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Downholme and Marske**

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Head of School: Mr S. Gatill, NPQH

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**THE BENEFICE OF RICHMOND WITH HUDSWELL, DOWNHOLME
AND MARSKE**

www.richmondhudswellparish.org.uk

MINISTRY TEAM

RECTOR

Revd. Martin Fletcher The Rectory, Church Wynd 07762 440094 or 821421
martin.fletcher@leeds.anglican.org

ASSISTANT CURATE

Revd. Paul Sunderland 1 Wathcote Place, Richmond 07989 178196
paul.sunderland@leeds.anglican.org

HONORARY CLERGY

Bishop John Pritchard · Revd. Jennifer Williamson

READER

Mr Scott Lunn 01748 826895 2 Hurgill Road slunn@richmondschool.net

PASTORAL ASSISTANT

Mrs Jennifer Patrick 850693 1 Roper Court, Richmond

ACORN CHRISTIAN LISTENERS

Mrs Jennifer Patrick 850693 Dr Sheila Harrison 822059

PRAYER REQUESTS

Prayer requests to pray@richmondhudswellparish.org.uk or text 07394 907924

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CHURCH OFFICERS - ST MARY THE VIRGIN, RICHMOND

<u>Mayor's Warden</u>	Dr Peter Trewby	824468	24 Hurgill Road
<u>Rector's Warden</u>	Mrs Jan Jack	07725 574188	jjackuk@gmail.com
<u>Warden Emeritus</u>	Mr David Frankton	823531	8 Allans Court
<u>Director of Music</u>	Mr Chris Denton	07817 386070	chrisjdenton@gmail.com
<u>Bell Captain</u>	Mrs Susan Welch	823700	8 Maple Road
<u>Head Verger</u>	Mr Leonard Scrafton	824106	14 Pilmoor Close

Temporary Parish Administrator

Jeanette Sunderland 07394 947819 admin@richmondhudswellparish.org.uk

OFFICERS OF THE PCC (AND OTHERS)

<u>Lay Chair</u>	Dr Peter Trewby	824468	24 Hurgill Road
<u>Secretary</u>	Sharon Digan	07791 426659	
<u>Treasurer</u>	Paul Carnell		stmarys@paulcarnell.co.uk
<u>Magazine Editor</u>	Jim Jack	07754 283161	stmarys.maged@gmail.com
<u>Magazine Distribution</u>	Keith Robson	07866 325843	
<u>Magazine Adverts</u>	Jeanette Sunderland	jeanettesunderland@outlook.com	
		07812 109243	

N.B. Public worship has resumed, subject to Diocesan distancing & music guidelines. Please continue to check the web-site regularly for up-to-date details. Some weekday services are still suspended

CHURCH SERVICES - St MARY THE VIRGIN, RICHMOND with Hudswell

8.00 a.m.	Holy Communion	Every Sunday from 2nd May
10.00 a.m.	Parish Communion Worship for All	Every Sunday apart from 3rd Sunday (including communion) Every 3rd Sunday
4.00 p.m.	Café Church Fun-Key Church	3rd Sunday (every 2 mths—Jan, March etc) Last Sunday each month
6.30 p.m.	Choral Evensong Free to Be	Second Sunday each month 3rd Sunday (every 2 mths—Feb, April etc)
9.15 a.m.	Holy Communion	Every <u>Wednesday</u>
10.30 a.m.	Holy Communion	Every Thursday from 22nd April in the Town Hall (instead of Trinity Chapel– Covid)

PARISH OF ST MICHAEL AND ALL ANGELS, DOWNHOLME

CHURCH OFFICERS

<u>Reader</u>	George Alderson	68, Brompton Park, Brompton on Swale DL10 7JP	07487 257646
<u>Church Warden</u>	Mrs Jean Calvert	823001 Thorpe Farm, Reeth Road, Richmond	
<u>Organist</u>	Alastair Lunn	2 Hurgill Road, Richmond	
<u>Church Treasurer</u>	Phil Ham	'Sundale', Reeth, DL11 6TX	
<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

Well, here we are into July and the nights are beginning to draw in. Soon be winter!! The possibilities of a little more freedom of responsible movement beckons as the message that COVID19 is a virus we will all have to live with for the foreseeable future sinks in. Other learning must be a better valuing of the personal care services which are offered by NHS and social care—in esteem, pay, conditions—and a future plan which has a national and cross-party consensus ensuring some slack in the system for times such as these. Just as with good national medical care, good social care will not come cheap but, I believe, it is a cost which society as a whole must find a way to bear. The international sharing of vaccine for the good of all people should also be an urgent problem to solve, transcending politics and alliances.

Looking back on last month's issue, profound apologies from our printers that a couple of pages were put in the wrong order, making reading four articles challenging. Quite a number of magazines had been given out before the error was spotted. The printer's service and quality has been otherwise excellent and this has been the only blip. Apologies!

Mister Jack Finney takes a well-earned break this month, but William still provides an interesting walk, whilst Jane Hatcher reflects on the changes in the culture of local banking. Through her PCC records, Liz Kluz is alerted to the christian names which have disappeared, George Alderson offers another reflective verse whilst Judith Barber brings an interesting piece of awareness raising of a different nature to our attention, again through poetry. Lots of news, an insight into the more uncommon happenings in the life of a rector's wife, reflections on a life's journey in faith for one individual and a link between a saint and our town, alongside regular features completes the mix... not forgetting heartfelt thanks to Claire Murray who has left our area to be with parents in Wales.

Thanks go to our contributors and our delivery team, led by Keith Robson When twisting an ankle whilst walking on the Racecourse recently, Keith experienced the kindness of strangers - a young couple who called an ambulance and stayed with him until the paramedics ministrations allowed him to return home.

On a personal note, I have had cause to be hugely grateful to the hospital teams working at the Friarage who gave wonderful, good-humoured and skilful care to see me through a knee replacement in early June. On the mend, thanks to them and, as they would say on Tyneside—'nee problem!.' Thanks, too, for all prayers and good wishes received from many quarters. Hugely appreciated. *Jim Jack*



Martin's Message July 2021



Congratulations to Paul!

This month, Paul is to be ordained priest. As the 10th of July approaches and then recedes, this date will always be of huge significance to him and to us. As I have said many times before, Paul and Jeanette have brought great blessings to us, and now as a priest Paul can literally bring us God's blessing. He is deeply aware of the privilege and responsibility of priesthood; as he continues to develop as a servant leader amongst us, he can be sure of our prayerful and practical support.

May the Lord bless you and keep you, Paul.

Emerging from Lockdown

I write this in early June, as we all anxiously await news on whether (and when) our nation can progress to the final step in the easing of Lockdown. With this in mind, it is appropriate for us as a Benefice to be beginning again to make plans for the future.

At St Mary's, following the Annual Meeting in May our new PCC met for an Away Day. (It was an Away Day with a difference: we met on Zoom!) The purpose was to welcome new PCC members, pray together, enjoy fellowship together, and to make plans – to set priorities for the coming year. We also appointed PCC office-holders for the coming year.

Welcoming new and returning members to the PCC

Our new members are John Challis (who is also Chair of the Finance Team) and Susan Scrafton. The PCC have also co-opted Sharon Digan who will continue to serve as PCC Secretary.

Other key office-holders are:

Lay Chair	Peter Trewby
Treasurer	Paul Carnell
Electoral Roll Officer	Alan Judge
Safeguarding Officer	Jan Jack
Data Protection Officer	Jan Beeton
Fabric Officer	Graham Barber
Health & Safety Officer	Sharon Digan
Publicity Officer	Andy Lovell
Insurance Officer	vacant
Disability Officer	vacant.

Please pray for them – as well as for the PCC and our Churchwardens, Peter and Jan, in their individual and collective responsibilities.

PCC Away Day—a map for our future

At the Away Day, we recognised that because of our constant need over the last year to adapt to rapid changes in government guidelines, we have been unable to make any strategic plans. We also noted that at the last PCC Away Day, in 2019, we had agreed that:

Our Vision must dovetail in to the Diocesan Vision

The Strategy we use to realise our Vision must make the best use of our finite resources

Implementation: We cannot do everything at once! A sustainable step-by-step approach is required.

To optimise the use of our resources, a Team Structure had been proposed, covering the following areas of church life [think of an aeroplane in steady flight]:

Our direction is our Purpose – Worship and Prayer,

Our wings represent our Outreach – Mission and Community Engagement (i.e. word and action) which must be in balance,

Our energy (*propulsion*) comes from our Growth – in Discipleship and in Pastoral Care,

Our support (*lift*) comes from our Infrastructure – Finance, Buildings, and Administration.

In each of these areas, i.e. Worship and Prayer, Outreach, Discipleship and Pastoral Care, and Infrastructure, a list of priorities for the coming year had been agreed.

The Challenge

Back in 2019, the PCC had begun to consult our whole church family, to decide on the order of these priorities, and to see how each of us could be playing a part in St Mary's realising our vision: *to become a people and a place where love works*.

We soon realised that in order to progress we would need to draw new people in to the church family: we simply did not have the 'critical mass' required. And then the nation went in to Lockdown!

As we emerge from Lockdown, this remains the case. We are of course now in a very different landscape, which means that we will need even more than before to be pooling resources with the other churches in Richmond and across the

Deanery, and to draw from new resources being made available by our Diocese.

But Lockdown has clearly underlined the central place that St Mary's – the community and the building – occupies in the life of the wider community. We can see that, for example, community engagement, a *re-launch of the Friends of St Mary's*, and *making the building more of a community resource* will be key factors in our future as the parish church of Richmond with Hudswell. Alongside this we must *re-establish our core traditions* (such as music and singing) and *refresh our pattern of services and of social events to attract new people*.

The PCC will be discussing these things further so that detailed proposals can be made, and then inviting us all to become involved in planning and delivering our future growth.

Downholme and Marske

At Downholme and Marske, the Annual Meeting was held in April, and we welcomed Naomi Meredith onto the PCC. We were grateful to Jean Calvert and Ruth Tindale for their willingness to continue to serve as our Churchwardens. We were also thankful to Diana Greenwood and Liz Kluz who were both standing down after 56 and 21 years' service respectively as PCC members (with Liz having been Secretary for the whole of that time). A 'Vision Day' is being planned when we will consider how our village churches can build resilience in the post-pandemic landscape.

We are all living in 'interesting times', but God is with us always. As with Paul in his new ministry as a priest, we can be sure that whatever the form of service God calls us to fulfil he will also equip us. God is faithful.

May God bless you always,

Martin



Baptisms



**We welcome those who have joined the church
through baptism**

6th June Leah-May Taylor

'Baptism is the door of the spiritual life and the gateway to the sacraments'

(Thomas Aquinas)





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



12th May Veronica Robson

May she rest in peace and rise in glory.

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

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

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

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

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

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

All is well

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

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

As things continue to become clearer, it is good to be back in our church for the 10.00 am Communion Service and also Wednesday for the 9:15am service but **we will continue to offer on-line access through Zoom, Dial In or You Tube.** We are also still offering Deanery Compline daily at 9.00 pm and this is available online or via our Dial-In Service. Thursday Communion is now in the Town Hall but is not streamed/broadcast. Log on details in previous magazines or by contacting Revd. Paul Sunderland (details on pps 4-5)

Interim Arrangements for Parish Administrator role

To cover the parish administration work required temporarily following Claire's departure, **Jeanette Sunderland** will handle the core functions of the role using the address admin@richmondhudswellparish.org.uk. **David Frankton and Paul Carnell** take on Claire's Assistant Treasurer duties. **Martin Clarke** will look after Insurance and Utilities Officer matters and will also become Church Bookings Officer (more details on this in August). All of these individuals have relevant experience to allow them to step in temporarily, giving the necessary time to define the role to meet current and anticipated needs and to advertise for a new Parish Administrator

Thanks to all of these people for being prepared to step forward. The variety also indicates how the breadth of the role has developed during Claire's time in post. Thanks once more to Claire for her tremendous efforts in this demanding role. MF

Farewell and 'Thank You' to Claire Murray

Sunday 13th June saw a poignant end to the morning service, when St Mary's gave a formal farewell to church member and Parish Administrator, Claire Murray.

Claire and her family have made many contributions to the life of the church over two decades—as worshippers, through choir, through being a major driving force in the foundation of the 'Free to Be' services, as helpers at and supporters of parish events, in running the Knit Together group—always in a quiet, unassuming, but constant, creative and giving way. Additionally, Claire has been our Parish Administrator for almost nine years, again giving hours of willing service to ensure the smooth running of a complex parish. The fact that a number of people are now taking portions of that work in the short term until a new appointment can be made bears testimony to the vast array of tasks which Claire had carried out.

Claire is moving down to Wales to be with her parents and supporting their needs. Flowers, a quantity of wool and a cheque were presented by Martin with the thanks of the whole parish and good wishes and 'God Speed' for whatever life holds in the future. What cannot be measured in money or gifts is the immense gratitude to Claire for all she has contributed. Thank you, Claire. *Ed*

Charity of the Month: July 2021

USPG



This month, we return to supporting USPG as our nominated charity for July. A reminder that this support takes place every other month, alternating with a different, more locally based charity in the even numbered months of the year.

The United Society Partners in the Gospel was founded in 1701 and is holding its annual conference from 19-21 July. This will be an on-line event, opening on Monday 19 July at 4.00 p.m. with worship from the Province of Jerusalem and the Middle East, the theme being 'For a Time Such as This.' Over the following two days, speakers from Malaysia, Guinea, the Philippines, Jamaica, Northern Europe, Malawi, the Amazon and the UK are confirmation of the global reach of the organisation. Full programme on www.uspg.org.uk.

Donations for this month's charity can be made direct via their web-site using a 'Donate' button, or via the usual methods of donation through our own parish.

Our prayers go out too in support of the work of this long-standing Anglican mission. *Charitable Giving Team*

LOYAL DALES VOLUNTEERS

So far in this series, we have featured individual organisations which rely wholly or mainly upon volunteer input for the services they offer to our local community. However, the COVID outbreak has seen opportunities for volunteers to contribute to their local communities across the whole country.

Whilst informal volunteering has come in the shape of doing shopping, collecting prescriptions, giving lifts to neighbours, the successful 'roll-out' of the vaccination programme has relied heavily upon the recruitment and retention of large numbers of volunteers to work at specific times. In Richmondshire alone, over 120 people have answered that call. What have they been doing?

Those of us who have received one of the vaccinations on offer will undoubtedly have met at least one individual in high-vis jacket to shepherd us through the vaccination process. If attending a major centre – perhaps at Tennants' in Leyburn, at the Stadium in Darlington or even using the opportunity as a reason (excuse?) to travel further afield to Newcastle or York – there will have been individuals to direct us for car parking, answer questions, others checking us into the centre and others who have recorded our details or given us our jabs. These individuals have given of their time voluntarily to work in support of or alongside NHS staff in ensuring a smooth and efficient operation to drive back the impact of the infection on our daily lives.



The appeal went out nationally. Contacts to offer services were locally based, mainly through county or district councils or voluntary organisations. Following a reasonably straightforward application process, volunteers offered time to cover shifts usually lasting about 4-5 hours to one of a number of tasks as outlined above.



**Wensleydale Rotary Club
volunteers at work**

Those with previous medical experience (or after being given basic training) were recruited to administer the vaccine available at the centre at which they were working. Those with clerical and administrative backgrounds could often use those skills in recording each dose administered so that a central record of each individual who had been vaccinated could be built up through computerisation. These roles were carried out in the relative comfort of the vaccination centre itself.

However, standing at the door or outside in the car park have been other volunteers who have directed, marshalled, advised and greeted with smiles on their faces and, it must be remembered, in all weathers. One volunteer on outdoor duties, recalls days where three layers and an umbrella were the order of the day.

Ways to help during the
Covid-19 Pandemic



Other roles were offered as well. 'We have sanitised thousands of pairs of hands, parked innumerable cars (sometimes narrowly avoiding losing our feet!), assisted with wheelchairs with a mind of their own; helped those with disabilities; re-assured the pregnant and the frightened.' recalls Alexe, who with husband, Jonathan, put in many hours at the Northallerton centre.

Jeanette Sunderland volunteered at the Leyburn Centre based at Tennants'. Obtaining her volunteer form from an initial contact via Facebook, she received her information from Councillor Ian Woods, a volunteer himself who, along with wife Fiona received universal praise for organising skills and total support for the team of volunteers. As one of about 120 volunteers in the Richmondshire area, she indicated availability for the shifts on offer and then received her allocation.



Whether meeting and greeting, managing car parking or working on the check in desk, Jeanette too observed the need to have the skills and confidence to keep people calm, re-assure the anxious as well as remembering the importance, because of the need to wear a mask to have 'smiley eyes'!

Whilst there, she met other familiar faces also working volunteer shifts—for example, Peter Trewby on jabbing duty, Alan Judge and Pamela Holland fulfilling similar roles to hers. Shifts at Leyburn tended to be from 8.00—12.30 or 12.30 until 5.30. Although long sessions, volunteers were well looked after by those managing the volunteer service. Ian Woods and Fiona Bryce always kept a watchful eye on their teams, ensuring breaks at regular intervals with refreshments and being particularly solicitous towards the outdoor teams when the weather became extremely hot—or extremely wet—or extremely cold.

All volunteers spoken with were also impressed by the dedication of the NHS teams, often on 12 hour shifts. At peak times, the efficiency of the process meant that each 'station' was offering a jab every 4–5 minutes. They were also struck by the desire to ensure that no vaccine went to waste. Having discovered that often it was possible to get six full doses from every vial which nominally held five, there was an additional role in 'ringing round' to find people who would accept the vaccine at short notice rather than let it go to waste. This inevitably meant that these surplus doses were mopped up by people known to someone at the centre on the

day, but nationally it meant maximum value for money for the outlay by the health service. This 'ring around' was also necessary when, for example, delivering the final planned dose meant breaking into an extra vial—with the potential of five wasted doses unless takers could be found. The limited shelf-life of the Pfizer vaccine, coupled with its cost, made this particularly important.

All volunteers were also struck by how well their work was received by the professional staff. At no time were they made to feel 'subordinate.' Indeed, one volunteer commented 'What a treat to be counted as equal partners in the team with the medical staff.' The Tennants' volunteers were also hugely impressed with the support given by the staff and management of Tennants' themselves.

It is difficult to believe that, with such voluntary contributions by community members, there would be any offensiveness, ingratitude or rudeness from those attending for vaccination, but sadly, there were a very few occasions when this occurred.

Whether through fear, administrative difficulties before arriving or an instinctive adverse reaction to anyone in a high vis jacket, such mercifully rare events did occur. However, the overwhelming volunteer reaction to the 'punters' (is 'jabees' a word?) was of the gratitude, understanding and warmth of so many visitors to their respective sites. With remarks like 'Thank you for volunteering' or the cheery wave as people left the site, the appreciation shown by the majority was a warming bonus for giving the time freely and generously. Most humbling was when people returned with gifts of chocolates, prosecco and, on one notable occasion, boxed cream teas for volunteers—a gesture which brought tears to the eyes.

Some days were quiet, some extremely busy. This often depended upon the day of the week and also the number of vaccines allocated from the distribution centres. But when the centres were open for business, the mammoth voluntary task of finding over 70 people to fulfil the various voluntary roles always needed to be carried out... and there were always people there to do the work for no reward other than the contribution it was making to tackling the pandemic for the good of all.

Inevitably, as the number of adults having been vaccinated rises to over 80%, and some other areas showing particular need for vaccines, the service pressure is reducing. But we are where we are with the first big push on vaccinations because of the willingness of large numbers of people to step up and offer time. Add to this the volunteers who have helped in other ways such as doing shopping, collecting medicines for neighbours, dog walking for the vulnerable, phoning the



Tennants' vaccination reception at Xmas 2020—a reminder of how long this centre has been operating

housebound and shielding and we can see that the extremely large voluntary effort of a significant number has got us here.

Clearly there will be more still to do. NYCC and Richmondshire District Council both have web-sites through which people can commit to community volunteering and opportunities will arise again in the future. For now, a big 'thank you' to all who have subscribed to this national effort to protect our health for the future.

There is more to do. As Alexe points out, 'If anyone wants to help in a different way going forward, the NHS is now harvesting plasma again (not just blood) and donors, especially males aged 18—65 are especially welcome.'

And two words more than any others stood out when asking volunteers what they thought of their experience—the word 'privilege' of being part of such a piece of work and seeing the work of NHS staff—and 'humbling' to be seen as part of such a 'professional' team of staff and volunteers, pulling together for the good of others. To all of you who saw us through our jabs so quietly, humbly, warmly and efficiently, thank you for your time, your commitment, your generosity and your humility in offering service freely and willingly.

JEJ

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Last Sunday of Every Month ! 4.00 p.m.

Why not come and join us?

Tell your family and friends—anyone with children and invite them too.

Details on the website.

Your Magazine Team

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Editor ; Jim Jack

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"Due to our failure to secure a holiday-relief organist, the next hymn will also be sung to the tune, *Chopsticks*."

TIMES OF MY LIFE

In the June issue, we heard of SHEILA HARRISSON's early life in the South-West of England and then later as a nurse in Uganda via training in the London area- an early life which did not encompass a hoped-for degree course due to the cost and nursing experience in Uganda which exposed her and her good friend, Joy, to responsibilities and challenges which she would probably not have experienced had she nursed in England.

Sheila's Christian faith and how it has woven its way through her life was a thread in the first part of this story. We left her last month on her way back to England with her husband, Lewis, and very young son, Paul, to begin a different sort of life in her homeland, where all of her experiences thus far take her on a totally different and stimulating part of her life—a practically based, faith-led academic life and putting her learning into practice in support of families and communities.

Working in London had provided two significant experiences in Sheila's life. During her training and later she had sought out a church for herself. She was initially strongly influenced by attending Westminster Chapel with its huge evangelical congregations, a very lively atmosphere, and Martyn Lloyd Jones as its minister. But it was John Stott's ministry at All Souls, Langham Place, that led Sheila to join the Anglican Church. Taking her faith to Uganda, church membership there cemented her view of the vital importance of the power of the community of Christianity



**All Souls,
Langham Place**



John Stott



Interior of Westminster Chapel

The other life-changing experience, this time on her return to England, was the time finally to follow a degree course, once both children were at school. She chose London University's external Social Policy and Anthropology degree which offered a broader based course than one at Durham, another possible choice.

This was followed by a three- year Research Fellowship at York University funded by the Department of Health to focus on specific health issues and their direct effect on family dynamics and social policy.

Sheila's previous interests in orthopaedics had alerted her to the treatment of children with Perthes disease where the top of the bone in the hip joint loses its blood supply, causing bone damage. The treatment at that time required children as young as eight being strapped to a padded frame and virtually immobilized for up to two years. Their parents could only visit on Sundays, often bringing presents which they could ill-afford, but the child's brothers and/or sisters were not allowed in. While the treatment may have corrected the physical condition, the effect on family and general well-being could be damaging. Cystic fibrosis and its consequences for family life was her other area of study.



Under treatment for Perthes disease

Sheila's approach was much more of a partnership approach, introducing a concept of a 'patient career', first used in America. This involved monitoring significant clinical steps all the way through treatment and recovery. It included how cases were managed and led to more research into the social consequences of both conditions. From York she moved to Newcastle Polytechnic (now Northumbria University) where, with a DHSS research grant, she developed a small research group with a wider focus. After two years she moved to Durham University to establish and direct the Health Care Research Unit for many years covering a wide range of projects with funds raised from many sources, including the EU and DHSS and the appointment of staff from varied disciplines. Collaborative research was developed with colleagues in many countries including Eire, Canada, Sweden, Finland and Bangladesh which also ensured career opportunities for all research staff in the unit. From Durham Sheila was appointed to Research Chairs at Ulster University, where she set up and directed another research unit, Mid-Sweden University's Institute of Health Studies and an Honorary Research Chair—'Emeritus Professor'- at Queen's University, Belfast. An exciting and productive time.

In university circles, the title 'Emeritus Professor' is an accolade offering recognition of work by fellow professionals—the greatest compliment people can receive about their work. Sheila expresses genuine humility and surprise at this recognition which came out of the blue. Nevertheless, it does indicate a great accomplishment for Sheila and the work of the teams she developed and led.

This varied and active research work didn't preclude other activities, especially in Sheila's adopted home town of Richmond. At various times she served on St Mary's PCC, was a governor at Richmond School, played in Richmond Ladies Hockey Team, initiated the establishment of Richmondshire Museum, is a member of the Soroptimists and, of course, edited this magazine for 11 years.



Sheila crossing a 20' drop over a river in Uganda using a fallen tree. Lewis looks on.

There was always time to go walking with Lewis, starting in East Africa and later in Scotland and Sweden, and family participation in archery with Scorton Archers that was a shared sporting interest until Lewis was in his eighties. A love of music and birdwatching have been more sedentary pastimes.

Active contributory membership of a Christian church community has been a continuous and continuing thread running through a long, active life in which helping the needs of others has been central. Going back to her Congregationalist days and continuing through life in Africa and in Richmond, the role of the Church in the wider community and in the family has always been a passion, and Christian service in local life has been vital. As has the need for it to be fulfilling - and fun.



Throughout her life, Sheila says of her faith, "It's always there. It came from feelings first, underpinned by deeper reflection later. The positive, very practical side drove how I worked with people, whatever I did." She also stresses her partnership in faith with Lewis and their abiding sense of humour and the absurd.



A famous museum feature exhibit

And still today, her practical faith underpins everything Sheila does in the pastoral care offered at St Mary's, as in other aspects of her life. The record of how lives were improved by the changed approaches to child medicine is often only obscurely marked - in research papers and changed practices. But the path Sheila has trodden to where she is today is quietly waymarked by many acts which have been a support to others, a path built on the foundations of a community-led faith and continues in these post-pandemic years. Good reason for the heading 'Times of my Life'. In the plural. And a continuing story.

Poetry From Downholme— George Alderson

July 3rd is the feast day of St Thomas the Apostle, described as an impulsive, confused, honest sceptic. 'Doubting Thomas' had honest doubts which became honest faith—a reassurance to many followers of Jesus across the ages. GEORGE ALDERSON's poem captures this beautifully.

Not Seeing But Believing

I never learned much from a blackboard. I learned even less from a book.

At my Alma Mater, my maths calculator would give me a quizzical look!
It seems I was not good at learning what others would take in their stride.

I sat still and listened, the teacher's head glistened;

At one point I thought he had died!

He often turned quite apoplectic while trying to educate me.

In fairness to teacher, an affable creature, he was not at fault, it was me!

I could not assimilate knowledge, no matter how hard I would try

His words became jumbled as if he had mumbled,

All meaning would simply pass by.

Then one day he suddenly noticed my interest in things I could see.

I am quite attentive- and even inventive- at finding new ways to be free.

I wanted to be like the others but something was holding me back.

If I saw a picture, the crippling stricture would vanish and reset my track.

So when I heard all about Jesus who'd recently died on the cross,

I naturally doubted when everyone shouted that really there had been no loss

For he was alive, they had seen him! The Lord had returned from the dead.

"They must be deluded" was what I concluded so simply ignored what they said.

Then one day I met with the others when suddenly someone came in.

As the door had been locked, we were all rather shocked.

He saw me then gave me a grin

"Now Thomas! I gather you're doubting so I have returned to see you

"Please give me your finger. Come on! Do not linger!

"Now touch and you'll know what they knew"

"My Lord and my God" I exploded "It really is you! You're alive!

"My faith is returning and so is my yearning; I'll never again doubt you thrive"

The Lord raised an eyebrow but listened, and then he replied, patiently,
 “It’s one thing to believe what all men can perceive
 But real faith is better, you see,
 Without demonstration to prove it, for then you will suffer no grief!
 I said I’d not leave you and my words are still true.
 I’m here, now, to strengthen belief!”

The gist of my story is simple! It’s nearly complete if you’re bored;
 If you’re a slow learner and not a page turner, you still have the love of the Lord.

George A Iderson

-o0o0o-



Ancient legends tell how Thomas went on to India as a missionary. He is the patron saint of architects—based on a rumour that he built a palace for a king’s daughter whilst there. Thomas is believed to have been martyred on 3rd July, 72 AD in Mylapore, near Madras. The Italian artist, Caravaggio, depicted the scene in this painting ‘*The Incredulity of St Thomas*’, painted in 1602-3, which now hangs in a museum in Potsdam in Germany.

A second version of the painting has been re-discovered in a private collection in Trieste. A point of interest, I understand, is that neither painting shows Christ with a halo, representing the fact that this is the real physical Christ who appeared to the disciples.

Sadly, Michaelangelo Merisi da Caravaggio died without ever knowing that his work would appear in this magazine, illustrating George’s writing.

Ed



There didn't seem to be anyone in.

POWERFUL POETRY

The power of verse is seen early in life with nursery rhymes, with the rhyme and rhythm seeming to make things memorable. Poetry also seems to be a powerful medium of communicating a message in a more effective way than prose. JUDITH BARBER caught sight of this piece and sent it in—an insistent reminder of the past which rests in everyone's present.

The poem, variously known as 'The Crabbit Old Woman', 'Look Closer, Nurse' and 'Open your Eyes,' derives from the thoughts and writings of an elderly resident of a care home or a geriatric ward near Dundee and found in her possessions after her death. Some attribute the writing to the unknown resident herself, others to nurse Phyllis McCormack who wrote it down for an 'in-house' magazine at Sunnyside Hospital in Montrose where she worked.

The intention was a reminder to respect the person within and all that the life has meant, however different a picture the physical and mental frailties of age and infirmity present —and perhaps an even wider message about not rushing to judgement on outward impressions. See what you think.

Dialect note: for those unfamiliar with Scottish dialect, 'crabbit' means 'grumpy' or 'miserable'. 'Man' here means 'husband'

Crabbit Old Woman

What do you see, nurses, what do you see?
What are you thinking when you look at me -
A crabbit old woman, not very wise,
Uncertain of habit, with far-away eyes,
Who dribbles her food, and makes no reply
When you say in a loud voice – “I do wish you’d try”?
Who seems not to notice the things that you do
And forever is losing a stocking or shoe.
Who, unresisting or not, lets you do as you will
With bathing and feeding the long day to fill.
Is that what you are thinking, is that what you see?
Then open your eyes nurse, you’re not looking at me.

I’ll tell you who I am, as I sit here so still;
As I rise at your bidding, as I eat at your will;

I'm a small child of ten with a father and mother,
Brothers and sisters, who love one another.
A young girl of sixteen, with wings on her feet,
Dreaming that now soon a lover she'll meet;
A bride soon at twenty – my heart gives a leap,
Remembering the vows that I promised to keep;
At twenty five now, I have young of my own,
Who need me to build a secure happy home;
A woman of thirty, my young now grow fast,
Bound to each other with ties that should last.
At forty, my young sons have grown and gone,
But my man's beside me to see I don't mourn;
At fifty, once more babies play round my knee,
Again we know children, my loved one and me.

Dark days are upon me, my husband is dead,
I look at the future, I shudder with dread,
For my young are all rearing young ones of their own.
And I think of the years and the love that I've known;
I'm an old woman now and nature is cruel -
'Tis her jest to make old age look like a fool.
The body it crumbles, grace and vigour depart,
There is now a stone where I once had a heart;
But inside this old carcass, a young girl still dwells,
And, now and again, my battered heart swells,
I remember the joys, I remember the pain,
And I'm loving and living life over again,
I think of the years, all too few, gone so fast,
And accept the stark fact that nothing can last.
So open your eyes, nurse, open and see,
Not a crabbit old woman, look closer, see ME.

Footnote: in submitting the poem, Judith pointed out that the verse stimulated a re-
sponse , also in verse, from some nurses. This will be published next month. Thanks, Judith.

Ed.

A JOURNEY IN FAITH

In this third in a series of occasional articles, WENDY PRITCHARD reflects on her spiritual life so far. The overall twists and turns I suspect are similar to those experienced by many of us in our own journeys through life, each subject to different pressures, influences and experiences and reflections. In this very open piece, Wendy shares her own experiences and thoughts and the strength she has gained through this journey.

This is such a difficult topic to respond to, and different people will put completely different emphases on the aspects of faith which mean the most to them.

[Community, friendship, support, guiding principles, challenge, security, discipline, prayer, hope](#) – all have their place in the answers, and all are valid. Where to start?

My faith story began when I was three, taken to Sunday School each week by my father. I stopped going to church for a couple of years after being confirmed – like many teenagers, I needed a time of rebellion, however mild. I started going again for Lent when I was fifteen, which seemed more productive than my usual failed attempt to give up chocolate biscuits. Many years later, I'm still going! I joined my church choir (we were enthusiastic, but not very good), I was secretary of the youth group and a member of the badminton group – again, enthusiastic but not very good! I did scripture 'O' Level at school, went to church twice on a Sunday and to mid-week choir practice, and felt myself to be a really good Anglican. Then in my very last week of school something happened that turned my faith upside down.

I was bored. All my friends were doing something else that lunchtime and I was sitting in the library half-heartedly trying to read. Then one of my friends who was going to the weekly prayer meeting had another of her regular attempts to get me to go. In my mind, praying out loud was very un-Anglican, and quite scary, so I'd always steadfastly refused to be dragged along. But this time I agreed, and it probably changed my life.

They went round the group saying what God had been doing in their lives that week, and my heart fell when it got to the turn of a boy who had a terrible stammer. He would bravely set out on a sentence but it took a long time to get to the end. When he talked about God though, his stammer disappeared – God meant so much to him that he forgot to stammer. For all my church-going, that wasn't my experience of God, but my friend clearly saw that the meeting had shaken me up, and told me that all I had to do was ask God and he could be as real as that to me too.

I cried myself to sleep in bed that night. I felt strongly that if I asked God to be real to me, then he'd want me to go to South Africa as a missionary. For a Lancashire girl for whom Manchester was a long way away, South Africa was totally daunting and no way would I have wanted to go there. But I eventually gave in, said whatever prayer seemed appropriate, and hoped that by the morning it would all have gone away and life would be back to normal.

It seemed like I'd got away with it, but that Sunday I was on the back row in church with the youth group and an elderly visiting preacher was giving the sermon. I can't remember why I wasn't in the choir that week, but I do remember sobbing through the sermon, pretending I had a cold, just because the preacher (who I couldn't hear very well) seemed so full of God. Oh dear, he'd got hold of me after all.

At university I met John, and eventually became a curate's wife. He became a youth chaplain, a vicar, taught at a theological college, was principal there, then was an archdeacon and bishop. I'd lived in a council house until I was ten and gone to a straightforward grammar school, and here I was mixing with all sorts of people, from every walk of life. Not quite going as a missionary to South Africa, but both glorious and demanding all the same!

So in all this, what does my faith mean to me? It's hard to know what I would have been like had it not been for that school prayer meeting. My faith is so much a part of me that it's like the writing going through the middle of a stick of rock. I hope it's made me more tolerant, more ready to see the good in others and more aware of my own failings. I hope I've been challenged to trust God more and to believe that he cares not just for me but for every aspect of the beautiful but damaged world in which we live. I remember standing in front of a rose and bursting into tears because it was so perfect. Like many people, I feel close to God in my garden, looking at the intricacies of a flower or the amazing colour combinations that blend together.

Community, friendship, support, guiding principles, challenge, security, discipline, prayer, hope – all of these form part of my faith experience. But the one aspect that I'm going to major on here is hope. We have so much to worry about at the moment that hope seems to be vital to our survival. God didn't say 'You're on your own, get on with it and stop moaning' – he came to show us his love in Jesus, identifying with all the problems and harsh realities of a country under occupation, when life expectancy was short and punishments brutal. If we can trust in that love, despite all that life can throw at us, then we can have hope within the deepest core of our being. I know that his strength will be there for me if I'm at my lowest, and I know that whatever happens, I will not lose God. That certainty of hope is there for us all.

LIVING OVER THE 'SHOP'

In some public-facing jobs, whilst the appointment itself is made based upon the skills and qualities of the various applicants for the post, the public nature of the role means that the support of partners and families is important (and sometimes a custom and practice expectation). So it is in the case of our clergy. In being the 'behind the scenes' partner of the main incumbent, it is inevitable that the partner becomes involved in or is witness to a side of the role of which the public are rarely aware—including some unexpected, unusual or quirky events.

In this first part of a two part article, PAT WHITE tells us of some of the lighter moments which stick in her mind during her own time living in the rectory between 1973 and 1997 as the wife of Christopher. And all of this whilst having her own professional career as a social worker.

David Sillar, his wife and daughter Ruth were the first family to live in the present Rectory. The previous Rectory had been demolished as it was so damp that it became impossible to inhabit and thus the new Rectory was built on the same site with the firm of Dents, who were a local firm and designed most of the local clergy houses. Built by George Shaw, a well-known local builder, the present Rectory has beautiful views over the Swale.

Inside it is rather a strange shape with what, at first glance, seems an odd shaped hall. This is attributable to the needs of Ruth Sillar who was physically very disabled and the depth of the stairs had to be adjusted to her abilities. Consequently, the hall is all odd corners. The present study was extended from quite a small room two or three years after we arrived, making it a very compact and useful addition to the house.

The present railings surrounding the front patio area are a comparatively new addition and owe their life to the demands of Health and Safety – sad, in my opinion. The wall between the patio and the middle lawn, as it then was, provided much climbing and jumping practice to our young family and their friends, and I don't remember any accidents to them, ourselves or any of the parishioners. Sledging down the Wynd was fun and dangerous but soon banned when this activity was discovered. Similarly banned was the repaired motorbike which slipped into the churchyard for an initial practice. When somebody from Maison Dieu complained about the workmen in the Church Yard riding motor bikes, Christopher replied " it is not the workmen, it is my son." However, the practice was soon stopped and hopefully never repeated - although one day we heard it on its way to Easby.

I shall never forget my first Sunday at the Rectory. It was a Green Howards' Sunday and a very special celebration. Christopher was taking the service and I was invited to the service as a guest, followed by tea in the Green Howards' room. As I was

getting ready, I looked out of the bedroom window which overlooks the path to the Church to see a bevy of veterans using the shrubbery to relieve themselves after what I imagine had been a very enjoyable liquid lunch. On that day I took an alternative route to Church!

On another occasion King Olav of Norway came to a Green Howard celebration. The Rectory loo had to be duly inspected before use.

We always regretted that we had not installed an appropriate plaque to commemorate the occasion.

In 1973 the Church was a very different place from that of today. It was very traditional, with a distinct matins congregation, an 8.00 a.m. Eucharist and Evensong every Sunday.

Common Worship had not yet been introduced. There was a flourishing boys' choir under the leadership of the well-known Dr Bull who I understand terrified the boys into excellence. The rite of passage into the choir necessitated being thrown into the holly bush not far from the north door of the Church. The boys seemed to accept the ensuing scratches as inevitable and I don't remember any complaints from child or parent. (Talk to the Blenkiron boys about their views on this experience.)

As the wife of the new incumbent, I was not familiar with the custom of certain ladies from the Matins congregation calling unannounced on the new Rector's wife. Unfortunately, I was usually found attempting to clean the kitchen floor and certainly was not at my best for receiving visitors. I felt that I never really came up to their expectations, especially when it became known to them that I was trained as a social worker and therefore must have communist sympathies. Some of these retired spinster ladies lived in the Terrace House Hotel, now a nursing home. From time to time, we were invited to their separate tables for lunch and a very large glass of sherry. All of this was managed by a retainer called Annie who wore a black dress and lacy white apron. She was not the manager but was definitely in control of the residents.

The Rectory was on the calling route of the so called "Gentlemen of the road." We kept an old arm chair in the back kitchen where jam butties or a cheese sandwich could be enjoyed out of the rain. Christopher usually made me responsible for looking after the itinerants on the grounds that, as a student, I had had a placement at



Canon White presides over Green Howards Drumhead Ceremony in Richmond Castle Grounds , 1989

the Leeds General Infirmary which is next door to St George's Church with its crypt which provided shelter and food for the homeless men of Leeds. We had many such callers the most "famous" one being Josh or to give him his full name Joshua Francis. He came from the North-East and looked like the proverbial garden gnome. He always wanted some work and the agreed rate of pay was 50 pence for hoeing the shrubbery. Josh was willing but not a gardener, but he was happy with the low rate of pay providing he had his sustenance, and somewhere to sit. He never abused our hospitality.



St George's Church, Leeds

In the winter he disappeared but returned like the swallows every spring. I never questioned his background but I know he slept rough. He became a familiar figure in the town and one or two people questioned our 'laissez-faire' approach with Josh but I had been taught as a student just to accept and not to question. One person organised a hostel placement for him but, as anticipated, he lasted one night and disliked the restrictions.



Lady Serena James

Josh's visits became a little too frequent but Lady Serena James from St Nicholas came up trumps. She had a very large neglected garden and was willing to employ Josh with a hoe. Then Lady Serena broke her leg. She maintained that she could still drive her old Jaguar but couldn't manage the doors. So she dressed Josh in her deceased husband's heavily checked jacket and Josh became her car door opener. She gave him a room in the butler's pantry, next

door to the kitchen. Josh had arrived. He was at St Nicholas some time before his itinerant life style got the better of him and he sadly died at the age of 65. Lady Serena advertised his death in the local

paper and a twin sister who looked just like her brother appeared with an enormous bouquet. Lady Serena paid for all the funeral expenses, much to my relief. The Sunday Express reported this story and Joshua Francis became headlines in the paper complete with photograph "RAGS TO RICHES IN ONE GENERATION".



St Nicholas House, Richmond

There were other callers with their histories but none so colourful as Josh.

(Pat's story will continue in the August edition)

NEWS FROM THE PEWS

The joy of Renaissance wax

Who wants to be battling the crowds on a hot Bank Holiday Monday during the pandemic? Not the St Mary's team, to be sure, and the word is "team".

The first thrill was knowing that the churchwardens, all three of them, and Pamela Holland and Alan Judge, had actually doggedly cleaned the church week on week and kept it safe.

Anna's briefing and zone allocation worked seamlessly. Martin and Anne Clarke spent six hours in the kitchen – twelve person hours. The wall brasses shine thanks to Alan. David cleaned meticulously all the other brass ware, the font, the windows, and what a fount of knowledge. What a privilege to listen to and learn from



'Quick! Take the pic & I can get my mask back on'



David .

Mavis, Carol, Jennifer and Pamela methodically cleaned pew runners, hassocks and polished pews. Joan quietly and determinedly cleaned the North Porch – on her own. Jeanette made the Nave and choir stalls gleam. Paul steam cleaned, cleaned windows, sorted rubbish, used the longest feather duster in the world to loosen cobwebs...loaded his car again and again.

The toilet walls saw eco friendly cleaner and the toilets smell fresh. The flower room smells of flowers thanks to Judith and the choir vestry is swept, clean and tidy, thanks to John. The floors are all steam cleaned – Jonathan's province -and Jan Beeton's attention to detail shows in the neat ordering of the cupboards.

As for the Renaissance wax – a legacy from Ann McDonald, favoured by the British Museum, microcrystalline and a joy to use. How humbling to kneel and polish in the Green Howards' Chapel.

Our lunch hosts were Martin and Anna to whom a huge debt of gratitude is owed.

What a wonderful day and a source of great inspiration to be "a people and a place where love works.'

(Text: Alexe Roberts; Photos; Anna Boyce)



News from the Pews (continued)

Plant and Produce Sale—A reminder

With the usual proviso that things may change, outline plans are in place for the successful and high quality **annual Plant and Produce Sale to return from 10.00 a.m. to 5.00 p.m. on Saturday 28th August.** The following items will be sold:

Jams	Jellies	Chutneys	Cakes	Plants
Fruit	Vegetables	Books	CDs	DVDs

Donations for these stalls will be gratefully received and brought to Church nearer the time. Anyone needing jam jars or plant pots can take from those stored at the back of Church; anyone with spare empties to offer, please leave them (tidily please after the great clean on 31st May.. Ed!) at the back of church.

PRIZES WANTED PLEASE for tombola, raffle/silent auction.

VOLUNTEERS STILL NEEDED PLEASE to run book/ cd /DVD stall and the raffle/silent auction

And, don't worry, the famous **BELLES CAFÉ** will operate throughout the day!

Susan Scrafton will keep us in touch through the Pew Sheet and magazine.. but if you want to help in any way, please make contact. There will be a meeting of the Friends organisation shortly to look at detailed planning in the light of the latest guidance from central government and the Church of England.. Please keep checking the website and pew sheet for up-to-date information

Keeping in Touch!



Readers will recall the wedding photos sent through by Hannah and Mike. Alexe has now been sent photos from the christening of Arora Hasil Gloria, their lovely daughter. They are settling in to their new church community well and Mike has been elected Churchwarden. Our good wishes and prayers go to a growing family

Golden Years

And our congratulations and very good wishes go to Richard and Muriel Gazzard who recently celebrated their Golden Wedding anniversary. Wonderful news and our hopes that the restrictions imposed by COVID didn't spoil this special day too much.

ST MARY'S WOMEN'S FELLOWSHIP

Warmest greetings!

How sad it has been to miss seeing you all over the past couple of years. We have tried to keep in touch with you and hope that none of you have felt neglected. If so, we are deeply sorry.

We have now booked the Town Hall for a reunion in July and hope that you will be able to join us for a social afternoon- with tea, of course. Bill and Eileen Simms have been invited to join us. We also hope that our curate, Paul Sunderland, and his wife, Jeanette, will finally be able to meet us as a group. I will write to you individually nearer the time. It will be so good to renew our fellowship and will also be an opportunity to discuss our future. New and existing members are all warmly welcome to join us on **WEDNESDAY 21 JULY @ 2.00 P.M.** in the Town Hall.

God Bless.

Joy Hornsby

THE 200 CLUB

St Mary's "200 Club" is one of our ways of fundraising for the church. In effect, this is an ongoing raffle, with thirteen draws each year: one per month - normally on the second Sunday - with an additional one at Christmastide. Each draw has a prize of £50 and membership is by an annual fee of £10 for each number held.

The next season for the club starts in July for 2021-2022. We do have numbers available, so if you would like to join then please contact Jonathan Roberts by phone on (01609) 881216 or by e-mail on SMR200club@aol.com.

Jonathan Roberts

LIMBERING UP FOR SINGING IN CHURCH

I know that many are missing the opportunity of a hearty 'sing' at present. Rosie Bradford (singer and music coach) is running some singing workshops for fun or to get people 'singing ready' at Richmond Catholic Church, Newbiggin on Mondays (26 July, 2,9,26 & 23 August) from 7.30—8.30 p.m. £5.00 per session if booked by 30 June, £6.00 per session after 1 July (limited numbers). All designed to help with breathing, rhythm, high notes and improving general vocal health, these sessions are being run in association with Richmond Choral Society. Contact Rosie Bradford at happyharmony1@gmail.com or (07581) 0384482 if interested.

FOR ALL THE SAINTS

One of the saints whose feast day falls in this month is St James the Greater. In selecting what is known about him for a 'spotlight' this month, there is a connection with Richmond which many will see and some will be strongly aware of—for it is his image which appears in the badge of our historic secondary school.

With recorded evidence going back to the mid-14th century, Richmond School was well-known nationally over periods of its continuous existence as a boys' grammar school. With its incorporation in the 16th century, when Elizabeth 1 granted a royal charter, the Great Seal of the school carried the image of St James of Compostella—St James the Greater. It remained the centre point of the school badge until the formation of a single comprehensive school in 1971 when the image was dropped because it identified with only one of the three schools—Richmond School ('the Grammar School'), Richmond High School for Girls and Richmond Secondary Modern School - which comprised the new institution. However, it was re-adopted in 1992 to acknowledge the long history of the name 'Richmond School' and remains part of the badge to this day. But who was James and why the link with a local centre of education?



Buried in quite a long list of saints whose feast days are celebrated in the month of July is the name of St James the Greater, the patron saint of Spain with the date of July 25th assigned to the celebration.

James was thought to be the cousin of Jesus, his parents being Salome, the sister of the Virgin Mary, and Zebedee, the brother of St Jude Thaddeus. Like his father, James was a fisherman by trade, fishing the waters of the Sea of Galilee with his brother, John, and a partner, Simon. He was known as 'the Greater' to distinguish him from St James the Lesser (of smaller stature) and James the Just (Jesus' brother).

Our fishermen, James and John were followers of a well-known preacher of the time, John the Baptist. One day, Jesus of Nazareth called to them to cast their nets on the other side of their boat on a particularly bad day's fishing, with significant short term results—a healthy catch—and long term consequences in the form of a radical change of life and lifestyle and a legacy far beyond a day's fishing over 2000 years ago. As we know, James and John, sons of Zebedee, were the first of the twelve to be called to follow Jesus in discipleship so that he could make them 'fishers of men'

And follow they did, through to the crucifixion of Christ and beyond as spreaders of the word. James, younger brother John, Peter and Andrew formed the first chosen group of disciples. James, John and Peter were the few disciples who witnessed the raising of Jairus' daughter, the transfiguration of Christ and the time in

his agony in the Garden of Gethsemane, indicating a closeness to Jesus.

After Christ's death, his preaching and teaching took James to the Iberian peninsula for a time. He returned to Judea on pilgrimage following his vision of the Virgin Mary on the banks of the Ebro River. There, Herod Agrippa has him detained and beheaded in 44 AD (as chronicled in Acts 12 in the New Testament, where we are told that this so pleased the Jews that he arrested Peter as well). This made James the first apostle to be martyred

James' remains were secured by his own followers and taken back to the Iberian peninsula—specifically to what is now known in Spain as Galicia and said to be buried at Santiago de Compostella. The ship in which those remains were transported was said to be rudderless and had no sail, allowing the vessel to go where God intended. They made landfall at the mouth of the River Ulla on the North-west corner of the Iberian peninsula and proceeded upstream. Celtic Queen Lupia ruled the area and not only refused permission for them to bury the body on her lands but sent troops to pursue them. Legend has it that this pursuit took the hunters and their quarry across a bridge , over which James' followers passed safely but which collapsed with the weight of troops, killing them all.

Chastened by this and seeing it as a sign, Lupia not only converted to Christianity but provided an ox and cart as transport for the coffin. Not knowing where to go, James' followers decided to let the ox go where it chose until it rested and this would become the place of burial. The animal finally stopped under an oak tree on a hill and it is here that the Cathedral of Santiago stands today.

A Patron Saint

St James' (or St Iago in Spanish) role as the great protector and patron saint of Spain was cemented by stories of his appearance at a major battle between the Christian Spanish forces and heathen Moorish opposition. Bearing a white standard and mounted on a 'milk white charger' , he is said to have appeared and led the Christian forces to victory. His appearance was said to have been caused by the call of the troops for the aid of St Iago as their battle cry—hence the town name of Santiago. Saving Spain from the Moors was a strong point on his CV to become patron saint of that country—plus the fact that he had led the conversion of the area to Christianity in the first place through his preaching the word on the Iberian peninsula after Christ's death.



'St James the Moor Slayer'

James' return to Judea (mentioned earlier) which led to his death was a choice to make a pilgrimage there as a spiritual refreshment for his work in Iberia. His choice to 'be a pilgrim' led to his arrest and execution and obviously prevented him from carrying on this work.

So James also became the patron saint of pilgrims. The scallop shell, which is found widely on the shores of Galicia, became a recognised sign of pilgrimage for anyone who made the pilgrim's journey to Santiago to the shrine in which James' remains are reputedly buried. People who made the journey often chose to wear a scallop shell on their hats to confirm that they had carried out their promises to complete such a pilgrimage.

The Camino



The city of Compostella itself became a centre for pilgrimage and there are several well-known long-distance routes known as Camino de Santiago ('The Way of St James'). One established route passes through France, another starts in Portugal. Readers of this magazine may recall that the late John Horseman and two colleagues completed their own pilgrimage from Richmond to Compostella in the 1990s and chronicled highlights in this magazine.



Chapel of St James

It became a major pilgrimage route as early as the 10th century, but it was when Pope Alexander VI declared that the Camino de Santiago was one of the 'three major pilgrimages of Christianity' alongside journeys to Jerusalem and Rome that this epic journey became a major focus. After a long period of decline initially caused by the Black Death and then wars in Europe, a declaration that this was the first European Culture Route raised its profile considerably. Nowadays, using one of its several established routes, the Camino carries over 200,000 pilgrims each year,

many on foot, to the site of the remains of the first apostolic martyr. For any undertaking such a pilgrimage, there is a special planning warning that, if the 25th July falls on a Sunday, the city becomes particularly busy as the cathedral declares the year a Jubilee year.

The various routes are often punctuated by the symbol of the scallop shell as wall markers or as embossed metal in pavements to confirm the way. Pilgrims on this journey often carry a pilgrim's staff as another symbol of their journey of faith and penitence. On arrival, the pilgrims will customarily place their hands on a pillar just inside the doorway. The wear on the



stonework bears testimony to the thousands who have completed this pilgrimage over the years. Nowadays a 'Compostela' or certificate of accomplishment is given to anyone who has walked a minimum of 100 km (200 km for cyclists) and can state that their motivation is at least partially religious. Pilgrim's Masses are said at noon and 19.30 each day.



St James and Richmond



And what of the link with our local school? Initially, the school in Richmond from the mid 14th century was supported heavily by donations from some of the various religious houses and chantries in the Richmond area, as well as rentals from small areas of land. With the dissolution of the monasteries in 1536 and 1540, the religious sources of income virtually dried up. However, with Elizabeth I's move to establish grammar schools in various places in the country, the disused and derelict chapel of St James in Chapel Wynd in Richmond was one of the assets awarded from

which an income could be derived to support the local school.

In devising a seal to press into wax to confirm the deed setting up the school, the image of St James was chosen and crafted in bronze. This is the image which is captured in the badge of Richmond School to this day. JEJ

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Dear Lord Jesus, we remember the work of your disciples who served You faithfully during the early days of the Church. They went out among the people, who were often hostile, and spoke of their faith. They also encouraged others by their written testimonies. Together, they spread the word of Your teaching and of the joy of serving You, regardless of their own fate and well-being.

We ask You to help us today to continue Your work by witness and example. May we continue to draw comfort and inspiration from Your teaching, and so acknowledge and confess our faith wherever we go and to those we meet

Amen



WILLIAM'S WALKS

July 2021



With the further easing of movement and other restrictions, this month's walk from WILLIAM GEDYE takes us a bit further afield with a short drive to Tunstall as its starting point. The journey takes us through fields and lanes, walking the fringes of the Hornby estate where deer and buffalo may be spotted and noting some fine views of distant countryside from the higher points of the walk. It also takes us past the edge of Hornby Castle and its associated buildings, where a refurbished southern aspect is all that remains of the first castle built in the 14th century. As the weather improves, there is also the prospect of some well-earned refreshment at the Bay Horse Inn at journey's end!

TUNSTALL & HORNBY

Start/Finish – Tunstall Village Hall Car Park. DL10 7QR.

Distance: 4—4½ miles

Difficulty: Easy. Pretty flat but unsuitable for pushchairs

Toilets and Refreshments: The Bay Horse Pub near parking

Ordnance Survey Map: 302 Northallerton & Thirsk

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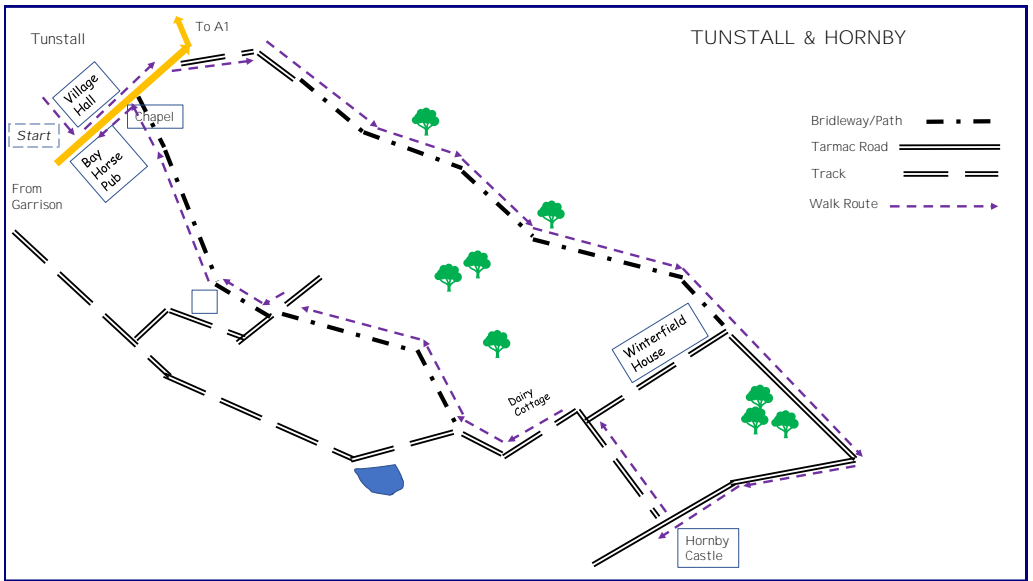
Turn left out of the village hall car park along the pavement. Ignore the signposted track outside the church (RHS), and carry on, looking out for a second signposted track leading off, also on the right hand side of the road (just as the road bends to the left downhill.) Go along this lane.

Turn right through the gate. Follow the well-used track across several fields (passing through two metal gates on the way as well as a large solar farm in a field on your left.) You will see building up ahead which is Winterfield House. Keep to the main track to the next gate.

Go through this gate and turn left along the field edge. Go through the metal foot gates next to horse jumps set in hedge, before turning right and heading diagonally left up the hill.



At the top of the hill, take the bridleway gate (on the left hand side of a small paddock in front of Winterfield House) and follow the short path to the lane. You will now see a high deer fence. Turn left on to the lane, across the cattle grid and follow this through the estate, looking out for unusual beasts.



At the main road, turn right and head for the castle ahead. At the top of the hill, take the right hand turn and stay on this tarmac road towards West Appleton. The main road goes downhill and bears left to go past Dairy Cottage (on your right) and then uphill. The road bears right and then bends left towards West Appleton Farm

At this left hand bend, take the metal gate almost straight ahead to join a track across fields, keeping to the fence/hedge on the right side of the field.

Follow this track through wide openings in hedges. Look out for a blue footpath direction arrow on a post on RHS. Just past this, the track bears left uphill, with a hedge on your LHS. Go through the gate at the top of the rise. Then, go straight on, across the field towards a low stile. Cross the stile into the lane.

Go left up the lane. Look out for a stile on the right after 100 yds into a copse. Go through the copse, across another stile and into the field. Carry straight on across the field, crossing the grass and drive. Look for the stile in the field corner. Cross to the next field, heading for the prominent trees and then across a stile in the wall.

Follow the hedge line on your right to the gate in the right hand corner of the field.

Cross this next field, heading for the chapel bell tower. Go through the gate in the left hand corner and turn right into the lane. At the main road turn left back to the Village Hall—or the Bay Horse Inn!

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

NOTES FROM OUR PAST

One service which is central to most people's lives but whose local presence is diminishing by the year is the branch bank. Head offices, apparently driven by squeezing the last penny of profit from their operations, have pulled out of offering a face to face service to some of the very people whose money they are supposed to hold safely when costs threaten profit margins. This month, JANE HATCHER reflects on the impact in Richmond and times gone by when community care seemed much higher on a local banker's agenda—perhaps partly because the owners of these banks lived in the communities they served? St Mary's Church offers some of these insights.

The Ups and Downs of Banking

Banks have given us a lot of shocks in recent years, what with tax payer-funded bail-outs, Richmond's Yorkshire Bank closing. I'd had an account there for forty years. So I switched to NatWest – yes, perhaps that's why they shut up shop here too. Now the TSB has gone, and HBSC is about to go. No, I don't have the courage to do online banking. I'm just an old-fashioned girl, as Eartha Kitt used to sing. But seriously, three of my friends have been the victims of fraudsters scamming into their private bank accounts, and extremely unnerving they all found their unpleasant experiences.

So what reflections can St Mary's Church offer us? Well, strangely enough, on the wall under the tower is a monument that says:

*In Memory of
WILLIAM ELLIS Esq'r. Banker,
Who died Dec'r. 4th 1816
Aged 58.
A truly honest able
and
Benevolent Man.
This Tablet was erected by
His surviving Partners
John Hutton, John Rider Wood,
Thomas Other, John Robson,
and Thomas Simpson.*

So it must have been worth mentioning in 1816 that some bankers were more highly thought of than the rest (I can't say 'Others' because that was the name of the Wensleydale family of bankers).

William Ellis, in fact, was a Londoner, and he was brought in by John Hutton of Mar-ske to bring expertise to the bank which Hutton had founded in 1806. The Hutton Bank was known in Richmond as the New Bank, because there already was an Old Bank, which had been founded by Sir John Lawson of Brough Hall. The Old Bank was on the High Row in the Market Place, and has given its name to Bank Yard.

St Mary's has another tablet commemorating a banker, although without mentioning that fact. It is on the west wall:

<p><i>In memory of</i></p> <p><i>FRANCIS WINN, Esq.</i></p> <p><i>Who lies buried near this place,</i></p> <p><i>He died February 16, 1809,</i></p> <p><i>In the 67th year of his age.</i></p>	<p><i>Also of</i></p> <p><i>JANE, his wife,</i></p> <p><i>Who died August 6th, 1813,</i></p> <p><i>In the 53rd year of her age.</i></p>
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As the tablet was moved when the church was restored in the Victorian period it no longer marks their burial place. Francis Winn began life as an ironmonger, before becoming a banker with the Old Bank, and a prominent Richmond businessman and Mayor. He made a lot of money from his banking, and about 1785 built Prior House on Quaker Lane. Francis and Jane Winn's granddaughter Dorothy became famous as the nursing pioneer Sister Dora in Walsall.

Other partners linked with the Old Bank were Roman Catholic families, such as the Priestmans, Stapletons and Maxwells. Before the Catholic Emancipation Act of 1829, Roman Catholics were debarred from holding public offices, such as serving as mayors or members of parliament. Consequently, Peter Constable Maxwell was the first Roman Catholic to become Mayor of Richmond in 1843. He died in 1851, and there is a stained glass window to him and his wife Helena in the church in Newbiggin.

The Hutton Bank was where Barclays is now, at the corner of Millgate. Indeed that is why Barclays is there, because the Hutton Bank became the Swaledale and Wensleydale Bank, and that was taken over by Barclays in 1899. It looks as though Barclays will be Richmond's last remaining bank branch. Please Barclays, uphold the noble tradition of John Hutton and William Ellis and keep open your Richmond branch.

Jane Hatcher



Musings from Marske

In our May 2021 issue, Jane Hatcher drew our attention to an unusual name, *Grathama*, inscribed on the stained glass window above the font in St Mary's in Richmond. LIZ KLUZ discovered a similarly unusual name in the old PCC records at Marske which set her on a trail looking at long-lost christian names and fashions in naming children. It may well be that most of those she discovered may never be used again—but who knows? And for families looking for inspiration for something distinctive and different in the name

Thinking of subjects which will be of interest to our readers is sometimes tricky and occasionally the link to St. Edmund's Church can be a bit tenuous but I

only have to do it once a month. I really feel for our Clergy who have to think of something relevant for their sermons each week!

Reading through my box of P. C. C. bits and bobs last week, before passing it over to the new secretary, I came across a photocopy of Revd. A. R. Cave's fascinating "Short History of Marske in Swaledale". In it he has selected some interesting entries from the Parish Records including the marriage between Michael Glenton and Appoline Outhwaite which took place at St. Edmund's on October 8th 1639. Along with many others, *Appoline* is a first name which is no longer used and only appears

in old records so I thought it would be fun to try to find some more obsolete names. Time to tip out my collection of odd documents and ephemera for inspiration.



First out of the box was the beautiful indenture, written in 1647 on vellum, which was passed to our family in 2007 when we bought our house in Cornforth Hill. It is a document relating to the sale

of the house which was owned jointly by Ottiwell Cook, yeoman, Nicholas Willson and Robert Willson, both glovers, to the purchaser James Metcalfe a Richmond grocer. The name Ottiwell was originally Saxon and may have been taken from the village of the same name in Cumbria.



Name number three came from an indenture dating back to 1822 relating to a property in Bath which was rented by a builder with the splendid but oddly mismatched name of Hercules Gentle. When was the last time you heard of anyone being baptised Hercules?

The next two names came from a Corn Book belonging to a farm in Norfolk with entries dating from 1798 to 1810. Each year the farmer had recorded which crops he had sown, grown, harvested and who they were sold to. He also wrote down the names of the men he had hired to help with the harvest one of whom was *Raynard Simpkin*, the other was *Overan Taylor*.

I thought it might be worth checking to see whether Ancestry could supply any more information about Overan as it seemed an odd name. In fact what came up was a surprise and led the search for names in another direction. The name *Overan* had been written by the farmer as he heard it in a heavy Norfolk accent where the “O” was pronounced O as in Off. Mr Taylor’s actual name was Offering which is a typical Puritan name. His grandfathers had all shared the same name going back to the 17th century.



Norfolk Corn Book Cover

Until about the middle of the 20th century there was a formula for naming children which had been used for centuries and is very helpful when doing family research.

- ◆ The first son was named after his paternal grandfather.
- ◆ The first daughter was named after her maternal grandmother.
- ◆ The second son was named after his maternal grandfather.
- ◆ The second daughter was named after her paternal grandmother.



For some that formula was abandoned for about a hundred years between 1560 and 1660 when certain Puritan parents seemed to be in competition to give their children the weirdest names.

As you probably know already the Puritans were a group of extreme Protestants who first surfaced in the 1560s and their aim was to “purify” the Church of England. They wanted a return to the simpler way of life lived by the very earliest Christians. They objected to the hierarchy within the church, especially bishops, and wanted to do away with the rituals and embellishment of churches associated with Catholicism.

Their aim was to live responsible, self disciplined lives working hard and following the bible closely. They believed in strict observance of the Sabbath which meant no games, hunting, sports or visiting theatres which would stop them attending Church. They wore modest, plain clothes with no room for vanity. Although they were not against alcohol as such, they were very much against the bad behaviour which was a result of too much drinking. That was why they were opposed to people celebrating Christmas and other folk traditions which may involve alcohol leading to temptation.

However, as with many ardent groups, some Puritans became over zealous. As a way of setting their community apart from their non-Puritan neighbours they chose some very unusual names for their children.

Some were given names of virtue such as *Prudence, Constance, Verity, Tenacity, Felicity, Charity, Hope, Amity, or Abstinence* many of which are still popular today. Other parents chose names which represented their gratitude to God for a safe delivery such as *Offering, Blessing, Comfort, Thanks* or *Freegift*.

The oddest names of all were certainly not given with the child's sense of well being in mind, in fact it's hard for us to understand how any parent could give an infant a name such as *Humiliation, No Merit, Sorry For Sin, Forsaken* or *Helpless* not to mention poor *Fly-Fornication!*

One notable Puritan was *Praise God Barebone*, a leather manufacturer who became an M.P. his name being given to the Barebones Parliament under Oliver Cromwell.

Praise God Barebone, being a particularly devout Puritan, chose to name his first son who was born about 1640, *If Christ Had Not Died For Thee Thou Hadst Been Damned*. In spite of his name the lad became an economist, physician and financial speculator and not surprisingly changed his name to Nicholas Barbon.

<i>Accepted Trevor</i>	<i>Faint Not Hewit</i>	<i>God Reward Smart</i>	<i>Earth Adams</i>
<i>Kill Sin Pimple</i>	<i>Return Spelman</i>	<i>Fly Debate Roberts</i>	<i>Hope For Bending</i>
<i>Redeemed Compton</i>	<i>Make Peace Heaton</i>	<i>Weep Not Billing</i>	<i>More Fruit Fowler</i>
<i>Called Lower</i>	<i>Meek Brewer</i>	<i>Be Faithful Joiner</i>	<i>Graceful Herding</i>
<i>Standfast on High Stringer</i>			

Names from 17th Century Jurors List

Praise God named his second son *Jesus Christ Came Into The World To Save*. Quite what Mr and Mrs Pimple were thinking when they named their baby son *Kill Sin* is hard to imagine!

Life could have been very challenging for young *Kill Sin* had he not been born into a community of Puritans all with very odd names as shown in the list of his fellow jurors at a trial in Sussex sometime in the 1650s. Even so his name must have been harder to bear than most of his peers!

With the restoration of the monarchy in 1660 the Puritans found themselves increasingly sidelined and in 1662 an estimated 2400 priests were ejected from the Church of England for not accepting the new Book of Common Prayer.

Looking through my husband's family tree several names no longer in use have come to light. There was little *Orange Hodgkin* born in the mid 1600s whose daughter was given the same name.

The lovely Puritan name *Comfort* was his great grandmother's middle name and there was a long line of *Obediahs* stretching back through several generations. *Grizell*, another family name, also seems to have lost popularity along with *Lettice* but maybe there are some new parents out there who are looking for something a little different to call their baby who would consider resurrecting some of the old names....with reservations of course!

Liz Kluz

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THE WIT AND WISDOM OF MISTER JACK FINNEY

MISTER Jack Finney has his struggles with Queen's English, as devoted readers will know. He has taken a break to do a catch up programme for gardeners following lockdown sponsored by Suttons Seeds and grudgingly supported by Her Majesty's Government, but also to report on a new event— an inter -parish competition to find the best humour from the pulpit. However, fully aware of the following he has gained from the public at large, he has left us three things we might have missed in our community.

A new chap has just moved in next door—a failed stage magician with his two half-sisters.



Has anyone tried blindfold archery yet? You should give it a go. You don't know what you're missing.

There was an incident last week in Finkle Street when a man stole a rabbit from Meynell's. He was caught making a run for it.



All in the month of July

100 years ago, on 1st July 1921 that the Chinese Communist Party was founded.

Also 100 years ago, on 10th July 1921 that Belfast's Bloody Sunday took place. Protestant loyalists attacked Catholic enclaves and set fire to homes and businesses, sparking rioting and gun battles. At least 17 people were killed and more than 70 injured. 2,000 people were left homeless.



Also 100 years ago, on 30th July 1921 that the hormone insulin discovered by Frederick Banting and Charles Best at the University of Toronto.

80 years ago, on 19th July 1941 that British Prime Minister Winston Churchill launched his 'V for Victory' campaign.

75 years ago, on 22nd July 1946 that the King David Hotel bombing took place in Jerusalem. The Irgun (a militant right-wing Zionist group) bombed the hotel which housed the British administrative headquarters for Palestine. 91 people were killed.

60 years ago, on 1st July 1961 that Diana, Princess of Wales, was born. (Killed in a car crash in 1997)



Also 60 years ago, on 2nd July 1961, that Ernest Hemingway, American novelist and short story writer, died. Winner of the 1954 Nobel Prize in Literature. Best known for *For Whom the Bell Tolls*, *A Farewell to Arms*, and *The Old Man and the Sea*. (Suicide)

40 years ago, on 4th July 1981, that the Toxteth riots broke out in Liverpool.

Also 40 years ago, on 17th July 1981 that the Humber Bridge, linking Yorkshire and Lincolnshire, was officially opened. It was the world's longest single-span suspension bridge at that time.

Also 40 years ago, on 29th July 1981 that the marriage of Prince Charles and Lady Diana Spencer took place at St Paul's Cathedral in London.

25 years ago, on 5th July 1996 that the first cloned mammal was born. Dolly the sheep was born at the Roslin Institute in Edinburgh. (Died 2003)



15 years ago, on 15th July 2006 that Twitter, the micro-blogging social network, was launched.

10 years ago, on 23rd July 2011 that Amy Winehouse, British soul/R&B/jazz singer and songwriter died. (Alcohol poisoning, aged 27)

SEASONS ON THE HILL FARM

Six local charities have already benefitted from the profits from the sale of Ian's acclaimed book, first advertised in our January edition. You will be delighted to know that sales merited a second print run which is available as shown below. Thanks to Ian for his kind support for local causes through his work and the Yorkshire Dales National Park for their support of this book



Seasons on the Hill Farm

David Ian Short

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

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

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

TO PURCHASE A COPY OF THE BOOK CONTACT IAN AT ianp@iamshortphotography.co.uk

SEASONS ON THE HILL FARM IS £14.99 + PRP

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



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

INFORMATION POINT- ALL ARE WELCOME.

There are a number of groups which used to meet on a regular basis as part of the church family before lockdown. As things ease, some are looking at ways of meeting but nothing is fixed as yet. These groups which cannot meet at the time of writing are still listed below.

Situations may change during Please check our website or use the contact number for information.

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

AFTER THE CARDS AND VISITORS

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

Starting again on your own is even more difficult.

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

WE ARE STILL AVAILABLE THROUGH TELEPHONE CONTACT

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

PASTORAL CARE— A CONTINUING SERVICE

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

The Pastoral Team at St Mary's 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.*

St Mary's Groups —continued

Bible Study Groups

After the successful groups run in Lent, we are continuing the Book Group which met on a Thursday afternoon.. Watch this space for when other groups will resume or check the website.



KNIT2GETHER

A weekly knitting, crocheting and hand sewing group. This group usually met in the coffee shop/restaurant at Greyfriars every Friday between 10.30 a.m. and noon.

Please check the church web-site regarding the future of this group following Claire Murray's departure for further information when the lock-down is over.

200 Club Winner — congratulations!

The winner of the June draw was no 22— Pat Shields.
Our congratulations to Pat on winning the £50.00 prize

Sudoku - Easy

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

Sudoku - Medium

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

Word Search

From the Parish Pump Ltd

Doubting Thomas

If you have ever doubted aspects of your Christian faith, St Thomas is the saint for you. His feast day is on 3rd July. Thomas, one of Jesus' 12 disciples, was deeply devoted, but also very honest whenever he got confused. When Jesus spoke of going to his Father (John 14), Thomas was not afraid to ask Him where His Father was. As for the Resurrection, that really baffled Thomas. He demanded to see the risen Jesus for himself - and touch the wounds in His hands and feet. When Jesus appeared, Thomas' immediate response was one of worship: "My Lord and my God" (John 20).

Thus, Doubting Thomas' honest doubts, turned to honest faith, have become a reassurance for thousands of us down the centuries who also sometimes doubt Jesus. In Doubting Thomas' complete affirmation of faith, after meeting the risen, crucified Christ, we can find support for our own faith in Him.

Thomas

Saint

Doubt

Faith

Feast

Honest

Confused

Father

Afraid

Where

Resurrection

Baffled

Demanded

Risen

See

Support

Touch

Wounds

Hands

Feet

Response

Worship

Lord

My

God



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Puzzle Solutions

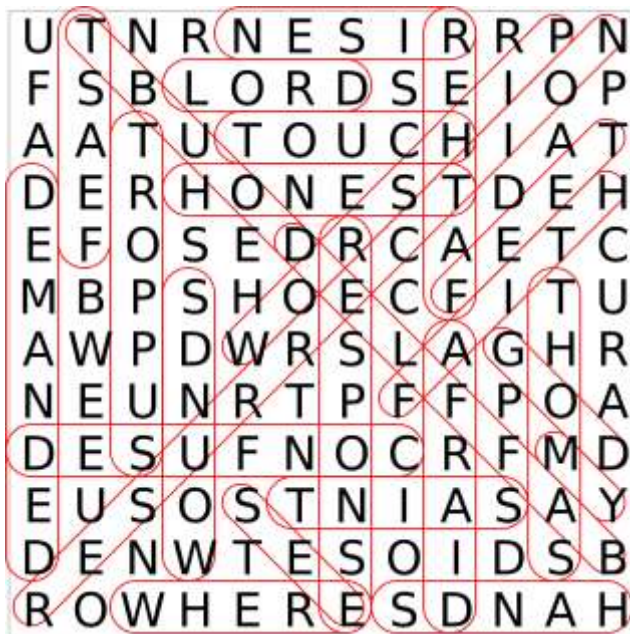
Sudoku — Easy

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

Sudoku—Medium

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

Wordsearch



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