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March 2021

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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

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 Harrisson 822059

-o0o-

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	519553	6 Gallowfields Rd
<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

Parish Administrator

Claire Murray 07394 947819 pa.richmondhudswellparish@gmail.com

OFFICERS OF THE PCC (AND OTHERS)

<u>Vice Chair</u>	vacancy—to be appointed		
<u>Secretary</u>	Sharon Digan	07791 426659	12 Pike Purse Lane, Richmond
<u>Treasurer</u>	Paul Carnell		stmarys@paulcarnell.co.uk
<u>Assistant Treasurer</u>	Claire Murray	07394 947819	
<u>Magazine Editor</u>	Jim Jack	07754 283161	stmarys.maged@gmail.com
<u>Magazine Distribution</u>	Keith Robson	07866 325843	
<u>Magazine Adverts</u>	Frank Gibbon	01748 821002	23 Westfields, Richmond

N.B. Each church is open for private prayer at the time of writing; when public worship resumes as shown below, it will be subject to Diocesan distancing & music guidelines. Please check web-site for up-to-date details.

CHURCH SERVICES - St MARY THE VIRGIN, RICHMOND with Hudswell

8.00 a.m.	Holy Communion	Every Sunday
10.00 a.m.	Parish Communion	Every Sunday apart from 3rd Sunday
	Worship for All (including communion)	3rd Sunday
4.00 p.m.	Youth Church	First Sunday each month
	Café Church	3rd Sunday (every 2 mths—Jan, March etc)
	Fun-Key Church	Last Sunday each month
6.30 p.m.	Choral Evensong	Second Sunday each month
	Free to Be	3rd Sunday (every 2 mths—Feb, April etc)
9.15 a.m	Holy Communion	Every <u>Wednesday</u>
10.30 a.m.	Holy Communion	Every <u>Thursday</u> from 7th January 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>	Mrs Liz Kluz	825411	8 Cornforth Hill, Richmond

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>	Mrs Liz Kluz	825411	8 Cornforth Hill, Richmond

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

EDITORIAL from stmarys.maged@gmail.com

The year marches on! Nature and effective combatting of the all-pervading virus are both on the move. Like many in my age band (candles and chocolate cake on the World Day of Prayer for me), I have been the beneficiary of dose 1 of the vaccine—the Oxford/ Astra Zenica variety. I chose Bishop Auckland from the venues offered, not to avoid volunteers from our church at Leyburn but it offered the chance of a big day out and the reward of a sausage roll and coffee in Morrison's car park. Anyway, I trust that anyone who has had the vaccine or is about to receive it has as smooth a passage through the process as I have.

We do indeed have cause to be grateful to the many volunteers and researchers who have made this possible—and continue to give our thanks to the countless health and other service providers who have carried on with their work to make our lives more bearable. Also those who have gone the extra mile in their work in thinking of others.

The pages of our magazine this month salute volunteers wherever they may be. The National Council for Voluntary Organisations supports over 160,000 voluntary organisations and charities across the country!

We also learn more about an example of what happens if you don't have building standards from an accident at St Mary's over 200 years ago, the World Day of Prayer in early March is explained and a novel walk from the Racecourse is a fresh air offering. Music features prominently in the life of one of the members of St Mary's—definitely no bodging here, whilst the life of the relatively local St Cuthbert is celebrated to mark his March feast day. Poems and prayers and promises aplenty and some activities to fill the quieter moments of life are here too.

As always, my thanks go to the band of contributors who offer their time and knowledge for our delectation and delight—the words of our own church team, of Jane Hatcher, Alexe Roberts, Liz Kluz, Keith Robson, Judith Clark, William Gedye, George Alderson, Rachel Walker and, as always, the cover photo provided by Ian Short. Ian's pictures are always an invitation to 'come inside—all are welcome' to readers of this magazine.

The cartoons and puzzles are drawn from a web-site called the Parish Pump, set up to help people in my position as Editor, whilst many of the smaller pictures are from the internet or from my own selection of photos. Enjoy this March edition—and let me know what you think—to be included in the April edition. Go well. *JEJ*

Deadline for April edition - 15th March

This month's cover photo by Ian Short is of spring flowers beside the walls of the Church of St Mary the Virgin, Eryholme—grade 2* listed sandstone building whose origins date back to c.1200



Martin's Message

March 2021



'Now the green blade riseth'

March. The month marking the arrival of Spring. As I write, the showing of the snowdrops and the beginnings of the bird-song herald the arrival of the successive stages of Spring: new life in its diversity. By the time you read this the daffodils will be fluttering in the breeze and the spring lambs gambolling in the heft! And the days will continue to grow ever-longer – with the passing of the Spring Equinox signalling that the light is overcoming the darkness.



Now think back to last March. The month marking the arrival of Lockdown. That was a 'new thing' to us then. But now, from the depths of Lockdown 2, we are beginning to see in the ever-growing light that the darkness we have all been under for so long is finally being overcome.

This includes the distinct sense that having begun Lent in Lockdown a gradual easing of restrictions will bring us at Easter to a heightened sense of new life, welling up from deep within. It will truly feel to be a 'new thing'!

Whatever restrictions we may still be under by then, the message of Easter will as ever be the freedom won for us by Christ. The last verse of the Easter hymn, 'Now the green blade riseth' includes these words:

*When our hearts are wintry, grieving or in pain,
thy touch can call us back to life again,
fields of our hearts that dead and bare have been:
love is come again, like wheat that springeth green.*

But before we can embrace that deep sense of freedom our desert experience continues. That is what Lent – any Lent – is for: we enter into the desert experience of Jesus which followed his baptism and preceded his ministry (see Luke 4:1-13).

Jesus knew then that his heavenly Father had a special job for him to do, and he wanted to get himself ready for it. He needed to find a place where he could listen to God: to get away from distractions and to draw closer to God. So he willingly entered the desert.

Often, when people want to pray, to pray deeply, they go without food. 'Fasting' helps them to concentrate, to focus. For Jesus in the desert there would be no food and hence no temptation to distract him from his time with God. And yet in the silence Jesus still found himself thinking about food! After all, he was hungry! He knew he had been entrusted with special powers and that if he chose to impose his power. But he resisted that temptation; boldly, he resolved to serve rather than to be served.

Again on a high place, Jesus realised he could easily prove that he was uniquely God's Son by testing him, trying to see if there was a limit to his Father's love. But he would have known that deliberately putting himself in danger would be a reckless act: it would have undermined the trust which marks the relationship between the Father and the Son.

In resisting that temptation with strength Jesus grew still closer to his Father – who is also our Father.

So in the desert Jesus came to see that he could not rely on himself alone and that he had to rely totally on God. It was a hard lesson to learn, but it set him up for the special job he knew he had been called to do. In our own lives we need to learn this lesson, too.

We have an opportunity each Lent to enter a 40-day 'desert experience' in which to become aware of God's constant presence with us, to draw closer to him and to grow in the process.

How are you going to use the remainder of this Lent? Perhaps by taking on some study – a Lent book, a Lent Course, or to read a book from the Bible (ideally backed up by a commentary). Discipline – even self-denial – is often needed to make the time to do this. Traditionally, we use Lent also to help others – perhaps through acts of service or giving money to a charity. Again, discipline and self-denial are required either to make the time or to save the money.

But the best way to draw closer to God, of course, is through prayer. Perhaps we could give up some time doing other things and spend that time instead simply being with God – in whatever way is right for us. One way may be to use this simple form of prayer, written by Bishop John, centred on remembering that God is always near us, always circling us with his loving, protective presence, and waiting for us to draw near to him.

With every good wish for a holy Lent, a happy Easter, and a deep sense that 'now the green blade riseth'.

With every good wish,

Martin

HOLD ON
TO THAT
WHICH
IS GOOD

... and a prayer for Lent

Circle us, Lord. May we understand more of our faith and why we believe it.

Circle us, Lord. Keep light within; keep darkness out.

Circle us, Lord. Give those in power the values of justice, concern for the weak, equal opportunities for all.

Circle us, Lord. Keep hope within; keep despair out.

Circle us, Lord. Circle our community with the love of the gospel.

Guard those who are vulnerable; strengthen those who are struggling; encourage those on the brink of something new.

Circle them, Lord. Keep love within; keep danger out.

Circle us, Lord. Our hearts, our homes, our church, our nation; your world.

Amen.

-o0o0o-

Martin



We have laid to rest those who have died.



Robin Delf	4th January
Stanley Glendon	4th January
Robert (Bob) Pearson	17th January
William (Bill) Bunney	19th January

May they rest in peace and rise in glory

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

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

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

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

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

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

All is well

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

Charity of the Month: March 2021

As was explained in the January edition, even in lockdown, we are seeking to continue our policy to support our selected 'Charity of the Month. Although national restrictions on public worship carry on, we continue to offer a number of different ways of giving— if you feel you would like to offer some money to each month's selected charity. When more of us can be back in church, we will continue to place a donations bowl at the back of church on the first Sunday of every month. Alternatively, please put a donation in an envelope and post it through the rectory door—or direct to the charity via their own websites.

USPG⁺ PARTNERS IN GLOBAL MISSION



Early seal of SGFP

Whilst the chosen charity for each even numbered month will be different, on odd numbered months, we will regularly seek to support United Society Partners in the Gospel (USPG). The Society traces its roots back to 1701, when the Revd Dr Thomas Bray set up the Society for the Gospel in Foreign Parts (SGFP). At that time, the Society sent priests and schoolteachers to America to minister to colonists, taking the gospel to native Americans and enslaved Africans as well as the (mainly) European settlers.

John Wesley was one such missionary to America in 1736-7.

The geographical 'reach' was extended so that, by 1900, missionaries had been sent to over 50 countries spread across all inhabited continents. A merger with the Universities' Mission to Central Africa in 1965 formed the current USPG.

Its overall aims are to bring together churches and communities worldwide in God's mission to enliven faith, strengthen relationships, unlock potential and champion justice. As such, the Society continues to be involved in key humanitarian work, tackling public health issues, political disadvantage, racial inequality and, through faith, building community self-confidence and resilience, with all work rooted in the teachings of the Gospels. Where the emphasis has changed significantly in the past 50 years has been a principle of partnership working across churches and communities—people working together to enable communities to grow themselves—a different approach from the 'paternalistic' approaches, however well-meaning, by which early missionary work was often driven.



Dr Thomas Bray

So, if you want to donate, please support this month's charity in one of the ways set out in the first paragraph.

The Charitable Giving Team

Be part of the World Day of Prayer— Friday, 5th March

The World Day of Prayer falls on Friday 5 March this year. Across the UK, many parishes have decided that events for 2021 have to be cancelled owing to the pandemic.

However, St Mary's, Richmond, together with Hudswell, Downholme and Marske and St Michael's, Lambourn, in Berkshire, have joined together to offer the service via Zoom at 3.00 p.m.

Branch secretaries of the World Day of Prayer are Margaret Clayson and Wendy Holmes and they will be joined by representatives of other churches who will be leading our worship.



The women of Vanuatu have written this year's service and we will have the opportunity to view their island communities and to listen to music performed especially for us by Susan Holmes. Vanuatu comprises a group of islands near Australia where gender inequality, dangerous weather conditions, and an uncertain economy, threaten livelihoods and education. A brief overview of Vanuatu (motto; '*With God we stand*') can be found at

the end of this article.

You are invited to bring to your screen a drum; a candle; a coconut; a conch shell; a stone; a flower garland or ribbons in the colours of Vanuatu – red, yellow and green. A stone and a candle are probably the easiest.



Supporting the World Day of Prayer Financially

World Day of Prayer needs our financial support. The best thing to do this year is to contact the WDP office by telephone or via the website and make your donation, with Gift Aid if possible, as we are unable to visit your home and collect your donation. This is how you can donate -

By cheque, made payable to WDP, sent to WDP, Commercial Road, Tunbridge Wells, Kent TN1 2RR

By online donation via the WDP website – www.wwdp.org.uk – minimum £10

By TEXT message from your mobile phone. TEXT 2021WDP 5 to 70085 to donate £5. Any amount can be donated up to £40; just add the sum after 2021WDP and your text will cost the amount plus one standard rate message.

If you are a tax payer , please don't forget Gift Aid!

Joining the Service

You can join the service through your digital device or the dial-in option from your telephone and those details are below.

A copy of the printed service can be posted to you – our Zoom service will not however, be identical. You can see our service using the link to the church website.

If you have any questions, please ring the Zoom host, Alexe Roberts (01609) 881 216.

This is the link to the service -

<https://us02web.zoom.us/j/83045510985?pwd=SmJ0Q01yQ1phQ2tqYzdidmd5czQ5Zz09>

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The Coconut Prayer

Praying while looking at a coconut from that life giving tree.

Its water refreshes,

Lord refresh us in your love.

Its inner flesh feeds,

Lord feeds us in your love.

Its oil is nourishing,

Lord nourish us in your love.

Its coir from the shell can be woven,

Lord wrap us around in your love.

Its leaves and trunk can build good houses,

Lord build in us the knowledge of your love.

So, we here on earth can be witness to your Love,

Given to us through your life-giving tree, the cross.

Amen.



**Written by National Committee Member, Christine Miles,
in preparation for Vanuatu-led World Day of Prayer**

Vanuatu Overview

Country: Vanuatu is an independent country located in the South Pacific Ocean. It has approximately 83 islands (including uninhabited). The islands are prone to natural disasters such as cyclones, floods, volcanic eruptions. Estimated population 2020—308,165 (93.3 % Christian, 4.1% Folk religions,2.6% others/none)



Storm Damage , Cyclone Pam

Climate: Vanuatu has only two seasons: A hot and humid season from November to March, ending in heavy rains and cyclones; a dry season from April to October when the climate is temperate. (20-22 degrees C). The severest Category 5 Tropical Cyclone Pam (causing great damage) hit Vanuatu on 13th March, 2015. The UN rates Vanuatu as having the highest natural disaster risk of all measured countries.

Animals: There are no native large mammals, poisonous snakes, or spiders. Wild pig and fowl are native to Vanuatu. Cattle, dogs, domestic pigs were all brought in by Europeans. The wild pig is very important to Vanuatu culture, with the tusks included as a national symbol on the coat of arms. The region is rich in sea life, with turtles and dolphins, and many species of fish—and three types of salt water crocodile.



Male Iguana Lizard—native spe-

Food: Most of the fruits and vegetables are organically cultivated. The beef is rated as amongst the best in the world.

People: The native people are mostly Melanesians. There are also people from other Pacific Islands living in Vanuatu. Others include Asians, Australians, New Zealanders and French.

Languages: There are many languages in Vanuatu. Each child will speak their local language at home, and learn Bislama, English or French in school—the three official languages.

Schools: Many children live in rural areas with no schools. Some have to walk long distances to attend school or leave their villages for boarding school. 78% complete primary education.



Commercial farming

(source : World Day of Prayer website)



Traditional Dancers, Vanuatu



Roman Catholic Cathedral



Market Hall, Port Vila

PAUSE FOR THOUGHT

Lent Groups 2021

The Benefice Lent Study groups began during the week beginning 14th February. If you have missed the first two sessions, it is still OK to join. Simply contact the leader of whichever group suits you—or indeed all three! As you will understand, each group is operating on-line because of COVID restrictions. Details of each course are also on-line on www.richmonchudswellparish.org.uk. In summary, this is what is on offer.

Tuesday group meeting 19.30 –20.45 Leader : Scott Lunn

This group is following the Diocesan 'Rhythm of Life' Lent course. Using resources supplied by the Diocese of Leeds, each of the four sessions in March will be using video clips, bible passages as a stimulus for discussion, reflection and prayer. There are seven Rhythm of Life areas. March meetings exploring some of these themes will be on **2nd March** (Resting); 9th March (Encouraging or Sharing); 16th March (Reflecting) ; 23rd March (Praying).

Contact Scott for more information and the Zoom invitation on e-mail slunn@richmondschool.net or telephone (01748) 826895.

Thursday group meeting 14.00—15.15 Leader: Revd Martin Fletcher

This group will use a book by Peter Greig called 'God on Mute; Engaging the Silence of Unanswered Prayer', based upon his own and his wife's life experiences. You will need to get the fully revised version of the book (ISBN 9780830780716) as the gathering of the group on Thursdays via Zoom is using the much-loved Book Club style. It tells of the pain of Peter's wife's fight for life, but also the wonder of watching the prayer movement they founded changing lives around the world.

The first of the March weekly meetings is on **Thursday 4th March**. Please contact Martin for further information and the Zoom invitation (01748) 821241 or e-mail martin.fletcher@leeds.anglican.org

The Saturday Group, weekly at 16.00. Leader; Revd Paul Sunderland

This group is using 'Lent in a Bag' as a focus. Each week you will receive a bag with a specific item for each week's discussions, together with selected YouTube clips and Facebook posts to help group members connect with the prayers, readings and personal reflections. Please contact Paul for more details on 07989 178196 or by e-mail on paul.sunderland@leeds.anglican.org



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



We don't know if or when we will be back in Church each Sunday morning in March for the 10am Communion Service and also Wednesday for the 9:15am service but we will continue to offer on-line access through Zoom or You Tube. We are still offering Deanery Compline daily at 9.00 pm and this is available online or via our Dial-In Service. We will introduce/ re-introduce more services when the social distancing allows.

If you feel unable to return to Church when it is open, there are a number of ways in which you can connect with us via the internet or through our dial-in service over the phone. **If you chose to join online**, you can find all the instructions on our website: www.richmondhudswellparish.org.uk (Previous services on 'catch-up' on YouTube). **This offers the choice of joining and interacting with others via Zoom or simply viewing the service as it happens on YouTube.**

If you chose not to use the internet, our Dial-in service may be ideal for you.

It's really easy, all you need to do is dial this telephone number: **0131 460 1196**

<u>To join</u>	<u>Meeting ID</u>	<u>Passcode</u>
Sunday 10.00 a.m. services	853 3603 7106	821818
Wednesday 9.15 a.m. services	818 9876 3021	836664
Daily Deanery Compline 9.00 p.m.	878 8787 1612	975203

(the cost of the call will not be any more than a local call). You will then be asked for the meeting ID and Password. These are shown above and you need to use the correct one for the service you want to attend. You will be able to sign in up to 15 minutes before the service is about to start (the service will never start early).

**If you have any questions,
contact: Revd Paul Sunderland (Curate)
(07989 178196)**

-o0o0o-

Knock knock

A conscientious vicar decided to get acquainted with a new family in his church and so he visited them one Spring evening. After his knock on the door, a lilting voice from within called out, "Is that you, Angel?"

"No," replied the vicar, "But I'm from the same department."

LOYAL DALES VOLUNTEERS

Over the past year, each monthly magazine has highlighted a different organisation in our community where members of our churches give their time and skills to support others in our area. Much of what they do involves direct contact with those benefitting from the service so, inevitably, the lockdown arrangements have disrupted their ability to contribute, often due to the national policy and the needs of voluntary organisations to implement these policies for the safety and well-being of the volunteers and those receiving support.

Indeed, as many of these organisations are charities, they are also facing potential financial challenges to allow them to continue their work as lockdown eases. So, this month, we take a wider look at voluntary work which has been highlighted by recent events.

Whether motivated by Christian belief or a simple human desire to assist others, life for many in our society has been made more bearable by the care for others which individuals have given freely and without request. At times when national media are focussing on what's wrong in society, the local and personal acts of support and kindness have often gone unreported, though never un-noticed by those who benefit from support.

Two recent contrasting situations have brought organised volunteering to public notice in recent weeks. As the campaign to vaccinate as many as possible against the effects of the coronavirus has gathered momentum, the role of countless volunteers across the country have made this a highly successful operation. Volunteers have been marshalling car parks in the bigger centres (probably more fun in the summer but not much choice here!), meeting and organising queueing, registering the 'be-jabbed.' These have all been essential to the feed through of 'vaccinees' (two new words in one line—do they exist in the dictionary?) to the point of jabbing.



Wielding the needles may also be in the hands of trained volunteers—former doctors, nurses, and others to whom administering injections is a matter of professional practice and others for whom the process holds no fears, being trained to administer the health supporting fluid.

Behind the development of the injections themselves lies a whole world-wide group of volunteers who were prepared to offer themselves as guinea pigs for trialling the vaccines which scientists and researchers were developing—and the work of improvement still depends on such volunteers now,

In promoting 'volunteering' as an activity, much is made of what the volunteer 'gets out of' the activity—the 'what's in it for me' culture. But I suspect that this idea of

personal gain is nowhere near foremost in the thinking of those offering their time and expertise to voluntary work. Clearly there will be enjoyment in the work involved for those doing it, but I suspect that this is not the prime motivation.

We may watch such programmes as 'Blue Planet' and show wonderment at how many animals show distress and care for others of their species ill or in trouble. The instinct which family pets have to recognise failings in the well-being of their human owners is a matter for comment. Perhaps the (animal?) instinct in humans to help others in need is therefore not a matter of surprise. Giving others the benefit of skills and care may well give the volunteer good feelings—but I suspect it is not the motivation for offering the care. Love and care, freely given, is part of the Christian way of life, as in other faiths. It is part of 'humanity'.

Our own area, as others, gets so much from the time people give to others. The neighbour who shops for others, those who give lifts to hospital appointments, or move furniture—or simply call to ask after others, are all carrying out voluntary acts. But look beyond this to those who run sports clubs, music groups, activity groups be it knitting, chess, photography ... the list is endless. Clearly the love of sharing a personal interest with others is a driver. But the preparedness to give the time to organise this for others at no charge, benefits the community we live in. People who run uniformed organisations, teachers who stay on in schools unpaid to run clubs or take children on activity visits and holidays, people organising community choirs, share their love of what they do by giving time to others—and taking responsibility for doing it—no mean task.

But the sad event which drove home for me the giving of self to others as a volunteer was in the life-changing injuries suffered by Chris Lewis, a member of the Patterdale Mountain Rescue Team, on the fells in very poor weather conditions at 3.00 a.m.—part of a group of like minded volunteers who got out of bed and left their families for the well-being of a fellow human being that none of that team had ever met. Those who are prepared to offer their time and skills without payment simply to safeguard others in extreme circumstances are, for me, quite extraordinary volunteers—the more so for the humility and compassion they show.



Our own Swaledale team, those on the hills and fells across the country, those who offer similar help in cave rescues and, perhaps the ultimate, the volunteers who man the lifeboats around our coastline—all put themselves in situations which threaten their own welfare for the well-being, and indeed lives, of others. Add to those the individuals who go into situations of famine, earthquake, flood and war damage abroad simply to help the lives of those they do not know are, to me, worthy of our greatest respect and admiration. To those who volunteer, we thank you and pray for you. To those tempted to volunteer, perhaps this is one temptation to yield to without seeking forgiveness?



A TIME OF MY LIFE

Worshippers at St Mary's will know something of the musical talents of **KEITH ROBSON**, largely from his violin solos, accompanied by Chris on the organ, which provided such a reflective background to worship, particularly during communion. Keith has been a very active and contributing member of the congregation since he came to Richmond in 2009, also being a 'Happy Bodger' - one of a group offering practical help (until lockdown), the organiser of the distribution of this magazine and also volunteering pastoral support.

In this two part story, Keith tells us of his lifetime journey in music and how it has shaped his life. In this first part, we hear of life at home and abroad, of opportunities given and taken and what brought him to the Dales over ten years ago.



My introduction to classical music happened very early in my life and my brother Peter's due to our dear Dad being a piano teacher. We both received tuition at an early age -at the ages of six or seven and Dad also listened to BBC Third Programme (now Radio 3) and the Home Service (now Radio 4) which also broadcasted classical music on a daily basis. In this way, all of

the great classical composers 'visited' our home every week.

Dad never lectured us on 'who was the greatest', so we were able to make our own judgement on who we rated as top of the list! Having had piano lessons for four or five years, I then took up the violin when I started grammar school in Sunderland. Our music teacher, a Scot, was a powerful influence on everyone at this all boys' school.

Through him, we were treated to regular visits from professional musicians. We also had an orchestra which performed at daily assembly, playing classical music and hymns. I immediately wanted to take part in this fabulous musical atmosphere.

The school was also ahead of the game by having two string players, two spinster sisters, who visited the school regularly to teach violin, viola and cello. This, for me, began in 1949. A fellow pupil who started learning the violin on the same day eventually changed to the viola, studied at the Royal Academy of Music, did his National Service in the army where he received tuition on the viola and eventually became principal viola in the BBC.



Bede Grammar School (Bill Hawkins)

Symphony Orchestra. Our school in Sunderland was indeed, a springboard from which boys could make great strides with their music.

Brother Peter remained faithful to his instrument (the piano). After his national service in the RAF, where he was posted to Cyprus during the Eoka terrorist campaign, he worked as a bank clerk, but the pull of music was so strong that he left the bank to train at St John's College in Durham as a music teacher.

Dad fought in the First World War and was in the Royal Marines Regiment. Even there, he found opportunities to play as part of a concert party entertaining troops on 'rest and relaxation' from the front. He fought in the Battle at Passchendaele, was hit by a sniper's bullet and sent back to the UK. After recovering, he was sent back to Belgium. All of this influenced my decision to join the Royal Navy for my National Service—and I always had my fiddle with me!



HMS Welcome Skiffle group, Stornoway 1957



Tropical uniform, HMS Vidal 1958

I was fortunate in that part of my naval duties gave me six months in the Caribbean on a survey vessel on which the sea depth was measured over a vast area- Jamaica, Trinidad and Tobago, Granada, Belize, Antigua and British Guyana (now Guyana).

Prior to the West Indies adventure, I spent a year on a minesweeper, HMS Welcome, which was a member of the Royal Navy's oldest group, the Fishery Protection Squadron, travelling along the whole of the west coast of Norway (influencing my future 31 years in the country) to the northern coast of the USSR (Murmansk), Denmark and

Sweden. We were also involved in several NATO exercises, which involved the US Navy amongst others, in the period known as the 'Cold War.' It was a tough existence but unforgettable!

Like my brother, Peter, being a music teacher was also my career choice. I studied at Bretton Hall near Wakefield (now on the site of the Yorkshire Sculpture Park), which offered training in music, art and drama. I chose the first two as part of my course. The college had a symphony orchestra and a chamber orchestra and, much to my astonishment, I was offered the leader's seat in both orchestras.



HMS Welcome, Keith's first ship on joining, in March 1957

The college engaged a professional conductor and we gave regular concerts. We also created chamber groups, and I played (led) in a string quartet and a piano quintet. I also played in a violin and piano duo.



After Bretton Hall, I gained admission to the Royal Academy of Music where I discovered that my former school pal, Graeme, was studying there at the same time- another Sunderland lad. I was honoured to receive violin lessons from Manoug Parikian, who was described as the best orchestra leader in London. Prior to his professorship at Royal Academy, he led the Philharmonia Orchestra at a time when they were using guest conductors including Toscanini, Wilhelm Furtwängler and Herbert von Karajan.

As well as playing and learning how to teach, Bretton Hall had also made composition lessons essential as part of the course. This study was both new and invaluable, particularly having to harmonise German chorales with the J S Bach harmonies removed! It gave a great introduction to a new part of 'music making' for me. The study of composition continued at the Royal Academy which was inspirational. I also continued to receive piano tuition.

And so to the East Cleveland area of the North Riding of Yorkshire when, in 1962, I became a peripatetic violin teacher, visiting schools to give lessons to young people, either as individuals or in small groups. As well as teaching, instrumental teachers took part in orchestral courses giving concerts in such places as Richmond and Northallerton. I didn't imagine at this stage that Richmond would ever become central to my life

There is both challenge and enjoyment in playing in orchestras. After a few years, I joined the Teesside Symphony Orchestra, conducted by Edwin Raymond. As had happened at the Royal Academy, I was offered the Leader's chair not long after joining. I had this responsibility for ten years. Edwin Raymond had also created the Cleveland Philharmonic Orchestra which I also joined by and became leader. Taking playing opportunities with the Durham Sinfonia and in Opera North when it had a permanent home in Newcastle extended my playing opportunities further – a busy musical life which provided great enjoyment. The fact that playing for Opera North was professional paid work added to the satisfaction!



Playing at Country Dance Festival, Stewart Park, Middlesbrough 1970

However, my naval experiences and memories of Norway had not left me and that call led me to leave the North-East behind to move to Norway, perhaps

not imagining at the time that I would spend over thirty years in a beautiful country working in three different areas of Norway in that time. Leadership in orchestras in those parts of Norway challenged me to develop my playing further, especially the last of the three which demanded playing at a much higher standard. The fact that this was also paid work reflected this.

My memorable stay in Norway came to an end when I decided to return to the UK in 2009. But where to go? Some years earlier, my parents had decided to move from Sunderland to Langthwaite to be closer to my sister Heather (Ritchie), who had settled in Reeth. The younger members of the family had been evacuated to Langthwaite during WW2 so there were contacts in the area.

(Some readers may know of Heather either through personal contact or because of the fact that she is known around the globe for her rug-making skills and her leading role in the international organization which brings together rug-makers from such far-flung places as Australia, Canada, USA and Japan. She even persuaded them to have their triennial international conference in Reeth a couple of years ago!)

My Dad sight had deteriorated badly even in his 50s but worshippers at St Mary's at Langthwaite would know of him playing the organ there, leading singing by playing hymns entirely from memory. A remarkable man and talented musician.

And so I was drawn to the Dales as well and to put down new roots in Richmond and thus came to St Mary's Parish Church.

(Keith's story will be continued in the April issue. Ed)



The Robson parents on honeymoon as depicted in one of Heather's rugs.



St Mary's Church, Langthwaite

TRAIIDCRAFT

The new Traidcraft catalogues have arrived.

Please contact me if you would like one—or the goods can be viewed online. There are EASTER EGGS—large and small, milk or dark chocolate, non-fattening small wooden eggs to use for decoration! Also several designs of Easter card, a selection of wooden hand-held crosses—hand crafted in Bethlehem and other items. Now taking orders for these and other catalogue items.

Contact me, Rachel Walker (01748) 8120155 to order.

All items will be delivered

News from the Pews

Floral Help for Easter, please

As many of you know, we decorate the Church with lilies and Spring flowers for our Easter celebrations and we are hoping to continue this tradition in 2021. None of us can be sure what the restrictions might be at the beginning of April, but we trust that we shall be able to be in church once more when the Flower Guild hopes to decorate as usual, offering some sense of normality and celebration at this special time of year.



Each year, members of the congregation have given money to buy lilies in memory of someone they have lost, the names of the departed being placed at the back of church on Easter Sunday in remembrance. If you would like to do this, please give your donation to our Rector, Martin, our curate, Paul, or one of our Churchwardens, Jan or Peter—or, of course, you could give it to me. It would help if you could use an envelope with the names of those to be remembered written on it. Equally, if you would simply like to make a donation towards the flowers in church in general, your donation would be gratefully appreciated.

Those members of the Flower Guild who are able to (and if restrictions allow) will be in church from 10 a.m. on Saturday 3rd April and we should be delighted to see anyone who wishes to help in any way. If you would like to speak to me about our plans, my telephone number is (01748) 826793.

Many thanks

Judith Clarke

No partridge in a PRAYER TREE!

Sorry. Couldn't resist the headline!

If you haven't been in the churchyard recently, you may not have seen or known about the tree alongside the path on the north side of the church, which has been chosen as a prayer tree. Those passing through are invited to stop a while, take a ribbon from the folder and tie it to the tree whilst raising a prayer to God in that quiet moment in the most peaceful of places. Instigated by Paul, our curate, and his wife Jeanette, the number of ribbons testify to the engagement this idea has generated.

When I was about to take the accompanying photograph, I stood back whilst a young mum with a child in a pushchair and her son of primary school age had stopped to



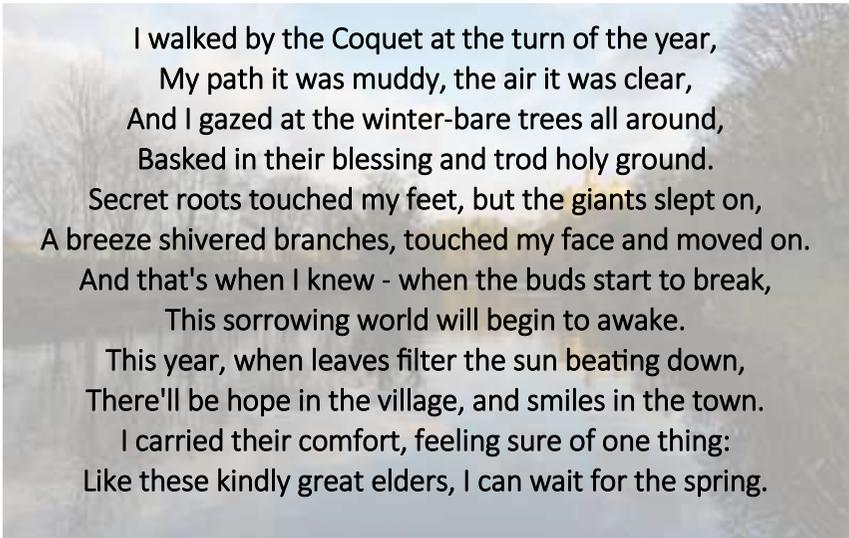
St Mary's Prayer Tree

allow her son to take up the invitation. I know of someone who has heard of something similar happening as they were passing. I believe that neither family attends St Mary's—so it is good to know that the tree is acting as a focus for people in the wider community to stop, think and pray as they pass through our churchyard. If you haven't already done so, why not pop by and have a look—and offer your own prayers as you rest awhile alongside this lovely tree.

More News from Northumberland

It is good to know that the magazine is being shared with people within and outside the parish. We have already heard from Susan Wallis on two or three occasions recently, instigated by reading the magazine. Susan and Robert moved to Morpeth a few years ago to be nearer daughter Caroline and her family.

This month, Sheila Pearson got in touch. Sheila and Phil moved to Warkworth (I think) after their family Richard and Catherine settled in other parts of the country following degree studies. (Phil's boat was seen bobbing in the background of a location shot in Amble in a 'Vera' episode!). Sheila had been sent the magazine by Joy Hornsby and felt inspired to get in touch and offer this reflection on life in their area, but also the messages which nature's winter offers—affirmation of a brighter year ahead. Thank you, Sheila.



I walked by the Coquet at the turn of the year,
My path it was muddy, the air it was clear,
And I gazed at the winter-bare trees all around,
Basked in their blessing and trod holy ground.
Secret roots touched my feet, but the giants slept on,
A breeze shivered branches, touched my face and moved on.
And that's when I knew - when the buds start to break,
This sorrowing world will begin to awake.
This year, when leaves filter the sun beating down,
There'll be hope in the village, and smiles in the town.
I carried their comfort, feeling sure of one thing:
Like these kindly great elders, I can wait for the spring.

Have you news about members of our church family who have moved away to other areas of the country? It would be good to hear their news and to keep in touch, for, as with most families, the fact that someone moves away from home does not mean that they are any the less part of the family of St Mary's. *Ed*

From Downholme

As well as being Reader at Downholme, **George Alderson** has a much-admired talent for writing poetry and encapsulating the Christian message within his verses. I say 'much admired' on good authority as three different people have sent me three different pieces of writing by George, all received since the February edition was published. A couple of George's poems have featured in past magazines. 'Joining the Coo' below is chosen for this month. At the time of preparing for publication, the last cold snap has begun to ease. By the time you read this, there maybe another one! Who knows? Anyway, thank you, George, for sharing your work with others. Further poems will follow in April and May.

Joining the Coo

Today has been a good one!
It passed quite quietly!
The dawn was still, at least until
A ring dove perched near me!
This pigeon started cooing
At some unearthly hour
So I arose from my repose
To chase it from its bower
And then I noticed something –
My body had turned numb
For it had snowed, hence, my nose glowed
My heating made no hum.
All life in it – departed!

The poor old beast had died!
As ring dove cooed and fingers blued
I had much to decide
The bird could wait, I reckoned,
As frostbite came to mind!
Despite his poise and awful noise,
The coo was left behind!

I looked out to the main road.
The snow was six feet high
There was no way throughout the day
That traffic would get by!
So there was no point calling
A heating engineer
Once I was fed, I went to bed
To contemplate my fear
That pipes would burst and drown me
Then freeze me into ice!

What can I do? Just bear the coo
Though actually . . . it's nice!
Now I'm awake, it's soothing
It takes away the stress
Of all the snow – nowhere to go!
My angst is getting less!
I realise how lucky
What was my enemy
Is still around and with his sound
Providing company!

So peacefully, the day passed,
I've had my faith restored
And say to Him
"Life's not so grim
Alhamdulillah, Lord!"
It's hard, sometimes, to thank Him
For all He does provide
But rest, assured, He has endured
And will be at our side
Whenever we have troubles
No matter large or small,
So let us pray and always say
Thanks God! I will not fall!

George Alderson

200 Club Winners — congratulations!

The winner of the February Draw was no. 110 - Alan Judge

FOR ALL THE SAINTS

Many people will be familiar with Lindisfarne just off the coast of Northumberland and its rich Christian heritage. Apart from the distinction of being a tidal island, cut off twice a day, its main claim to fame is as a centre of the development of Christianity. Two names dominate - Aidan, who founded the monastery on Lindisfarne and his follower, Cuthbert, who became established as the most influential and greatly loved saint of Northern England. His death on 20th March, 687 is commemorated by the naming of the date as his feast day. Cuthbert was holy, humble, peaceable, prayerful, faithful in friendship, and really kind. His life and legacy were significant in the establishment and growth of the faith in the North.

At the time of Cuthbert's birth, estimated as about 634 AD, the powerful Anglo-Saxon kingdom of Northumbria was 'what it said on the tin' i.e. stretched from north of the Humber roughly to the Firth of Forth in present-day Scotland. At around the time of his birth, Aidan was leading a mission from the Celtic Christian base on Iona to found a monastery on Lindisfarne. King Edwin of Northumbria had been converted to Christianity faith in 627 by monks from Iona and Aidan found royal support for his mission. This was at a time when Roman Christianity was well established in the southern part of present day England.



What was the Celtic approach to living the Christian faith?

The Celtic tradition was one of close harmony with the 'rhythms' of nature. Wearing simple natural wool-coloured habits, a Celtic monastery often comprise simple scattered personal cells within a boundary wall, with the bishop living alongside the monks in similar conditions. Any communal buildings within the wall were simply made of local materials. The Celtic tradition was also a missionary tradition, of sacred journeys made by monks to take the gospels to scattered and isolated communities. They also looked for wilderness, for solitary places more easily to hear the voice of God. This was the tradition in which Cuthbert led his life.

His Early Life

Cuthbert himself is believed to have been born near Dunbar on the southern coast of the Firth of Forth, possibly into a relatively noble family. Some Irish genealogists believe that Cuthbert was second cousin of a future King of Northumbria, Aldfrith. As with many noble families in those days, he was fostered out to a family in the Lauderdale area near Old Melrose Abbey, a 'daughter house' of Lindisfarne and therefore one which espoused the Celtic tradition.



St Aidan

It is believed that Cuthbert may have done some military service at some stage but, in 651, on the night that Aidan died, he saw a vision which led him to change his way of life and become a monk. Working as a shepherd and in his teens, he saw Aidan's soul being carried heavenward by angels and later discovered that Aidan had died that very night.

The Monastic Life

He joined the new monastery at Melrose, quickly gaining a reputation for hard work, piety and obedience. When a new monastery was founded at Ripon, Cuthbert was sent there as guest master. However, Alchfrith, son of Oswiu and ruler of the district of Deira (a sub-kingdom of Northumbria) later decided to install Wilfrid, a follower of Rome, as abbot at Ripon. He expelled all of the Ionan monks, including Cuthbert from the abbey, from whence he returned to Melrose. An outbreak of illness there led to a number of deaths, including the prior, in 664. Cuthbert recovered from the illness and was made prior.



Melrose Abbey

Whitby – a time for change

664 AD was also the year of the Synod of Whitby. Called by King Oswiu of Northumbria, this meeting at Hilda's abbey was to resolve arguments and conflicts caused by the differences in the Ionian and Roman traditions. It was probably sparked off by the actions of Alchfrith mentioned above, in appointing Wilfrid to Ripon.

A central difference was fixing the date for Easter. The two traditions used different base dates. The result in practice was that some members of the royal house in Northumbria were celebrating their Easter, whilst other members were still in the time of Lent! After hearing both sides of the argument, Oswiu decreed that the Roman interpretation would prevail.

Although this was not the teaching with which Cuthbert had grown up, he responded to the call for change as prior at Lindisfarne. A large part of his work in the monastery was actually having to convert his own monks from the Celtic teachings to the Roman ways, but through patience and prayer, he prevailed. But like Aidan before him, he continued missionary work, performing healing miracles, exorcisms and preventing disasters through prayer. It is said that he rarely slept and became known as the wonder worker of Britain.



**Statue of St Cuthbert ,
Lindisfarne Priory**

But the Celtic view of the parity of a bishop with his monks must have also remained strong in his behaviour, for he spent much of his time between 664 and his retirement in 676 moving around the area of southern Scotland- an area stretching from Berwick in the East to Galloway in the west, carrying out preaching, teaching and converting people to the Christian faith.

He remained a missionary in his own land but also strayed further north, founding an oratory (small chapel) at a place called Dull in Scotland (now twinned with the towns of Boring in Oregon and Bland in Australia!) which included a cell for his personal use.

An attempt at retirement

He withdrew from public life in 676, seeking a more solitary and contemplative existence. He established a small cell for himself on a small islet just off Lindisfarne, now known as St Cuthbert's Island. He is also said to have inhabited a cave on the mainland near a settlement called Holburn (an easy walk up a hill of about a mile from a little used car park – and also more sinisterly used as a location shot for the burial of a murder victim in an episode of 'Vera'!). He later moved to Inner Farne island to a life of great austerity and seclusion.



From St Cuthbert's Isle, looking towards Priory & church



St Cuthbert's Chapel, Inner Farne



St Cuthbert's Cave

He was elected as Bishop of Hexham in 684, but it was only a visit from a significant delegation including the king which finally persuaded him to leave Inner Farne – trading off the Bishopric of Hexham for that of Lindisfarne to protect as much of his isolation as was possible. However, he soon returned to Inner Farne at Christmas 686 where he died in March 687.

Influential in Death as well as Life

His mortal remains were taken back to Lindisfarne for immediate burial. People visited his grave to pray and from these visits, healing miracles were claimed. This convinced the monks that Cuthbert was in heaven and a saint. They also believed that prayer as close to his bones as possible (his 'relics') enhanced the chances of healing.

The decision was taken to allow eleven years to pass for his body to become a skeleton. It was planned to then 'elevate' his remains in a special service on the anniversary of his death. It is also claimed that part of the purpose of the famous Lindisfarne Gospels (housed, curiously, in London) was to use them in this service of elevation and thanksgiving. However, on opening the coffin, it was not a skeleton but an undecayed body which was found. This unique event became well-known (even with no social media!) and so the cult of St Cuthbert began .



Lindisfarne Gospels

What also started was the fierce determination to protect and preserve his remains. His shrine on Lindisfarne received many visitors; but the visit of the Vikings in 793 led to much theft and slaughter. With this sudden vulnerability, the remaining monks began moving things of value, including Cuthbert's coffin to the mainland for protection. They kept moving southwards, settling for a number of years at Chester-le-Street, but as raiders moved southwards, they journeyed as far as Ripon before once more heading north.

The Legend of the Dun Cow

However, the legend is that when they reached Warden Law, the monks were unable to lift the coffin. During a three day fast with prayers, one of the monks, Eardmer, said that Cuthbert had appeared to him, saying that his coffin should be taken to Dun Holm. Once it was resolved to do this, it was found that the coffin could be moved – but no-one knew where Dun Holm was. However, the monks came across a milkmaid who said she was looking for her lost dun cow last seen at Dun Holm. Seeing this as another sign, they followed her, discovering a 'wooded hill-island formed by a tight gorge-like meander of a river'. Here, they built a rudimentary building – now the site of Durham Cathedral. Visitors can see a carving representing the Dun Cow tale high up on the north transept walls of the cathedral.



Wooden sculpture by Fenwick Lawson in St Aidan's Church of monks carrying Cuthbert's body

The Benedictine monks incorporated a new shrine to St Cuthbert when building the wonderful cathedral at Durham, the shrine being completed in 1104. Having doubts about the legend of Cuthbert's body, it is said they re-opened the coffin, still finding an undecayed body. After years of pilgrims visiting, the Reformation later put paid to the monastic community but still it is said the body was intact. However, a further examination in 1827 revealed only a skeleton. Forensic testing much later did however establish that the remains were consistent with being those of Cuthbert.

His main legacies lie in his devotion to prayer, his love of nature and animals, as a healer through prayer and as a protector of the peoples of the North. His cross is found in the coats of arms of the Universities of Durham and Newcastle and was often carried in to battle on the standard of the Prince Bishops of Durham. But, although a former warrior in his youth, his ways were of gentleness and peace. Schools and colleges are named after him, his life is captured in writings by the Venerable Bede, the Lindisfarne Gospels are associated with him .. and out on the waters of the North Sea, the eider ducks (known locally as 'Cuddy's Ducks') bob contentedly on the waters – a reminder of His care for God's natural world and an embodiment of his one-ness with it.

RECIPES FOR ENJOYMENT

Something slightly different this month! The World Day of Prayer website has a number of packs to support the day. Inside the resource pack, there are these two recipes, both dishes from Vanuatu. We haven't tried either at the time of going to press, but both look interesting and tasty. You might even want to combine one or both with participation in the World Day of Prayer on March 5th? Anyway, having checked for allergies against the recipes, why not give them a go... and let us know what they were like!

Lap Lap

Lap Lap is a baked casserole, predominantly made from grated root vegetables, bananas, and coconut milk. There are many variations including vegetarian versions, and others made with pork, chicken or flying fox meat. The casserole is wrapped in banana leaves and traditionally baked in an earth oven called an Uma. LapLap is considered to be the national dish of Vanuatu. This dish is usually prepared for special occasions on the island. This is a simplified version.

INGREDIENTS

- ◆ Green bananas
- ◆ Large Sweet potato
- ◆ Spinach
- ◆ Onions
- ◆ Chives
- ◆ Garlic
- ◆ Oil
- ◆ Chicken pieces
- ◆ Coconut milk
- ◆ Salt & black pepper

METHOD

- Brown the ingredients in olive oil.
- Add coconut milk and seasoning
- Simmer for about forty minutes.

NOTE: When mixed, this would normally be wrapped in large banana leaves, which have been blanched, before cooking. However, if you don't have any large banana leaves to hand, a casserole will do!

Vanuatu Coconut Cake

INGREDIENTS

- ◆ 200g Caster sugar
- ◆ 60g ground almonds
- ◆ 4 egg whites
- ◆ 500g shredded coconut

METHOD

- Preheat oven to 170C/gas mark 3
 - Beat egg whites until stiff
 - Add sugar gradually and whisk again till stiff and shiny
 - Fold in almonds and coconut
 - Spoon mixture into a baking tray
- Bake for half an hour, until beginning to turn golden.



WILLIAM'S WALKS

March 2021



HILL & DALE

Here is another local lockdown friendly walk for Richmond residents. This was devised by and named after one of our Walk Leader Trustees - Tony Dale. The walk takes us through a quiet valley, Coalgarthdale, past the ruins of one or two cottages and farm buildings. Those of you who have read Peter Robinson's book 'Beyond the Poison' will probably match the setting of that novel (which is based around Richmond) with your walk. Better known for his DCI Banks novels, Peter has also set other writings in different areas, but this one is in the town in which he resides for part of the year.

Start/Finish – Richmond Racecourse Hurgill Road Car Park.

Map: Ordnance Survey Map 304 Darlington & Richmond

Distance: 4 Mile

Difficulty: Moderate. Sections can be boggy after rain.



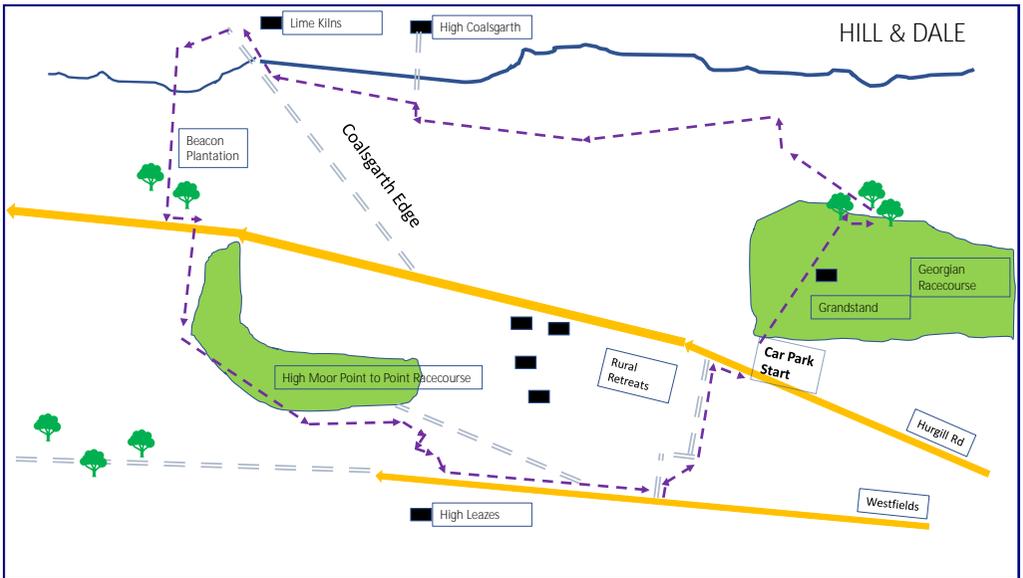
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From the Car Park walk up to the Grandstand and straight on down to the Racecourse edge. Head right for the stile into the small copse (shown in photo above) and pass through the trees to go through the swing gate. Turning left along the wall and up the rise ahead.

Follow this wall over the moor and down the short steep slope to the gate on the left.. Go through the gate and follow the path across the fields and descend through the gate on the right, opposite High Coalgarth. (This was the Hall in 'Before the Poison' by Peter Robinson.)

Turn left through another gate and follow the valley up until you reach the wall. This dry





stone wall is overlooked by the well preserved lime kilns. Follow the path towards a stile.

Go over the stile into the lane and turn right crossing the stones over the small ford. Go up the lane and at the top, turn left at the fence and left again through the recently cleared plantation

Follow the path down to the stream and up the other side, emerging onto the top of Hurgill Road. Turn left and after about 100 metres, cross the road and go through the gate.

Keeping the wall on your left go through the fields, the High Moor racecourse is over the wall. Cross the awkward double stile at the bottom and carry straight on across the moor picking up the well worn path. When you see High Leazes below on the right, fork right and zig-zag down to the stile on Westfields Lane.

Go along Westfields until you cross the bridge over the beck and turn left into the 'Yorkshire Dales at Together Travel' site (formerly 'Natural Retreats'). After 100 metres turn right up the path and join the tarmac road climbing steeply back onto Hurgill Road.

Turn right to get back to the Racecourse Car Park.



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

NOTES FROM OUR PAST

In looking back at the past of our benefice, JANE HATCHER reminds us this week that the imposingly high building which is St Mary's in Richmond has not always been in a good state of repair and that having to maintain an old building is not just a problem for modern church goers. This is a salutary tale of what can happen with poorly maintained or constructed parts of a church. There were few newspapers over 200 years ago—but this incident certainly made it into the press!

A Georgian Accident in St Mary's

Every now and again, someone at St Mary's has to reach down the 'Accident Book' and make a report that someone has tripped over a step and come to grief, or gone a purler on some spilt liquid on our Victorian tiled floor, or whatever. But it is rare to come across a report of just such an accident in times past.

However, a few months ago, I did just that, and was even more surprised that news of it had reached a county newspaper, as it happened a long time before there were local newspapers in this area. Our greatly-cherished *Darlington and Stockton Times* was not founded until 1847, and if you look at the masthead each week, it still mentions the *Ripon and Richmond Chronicle*, which it took over in 1895. This had been established in 1855 by John Bell, son of Richmond bookseller Matthew Bell, who had a shop in Finkle Street. But neither of these were around to report a Georgian accident in Richmond.

In fact I don't even know in which Yorkshire newspaper the report appeared, because it had been copied out by hand, long before photocopiers were available. It had been spotted by Elizabeth Brunskill, who, by coincidence, was the Head Girl of Queen Anne Girls' Grammar School in York when my mother passed her scholarship in 1922. Miss Brunskill became a specialist historian working in York Minster Library, and when she spotted this report, she copied it out for Peter Wenham, then a lecturer in York, knowing that he proudly hailed from Richmond. Her scrap of paper was in one of his many files when I recently came upon it.



Queen Anne's Girls Grammar School 1950s

The newspaper report was published on Tuesday 21 June 1774, and gave an account of what it had heard about a terrifying accident which had taken place in St Mary's Church during the previous Sunday's evening service. The wooden beams holding up the Old Gallery had given way, causing injuries to those

unfortunate enough to be sitting there or nearby, and chaos amongst the congregation present – which was said to number almost 400!

The account continued: “It is almost impossible to describe the Scene of Confusion which it occasioned; Some were trampled underfoot by the Crowd, in endeavouring to get down the Stairs; others were thrown over the Banisters and very much bruised; a Number of the North Riding Militia broke the windows and leaped out, many of whom were terribly cut with the Glass; many people had their Cloaths torn off their Backs; the Mayor lost his Gown and Wand; the Clergyman his Hat and Wig with part of his Cassock; the Clerk was very much bruised by the Curate falling upon him, with many other accidents.”

We have to remember that the inside of St Mary’s then looked very different from what we know now. Instead of our neatly-regimented pews in rows, then there was a hotchpotch collection of privately-owned box pews, and raised above them an assortment of galleries of various sizes, some owned by individual families. The Old Gallery, reached by a flight of stairs, stood over part of the south aisle, and accommodated several well-to-do local families, who presumably were not present at that particular service, or we would have heard even more about it!

There would also have been a much larger and taller pulpit than the one which now commemorates Dr Dalrymple-Smith. It was probably a ‘three-decker’, with, at the top, the pulpit as such, from which lengthy sermons would be delivered by the rector or another senior visiting clergyman. Projecting out over the top of this would be a ‘tester’, or sounding board, to help amplify the voice, instead of our microphones.

Church services were then arranged around lengthy sermons, with no music except metrical psalms, and Holy Communion was only offered perhaps four times a year. The pulpit would have a middle level, for the curate, and below it a large reading desk for the Parish Clerk. One hopes that the curate was not of a large build when he fell down onto the poor unsuspecting parish clerk, who was probably quite an old man.

The clergyman who lost his hat and wig and part of his cassock in the commotion was presumably the rector, Revd Francis Blackburne. How strange it would seem to us if a clergyman wore a hat over a full-bottomed wig in church! Francis Blackburne was at the time a man of nearly 70, highly thought of, and holding other appointments, including being Archdeacon of Cleveland. However, he did not believe in the doctrine of the Trinity! Such Unitarians would later form a separate noncon-



An ornate example of a three decker pulpit from Wilby in Suffolk

The militia soldiers sound as if they were more interested in the derring-do of leaping out of the church windows, rather than staying to assist other members of the congregation. The Richmondshire Battalion of the North York Militia was based in Richmond, and undertook annual training on the moors above the town each summer, rather like Army Reservists today. For these men were not regular soldiers, but forced by ballot to take their turn at such duties. Doubtless they were in church under sufferance!



Francis Blackburne, (1705 – 1787). Rector of Richmond from 1739 and collated as Archdeacon of Cleveland in 1750 (Painting dated 1777 by George Cuiitt the Elder)

The Corporation of Richmond always sat in the chancel of St Mary's, the Aldermen occupying the Easby Abbey Choir Stalls, which were not used for a church choir until much later. The Mayor in 1774, whose gown of office and the Elizabeth mace or 'wand' were lost in the melee, was Fowler Hicke. There used to be a monument to him, on the wall in the south-east corner of the chancel. His monument fell off the wall while Christopher White was rector, and was carefully put back in position. However, it fell off again in 2009, and the pieces are currently in store. Perhaps the monument is determined to commemorate the terrifying accident which befell Fowler Hicke during his mayoralty in 1774. *Jane Hatcher*

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An undated postcard from the Valentine series showing St Mary's with galleries running along both sides of the church. Does anyone know when or why these were removed? If you look at the floor in each side aisle, you can see where the support columns used to be and corbels in the walls which would have supported floor joists. The building of the 18c was much different from this one. The galleries shown here are certainly better constructed and more uniform than the 'hotch potch' which existed in the St Mary's building of the 18th century.

Musings from Marske

In an earlier issue, Jane Hatcher told of a 'negro servant' recorded as being baptised at Marske and that he had a wonderful singing voice which gave a lead to the rest of the worshipping congregation at St Edmunds, Marske. In her recent book based upon the extensive diaries of Timothy Hutton, she tells of how two servants of colour took the names John Yorke and John Richmond as a mark of their freedom. John Yorke adopted the name of the family he served loyally for many years. **LIZ KLUZ** OF St Edmunds in Marske tells of a descendant's visit to the village to find out more about a relative of hers—John Yorke. Liz sets out below what she was told, to her amazement, of her ancestor.

In 2007 John and Hannah Yorke's great-great-great-great granddaughter Jennifer Thornton came to Marske as she had discovered the family connection with the village. She wanted to know more. The story began in Jamaica but grew and flourished in Marske.

On August 8th 1776 an entry was made in the Marske Parish Register recording the baptism of John Yorke, "a negro servant" belonging to John Hutton of Marske Hall. The following day he was confirmed at St. Mary's Church in Richmond by the Bishop of Chester. The register stated that John "had been in the Family above 4 years .. and could say his Catechism in a tollerable (sic) way".

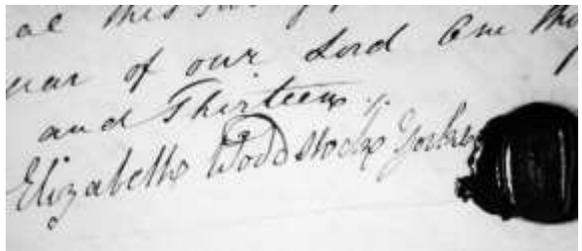


Marske Parish Register, 8th August 1776

By then, John was about 21 years old and a familiar, if rather exotic, figure in the village.

It is estimated there were more than 10,000 African slaves in Britain in the late 18th century, but most were living in port cities such as London and Bristol. So how did this young man come to be living in Marske?

His story begins in the plantations of Jamaica where British colonists had been cultivating sugar cane for the better part of a century, the labour being provided by enslaved Africans. In the 1760s, the daughter of one plantation owner left Jamaica for Britain. Her name was Elizabeth Campbell. With her on the long sea voyage she brought two boys, one of whom was John.



Elizabeth Woodstock Yorke (nee Campbell) signature

In 1769, she married widower and MP's son John Yorke and moved into his house,

The Green in Richmond. And the young lad who had accompanied Elizabeth from Jamaica took the family name.

At this point, another John enters our story... John Hutton III, who lived at Marske Hall. Hutton was a friend of the Yorkes and took the young boy into his household as a servant in around 1772.

The date may be significant: in that year, an African slave who was due to be shipped from Britain to Jamaica was given his freedom by a London court. The judge ruled that slavery was not sanctioned by British law and that the practice was “odious”. It was the first step on a long road to the abolition of slavery.

The home John Yorke was taken into was an unconventional one. Hutton was a bachelor and not long after John’s arrival, he took on another member of the domestic staff. Anne Ling wasn’t just his housekeeper; over the next five years she bore him four sons. It wasn’t until the just before the birth of the youngest, Timothy, that Hutton finally married Anne in Marske church.



The Hall must have been a lively place for John Yorke to live and work in throughout these years with the clatter of horses hooves, the laughter of young children and John Hutton at the helm. Sadly his master died in 1782 at the age of 51, just three years after his marriage. Anne and her boys continued to live in The Hall for the time being with the administrative help of her husband’s relatives and, in 1795, John IV took over the reins having reached the age of 21.

In an effort to find out a little more about the characters of both John Hutton III and IV, I discovered an obituary for John IV, who died aged 87 on August 14th 1841, published in The York Herald on August 21st. It showed him to be a rather remarkable man who was “mild, unpretending and unobtrusive in manner. He was firm and uncompromising in principle and disliked bigoted intolerance and persecution of any kind.” He was a Liberal and did not like restrictive practices or monopolies in any form and “as a landlord he never advanced his rents. His tenants occupied their farms on the same terms as they or their predecessors had held in the last century under his father.” Like father, like son?

Certainly this explains the respect and dignity with which John Yorke was treated in the Hutton household.

Under his new employer John continued to work at The Hall and an event, which took place before 1799, changed his status. There was a serious moorland fire and he saved the life of the Marske Estate gamekeeper. He was rewarded for his bravery by being given a cottage, which is still known as The Black Lands



Site of Black Lands cottage

The cottage was about a mile outside Marske to the left of the road towards the Marrick/Hurst crossroads. The ruins of the cottage can still be seen today.

Now that he had a home of his own, John Yorke was able to marry. On September 30th 1799 John and Hannah Barker were married at Kirby Ravensworth.

They had seven children between 1801 and 1816 all of whom were baptised at St. Edmund's in Marske. **JOHN** was their first child baptised on March 8th 1801. He married a girl called Ann and they moved to Kirby Hill.

Son number two was **WILLIAM** baptised on June 4th 1803. He married a girl called Mary and they had five children one of whom was George Yorke, who is pictured on the right.



At some point the family moved to Bowling near Bradford where George worked as a foundryman in the Bowling Iron Works and his father William was well known as a prize fighter!

John and Hannah's third child was **SUSANNAH** baptised on July 10th 1805. Susannah died in Richmond in 1844 unmarried. Next came **MARY** who was baptised on December 20th 1807 and died in Richmond in 1890 unmarried.

Child number five, **ELIZABETH**, was baptised on September 2nd 1810. In 1841 she and her husband Thomas Parker were living next door to her brother William in Furnace Hill, Bowling.

MARGARET was the sixth child baptised on November 18th 1812. She married Henry Berry on October 9th 1832 at Easby. Their last child was **ANN** baptised on December 1st 1816.

When John Yorke died in 1820, Hannah was left to care for at least three of her children who were under the age of 10 and possibly some of the older children who hadn't yet found employment. On 18th October 1825, Hannah was remarried at Marske to James Theakstone of Brompton on Swale and in 1841 they are noted on the census there.

So Jennifer Thornton's visit to Marske left her astonished when she heard about John's early beginnings. She was then one of 130 known descendants of John and Hannah. And several more since then I'm sure. What a legacy! *Liz Kluz*

If you want to delve deeper into the Hutton family history, JANE HATCHER'S book 'Timothy Hutton (1779-1863) of Clifton and Marske-in-Swaledale' is to be commended. To order your copy, please contact Castle Hill Books in Richmond. Thank you to Jane for her generosity in donating sales proceeds from ten copies to church funds.

All in the month of March

1700 years ago, on 7th March 321, that the Roman Emperor Constantine 1 (Constantine the Great) decreed that Sunday should be a day of rest throughout the Empire.

1600 years ago, on 25th March 421, that the city of Venice was officially founded when its first church was dedicated at noon.

300 years ago, on 24th March 1721, that Johann Sebastian Bach dedicated six of his concertos to Christian Ludwig Margrave of Brandenburg-Schwedt. They are now commonly known as the Brandenburg Concertos.

200 years ago, on 19th March 1821, that Sir Richard Burton, British explorer, writer and translator, was born. He was noted for his translations of *The Arabian Nights* and the *Kama Sutra*.

150 years ago, on 29th March 1871, that the Royal Albert Hall in London was officially opened by Queen Victoria.

80 years ago, on 28th March 1941, that Virginia Woolf committed suicide, aged 59. Author of *To The Lighthouse*, *Mrs Dalloway*, *Orlando*, and *A Room of One's Own*, among others, she was one of the leading modernist writers of the 20th century.

75 years ago, on 5th March 1946, that Winston Churchill gave his famous 'Iron Curtain' speech in Fulton, Missouri. He used the term to describe the separation between Soviet and Western countries.

65 years ago, on 23rd March 1956, that Pakistan became the world's first Islamic Republic.

60 years ago, on 8th March 1961, that Sir Thomas Beecham, British conductor and impresario died. He founded several major orchestras and transformed the operatic and orchestral scene in Britain.

50 years ago, on 8th March 1971, that the 'Fight of the Century' took place at Madison Square Garden in New York City. Two undefeated heavyweight boxers fought each other for the world title, with Joe Frazier defeating Muhammed Ali.

40 years ago, on 1st March 1981, that IRA member Bobby Sands began a hunger strike at Maze Prison, Northern Ireland. He was elected as an MP to the British parliament on 10th April, and died on 5th May.

30 years ago, on 3rd March 1991, that American construction worker Rodney King was beaten by officers from the Los Angeles Police Department following a car chase. The beating was captured on amateur video. When the four officers were later acquitted in April 1992, it triggered the Los Angeles riots in which 53 people died and around \$1billion worth of damage was caused.

Also 30 years ago, on 14th March 1991, that the convictions of the Birmingham Six were quashed by Britain's Court of Appeal and they were released from prison after 16 years. They had been convicted of carrying out pub bombings in Birmingham in 1974.

Also 30 years ago, on 21st March 1991, that the British Government announced that the controversial poll tax (officially called the community charge), which had sparked riots, was to be scrapped and replaced by a new property tax (council tax) from April 1993.

25 years ago, on 13th March 1996, that the Dunblane Massacre took place in Scotland. A gunman killed 16 children and a teacher at a primary school and wounded several others before taking his own life.

Also 25 years ago, on 20th March 1996, that the British Government reported that Creutzfeldt-Jakob disease (CJD) in humans was linked to BSE (mad cow disease) and could be transmitted to humans who ate infected beef. On 25th March the European Union banned the export of British beef (until 2006).

10 years ago, on 11th March 2011, that the great Tohoku earthquake and tsunami of Japan took place. It shifted Japan's main island, Honshu, 2.4 metres to the east. 15,897 people were killed, 2,533 went missing, and nearly a quarter of a million were made homeless. Three reactors at the Fukushima Daiichi Nuclear Power Plant went into meltdown, leading to the second-largest nuclear accident in history.



Although not meeting as we used to, there are weekly Fun-Key challenges on line for all of those who are young at heart—but particularly the young in years!

Looking for a break from home schooling? Still child-minding?

Get full details from the

www.richmondhudswellparish.org.uk

by clicking on 'What's On' and going to the second page under 'Events'

Tell your family and friends—anyone with children and looking for activities.



Perhaps he's heard that we're losing our churchwarden

FROM A RECTORY GARDEN

With the winter snows falling and MISTER JACK FINNEY being forced to retire to his shed more often, he has become easier to find in order for me to bring you tales of a different view of church life. His regular feature in this magazine has led him to actually read it, instead of stuffing his wet boots with its pages or using it to fire up his sometimes reluctant tortoise stove.

He also raided the Station book trolley on more than one occasion until lockdown to widen his reading and has used his burgeoning knowledge to take a greater interest in supporting his rector with his work. Kicking the snow off my Alt-Berg boots (other makes are available—me), I knocked and entered to find MISTER FINNEY starting to burn an old pair of 'long johns' on his fire. 'Why?' I enquired. "And don't say hot pants" I added, knowing that he and one of the town's butchers were getting a bit of a reputation as a comedy double act.—more of this anon.

'Well,' says Jack. 'It's cos of my part in that famous sermon.' Well, I'd been so locked down I'd never heard of this so I begged him to tell me more. Wish I'd never asked. A long two part tale.. here's the start. More on April 1st!

SERMON OF THE YEAR

Me and ol' Lucky were a bit late gittin' back to the shed this mornin' after gooin' up to ol' 'Amiltons for us baggins bacon and a nice shin bone for ol' Lucky. Poor Lucky were a bit miserable 'cos he'd had a letter from the TV people to say that he couldn't have a part as an extra in 'All Criiters Great and Small' on account of the fact that he didn't have the required number of legs.

Yeh, when we gets back to the allotment, we could see the smoke curlin' up from the chimney and we knew that his nibs were already there and had put the kettle on the stove for his belladonna tea bag.

Sure enough, when we gits in the shed, his nibs is all cosy by the tortoise stove, with his shoes off and showin off his new 'Church Times' speshul – a pair of Plague of Locusts socks – and with his nose in a book.

So I puts the bacon in the pan with a bit of fat and asks 'im what he were readin'. He said it were by this geezer called Charles Darwink and it were called 'Origins of Spices' or summat. Seems that this Darwink chap went orf on a boat called the 'Jeremy Beadle' and sailed all over the world collectin' specimens of plants and critters – no mention of spices so he must have been right disappointed. Anyway, 'pparently on the Gallumping Islands, there are tortoises older than me – or me stove! And he saw stampedin'



Jack's old cigarette card picture of Charles Darwink (sic)

commode dragons an' all!

Well, I says, "There's no need to go that far, vicar. When me ol' darlin' were in Pri-mark before lockdown to change her slacks, she were flattened by stampedin' mums with pushchairs. She said it were like a dragon's den!"

'Well,' he says, 'This here Darwink reckons we are all descended from monkeys.'

'What?' I says. 'No!' – an' I could see ol' Lucky were very sceptic an' 'ad started to wonder what 'e had come from .

'Yeh,' he said. ' Seems we're closely related to the apes.'

Well, I got it then. 'Twern't origin of spices at all!

'Do yer not mean 'On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life published on 24 November 1859' I arsked (Oi'd seen it on t' Stashun book trolley next ter back copies of the 'Eagle' annual)

'That's it, Jack' he says –though I cud see 'e were a bit non-plussed that an ol' gard'ner loik me ud know baat that sort o' thing.

Now , me ol' pal were in Burma doorin' the war and 'e said he'd learned a bit o' monkey speak what he passed on to me. So I says to 'is nibs,'Uh, uh. Uh, whoop , whoop aah aah pip,' which were monkey-speak for 'Go up to Neeps and Tatties and gerrus some bananas.'

Well, he just looked at me blank so that seemed to prove ol' Darwink wrong.

Anyway, his nibs had heard a rumour that that one of them bishops from the Sarf-was on the judgin' panel for 'Sermon of the Year ' competition and might be in the congregation that comin' Sunday.

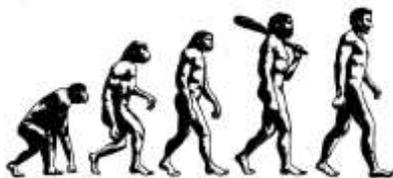
So, instead of his nibs doing his sermon on St Augustine's hippo, he wanted to do a more clever, interlekshul one. He reckoned that the bishop, being a bright bloke, wouldn't expect a country vicar to know about Darwink and he would be impressed and mebbe recommend 'is nibs for Sermon of the Year.

"Of course," he says,"nowadays, I expect you can't just do talkin' sermons te win it any more. Nah, folks would be expectin' a proper show, with things buzzin' round the church and mebbe fire eaters or getting' the congregation standin' up on one leg or the like... but something original an' different."

Apparently, they're called visionary aids or summat and a lot of people in the know were keen on them. Anyway, wot with me being a practical sort of bloke and one to give wise advice like I had (an' 'e ignored) about the zip-wire, he wanted me to help and advise wiv his sermon on creashun an' all that so he shows me one of the pages in Darwink's book.



It were a picture of a monkey – you know, like one of that that drinks tea an’ moves pianners - on all fours. Next to that one were a bit more standin’ up and so on until, in the end, there was this side view of this chap standin’ up proper straight wiv no clothes on.



His nibs sez this last one were called homo rec-tors or summat – apparently it means standin’ upright and nothin’ to do with the clergy. He said he wanted me to hillustrate the pitcher by dressin’ up as them monkeys!

‘Now, hold on,’ I says. ‘Fust of all, vicar, there’s five in that Darwin picture and secondly, it i’nt right for me to stand up in church wiv nowt on, speshully as I’d likely catch me death of cold with them boilers bust an’ all.’

‘ No, no, no, no , no,’ he says, bit like that bloke in that TV doccumtentry – ‘the Vicar of Dribbly’. ‘I’m not askin’ you to do that, but you could pro’ bly borra a pair o’ combinations from the Operatic Society – to give the effect.’

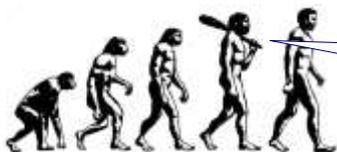
He said what he planned was to use the pulpit for this sermon on creation an’ the like. What he fort were that I could get behind the pulpit and, at an approprit signal, come out and show meself as a monkey and then nip back behind it and re-arrange me outfit and come out again, lookin’ more loik Darwink’s second picture .. and so on. Each time I would be a bit more upright.

Well, I was a bit uncertain’ bout all o’ this, but, because ‘is nibs is me chum, I fort I should help if I could. Mind, ol’ L ucky couldn’t follow what were goin’ on. So, that afternoon, when my ol’ darlin’ were doin’ her Joe Wicks workout, I nips up home with me barrer and goes through her wardrobe for furry clothes.

Well, it were like Narnia in there – all sorts of fur coats and stuff for when she used to dress up a bit like the queen ma. Anyway, I soon had a gurt barrer load of stuff she would never miss . I even found a pair of me ol’ da’s combinations in the duster box – which I took as a sign I should help ‘is nibs as well as it bein’ a bit sentermental for me. So that were it. All the gear, a bit o’ rehearsal in the shed an’ ol’ Lucky by me side—what could possibly go wrong?

What did happen...and did it really happen? Find out in April

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I wish this lot would stop following me

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 Waiting to Resume—continued

Bible Study Groups

These groups are currently engaged in the Lent course (see earlier notes) and will seek to resume when they can. Group leaders will stay in touch with you over this. You can also seek information from the Church web-site .

KNIT2GETHER

A weekly knitting, crocheting and hand sewing group. This group usually meets in the coffee shop/restaurant at Greyfriars every Friday between 10.30 a.m. and noon. All will be made very welcome when meeting restrictions are lifted.

Please check the church web-site or contact **Claire Murray** on **07737482611** for further information when the lockdown is over.

EDGES OF FAITH

A new group whose inaugural meeting was unable to take place will now seek to start depending on national circumstances.

Sudoku - Easy

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

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Sudoku - Medium

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

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Word Search

Life is full of ups and downs: after blessings, hard times often follow. They are not meant to destroy us but to help us grow spiritually by deepening our faith and dependence on God. The Holy Spirit led Jesus into the wilderness to be tempted by the devil – to give Him the opportunity to stand fast against the enemy. The devil’s temptations were based on half-truths, which Jesus rejected by standing firm on the whole truth of Scripture. The truth sets us free!

Holy
Spirit
Jordan
Wilderness
Tempted
Strike
Devil
Fasted
Hungry
If
Bread
Test
Alone
Kingdom
World
Authority
Glory
Worship
Me
Serve
Jerusalem
Pinnacle
Temptation
Temple
Stone
Foot
Angels
Bear



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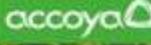
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Puzzle Solutions

Sudoku — Easy

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

Sudoku—Medium

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

Wordsearch



Deadline for the April edition - 15th March
Stay safe.

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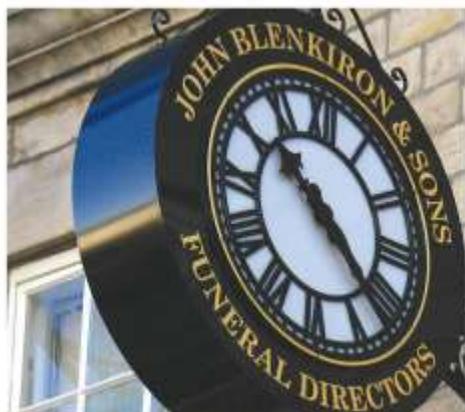


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