and following a huge worldwide campaign of vaccination which had taken almost 180 years since it was first introduced, the World Health Organisation announced in December 1979 that smallpox had been eradicated across the globe.

Dr. Edward Jenner, whose remarkable work brought an end to the horrors of smallpox and to whom we all owe a huge debt of gratitude, died at his home in Berkeley following a stroke on January 26th 1823 at the age of 73.



Portrait of Dr Edward Jenner
(1750—1823)

Liz Kluz

—o0o0o—

From Sam Watson

You will have seen Ozzy Owl in Sam's previous drawings. Here he is again, this time featured with his best friends, Colin the Snowy Owl, Daniel Duck and Percy Penguin with a Canzuk background.

Canzuk is a campaign for stronger ties between Canada, Australia, New Zealand and the UK.



Knock Knock

The passenger tapped the taxi driver on the shoulder to ask him something. The driver screamed, lost control of the car, nearly hit a bus, went up on the pavement, and stopped inches from a shop window.

For a second everything went quiet in the car, then the driver said, "Look mate, don't ever do that again. You scared the daylight out of me!"

The passenger apologised and said he didn't realise that a little tap could scare him so much.

The driver replied, "You're right. I'm sorry, it's not really your fault. Today is my first day as a taxi driver. I've been driving a hearse for the last 15 years."

All in the month of February

100 years ago, on 8th Feb 1922, the first radio was installed in the White House. Also on 28th Feb 1922 that Egypt gained its independence from the UK.

90 years ago, on 27th Feb 1932 British physicist James Chadwick announced his discovery of the neutron subatomic particle in the journal *Nature*. He was awarded the 1935 Nobel Prize for Physics for his discovery.

80 years ago, on 8th Feb 1942, the Battle of Singapore took place. The Japanese then occupied Singapore until September 1945. This is regarded as the worst disaster in British military history, with about 80,000 British, Indian and Australian troops captured.

75 years ago, on 7th Feb 1947, the first of the Dead Sea Scrolls were found in caves in Khirbat Qumran (now in the West Bank, Palestine).

70 years ago, on 6th Feb 1952 *Princess Elizabeth ascended the throne following the death of her father, King George VI. She was in Kenya at the time and became the first Sovereign in over 200 years to accede while abroad.*

65 years ago, on 16th Feb 1957, the Toddlers' Truce was abolished in Britain. During the Truce, television admissions closed down for an hour so that young children could be put to bed. Children's programming ended at 6pm and adult programming began at 7pm.

60 years ago, on 20th Feb 1962, John Glenn became the first American astronaut to orbit the Earth. He made three orbits in the space capsule *Friendship 7*.

50 years ago, on 9th Feb 1972, the British Government declared a state of emergency over the miners' strike which began in January. From 16th February, electricity supplies to homes and businesses were cut off for up to nine hours a day. The strike ended on 25th February. Also, on 18th Feb 1972, the House of Commons voted narrowly in favour (by eight votes) of joining the Common Market (now the European Union).

25 years ago, on 13th Feb 1997, an inquest into the death of black British teenager Stephen Lawrence ended. The jury decided that he had been unlawfully killed by five white youths, but they were not convicted. Also on 22nd Feb 1997, scientists at the Roslin Institute in Edinburgh announced that they had successfully cloned a mammal for the first time: a sheep named Dolly.

20 years ago, on 19th Feb 2002, NASA's Mars Odyssey space probe began mapping the surface of Mars using a variety of imaging systems. It later discovered huge reservoirs of underground ice.

FROM A RECTORY GARDEN

Well, here we are again. Those of you who read the first half of MISTER FINNEY'S gripping tale last month will recall that the vicar had asked him to dig over an area of overgrown and untended ground at the bottom of the allotment, known as the 'Church piece'. He'd said it was to help save the planet but Mister Finney and ol' Lucky reckoned it was just to get 20% off the parish share for going green. Anyway, the vicar did get his sleeves rolled up to help, but they hadn't got far down when they struck a metal object which Jack thought might be an old turtle stove and proceeded to try to break it up by belting it with a hammer. Perhaps the message on the side—'To Tommy From Fritzi; Love you lots' might have been a clue to the object really was. However, when it started ticking, a realisation dawned and our heroes scarpered.

' When Finney delved and ol' Lucky span, Who was then the gennelman?' Part 2

....Aaah! We both sat up an' gev a great shout, sayin,' We can hear tickin! We can hear tickin'!! Run! Run!!!'

Well then, the three of us jumped up and like two greyhounds and a three legged whippet, we raced outa the Church Piece, up the allotment and dived over the fence inter the midden. We was just in time.

There were a gurt CRUMP! and soil and stones and alsortsa stuff were blasted inter the air. I had me face buried in last year's old potato tops and they did whiff. Same with ol' Lucky and his nibs.



Well, we knew then that it were no tortoise stove – it were a hunexploded bomb! Now it were a hexploded bomb!! And, seeing as it were us what were responsible for causing a hexplosion, we legged it inter the shed and peered outa the winder.

Now, it so happened that the used car bishop were in the area and saunterin' froo te churchyard with his hands behind his back, a bit like a library volunteer and hummin' " Lo, he comes with clouds ascendin'" when he got the full force of the 'sploshun in the second verse. Well, it lifted him orf the ground and landed him in the prayer tree.

Luckily, he were unhurt – so that were a prayer unanswered – and he comes wobbling down the allotment, festooned in ribbons and he peers inter the crater. Me and the vicar and ol' Lucky cem outa the shed, pretendin' to be surprised, and the bishop, who were even more eddicated than his nibs sez it was hobviously a him-pact by a meatyorlight or a hemorrhoid from deep space or summat and now, at last, Richmond would be famous.

The three of us exchanged glances that said, 'Say nuffinck' and pretended to be interested. 'Fancy that,' we said. 'And in the Church piece too.'

Well, of course, it weren't just the used car bishop what had heard the 'sploshun. Half of Richmond came sprintin' down and the p'lice put blue and white tape around the allotment while they waited for that ol' Brian Cox to come and verify that St Mary's allotment had been visited by a halien hobject, while Monty Don did a special piece on seventeen different ways ter plant yer aliums.

Well, the bishop was delighted 'cos he started givin' out flyers for his used cars and told folk that anyone from Richmond could have ten per cent off an Astra. (That were his little eddicated joke, speakin' Latin. His nibs said that 'sic itur ad astra' meant 'thus do we travel to the stars' or summat posh.

Yeh it turned out to be a right ol' carnival. The ice cream van did a roarin' trade with their rocket ice lollies and the beefy chap In shorts gev folks a trip round the site on his fork lift. (I wonders how big the knives are/ Heh Heh.)

Even ol' Hamilton rushed back from his conference to cash in mekkin' space and kidney pies in the shape of ET and with gravitational gravy inside. He said they were like ordinary steak and kidney pies – only meteor!! Gerrit? Always 'avin' a laff, ol' Hamilton.

The D & S called it Area 52 and said it were our Ruswarp and folks were pokin' in me brassicas lookin' for aliens with pointy faces and sayin' 'Home' and tryin' to mek their fingers glow at the end.

Well, the vicar were pleased 'cos, after that, the church was packed to bustin' at each service, full of folk prayin' that a bit o' rock from outer space didn't fall on them's heads. It took two wardens to carry the collectin' plate and there was soon enough for a new heatin' system for the church – and to replace the lead that had vanished from the church roof which had mysteriously disappeared after the bishop's last visit.



Every day, t' Church Piece was crawlin' with atralunatics and compomologists looking for bits o' meatyor, sayin' it might explain the meaniin' of life and whether we was all descended from

hapes. They used alsortsa diggin' stuff – spades, shovels and rakes and them little trowels what you



use to patch up wobbly fenceposts with seement. But the busiest was a team from the Verseunity of York who excavated and dug everything in sight. Every day we watched them turning over the soil and not finding anything and the vicar said 'Should we tell them that it were a Jerry bomb and not something from outer space?' But they were mekkin' such a good job of diggin' and rakin' that we hadn't the heart to stop them.

Well, eventually, the search for the heavenly objects was called off and the film crews and Brian Cox and Monty Don and that nice Gerry Jackson from 'Look North' left us alone.

But git this, ladies an' gennelmen- the Church piece were bootifully dugged over and raked smooth and the free of us done a little jig in the shed, singin' "Two little men in a Flying Saucer came down to Erf one day" an' slappin' each other on the back. It were ready for tree plantin' in double quick time an' me and ol' Lucky had hardly had ter do anyfing.

Then, the next day, we gitsa letter from the versaunity of York to say them regrets the intrusion them made in our parish and would be honoured if we would allow them to plant woodland in the Church piece – but they couldn't promise any monkeys – sorry. And we would mind if they puts up a blue plaque sayin' 'It is believed that a rock from deep space landed near this spot.'

And that were the end of it, ladies and gennelmen. But not quite – cos that winter, I goes to the logstore nehind the shed and, stickin' outer the wall were a bit of shrapnel from the bomb. It were the bit wot said "From Fritz to Tommy – love you lots xx." Well, it made a grand teapot stand to put on top of the tortoise stove and the vicar, gettin' all poetic, said that it were one bomb that were dropped in anger and endin' up servin' a peaceful purpose – yeah, baggins! And ol' Lucky went 'Heh Heh.'

-o0o0o-

INFORMATION POINT- ALL ARE WELCOME.

Some groups which used to meet on a regular basis as part of the church family before lockdown are beginning to emerge whilst others are looking at ways of meeting but nothing is fixed as yet. Knit2gether is now Knit and Natter (see next page) and a new Men's Group has started. Also, Friends of St Marys is making a welcome return. Please continue to check our website or use the contact number for information.

However, some one-to-one support is still operating, either in person or 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 has 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.*


"All are welcome
in this place."

Sudoku - Easy

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

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Sudoku - Medium

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

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St Mary's Groups

FRIENDS OF ST MARY'S

With the Festive season behind us, we are now looking to plan activities and events for the year ahead.

We need YOUR help and ideas.

You are automatically a Friend!

Could you please consider giving some time to get things going again?

Interested? Please contact the Secretary, Jim Jack at stmarys.maged@gmail.com (07754 283161)

KNIT & NATTER

A new name—but still a group of people who love to knit, sew, craft and chat.

**Every Friday
9.30am to 11.30 a.m.**

We meet in the Restaurant at **Greyfriars, Queen's Road**
Refreshments available

Everyone is welcome

Contact Anne Clarke 07982 658991

Word Search

From the Parish Pump Ltd

February is the month of romance. Millions of Valentine cards will be sent in the next week or two, as we celebrate our romantic love for that special person in our lives. But there are other kinds of love to celebrate, and on Candlemas we remember Mary and Joseph taking their baby son to the temple to present Him to God. Jesus' whole life was a loving present to us from God. Through His death for us on the cross, and His resurrection, His love can now transform anyone's life. Romance can die, but God's love for us is always there. But it won't do us much good – unless we accept it!

Valentine

Rose

Romance

Love

Present

Restaurant

Hearts

Kiss

hug

girlfriend

boyfriend

fiancé

worship

repentance

angels

baby

temple

Mary

Candlemas

presentation

D	C	L	E	M	A	R	Y	B	A	B	E
S	T	R	P	L	D	T	E	M	P	L	E
D	N	E	I	R	F	L	R	I	G	N	N
N	A	P	H	L	A	I	C	R	I	E	D
P	R	E	S	E	N	T	A	T	I	O	N
E	U	N	R	T	A	A	N	N	E	L	E
S	A	T	O	I	R	E	D	S	C	C	I
S	T	A	W	G	L	A	L	S	N	É	R
I	S	N	L	A	U	E	E	A	R	O	F
K	E	C	V	O	G	H	M	H	S	A	Y
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8	7	5	2	9	3	6	4	1
9	4	2	6	1	7	5	8	3
5	1	6	9	3	2	8	7	4
2	3	4	8	7	6	1	9	5
7	8	9	1	4	5	2	3	6
6	5	7	3	2	9	4	1	8
3	2	8	4	5	1	9	6	7
4	9	1	7	6	8	3	5	2

Sudoku—Medium

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

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

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