

CONNECTIONS

A photograph of three young lambs standing in a grassy field under a clear blue sky. The lambs are white with some pink markings on their backs. The field is a mix of green and brown grass, and the sky is a solid, clear blue.

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

April 2024

Price £1.80

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

www.richmondhudswellparish.org.uk

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CHURCH SERVICES — St MARY THE VIRGIN, RICHMOND with Hudswell

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

CHURCH SERVICES AT HOLY TRINITY CHAPEL, MARKET PLACE , RICHMOND

10.30 a.m. Holy Communion Every Thursday

PARISH OF ST MICHAEL AND ALL ANGELS, DOWNHOLME

CHURCH OFFICERS

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CHURCH SERVICES AT DOWNHOLME

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

THE PARISH OF ST EDMUNDS, MARSKE

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PCC Secretary	Jennifer Williamson	(01748) 824365	rev.jenny1@btinternet.com

CHURCH SERVICES AT MARSKE

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

I live in hope that, by the time this issue appears, the sky will be as blue as on the front cover, the sun will be shining, and the new-born lambs will be able to frolic in drier fields than at present, for we seem to have had to endure cold, wet and miserable weather – and mud – for months. Let's be positive: the days are getting longer, there is some warmth in the sun (when it appears!) and there are definite signs of Spring all around us.

In this issue, as well as Martin's message, we have a final missive from Paul Sunderland; a reflection on the World Day of Prayer and a visit to Durham from Carole McCormack; and an account of a fascinating visit to Romanian Monasteries by Linda Drury. John Pritchard shares his wisdom about the Resurrection and the ongoing conflict in the Middle East; and Christine Porter tells the story of a relatively local saint. Jane Hatcher looks into the background of the Terrace Care Home; and Jim Jack brings us up to date with the 'doings' of the Friends of St Mary's. A new member of the editorial team, Judith MacLeod, shares her experiences of working with the Ukrainian Community; Wendy Pritchard is entranced by a tiny visitor to her garden; and Jennifer Wallis reminisces about a lifetime of music-making in the Dale. We have another '60 second interview'; a poem from George Alderson; details about 'Just the Job', our Charity of the Month; and an update on the Hudswell project. Hopefully, something for everyone, but if there is something you would like to see included, please let us know – or, better still, why not provide an article yourself? New contributors are always welcome.

And finally, sincere apologies from Jim Jack for any inconvenience caused to anyone who might have been trying to pay their subscription direct into the church bank account using the details supplied in the letter which some of you received with the March issue. The correct details needed are: Acc name: Richmond with Hudswell PC; Sort code: 40-39-19; Acc no: 93005798; ref: MAG(space) (your initial and surname). For all payments, especially cash and cheques, it is important to let Colin Hicks know that you have paid your £15 by supplying your name and address for our records. Thank you for your help.

John McCormack



Martin's Message

March 2024



A three-month forecast...

As we enter April, and begin the 'Fifty Great Days' of Eastertide, there are signs of new life all around us to enjoy and to celebrate. And looking beyond the fiftieth day, Pentecost on 19th May, our celebrations of new life will continue.

As I write, plans for this year's Richmond Meet are developing apace. Traditionally held on the 'Whitsun' weekend of May, the Meet is a colourful community occasion – and it will be an honour for St Mary's to host the Meet Service (26th May, at 10.00am). This year's service will be led by Bishop John – with Scott Lunn preaching. We look forward to welcoming Scott home!

June will be a time to celebrate ministries old and new. Our new curate, Lorna Heatley, will be ordained deacon at Ripon Cathedral on Saturday 29th, and we will be welcoming her to the Benefice on the 30th. That day will mark the fiftieth anniversary of Stewart Ridley's ordination as a priest (which means he will have been a deacon for 51 years). To celebrate Lorna's arrival, Stewart's half-century of faithful service, and the personal ministry of each and every one of us, there will be a special Songs of Praise held at St Mary's at 6.30pm that evening.

Meanwhile, the St Mary's Pastoral Care Team of Jennifer Patrick, Sharon Digan and myself has been bolstered by newly-commissioned Pastoral Assistants Jan Jack, Sharon O'Connor and Graham Pearson: we can celebrate their new ministries, too.

Another cause for celebration is the willingness of a number of new people to step forward and help to lead the St Mary's 'first Sunday' all-age *Morning Worship* service. Following Paul and Katharine Perry's pioneering example on 7th April, Carole McCormack will be leading the service on 5th May (a variation of the inspiring World Day of Prayer service she co-ordinated at St Mary's on 1st March), whilst the 2nd June service will be led by our Men's Group *Thirst*. When would *you* like to become involved?

There are so many ways in which we can serve God: through a role in church life, as 'salt and light' in the wider community – or both. If you would like to explore possible roles in which to use your God-given gifts and skills, please do not hesitate to contact me.

April and May will be when our Annual Meetings are held (28th April for Richmond with Hudswell, straight after the 10.00am service, and 29th May for Downholme and Marske, 7.00pm at St Edmund's). These will be occasions to review the past year with thanksgiving, and look to the future with confidence: thanksgiving for, and confidence in, God's unfailing grace – and each other.

With every blessing,

Martin

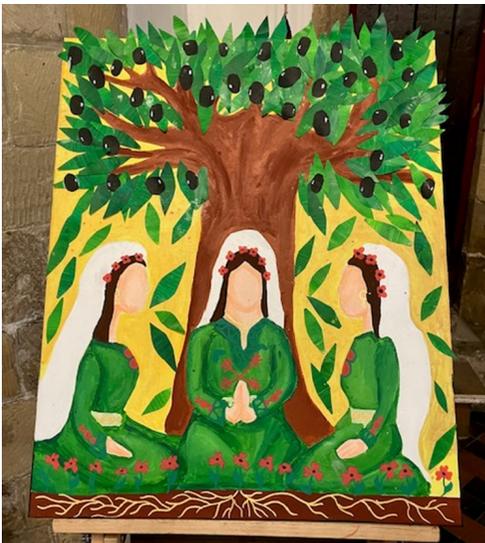
REFLECTING ON THE WORLD DAY OF PRAYER

I beg you, bear with one another in love

Ephesians Chp 4 v.2

This was the theme of the beautiful World Day of Prayer service which was held at St Mary's on 1st March. The theme was chosen, and the service written, by the women of Palestine, and the contrast between this hope that the Palestinian women hold in their hearts, and the actuality of their present suffering is bitter and acute.

The service was structured around a series of reflections based upon the experiences of three Palestinian women of different generations, and was presented by readers from Richmond Methodist Church, St Francis Xavier Roman Catholic Church and St Mary's. Love was the theme of the readings, the prayers and the worship songs; and the need to ***bear together***, or work diligently with others of



different beliefs, or viewpoints, was powerfully delivered by the service. The simple, and yet profound, message was that it is only through God's love for each other that conflict can be resolved.

Certainly, support and love for each other was evident on the day: the weather was horrible, but readers turned up punctually and the students from St Francis Xavier Church walked through the pouring rain to deliver their beautiful reflection and corporate artwork, which remained in Church for several days following the service.

The Growing in Faith Team's (GIFT) reflection was based upon the students' belief that globally we are all one family: we share the same world and the same God; and their Makaton signing of the Lord's prayer, whilst it was being sung in Aramaic, was exactly the right note of hope for the future upon which to end the service.

The produce of Palestine – citrus fruits and olives – were displayed as a focal point during the service; and lemon cake and olive bread was served afterwards with tea and coffee.



So powerful was the message of the service – ***to bear with one another in love*** – that Martin has asked me to lead a service on Rogation Sunday, 5th May 2024. The word comes from the Latin *rogare*, to ask, and it is an ancient church service when communities ask God for protection from misfortune and pray that He will bless the produce of the parish. In rural Sussex and in Dorset our Rogation services were held on farms and involved walking to a greater or lesser extent. I don't intend to venture outside this year, but aim to explore a question: *What blessings would come if we all 'bear with one another in love'?*

Many of the elements of this year's World Day of Prayer service will be incorporated – especially the beautiful reflections, prayers and worship songs – and I will need help, so please 'bear with' me as I reflect upon how to take this forward and approach some of you!

Carole McCormack



**A FINAL LETTER FROM PAUL.....
NOW A VICAR, STILL NOT A SAINT!**

A Missive from 'Moorside

What a time we have had together! It's been a rollercoaster of events and emotions and I will be forever thankful that you all were on that rollercoaster with Jeanette and me. There are those who love the thrill that the twists and turns offer, yet I am much more happy on the teacups, but we managed to come out the other end stronger and better equipped as a church family to meet whatever the future has to hold.

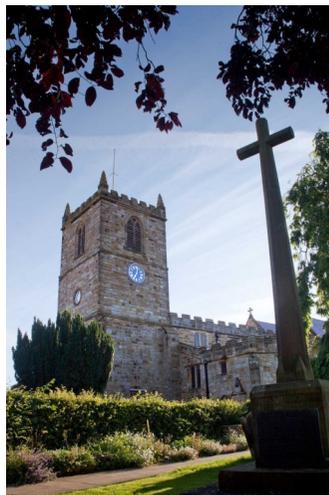
Jeanette and I have grown to love many of you as family and you have really touched our lives in ways we could never have imagined. We were blown away by your generosity of spirit and willingness to share your homes, your lives and ultimately your love with us.

Please do keep in touch and remember that you are always welcome here in the churches of Kirkbymoorside, Gillamoor, Farndale, Bransdale and Edstone.

My Leeds Diocese email will soon be closed, so feel free to add me on facebook if you use it; email me at paulsunderland@hotmail.com ; or text/call 07989 178196.

Love you all,

Paul, Jeanette, Ralf and Sydney xx



A TIME OF MY LIFE

LINDA DRURY tells of a pilgrimage to a lesser-known part of Europe, to historic centres of the Eastern Orthodox faith in Romania.

Recently I joined a pilgrimage under the auspices of the Anglican and Eastern Churches Association, to visit the Romanian Orthodox Church, in particular the painted monasteries in the north eastern provinces of Romania, Moldavia and Bucovina, where much scenery is alpine. Seven of the twenty or so places we visited are UNESCO World Heritage sites, the working monasteries of Probota, Rasca, Sucevica, Moldovita, Humor and Veronet and the church of Arbore.



Monastery at Moldovita with its painted external walls

The monasteries, with their painted monastic churches, were founded mainly in the Middle Ages by local aristocrats, but the paintings we see outside today date from the sixteenth century onwards. Some interior painting is earlier. Being surrounded by a perimeter wall, lined with domestic buildings and workshops, the painted exteriors are protected.

The buildings are usually of stone, deeply carved outside with striking roofs. They project and flair out all around the building for two or three yards, protecting the painting and letting one walk around dry in spite of rain.

Popular subjects for outside paintings include a family tree depicting Christ's ancestry between the patriarch Jesse and Joseph and the Virgin Mary – many individual portraits done on an expensive lapis lazuli background. Another subject is the ladder between earth and heaven, with all conditions of mankind ascending. On one side are devils pulling people off and on the other angels sustaining and encouraging. The siege of Constantinople is also popular, as are huge judgement scenes, with those falling to hell being named e.g. Mehemet II, Turkish conqueror Constantinople in 1453.

Inside churches, near the entrances, are often many graphic martyrdoms. Further in are the traditional Byzantine sequences of paintings of Bible stories, Christ's life and final week and afterwards, but there are further scenes in these Romanian Orthodox churches. One which delighted me was the only painting of an archaeological dig I have ever seen. Helen, mother of the Roman Emperor Constantine went to Palestine to discover biblical sites. She was illustrated supervising a trench in which two excavators with large shovels are uncovering the cross, which Helen is usually depicted as holding erect.



Inside portico of Sucevica monastery

Another scene on a new church which moved me was of a concentration camp. The inmates are clad in striped 'pyjamas' and Christ is there in a striped loin cloth. New churches are being built carrying this tradition forward – paintings inside and out with other scenes designed to teach and remind, as in the medieval church paintings found in the west of Europe.

Within monastic curtain walls were sometimes found the ruins of a mansion house built for the monastery's founder. Inside the churches themselves would often be a painting of the founder and family, all richly clad, sometimes presenting a model of

the monastic church to Christ, good evidence for identifying subsequent building alterations.

Our journey took us to monastic and parish churches which were built completely of wood and unpainted. On occasions, the medieval wooden parish church would still be standing beside the more recently built monastery.

How interesting it was that seventeen out of the eighteen monasteries we visited were well supplied with monks or nuns. These Orthodox religious orders are not enclosed, but happily showed us round their churches, museums, vestries, treasuries, sleeping quarters (which were all individual rooms, simply furnished) and their many workrooms.

At Probota Monastery, where they make wine for sale, we were caught in the perfumed cellars during a violent thunderstorm! At Agapia monastery, their bakery served the whole local area. Elsewhere, we saw workshops for pottery, wood and metal work, knitted goods, woven curtains, mats, covers, banners, embroidery and other skilled crafts. One offered intricate carpet making



Weaving at Agapia Monastery

with many knots to the inch, now made only on commission. Luxury clothing with embroidery and jewellery had also been made.

As ever, the museums of each monastery showed examples of their long traditions of teaching and of scriptoria. Even into the nineteenth century, hand-written texts were made as presentation copies.

Outside, monks and nuns worked their gardens, farms and forests, well integrated into their localities. It is interesting to speculate how our society would have developed had not Henry VIII closed the monasteries and removed their contents. The Romanians are devout people and visit monasteries in bus loads. There were queues to enter churches on Sundays in some places.

Wherever we visited, we were given refreshments. At one monastery, lunch was given to all visitors, expected or not. This comprised a vegetable stew, followed by peppers stuffed with rice. Dessert was freshly picked plums. There was wine and bread on the table and bottles of the local spirit, which was often there at breakfast too.

During our visit, we were able to join in Orthodox Church services, with their singing and rich chanting – particularly night services which we could attend when staying in guest rooms within the monastery (which was locked at night). Not all monks and nuns attend every service, but the pattern of services is maintained.

Besides visiting churches and monasteries (and an opera house!), visits to hermitages and anchorages were on the itinerary too. The latter were not attached to churches, but in lonely places, excavated or in caves built among the rocks. It was suggested that in some remote areas of alpine forest, there are still some recluses.



Cave Hermitage, Romania

Last year, the AECE pilgrimage took us to the ancient Christian community of

Tur Abdin in south-eastern Turkey. This year, the plan is to visit Kerala in southern India (the state which is now home to the old tenor bell from St Mary's), where the apostle St Thomas (the Doubter) established Christianity. There are temples, palaces, colonial architecture to see on this journey.

If interested, do have a look at the AECA website. Do come! All are welcome!

Linda Drury

THE 200 CLUB

The Winner in March was:

Margaret Coombs-Tate

Congratulations to our lucky winner

I'VE OFTEN WONDERED...

In this series of articles, **JOHN PRITCHARD** considers some of the questions related to different aspects of faith and church life. His focus this month, as we reflect upon Easter, is on the resurrection — that fundamental belief of Christianity.

What do we mean when we say Jesus rose from the dead?

Here we touch the true scandal of Christianity. How can sensible, intelligent people say they believe a human being rose from the dead? Dead is dead and that's that. As Monty Python said of his parrot, 'This parrot is dead, it is deceased, a past parrot, it is a stiff, it has ceased to be, it is an ex-parrot.'

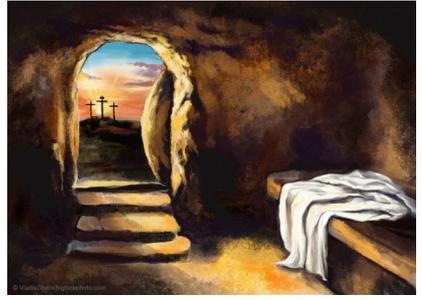
Different Christians have different approaches to the central, world-shaking claim of the Christian faith. Some say 'what's the problem? If God himself can come to us in a human life, he can clearly do anything he chooses. A physical resurrection is par for the course.' At the other extreme, there are those who maintain that the resurrection is a spiritual encounter between Jesus and believers, in the first place his disciples, but later anyone who puts his or her trust in Jesus. It was a kind of shared memory that grew with the confidence that Jesus' teaching could never die.

In between those two positions is a third and more common belief that the resurrection was both physical and spiritual and that Jesus had what Paul called a 'spiritual body' with characteristics that were both physical (he had a recognisable body and invited Thomas to touch his scarred hands) and spiritual (that body was transformed beyond normal physical limitations, seeming to appear in a locked room and then disappear again). This is a body created afresh by God, the first sign of a new creation, a body fit for eternity.

Imagine a new mother talking about the birth of her baby; was it wonderful or frightening? Both, she would say. Of course. That isn't contradictory. And at least in the case of a birth there's huge precedent, but to what can the experience of the risen Christ be compared? It was unique, a 'transformed physicality'. Of course, our language breaks down when we try to describe it.

But, however he appeared in risen form, why do Christians believe Jesus was raised from death?

1. **The tomb was empty**, part of the earliest tradition and not disputed by anyone at the time, although you would have thought the Romans or the Temple authorities would have done so if they could, or have produced the body had they taken it.



2. **The disciples met Jesus several times in several places over a period of weeks.** They met him individually and in groups, and once 500 of them did so all together. This doesn't sound like a hallucination – and in any case these Jews were not simple people; they knew the difference between dreams and reality.
3. **The change in the disciples was astonishing**, from men cowering in a secret room to world-changing apostles out on the streets.
4. **A new language.** Those people who had actually spent months and years with Jesus were, within a short time, speaking of him in the most exalted terms as divine, the Son of God, the Word made flesh and so on. For monotheistic Jews this was astonishing. Something amazing had happened.
5. **The existence of the Church** is hard to account for, unless something colossal had occurred. Can 2.3 billion followers in every country in the world (30% of the world's population) all be basing their faith on a lie?
6. **The lived experience of personal encounters with the risen Christ** – some more vivid, some more opaque, some more activist, some more contemplative, some more analytical, some more emotional – gives some credibility to the claim that Christ is alive and let loose in the world (again, language breaks down before something so utterly unique.)

When we tiptoe along the shoreline of the metaphysical, there can be no final proof as the world wants. Proof like that isn't the appropriate tool to use; it's trust. But for Christians the resurrection isn't an optional extra. It's the essence of the faith.

John Pritchard

FRIENDS OF ST MARY'S

Step-free Access Project

Readers will know that the Friends of St Mary's has two key objectives: firstly to bring together the community of St Mary's as well as at times of worship in church by organising social occasions, and secondly to raise funds in support of projects which develop the church for its members and for the wider community. The events reported described below do a bit of both of these things.

A key focus for the church at present is to make access to the building itself easier for more people by providing a 'step-less' pathway into church. The Friends have already raised over £12,000 to contribute to the necessary architectural drawings and planning applications to enable the work to move forward.

After having been turned down once, a big boost came recently with the news that a refined and more detailed bid to the 'Levelling-Up' fund had been accepted, bringing an extra £50,000 to the kitty. A lot of this has been due to the dedication and resilience of Peter Trewby in putting bids together. The amount raised by the Church now stands at nearly £85,000. The more we raise ourselves increases the amount eligible for funding bids, so your support for Friends' activities, as well as donations, ideas for fund raising etc. brings this first stage closer to fruition. Please pick up a leaflet at the back of church for more details.

Hot-Foot Hall Wows Audience at 'Blues in the Pews'

The 2024 season kicked off on 23 February, with an evening with guests Hot-Foot Hall and his band, supported by local band the Drystone Blues Collective — hugely enjoyed by over 80 enthusiasts. These events are bringing a different style of music to the area and also draw people into the building who do not otherwise visit St Mary's. This event raised well over £300 for Friends' funds. Friends committee members then returned on the following day to ready the church for the Ukranian concert, commemorating the sacrifices of two years of war.

Quiz Night — 9th March — Another Sell-out

Tremendous work by Andy Lovell, David Frankton and the Challis family provided another very successful Community Quiz night in the Town Hall, with Quizmaster Dave Tucker. Once more, church and community came together over pies, peas and quizzzy questions and managed to raise over £1,300. A word of thanks must go to Town Hall staff, who do much heavy lifting to set up and take down tables.



Helpers Wanted

Much of the success of these events is due to the work put in beforehand, during and afterwards. Would you be willing to be contacted for help — usually serving coffee, tea or wine on the night; collecting tickets at the door; setting up; etc? Or perhaps offering to host an 'At Home' Coffee Morning (two slots for 2024 still to fill). If so, please contact Jim Jack (Secretary) on 07754 283161 for more details. Thank you.

Jim Jack

NEXT EVENT



Found the Note
presents
20ft SQUID
Blues Band
plus support
Drystone Blues Collective
Friday April 5th
St Mary's Church Richmond
7.30pm for 8.00pm
Bar
Tickets : £10 from :
Blues Night 85, Frenchgate Richmond
and The Castlehill Bookshop
or contact :
foundthenote@yahoo.com

NOTES FROM OUR PAST

One of the most imposing buildings on Maison Dieu is now The Terrace Care Home. **JANE HATCHER** delves into the archives to tell us more about its history.

A Room with A View?

Many people from St Mary's congregation will have either had a friend or relative in The Terrace Care Home, or have visited someone living there either permanently or temporarily. But how did it get its name? Easy, you might think, it's near a terrace of houses on Maison Dieu, nowadays called "The Terrace". But you would be mistaken! For those houses came later!



The Terrace House, a handsome Italianate villa, possibly designed by the Richmond iron-founder turned architect James Flint, whose name is remembered by Flints Terrace in Pottergate, was built in 1854. The client for Terrance House was Leonard Cooke, one of Richmond's most successful businessmen, who had made money as a grocer with a shop near where the Co-op is now in the Market Place. His success meant that he was able to build himself and his large family a rather grand and highly fashionable new residence.

In 1854, the Terrace House area was not built up at all. Apart from a few humble old cottages around the road junction on Anchorage Hill, and some mainly later larger houses on the south side of Maison Dieu, there was nothing before the ancient house of St Nicholas was reached, just within the Richmond boundary.

However, what did exist along Maison Dieu was a Georgian promenade, a wide pavement, laid out in the 1770s so that elegant Georgian visitors could stroll out in their finery, and engage in polite conversation. Probably mainly about the



splendid view of Richmond Castle and town from that vantage point.

This was not Richmond's only Georgian promenade, for Castle Walk had been laid out much earlier, about 1720, a very early example of such, created to take advantage of the splendid views down into the Swale valley. And there was yet another, on what is now Victoria Road, but in the early 19th century called Back Flags. The word 'Flags' referred to the paved surface, and its scenic setting would be looking over to the ruins of Greyfriars.

But back to Terrace House. What Leonard Cooke was doing, was building himself a house which could take advantage of the finest view in town, looking out over Richmond! He did not merely create an elegant house, which was presumably equally elegantly furnished and equipped, but he also had a fashionable garden designed around it. Some of the handsome trees from his time still survive, and if instead of driving to the house you walk up the drive from Maison Dieu, and you peer under the ivy, there are many interesting geological stones forming the rockeries. Of course the original main carriage approach to Terrace House was from Darlington Road, where Linden Gardens and other houses have since been built on the mansion's former curtilage.

Leonard Cooke was a public-spirited individual, who used his affluence to benefit the town. He saved the Corporation considerable embarrassment by purchasing from them the 'advowson', or right to present curates to Trinity Chapel, which they had acquired in early Georgian times, and which had been forbidden under the Municipal Corporations Act of 1835.

In 1858 Cooke was responsible for a somewhat surprising erstwhile feature of Richmond life. While he was serving as Mayor of Richmond that year, he put up the £30 necessary to cover the expenses of transporting to the town a Russian gun which had been captured by the British in the Crimean War and then was presented to Richmond by Queen Victoria in 1857.

The gun duly arrived at Richmond Station, and was dragged up to the Castle by a large team of enthusiastic boys from Richmond Grammar School who, following morning prayers in the school, were given for the purpose a day's holiday by the headmaster, the younger James Tate! The gun was displayed inside the Castle, near to the entrance archway, until it disappeared in 1943, presumably to be used as 'scrap' metal for the cause of World War II!

But what of the 'terrace' of houses which confuses people about the name of Terrace House? It was actually built in 'penny numbers' over a period of years, some in the 1870s and 1880s, and of course some new ones have been squeezed in during quite recent years.

What happened to Terrace House itself between Leonard Cooke's death in 1871 and it becoming a care home? In the 1920s and early 1930s it was the home of two wealthy maiden ladies, Miss A.B. Royd and Miss H. W. Royd, but by World War II it had become a hotel. This was run by Tom and Ada Broadley, the father and step-mother of the distinguished and highly-decorated RAF navigator John Alan Broadley, who lost his life over France in 1944. After the War, Terrace House became a residential hotel, before becoming a care home. Perhaps some readers can fill in further details of Terrace House's story?



And as a footnote – why the intriguing street name Maison Dieu? This commemorates a 'house of God', or, what was termed in medieval times, a 'hospital'. This would be a very close parallel with the present use of Terrace House, for it would be a religious community

Terrace Care Home — from the gardens where the poor, infirm, and chronic sick, particularly the aged, were housed. Virtually nothing is known about this, and even Christopher Clarkson, the go-to source on all matters of Richmond history, offers little information. He does, however, imply that he thought it was situated nearer the town and the head of Frenchgate. It was probably a kind of opposite number to St Nicholas, about which a great deal of documentary evidence survives, and which was exclusively for men. So it would seem that the other medieval hospital, from which the street name is its only surviving record, was for women.

Jane Hatcher

SPRING CONCERT

The **STATION SINGERS'** next concert has an environmental theme, with proceeds being used to support **SAVE OUR SWALE**.

THE STATION
Singers

Supporting
Save Our Swale
present

Songs for a Fragile World

Including “Yanomamo” Songs from
the Brazilian Rainforest

Saturday 13th April 2024 at 6.30pm
(Doors open 6pm)
St Mary's Church, Richmond



Tickets available from
www.ticketsource.co.uk/the-station-singers
Scan the QR code
www.richmondstationsingers.co.uk

Tickets £10 | On the door £11
Accompanied under 18s free

Please bring cash for raffle and bucket collection



SOS
SAVE OUR
SWALE

For more information or help phone 07773 424744
Ask Choir members or
Save Our Swale saveourswale@gmail.com

A MEMORABLE VISIT

There are times in life when something quite unforeseen happens. For **CAROLE McCORMACK**, what started as a nostalgic family outing ended not at all as expected.

Surprised by joy – and St Cuthbert

I have no wish to plagiarise the title of C.S. Lewis's book, but when I was thinking about writing this personal reflection on the way that Faith can surprise me, suddenly and unexpectedly, bringing a moment of true awe that defies rational explanation – then no other title seemed to fit.

Recently I visited Durham Cathedral. My husband, John, went to college in Durham and had spoken warmly of the city, and many friends have told me how beautiful the cathedral is – and finally I made it there.

I love cathedrals. Their stillness and the sheer scale of their soaring columns and ceilings are breathtaking. Up until the date of our Durham visit, Salisbury and Ely ranked highly, mainly because of personal memories. The day of our visit to Durham started in a similar way: John reminiscing about the Rag Week '12-hour trike race' around the cathedral green (children's trikes, it should be noted!); and explained the knack of managing to row at speed through the arches of a bridge on a bend without impaling the boat in the river bank on the opposite side. But walking into the Cathedral itself was, for me, to walk into a very different world. The vast building isn't just beautiful and majestic, it is powerful.

John's college was dedicated to the Venerable Bede; and we encountered his tomb – symmetrical and balanced – at the start of our visit. The information boards told me things I had never realised: that Bede brought into common parlance the designation AD (Anno Domini: in the year of Our Lord) for example.

St Bede's tomb



But the moment of joyous surprise came for me when we went into the place where St Cuthbert is buried. I am not fanciful in my faith – on the contrary everything I believe is evidence-based: I keep my fancies strictly for my fictional writing. We sat down in the centre of the space facing the tomb and for me the sheer energy here was actually tangible. Waves of peace and tranquillity fill this space – so strongly that I felt I had to lay my hand on the cracked black stone which seals the tomb. But it struck me that not even the most massive block of stone can keep in such energy for good and such immense power. I suppose I feel an affinity to someone who so loved the natural world that it is said that animals warmed and dried him when he was wet and cold after extreme and lengthy contemplation. I was led to reflect upon the immense belief and stamina of such a saint, who lived as a hermit through preference, close to the natural elements and the living creatures that he loved so well. But what I experienced here was beyond personal affinity. Everything to do with the saint is touchingly direct and personal: his pectoral cross, displayed in the museum in carefully climate-controlled conditions, is

much-worn, much-mended; his fabric belt sewn and re-sewn.

For me, St Cuthbert is still making an impact a thousand years after his passing.

To refer back to my last article in the February edition of *Connections* – when I gave myself time to *Stop, Look and Listen*, I truly was surprised by joy, and left that saintly space charged with optimism and full of reassurance.



Carole McCormack

BEYOND THE BENEFICE

For months, the news bulletins have been full of the appalling events in Israel and Gaza. **JOHN PRITCHARD** has long had a real interest in the area and, as well as providing some background to the conflict, suggests a possible first step towards a resolution of the problem.

Israel/Palestine: A Christian Hope

Christians now make up only a little over 1% of the population of Israel and the Occupied Territories. However, we have a huge interest in the Land of the Holy One and we also have a strong commitment to justice. So how might we see the future in this precious land once the fighting is over?

In the first place we in Britain need to acknowledge our considerable responsibility for the mess that land is in. It was Britain who, in the period 1915-17, promised Palestine both to the Arabs in exchange for their support in the First World War, and also to the Jews in the Balfour Declaration. It was disastrous. We then mis-handled the Mandate when the League of Nations gave us the responsibility of managing Palestine, and finally we pulled out in 1947 leaving a civil war, the Nakba (Catastrophe), and a permanently unstable territory. It was a 'twice-Promised land' and largely our fault.

So now we need to play a full part in helping Israelis and Palestinians to find a way of living together in peace. After a ceasefire, there will need to be a Marshall Plan for Gaza with the UN and the Arab League involved in a temporary administration alongside Israel and the Palestinian Authority. Israel will resist that strongly.



The key principle will then be the affirmation that Israelis and Palestinians have equal rights to self-determination. That means a recognition that Palestine exists as a nation, though a nation without clear boundaries because 700,000 illegal settlers have reduced the 22% of the Holy Land left to the Palestinians as an archipelago of stranded islands. When he was Foreign Secretary William Hague said, 'We reserve the right to recognise the state of Palestine at a time of our choosing, and when it will best serve the cause of peace.' Over 130 states have recognised

Palestine; the UK and US have not. Once recognised as a nation, there would be two governments, equal in law, to negotiate a future political deal that would give integrity to both states and security to both peoples.

That, or variations of it, is what the international community is hoping for – a future based on a two-state solution as envisaged by the Oslo Accords in 1993. The trouble is that the Israeli government is opposed to any deal recognising Palestine as a nation, and that Palestinians don't trust Israel to negotiate in good faith. On both sides there's a loud voice that says the two-state solution is dead. Indeed, it's hard to see how Palestine could have any kind of state border when there are hundreds of thousands of extreme settlers on their land, put there by deliberate Israeli policy in order to put facts on the ground that made any 'land-for-security' deal impossible. Taking a few thousand settlers out of Gaza a few decades ago was violent enough; taking so many settlers out of the West Bank would be impossible, even if Israel agreed to it.



Separation wall, Bethlehem

So what are we left with? As Christians, we are committed to peace based on justice. Local people have to have the right to self-determination for their future, but outside interests are huge in the area – the UK historically; the USA financially; the surrounding Arab states religiously; the Russians and Chinese strategically; and everyone politically.

The Israeli Government is determined that there be no victory for Hamas, the unsavoury extremists

who don't even want Israel to exist. Many Palestinians believe the emphasis should simply be on equal human rights with political solutions far in the future.

Nevertheless, it seems to me that justice still demands the recognition of Palestine as a first step. Then an internationally-brokered process for an Israeli/Palestinian future will have to begin its tortuous work on possible models for a peaceable, secure, sustainable co-existence.

We have to start somewhere, and justice is a good place to start.

John Pritchard

IN TIMES GONE BY

Many of you no doubt visit York from time to time, but, as you wander through the Shambles or cross Ouse Bridge, have you ever wondered about the commemorative plaques displayed there?

CHRISTINE PORTER tells the story behind them.

Margaret Clitherow, Saint and Martyr

All too frequently, we hear about religious persecution taking place somewhere in the world, whether it's against Rohingya Muslims in Myanmar, Christians in China, or Sikhs in India. But in England during the turbulent Tudor times, religious persecution was rife between Christians, including here in North Yorkshire.

When Henry VIII instituted the break with Rome and established the Church of England, he ushered in an era that would see Protestants and Catholics burn, starve, hang and hack each other to death in their thousands. During the following reign of Henry's son, Edward VI (1547-53), the persecution of Catholics increased. However, the accession of Edward's Catholic sister, Mary I (1553-58), saw a complete reversal, with Protestants now under attack. Half a mile from where I live, Protestant martyrs Richard and John Snell, weavers from Bedale, were imprisoned in Richmond Goal in Newbiggin in 1558 under Mary's rule, and Richard was burnt at the stake nearby on 9th September that year.

Two months later on 17 November, Elizabeth I came to the throne. Yet again the country's official religion changed, back to Protestantism, bringing in more religious conflict and targeting Catholics once more. An Act of 1581 outlawed Catholic religious ceremonies and the *Jesuits, etc.* Act of 1584 went even further, making sheltering a priest a capital offence. Such a harsh sentence was hardly ever enforced. But the ultimate sanction was imposed in a notorious case in York, which made a Catholic martyr of Margaret Clitherow.

Born in York in 1556, Margaret's father was sheriff of the city and church warden of St Martin's in Coney Street. After Elizabeth I's accession, Margaret observed the state religion as a child and continued after she married prosperous Shambles butcher, John Clitherow, at the age of 15. In 1574 she was converted to Catholicism by the wife of prominent York Catholic, Dr Thomas Vavasour. This was a difficult development for Margaret's husband John, who was also a chamberlain of the city and there-



fore responsible for reporting Catholic worshippers to the Protestant authorities in the parish. John had conflicting loyalties: his responsibility for reporting Catholic worshippers and loyalty to his wife – he actually paid Margaret’s fines for her non-attendance at Catholic services. Although belonging to the Established Church, John was probably supportive of his wife, because his own brother William was a Roman Catholic priest.

As well as persistently failing to attend church, Margaret created secret refuges for Catholic priests, a much more serious offence because she was now risking her life by harbouring and maintaining priests, which had been made a capital offence by the 1584 Act. She provided two chambers, one adjoining her own house in the Shambles and another in a house she rented some distance away, where she also kept priests hidden and where Mass was celebrated through the thick of persecution. These locations became some of the most important hiding places for fugitive priests in the north of England. Local tradition holds that she also housed her clerical guests in The Black Swan on Peasholme Green, where Queen Elizabeth’s agents were lodged.

Margaret served three prison sentences at York Castle from 1577, the final one lasting for about 20 months. By this time she already had two children, and her third child, William, was actually born in prison. Meanwhile, between 1582 and 1583 five Catholic priests were put to death at Tyburn on Knavesmire and, when freed from prison, Margaret would make night-time pilgrimages to the gallows.

In March 1586 the Clitherow house in the Shambles was searched and the refuge there was discovered after a frightened boy revealed its location. Margaret was duly summoned for trial at the Guildhall. She refused trial by jury, knowing that members of her household would be required to appear as witnesses. This refusal led to an automatic assumption of guilt and automatic sentence to execution. The judges and councillors all stressed the barbarity of the sentence – to be pressed to death – in a vain attempt to persuade her into conforming.

The defiant Margaret was told by Judge George Clinch: “You shall be stripped naked, laid down on your back to the



ground, and so much weight laid upon you as you are able to bear, and thus you shall continue three days. The third day you shall have a sharp stone put under your back, and your hands and feet shall be tied to posts that, more weight being laid upon you, you may be pressed to death”.

On March 25 1586 (which happened to be Lady Day and also Good Friday that year), Margaret was taken to the toll-booth on Ouse Bridge and was crushed to death by her own door, under seven or eight hundredweight (approximately eight hundred to nine hundred pounds), until she died roughly fifteen minutes later. She was 29 years old and pregnant with her fourth child.

Margaret left behind her husband and three children, whom Margaret had educated in the Catholic faith. Her son, Henry Clitherow, later went abroad to train as a priest before returning to England as a missionary. Margaret is now revered by the Roman Catholic church and a relic, said to be her hand, is held at the Bar Convent in York. Margaret was canonised by Pope Paul VI in October 1970 as one of forty English martyrs. It was also Pope Paul VI who first called Margaret *‘the pearl of York’*.



Shrine in the Shambles, York



Plaque on Ouse Bridge, York

The crowds thronging the Shambles in York today can see a plaque outside number 10-11, where Margaret lived. Also, the many visitors who cross Ouse Bridge will pass a plaque unveiled by the Catholic Bishop of Middlesbrough in 2008, close to the spot where Margaret was martyred. Five centuries on from the bitter persecution of Christians against Christians in our country, the challenge of how to live non-violently with religious differences remains a very real one throughout our modern world.

Christine Porter

60 SECOND INTERVIEW



MARK BERESFORD-PEIRSE probably has a longer association with St Mary's than anyone else, for, as a boy, he was in the choir during his father's time as Rector here in the 1950's. **John Pritchard** had a chat with him.

First memory? Refusing to be a kilted page boy for a wedding.

Favourite meal? Fish pie and sherry trifle.

Favourite music or musician? Farewell to Stromness by Peter Maxwell Davies

Pet dislike? Closed minds.

Best holiday? Scotland's Solway coast.

Childhood hero? Jennings.

Favourite hobby? Reading and singing.

Luxury on Desert Island? A telescope to enjoy the night sky.

Recent TV you've enjoyed? Yes, Minister.

Worst fault? Fussiness.

2 best films ever? The Dam Busters; the first Star Wars.

Favourite drink? Earl Grey tea

Regret? Not asking my parents more questions when they were old.

Best recent book? The Monk by Tim Sullivan (a detective novel)

Favourite charity? Samaritans.

Place you feel happiest? Home.

Three dinner companions? Ian Hislop, Alexander McCall Smith, Desmond Tutu.

What do you pray for most? That people should have trust, not fear.

Traditional or new Lord's Prayer? New.

Epitaph? He made us feel better.





CHARITY OF THE MONTH

This very worthwhile local enterprise can often be seen at work around the town. **STEVE BIGGS**, the *General Manager*, tells us more about what they do and why they need our support.

Just the Job is a charity and social enterprise specialising in work-based training and activities. The core of our training is centred around a gardening service for elderly and vulnerable customers; a community orchard & horticulture site growing plants and veg; wood fuel production to sell logs and kindling; a carpentry team producing log stores, nest boxes and other woody stuff; and an innovative art & design project creating a wide selection of products. These services are the structure we use to nurture and develop our amazing Team Members. We have created a welcoming, fun and supportive environment where everyone thrives. All our Work Team Members are unique, and we pride ourselves on providing a service that has this at the core of our support to enable everyone to become confident, highly motivated, and a valued member of their local community. We often adapt our activities or try new ideas suggested by the Team Members to capture their specific abilities and grow their skills.



We are very lucky to have brilliant support from several volunteers who give their time to help with our valuable work. They help in all areas of **Just the Job** from being a trustee, working in the gardens, arts & crafts, carpentry and the office. We are always happy to welcome new volunteers to the team. If you want to come

along and meet us, just give us a call or pop in.

We have 3 indoor activity workshops on the trading estate, a community orchard and gardens, nature area and woodland. We have been closely involved with the town flower display and recently helped with the establishment of Rufus Wood. We enjoy being involved in community events and see ourselves as part of the fabric of our wonderful town, which in turn helps to break down some of the pre-conceived ideas about disability.



We are now heading into a new phase for **Just the Job**, as we raise funds for a purpose-built base for our organisation. The Big Green Build will bring our activities together in one cohesive space, provide much-needed specialist facilities and the opportunity to expand our services and work with more people from Richmond and the surrounding area.

You can find out more about the great things we do at www.just-the-job.org.uk or follow us on Facebook. Come and visit us at the Gardens from Monday to Thursday and make donations through the website or by calling us on 01748 822815.



TEACHING ENGLISH TO THE UKRAINIAN COMMUNITY

After the Russian invasion of their country over 2 years ago, many Ukrainian families became refugees. **JUDITH MACLEOD** tells of her involvement with those who have found a welcome in our area.

A year ago, Roman Pronyszyn, co-ordinator of the Ukrainian Refugee Support Group, engaged a Ukrainian teacher and me to teach English to members of the Ukrainian community who live in Richmond and the surrounding area. Learners can access 8 hours of tuition per week through a mixture of online and face-to-face classes. Most of this is funded by generous grants from North Yorkshire County Council and Land Aid. A 2-hour session held at St Mary's on Tuesday evenings is run on a mainly voluntary basis with several local volunteers attending when they can in order to give learners more individual speaking practice. Some families bring children to be supervised by a young Ukrainian student. At St Mary's the children enjoy using the resources and toys at the back of the church.



English lesson in progress

The participants are very keen to learn English and they enjoy meeting the friends they are making here. On Tuesdays they receive a mixture of formal tuition, exercises and conversation practice. Here are some of the challenges they face when learning English: mastering the definite and indefinite articles [*the* and *a/an*] which are not used in

Ukrainian; using the verb '*to be*' which does not exist in the present tense in their language. They also have to master the present continuous – *I am reading* – and the immediate future— *I am going to read*. In Ukrainian there is just one past tense, which inevitably makes the use of the English past-simple/present-perfect/past-perfect, among other tenses, very tricky. Do not imagine, however, that Ukrainian is a simple language – it has a complex case system, the concept of aspects, a wide range of prefixes for verbs and, of course, the Cyrillic alphabet.

As Ukraine marked the end of its second year of war on 24th February, there was a subdued air when the conversation took a more serious turn. Someone described

what they experienced in the very first days of the war – the daily explosions, the uncertainty, the chaos, a complete lack of information. They could hear the noise of machine guns, but they did not have sufficient weapons to defend themselves. Those who fled risked their lives, but hiding in wooden houses was just as dangerous. Families suffered separation.

Several family groups who are now living in our community fled initially to Poland, where they were welcomed with clothes, food and accommodation. However, their stay was temporary. Some are still in touch with their Polish hosts.



Social event in the Methodist Church Hall

When they came to England some of the refugees could not speak any English at all. One mother spoke of her appreciation of the kindness she was shown in England. Although she is no longer living with her sponsors, having found a flat for herself and her son, she feels that they consider her to be part of the family and will still help her. Like many, she has a university background and had a professional job. During her first year in England she continued to do her previous job online, but she suffered a big drop in salary and had insufficient time to focus on her English. With hindsight, she thinks she wasted time trying to do her previous job and should have concentrated sooner on learning English.

Many of those refugees who attend the classes had well paid jobs in Ukraine before the war in sectors such as accountancy, legal and commerce. Finding a job that is sufficiently well paid to support them in Britain is very difficult. Even if they are well qualified and their English is progressing, they struggle to find a suitable job. There is a shortage of property to rent and references are needed to secure one. Rents are costly. Car travel is also expensive, since they do not qualify initially for a no-claims-bonus when insuring a British-registered car.

Several local volunteers attend the Tuesday evening session to help the Ukrainian community improve their English. One wants to help, because he was moved by their situation. He has met many wonderful students and their families and is impressed by how hard they work to improve their English. He believes the work of volunteers to help them achieve this to be very worthwhile.

Another local volunteer became involved with the Ukrainian community through a coffee and a chat. In 2022, Wilfred's Canteen employed one of the Ukrainian women as a waitress and welcomed a group to meet every week for a coffee and a chat. She and her partner have also sponsored a family under the Homes for Ukraine scheme. They were matched with a scheme called 'Reset', which has long experience of supporting community sponsors. The Ukrainian family has been with them for over a year and has become independent in almost every respect. Sponsoring has been a source of enormous joy. She often thinks that any member of this family could be one of her own children, and prays that if their children were in a war zone, someone would do the same for them.

If you would like to become involved, or have toys to donate for the children, please contact Roman Pronyszyn through the Richmondshire Refugee Support Group on Facebook.

Judith MacLeod



**We have laid to rest those
who have died and give thanks
for their lives.**



Susan Ann Hayward 21st January

May she rest in peace and rise in glory.

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

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

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

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

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

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

All is well

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

POETRY FROM DOWNHOLME

As Gustave Flaubert once said — *There is no truth, only perception* —
GEORGE ALDERSON encourages us to bear in mind that there are
alternative points of view.

TRUTH AND RECONCILIATION

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

George Alderson

MUSICAL MUSINGS FROM MARSKE

After a lifetime of devoted service to the chapels and churches in the Dale, **JENNIFER WALLIS** shares her memories of her musical journey and how it all began.

Many people look back on their lives and remember someone special without whom their lives would not have been the same. For me, that person is Mary Metcalfe who lived at the top of Swaledale near Keld, wife of Percy Metcalfe who farmed at Crackpot Hall, with the iconic derelict farmhouse. Mary was organist at Keld Methodist Chapel.

I was born at Black Howe Farm, 3 miles above Keld. It is part of the Swaledale Estate, and is now farmed by Clive and Amanda Owen who live at Ravenseat Farm. My father and his brothers and nephew were blessed with natural singing voices, and sang together in close harmony as the Keld Singers. These farmers were much in demand and sang at Chapel do's and village concerts, then much further afield as their reputation grew, even travelling to Leeds to broadcast on the wireless.

The Congregational Chapel at Keld were replacing their harmonium, so what to do with the old one? It came to Black Howe and that was the beginning of my keyboard life.

The old
Harmonium



Keld
Chapel



My mum arranged for me to have music lessons with Mary on her harmonium, which I had to pedal to make it work. Two things to learn: which fingers to put on the keys, also how to keep my feet going at the same time. If I stopped pedalling, no sound would be heard. So began 5 finger exercises and scales, progressing to “There’s no place like home” and “The Bluebells of Scotland”.

When Mary said she had taught me as much as she was able, my mum and my friend’s mum arranged for us to have music lessons in Kirby Stephen, which involved an 18 mile round trip on a Saturday, with both dads taking the journey in turn, from our isolated farms over the moor and down the long Tailbridge Hill for a half-an-hour lesson each.



Keld Methodist Chapel — in days gone by

Encouraged by Mary, we both took turns playing the harmonium at Keld Chapel. I played for local concerts and for the Keld Singers. I was thrilled by this time that we had a piano.

When I married and moved to a farm at Marske, my husband’s family worshipped at the tiny Methodist Chapel at Clints, with organists Amy Icton and Nellie Anderson. Eventually they gave up playing, so there I was again playing a harmonium, this time

with my husband and two toddlers sitting close to me in the front seat.

Sadly the Chapel closed in 2004/04, so then my talents were appreciated at St. Edmunds Church, first once a month, then twice, then as at present, each Sunday at 11.00am.

Those music lessons were well worthwhile, as my friend is also organist at St. Mary’s Church, Muker. Piano exams were never mentioned, and I still consider myself an amateur organist, but oh, how I have appreciated Mary Metcalfe and that old chapel harmonium.



Jennifer Wallis

NOTES FROM THE GARDEN

Rather than writing about plants and flowers, this month **WENDY PRITCHARD** has chosen to focus on a flying visitor to her garden – and, with some difficulty, has even managed to capture it on film!

April is a lovely month. Rockery flowers, forget-me-nots and tulips are beginning to brighten the garden and with luck maybe the weather is beginning to improve. The nights are getting shorter and warmer days are coaxing us outdoors again - hopefully to see a little flying miracle called a bee-fly.

I've spent many happy hours in the garden each April, stalking bee-flies with a camera, and they're a joy that needs to be more widely shared! They are flies that try to look like bees, but they don't bite or sting. They're like tiny fluffy golden-orange balls, with very long feeding tubes, and they particularly love aubretia and forget-me-nots. Aubretia are the vibrant purple rockery plants that clothe the walls at this time of year and provide much-needed nectar for early emerging insects.

Bee-flies can be heard before they're spotted, giving a high-pitched humming buzz as they dart from flower to flower, hovering above a flower before they streak down to get the nectar. They're pretty hard to photograph! If they rest for a while on a warm rock, they will inevitably zoom off before the camera is focussed. Resting, they look like tiny stealth bombers, with their wings making a V-shape, and not folded against their body as a bee's wings would be. Their long feeding tubes looks like



stings (or tiny narwhal's tusks) coming from the front of their little round bodies, but don't worry, they're totally harmless. They have spindly legs that trail after them as they zoom about – they're really very endearing!



Sadly, the bee-fly's larvae are not as lovely as their parents. The eggs are flicked in the vicinity of a solitary bee's nest, to take advantage of the food left for the bee grubs and then to feed on the grubs themselves. It's all part of the balance of life though and we shouldn't judge the bee-fly for that.

Like us, bee-flies have favourite colours, preferring flowers that are purple, violet, blue or white. They stick their long feeding

tube deep down into the flower to get the nectar and it emerges covered in pollen, which they then helpfully transfer to the next flower they visit.

The most common bee-fly to see in our part of England is the dark-edged bee-fly. Its Latin name is *Bombylius major*, which I think is a good description for a tiny flying furry bomb! There is a web site where you can record sightings of bee-flies, recorded as dots on a map of England. Search for NBN Atlas, then enter 'bee-fly'. If you zoom in on the map, you'll see only one dot on Richmond, and that's me! Let's try to cover Richmond with red dots this year!

Wendy Pritchard



**WARM
WELCOME
SPACE**

FREE • WARM • WELCOMING • SAFE

visit www.warmwelcome.uk

Warm Welcome is now in its second year and continues to provide a safe, warm, comfortable space in Richmond, where visitors are offered free hot drinks and light snacks. Over the winter months we were open on Monday, Wednesday, and

Friday each week, and we have relied on our rota of loyal volunteers. We are continuing through the summer and, from May, we will be open on Monday and Friday mornings, from 9.30am to 12.30pm.

Volunteers are needed to welcome visitors, and to provide hot drinks and snacks. This remains a wonderful opportunity to serve the local community. If you feel that you could support this project by volunteering during any of the sessions, it would be good to hear from you. **To register your interest as a volunteer, please contact Dr John Ridley (Tel. 01748 818653, or by email: JohnRidley7449@aol.com).**

Thank you.

THE TRANSFORMATION BEGINS

MARTIN BOOTH, the Chairman of the Hudswell Community Charity Trustees, has kindly provided an update on the project to convert St Michael's Church into a hostel.

Hudswell Hostel @ St Michael's

In late December 2023, Hudswell Community Charity received the great news that we had been awarded £250,000 from the government's Community Ownership Fund. This was followed in January by the news that the Garfield Weston Foundation had awarded us a further £50,000. This brought the amount of funding awarded from eight different funders and our own reserves to £875,000. Although we originally thought that we would need about £1 million to convert the church to a hostel, some diligent work on competitive quotes has brought the costs down to below £900,000, including a large contingency element. The trustees therefore felt confident that work could begin on the access road and car park in January. This work will be completed in March, after which the footpath to the cemetery can be permanently reopened.



Inside the church we have removed the pews, so that they can be converted to bunk beds. Work on the internal conversion cannot begin in earnest until we have a bat licence from Natural England, which we cannot get until June at the earliest, as we have to conduct another bat survey in May.

We have used local trades people wherever possible to carry out the work, and will continue to do so. The internal renovation will be completed to a high standard and will retain and conserve as much of the interior as possible. The choir stalls, for instance, will be retained and re-used as benches in the residents' lounge/dining room and the font and pulpit will also be retained. The windows will be cleaned, repaired, and protected by internal double-glazing, and the artefacts from the earlier medieval church will be protected and kept in situ. It is important to remember that this is primarily a conservation project that seeks to retain and preserve this much valued building, keeping it in the ownership and control of the local community, and generating enough income from its new use to continue to maintain it in good order.

The origins of the Hudswell Project were part of this endeavour to value and understand more about the history of the site. We will be reporting back to the village on what was discovered during this project at a meeting in the village hall in the 23rd March at 4.00pm. We intend that several display board will be created and placed within the hostel and in the grounds outside explaining these findings and the history of the church and the lead mine that we discovered in the grounds outside the cemetery. We think that the history of the church and lead mine and the links to other historic sites in Swaledale will be a major attraction that will bring people to stay at the hostel. We are therefore working with the National Heritage Lottery Fund on a proposal to have a Community Heritage Officer based at the hostel, who will organise talks, activities, walks and perhaps more community digs, with the participants staying at the hostel.

It is too early in the construction to predict a finish date, but we hope that the works will be completed this year, with the hostel opening early in the new year. We will organise an opening ceremony to which everyone in the village will be invited. Watch this space for more information about that.

Martin Booth

On behalf of Hudswell Community Charity Trustees

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

Join the St Mary's Song Squad

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

For more information or to sign up for the Song Squad

Contact Chris Denton 07817 386070



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

LADIES' GROUP

Last Friday evening of each month

MORRO LOUNGE
Richmond Market Place
Next Meeting:

26 April '24



THIRST!! (The Men's Group)

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

Next Meeting at

The Town Hall Pub & Dining, Richmond

4 April '24



WORD SEARCH

St George of the Golden Legend

St George is Patron Saint of England, but he never actually came here. He was a Christian officer in the Roman army under Diocletian, who refused to abandon his faith during the Terror. George was therefore martyred in Palestine about 300 AD. His courage became legendary, and St George became the example of a Christian fighting-man, a powerful helper against evil powers affecting individual lives. He was the soldier-hero of the Middle Ages. In the Golden Legend of the 13th century, Jacobus de Voragine tells the story of how St George helped rescue the people of Sylene in Lybia from a dragon, especially the princess, who had been offered to the dragon as a sacrifice. With the dragon dead, and the princess returned to her father the King, the people of Sylene converted to Christianity.

George

Patron

Saint

England

Officer

Roman

Army

Diocletian

Terror

Martyred

Palestine

Courage

Example

Helper

Evil

Soldier

Hero

Golden

Legend

Dragon

Princess

converted



Sudoku - Easy

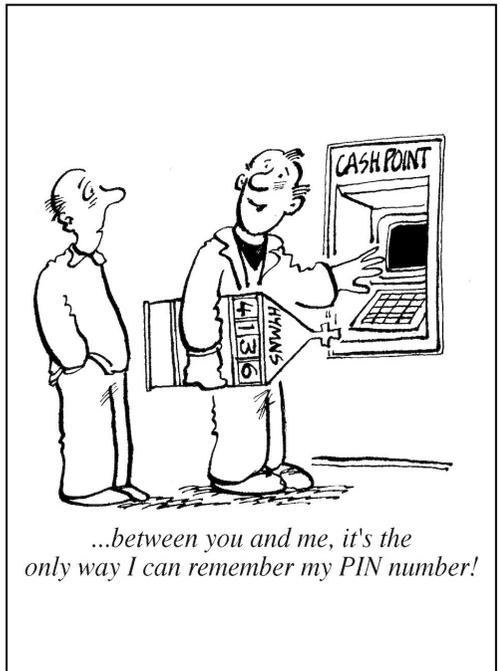
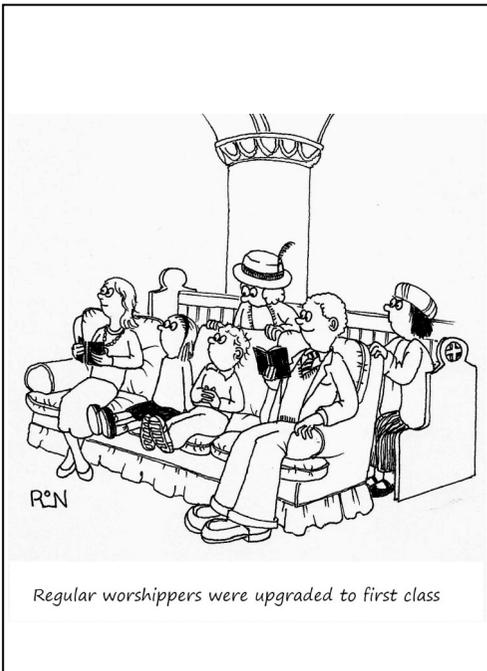
2			6				3	
		1			2	5	4	7
	4			5				
4	9			8	3		5	
			2	1	4			
	2		5	6			7	8
				7			9	
9	1	4	8			7		
	7				6			4

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Sudoku - Medium

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

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INFORMATION POINT — ALL ARE WELCOME

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

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

AFTER THE CARDS AND VISITORS

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

Starting again on your own is even more difficult.

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

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

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

TELEPHONE SUPPORT IS ALSO AVAILABLE.

Do please get in touch.

PASTORAL CARE — A CONTINUING SERVICE

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

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

If you would like prayer (or to be a pray-er), please contact **Anna** via pray@richmondhudswellparish.org.uk or text her on 07394 907924.



"All are welcome
in this place."

Puzzle Solutions

Sudoku — Easy

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

Sudoku — Medium

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

Wordsearch

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

Deadline May '24 edition; Monday 15th April

To contribute letters, articles, etc

contact connections.ed24@gmail.com or 07866 033263

JUST A REMINDER

This notice hasn't appeared
in recent magazines, but the
group is still going.
Why not think about joining
them?



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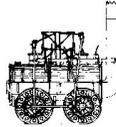




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