

CONNECTIONS

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

July/August 2025



Price £1.80

**National
Silver Award 2024**

THE BENEFICE OF RICHMOND WITH HUDSWELL, DOWNHOLME AND MARSKE

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CHURCH SERVICES — St MARY THE VIRGIN, RICHMOND with Hudswell

8.00 a.m.	Holy Communion	Every Sunday
10.00 a.m.	Parish Communion	Every Sunday apart from 1st Sunday
	Morning Worship (no communion)	Every 1st Sunday
4.00 p.m.	Café Church	3rd Sunday (every 2 mths — Jan, March etc)
	Fun-Key Church	Last Sunday each month
6.30 p.m.	Choral Evensong	Second Sunday each month
9.15 a.m.	Holy Communion	Every Wednesday

CHURCH SERVICES AT HOLY TRINITY CHAPEL, MARKET PLACE , RICHMOND

10.30 a.m. Holy Communion Every Thursday

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CHURCH SERVICES AT DOWNHOLME

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

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CHURCH SERVICES AT MARSKE

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

A bumper issue this time, but then it does cover two months rather than one, so perhaps that's understandable. It's also good to welcome some different contributors, both for the front cover and for the content within, so we hope this will encourage more of you to provide material for possible inclusion in future editions.

In the clergy messages, Revd Lorna is thinking about her ordination and Canon Martin provides details of the Annual Meetings and who is on our PCCs, together with some thoughts about the Away Day.

George Alderson and Jim Jack have been reflecting upon the end of World War II 80 years ago, while John Pritchard continues his Bible Pointers series and tackles the difficult question of 'Why do bad things happen to good people?'.

Jennifer Williamson has been delving into the archives at Marske, and Christine Porter makes a welcome return with an article about Modern Martyrs.

It is going to be a busy couple of months for the Friends of St Mary's, so Jim Jack brings us up to speed with what will be happening, ably complemented by some colourful posters from Andy Lovell.

Martin Booth reports on the formal opening of St Michael's Lodge at Hudswell; Jane Hatcher tells us more about the traditional 7-yearly Boundary Riding in Richmond, which will be taking place in late August; and we have an update on the Parish Finances from Paul Carnell.

A new series – 'All in a Day's Work' – starts with the Revd Lorna; we have details of the Charities of the Month for July and August; another book review from Judith MacLeod; more Garden Notes from Wendy Pritchard; and, in amongst it all, a couple of recipes for you to try.

Once again, a truly eclectic mix which we hope will be of interest.

Please note in particular the notices about what will be happening. Huge effort goes into organising all these events, so do please try to support them if you can.

John McCormack

**Cover photo by Bob Hill
A Summer Scene**



Letter from Lorna

July/August 2025



Once again, I've been caught in the position of having to act as if something has already happened when it hasn't. Last time, the entire existence of Holy Week and Easter, and this time, my ordination to the priesthood (or, as I've been calling it, getting my Magic Hands).

I can certainly say that in this event, I'm not wishing my life away, as this new mantle hovers over my shoulders somewhat threateningly, but I'm looking forward to it. I am stepping into a role I feel I have been called into by God. This time, it has me thinking about God's callings to us as a whole – will we ever be ready when we are called?

There's the saying, 'Look busy, Jesus is coming'. This past season, we've had a lot of preparation for Jesus coming, and yet it always feels like we're about to be caught short, scrolling on Instagram instead of helping the poor and needy. But what's important to realise is that if we are doing what God is calling us to do, we won't simply have to **look** busy, we will **be** busy – exactly where we need to be when we need to be there.

I'm not sure any of us will ever feel ready to do what God is calling us to do. It can feel too big – too scary. We might turn to things that distract us, because it's easier than facing the reality of what God might be telling us to do. But God will never call us to do more than we can, even when we feel these things are out of our control, or even when we feel that God has called the wrong person. He hasn't.

Remember Philippians 4:13 – we can do all things through Christ who strengthens us.

Blessings,

Lorna





Martin's Message

July/August 2025



Annual Meeting Matters

In my June Message, I mentioned that for **Downholme and Marske** our Churchwarden at Downholme, Jean Calvert, was to step down and that we would be seeking a worthy successor. I am delighted to say that Andra Sison-Ham has since been elected and duly admitted alongside Ruth Tindale, our Churchwarden at Marske, at the Archdeacon's Visitation on 25th June. Thank you, all three of you!

The **Richmond with Hudswell** Annual Meeting, which took place on 18th May, was very much a celebration of all we are doing together at St Mary's. Peter Trewby and Wendy Pritchard were re-elected as Churchwardens, and also admitted by the Archdeacon on 25th June. Thank you, both of you!

Three new PCC members were elected: Anne Clarke, Judith MacLeod, and Libby Sands, with Martin Clarke being subsequently co-opted by the PCC. Welcome, all of you!

Here is a full list of members of our PCCs:

Richmond with Hudswell

Churchwardens:	Peter Trewby and Wendy Pritchard
Elected members:	Isobel Short, Sharon Digan, Steph Williamson, Carole McCormack, David Frankton, Linda Curran, Anne Clarke, Judith MacLeod, Libby Sands
Co-opted member:	Martin Clarke
Ex-officio members:	Colin Hicks, Susan Welch (Deanery Synod representatives) Lorna Heatley, Martin Fletcher (Clergy)
Officers:	Jan Beeton (Safeguarding Officer), Paul Carnell (Treasurer)

Downholme and Marske

Churchwardens:	Andra Sison-Ham and Ruth Tindale
Elected members:	George Alderson, Eileen Sims, Jean Calvert, Joyce Sunter, Penny Ham, Phil Ham (Downholme Treasurer), Naomi Meredith

Co-opted member: Jennifer Williamson

Ex-officio members: Lorna Heatley, Martin Fletcher (Clergy)

Officers: Jan Beeton (Safeguarding Officer), Peter Coates (Marske Treasurer).

Richmond with Hudswell PCC Away Day

The new PCC met for an Away Day on 31st May, to review and to plan. We began with a review of previous Away Days, seeing how our priorities have had to shift in line with both the evolving Diocesan Vision and the challenges presented by the Covid-19 pandemic.

We noted that our priorities from 2023, which were developed further during 2024, were to: Grow spiritually, Extend our community engagement, and Increase our income. All this in turn required strengthening further our lay leadership and publicity, making our buildings fully fit for purpose, and attracting more young families to church life. We noted that sustained progress was being made on all these fronts.

Our 2024 Away Day used a new Diocesan resource to help us identify a vision for St Mary's. Applied to our context, this met with mixed success, and so it was agreed that the 2025 Away Day would follow our normal pattern of discussion and discernment to identify our immediate priorities alongside a long-term vision. Given the shrinking resources available to all churches post-Covid, it is increasingly necessary for our efforts and those of neighbouring parishes to be complementary.

The 2025 Away Day coincided with the launch of a new mission initiative for the Ripon Episcopal Area: *Growing Confident in Mission Together*. In essence, this will be a consultation process aimed at identifying our collective strengths and areas for development with a view to submitting a bid for substantial funding from the National Church. The PCC were mindful of our responsibilities both to accommodate this initiative and to build on the confidence we can take from the sustained progress we have been making in Richmond with Hudswell.

Ahead of their July meeting, the PCC will consider further the wide range of short-term and long-term proposals made at the Away Day, in order then to set realistic priorities. Please be praying for them

With every blessing,

Martin

POETRY FROM DOWNHOLME

Earlier this year, the 80th anniversary of VE Day was commemorated. **GEORGE ALDERSON** rightly reminds us that this was not the end of World War 2, for, while the nation celebrated, the conflict in the Far East was still raging and would do so for several months.

Lest We Forget

Will the bells toll in August as they did in the Spring?

Will the free men still remember all the stories they bring?

Will the flags fly, still, proudly, showing victory was reached,
After endless years of fighting, once defences were breached?

Will there, this time, be silence, as the world carries on,
Giving scant thought to the armies, far away and long gone?

Will we only consider what occurred close to home,
Disregarding swamp and jungle, where affliction would roam,
While the bandits lay, waiting, through the day and the night,
Watching, waiting in the swelter, while the foe came in sight?
Will we learn from our forebears, who have long passed away,
That *all* gave of their uttermost, and recall them each day?

George Alderson

AND AFTER VE DAY - VJ DAY

Alongside the war in Korea in 1950, the war with Japan in the Far East has sometimes been termed 'the Forgotten War'. The end of hostilities in Europe, and the consequent end to the threat of air raids on our islands, may have made the human reaction one of 'it's all over'. But in speeches on VE Day, Winston Churchill reminded people that the war was not over. **JIM JACK** offers reminders of the end of the Far Eastern conflict and how this was marked nationally and in Richmond, together with a summary of plans for 15th August 2025.

On the day in which the nation was celebrating the formal end of the war in Europe, there were significant groups of people who had no particular cause for celebration, as the conflict with Japan dragged on from Hawaii to North East India. Stories had already come back home of the inhumane and cruel conditions under which prisoners-of-war were held by Japanese forces, whilst families of active servicemen were getting news of their loved ones' re-deployment to the Far East to try to bring the war to an end there, too.

It is fairly well-known that more British troops and naval forces were already on their way out there, when the news of the dropping of nuclear bombs on Hiroshima (6th August) and Nagasaki (9th August), killing between 150,000 and 246,000 civilians, filtered through to this country. The combined efforts to end the Pacific War, however, had been building for a year with a bombing campaign on 64 Japanese cities. Now, the horrendous impact of these two explosions, combined with Russia's declaration of war on Japan, led to a surrender on 15th August, confirmed by a signing of the surrender document on 2nd September.



There was much joy and celebration around the world when, on 15th August 1945 at a White House press conference, US President Harry S Truman declared the day as Victory over Japan Day. To crowds gathered outside the White House, President Truman said: "This is the day we have been waiting for since Pearl Harbor." The end of war was to be marked by a two-day holiday in the UK, the USA and Australia.

At midnight, the new British Prime Minister, Clement Atlee, confirmed the news in a broadcast. He expressed gratitude to Britain's allies in Australia and New

Zealand, India, Burma, to all countries occupied by Japan, and to the USSR. But special thanks went to the United States “without whose prodigious efforts the war in the East would still have many years to run”. This is a strong reminder even today that the Far East was a major area of war for the USA and some of the farther flung reaches of the British Empire. Some 71,000 UK servicemen died in action in the Far East, with an estimated further 12,000 deaths in prisoner-of-war camps under Japanese control.



The following evening King George VI addressed the nation and the Empire in a broadcast from his study at Buckingham Palace. “Our hearts are full to overflowing, as are your own. Yet there is not one of us who has experienced this terrible war who does not realise that we shall feel its inevitable consequences long after we have all forgotten our rejoicings today.” Historic buildings

all over London were floodlit and people crowded onto the streets of every town and city shouting, singing, dancing, lighting bonfires and letting off fireworks.

... and in Richmond?

Interestingly, in Audrey Carr’s personal collection and reflection in her book, ‘You Must Remember This’, records that whilst VJ day was celebrated in a more prepared way in the town, more spontaneous energy was expended on VE Day. In VE Day celebrations, the adults were to the fore, but Audrey reflects that the VJ celebration emphasised the children, with parties being organised in different parts of the town, giving the youngsters something to remember. Do any of our readers recall being part of, or being told of such events? Here are some prompts drawn from p225 of Audrey’s book.

One party was held in the Convent Gym on Reeth Road for children living in Fieldings Yard, whilst 80 children from Darlington Road, Anchorage Hill, Maison Dieu and the Terrace were hosted in the gardens of St Nicholas. We are told that Mrs Brown from Maison Dieu had baked a special Victory cake and that, after the party meal, races and games of musical chairs were held in the fields adjoining St Nicholas. Before they went home, each child was given 2/6d (12.5p in today’s money, but a not inconsiderable sum in war-time Britain). Adults had an evening social in the Parish Rooms.

The same venue had hosted a party for one hundred children from the Pottergate, Frenchgate and Lombard's Wynd area — organised by a Mr and Mrs Hopkins from the 'shop', assisted by 'Mrs Wright (who baked their Victory Cake) Mrs Morton, Mrs Carter, Mrs Bell, Mrs Hemstock and others' .

And so the numbers keep going up, with 200 children from Victoria Road, Hurgill Road and Westfields area being treated to a tea party in Joplings Field, Mrs Dobson being the cake-maker for this event. As well as enjoying sports, a fancy-dress competition and a display by the Boy Scouts around 'a cracking bonfire', these children received 3 shillings, an apple and a bag of sweets.

Amongst all of the frivolity, the reason for the celebration was well illustrated by the fact that Mrs Davey heard that her husband, RSM K Davey was coming home, having been a POW for 4 years, whilst Mrs Geaney in Lombard's Wynd had similar news about her husband, who was now safe in Colombo having been a POW in Malaysia for 3 years. Meanwhile, the children of New Road and Waterloo enjoyed their party in the Congregational rooms with tea, games and a firework display, with their guest of honour, Harry Weatherill, recently returned from war, who cut the cake . They took away 4 shillings each and some fruit and sweets!

All of this has a much greater 'organised' feel than the outpourings which greeted VE day, but it was actually VJ day which finally marked the formal end of hostilities, although some fighting continued for some time after this.

National Commemoration of VJ Day 2025

The Commonwealth War Graves Commission has already organised a Torch of Peace, which is being transported to Asia by service-men and women. In terms of events in this country, the main focus switches from London on VE Day to the National Arboretum, for a commemoration service organised by the Royal British Legion and the Government on 15th August. Apart from this, the emphasis is on local participation in activities, supported by resource packs produced by the Legion and participation in the 'Letters to Loved Ones' project begun before VE Day by the Imperial War Museum.

At local level, I can find little information on local plans to mark VJ80, whereas in the USA there will be much more focus on VJ



The Torch of Peace

Day than VE Day, as it was the notorious Pearl Harbour bombing of the US fleet which brought the United States into the international conflict. After the war was over, approximately 400,000 US troops were stationed in Japan, a clear indication of where the major threat to their nation lay at the time.

In terms of marking the true end of WW2 in the UK, other than the National Arboretum service, activities on the RBL, Imperial War Museum or Commonwealth War Graves Commission web sites list what are on offer, perhaps confirming that in some ways, the war in the Far East remains a forgotten war. But for individuals who fought, died, were injured or were captured there, and their families, the pain, suffering and abject sadness was as real as anything experienced in Europe.

On 15th August we are called upon to remember those who made such sacrifices, in the hope that it is never repeated. It is also being highlighted as a time of celebration. All I can offer in this regard is to keep an eye on the local press for events, and tune in to the Service of Remembrance and Thanksgiving at the National Arboretum on the 15th. Or to feel at one with our ancestors in Richmond on 15th August 1945, can I suggest a recipe for a Victory Cake cut with such pride in Richmond in August 1945. Why not give it a try?

Eggless chocolate cake



It is difficult to find British, rather than US, recipes and this one unfortunately has no method with it, but I assume the ingredients are added in the order shown and the baking times and temperatures are as for a sponge cake. Apparently, the result is a rich, surprisingly moist cake with a light, crumbly top — almost soufflé-like.

Ingredients:

- ◆ 100g margarine or fat
- ◆ 200g plain flour
- ◆ 50g cocoa powder
- ◆ 100g sugar
- ◆ ¼ pint of warm milk mixed with water
- ◆ One teaspoon of baking powder
- ◆ Half a teaspoon of salt
- ◆ One teaspoon of bicarbonate of soda
- ◆ One tablespoon of vinegar
- ◆ Half a teaspoon of vanilla essence

Jim Jack

I'VE OFTEN WONDERED

Perhaps one of the most perplexing questions of our faith is how can a loving God allow awful things to happen? The article which follows is the text of a sermon preached some months ago by **JOHN PRITCHARD**, before the recent tragic event which overtook his own family. He feels it is timely to include it now.

Why do bad things happen to good people?

How to answer that in a short article! And in any case there is no answer. All there might be is just the start, of a beginning, of a first sketch, of a way of thinking, that just might, be of a little help. That's all I can offer.

In the parish where I was vicar in Taunton, two people were found to have leukaemia at the same time. One was a married father of two, Garrick, a dentist in his 30s. The other was a little girl of 7, Helena. We had an active healing ministry in the parish and we turned our attention earnestly to the task of prayer and care. For both of them we activated our Prayer Chain, we had our healing services, we supported the families, we loved and prayed, loved and prayed... . Eventually Garrick died and Helena lived.

Why? We'd done the same for both of them. Was God arbitrary, choosing one and not the other? Was God actually doing anything at all? Or was God actually powerless? Choose your own situation – Ukraine, Gaza, the tragic death of someone you love, the Holocaust, 9/11, the Boxing Day tsunami, the longed-for child born with an inoperable disability. What on earth is God doing? Or not doing if he could?

It's the old conundrum, and we've all been there. If God is all loving and all powerful, these terrible things shouldn't happen. But they do. So either God isn't all loving, or he isn't all powerful. Which is it to be?

I think we have to go back and start somewhere else – with creation and the necessity that the world, nature, us, that we have to have our own freedom. Without freedom, life becomes pretty meaningless. We lose the ability to choose anything; it's all fixed. We can't choose who we love, how we behave, what job to do, what interests to have, and so on. We need freedom, even if it's dangerous.

But surely, we say, if God is all powerful, he could have made a world where everything was perfect. Well, let's go there.

The Roundfolk lived in The Best of All Possible Worlds. Happyland was planned down to the last detail to make sure that people were perfectly content. So, for a start the inhabitants all had to be perfectly round, perfectly circular so there could be no difference between them and therefore no jealousy. Circles were just fine. There could be no death, of course, because that meant loss and sorrow and the world wouldn't be perfect. Unfortunately, that meant there could be no births either or eventually the world would get too full for everyone to be happy. So, a static population of perfect, circular people living in the Best of All Possible Worlds.



Of course there would be no need for work, because they would already have everything they needed, and there was no need for clothes, because they were all the same shape, and there was no change in the temperature, no seasons of the year, to make clothes necessary – and beautiful. And the Roundfolk couldn't get damaged, of course, in the Best of All Possible Worlds; so even when they fell off a cliff they would just bounce.

What would they do, these Roundfolk? Well, for one thing they could play golf. But they would get a bit bored of going round every 18-hole golf course in 18 strokes. And cricket, but every ball going for 6 would be a bit boring too. Music would play when the Roundfolk went close to a tree, but they would have no choice in the music, of course – it was chosen to be perfect.

You can see how it would all go wrong in such a stale world, where there was only endless repetition, producing nothing, no competition, no personal worth, nothing to hope for, or to work for. Boredom would lead to anger, which would lead to rebellion. The Roundfolk would eventually have wanted ***difference***, freedom, joys, sorrows, triumphs, tragedies, value, purpose, courage, compassion – love.

Perhaps we actually have The Best of All Possible Worlds already, one where God limits himself in the interests of love, limits **his** power and freedom so that we should have **ours**, where God makes a world that makes itself through evolution, with all the chance and necessity that goes with evolution. And that includes the possibility of things going wrong. Developments that go wrong in the womb, cells that divide catastrophically, tectonic plates that move and create tsunamis, the build-up of magma under the earth's crust that has to find release.

It's called freedom. It's called life.

God deliberately chooses to limit his freedom to give us ours. Because he loves us. **We** do the same when we create a baby. We cease to have an infinite range of the possible babies we had in our mind; we've created a particular, discrete human being, real flesh and blood with this character and not that one. From now on, all we can do is love and suggest and argue and persuade and bribe this new little human being. We can't force our baby to do anything, except in the most meaningless sense. Worthwhile human existence requires genuine human freedom, and freedom for the world in which we live as well.

And God in his grace and goodness will then work *with* us, within the whole incredible fabric of creation. He works from within, not so much from without. God isn't somewhere else, doing something else, filling in time, and just occasionally popping in to do God-like things, to sort out a problem, to fix part of the system. God is within all things, working all the time for our well-being and the well-being of the world, but having to work by loving persuasion, not by divine fiat.

It's a bigger, tougher, riskier strategy, but the only one that gives us dignity, the dignity of real freedom.

So what about Garrick and Helena? We began to realise that in this finite world, where God genuinely restricts his power and works only by love, Helena's situation was capable of being healed and Garrick's wasn't. God was working with us, and with the NHS, for the well-being of both, but there were intrinsic limitations to how much love and medicine could do. We didn't know what those limitations were, so we prayed and worked for both, but in a finite world you can't have the impossible; you can't have square circles or dry rain.

Now, I'm sure that what I've said won't help everyone – and it needs much longer to work it through. But I hope we can all agree about these last two thoughts. Firstly, some might remember Sheila Cassidy, a doctor, who, after surviving a terrible experience in South America, was medical director of a hospice in England. She wrote this: 'I've long since given up asking the "why" of suffering. It gets me nowhere, and I know when I'm beaten. But this I do know: more important than asking "why?", we should get in there, and be alongside those who suffer. We must plunge in up to our necks in the icy water, the mud and the slurry, to hold



Dr Sheila Cassidy

up the drowning person until he's rescued or dies in our arms.'

Second thought: if the suffering is not someone else's but ours, perhaps we can take courage from the tale of the great violinist Itzhak Perlman, who suffered from polio as a child and ever since had been confined to a wheelchair. On one occasion, he was performing a violin concerto when one of the strings broke with an audible 'ping' in the first movement. Everyone held their breath, waiting to see what he would do. With astonishing virtuosity, Perlman continued playing as if nothing had happened, playing through the finale using only the remaining three strings. The applause was tremendous, but as the noise subsided, he was called on to say a few words to the audience. Sitting in his wheelchair, a living symbol of courage, he said just one sentence: 'Our job is to make music with what remains.' That's what we must all do, make music with what we have.



Itzhak Perlman

Why do bad things happen to good people? Because God loved the world so much that he gave us freedom.

And then, God loved the world so much that he gave us his Son.

John Pritchard

FROM THE REGISTERS



Wedding

On 7th June 2025

At St Mary's Church, Richmond



Kayleigh Smith to Karl Dinsdale

Wishing you both a long and happy marriage.

May God guide you along your journey and bless you each day.

WHAT A SURPRISE!

When looking through the Parish records for St Edmund's, Marske, contrary to what she expected, **JENNIFER WILLIAMSON** made an interesting, and reassuring, discovery. Read on to find out what it was.

Church of England Parish records are a great source of history, especially for people researching their ancestry. Parish record books hold a record of Baptisms, Marriages and Burials in the churchyard. They also include a record of the Banns of Marriage called in a parish church and a Register of Services which have taken place in the church.

It was only following the Births and Deaths Registration Act passed in Parliament in 1836 that, from the 1st of July 1837, all births and deaths had to be registered in England and Wales. Before then, it was only from 1538 that Parish Registers began to be compiled systematically.

In the 16th Century, during the Protestant Reformation, Henry VIII broke with the authority of the Pope and the Catholic Church. Via the *Act of Supremacy*, 1534, the King became the Head of the Church of England. King Henry VIII's chief minister, Thomas Cromwell, issued a mandate that from 1538 ministers of parish churches were to record all baptisms, marriages and burials taking place at their church. These records were to be stored in secure parish chests and priests could be fined if they refused to comply with the new rules.

Looking back to Thomas Cromwell's instructions, it is interesting to note that there is a metal chest in St Edmund's where the parish registers are still kept.



The metal chest in St Edmund's, Marske

Shortly after 1995, when I had been appointed priest-in-charge of Gilling West with Kirkby Ravensworth, a circular came round from the Archdeacon instructing incumbents and their PCCs that any books or records older than 50 years should be deposited in the Ripon Diocesan Archive, which is held in the North Yorkshire Record Office (NYRO) in Northallerton. There the papers could be kept in a proper environment for their protection, rather than in damp vestries, however secure the storage in safes might be.

I seem to remember that the Baptism Register in St Agatha's Church in Gilling

West dated back to about 1850 (if anyone wants to check the actual date, it's in the archive), much older than the specified 50 years. I spoke to the Churchwardens and PCC and told them of the Archdeacon's order. There were only two pages left to be filled in this great tome, however, and they would not agree to its being taken to the archive. It was to be kept until it was filled, and so it was left in the inner vestry at St Agatha's in the safe.

Not long after, I went into the church to find both the vestry and the inner vestry



St Agatha's Church, Gilling West

had been broken into and the safe dragged out to the main vestry. An attempt had been made to open the door but had failed, so the back had been cut open by what looked like a tin opener, leaving a jagged edge and the sand ballast spilling everywhere inside and outside the safe.

My heart sank. The only things of value in the safe were the Communion Silver and the Baptism Register. But all that had been taken were a quarter bottle of communion wine and a few shillings in cash. The Baptism Register had been thrown aside and was covered in ballast sand. It could have been much worse: those years of history could have been carried away and dumped in a wet ditch somewhere, so I found a soft duster and blew off as much sand as I could, put the book in a carrier bag and took it that day to the Diocesan Archive for safer keeping than, in the event, we had been able to offer.

Parishes are urged regularly to review what records of all kinds they are holding beyond the date of regular use. On checking, the last year in which anything had been deposited by Downholme or Marske Parishes into the Diocesan Archive in the NYRO was 1991, over 30 years ago, so the PCC has set about checking amongst churchwarden's, treasurer's and secretary's collection of books and papers to see what is being held but should be deposited, starting with the churchwarden's boxes in Marske.

Ruth Tindale, Marske Churchwarden, and myself have really enjoyed sorting through old papers, guided by the Records Management Guides from the Church of England No 1, "Keep or Bin?". One of the books we found was the Register of Services dating from Easter Day 1973 until Christmas Day 2003.



St Edmund's Church, Marske

The Register of Services records the Date; the Day (e.g. Christmas or Easter); the Hour; the Service (e.g. Mattins, Holy Communion, Funeral etc); the Officiant; No. of Communicants; Number who Attended; Preacher; Subject of Sermon; Collection; and a column for Notes. I find the Notes column a source of great interest:: it records anything out of the usual — harvest, heavy snow, band concert, Christian Aid Week, names of

those baptised or married or those who have been laid to rest. And sadly, just very occasionally, the note: *None attended*.

But the great surprise I found looking back 52 years to Easter Day, 22 April 1973, was that the attendance was recorded as 17+ communicants. This year on Easter Day, 20th April 2025, the attendance was 24, with 18 receiving Communion.

My assumption, as I opened the old register, was that 52 years ago many more people would have been attending church, although in farming communities my experience is that Easter, with lambing at its height, is not an easy day for farmers and their families to get to church.

Searching briefly through the old Register of Services and comparing it with the present one, attendances vary from time to time, but, over these past 52 years, not a great deal seems to have changed in the numbers worshipping in St Edmund's Parish Church.

My prayer is that those who come regularly to St Edmund's, and many more who visit, may find the Church a place of surprising encounter with God, a place whose door is open wide and its doorstep low and always welcoming.

With every blessing,

Jennifer Williamson



CHARITY OF THE MONTH — JULY



This not-for-profit charity supports families with at least one child under the age of seven experiencing difficulties with day-to-day life. Although a national organization provides a framework for the work of local bodies, each local organization has to raise all its funds through donations, appeals and grants.

Our local Home-Start covers all of the former Richmondshire District. Family support is offered wholly by volunteers who give 2-3 hours of their time each week to visit their 'paired' family and offer help as needed. This might be help with managing domestic chores, supporting medical appointments, playing with children in the home, or simply helping the family get out of the house e.g. to the local park. Whilst doing this, the volunteers become trusted visitors to the family. This offers confidence-building support — in much the same way as extended family used to do when their parents, aunts, uncles, or siblings wouldn't be far away to lend a hand.



Some of those supported are single-parent families with more than one child, or families where one parent is working away from home for periods of time. Some have both parents at home, but may have a child with significant illness. Each family is different, as are their needs.

The value of volunteers visiting is that they are not part of any formal organization (e.g. Social Services), so there is a feeling of equality and friendship between family and trained volunteers. Volunteers also often make themselves available at times when social services staff are not working.

The funds raised in our area pay for volunteer travel expenses and the pay of a small core team of part-time staff who organize the service and co-ordinate fundraising to keep the local organization going. There is a 'very positive' response from families about the work of the volunteers.

For full details and testimonials, do have a look at the website www.homestartrichmondshire.org.uk. Donations can be made through the website or at the back of church.

Thank you for your support.

Jim Jack

MODERN MARTYRS

Most people probably think of martyrs as those who died for their faith many years ago, but, as **CHRISTINE PORTER** discovered, the 20th Century was also a period of significant Christian martyrdom.

On 27th January this year, in front of the world's press, King Charles was visibly moved to tears. The occasion was a special remembrance service to mark Holocaust Memorial Day, and the location was the former concentration camp Auschwitz-Birkenau in Poland, which was liberated 80 years ago in 1945. In all, six million Jewish people, as well as people from other backgrounds, were exterminated by the Nazis during World War Two, and Auschwitz-Birkenau had been the largest of their concentration camps. Earlier in the day, the King had visited the Jewish Community Centre in Krakow, Poland, before travelling on to Auschwitz, the first British Head of State to visit the site.



Father Maximilian Kolbe

One of the prisoners executed at Auschwitz was Father Maximilian Kolbe, a Roman Catholic priest and Franciscan friar and missionary from Poland. In Warsaw during the war he had printed and distributed anti-Nazi pamphlets, and had also been responsible for hiding a large number of Jews in his monastery. He was consequently arrested and sent to Auschwitz. During Father Kolbe's time there, a Jewish man named Franciszek Gajowniczek was selected by the guards for execution. When Kolbe learnt of this, he asked a guard if he could take the man's place and the man be spared, as the man had a wife and children. Consequently, Kolbe was starved, gassed and then his body burnt. In 1982 Maximilian Kolbe was canonized as a saint by Pope John Paul II. He is now much remembered throughout the worldwide Christian church. In the USA, for example, there is a national shrine to St Maximilian Kolbe in Libertyville, Illinois.

In the UK, Kolbe features in a group of ten statues of modern martyrs above the Great West Door of Westminster Abbey. The lower part of the Abbey's west facade was completed in the 15th century and the niches were evidently intended for statues, but they were never filled. The major restoration of the

west front, completed in 1995, provided the opportunity for their original purpose to be fulfilled. It was decided to use the ten niches not just to commemorate saints or worthy figures from the past (as is the case with most of the Abbey's exterior statuary), but to proclaim a message of which too few people are aware: the 20th century was a century of Christian martyrdom. Although the statues are of individual martyrs, they are intended to represent all those others who have died, and continue to die, in similar circumstances of oppression and persecution.



The west front of Westminster Abbey

The martyrs are drawn from every continent and many Christian denominations, and represent all who have been oppressed or persecuted for their faith. Among them are victims of Nazism, communism, religious and racial prejudice in the 20th century. They are from left to right:

- **St Maximilian Kolbe** (d. 1941) from Poland.
- **Manche Masemola** (d. 1928) from South Africa, killed at the hands of her parents for turning to Christianity and away from the faith of their ancestors.
- **Janani Luwum** (d. 1977) from Uganda, Anglican archbishop from 1974-7, arrested and died shortly afterwards, now widely accepted as murdered on the orders of Idi Amin. (*His predecessor, John Sentamu, later Archbishop of York, had fled to England in 1974, fearing for his life*).
- **Grand Duchess Elizabeth** (d. 1918), martyred during the Russian Revolution, now canonised as a saint.
- **Dr Martin Luther King Jr** (d. 1968), assassinated civil rights leader from the USA.

- **St Oscar Romero** (d. 1980), Archbishop in El Salvador who was assassinated.
- **Dietrich Bonhoeffer** (d. 1945), from Germany, executed by the Nazis in Flossenbürg concentration camp.
- **Esther John** (d. 1960) from Pakistan, a nurse murdered in her bed at home for her Christian evangelism.
- **Lucian Tapiedi** (d. 1942) from Papua New Guinea, an Anglican teacher, one of 333 church workers of all Christian denominations killed during the Japanese invasion.
- **Wang Zhiming** (d. 1973), a pastor from China, killed during the Cultural Revolution.

These ten statues were unveiled on 9th July 1998 by the Archbishop of Canterbury at a service attended by relatives, church leaders and representatives of different faiths, along with relatives of the martyrs. The Duke of Edinburgh, great-nephew of Grand Duchess Elizabeth of Russia, attended with Queen Elizabeth. At the service the Rev Dr Anthony Harvey, sub-dean of Westminster, told the congregation: "There has never been a time in Christian history when someone, somewhere, has not died rather than compromise with the powers of oppression, tyranny and unbelief. But our century, which has been the most violent in recorded history, has created a roll of Christian martyrs far exceeding that of any previous period."

To mark the 25th anniversary of the dedication of the modern martyrs' statues, as the sun went down on Saturday 8th July 2023, the west front was floodlit in blood red. A series of sermons 'The Noble Army of Martyrs' also took place at Sunday Choral Evensong in the Abbey from September of that year, focusing on



King Charles III speaking at Auschwitz

the lives of each of the ten martyrs depicted above the Great West Door.

In January this year, as he met Holocaust survivors, King Charles said "The act of remembering the evils of the past remains a vital task" and "Remembering the lessons of the past is important, and that knowledge should be used to inspire people to build a kinder and more compassionate world".

Christine Porter

**Friends of
St. Mary's Church Richmond**

Family Summer Barbecue

In aid of Church Development

St Mary's Church & Grounds

Saturday 5th July 12pm-4pm

Food and Drink

Garden Games

Barbecue

Raffle

Music

Welcome to All

Tickets £5.00 for entry and BBQ

(Under 12's free)

On the door

FRIENDS OF ST MARY'S

What happened in June?

The Friends supported three **Swaledale Festival events** at the end of May and beginning of June by providing refreshments for audience members on each occasion, raising nearly £300 towards the coffers. The bringing together of two youth orchestras from Richmond School and from Germany was a particularly joyous occasion. The whole Festival programme offered this year was the last in the long tenure of Festival Director Malcolm Creese. The new Director, Fraser Wilson, however, was impressed with what St Mary's has to offer, so there will be more bookings coming our way next year — always a great way to open our doors to welcome the Dales community and visitors from near and far.



Fraser Wilson

Members of the Friends Committee were also struck by the way the addition of some simple lighting effects enhanced the whole ambience of the church for such events, so we are looking at ways of trialling some of these using borrowed equipment to see how easy it would be for us to manage 'in house'.



Val Worley's coffee morning on 7th June at her home on Gilling Road supported by Caroline Cope, was once again a very well attended social event, although the weather prevented full use of the garden for the chat. A great quantity of cake was consumed and coffee makers were kept busy throughout the morning. Whilst essentially a social occasion for people to meet and chat over coffee or tea, the morning did raise a further £300 for the Friends of St Mary's funds. Thanks so much to all who were able to attend. The company is the feast.

And in July ... it's Church BBQ time — 5th July — noon to 4pm.

An earlier start than advertised in last month's issue. Is a fine day guaranteed for another grand afternoon out in the church grounds and church? Well, no — not guaranteed, but with master chef John Challis on the tongs for the meaty treats, David Frankton on the toppings, Jim Jack looking after the veggie BBQ, seating inside church, garden games, music, and good fellowship on offer all afternoon, what more can you ask? Get your £5 ready to buy your ticket to guarantee your first helping of food — after that, it's pay as you go!



St Mary's Town Hall Coffee Morning — Thursday, 10th July

Serving coffee, tea, biscuits, home-baking and chat to the people of Richmond and beyond. We need offers of help to serve, wash up, give home-baking to sell and raffle prizes to any committee member please. Could you help by giving a couple of hours of your time to make this event buzz? Please do come forward.



Return of Blues in the Pews — Friday, 8th August

Back with a bang in August — see separate notice on page 45 for details.

Our Annual Plant & Produce Sale — Saturday, 23rd August

The biggest fund raiser of the year, as ever on Bank Holiday Saturday! It only works if you continue to support us as you have done so well in the past, by bringing things for us to sell and/or by coming along to buy, bringing friends and neighbours with you. We also welcome new volunteers to help run the variety of stalls on offer.



A reminder of what we want to sell:

Plants: all shapes and sizes, cuttings etc.

Garden produce: the fruits and veggies of your garden

Kitchen produce: jams, preserves, chutneys, home-made wines, home-baking

Donations of these items in bold ideally brought into church from 4.00-7.00p.m on Friday, 22nd August because of their (mainly) perishable nature.

Also:

Garden tools, kitchen equipment: In good condition, please.

Hand-Crafted produce: Knitted goods, needlecraft, painting and prints, photographs, jewellery, hand-made notebooks, etc — you get the idea, I hope.

Home entertainment: ('pre-loved') Complete jigsaws (these go very well); CDs; DVDs; board games; books (hard-backed or excellent condition paper-backs).

Prizes: for the raffle and for the tombola.

These can be left in the North Porch of church at any time, or given to one of the Friends committee. If you want anything, please ring or text 07754 283161

REFRESHMENTS — will be provided by the Belles of St Mary's (tea, coffee, cakes) and the Friends (burgers, sausages, including vegan).

There will also be Music during the afternoon.

PLEASE SUPPORT THIS IMPORTANT OCCASION IN ANY WAY YOU CAN.

St. Mary's Church Richmond

Large Annual Plant and Produce Sale

**Homemade
Chutneys Cakes Jams
Crafts Plants Books CDs
Fruit and Vegetables
Raffle and Tombola
Barbecue Music
And much much more...**

Cafe open all day

10am - 4pm

Bank Holiday

Saturday 23rd August



ST MICHAEL'S LODGE IS OPEN

To the delight, and relief, of many, the conversion of the former St Michael's Church, Hudswell into a fantastic hostel for travellers is now complete. **MARTIN BOOTH** reports on the official opening.

It is almost seven years since a few of us in Hudswell came up with the idea of a new and sustainable use for our then recently closed Parish Church of St Michael and All Angels. Saturday, 24th May saw the culmination of all our efforts over these years since then, as St Michael's Lodge was officially opened by the Yorkshire Vet, Julian Norton. Over 200 villagers and guests came to look round the Lodge, and join in the celebrations with a free barbecue, drinks and other refreshments. As the trustees of Hudswell Community Charity and the Lodge staff, Melanie Sadler (manager) and Sarah Brookes (receptionist) showed visitors around the Lodge, they were heard to make remarks such as;

"Wow, I never thought it would look this good".

"This is fantastic, such good quality workmanship and thoughtful design"

"This is such a respectful conversion of a former church. I am blown away by it"

"I have never seen anything look so good. What a fantastic job you have done"



**Julian Norton —
The Yorkshire Vet**

When it came to the formal speeches, the Chair of Hudswell Community Charity, Susan Ferns-Williams, thanked everyone for attending and welcomed the special guests, whilst Charity trustee and project co-ordinator, Annie Sumner, thanked all the tradespeople and volunteers who had worked so hard to restore and remodel St Michael's from a Church to a Lodge.

Julian Norton (left) cut the ribbon and declared St Michaels Lodge open, saying, *"I am delighted to be asked to open such a great project. Well done."*

The Chair of North Yorkshire Council, Councillor George Jabbour, remarked that *"I came to this site a few months ago and am amazed at the progress made in this short time. You have done a fantastic job and the Council's contribution, £400,000 from the Shared Prosperity Fund, has been well spent."*



The Ven. James Theodosius, the Archdeacon of Richmond and Craven, addressed directly the question of whether this was an appropriate use of a former church saying:

"Some people have asked me if I am sad that St Michaels has been closed as a church. My answer is No – there are plenty of places that people can go to worship and it is great to see this building so lovingly restored and re-used in this way."

Archdeacon of Richmond & Craven

The Lodge is now open for bookings via the website – www.stmichaelslodge.com – and

Lodge Manager, Melanie Sadler, said *"We already have several bookings, including one for the whole Lodge for a Yoga retreat. After today we expect to be very busy, because the word will soon spread that this is going to be a fantastic place to stay."*

The trustees of Hudswell Community Charity are delighted, and not a little relieved, to see their dream of re-purposing their former parish church into a new use that respects its past, but gives it a sustainable income, become a reality. Not only has it brought the building back to life; kept it in the ownership and control of the local community; and guaranteed access to view its historical features, but the new business will also help to bring additional customers to the community owned George and Dragon pub, Little Shop and the village hall. As the new Manager Melanie Sadler explained;

"We already have the booking for a Yoga retreat, where quests will sleep at the lodge, but use the village hall during the day for their activities and perhaps the George and Dragon to relax in the evenings."

Guests will all be able to stay in en-suite rooms and relax in the residents' lounge and dining room located in the former chancel shown overleaf. Another source of potential guests at St Michael's Lodge are pilgrims on the Camino Ingles route from Finchale Priory, just north of Durham, down to the south coast at Southampton and on to the A Coruna in northern Spain. In fact, the first guest at St Michaels Lodge on the 26th and 27th May was a pilgrim associated with the Finchale Camino group. She was very impressed with the accommodation and promised to return with others. As she wrote in the visitors' book:

"St Michaels Lodge is a real gem. What an inspired transformation... I love the



New Lounge and Dining room

way that the best of the original features have been preserved and reused.... You have created a truly special place that just oozes peace, perfect for unwinding after a day's exploring. I slept well and it was great to wake up to the sounds of nature. Wishing you every success and hoping to return in the near future."
Jane McQueen. Northumberland

We hope that all our future guests will feel the same. Please do encourage people to come and see for themselves.

Martin Booth

Secretary—Hudswell Community Charity

FROM THE REGISTERS



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



Betty Maureen Kendall	28th February '25
Eleanor Fairbrother	28th March '25
Doreen Leighton	4th April '25
George Hayes	19th April '25
Daniel Andrew Simpson	23rd April '25
Clifford Arthur Bilbrough	3rd May '25

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.

BIBLE POINTERS

Following on from his article last month, when **JOHN PRITCHARD** offered some advice about how to approach reading the Bible, he now helps us to make sense of some of the strange and gruesome passages.

What about the awful bits in the Bible?

We can't pretend that the Bible doesn't have some terrible passages. Early on we find the Lord ordering Moses and Joshua to utterly destroy the Amalekites and all those who obstruct their invasion of Canaan (Ex.17). Before long, we have Jael driving a tent-peg through Sisera's skull (Judges 4). And the much-loved book of Psalms contains the appalling line 'Happy shall they be who take your little ones and dash them against the rock.' (Ps. 137). What do we make of all these bloodthirsty bits?

- ◆ Think again of what kind of book this is. It's not one dictated by God; rather it's 'God-breathed', so it has to go through the untrustworthy human mind where all sorts of violence and unpleasantness lurks. 'The heart is devious above all else – it is perverse.' (Jeremiah 17.9)
- ◆ Remember also that the Bible is the record of how ideas about God have evolved in men and women over time. 2500 years ago, when some of this writing was done, human understanding of the divine was much less developed. Our understanding of God is now completely focused on Jesus, because 'God is Christ-like and in him is no unChrist-likeness at all.'
- ◆ These problem passages are a reminder that all passages in the Bible have a context i.e. they have come out of a particular situation at a particular time for a particular reason. They didn't just drop down from heaven. So it's always good to get behind the text we have on paper and ask 'Who wrote this?', 'What was going on when they wrote this?' and 'Why did they write this?'
- ◆ As an example, in today's struggle over the acceptance of gay relationships as fully part of society and the Church's life, we find there are only seven verses which seem to be negative about homosexuality, compared with



hundreds condemning oppression of the poor. Moreover, they were written in a different social context in which homosexuality was not seen as a given part of someone's nature involving love and faithfulness, but rather as a chosen, corrupt form of human activity, often associated with male shrine prostitution and general decadence. All passages in the Bible have a context.

So, although there are some 'disappointing' passages in the Bible, we need to see this wonderful, complex, challenging, thrilling library of books for what it is – part of an on-going conversation between humanity and God. And even in the most obscure or strange parts of scripture there are the superb golden threads running



through, telling the big story of God's irrepressible love and faithfulness, whatever we do, however we mess up. God's 'friendship' is assured. (See 'What's the Big Story?' in May's Connections).

John Pritchard

A vibrant, hand-drawn illustration of a church building, likely Downholme Church, set against a light blue sky with a large yellow sun. A large, stylized treble clef is positioned to the left of the church. The church has a grey roof, white walls, and a small bell tower. In the foreground, there is a green lawn and a cluster of colorful flowers in shades of pink, blue, and yellow. The text 'Marske Choir Summer Concert' is written in a large, elegant, black script across the top. Below the church, the date and time 'Saturday 12th July 7.00pm at Downholme Church' are printed in a bold, black font. Further down, ticket information 'Tickets £10, at Reeth Post Office or call 07904 976385' and the purpose of the proceeds 'Proceeds to Yorkshire Air Ambulance' are listed in a smaller font.

NOTES FROM THE PAST — AND PRESENT

An ancient local tradition takes place this year, but is not for the faint-hearted, for stamina will definitely be required! **JANE HATCHER** tells us all about it, with photos from the archives kindly provided by Andy Macey.

Boundary Riding

On the morning of Wednesday 27 August this year, a large crowd will assemble in the Market Place, suitably attired for a whole day out in the open air, the atmosphere charged with excitement and expectation. After a ceremonial announcement, the throng will process down to the Green Bridge, in the centre of which, for the first of many times that day, the ancient boundary of the town will be proclaimed, for the actual boundary runs along the middle of the River Swale. Its route is followed along Riverside Road to the Falls, or Foss Head in old parlance, and the Mayor will be carried out into the Swale for the making of the second proclamation from the river itself.



On the way down to Green Bridge —1941

And so the long day will continue, right round the 15 miles or so of the old borough boundary, until it has all been 'claimed'. Then another of Richmond's seven-yearly Boundary Ridings will have been completed, as it always has been, whatever the weather. This ceremony has been carried out umpteen times since at least 1577, when the Charter of Queen Elizabeth I granted Richmond, among numerous other privileges, "That the bounds and limits of the borough shall extend as has been accustomed; That the Alderman and Burgesses shall perambulate the same, for the surveying, knowing, and limiting their liberties and franchises."

The term 'Alderman', as used in the Elizabethan charter, referred to the office that has later become called Mayor. There have been many other changes in

local government since 1577, but the tradition of the seven-yearly event has been kept up through thick and thin, even in wartime, for one of the years “ridden” was 1941. The traditional time of year was September, perhaps to coincide with the end of the annual harvest, but when Mrs Katherine Carr was Town



From Green Bridge to the Foss — 1962

Mayor she suggested bringing it forward to August, so that schoolchildren on holiday could participate in the tradition. The term ‘Burgesses’, still used in the wording of the claim, can be interpreted as the present-day residents.

Why is it done every seven years? The number is of ancient significance, and occurs many times in the Bible, and of course from the Bible we have seven days in the week. In terms of the Boundary Riding, however, it offers a useful time lag between knowledge being handed on from one group of people to the next. What was the purpose of the custom? Doubtless many people this year will follow the route on their mobile phones, but this was the way that people learned where the boundary lay before there were drawn maps. There is a parallel between our Boundary Riding and the ‘Beating the Bounds’ tradition which used to be followed by parishes, it was said that lads were ‘beaten’ at places where there might be disputed boundaries, on the basis that one always remembers where one has received a good hiding!!!



1962 — the Mayor being carried into the river to make the second proclamation

In the section on parish ‘Beating the Bounds’ in the *Batsford Companion to Local History*, it suggests that among the reasons why parish authorities checked up on the boundaries was to ensure that all the boundary stones and other markers were still in place, and also that they wanted to find out whether any new buildings had been constructed straddling the

boundary, in which case backdated parish rates might be due!

After the Falls, the Richmond throng will pass along The Batts, open land nowadays but into living memory private property associated with Church Mill, and a place of traditional challenge. Then along the river below Clink Bank and Easby Wood until Scots Dike is reached. Scots Dike is a very ancient boundary, much older than Richmond itself, and the Norman castle and its associated town must have been abutted up against its west side. The earthwork occurs south of the river, hence the houses in St Martin's parish called Scots Dike Terrace.

Scots Dike heads north towards Gilling West, one of the town's older neighbours. Here in 1976 a schoolboy found the Gilling Sword, which became a star of the children's programme 'Blue Peter' and is now a treasured item on display in the Yorkshire Museum in York. Soon afterwards two important grave markers were found nearby in Gilling Beck, one part of a Norse 'hogback' tombstone, the other a Christian grave marker carved with a cross. These are on display in Richmondshire Museum.

Scots Dike then continues much further north, towards Melsonby and beyond towards the enormous Iron Age fortifications at Stanwick. The famous archaeologist Sir Mortimer Wheeler, when asked where he would like to dig as part of the Festival of Britain in 1951, selected Stanwick.

But back to the Richmond Boundary Riding, which now leaves the riverside path before Easby and climbs up alongside the Dike until the Brompton-on-Swale road is reached. Once shepherded across the busy road, the perambulation passes the stone near Sandford House inscribed *EASBY ROAD ENDS HERE*, and heads north up Scots Dike. A little way along, the Pinder, whose ceremonial job it is to cut down fences or other obstacles encountered, used to throw a stone over the roof of a building which slightly encroached onto the borough boundary, to stake the claim. In more modern risk-averse times, that tradition has been discontinued!



Easby Road Ends Here

It is well south of Gilling West, and just behind High Wathcote, that the Richmond borough boundary branches away from Scots Dike and heads westwards over Pilmoor Hill towards Olliver Ducket, a Georgian folly which replaced an earlier 'ducket', or dovecote, in the medieval hamlet of Olliver, which has since shrunk to just one building complex. Olliver Ducket is an important point on the Boundary Riding, because it here that by tradition the first break is taken for refreshments.



Leaving Olliver Ducket — 1962

For a long stretch now the boundary separates Richmond from the Aske Estate. It takes a jagged route from the Gilling Road until it reaches the Whashton Road, then skirts the former Racecourse, before heading towards Coalsgarth, and round the back of Beacon Hill. From Sturdy House Lane the boundary heads almost due south to the old Marske Road, and

indeed the boundary is now meeting that of the old Hutton Estate of Marske. Here at Deepdale is the lunch stop, and races for those with enough energy left.

Steeply down, and through Applegarth, where addresses vary whether they are in Richmond or Marske parishes, and eventually down to the riverside once more. Turning east, seeing Swale View Caravan Site across the river, and then working south of Lownethwaite Bridge, the assembly now heads back towards the town. Through what were the grounds of the Convent, and lastly through Temple Grounds, those who have stayed the course will emerge wearily through the old Yorke House wrought-iron gates onto The Green. They can then tell their descendants that they did the 2025 Richmond Boundary Riding.

Jane Hatcher



BONUS COFFEE MORNING FOR THE MOTHERS' UNION

A cancellation by another organisation has meant that our Mothers' Union has been given the opportunity to run a coffee morning on **Saturday 30th August** in the **Town Hall**.

Our MU would really appreciate help with donations of home baking for sale, raffle and tombola prizes and, of course, your presence on the day.

Contact Susan Scrafton, Margaret Clayson or Christine Stedman for more details.

ALL IN A DAY'S WORK

In this new series, we are asking various post-holders in our church to give us a flavour of what they do each week. By the time this article appears, **REVD LORNA** will have been ordained into the priesthood, so let's start with her.



Revd Lorna Heatley

It's quite hard to explain what I do in a day – if this were any other “job”, I'd be able to say when I sit down at my desk, when I check my emails, when I do my work and so on. At least, that's how it was in my previous roles – structured days. In this role, however, there is no such thing as structure – except, perhaps, on a Sunday, when we have our services.

There is no such thing as “the average day”, so I'll sort of ramble on about roughly what it is that I do.

The day starts with private prayer for me, usually on a dog walk. I find it much easier to pray in nature than I do sat at home, in the same way that I find it easier to listen to audiobooks when I'm on the move – if my body is already doing something (like walking) then it's less likely my brain will fire off in 100 different directions. Morning prayer in church starts at 8:30, where we follow the Daily Prayer App, then it's off to the races.

According to the book Revd Martin and I are going through with the confirmation classes, a deacon's role is to check upon pastorally, and care for, the congregation, so that's what I try to do. I still find it a bit baffling that a lot of my 'work' is to talk about things to deeply interesting people, usually over a hot chocolate – again, I apologise for not liking tea or coffee. I bring people home communion, and this includes going into the Care Homes around Richmond, and I attend various meetings that discuss the life of the church; how we can keep it going; what needs to change; and what needs to stay the same.

A lot of my role also includes funeral ministry, and this means visiting with the families and friends of the deceased to discuss their final wishes and how we can best say farewell to them. I have to admit that this is a part of my role that I find deeply fulfilling. This is the last thing I can do for someone, and being able to

facilitate their loved ones being able to say goodbye in a meaningful way is a great privilege and one that I am yet to tire of.

If I have admin work to do – emails, sermon writing, filling out forms – I usually do it in Mocha, mainly because it means I can get myself a sweet treat whenever I complete a job, but also because it means I can say ‘hi’ and chat to people who are in the town. I also go on a lot of ‘pastoral dog walks’, which is essentially me walking my dog in my dog collar. The dog is a great draw to get people chatting.

I do love my job: it’s an honour to do, and I’m really loving doing it here!



Lorna with Yifa

Lorna

THE 200 CLUB

Congratulations to our latest Winner

June — no: 30 — Leonard Scrafton

JUST A REMINDER

The lucky winner above was the last in the 24/25 '200 Club' year.

Subscriptions are now due for the 25/26 year which starts on 1st July.

To make your '200 Club' subscription by BACS, the account details are:

Sort Code: 40-38-19
Account name: Richmond with Hudswell PCC
Account no: 93005798
Reference: 200 Club (plus your numbers)

There are still some numbers available, so, if interested, please contact John Challis.

You have to be in it to win it!



CHARITY OF THE MONTH — AUGUST

This very worthwhile local social enterprise can often be seen at work around the town and has recently won a prestigious award for what they do.

As many of you may know, **Just the Job** is a charity and social enterprise which works with adults with disabilities by involving them in practical activities and providing work-based training. The team members are at the heart of our group, for their skills are nurtured and developed and they take pride in a unique service which helps everyone to gain confidence, stay motivated and be a respected part of our community. A core team of about 30 people is now supported on a regular basis, and they also have a wider impact in the community through work placements, supported volunteering placements, corporate days and the more traditional volunteering route. Including the work they do gardening for older and vulnerable customers, and the support for team members' families, they have a regular positive impact on about 150 lives.



Receiving the award from
Jo Ropner — Lord Lieut.
of North Yorks

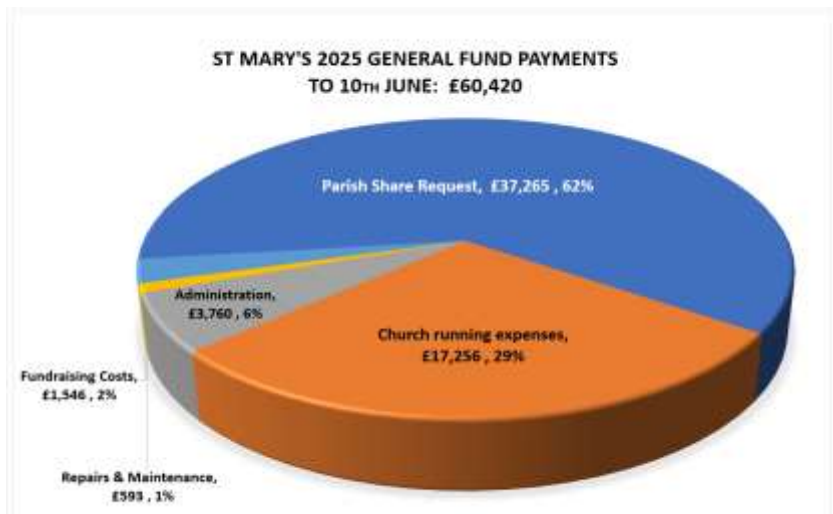
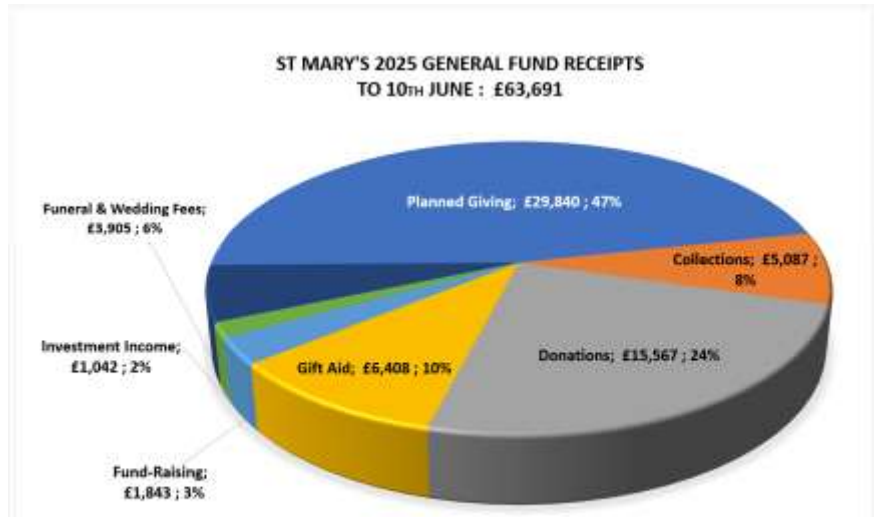
Just the Job has recently been awarded The King's Award for Voluntary Service, which aims to recognise outstanding work by local volunteer groups in supporting their communities. It was created in 2002 as part of Her Majesty Queen Elizabeth's Golden Jubilee celebrations, and has been continued by her son, following His Majesty's accession to the throne. It is the highest award a local voluntary, community and social enterprise group can receive in the UK and is equivalent to an MBE. From several thousand nominations, **Just the Job** is one of just 281 local charities, social enterprises and voluntary groups to receive the prestigious award this year.

Although well-established on the Gallowfields trading estate, **Just the Job** is still raising funds for a purpose-built base for the organisation. It is hoped that the Big Green Build will bring all their activities together into one cohesive space, provide much-needed specialist facilities and the opportunity to expand its services and work with more people from Richmond and the surrounding area. If you would like to know more, give them a call on 01748 822815.

Steve Biggs

PARISH FINANCES

As we are now half-way through the financial year, our Treasurer, **PAUL CARNELL**, has kindly provided an update on our income and expenditure and contribution to the Parish Share.



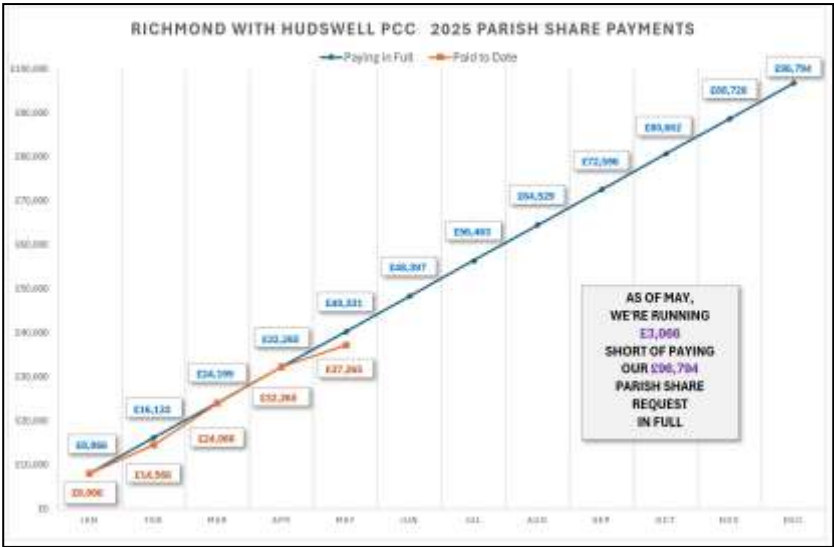
Receipts Pie

The amount being received from our regular donors accounted for 47% of our income, but almost all of the £6,408 of Gift-Aid was claimed on their giving (when eligible), so in effect the amount *generated* by Planned Giving will have been closer to 57%.

The split between those giving directly into the St Mary’s bank account and those who are on the Parish Giving Scheme (PGS) is 82:18 in favour of bank standing orders. It would be great if more regular givers would consider moving over to the PGS – at the same time ticking that ‘rise with inflation’ box!

Payments Pie

Unsurprisingly the highest payment is that of our essential Parish Share Request. As I’ve said many times, clergy’s stipends come out of the central ‘pot’ that receives each Parish’s contribution, so no Parish Share, no Martin & Lorna! There’s been very little regular maintenance carried out so far this year (e.g. servicing fire equipment, lightning protection and the roof alarm contract) so that portion of the pie is set to increase.



The Parish Share Graph

For the first 4 months of the year we were doing very well and by April we’d even matched what we’d need to pay to reach a 100% payment by the end of the year, but in May it tailed off a little. The monthly amount that I pay to the Diocese is based solely on our ‘free reserves’. In other words, funds that are not Restricted, not Designated, and not within the PCC-agreed £25,000 ‘working balance’ that’s set aside for both the day-to-day running of St Mary’s and any unexpected costs. By the end of May, those free reserves stood at ‘only’ £5,000 so I was unable to pay the £8,066 ‘full’ monthly payment. The problem is, once the orange line dips, it’s hard for it to get back up to the blue line without an increase in our income.

Paul Carnell

SMIDDY LOAF

This wonderful recipe was given to Judith Barber by our late and much loved member of St Mary's, Joy Hornsby. The recipe introduction says that it is from the Old Smiddy Tea Room, Laide. Having tried an internet search, we have come up with the Old Smiddy Guest House in Laide, which is in the far North West of Scotland, so we assume that this was probably a Highland recipe. Anyway, whatever the source, it tastes beautiful - moist, fruity and definitely 'more-ish'..

INGREDIENTS

- 4 oz margarine
- 6 oz demerara sugar
- 14 oz dried fruit (Joy says FAIRTRADE preferred)
- 8 fluid oz water
- 1 level tsp bicarbonate of soda
- 2 tsps mixed spice
- 2 beaten eggs
- 4 oz self-raising flour
- 4 oz plain flour
- Pinch of salt.



Old Smiddy Guest House, Laide

METHOD

Place margarine, sugar, fruit and water in a heavy base saucepan and bring slowly to the boil

Simmer for 1 minute, add bicarbonate of soda and spice, stir well, then leave to cool completely

Add sieved flour and eggs together into the mixture

Pour into a lined 2 lb loaf tin

Oven at gas mark 4 (350 degrees F, 180 degrees C) for 1 – 1.5 hrs (I find after an hour I need to turn the oven down to 160 C). Keep testing!

Leave to cool before taking out of tin. Best if rested for a day.

‘EAT AND ENJOY’ was Joy’s concluding instruction — so why not try?

Jim Jack & Judith Barber

MEMORABLE MANUSCRIPTS

Have you ever wondered what it must be like to orbit the Earth in the Space Station? **JUDITH MacLEOD** reviews a prizewinning book which certainly gives a flavour of the emotions involved.

Book: Orbital

Author: Samantha Harvey

Publisher: Vintage

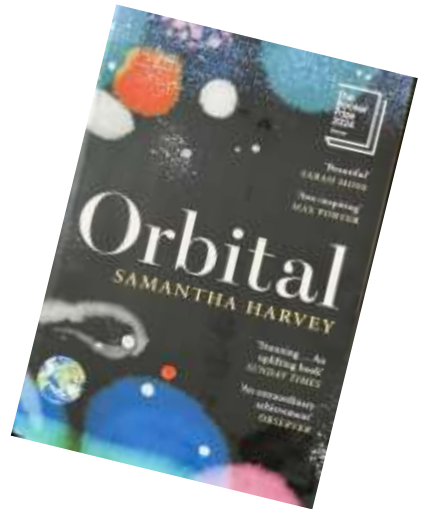
This is not a book that would have attracted me by its title. After it won the Booker Prize last year on a unanimous vote from the judges, however, I was intrigued. It also has a beautiful cover and it is short – just 136 pages.

The book describes a day in the life of 6 astronauts of various nationalities, who are orbiting the Earth in the International Space Station. In the course of 24 hours, they orbit the Earth 16 times. A helpful diagram at the front of the book shows you the course of the orbits to which the titles of the chapters correspond, enabling you to understand where you are being taken geographically.

The opening chapter – ‘Orbit minus 1’ – introduces the spacecraft, space and light and dark – the key elements in the narrative. Inside the spacecraft, the 6 astronauts are hanging in their sleeping bags; the remains of last night’s dinner, some birthday bunting and a smear of chocolate evoke the social interactions of the crew.

The descriptions of the astronauts’ views of the Earth, as the spacecraft spins round it, are exhilarating. There is the constant coursing over the continents and the oceans, the winds, the clouds and mesmerising evocations of light and colours.

On board, the 2 women and 4 men collect meteorological data, conduct scientific experiments and test the limits of the human body. Using records from NASA and the ESA, Harvey gives the reader a mini-simulation of an experience that they are never likely to have.



Although absorbed by life in the spacecraft, the characters are drawn back to earth by childhood memories and family events. The themes of love and death and spirituality are explored through their characters and experiences. Small objects evoke precious relationships – the felt moon given to one astronaut by his son; the postcard of ‘Las Meninas’ by Diego Velazquez given to another by his wife. The characters also interact with each other on board and show fondness.

In addition to broad visual description and the evocation of emotions through small objects, the dimension of sound is added to the concluding paragraphs, and the novel ends with a rousing crescendo, as in an orchestral finale.

Samantha Harvey has written 4 other novels, all on different themes. She is a tutor on the MA course in Creative Writing at Bath Spa University.

Judith MacLeod

GOT YOUNG CHILDREN? THIS MIGHT HELP.

THE PARTS OF SPEECH POEM

Every name is called a **noun**,
As **field** and **fountain**, **street** and **town**.
In place of noun the **pronoun** stands,
As **he** and **she** can clap their hands.
The **adjective** describes a thing,
As **magic** wand or **bridal** ring.
The **verb** means action, something done,
As **read** and **write** and **jump** and **run**.
How things are done the **adverbs** tell,
As **quickly**, **slowly**, **badly**, **well**.
The **preposition** shows relation,
As **in** the street or **at** the station.
Conjunctions join, in many ways,
Sentences, words, **or** phrase and phrase.
The **interjection** cries out, "Hark!
I need an exclamation mark!"

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Found The Note presents**



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plus support Rolling Drystones

7.30 Friday 8 August

St Mary's Church

Richmond

Bar

Tickets £10 adv

On sale soon

NOTES FROM THE GARDEN

Do you have a favourite plant? This month **WENDY PRITCHARD** tells us about one of hers, for which there seems to be an abundance of different varieties.

You know the old question about what you'd save first (after people and pets) if your house was on fire? Well, the gardeners' question is 'What plants would you take with you if you had to move house?' and my answer is my hostas. I can't walk past a shop display of hostas without wanting to buy another one. At present I have at least 20 different varieties! At certain times of year, you can buy nice ones quite cheaply in Lidl, (other supermarkets are also available), and of course other different hostas can be found in garden centres and are available from specialist growers.



So what's so wonderful about a hosta – and what is it anyway? Hostas are grown mainly for their leaves, although they have lovely lily-like white or lilac flowers too. They can have small leaves, medium sized leaves or giant leaves, in various combinations of blue-green, cream, white, plain green, gold, chartreuse, which can be smooth or crinkly – and so on. There are now around 10,000 different hostas, so I still have some way to go!

They will grow in shade; expand gently into large clumps; and are more than happy in a pot. They need no special care except to protect them from their arch enemies — slugs and snails. By the end of summer, some unprotected hostas will have leaves like lace! The safest way to deter these ravenous, slimy eating-machines is to grow hostas in big pots and scatter pet-safe slug pellets round the emerging shoots in early Spring.

Hostas die down over Winter to apparently nothing, then send up juicy new leaf buds as the weather warms up. One year, I followed the theory that surrounding your hosta with a copper strip would deter the slugs, only to find a snail balanced on the top of the strip, happily chomping on the nearest hosta leaf! Take heart though – there are some



hostas that are more slug resistant than others, so it's worth doing a bit of research. Or, as I do, just buy a pretty one and see what happens!

Hostas originated as just a few varieties in Japan, Korea and China, coming to Europe as seeds in the eighteenth century. There they were named 'Hosta' after the Austrian botanist, Nicholas Thomas Host. New varieties are constantly being introduced, particularly



from American breeders, as in the United States the hosta is the number one perennial in the popularity lists. Which just shows that there are still a lot of sensible people in the USA!

Wendy Pritchard



Friends of St Mary's Church
Present

Edwina Hayes

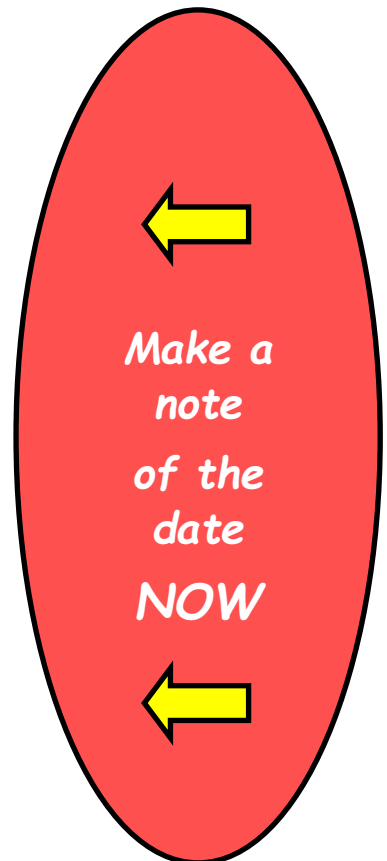
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"Honeylike relaxing vocals" The Guardian
"The sweetest voice in England" Nanci Griffith

St Mary's Church Richmond Yorks
Friday 5th Sept at 7:30pm
Tickets £12 available from :
eventbrite : <https://bit.ly/4j3VE71>
"The Book Stop" Market Hall Richmond
or on the door
www.edwinahayes.com

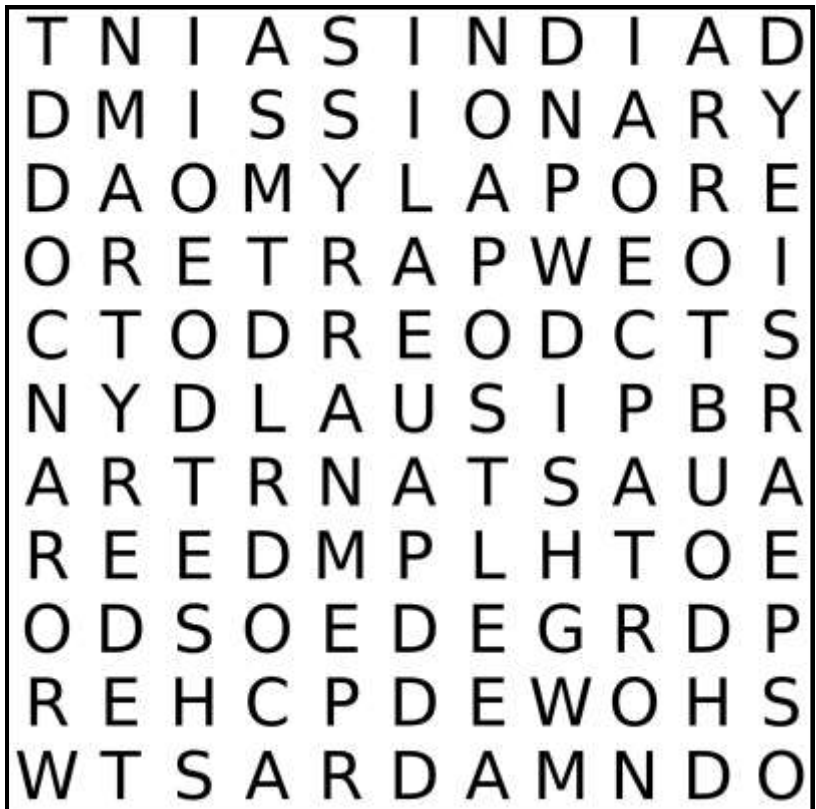


WORD SEARCH

St Thomas

If you ever struggle with doubt, take heart: so did one of the apostles, whose Feast Day is this month. St Thomas just could NOT believe that the Jesus he had seen crucified and dead on the cross could ever come back to life. But Thomas was an honest sceptic, because he really wanted to know the truth. Jesus could help such a man. And so He appeared to him and the other disciples. Instead of scolding him, Jesus simply showed him the wounds. Thomas's response was immediate: "My Lord and my God" (John 20.26ff). Ancient legends tell how Thomas went on to India as a missionary. There are rumours that Thomas even built a palace for a king's daughter in India, and thus he is the patron saint of architects. It is believed that he was martyred by a spear on 3rd July, 72 AD in Mylapore, near Madras. 46 ancient churches in England are dedicated to him.

Thomas
Doubt
Apostle
Cross
Dead
Truth
Sceptic
Wounds
Lord
God
Appeared
India
Patron
Martyred
Spear
Mylapore
Missionary
Showed
Saint
Madras



Sudoku - Easy

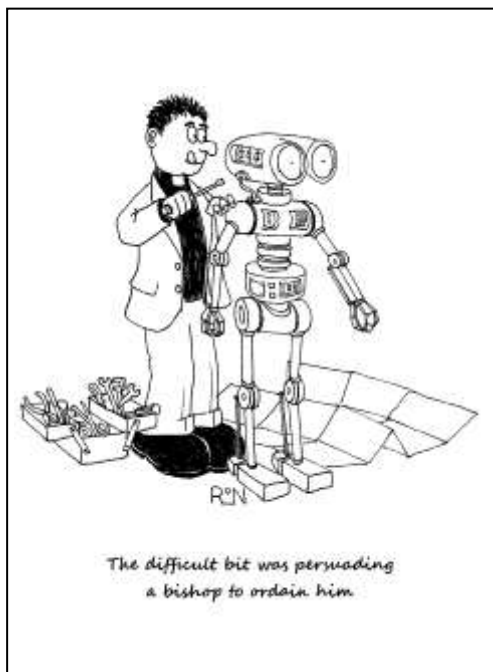
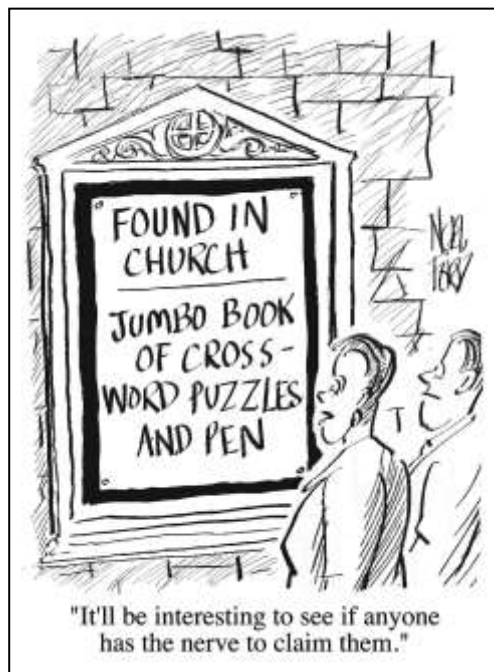
					1	9		
			7	5	3			6
5					6	1	3	2
1				4	7		8	3
	7							9
2	5		8	9				7
6	8	9	3					1
	3			1	9	8		
		1	6					

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Sudoku - Medium

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

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

Join the St Mary's Song Squad

We meet on **Mondays during term time**, 4-5pm in St Mary's Church, Richmond
As well as having lots of fun singing and learning a wide variety of songs, there will be opportunities to perform at occasional services/events and to participate in the

Royal School of Church Music's highly acclaimed 'Voice for Life' Scheme.

Juice & biscuits will also be available & tea / coffee for any parents / guardians wishing to stay during the rehearsal time.

For more information or to sign up for the Song Squad

Contact Chris Denton 07817 386070



Usually last Sunday in every month
Next service — **27th July '25, but not in August**
For children and the young at heart.
Why not come and join us?
www.richmondhudswellparish.org.uk

LOUNGERS!

(The Ladies' Group)

Usually, last Friday of each month

From 7.30pm in the **MORRO LOUNGE**
Richmond Market Place

Next meetings:

25th July & 19th August '25



THIRST! **(The Men's Group)**

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

Next Meetings at

The Town Hall Pub & Dining, Richmond

3rd July & 7th August '25



Puzzle Solutions

Sudoku — Easy

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

Sudoku — Medium

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

Wordsearch



Deadline for September '25 edition; Monday 18th August.
To contribute letters, articles, etc. please contact
connections.ed24@gmail.com or 07866 033263

INFORMATION POINT — ALL ARE WELCOME

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

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

AFTER THE CARDS AND VISITORS

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

Starting again on your own is even more difficult.

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

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

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

TELEPHONE SUPPORT IS ALSO AVAILABLE.

Do please get in touch.

PASTORAL CARE — A CONTINUING SERVICE

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

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

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



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Support the work of your local church in this community by advertising here.

**Simply contact
connections.ed24@gmail.com
for further details**

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 am.**

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

Everyone is welcome
Contact Sharon McCormack
07791 426659



Richmond Methodist Church

Dundas Street Entrance

Monday: 9.30am – 12.30pm

Friday: 9.30am – 12.30pm

Hot drinks and snacks

(May to September)



Our Warm Welcome Space will be running throughout the summer on a reduced basis, however, we are still in need of additional volunteers.

If you would be willing to help, or simply find out more about our Warm Welcome Space, either drop-in to one of the sessions, or contact the Warm Welcome Space Co-ordinator,

Dr John Ridley, 01748 818653

or email: JohnRidley7449@aol.com

Thank you.

TIME TO TRAVEL BACK IN TIME AT RICHMONDSHIRE MUSEUM



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For further information, please contact:

The Secretary, Reverend Matthew
Hutchinson Trust, Middlemoor House,
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