

CONNECTIONS

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

June 2026



Price £1.80

National
Silver Award 2024

THE BENEFICE OF RICHMOND WITH HUDSWELL, DOWNHOLME AND MARSKE

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CHURCH SERVICES — St MARY THE VIRGIN, RICHMOND with Hudswell

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

CHURCH SERVICES AT HOLY TRINITY CHAPEL, MARKET PLACE , RICHMOND

10.30 a.m. Holy Communion Every Thursday

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CHURCH SERVICES AT DOWNHOLME

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

THE PARISH OF ST EDMUNDS, MARSKE

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PCC Secretary	Andra Sison-Ham (07753) 842246	andrakrumins@gmail.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

So much for last month's optimism, weatherwise! As I write – in mid-May – the rain, and even sleet, is lashing on the windows and it is unseasonably cold. Let's hope it is winter's final fling and summer is just around the corner.

We open this month with Canon Martin's confirmation of his retirement later this year. He kindly expresses his gratitude for the love and support he has been shown during his eight years with us, and I am sure we would all agree that this has been more than reciprocated by all he has done for us. More on this, no doubt, later in the year. Then we have Jim Jack's account of the final stage of the County Durham 'leg' of his and Jan's Camino walk – will they make it to Richmond next time, I wonder – and, as usual, Jim brings us up-to-date with the 'doings' of the Friends. If you can help with any of the Swaledale Festival events, it will be much appreciated, but please also note the dates of the barbecue, Plant & Produce sale, and concerts by Musicality and Jez Lowe.

For this month's charity, Wendy Pritchard seeks our support for Brain Tumour research, and the Mothers' Union have contributed an article to mark their 150th anniversary. Do note the date of their celebratory service – 10.00am on 7th June at St Mary's. Judith MacLeod took the opportunity to visit Howden Minster when nearby at Selby and shares something of its interesting history, while the difficulties of finding a straightforward birthday card in Greece prompted Christine Porter to investigate the customs and complexities of naming children in different countries around the world.

We have another Hard Question from John Pritchard – What is Hell? – when he helps us to clarify our thinking about a subject often avoided, and John has also expressed his deep concern about something which should trouble us all – the alarming rise of antisemitism in society today. Jane Hatcher looks back at clocks and clockmaking in Richmond, and Carole McCormack, in this month's Nature Notes, marvels at the epic travels of some of our summer visitors and helps us to identify them. And finally, we have a lovely poem from Sally Boddy.

Next month will be a double issue – July & August – so if you have anything you need, or would like, to contribute, please let me have it in good time.

John McCormack

Cover photo by Wendy Pritchard
Glorious Swaledale



Martin's Message

June 2026



Thank you

As you may already be aware, I will be retiring in November. My final Sunday will be 22nd November, the last Sunday of the Church's Year. Reaching this decision has been difficult, because I have loved every moment of being here. I will be 66 this year, and whilst I would not have to retire until the age of 70, I do feel that this is the right time to be standing aside. Let me explain.

To be called into the role of Rector of Richmond with Hudswell and Downholme and Marske is a huge privilege. It has been, and continues to be, the fulfilment of all I hoped for in ministry. But the role is not 'mine' to hold on to: it has been lent to me, and I now feel called to lay it down and hand it on.

And the vocation of priesthood is also a huge privilege, one that is never laid down. I hope to be able to continue to serve as a priest for many years to come. I therefore feel that I need a change of pace, a shift of focus, and space in which to discern the nature of my next ministry.

Anna and I will not be moving far: we have a house between Northallerton and Thirsk, which is convenient both for her NHS job in Northallerton and her curacy at Ripon Cathedral. She will be ordained priest later this month (Saturday, 27th June) and her curacy will continue for another 2-3 years. We both feel deeply connected to the Ripon Episcopal Area, and so wherever we end up serving, it will not be far away!

Even though I would, of course, prefer not to be standing aside just yet, it does seem that I have been prompted to initiate this now. I know I speak for us all in saying that it is a joy to have Lorna with us. Her ministry is flourishing and she is growing as a person. Her own sense of vocation will be taking her into Army Chaplaincy from September next year (2027). Ahead of this, she clearly has the capability of overseeing ministry and mission within our Benefice during a vacancy. Indeed, with this level of responsibility she will, with your undoubted and ongoing support, flourish and grow further.

So, in order to ensure a good chance of the vacancy being short, with my

successor in place by September next year, I announced my departure with 7 months' notice. This means that preparations for the vacancy have already begun and, as I write in early May, initial discussions between the Churchwardens and Archdeacon will soon be taking place.

This is not a farewell speech! I will be making such a speech in November, but, in the meantime, I would like to say a huge thank you to **you** for your support and your love ever since I arrived here in April 2018. I will cherish every moment of my remaining time with you.

Lorna's placement

As mentioned above, whilst my 8 years here seem to have flown by, so have Lorna's 2 years. We both enjoy being here enormously.

In the third year of a curacy, there is normally a placement in a different context, enabling the curate to broaden and deepen their experience of ministry and mission. With Lorna's main 'placement' being back here from November, it was agreed that she would spend May—October in Colburn, for 2-3 days a week, including some Sundays. On most Sundays, however, she will be with us. Lorna will learn more about the nature of a semi-urban community with significant social and ethnic diversity. She will undertake a project aimed at strengthening the ministry of the parish churches: St Cuthbert's in Colburn and St John's in Hipswell. The project will also give Lorna useful experience in being responsible for initiating, concluding and handing over a programme of change.

We are all called to serve



On **Ascension Day** (14th May) we revisited the disciples' collective call by the risen Lord Jesus to continue his missionary work. But first, they were to wait – until they had been 'clothed with power from on high' at **Pentecost** (24th May). That was when we celebrated the outpouring of the Holy Spirit on all God's people. As we were reminded on **Vocations Sunday** (26th April), we



too are called collectively and individually to 'have life abundantly' (John 10:10), playing our part in the mission of Christ's Church. Remember, we cannot do this by our own strength, but only by the grace of God.

How fitting it is, then, that we have Confirmations and Ordinations to celebrate!
Please pray for those who were Confirmed on 13th May at St Cuthbert's, Colburn:

**Arabella Hodgson, Lila Vernon, Louis Newton,
Stuart Cole, Toby Wright-Eagles**

and those to be Ordained Priest on Saturday 27th June at Ripon Cathedral:

Anna Boyce, Scott Lunn

As we each respond to God calling us by name, and as we receive the assurance of his life-giving grace, our prayer for them and for ourselves is this:

***Defend, O Lord, your servants with your heavenly grace,
that we may continue yours for ever,
and daily increase in your Holy Spirit more and more,
until we come to your everlasting kingdom. Amen.***

With every blessing in your Christian pilgrimage, as you discern and follow God's ongoing call.

Martin

FROM THE REGISTERS



Baptism

On Sunday, 3rd May '26

Max Alexander Walshaw

was welcomed into the Church through Baptism



***You have received the light of Christ;
Walk in this light all the days of your life.***

CROSSING THE BORDER

Having achieved their first objective of completing the Durham leg of the Camino Inglés by arriving in Gainford, **Jan and Jim Jack** draw breath by exploring the village, before bracing themselves to find a crossing point to enable them to head home into North Yorkshire. The initial target was to reach Forcett, having crossed the Tees into North Yorkshire.

Well, it's decision time. Stop at the end of the Durham leg, or carry on into North Yorkshire. Having found a manageable and enjoyable way of 'eating the elephant', we decided that, as we were still in County Durham with the route stopping in Gainford, the least we could do would be to break through into North Yorkshire, our home county.

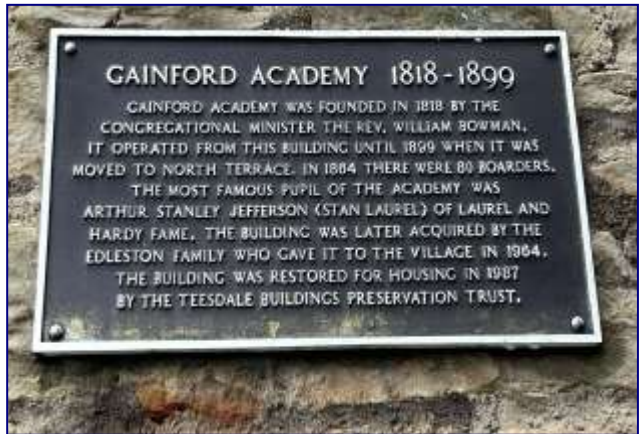
Our conversation with Keith Taylor had made it clear that the North Yorkshire stage of the Camino Inglés is still 'work in progress'. Let's go and find out.

This meant starting in Gainford, at St Mary's Well (great news — didn't know she was ill!) in St Mary's churchyard, with an exploration of the village itself. But first another look inside the church, to satisfy Jan's curiosity about the bell-ringing system. This was an Ellacombe apparatus, which enables one person to ring all of the bells in the church, in this case six. (see photograph). Each of the bells is struck while the bell is static, instead of the bells being rotated (swung). The apparatus was invented by the Reverend Henry Thomas Ellacomb, while Curate at St Mary's Church, Bitton near Bath.



The Ellacombe Apparatus

It is said that he devised the mechanism so that all of the bells could be rung by one trusted person, without involving a band of unruly and perhaps drunken ringers. Food for thought for our band, although perhaps a half of shandy at the Castle Tavern (other hostelries are available!) will not distort their talent too much. As with other long-established settlements in the area, the route of the main road now means that the traveller misses much of interest in the by-passed village of Gainford. The green is a wide open space, with houses of different sizes and from different times. One particularly striking building on the North side of the Green turned out to have been the home of Gainford Academy, which boasted Stan Laurel as one of its alumni.



The Academy (shown above), the Methodist Chapel (now a private dwelling), and the Anglican Church (the mother church of the whole of Teesdale, founded about 700 A.D.) itself captured some of the history of the village in stone, as did the residences from different time periods. Our journey into the village had reminded us that Gainford had once had its own station on a line from Darlington to Barnard Castle.

But it was time to move on and so we headed eastward out of the village, joining the main road briefly before turning off right to join the Teesdale Way, whose emblem is a dipper. The familiar blue and yellow Camino sign confirmed our choice of route.

A level track took us towards the river, passing through fields which were divided in places by embankments. These were a relic of a closed railway line, which had eventually joined the main Darlington to Barnard Castle branch line. The fields themselves were pasture land developing for the year ahead, or sectioned off for horses to graze. They chose to join us on our pilgrimage, our paths only separated by a wooden fence, until we came to the river bank which sat high above the steadily flowing River Tees below.

Our conversation veered between the role of Gainford as a centre of worship for the area, and the River Tees below us, with its ever-widening course on its journey to the North Sea. Once again we were walking through history, but this time lacking the information boards, evident earlier in our challenge, to aid our understanding.

The leg between Gainford and Piercebridge is a relatively short one and followed the Tees for most of the way until we were directed into Piercebridge itself. This

gave time to explore the remains of the Roman fort — Morbium — tucked between housing and the church, with immaculately kept grounds. Apart from two dog walkers and a brief greeting, there was no-one on this stretch with whom to converse apart from each other, but this we did, exchanging ideas, interpretations and thoughts — including the one that many pilgrimages would inevitably have ‘flat spots’, as pilgrims move towards the next goal.

The local church was sort of open — not for visitors, but for a local contractor working on this slightly murky Saturday afternoon to install some electrics into the parish church of St Edwin, which is being adapted to make it workable as a place of worship and as a flexible community meeting space. Newly laid wooden floors; refreshment facilities; chairs in place of pews; new heating — all designed to bring church and wider community together in a shared space, whilst still retaining the appearance and atmosphere of its primary function — as a place of worship. We must return when the work is completed and the building is open once more, to see if it is achieving its aim.

And so we moved on from Piercebridge to cross the River Tees into the settlement of Cliffe, across a fine stone bridge over the fast flowing River Tees and into our home county of North Yorkshire — our first steps on the Yorkshire Camino. The last three miles in Durham had now been completed. This was duly evidenced by a stamp in our passports, available at the Reception Desk of the George Hotel, of ‘My Grandfather’s Clock’ fame. Although the familiar blue and yellow camino roundel beckoned us almost immediately to turn right and up a small incline through woodland, we shunned the opportunity to press on to look at the foundations of a former Roman bridge just beyond the George Hotel. Although the bridge is long gone, the abutments bore testimony to the distance by which the Tees has moved its course northwards over the past 1700 years.



Roman bridge abutments



Artist's impression of Roman Bridge

The mighty stones proved to be an ideal height to sit for a cup of lemon and ginger tea and a Kit-Kat (dark chocolate for preference) and marvel at the skill of the Romans, before returning to the marked pathway near the southern end of the ‘modern’ bridge.

Up through woodland on a decent track, we emerged into open countryside via a small gate, with great views of the distant Cleveland hills. Spring growth was evident in woodland bud and greening fields. And then, on our right, a dormant cricket pitch, so conversation switched to a trip down memory lane for me.



‘I’ve played cricket here,’ I exclaimed, as memories of pastimes from my 20s and 30s came back.

‘Were you a batter or a bowler?’ Jan asked, seeking more information about this little explored part of my past.

I had to confess that I was really neither. My batting was based on a well-coached forward defensive prod, not good for scoring runs, whilst my bowling was a source of legend, the speciality ball being what became known as ‘the Geordie’, a viciously spinning ball which, already out of control, slipped out of my hand and struck the pitch no more than three yards from the point of delivery before trickling towards a bemused batsman. I wasn’t invited to bowl very often, and Cliffe Cricket club was one of the many venues to be denied an opportunity to view this unique cricketing experience.

I was saved, however, by a capacity to catch securely and throw accurately so, yes, dear reader, I was labelled — a fielder! As Cliffe Cricket ground and memories of playing for Hummersknott School Staff Cricket XI, and also Jan’s more successful county schools exploits at hockey, slipped by, the imagined sounds of ball on willow (hockey stick or bat) were replaced by shotgun fire.

To our left, and through the trees to our right, were two individuals with guns standing stock-still in the trees outside Cliffe Hall, seeking to fire upon we knew not what. But not us, because our passing attracted a gentle wave of greeting. Did pilgrims in days of yore come under attack? It is more than likely, we imagined, as we left the hall and the huntsmen behind us, proceeding along an attractive tree-lined avenue.

The journey continued as a pleasant walk, along field boundaries, past Allan’s Grange Farm and, following clear printed directions, steady walking along level footpaths with views of County Durham and the Tees Valley behind us.

Onto a roadway which brought us in contact with North Yorkshire's industrial past in the shape of the former embankment of a disused quarry railway, before turning right onto the main road into Eppleby, another village passed through but never previously visited.

We were greeted by a pond in a field on the right-hand side, with a heron and an egret on opposite sides, both meeting that time-honoured bird tradition of standing still until the camera is pointed in their direction – at which point they took flight.

We liked the long, wide village green in Eppleby with the houses saying exactly what they were — The Old Post Office, The Old School House — until we arrived at the village shop which was serving coffee and cake in a small tea room. This demanded a stop. All ten seats occupied, but lots of conversation — the first people we had seen to talk with all day.



Eppleby's wide Green



We left, suitably refreshed, and turned right, then left, across soggy fields to a disused railway line (pictured left). Once again, we were left to guess which path to take after we crossed the line. We found ourselves being taken slightly 'off piste' before regaining a track which took us back on course and on to our destination for the day — the village of Forcett.

Our walk along this part of the pilgrim's way had offered fine views, easy walking, fresh air and the chance to chat and reflect, as evidence of new growth was all around us in the Spring sunshine. What was remarkable on this leg was simply the seemingly unremarkable — the opportunity to walk through God's creation and man's history at a pace which encouraged thinking and observing and appreciating what was around us. Villages whose past was shown in the houses which bordered their greens; sites of Roman settlement; and of more recent rural and industrial activity. And also 'prompts', which led to basking in the glow of remembered catches taken and goals scored, as Jan and I exchanged memories of sporting 'pasts'. Is that a word? It is now.

As we climbed into the car, we glanced over the fields at some unusual mounds of earth — the Stanwick Fortifications. More exploration next time, on our journey to our eventual goal — the parish church of St James in Melsonby and then on to Richmond, our historic home town.

Jim Jack

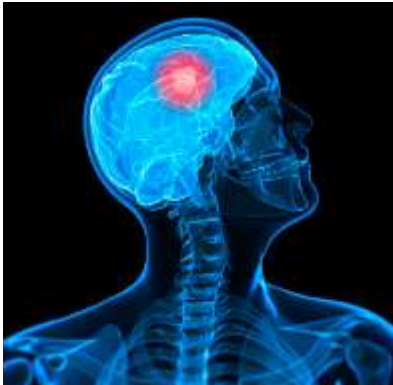


CHARITY OF THE MONTH — JUNE

This may be a national charity, but, in making this month's appeal on its behalf, as she indicates below, **WENDY PRITCHARD** and her family have a very personal reason for seeking your support.

The Brain Tumour Charity does what it says in its title – it's the world's leading brain tumour charity and the largest dedicated funder of research into brain tumours globally. It aims to help find new treatments, offer support and drive change.

Over 12,000 people in the UK are diagnosed with a primary brain tumour every year, making it the ninth most common cancer in the UK, accounting for 3% of all new cancer cases. Only 13% of adults diagnosed with brain cancer in England survive five years or more compared to an average across all cancers of 52%. Sadly, brain tumours are the biggest cancer killer of children over five and young adults in the UK.



There are over 120 different types of brain and central nervous system tumours – it's not one disease. Brain cancer reduces life expectancy on average by 27 years, which is the highest of any of the big four cancers and the less survivable cancers. Across all of England, the average one-year survival is 41.7%.

The key symptoms for adults with brain tumours are seizure, weakness, confusion and issues with speech, cognition, vision or balance.

The likelihood of a brain tumour diagnosis becomes much stronger when the person has a headache, cognition issues or nausea in combination with these symptoms.

Our lovely son-in-law, Ben, has glioblastoma, the most aggressive form of brain cancer. He was diagnosed almost a year ago and is still living a relatively normal life, having had surgery, radiotherapy and chemotherapy. He first noticed something was wrong when he found that, although his sight was perfect, the letters on a page no longer made themselves into words. He had a persistent

low-grade headache, but otherwise felt well. A scan showed that there was a tumour in the word-processing part of his brain – it wasn't stress, a need for new glasses or some other reassuringly treatable thing that we'd hoped for. His oncology team in Edinburgh has been very skilled, and Maggie's (a cancer support charity) have given the family lots of care. Ben will have run part of a relay marathon in Edinburgh to raise money for Maggie's by the time this is published. Friends have been wonderful, as has their church in Edinburgh, and Ben has been on many prayer lists, including ours at St Mary's. He has coped very well with all that has been done to him, and is still very much himself, but the family live from scan to scan, knowing that if just a tiny part of the cancer survived then it will regrow.



Because of being so hard to treat, brain cancer research has lagged behind research into other forms of cancer, with little progress being made in improving survival rates. In recent years, however, some trials of new forms of treatment have been started, and there is hope that they may yield encouraging results. But research needs funding, and that's where the Brain Tumour Charity comes in. Please help if you can.

Wendy Pritchard

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

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

Dr John Ridley,

Welcome Hub Coordinator

on (01748 818653 or

JohnRidley7449@aol.com).

WELCOME HUB
FREE WARM WELCOMING SAFE

Richmond Methodist Church
Dundas Street Entrance
Monday: 9.30am – 12.30pm
Friday: 9.30am – 12.30pm
Free hot drinks and snacks

Warm Welcome Spaces

CELEBRATING CATHEDRALS

After visiting Selby Abbey (see last month's edition), **JUDITH MacLEOD** travelled a bit further south to **Howden Minster**. Although much reduced from its 'glory days' and no longer a cathedral, she found it, and the town itself, had much to commend it.

If you have yet to visit Selby Abbey and don't mind driving an extra 10 miles, I strongly recommend going to Howden on the same trip. The town is small and delightful, reminiscent of Beverley, with a mixture of architectural styles – mainly Georgian, but also Victorian and contemporary.

On the right is an award-winning modern addition to an old street.

Sympathetic modern architecture



In Howden you can see the Minster Church of St Peter and St Paul, which is built on Anglo-Saxon foundations. Following the Norman Conquest, it came under the ownership of the Bishop of Durham and was completed in the 1340s. The western end now serves as a parish church.



**Western end
of
Howden Minster**



The ruins at the eastern end



The octagonal Chapter House

The eastern end, which includes the choir and the octagonal chapter house, is now in ruins.

The modern column bases on the northern side, created by the sculptor John Maine RA, are a conscious reference to the geometric designs on the nave pillars in Durham Cathedral. There is also a modern Sculpture Sequence woven into the landscape around the Minster.

The existing building replaced an older one. Although there are remnants of Romanesque architecture, the rest is in the Geometric Gothic style built between 1275 and 1320. Geometric means that the abstract design was drawn with a pair of compasses. The Chapter House and the top stage of the tower were added in the fifteenth century. Howden was a collegiate minster, which meant that it was run by a group of canons, with the first senior canon, John of Howden, being regarded as a saint. Howden's fortunes waned, however, when in 1536 the Minster was at the heart of the Pilgrimage of Grace, the most serious Catholic rebellion against Henry VIII. The leader, the Howdenshire lawyer, Robert Aske (related to the Richmondshire family, but born near Selby), raised an army of over 30,000 men, but the rebellion failed due to betrayal and treachery. The inhabitants of Howden continued to worship in the nave, but in 1644, during the English Civil War, parliamentary troops damaged the choir and Howden went into decline,



Modern column bases

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The Altar in its new position

culminating in 1929 when arsonists started a major fire. Since then the building has been modified and restored, with the altar now being positioned at the east end of the tower, rather than beyond it.

There are 30+ Mousy Thompson mice hidden around the Minster, and the West Window by the Belgian glazier, J B Capronnier, depicts the Christmas story.



The West window, with Nativity scenes

After visiting the interior of the Minster, we stopped for refreshments at the bustling Badger and Bean café in the Market Place. On departure we noticed a Dutch-style building (see overleaf) with a stepped gable and mullioned windows, which was once the Shire Hall but is now a multi-purpose community centre. We wondered what the connection with Holland might be, for although the building dates from the nineteenth century, it serves as a reminder that William III and Mary, who were crowned as joint monarchs in 1689, were from the Netherlands. In the seventeenth century, Dutch engineers were employed in parts of Yorkshire to drain the landscape.



The Banqueting Hall of the Bishop's Palace

As we left the precinct of the Minster, we admired the banqueting hall – all that remains of the Bishop's Palace, which was used by successive Bishops of Durham as a stopping point between London and Durham. A large part of the East Riding – then known as Howdenshire – belonged to the Prince Bishops of Durham. The palace was also used by various monarchs: Prince John spent Christmas here in 1191 and

Kings Edward II and Henry V also visited. Most travelled by barge on the River Derwent – presumably the old course, which ran south-east of York and east of Selby.

Howden has a rich history, a lovely Minster and the best cup of coffee I have ever tasted in the East Riding! It is well worth a visit.

Judith MacLeod



The old Shire Hall

ANNOUNCEMENT

THE 200 CLUB

Congratulations to our latest Winners

May — no: 21 — Graham & Judith Barber

HARD QUESTIONS

Christians tend to duck the question of heaven and hell, but perhaps, with **JOHN PRITCHARD'S** help, we should look at it again and try to clear our thinking

What About Hell?

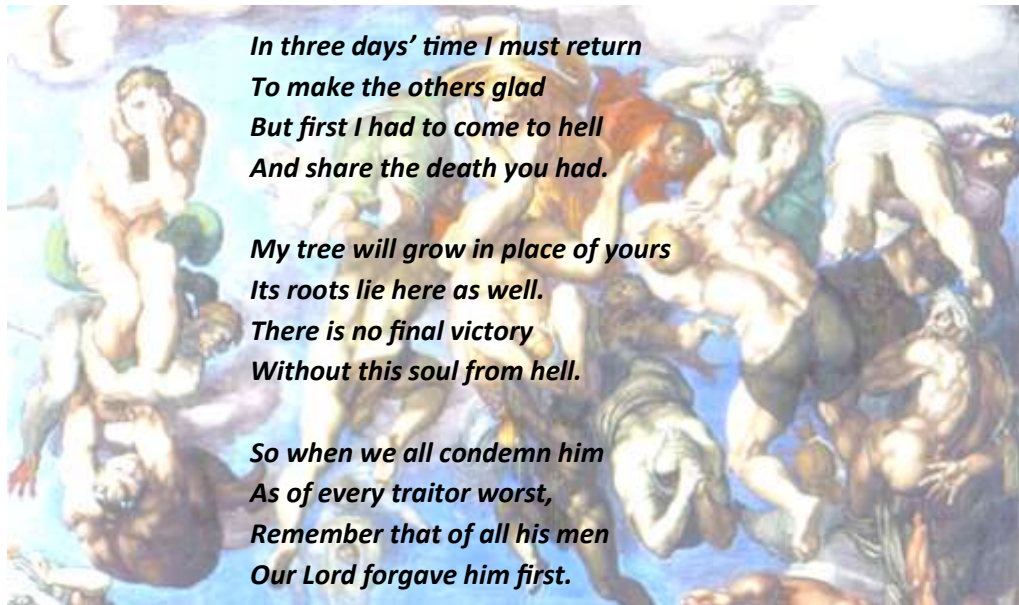
I'll come clean from the start: I think hell is empty. I'm writing this on Holy Saturday, the day when tradition has it that Jesus was 'harrowing' or emptying hell, so it seems a good day to be writing about it. For centuries, Christians lived with a fear of hell that had a major impact on their lives, but the time has come to put aside the belief that God would punish those who don't believe in him or have catastrophically offended him. What then do we mean when we say each week in the Creed that Jesus descended into hell?

1. Logically, it seems necessary to believe that people can so refuse love and life that they cannot know the One who gives it. People can choose to live in hatred and evil, in which case they are in a kind of hell of their own making, but that's not the same as God 'sending' them to a place of eternal torment. It's the choice of non-love, which is the choice of non-God.
2. A report of the Doctrine Commission of the Church of England said, 'Hell is not eternal torment, but rather the final and irrevocable choosing of that which is opposed to God so completely and absolutely that the only end is total non-being.' CS Lewis wrote of hell, not as an existence parallel to heaven, but as 'the darkness outside, the outer rim where being fades away into non-entity.'
3. If you accept a punitive idea of God, who punishes or even tortures those who don't submit to him, then you end up with the absurd situation where most people on earth are more loving than God. We wouldn't send non-believers (or in most cases even appalling evil-doers) to hell; how much less would God?
4. Julian of Norwich, in one of her famous 'Shewings' or visions, said she went to hell and found no-one there. Catherine of Siena said she wouldn't go to heaven if she thought there was anyone in hell.
5. To go back to the issue of choice (numbers 1 and 2 above) it can even be argued that to give individual human choice supremacy in this is to deny

supremacy to God, whose eternal purpose is 'to reconcile all things, whether on earth or in heaven' (Colossians: 1.20) so that 'God will be all in all.' (1 Corinthians: 15.28). God's 'plan for the fulness of time is to gather up all things in Christ.' (Ephesians: 1.10). **All** things.

6. What about the New Testament parables that speak of unworthy servants being cast into outer darkness, where there is weeping and gnashing of teeth etc? ('What if someone is toothless?' someone asked Ian Paisley. 'Teeth will be provided,' answered the indomitable Irishman.) The parables are using metaphor and are not meant to be read literally, but they do warn about judgement.
7. Finally, we might just note that the idea of everlasting hell-fire comes from the word 'gehenna', which derives from the burning rubbish dump in the valley just outside the walls of Jerusalem, a fire that burned non-stop, night and day. This became metaphorically identified with the entrance to the underworld of punishment in the afterlife.

I love the words of a distinguished college Principal from Durham, Ruth Etchells, whose poem *Ballad of the Judas Tree* ends with Jesus saying to Judas:



Extract from *The Last Judgement* —
Michael Angelo — in the Sistine Chapel

John Pritchard

FRIENDS OF ST MARY'S

Welcome return of Blues Night

Friday 24th April saw a welcome return of 'Blues in the Pews', following a cancellation last Autumn of the booked performer due to illness, followed by a low attendance on a particularly foul night weather-wise in late October. So it was encouraging to see just over 60 people cross the threshold on this occasion, after a sluggish start to ticket sales. Another good night music-wise, with a particular feature being the superb piano playing by one of the guest artistes, which really showed off the quality of the new piano, gifted to the church by Graham Pearson. So far, everyone who has played it has commented on its quality, so look out for the date of the next Blues event.



Special thanks to the sterling work of the movers and shakers — Andy Lovell, John Challis, Zak Rimmer, Andy Dalton, Peter Trewby and David Frankton — who variously set up staging and manned the bar, before the whole team came back in on the Saturday morning to put everything back to rights, ready for morning worship on Sunday.

The event put over £200 into the Friends' coffers, but, what was more important, a large proportion of the audience comprised people from the wider community. It was gratifying also to see this well-loved event making a decent comeback after the disappointments of last year.

Swaledale Festival at St Mary's

Although the Friends organisation does not run any of the Swaledale Festival events, St Mary's is hosting four concerts this year, instead of our usual three. (Summarised below, but for more details see the Festival brochure or website.)

It will be members of the Friends who will represent the church by providing refreshments for audience members (at a small charge!) and generally welcoming visitors to our beautiful building. The concerts this year take place on Sunday, 31st May at 3.30 p.m. (Richmond Chamber Orchestra); Tuesday, 2nd June at 7.00p.m. (Ladies of Midnight Blue, with students from Richmond School);

Friday, 5th June at 7.30 p.m. (a recital entitled 'Love Flows as the Brook Flows'); and Saturday, 6th June at 2.00 p.m. (Richmond on Song — a Celebration with the Dales Community Pop Choir and Catterick Service Children's Choir). Full details and tickets from the Festival Office or on-line at www.swalefest.org. If you would like to offer help with any of these events, please ring or text Jim Jack on 07754 283161.

The return of Musicality

Richmond's own hugely successful and talented ladies choir — Musicality — gave a superb, varied concert last year, with a lovely variety of music and excellent close harmony singing.



We are fortunate to have them on our programme of events this year, as they return on Friday, 26th June to entertain and impress!

Tickets are available from the Bookstop, just inside the entrance to the Market Hall, or from Friends Committee members. Do come along — it will be another great night of music.

Lunchtime Church Family Barbecue



Tickets will also be on sale this month — reasonably priced as ever! — for the annual church barbecue being held on Saturday, 11th July in the middle of the day (final times to be announced later). Masterchef John Challis will be twirling his tongs and flipping his burgers to the accompaniment of salads, sauces and background music, alongside David Frankton who knows his onions and buns. There will be veggie burgers for anyone of a vegan persuasion, with indoor

and outdoor seating and some indoor games of skill to while away the hours. These will be kindly organised by bartender Andy Lovell and 'Head of Garden Games' Wendy Pritchard. Come along to meet friends old and new, enjoy the food and have a chat. The time always flies by at these events.

Plant & Produce Sale — 29th August (Bank Holiday Saturday)

Hope you've been remembering to put aside samples of your home-made jams, chutneys, marmalade etc. Also planting extra seedlings for flowers and vegetables, or ear-marking your allotment produce to give to us to sell on 29th August. Or what about the books you've finished reading; jigsaws you've completed (these go down a bomb); CDs, DVDs, and computer games. Or using your hand-craft skills to knit, sew, paint, model, or making jewellery etc. for sale by us? Or planning your baking ready to bring along for sale on 29th.? Even good quality bric-a-brac and garden tools accepted this year. Donations of tombola and raffle prizes are always most welcome. Can we top £3,000 this year? With your help we can, so please start stashing. That's smashing!

**And don't forget — Friday, 25th September —
Jez Lowe is coming to St Mary's**

Jez Lowe is a much-travelled, much-covered singer and songwriter, who has released twenty-plus albums of original songs over the last forty years, earning himself a loyal following along the way as well as a raft of awards and nominations. His songs have been recorded by over seventy of his peers, ranging from "old guard" acts like Fairport Convention, The Dubliners, The Tannahill Weavers, Mary Black and Bob Fox, to the newer breed of performers like The Unthanks, Megson, and the Young 'Uns. He was also a principal writer on the award-winning BBC Radio Ballads series and is a regular presenter on BBC Radio Four's "Open Country" programme.



He continues to tour world-wide, on his own or sometimes with his band — The Bad Pennies — and in collaborations with fellow-artists such as The Pitmen Poets. Jez Lowe's latest album, his fifteenth collection of original songs, entitled "Oubliette", has received outstanding reviews from across the folk music world,

Bob Hill has managed to secure this class act for our town. He comes to us on Friday, 26th September and tickets will be on sale shortly. This could well be a full-house concert, so keep the date free and bring your friends.

Jim Jack



Musicality SINGERS

FRIENDS OF ST MARY'S CHURCH PRESENT

A Summer Concert



With rich harmonies, soloists and ensembles, prepare for an uplifting and lively musical evening, jam packed with Broadway hits, pop classics, spirituals, choral favourites and so much more!

Musical Director: Andrea Rhodes | Accompanist: Gillian Ash

**FRIDAY
26TH JUNE**

7:00PM

**ST MARY'S
CHURCH,
RICHMOND**



REFRESHMENTS



RAFFLE

TICKETS

£10

**FROM: "THE
BOOK STOP"
MARKET HALL
RICHMOND
or on the door!**

MOTHERS' UNION IN THE DIOCESE OF LEEDS

This year the Mothers' Union reaches a significant milestone. Readers may be interested to know that there has been a branch in Richmond since 1900 and that in 1937 there were 100 members locally.

A Celebratory Service will be held at 10.00am on Sunday, 7th June at St Mary's.



This year we celebrate the 150th Anniversary of the foundation of the Mothers' Union by Mary Sumner. Mary Sumner saw the need for an organisation which would allow women to come together for mutual support in confronting social issues and to encourage loving Christian family life. That need still exists today and Mothers' Union in the Diocese of Leeds works in parishes and communities to provide care and support for families, to campaign against poverty and injustice and to give women around the world a voice.

In what was originally the Diocese of Ripon, Mothers' Union has existed for most of those 150 years. Branches opened in the diocese as early as 1885. The earliest records show 28 branches with 1446 members. Some of these members, drawn mainly from middle-class families, were 'subscribing members' who paid a fee to support the work. Others were 'ordinary' members for whom life could be hard and who did not contribute financially. By the outbreak of World War I, membership in the Diocese had grown to 3,000. The then President appealed for more ladies to come forward to be trained as speakers, so that they could 'speak simple, homely words to our mothers'. The role of women in society saw huge changes during that War: women took on work which had been done previously by their menfolk, who were now fighting in the trenches.

The call for votes for women and for recognition of the contribution the women had made to life at home during the war was to be heard loud and clear in the

years immediately after the war. On the domestic front, members of Mothers' Union were to be found making socks and shirts for the soldiers at the front, as well as all the items needed to clothe patients in the military hospitals. At the end of the war, MU was important in helping to identify the social needs of the post-war era.

By 1920 it was agreed that all members would pay a contribution towards the costs of the organization, so that all would feel that they had a share in those costs. The contributions amounted to 6d per year: 1d to the central organisation, 3d to the Diocese and 2d to the local branch. In many ways the structure is much the same today. Members of MU pay a subscription of which approximately 2/3 goes to the central charity at Mary Sumner House in London for MU worldwide projects. 1/3 goes to the Diocese to support Diocesan work, and local branches raise their own funds in support of their local needs.



It is worth mentioning that the creation of MU as a 'union' for women was an important social statement in 1876. Whilst the name may seem old-fashioned now, our origins are to be found in a time when unions for men, specifically for working men, were on the rise. For women to claim the same right as their menfolk was a radical move. 150 years on, women across the world are still fighting for equal recognition, for education, respect and an end to poverty, injustice and violence against women and girls.

There has been unbroken service to churches and communities in Leeds Diocese for more than 140 years. The local branches were founded at the height of the First World War. We are proud to join the 4 million women in 84 countries worldwide who continue to support family life in practical ways. Our membership is open to everyone you don't have to be a woman or a mother!!

Here in the Ripon ecclesiastical area we donate to Away-From-It-All holidays for needy families in two caravans at Filey. We have donated activity boards to the Visitors' Centre at Deerbolt prison and there is ongoing prison work right across the Diocese. Our crafters make knitted items for neo-natal and maternity units in local hospitals, and trauma teddies for use by the emergency services. We collect toiletries, clothes, household items or gifts as needed for women's refuges and care homes.

150 years on from Mary Sumner's vision — wherever there is a need for an end to violence, poverty or injustice — Mothers' Union will always be there to help.

Margaret Crawford

TROUBLING TIMES

Living where we do, we may feel rather removed from recent events in London and elsewhere, but, in reflecting upon these, **JOHN PRITCHARD** makes the point that it is a situation that should concern us all.

The Alarming Rise in Antisemitism

Antisemitism is a scourge we just don't seem able to get rid of. Recent events in Britain ranging from attacks on a synagogue in Manchester, an arson attack on four Jewish ambulances and a knife attack on two innocent Jews in Golders Green, have only served to dramatize a marked rise in antisemitic violence across the nation in recent months. These attacks obviously have no place in a civilised society based on respect and mutuality, and as Christians we see every person as made in the image of God and therefore of infinite value.

Christianity, however, has to bear a considerable weight of responsibility for antisemitism in Western society. It has been seriously implicated in the rise of this social aberration ever since the Middle Ages. In particular, people have seen the language of St John's gospel as dangerous, in that it can seem to blame 'the Jews' for the killing of Jesus, rather than the authorities of the day (both religious and political). This, among other biblical references, has been used to validate acts of antisemitism, which reached an appalling climax in the systematic murder of six million Jews by Hitler's crazed anti-Jewish philosophy.



Martin Niemöller

All prejudice, whether based on race, colour, religion, or sexuality has to be confronted. The German war-time theologian Martin Niemöller came up with this well-known warning: 'First they came for the communists and I did not speak out because I was not a communist. Then they came for the trade unionists and I did not speak out because I was not a trade unionist. Then they came for the Jews and I did not speak out because I was not a Jew. Then they came for me – and there was no one left to speak out for me.'

The situation has not been helped by widespread adoption of a contentious definition of antisemitism produced in 2016 by the International Holocaust Remembrance Alliance (IHRA) and roundly refuted by the Jerusalem Declaration on Antisemitism signed by 200 international scholars in 2021. The IHRA definition gives several examples, many of which preclude criticism of the State

of Israel. One of the tragedies of antisemitism today is that it gets confused with anti-Zionism or opposition to the actions of the Israeli government – and Israel is only too keen to encourage that confusion. You can legitimately criticise the actions of the State of Israel for the illegal occupation of Palestine and the stealthy invasion of the West Bank, or the devastation of Gaza, while not being at all antisemitic. Demonstrations on behalf of Palestine are getting caught up in this confusion, and neither the police nor the media are sufficiently clear on the distinction.

The International Court of Justice is quite clear that the 1967 Israeli occupation of the West Bank and East Jerusalem is illegal, and that the 700,000 settlers who have since occupied that territory are acting illegally. The international community is clear that Israel should return to its 1967 borders and negotiate with Palestine over a secure future for both communities. Israel’s failure to do this for 50 years is the root cause of so much anger across the Middle East, made worse by America’s unswerving support of Israel, right or wrong.

All this muddies the water of antisemitism. It leads to innocent Jews being blamed for Israel’s actions, and to a revival of the centuries old prejudice of too many unthinking people against Jews, based on selective reading of the Bible, racial stereotypes and a near-universal desire of societies to have scapegoats.

The Jews have been God’s people chosen to be a light to the Gentiles — us. Jesus was a Jew at his birth and at his death. Christians need to be in the forefront of befriending and supporting our Jewish neighbours and all that the government can do to face down the scourge of antisemitism.

John Pritchard

“An attack on Jewish people is an attack on us all — we must stand together against the virulence of antisemitism that brings only violence, fear and hatred. We must face this challenge together across society and within all our communities.

I want to assure the Jewish community of my wholehearted support, solidarity and prayers.”

Archbishop Sarah Mullaly

(posting on X)

NOTES FROM THE PAST

Although some can find it irritating, many find the regular ticking of a clock gently soothing and reassuring. In this digital age, however, it is not something one hears very often, so **JANE HATCHER** has been looking back at some of Richmond's clocks and clockmakers.

Timepieces

Many people nowadays have watches that look, to old-fashioned me, as magic devices, which pay for things, report on health, and receive messages. Telling the time becomes almost incidental. When I was working, I always relied on a wrist watch, and it was symbolic of my retirement not to wear one regularly. My grandmother was given a gold pocket watch, engraved with her initials, for her 21st birthday, in 1911, and valuable old watches often appear on the Antiques Roadshow.

Our lives are still ruled to a large extent by time, though that's a moveable feast when we have to change it twice a year. And British time used to be taken from the sun, and varied from place to place due to longitude and latitude: it was only after the introduction of railway timetables that it had to be standardised throughout the country, as Greenwich Mean Time.



St Mary's Church — with clock

Most of our forebears had to manage without their own personal access to knowledge of the time, hence buildings such as churches leading the way by installing public clocks, often replacing sundials. Even today at St. Mary's, we have to wait to start the Sunday morning service until the tenth stroke of the clock bell has been heard. The present church clock was installed as a memorial to Richard Bowes, a Victorian doctor, who died in 1892.

The Richmond Town Clock is the one in the tower of Trinity Chapel. As well as the time, it is here that the old customs are observed: the Curfew Bell rung just after the 8 o'clock chime in the evening, and the Apprentice Bell now rung at the same time just after the morning 8 o'clock chime. Originally it was rung at 6.00a.m,



**Richmond Town Clock
in Trinity Church tower**

before visitors complained! Here the Passing Bell is also tolled when required, and each Shrove Tuesday the Pancake Bell is rung by hand just before 11.00a.m.

In Georgian times, when Richmond was a leading centre of trade and genteel social life, the town had skilled craftsmen able to make up-market clocks and watches. None of these makers seem to have been indigenous to Richmond, but they were attracted here by the quality of the well-to-do, who had moved here because of Richmond's social status. But to work here, because Richmond's trade was governed by our thirteen craft guilds, they had to have special permission from the Corporation to do so. There are records of some people being specifically made 'free' of the town by the Corporation "to promote trade by

encouraging industrious and skilful tradesmen to settle here."

I am not aware of any surviving Georgian watches which were made here, but there are certainly a number of Richmond-made long-case clocks. Over the years, I have responded to many requests for information about their makers. The clocks are worth a lot of money, and although most owners do seem to be genuinely fond of their heirloom or prize purchase, a few owners over the years have been very objectionable, presumably thinking their wealth puts them in a higher bracket than this humble answerer of research enquiries!

One of the Richmond clockmakers was Roger Parkinson, who lived on the North side of Maison Dieu. In his youth he was quite a character, causing some anxiety to those Richmond worthies administering the Poor Law, for he came before them in 1711, and again in 1714, for fathering illegitimate children! Soon after that, however, he seems to have got married and settled down, and had several legitimate children! Many years ago, when I was working on the Re-Survey of Listed Buildings in Richmondshire, I spotted a Roger Parkinson clock in a farmhouse in Swaledale.



**Roger Parkinson
Long-case clock**

Michael Waggit was, as far as I know, a much more respectable clockmaker. In 1756 he repaired a clock belonging to Roger Strickland, the Richmond Jacobite. Waggit lived on the corner of Frenchgate and the Market Place, where the Yorkshire Bank used to be, and had a workshop behind, in Parkinson's Yard. As well as making clocks, he turned his hand to other jobs, and in 1755 was paid 4 shillings by the Corporation to engrave 48 letters onto the town's treasured piece of civic plate, the Snow Tankard.

There were other clockmakers working in Richmond, about whom I have little knowledge, but whose names have cropped up in correspondence from time to time. These include James Green, who was producing clocks here in the mid-18th



century, and George Mowatt, who made both watches and long-case clocks, and who was described as a silversmith when he died in 1775. There was also John Fawcett, who was based in Finkle Street between 1822 and 1857. And of course, a few months ago we met in these pages watch- and clock-maker William Terry, whose tombstone had to be moved for the creation of the new step-free access path at St Mary's. He served as Mayor of Richmond in 1818 and again in 1824. He died in 1848, and was followed as a clockmaker by his son, also William Terry, who subsequently died in 1859.

William Terry long-case clock

Jane Hatcher

SOME OF THE GREAT QUESTIONS OF LIFE

If your local supermarket has been lowering prices every day, how come nothing is free yet?

Do you find it unnerving that what doctors do is call 'practice'?

Why is abbreviated such a long word?

If con is the opposite of pro, is Congress the opposite of progress?

If a firefighter fights fire and a crime fighter fights crime, what does a freedom fighter fight?

From Parish Pump

Listen with Mother

*When did settle
become a bad word?
Why is 'don't settle'
so frequently heard?
Do we not settle up
with our friends anymore?
Is it no longer fair
to settle our score?
In just the same way
as with wine and with beer,
sometimes we have to settle
to be crisp and be clear.
I'm settled in friendships
and I'm settled in faith
and I've settled in Yorkshire
because I feel safe.
And doesn't the bird
settle down on her nest
and nurture her young
in the warmth of her breast?
Settle is comfortable,
it's resolve, it's agree.
Settle is the space
for me on your knee,
our after-lunch settle,
still warm on my skin.
Are you sitting comfortably?
Then I'll begin...*

Sally Boddy



SAINTS DAYS, NAME DAYS AND NUTELLA

Parents of new-born children are often in a quandary about what to call their off-spring. As **CHRISTINE PORTER** discovered, however, in some parts of the world long-held traditions and even restrictions make the decision easier than others, but freedom of choice can also have its pitfalls.

It can be rather difficult to buy a birthday card in Greece. I once found a shop with cards for all occasions except birthdays. Trying to help, the shop owner wanted to know the name of the person I was buying a card for. In Greece, it turned out, cards are normally bought for someone's Name Day, and the shop had plenty of these cards, printed with popular Greek names. Eventually, after rummaging behind the counter, the shopkeeper produced a couple of actual birthday cards.

In Greece (and Cyprus) celebrating a person's name day is much more significant than a birthday, and is marked with large family celebrations, gifts and hosting guests at home. According to the Greek Orthodox Church, every day in the year is associated with at least one saint. At birth, children are generally given a name honouring a saint, and that saint's feast day becomes the child's name day.



June			
1 st June	Justina	16 th June	Tychon
2 nd June	Marinos	17 th June	Felix
3 rd June	Ieris	18 th June	Erasmos
4 th June	Martha	19 th June	Paisios
5 th June	Dorothy	20 th June	Kallistos
6 th June	Harim	21 st June	Afrodissios
7 th June	Sebastiani	22 nd June	Eusevios
8 th June	Popi	23 rd June	Loulou
9 th June	Rodanthi	24 th June	Pegie
10 th June		25 th June	Erotas
11 th June	Luke	26 th June	David
12 th June	Onoufrios	27 th June	Pierre
13 th June	Trifillias	28 th June	Germanos

Name days are widely celebrated in the former Eastern Bloc countries, as well as in Italy, Spain, Catholic areas of Germany, such as Bavaria, and parts of Latin America. Celebrating name days has been a tradition in these Catholic and Eastern Orthodox countries since the Middle Ages, and in Scandinavian countries where the Protestant church has retained certain Catholic traditions. A name day is not to be confused with a naming day, equivalent to a baptism, which is a popular event in the USA.

Name days originated in the list of holidays commemorating saints and martyrs. The church promoted the celebration of these feast days over birthdays, as the

latter was seen as a pagan tradition. There are official lists of saints' names for each country, with some names celebrated on the same day in various countries. In recent times, Saint's day lists have developed into state-approved lists: additionally, laws have been introduced around the world to restrict the names that parents can legally give to their children, usually to protect a child from being given an offensive or embarrassing name. Most of these laws govern the meaning of the name, while some only govern the scripts in which it is written.

In Denmark, under the Law on Personal Names, parents select from a list of approved names (18,000 female names and 15,000 male names as of 1st January 2016,) or else they have to ask for permission. Similarly, in Iceland parents are limited to choosing children's names from the Personal Names Register (*Mannanafnaskrá*), which in 2023 contained 1,853 female names and 1,712 male ones, or seek official permission.



In Iceland, it's all about meeting certain rules of grammar and gender, as well as saving the child from possible embarrassment. Sometimes officials even insist that it must be possible to write the name in Icelandic. As there is no letter C in the Icelandic alphabet, Jon Gnaar, the former Mayor of Reykjavik, called it "an unfair, stupid law against creativity" when he was not allowed to name his daughter **Camilla**.

Portugal has a list of approved names, published periodically by the Institute of Registration at the Ministry of Justice. In Germany you won't find any Germans named **Merkel**, **Schroeder** or **Kohl** because surnames are banned as first names. **Mercedes** is common in Spain, but banned in Switzerland because it is regarded as a brand name, and in India **Lenin**, **Stalin**, **Brezhnev** and **Khrushchev** are permitted.



Since 1993, everyone has had free choice of name in France, unless the authorities decide that the name is contrary to the child's interests. Before then, however, the choice of first names was dictated by a Napoleonic law that decreed which names were acceptable.

The USA has much more liberal naming laws, and parents can usually name their child anything they wish. Parents see it as an important expression of their freedom of speech, enshrined in the US Constitution, to give their child a unique

name. They take the attitude that, if a child doesn't like their name, they can always change it when they're older. As a result, **Ima** and **Wanna** have gained some popularity, especially with surnames like **Mann**, **Hoare** or **Pigg**. In recent years, the singer Rihanna and her husband "A\$AP Rocky" have named their two sons **RZA** (pronounced "Rizza") and **Riot**, and their daughter **Rocki**. Weird names are nothing new: US census records in the 18th and 19th centuries reveal people named **King's Judgement**, **Noble Fall** and **Cholera Plague!**



UK naming laws are also quite liberal, allowing parents to choose almost any name. Registrars, however, can reject names that are offensive; contain numbers or symbols; are deemed harmful to a child's welfare; or are impossible to pronounce. Similarly, when Japanese parents register their newborns, the local authorities can say 'No' if they don't think the name is appropriate: in 1993, the name **Akuma**, meaning "devil", was not permitted.

In countries with naming laws, it's not surprising that there have been legal challenges. In 2013 a 15-year-old Icelandic girl won the right to keep her first name, despite it being "unapproved" by the state. Bjork Eidsdottir had no idea when, in naming her daughter **Blaer**, that she was breaking the law. In the eyes of the authorities **Blaer**, meaning "light breeze", was a male name and therefore not approved. For her entire childhood, **Blaer** was listed officially as "**Stúlka**" (Girl) on official documents, even on her passport. The Reykjavik District Court, however, ruled that it could indeed be a female name.



In Germany, gender confusion prevented a boy being named **Matti**, because officials declared that the sex of the baby wouldn't be obvious. Another German couple named their baby **Berlin** after the city in which they met, prompting the Registrar to mount an objection. He eventually relented, after the family's lawyer pointed out that the courts had allowed the name **London**. Also in Germany, there were concerns about child welfare when a Turkish couple tried to call their baby **Osama Bin Laden**.





In New Zealand, during a custody case for a nine-year-old girl, a judge discovered that she had been named **Talula Does the Hula From Hawaii** – a name that, quite reasonably, she hated so much that she never told anybody what she was really called! The judge made her a ward of court, allowing her to change the name she hated, and severely admonished her parents.

There have been several cases involving children's names in France since 1993, when parents were given the freedom to name their children as they pleased. A



father took legal action to try to stop French car makers Renault from using the same name as his daughter, **Zoe** Renault. Cedric Renault argued that if Renault named a car Zoe it would make his daughter's life a nightmare. Iain and Sophia Renaud in 1999 fended off legal action to prevent them from naming their daughter **Megane**, even though local authorities said it sounded too much like a car. Another couple

wanted to call their daughter **Fraise** (Strawberry) and a judge ruled it could result in the child being teased. The baby was subsequently renamed **Fraisine**, a name popular in the 19th century. And finally, on 26 January 2015 a French court stopped parents from naming their baby girl **Nutella** after the hazelnut spread, ruling that it would make her the target of derision. The judge ordered that she should be called **Ella** instead, saying in his ruling that the name Nutella was the trade name of a spread that is commonplace in Gallic homes, and "It is contrary to the child's interest to have a name that can only lead to teasing or disparaging thoughts."



Choosing a child's name is a huge responsibility. With a highly unusual name, in particular, a child could hate it or be teased. Such problems are certainly avoided where the tradition of using a saint's name still survives.

Christine Porter

NATURE NOTES

How often do we just accept what we see around us, without giving much thought to the wonders of nature? This month, **CAROLE McCORMACK** explores the subtle differences between some of our summer visitors, which might help you to identify them.

Wherever you look in June, there is new life. Poems have been written about the month's abundance; people often choose June to marry; generations have celebrated the Midsummer Solstice when, in the Northern Hemisphere, we have the longest day and shortest night. And the natural world responds to the warmth, light and abundance of seed and fruit.

I have always marvelled at the navigational miracle of migrating birds: the darting flight of swallows and the soaring swifts seem to me the dramatic heralds of summer.

Like all summer visitors to Europe, barn swallows fly north to take advantage of the longer hours of daylight, abundant sources of food (in their case, flying insects) and, especially, the lack of competition. In its African winter-quarters, 6,000 miles away in sub-Saharan Africa, the swallow must share its airspace with more than a dozen other related species, whereas in Britain there are only two others: the house swallow and the sand martin.

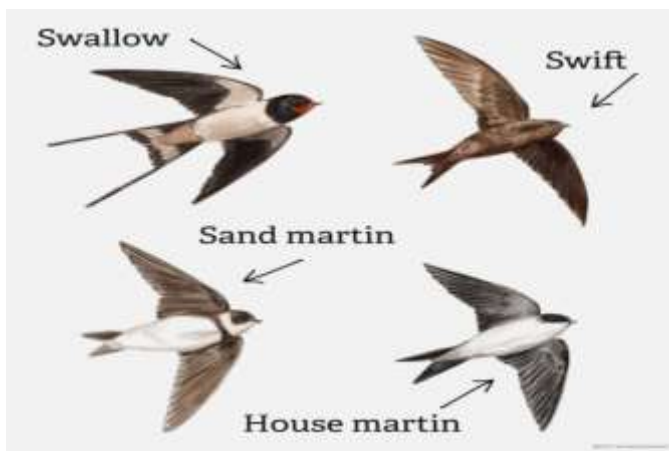


Each swallow weighs about 20 grams – less than an ounce – and their epic flight from Africa is nothing less than extraordinary.

How do they do it? Apparently, they navigate using the Earth's magnetic field, polarised light and visual landmarks, which enable swallows to return to the place where they were born. It is one of the great mysteries of inherited memory in the animal world – think of salmon, or eels, returning to the place in which they were spawned.

After arriving in Europe, the birds may wait on the other side of the Channel until weather conditions are suitable for crossing. The first birds we see in spring are the males, which arrive back to find a suitable territory a few days before their mates. Once the female does return, however, swallows cannot afford a moment's rest. As soon as they can, they begin courtship and breeding. Swallows have long lived alongside human beings, nesting in man-made buildings

such as barns (hence the official name ‘barn swallow’). They build a loosely made nest from grass lined with mud, often on a high beam. Here, the female lays her clutch of smooth and glossy eggs – between three to eight of them – which are coloured white with reddish speckling. For the next two weeks or more, the female incubates the eggs while the male collects tiny insects to feed her all day long. The chicks are born after 14-19 days and are naked (apart from a thin coat of down) and blind. From then on, both parents spend every daylight hour going back and forth to the nest to feed their chicks. Finally, though, encouraged by calling from both adults, they fledge and perch unsteadily before mum or dad brings them food and reassurance. They must soon learn to fend for themselves, as swallows usually have two – and in good summers, three – broods, so the parents will soon have a new family to feed.



The Wildlife Trusts provide a clear illustration of the key differences between birds that are often difficult to differentiate. Swallows and martins belong to the Hirundinidae family and are passerines, or perching birds; whilst swifts belong to an entirely different family – Apodidae – and are more closely related to hummingbirds.

Swifts, swallows, house martins and sand martins are all summer visitors to the UK. While the swift spends most of its time soaring high in the sky, the swallow, or 'barn swallow', might be seen perching on a wire, or roosting in a reedbed.

The swift is dark brown all over, often appearing black against the sky, with a small, pale patch on its throat. They're larger than swallows and martins, with long curving wings. Very sociable, they can often be spotted in groups, wheeling over roofs and calling to each other with high-pitched screams. Unlike swallows and martins, swifts are almost never seen perching. They spend most of their

lives flying – even sleeping, eating and drinking on the wing – only ever landing to nest. An old country belief was that they do not have any legs or feet because they seldom land. Key features to tell a swift from a swallow or martin are the dark underside (swallows and martins have pale bellies), the proportionately longer wings and the screaming call.

The swallow is a glossy, dark blue-black above and creamy-white below, with a dark red forehead and throat, bordered by a blue-black band across the top of the breast. The red can be difficult to make out from a distance, when the whole head may just appear dark. It has a very long, deeply forked tail. As their full name of barn swallow suggests, they're often seen around farmland and small villages, where they nest in outbuildings. Swallows often perch up on wires in small numbers, or in larger groups as they prepare to migrate. When they aren't breeding, they can roost in huge numbers in reedbeds. They have a chattering call that often gives them away before you see them. Key features to look for are the long, forked tail, pale underside and dark-looking throat and face.

The house martin is glossy black above, completely white below, and has a white rump and a short, forked tail. As its name suggests, the house martin can be spotted around our towns and villages, where they build mud cup nests beneath the eaves of houses. They can often be seen visiting puddles to collect the mud they use to build their impressive nests. Key features to look for are the white rump and the all-white underparts, with no dark band across the breast.



House Martins nesting

Our smallest member of the swallow family, **the sand martin**, is brown above and white below, with a brown band across its breast and a short, forked tail. House martins and swallows are both glossy blue-black above and don't have the chest band. Sand martins nest in burrows, usually dug into sandy banks, with many pairs nesting close together at suitable sites. They're often seen over water, and many wetland nature reserves have built special nesting banks to give them a home. Key features to look for are the all-brown upperparts and the dark band across the breast, separating the white throat from the white belly.

Physical appearance and colour; body and wing shape; their calls; and their flying pattern all contribute to the identification of these birds. And in this frenetic world, what could be better than to stop and watch the graceful habits of these incredible creatures.

WORD SEARCH

Visit of the Blessed Virgin Mary to Elizabeth

Mary — the virgin mother of Jesus. Her visit to Elizabeth, when both were pregnant, is a moving account of two humble, ordinary women, suddenly caught up in a great event that would shape world history. Their trusting faith in God and acceptance of His will, shine through.

After Jesus is born, Mary makes few appearances: when the family visits Jerusalem and she loses her Son on the way home; when she urges Him to help the wedding party in Cana with its wine problem; and when Jesus gives her into the keeping of the beloved disciple when He is dying on the cross. Mary’s last appearance is in Acts, just before Pentecost.

Mary, chosen to be the mother of Jesus Christ, one who is both God and Man, holds a unique place in history. Down the centuries that have followed, the Church has paid special honour to Mary – and well deserved it is. “All generations shall call me blessed...”

- Mary
- Virgin
- Mother
- Elizabeth
- Pregnant
- Ordinary
- World
- History
- Great
- Event
- Family
- Jerusalem
- Wedding
- Cana
- Wine
- Beloved
- Disciples
- Dying
- Cross



- Keeping
- Unique
- Place
- Centuries
- Church
- Blessed

Sudoku - Easy

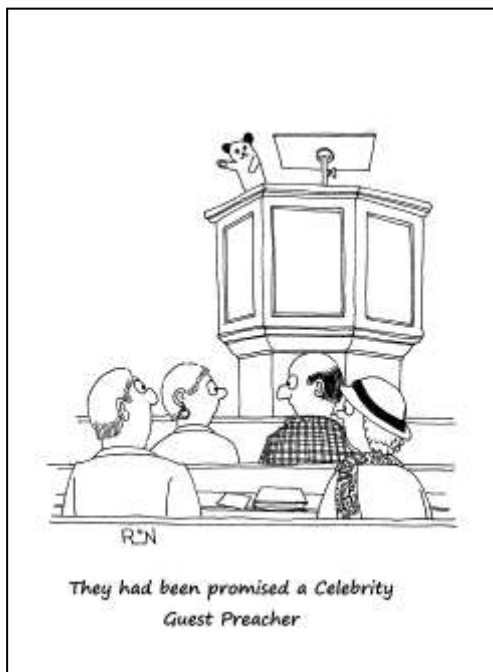
2				6		8	4	1
	4	1			3			
			8				5	
		5	9			6	8	
	7		3	2	4		1	
	1	4			6	3		
	3				5			
			1			4	9	
1	9	6		7				2

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Sudoku - Medium

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

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

Join the St Mary's Song Squad

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

For more information or to sign up for the Song Squad

Contact Chris Denton 07817 386070



Usually last Sunday in every month
Next service — **28th June '26**,
For children and the young at heart.
Why not come and join us?
www.richmondhudswellparish.org.uk

LOUNGERS!

(The Ladies' Group)

Usually, last Friday of each month

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

Next meeting:
26th June '26



THIRST!

(The Men's Group)

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

Next Meeting at

The Town Hall Pub & Dining, Richmond

4th June '26



Puzzle Solutions

Sudoku — Easy

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

Sudoku — Medium

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

Wordsearch



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

INFORMATION POINT — ALL ARE WELCOME

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

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

AFTER THE CARDS AND VISITORS

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

Starting again on your own is even more difficult.

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

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

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

TELEPHONE SUPPORT IS ALSO AVAILABLE.

Do please get in touch.

PASTORAL CARE — A CONTINUING SERVICE

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

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

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



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in this place."

Reverend Matthew Hutchinson's Charity

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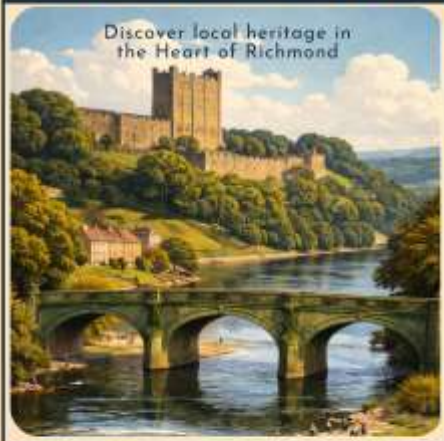
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17-29th August: British bird inspired exploration in the Discovery Centre and Museum garden with bird box creation on the 19th and 26th 1-3pm
 All sessions are free for children to attend with a fee paying adult. Alongside this we have great prizes for our Museum trail.

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