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Downholme and Marske**



The Colour of Lent

March 2022

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Executive Headteacher: Mrs K. Williamson, AST NPQH MA

Head of School: Mr B. Gatrill, NPQH

Our School

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We would love to invite prospective families to come along and see our fantastic school. To make an appointment please contact the school office on 01748 822104, or email admin@trinityr.dalesmat.org.

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After-School Club (15:20 - 17:30): £8 per session (£7 sibling discount)

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

www.richmondhudswellparish.org.uk

MINISTRY TEAM

RECTOR

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

ASSISTANT CURATE

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

HONORARY CLERGY

Bishop John Pritchard · Revd. Jennifer Williamson - Revd Pauline Shepherd
Revd Martin Clarke

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

PRAYER REQUESTS

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

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CHURCH OFFICERS - ST MARY THE VIRGIN, RICHMOND

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

Parish Administrator

Colin Hicks 07498 299061 admin@richmondhudswellparish.org.uk

OFFICERS OF THE PCC (AND OTHERS)

<u>Lay Chair</u>	Dr Peter Trewby	824468	24 Hurgill Road
<u>Secretary</u>	Sharon Digan	07791 426659	
<u>Treasurer</u>	Paul Carnell		stmarys@paulcarnell.co.uk
<u>Magazine Editor</u>	Jim Jack	07754 283161	stmarys.maged@gmail.com
<u>Magazine Distribution</u>	Keith Robson	07866 325843	
<u>Magazine Adverts</u>	Jeanette Sunderland	jeanettesunderland@outlook.com	
		07812 109243	
<u>Bookings</u>	Martin Clarke		stmarys.mgc@gmail.com
<u>Publicity</u>	Andy Lovell	07974 766020	skeeby@skeeby.com

**N.B. National policy will continue to shape how we conduct public worship safely.
Please note current mask and distancing rules and
continue to check the web-site regularly for up-to-date details. Things can change!!**

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) Every 3rd Sunday
4.00 p.m.	Café Church	3rd Sunday (every 2 mths—Jan, March etc)
	Fun-Key Church	Last Sunday each month
6.30 p.m.	Choral Evensong	Second Sunday each month
	Free to Be	3rd Sunday (every 2 mths—Feb, April etc)
9.15 a.m.	Holy Communion	Every Wednesday
10.30 a.m.	Holy Communion	Every Thursday Holy Trinity Chapel, Market Place

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>	Fionnagh Bennet		
<u>Church Treasurer</u>	Phil Ham	07920 884103	'Sundale', Reeth, DL11 6TX philip.ham@outlook.com
<u>PCC Secretary</u>	Rev Jennifer Williamson	824365	rev.jenny1@btinternet.com

CHURCH SERVICES AT DOWNHOLME

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

THE PARISH OF ST EDMUNDS, MARSKE

CHURCH OFFICERS

<u>Church Warden</u>	Mrs Ruth Tindale	823371	Skelton Lodge, Marske
<u>Organist</u>	Mrs Jennifer Wallis	822930	1 School Terrace, Marske
<u>Treasurer</u>	Mr Peter Coates	07801521954	Orgate Farmhouse, Marske peter.coates54@hotmail.co.uk
<u>PCC Secretary</u>	Rev Jennifer Williamson	824365	rev.jenny1@btinternet.com

CHURCH SERVICES AT MARSKE

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

We are moving into a busy March with our churches gradually returning to familiar routines but in the knowledge that COVID remains a challenge to our daily lives. The path of gradual easing of restrictions (whilst respecting the wishes of those who feel more comfortable with the recently acquired habits of distancing and mask-wearing) seems a wise course of action. We do offer our thanks to all of those who have had some difficult decisions to make over the past two years.

However, the time of COVID has forced us all to look afresh at the way things are done and some useful innovations, forced by COVID, will no doubt stay.

This month's magazine reflects these changing times. You will find within its covers information about a range of activities for March and beyond which cautious 'opening up' has enabled. As well as some by now familiar themes for articles which reflect good work in the community, thinking about faith and recalling the past upon which our present has been built, new features are being added.

New series such as 'Pathways to Prayer', 'The 60 second interview' AND 'grand Days Out' are being added, whilst a summary of PCC business at St Mary's is also a proper innovation, keeping people in touch with the discussions and decisions which affect the running of our parish. It would be good to add similar notes for Downholme and Marske in future issues. The Friends of St Mary's are making progress in planning a series of social and fund-raising activities for the year ahead—some for the existing church community to which friends are invited, others which are intended to be of interest to a much wider audience.

I am also delighted to let you know that these initiatives are the result of Christine Porter and John Pritchard joining the editorial team. We seek one more member, ideally another female to join us in planning future work. Is that you???

At our first meeting as a group, we looked at feedback received so far and decided that it would be good to re-title the magazine, with 'Connections' being the headline title and the information about the Benefice included as well on the cover. A mock-up appeared last Autumn. The change is planned for the April edition. This coincides with early efforts to make the magazine available to the wider population of the parishes through retail outlets in the town.

With a larger team in place and more and more people contributing articles, we hope to keep offering an engaging magazine. Everyone reading this has at least one story to tell, or thoughts to share. Let's hear from you please!! *Jim Jack*



Martin's Message March 2022



Lent: a time for *Loving, Living, Learning*

Last month, Paul mentioned that Lent would soon be coming up, and with the arrival of Ash Wednesday on 2nd March it is now upon us! For Lent, Paul commended doing something different as opposed to giving something up, which reminded me of the old 'Gus and Tom' approach (Gus: Give Up Something; Tom: Take On More).

Whatever you decide to do (or not do), it goes without saying that this is not an end in itself but a means to the end of growing closer to God. By being more intentional in matters of self-discipline, we are able to devote more time and energy to God and to save more money to support others in need.

It is therefore important to strike the right balance between *being* and *doing* – as is the case at any time of year. With March being a very busy month at St Mary's, let us use any of the special services and events as a way of feeding our Lenten observance of prayer, study and reflection, and of giving (of '*Loving, Living, Learning*').

You will see elsewhere in this Magazine that our special events include the World Day of Prayer on the 4th, the Fourum Concert on the 18th, the Manchester University Choir Concert – and Café Church, with Richmond's Methodist Minister, Revd. Julia Reid – both on the 20th, and the Herschel Players Concert on the 25th. In addition, our special services will include the Mayor's Civic Service on the 20th and Mothering Sunday on the 27th.

Good ways of engaging with study and reflection are to take on reading a Lent Book (even if it takes us more than 40 days to read!), or joining a Study Group. Please speak to me, or Paul, Scott – or Bishop John! – if you would like some Lent book suggestions. Again, you will see elsewhere in this Magazine details of some of the Lent Groups available across our Deanery, a range offering something for everyone and at which all are welcome.

Living Stones, Living Hope

Last month, Paul mentioned the Lent Group that he will be leading, on *paying it*

forward. This is the concept of generosity in which the recipient of a generous act pays it forward rather than repay the same person. Having seen the film 'Pay it Forward' at the beginning of Lent, members of the group will put the concept into practice during Lent and come together at the end to share experience.

This month, I would like to mention the Lent Group I will be leading, using the USPG Lent Course *Living Stones, Living Hope*. With USPG being St Mary's mission support link, this course will enable us to engage more fully with their work in five different contexts around the world – including Korea where I, the son of a USPG missionary, was born.

'Living Stones' is an image taken of course from 1 Peter 2, and it is the first Letter of Peter which will be the subject of the Bible Study to be followed at the 2022 Lambeth Conference. In July and August, the bishops of the worldwide Anglican Communion will be gathering – for the first time since 2008 – and consider how we can best be 'God's Church for God's World'.

We, the Church, are the living stones, and we are called to bring living hope in our diverse situations. In each situation this will be lived out differently. 'Living Stones, Living Hope' explores this from the perspective of five contexts around the world and, in the light of the experiences of others, invites us to reflect on our own experience.

Do join me on Tuesday afternoons in St Mary's church, either in person or on Zoom.

Learning to live with the Covid-19 virus

As I write in early February, the government is proposing the lifting of restrictions by the end of March. Responsibility for the ongoing protection of the safety of others will be down to each of us. Our churches must therefore continue to exercise care for everyone, including the most vulnerable. A 'road map' to ease restrictions but maintain precautions is being proposed by our PCCs. As March unfolds we must all work together to take account both of changing patterns in wider society and of local needs. Do speak to me, a Churchwarden, or a member of the PCC if you have any concerns.

With every blessing for a holy Lent,

Martin



"All are welcome
in this place."

THE 200 CLUB

The February winner was no. 125— Laura Baty. Congratulations, Laura!

Charity of the Month

In his message (pp 7-8) , Martin makes reference to this month's supported charity twice—once in connection with it influencing his own place of birth and then with regard to the Lent course '*Living Stones, Living Hope.*'



The United Society Partners in the Gospel brings together churches of the Anglican communion in supporting 'our sisters and brothers across the world serving God and their communities in a wide range of contexts and cultures ...to rethink mission, energise churches and communities and champion justice.'

Through their website (www.uspg.org.uk), we can access a wide range of resources as well as be educated about matters of concern and activity in parts of the world less well-known to us. As well as offering support for USPG this month, by the usual means (donations basket at the back of church or via the 'Donate' button on their website), additional support can be offered during Lent through participation in the Lent course and through prayer. As ever, your support for the charity of the month is always much appreciated and valued. Thank you.

The Charitable Giving Team



We have laid to rest those who have died.



12th December	Nancy Scott
15th December	Alice Louise (Louie) Gardner
19th December	Keith William Gee
24th December	Ronald (Ron) Cussons
30th December	Richard Ian Fox
30th December	Joyce Bateman
13th January	Malcolm Edward Needham

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

WORSHIP IN MARCH

STUDY GROUPS DURING LENT

The Deanery Group, 'Rhythm of Life'

Following the Diocesan 'Rhythm of Life' resource
<https://learning.leeds.anglican.org/course/rol-online-lent-2022-course-diocesan-wide/>

Suitable for everyone, whether exploring the Rhythm of Life resources for the first time, or having attended last year's sessions.

Contact:

Scott Lunn slunn@richmondschool.net, 01748 826895, or

Steve Jackson steve.charlesjackson@btinternet.com

Thursday evenings from February 24 (7 sessions), at 7:00-8:45pm, on Zoom: [https://us02web.zoom.us/j/81818055673?](https://us02web.zoom.us/j/81818055673?pwd=ZVd5NGJicUhTRUZZUk5DaFNjNTRRZz09)

[pwd=ZVd5NGJicUhTRUZZUk5DaFNjNTRRZz09](https://us02web.zoom.us/j/81818055673?pwd=ZVd5NGJicUhTRUZZUk5DaFNjNTRRZz09) Meeting ID: 818 1805 5673

Passcode: 262333

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The 2022 USPG Lent Course, 'Living Stones, Living Hope'

Reflecting on the experience of five expressions of the Christian Church around the world.

<https://uspg.org.uk/content/pages/documents/uspg-lent-course-2022-web.pdf>

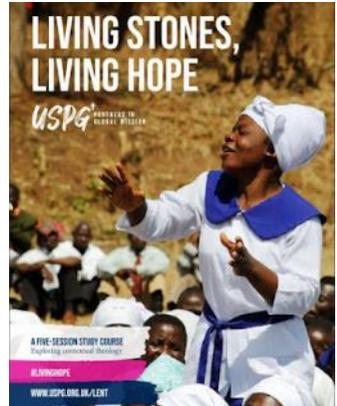
USPG is St Mary's Mission Support link and this course reflects on 1 Peter, the text of the 2022 Lambeth Conference Bible study.

Contact:

Martin Fletcher martin.fletcher@leeds.anglican.org, 07762

440094

Tuesday afternoons from March 8 (5 sessions), at 2:00-3:30pm, St Marys, Richmond, with Zoom options available.



Loving.
Living.
Learning.

The Film Group, 'Pay it Forward'

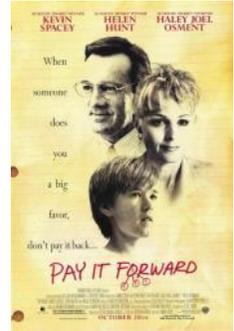
Reflecting on the film of that title, looking at *Paying it Forward* – the concept of generosity in which the recipient of a generous act *pays it forward* rather than repay the same person.

Contact: Paul Sunderland

paul.sunderland@leeds.anglican.org, (07989) 178196

Film showings: February 27 at 6pm and March 2 at 2pm

Discussions: April 17 at 6pm & April 18 at 2pm, on how *paying it forward* went, all at St Mary's, Richmond.



What is the idea behind 'Pay it Forward'?

Instead of giving something up, try doing something different. Try Paying it Forward.



The idea of 'Paying it Forward' is an age-old concept of generosity in which the recipient of a generous act, rather than repaying the same person, 'Pay's it Forward'.

This Lent Group will meet on one of two dates to watch a film together. The film is called 'Pay it Forward'. There will then be a short talk and a weekly email/post of facebook, with ideas on how you can

'Pay it Forward'. We will then meet at the end of Lent to see how it's gone.

We have all learned, through these unusual, abnormal, extraordinary times, the power of a virus to spread geometrically through society, and indeed the whole of humanity. I encourage you to be part of a new wave.... not a new variant of covid, but a new variant of positive action that can make a little wave of its own and make our world a better place.

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The Book Group, 'Twenty Questions Jesus Asked'

Discussing Bishop John Pritchard's latest book of that title.

Contact: Camilla Campling-Denton camilla.cd@cantab.net, 01325 374634

Wednesday evenings, from March 9 (5 sessions), at 7:30pm, St James', Melsonby

WHAT'S ON IN MARCH?

ADDITIONAL/SPECIAL SERVICES DURING MARCH

Wednesday 2nd March	Ash Wednesday	St Mary's	9.15 a.m & 7.00 p.m.
Friday 4th March	World Day of Prayer	St Joseph & St Francis Xavier	1.30 p.m.
Sunday 20th March	Mayor's Civic Service	St Mary's	10.00 a.m.
	Café Church	St Mary's	5.00 p.m.
Sunday 27th March	Mothering Sunday	St Mary's	10.00 a.m.

EVENTS AT ST MARY'S

Friends of St Marys present

FOLK WITH FOURUM

An entertaining evening of Scottish, Irish and Tyneside music with original songs based on the history, traditions and characters of the Dales

**Friday, 18th March
at 7.00 p.m.**

Tickets £7.50

(accompanied U14 free)

From Castle Hill Books, Neeps and Tatties or from Jim Jack at back of church (Sundays) or 07754 283161

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**Friday 25th March
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'...alert, intimate and articulate musicianship' Early Music Review

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An entertaining, wide ranging programme of classical and contemporary choir and orchestra pieces

Sunday 26th March St Mary's Church, Richmond 2.30 p.m.

TICKETS £3.00 ON THE DOOR All proceeds to be donated to St Mary's Church

LOYAL DALES VOLUNTEERS

This year marks the 20th anniversary of the start (and the 15th anniversary of the culmination) of one of the biggest local volunteer projects in our area—both in terms of the number of people involved and the money raised to make it happen. The Station, as it is now known, has become a focal point for the town and beyond.

This, the first of three articles, sets the background against which the volunteer group came together. The second (next month) describes how commitment from the town created the opportunity to 'give it a go.' The final article (May edition) will look at the myriad of community works which brought the Station into being.

But back to the start. What brought about the five years of intense community activity? We trace what happened from when the rails were lifted to when a community decided to work for what they wanted in this historic market town.

AS ONE DOOR CLOSED, ANOTHER OPENED (and was closed!)



**G T Andrews Water Colour
(National Railway Museum)**

When George Townsend Andrews was commissioned to design the buildings for the new station in Richmond, it is said that he was surprised and perhaps discomfited to know that the good people of Richmond did not want a 'bog-standard', off-the-shelf design. They expected a uniqueness which befitted a vibrant town of the time. So he grudgingly set to, but soon took delight in his creation – so much so that he then is said to have produced the painting of the 'train

shed', a copy of which hangs behind the counter of the restaurant today. The building which is now known simply as "The Station".

Fast forward 120 years and a tired, untended building lay open to the elements and unannounced visitors following the closure of the line in May 1969. Already suffering from lack of maintenance, the complex of



buildings lay empty, the rails and turntable removed, the signal box demolished. There are stories of people wandering into the derelict station, some even adventuring under the platform itself and finding posters, account books, rail clothing.

The site of the track and its buildings came under the ownership of Richmond Rural District Council in October 1972 when they bought the Richmond Station site and buildings from British Rail to develop the area as a recreation centre. Ownership later to be transferred to Richmondshire District Council on local government re-organisation in 1974. Work done by Jane Hatcher secured listed building status for a number of the buildings, with the 'train shed' or station being upgraded to grade



2* status later, giving significant additional preservation protection. This was not of special general interest at the time but it was a move which proved crucial in creating the solid 'platform' upon which the current development was secured.

So the building lay derelict and unloved until the closure of a valued hardware store in town – G Spence & Co- caused a former employee at Spence's and Percy Hutchinson, a local farmer and councillor, to get together to set up a garden centre which also featured essential supplies for farmers. They approached the council and were granted 20 year lease on the Station building and Engine Shed and the land around them. Richmond Garden and Farm Supply Centre was born in 1975.

Initially, the business worked mainly out of the Engine Shed (now the Leisure Club). However, the station building itself had been fitted with a glass and steel panelled end in 1974 with two large sliding doors (roughly where Angel's Share retail unit is now) which were big enough to allow lorries to drive in and out. The Station building offered a large storage space, enabling bulk buying of a full year's supply of heavy goods in September to see the business through a whole year's demand and so it soon moved into the main station building.

Farm supplies, building materials and sales of bottled gas were the main business,

although the garden centre element did grow. It was during this time that what had been a window leading onto the platform from the ticket office was extended downwards to create a doorway – you can see the signs of this today as you enter the Cinema Ticket Office. This would not have been allowed when the building became listed.

The new business ticked over for a number of years, but the ill-health of Percy Hutchinson meant that the founders were looking for new owners. Enter Mike Pattison, a senior manager with international engineering firm GKN and his wife, Elizabeth, a school teacher, who is a relative of Percy Hutchinson. Mike was ready for a career change so when the opportunity arose to buy the business, the Pattisons moved back North from the Midlands and took over Richmond Garden and Farm Supply Centre in 1981.

The business was certainly ripe for expansion to meet local demand. Bottled gas, in particular, was still a major purchased item in the 80s with many dales farms being ‘off grid’. Over a period of time, stocking electrical and plumbing supplies, outdoor clothing alongside a burgeoning demand for builders’ supplies of sand, gravel and timber led to full use of the station building. It became the centre of operations. Sales of electrical and fuel powered garden equipment was backed up with a repair and servicing ‘department’. A combination of demand from building trades, farmers, gardeners and DIY enthusiasts ensured a steady growing trade, and the Pattisons cheerful, warm brand of personal service and advice became a trademark of the business.



Interior of Richmond Garden and Farm

Not to say that this was easy, for the building which has now been so lovingly restored, was in a poor state of repair. Mike Pattison recalls that that there was no heat in the building and the roof leaked badly when they took over. Customers and staff were spared the need to wear waterproofs by heavy duty polythene sheeting and insulation being suspended across the main customer areas to protect stock and customers alike from regular water leaks from an ageing roof!

Mike vividly recalls the day he walked into the building to find quite a number of the enormous wire glass roofing panels smashed on the floor following an overnight gale. Greatly relieved that no-one was in the building at the time but with scant regard for heritage, the glass roof was replaced with plywood by the landlords, Richmondshire District Council, which made it safer- but still failed to stop the leaks. (It was some time before the roof was eventually restored to a state which reflected the building’s historic listed status, funded by a large heritage grant. The fact that

this repair, carried out by the landlord, RDC, was heavily grant aided later proved to be of great significance in their plans for sale in later days.)

Meanwhile, the Garden and Farm Supply Centre grew, earning an informal status as a local treasure. The expanding business employed more staff. The Pattisons also were major initiators and supporters of good quality work experience every year for students of the three local secondary schools.

Changes happening round about them were accommodated with the access road to the baths taking part of the land devoted to nursery plants. A foot and mouth outbreak in the 1980s and the washing away of Mercury Bridge over the Swale in the 1990s were major events which hit business significantly– but it bounced back because of the personal service, range of stock and value for money which Richmond’s own ‘DIY superstore’ provided.

Unfortunately, as the lease was coming to an end, the owners of the site, RDC, in need of cash, saw the sale of the site for development as a rapid way of topping up the coffers. Seeking out potential buyers, an offer came from two businessmen from County Durham who planned to turn the station into a ‘high quality’ music venue. It was believed by some councillors to be what the area needed -and indeed wanted.

However, as the proposals became known, it was increasingly clear that there was strong support for the continuation of the Garden and Farm business. Whilst extensions of the lease were offered, there were impracticalities which made it difficult to accept the terms. It was with great sadness and heavy hearts that Mike and Elizabeth found that they could not go ahead on the terms offered. So a well-loved business closed, accompanied by a clearance sale, the loss of jobs, the cost of redundancies and the disappearance from the town of a highly valued local service.

As noted earlier, grants were secured (from Whitehall - £120,000 and Heritage Lottery Fund - £200,000) to restore the leaking roof by installing new glass panels in keeping with the listed status of the building. Drainage gulleys in the roof were repaired to stop overflow into the station. Blue slate was used to restore the 1846 appearance. The building was re- pointed. And so, these



Building supplies under the Station roof



Closing down sale

long overdue repairs were completed to prepare for the planned next phase of the life of the building.

With freedom to act in a new direction for the station, the lead councillors announced their plans – but were perhaps taken aback that *their* perception of local need was not shared by some local residents – especially those who lived near the building.

When the small number of seats set out for the public meeting to explain the new plans proved to be nowhere near sufficient for the people who turned up for the consultation meeting, it became clear that it was not only the loss of the Garden and Farm Supply Centre which was bemoaned by people in the area; the proposed music venue plans were also not seen to be appropriate for this particular location. Community democracy in action was about to be exemplified in this historic market town.



An empty station—ripe for development

(Many thanks to Mike Pattison and Jane Hatcher for information provided in the preparation of this article and to Mike Pattison for photographs. In the April issue- Part 2— We Propose: The Community Has Its Say)

JEJ

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LOCAL FOODBANK

Foodbank use continues to rise. Can you help, please— either by buying extra from the list below during your weekly shop and donating via their 'bins' or leaving at the back of Church. Particular need for tinned vegetables and tuna currently.

Foodbank Reminder: Essential Items

For readers who add to their weekly shop by buying items for the Foodbank based at the Influence Church, a reminder of the most useful donations;

Tins of : meat, fish, vegetables, fruit, soup, beans, pasta, tinned meals (e.g. chilli, stew), pies, rice pudding

Packets of: pasta, pasta sauce, noodles, cereal, porridge, rice, biscuits

Jars of: pasta sauce, sandwich fillings, jam, spreads

Also: UHT milk, squash

More information : storehouse@influencechurch.co.uk

Or please contact Suz Gregory on 01748 823161

HISTORY BENEATH OUR SEATS

In the February edition of this magazine, **JENNIFER PATRICK** introduced us to some of the background to the mysteries of the intricate carvings in the woodwork under the seats of the choir stalls at St Mary's, inherited from Easby Abbey. The carvings on the misericords are hidden from general view. You need to make the effort (and have the capacity to bend down a little!) to see the details in each. However, this month Jennifer illustrates and amplifies some of that detail for us—and ends with some commentary on some of the less complimentary aspects of monastery life.

SEATS IN THE STALLS (Part 2)



Fabulous animals were popular subjects for misericord carvings, following the great popularity of medieval bestiaries, which were illustrated manuscript books of animals, based on the classical authorities and early works such as the *Physiologus* of the 3rd century A.D. For the medieval mind, all creation had an edifying purpose, and animals possessed a symbolism and a special significance for moral instruction. For example, the pelican was thought to revive its young with its own blood by wounding its breast and thus represented Christ's sacrifice. Illuminated gospels, psalters and books of hours, stained glass panels and sculpture on religious buildings all drew inspiration from bestiaries in their decoration.

Other sources of allegorical illustration were animal fables such as the extremely popular Reynard the Fox sequence, where the crafty and deceitful fox could be a source of simple humour or of sharp satire against the clergy and the upper classes.



Dancing Pigs (seat 6 South Side)

Mockery of authority features in some carvings, similar to the world-turned-upside-down of the St. Stephen's Day festivities, where the boy bishop presided over relaxed fun and bawdy humour, and masters waited on servants. Sin and foolishness were illustrated by animal nature; the cunning preaching fox, the gullible goose congregation, the thieving dog, the earthy lustful pig, showed what to avoid while also depicting it sympathetically and vividly.



**Green Man (under 3rd seat,
North Side)**

The significance of some of the subjects chosen, and the meaning of many of the details, was evident to the medieval observer, but is now lost to us. One very common subject on sacred buildings, the Green Man, which occurs from classical times across Europe and into India, may be a vestige of pagan tree worship, but no one knows.

The hairy wild-man of the forest, whose allegorical Christian meaning of unredeemed Man would seem self-evident, goes back 5,000 years; most folk heroes, from *Gilgamesh* onwards, have encountered and tamed a wild man for a companion. Similar narrative subjects are seen in woodcuts, popular during the late medieval period throughout the whole of Europe, which would be well-known to all levels of society. However, some subjects carry an obscure symbolism or may bear none at all, merely expressing the craftsman's imagination and pleasure in his art.

On most seats, the **central** ornament is flanked by decorative 'supporters', which are mostly formal stylised flowers or foliage, although sometimes they echo the theme of the main subject. The arm rests between each stall are also decorated with flowers, foliage or grimacing faces.

Being sheltered from dust and damage, the wood of the deeply-chiselled examples of these misericord carvings is as pale and fresh as if it were worked recently. The sight of these spirited faces and animals brings us close to the people who conceived them 500 years ago.



Decorated arm rests

The solid yet fanciful carving of the misericords is complemented by the delicate stem and leaf tracery running the length of the stalls' canopy. The last abbot of Easby, John Bampton elected in 1517, oversaw the installation of replacement choir stalls. His rebus, a pictorial device suggesting a name, is carved in the centre of the left-hand canopy – a barrel or tun and the letters BAM. A Latin inscription runs along both canopies, and translates as "Cloister scandals are ten: costly living, choice food, gossip in the cloisters, quarrelling in chapter, disorderliness in choir, a slovenly novice, an insubordinate junior, an idle senior, a stiff-necked monk, a worldly man of religion."

Jennifer Patrick

NOTES FROM OUR PAST

Richmond's history has a continuous thread of involvement in the Christian faith as evidenced by the number of religious orders who found a home here in years gone by.

Our own benefice comprises three historic churches, each of which is a repository of artefacts from past times. Jennifer Patrick's articles have focussed on the choir stalls and particularly the misericords from Easby Abbey. **JANE HATCHER** provides us here with the wider historic background to the stalls themselves and their link with the Corporation of Richmond—particularly fitting in the month which sees St Mary's host the annual Civic Service.

As Jennifer pointed out last month, in the chancel of St Mary's we are privileged to have the choir stalls which were commissioned by the last abbot of Easby Abbey, Robert Bampton, for the Premonstratensian canons there to sing God's praises. At, or soon after, the dissolution of Easby Abbey in 1536, the choir stalls were moved into St Mary's. They have been used in various ways since, and their present arrangement dates from the major Victorian restoration of the church about 1860.

We don't know how the stalls were used when they first arrived at St Mary's, and it is unlikely that there was then a choir to occupy them, but by the early 1700s they were clearly regarded as important seats. About 1710 Richmond Corporation decided that the choir stalls in the chancel should be used by the Aldermen when attending Sunday services.

The Corporation as then constituted was that specified by the second charter granted to the town by Charles II in 1684. There was an 'upper house' of 12 Aldermen, one of whom served as Mayor for the year, and a 'lower house', called the Common Council, numbering 24. Members of the Common Council might progress to become Aldermen, and it was the Aldermen, including that year's Mayor, plus the Recorder and Town Clerk, who were to sit in the Easby choir stalls.

The dynasty of Stuart monarchs came to an end with the death of Queen Anne in 1714. She was not yet 50, but although she and her husband Prince George of Denmark had conceived at least 17 children, none had survived. And so the next monarch was George, the non-English-speaking Elector of Hanover in Germany. He became the first of the four successive Georges who were kings of England until 1830.

Richmond seems to have taken to George I's accession with enthusiasm. It was then the custom for churches to hang on their walls a royal coat of arms of the current monarch to denote their role as Head of the Church of England. It would seem that some parishes considered it an unnecessary extravagance to keep replacing the royal coat of arms each time a monarch died, and it is not known how many there might once have been in St Mary's. However, we still have the coat of arms painted to mark the new reign of George I.



It was neither a carving, nor a large canvas to mount on a wall, but is a rather elegant painting mounted on a pole. As well as the new king's coat of arms, it is painted with the date 1714 and the name of the Mayor in that year. He was George Allen, a wealthy Richmond mercer, or merchant in

fine fabrics, who lived in Oglethorpe House. The pole was, and still is, mounted over the choir stall on the right as you look at the east window, which, in 1714, had been designated for the Mayor of the year to sit in.

Two further additions were made to the Mayor's stall. Two metal clips were fitted to the slender wooden colonnettes flanking the stall to hold the town's two handsome maces when the Mayor is in church. That two such clips were required was significant for George Allen's year of office. Richmond had had, since the Restoration of Charles II, a 24-inches long silver-gilt mace. But now this was joined by a second, larger, symbol of the Mayor's considerable authority.

The Great Mace, as it is called, is 55 inches long, and again in silver gilt. It is inscribed *The gift of Hon. Harry Mordaunt and Thomas Yorke Esq., the Representatives in Parliament for the Corporation of Richmond. Anno Domini 1714.* Richmond then had two Members of Parliament. The Hon Harry Mordaunt (1663-1720) had been one of them since 1708. He was a high-ranking soldier who served in government as Treasurer of Ordnance.



Great Mace on display in 'Mayor for a Day' experience

Thomas Yorke (1658-1716) was a member of the Yorke family who lived at Yorke House on The Green in Richmond, and one of the many members of that family who sat as MPs for Richmond. The Yorke family had a private gallery in the chancel of St Mary's, and many of them were buried in a vault below it.

The Yorkes were staunch supporters of the Hanoverians, and Thomas Yorke's son John would later build Culloden Tower to celebrate their victory over the Jacobites at the Battle of Culloden in 1746.

Nowadays the Mayor, when on ceremony, also carries in his or her gloved hand a third, much smaller, silver mace. At a little over a foot in length, this does not require special accommodation and can be placed on the book rest in front of the Mayor's stall. This little mace is thought to be of Elizabethan date, but it is not known when the custom began of the Mayor carrying it, and it may be that it was after 1714.

Jane Hatcher

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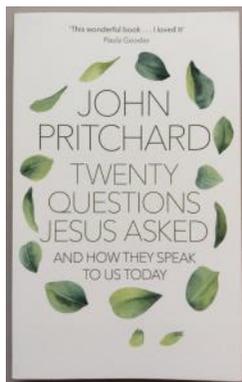
TWENTY QUESTIONS JESUS ASKED – and how they speak to us today. SPCK, £10.99

A new book from John Pritchard

We usually think of Jesus as always being in 'transmit' mode, teaching, preaching, in discussion with scribes etc. But in the gospels he is recorded as asking over 300 questions as he put searching, disarming questions to the people he was talking with. Think of: 'What are you looking for?' 'Why are you afraid?' 'What is your name?' 'Do you love me?'

John invites the reader to enter into the conversations Jesus had, and then to reflect on how the questions might speak to us now. Leading Biblical scholar Paula Gooder from St Paul's Cathedral says in her commendation, 'This wonderful book... I loved it.'

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THE DAYS OF MARCH

This month contains a number of days which have a specific significance in the church calendar -either because they are part of worship in Lent or because they have a particular general relevance.

Here's a guide to what the month holds.

1st March St David's Day. Wales celebrates its patron saint, David – or, in Welsh, Dewi or Dafydd. He is revered wherever Welsh people have settled. As with most figures from the so-called 'Dark Ages' (he lived in the sixth century), reliable details about his life are scarce, but there are enough for us to form a picture of a formidably austere, disciplined and charismatic leader, who led the Church in Wales through turbulent years and fought tenaciously for the faith.



It's time for the Welsh to wear daffodils or leeks. Shakespeare called this custom 'an honourable tradition begun upon an honourable request' – but nobody knows the reason. Why should anyone have ever 'requested' that the Welsh wear leeks or daffodils to honour their patron saint? See a previous March edition of your magazine for answers!

1st March Shrove Tuesday: on the Tuesday before Ash Wednesday, the church bell would summon people to confession, where they would be 'shriven', or absolved from their sins, which gives us *Shrove* Tuesday. At home, they would then eat up their last eggs and fat, and making a pancake was the easiest way to do this. For the next 47 days, they pretty well starved themselves.

Pancakes feature in cookery books as far back as 1439, and today's pancake races are in remembrance of a panicked woman back in 1445 in Olney, Buckinghamshire. She was making pancakes when she heard the shriving bell calling her to confession. Afraid she'd be late, she ran to the church in a panic, still in her apron, and still holding the pan.

Flipping pancakes is also centuries old. A poem from Pasquill's Palin in 1619 runs: "And every man and maide doe take their turne, And tosse their Pancakes up for feare they burne."

Some people have noted that the ingredients of pancakes can be used to highlight four significant things about this time of year: eggs stand for creation, flour is the



**Annual Pancake Race,
Olney, Buckinghamshire**

staff of life, while salt keeps things wholesome, and milk stands for purity.

Shrove Tuesday is always 47 days before Easter Sunday and falls between 3rd February and 9th March.

2nd March. Ash Wednesday: Lent begins with Ash Wednesday. But why 'Ash' Wednesday? The reason has to do with getting things right between the individual and God, and the tradition goes right back to the Old Testament.

In the Old Testament, the Israelites often sinned. When they finally came to their senses, and saw their evil ways as God saw them, they could do nothing but repent in sorrow. They mourned for the damage and evil they had done. As part of this repentance, they covered their heads with ashes. For the Israelites, putting ashes on your head, and even rending your clothes, was an outward sign of their heart-felt repentance and acknowledgement of sin.



Steve puts the finishing touches to the vicar's Lent garb



In the very early Christian Church, the yearly 'class' of penitents had ashes sprinkled over them at the beginning of Lent. They were turning to God for the first time, and mourning their sins. But soon many other Christians wanted to take part in the custom, and to do so at the very start of Lent. They heeded Joel's call to 'rend your hearts and not your garments' (Joel 2:12-19). Ash Wednesday became known as either the 'beginning of the fast' or 'the day of the ashes'.

The actual custom of 'ashing' was abolished at the Reformation, though the old name for the day remained. Today, throughout the Church of England, receiving the mark of ashes on one's forehead is optional. Certainly, the mark of ashes on the forehead reminds people of their mortality: "Remember that you are dust and to dust you will return..." (Genesis 3:19)

The late medieval custom was to burn the branches used on Palm Sunday in the previous year in order to create the ashes for today.

17th March. St Patrick's Day: Patrick was a 5th century humble Christian who became in time both bishop and apostle of Ireland. Born in the west of England,



He was captured by Irish pirates as a young man , kidnapped to Ireland, and reduced to slavery. He was made to tend his master's herds. Desolate and despairing, Patrick turned to prayer. He found God was there for him, even in such desperate circumstances. He spent much time in prayer, and his faith grew and deepened, in contrast to his earlier years, when he "knew not the true God".

After six gruelling, lonely years he was told in a dream he would soon go to his own country. He either escaped or was freed, made his way to a port 200 miles away and eventually persuaded some sailors to take him with them away from Ireland.

After various adventures in other lands, including near-starvation, Patrick landed on English soil at last, and returned to his family. But he was much changed. He had enjoyed his life of plenty before; now he wanted to devote the rest of his life to Christ. Patrick received some form of training for the priesthood, but not the higher education he really wanted.

But by 435, well-educated or not, Patrick was badly needed. He set up his see at Armagh and worked principally in the north. He urged the Irish to greater spirituality, set up a school, and made several missionary journeys.

Patrick's writings are the first literature certainly identified from the British Church. They reveal sincere simplicity and a deep pastoral care. He wanted to abolish paganism, idolatry, and was ready for imprisonment or death in the following of Christ.

Patrick remains the most popular of the Irish saints. The principal cathedral of New York is dedicated to him, as, of course, is the Anglican cathedral of Dublin.

25th March. Lady Day (or the Annunciation): this event (Luke 1:26-38) took place in Nazareth, when Mary was already betrothed to Joseph. The Archangel Gabriel comes to Mary, greets her as highly favoured, tells her not to be afraid, that she will bear a son Jesus, and that her elderly cousin Elizabeth is already pregnant (with John the Baptist).

The Annunciation is a significant date in the Christian calendar – it is one of the most frequent depicted in Christian art. To celebrate the Annunciation on 25th March places the conception of Jesus exactly nine months from His birth on 25th December,. Mary's response to the angel Gabriel



has, for centuries, been an example of good faith in practice – humility, enquiry of God, and trusting acceptance in His will for her life.

27th March. Mothering Sunday: the Fourth Sunday in Lent was called ‘Mid-Lent’ or ‘Refreshment Sunday’, when the rigours of Lent were relaxed more than was normal for a feast day. It is called ‘Mothering Sunday’ as a reference to the Epistle reading for the Day (Galatians 4:21-31). The Lenten Epistles follow from each other with teaching about life as Christians and how we are to follow Christ.

On Mid-Lent Sunday, the Epistle talks of bondage and freedom; the bondage of the Law and the Old Covenant as compared to the freedom in Christ, “the promised one”, and the New Covenant. We gain our freedom from Christ and, as it was seen before the Reformation, the Church.

Thus, Mothering Sunday is about the freedom that we gain through the promise of Jesus Christ delivered through our Mother the Church. People were encouraged to go to their ‘Mother Church’ (their home church or their home Cathedral) to worship and give thanks. Hence apprentices, and others, went home for the weekend and often brought gifts (or accumulated pay) home to their family.

On the other hand, Mother’s Day is a secular festival invented in 1904 and is celebrated on the 2nd Sunday in May in most countries in the world. The UK seems to be the exception. In recent years Mothering Sunday has been hijacked to take the place of a special, secular day to give thanks for our mothers.

The food item specially associated with Mothering Sunday is the **Simnel cake**. A Simnel cake is a fruit cake with two layers of almond paste, one on top and one in the middle. The cake is made with 11 balls of marzipan icing on top representing the 11 disciples. (Judas is not included.) Traditionally, sugar violets would also be added.

(Various sources incl. The Parish Pump)



JEJ

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POETRY FROM DOWNHOLME

GEORGE ALDERSON had already sent a poem for this month when he switched on the news to learn of the desperately sad news of the death of Rayan, the little boy who fell down a well in Morocco. In spite of the very best efforts of a rescue team supported by their community for over four days, his life could not be saved.

But George was particularly moved when he heard his poor father praising the Almighty. It set him thinking—and then to writing the poem below.

In Memory of Rayan

God Almighty, hold me tightly
As you call me day to day.
When I'm fearful, even tearful.
Listen as I try to pray.

As your servant, make me fervent
To accomplish any task
Set before me, though it may be
Hard to finish what you ask.

Keep me humble when I stumble
On the path that I pursue,
Let me never think to sever
From what You would have me do.

Though in weakness, seeing bleakness,
Not the light that waits beyond,
I've been tempted, all strength emptied,
To forget Your sacred bond.

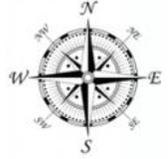
I see others - sisters, brothers -
Who have suffered, yet have praised,
So, inspire me, that entirely
We may all to Thee be raised.

George Alderson



WILLIAM'S WALKS

March 2022



Tunstall is an excellent starting point for a number of steady walks used by the popular Richmondshire Walking for Health programme which is up and walking again as the immediate threat of COVID recedes and the relative safety of the great outdoors beckons. With early, almost premature signs of Spring in the air, WILLIAM GEDYE offers us an undulating 3 miles this month. through farm fields with lovely views of the Hambleton Hills. Some spring flowers if you time it right!

WEST APPLETON CIRCUIT

Start/Finish – Tunstall Village Hall Car Park
(Honesty box)

Ordnance Survey Map Explorer 302 Northallerton & Thirsk

Distance: 3 miles

Refreshments: The Bay Horse, Tunstall
(open from 1.00 p.m. every day except Tuesdays)



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Turn right out of the Tunstall Village Hall Car Park and follow the pavement uphill through the village, turning left up the short steep slope and then right up Moor Lane. There are good verges should you need to dodge traffic.

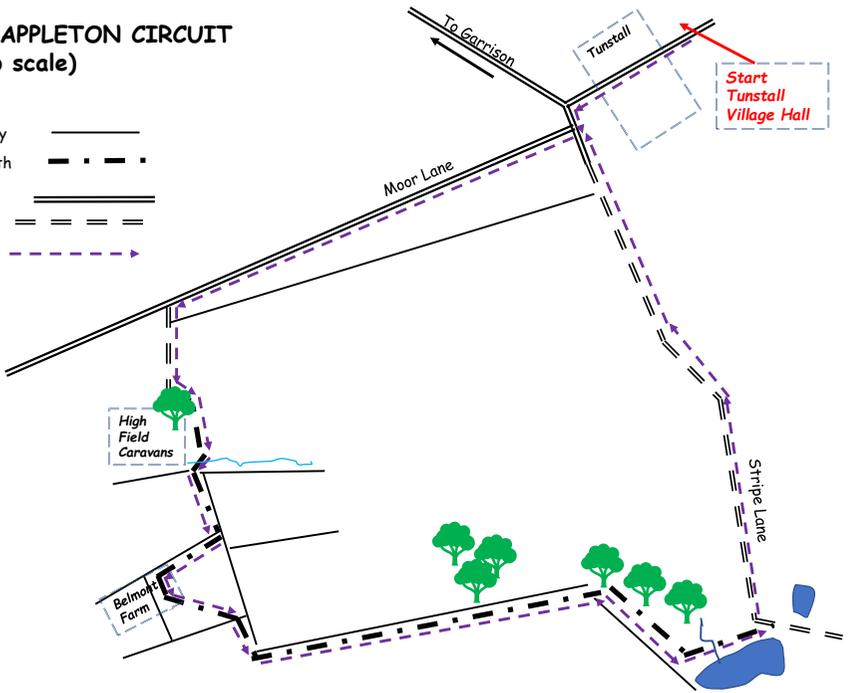
Turn left into the lane to Highfield Farm and follow the footpath sign your left, keeping right through the field and left of the copse and pond.

Cross the slightly boggy stream and go through the gate in the corner. Follow the path to the right past the caravans, and go through the foot gate and then left along the hedge.

Go through the next gate and follow the footpath/track to the right towards the barns ahead. Go through the gate and into the farmyard.

WEST APPLETON CIRCUIT (Not to scale)

- Field Boundary
- Bridleway/Path
- Tarmac Road
- Track
- Walk Route



Turn left through the gap between the buildings following the path sign, emerging into the field. Turn half left and cross this field diagonally (indistinct path), going through the gate in the field corner.

Follow the bridleway for about 80 metres and turn left through the gate. Keep the fence on your left following the bridlepath and go through 2 more gates.

Pass the wood on your left and cross the stream at a suitable point. Continue straight on to the gate into Stripe Lane.

Turn left and follow the lane back to Tunstall village. Refreshments beckon!



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

PATHWAYS IN PRAYER

JOHN PRITCHARD begins a series of articles to support readers with observations and thoughts on meaningful prayer.

Polls regularly show that over 50% of people in the UK pray but fewer than 10% go regularly to church. So we're starting a series of short pieces on different ways of praying that might appeal to the 50% who pray or the 50% who don't yet!

Praying outdoors with the senses

God has two books – nature and scripture, and nature came first: 'God saw everything that he had made and behold, it was very good.' So let's pray outside. When you're out walking, try stopping or slowing down and become aware of what's around you, the things we often hardly notice.



Sound. Identify five sounds – the wind, birdsong, distant traffic, running water, sheep, a dog, distant children. Just enjoy them.

Sight. Notice the shape of the landscape, the variety of trees, the various colour of green, the shape and colour of clouds, the mud! Enjoy the richness.

Touch. Be aware of the feel of the ground as you walk on it, the wind on your face, the roughness of tree-bark, the difference between walking on rock and walking on grass. Enjoy the sheer earthiness of this good earth.

Taste the air (or the Kendal Mint Cake...)

Smell. Speaks for itself!

As you become more aware of the incredibly diverse reality of what's around you, perhaps you might be moved to gratitude, and maybe to reverence, and maybe to further conversation with God. Just walk with God and give thanks. Thanksgiving is often the gateway to prayer.

John Pritchard

ST. MARY'S PCC JANUARY MEETING

This is the first informal report of what's being talked about at St Mary's PCC. The PCC want us all to be kept in the loop of their discussions and able to contribute as we wish. There won't be lots of annoying detail in these reports, just the more significant themes and items of discussion. So here goes:

January meeting

Parish Share. We pay a lot (£95K of our £130K outgoings) but it pays for our clergy and their housing, central support (finance, property, mission, training, schools etc), support of churches in poorer areas, as well as a small slice for our national church bodies (Archbishops' Council, General Synod etc.). Members will be sent information on how Parish Share is calculated, and it's good to know that the diocese won't be asking for recovery of the benefice's £28K shortfall from the year before last.

Covid precautions. We're free to make our own decisions and think it's wise still to be cautious. However, coffee after church should be returning soon for those who want to stay. It's frustrating, however, that Covid is still holding up strategic planning for both mission and ministry.

Re-ordering the north aisle. There was a wide-ranging discussion on various options ranging from a two-storey facility for offices and meeting rooms as on the architects drawings we had in church, to removing all the pews and reflooring with underfloor heating, or a mezzanine floor on the north aisle etc. The next step is to visit churches where similar schemes have been undertaken, and then to meet the architect.

Saving Creation. The diocesan strategy is for all churches to become net carbon neutral by 2030. In the short term they are encouraging the offsetting of gas used and changing to green energy for electricity. A longer-term plan would be to heat churches with energy sources other than fossil fuels. Further discussion in March.

Other topics. Churchyard trees and grass-cutting, Paul Curran Celebration Trust, floodlighting the church, communication & publicity, fundraising, safeguarding. **JP**

Friends of St Mary's

The first fund-raising event of the year will be taking place on **FRIDAY 18TH MARCH at 7.00 p.m.** when local folk group FOURUM makes a welcome return to the



FOURUM: Allen Miller, Rod Hall, Sandy Still, Jim Jack

church. Formed in 1972 by Allen Miller, Jim Jack and two other teaching colleagues, both sadly now deceased, the group has performed at venues across the North of England continuously since that date. They can look back on innumerable concerts - from church and village halls and folk clubs to theatres such as the Georgian, Darlington Civic

Theatre and the Royal Hall at Harrogate, many for charitable causes. Occasional appearances on radio and television, a book and recordings on vinyl to CDs are also in the group's scrapbook. And now a Golden Jubilee year.

All of this is based upon original songs about the characters, legends and history of the Dales combined with Scottish, Irish and Tyneside folk music performed with a range of instruments, close harmony and a 'good laugh.'

If you would like tickets to see these historic waxworks spring to life once more, they can be obtained from Castle Hill Books, Neeps and Tatties or face-to-face contact with your editor at the back of church each Sunday - or by 'phoning 07754 283161. Pressing the requisite amount of cash (or even brandishing a cheque or card) will secure you a carefully crafted cardboard security pass (a ticket) to join in the fun. All requisite COVID precautions will be in place—will you?

50 years and still trying to get it right. This may be your last chance to see them—but then, as their first 'final concert' was announced in June 1983 to a full house at Darlington Civic Theatre—probably not!! Tell your friends and come along yourself. (Fourum also appearing 10th June (Swaledale Festival) and early October (Georgian Theatre Royal) . See you on the 18th! [Signed The Boys \(!\) from Fourum](#)

ANYONE FOR COFFEE?

A series of coffee mornings are planned for the year ahead. Please book them in your diary. Two are booked for the Town Hall —on Thursday 16th June and Saturday 17th December. In addition, three will be 'At Home' coffee mornings on Saturdays—28th May, 16th July and 17th September where different members of St Mary's congregation will host the events in their own homes. We will be asking for donations of raffle prizes and home baking to be sold at each event.



HOSTING A COFFEE MORNING

Would you be willing to host a coffee morning at your house—or share with someone else in doing so? Please contact John Challis email challisrichmond@gmail.com or phone/text (07712) 1135601.

OTHER DATES FOR YOUR DIARY: FRIENDS EVENTS

Saturday 9th July (provisional) Summer Barbecue

Saturday 27th August Annual Plant and Produce Sale

Saturday 1st October Wine Tasting

TRAIDCRAFT EASTER EGGS AND EASTER CARDS



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Late October (provisional) Curry and Quiz Night



The new Traidcraft

Catalogue has arrived !!

Lots of Fairtrade Easter Eggs Milk, Dark, Speckled or Praline Mini Eggs, large Eggs
- Dark, Dark with Mini Eggs, Dark with Raspberry (the last three are vegan), Milk with Salted Caramel and Mini Eggs.

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Please ask for a catalogue from Rachel or Howard Walker 01748 812015, or remwalker7@gmail.com to see the full range available and to place orders.

MUSIC AT ST MARYS

As well as the Fourum concert described on pages 31 & 32, there are two other music events on offer at St Mary's in March.

MUSIC OUT OF C.A.O.S.

The Choral and Orchestra Society—a combined group from the two Manchester universities, are having a 'residential' in the area at the end of March and have offered to give a concert at the church on **Sunday 27th March at 2.30 p.m.** The programme is hugely varied, ranging from classical to contemporary, from vocal to orchestral.—in short, a concert to appeal to a range of tastes! Thank you to this combined student group for sharing their talents with us and adding to our Church funds. Do come and support what promises to be an enjoyable afternoon

MUSIC FROM THE BAROQUE ERA

Two days earlier, on Friday 25th March, the Herschel Players will be performing a concert of Baroque Music at 7.30 p.m. The Herschel Players (Huw Daniel—violin; Graham O'Sullivan—flute; Susanna Pell—viola da gamba; Mia Hayashi—harpichord) are a Yorkshire-based ensemble specialising in historically informed performances of Baroque and Early Classical music. Their members are drawn from the North of England and Scotland and collectively have a wealth of experience playing with many of the UK's and Europe's foremost early music groups.



The concert will include three of G.P. Telemann's wonderful yet rarely performed *Paris Quartets* for flute, violin, viola da gamba and harpsichord, alongside music by J.S. Bach and G.F. Handel.

This is therefore a chance to hear fine music by three of the great composers of the Baroque period played on authentic instruments in the lovely acoustics of St Mary's.

Tickets will be available of the door (cash only); £15.00 full price (£5.00 for under 18s and full time students). Another unique musical experience on offer on our doorsteps!

NEWS FROM TRINITY ACADEMY

It's been a busy term in school with plenty going on! The highlight has to be welcoming North Yorkshire Music Service to perform to us and demonstrate how to play their instruments. We are delighted that this experience has inspired a number of children to start music lessons and excited to get these up and running in school.



The older children have been thinking about hopes, dreams and ambitions this term and have enjoyed interviewing staff and visitors to the school to find out more about different careers, including a paramedic and the fire brigade.

During Children's Mental Health week we took the opportunity to focus on ourselves, linking to this year's theme of Growing together. We reflected on how we can be kind and look after ourselves. Ending the week with a dress to express day. With E-safety day falling within this week too we also thought about how to keep ourselves safe online.



A team of very dedicated staff, pupils and parents spent a rather wet Saturday beginning the transformation of our outdoor area. Our school garden has unfortunately been taken over by bind weed so we decided that a new location would be the best way to solve the problem. Watch this space to see what the site becomes!

We were extremely grateful to Richmond Duck Club for their donation of books this term. We are always promoting a love of reading in school so the arrival of new book really helped with this. The book swap for World Book Day was also a great success with lots of books finding new homes.



This has been the first term in a while where we have been able to invite visitors into school and look at offering opportunities and experiences to the children outside their classroom and 'bubble' we continue to plan for lots more exciting events for the children to ensure that they continue to flourish and grow in all areas of life.



60 SECOND INTERVIEW

60
SECONDS!

This series of interviews is intended to introduce you to some of the lesser known facts about people from church and community. They're asked to answer instinctively and not to think, 'It depends what you mean by...' The 'either-or' questions are meant to sharpen up generalised views e.g. they might not read either Dickens or John Grisham but it indicates whether their preference is towards the classics or modern novels and thrillers. Our editor, Jim Jack, was asked to be the first volunteer!

First memory? Pride at being able to tie my own shoe-laces.

Favourite meal? Seafood.

Adele or Beethoven? Beethoven.

Pet hate? None. The word 'hate' isn't in my vocabulary; (it's often an example of 'verbal inflation')

London or Lake District? Lake District.

Most memorable holiday? Hurtigruten 2011: Sailing up from Bergen to the Arctic Circle and then staying on the Lofoten Islands.

Childhood hero? Freddie Trueman.

Desert Island luxury? Guitar or keyboard.

Eastenders or the Archers? Neither. (OK: the Archers).

Worst fault? Timekeeping – because of trying to squeeze more things in.

Latest film? Little Women.

Favourite drink? Tea.

Gardening or sitting in the garden? Sitting in the garden, unless there's a 'project' on

Dickens or John Grisham? John Grisham.

Favourite charity? Homestart. *[Jim is a Trustee]*

Italy or the Orkneys? Orkneys (marginally!)

Three dinner guests? Family (or Mother Teresa, Geoff Boycott and a prime minister—not Boris Johnson. Tony Blair?).

Wild hope? A warm civil society where people work together.

Traditional or new Lord's Prayer? New.

Epitaph? He was kind.



Interview by John Pritchard.

PREVIOUS ISSUES - 'THAT REMINDS ME...'

It is always great to receive feedback on your magazine, particularly when what someone has written has awoken buried memories for readers and then spurred them on to get in touch—a welcome appreciation for the writers' work as well as a 'thank you' for memories revived. If an article brings back old memories or inspires new thought, please do contact me via 07754 283161 or stmarys.maged@gmail.com

Ed

WOLF ROCK LIGHT (Dec 2021—Rod Hall)

Peter Down, editor of TON Talk naval magazine, who wrote in appreciation of Rod Hall's memories of life on Wolf Rock lighthouse has now published our article in his magazine. He has written to let Rod know that he has gained appreciative readers in Britain, Alaska, Australia, Malaysia, Cyprus and Germany through his article. Nice to know, Rod!

MORE ON INNOCULATION (Liz Kluz—February 2021)

Liz Kluz's article about Edward Jenner last month prompted Peter Trewby to alert us to another unsung hero, even less appreciated with regard to inoculation than Jenner. 'It was a pleasure to read Liz Kluz's' article on the triumph of smallpox vaccination,' he writes. 'The elimination of smallpox and the virtual elimination of polio (still sadly present in Afghanistan and Pakistan) shows just what can be achieved when scientists, politicians and community unite with common cause.'

He points out an even more unsung hero—a Dorsetshire farmer, Benjamin Jesty, who transferred pustular cowpox material into the arms of his wife and two sons. He, like many others before him, had observed that milkmaids who developed cowpox did not develop smallpox. Jesty's family remained free from smallpox during that and subsequent epidemics.

While Benjamin Jesty had experimented on his own family, Jenner experimented on James Phipps, the son of a poor landless labourer whom he went on to inject with smallpox material more than 20 times to demonstrate to others the importance of his own discovery.

As Liz pointed out, Jenner eventually received £30,000 for his "discovery" and a statue in Kensington Gardens. Peter adds that, by contrast, Jesty, whose work predated Jenner's, received a testimonial and a token pair of gold-plated lancets some time later.

Peter's notes go on to say that Jesty's tombstone is engraved: [He] *was an upright honest Man: particularly noted for having been the first Person (known) that*

Introduced the Cow Pox by Inoculation, and who from his great strength of mind made the Experiment from the (Cow) on his Wife and two Sons in the Year 1774. Perhaps Jesty deserved a statue too?

Or perhaps, just as with research today, the real heroes of yesteryear were the guinea pigs—the family of Benjamin Jesty and little James Phipps. In later life, Peter tells us, James Phipps developed tuberculosis, an infectious disease which sadly is still a global scourge. He is buried, in the churchyard of St Mary the Virgin, Berkeley in Gloucestershire, the same burial ground as Jenner.

TIME OF OUR LIVES (Peter & Cathy Trewby—February 2022)

Writing about their time working in Ethiopia prompted Peter to re-visit old photograph albums and slides (remember them!!). He sent a couple of photographic memories to add to his writings in February. The photos are of the King of Konso; the medicinal sized whisky being presented by Peter is Laphroaig!



Reverend Matthew Hutchinson's Charity

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FOR ALL THE SAINTS

The month of March offers a number of individuals to spotlight due to their beatification and the reasons for it. Some well-known ones have featured in past editions—think St David (1 March) and St Patrick (17 March). Many whose 'saint's day' fall in March are from times long gone. However, in terms of relevance today, one stands out above all others. OSCAR ROMERO'S story is one of 20th century commitment and martyrdom and reminds us, in a month when we are supporting USPG as our charity of the month, that persecution for faith is still strong in many places—and that people lose their lives for that commitment.

Archbishop of San Salvador, martyr 1980



Oscar Romero

Oscar Romero was a bit of a modern Thomas Becket – loyal to the authorities until he was given great responsibility for the Church. Then, like Becket, there was trouble.

In Romero's case, it all began when he was born Ciudad Barrios in El Salvador back in 1917. Devout from a young age, he was ordained in 1942, and became a parish priest in the diocese of San Miguel.

For 25 years Romero worked hard in his parish, where he was a traditional priest, very conservative, ascetic, and devoted to the Virgin Mary. In 1967 he was appointed Secretary to the Episcopal Conference of El Salvador. He was elevated to be Bishop of San Salvador and then Bishop of Santiago de Maria. An admirer of the conservative Opus Dei movement, Romero firmly opposed any liberation theology.

Liberation theology is a movement, particularly in the Latin American Church, which aims to apply theology in a practical fashion to addressing the core concerns of marginalised communities or groups. Their needs were for equality in social, economic and political matters and in the search for justice. (There is a strong match here between the aims of liberation theology and the expressed aims of USPG). 'God liberates' is a central theme, whilst sin is domination of others to oppress and deny the sought after equality. Enabling participation of the poor and marginalised in working for equality is an outcome of pursuing this theology, so it can be seen why those in positions of power and authority –in the Church as well as government—might be threatened by such beliefs.

In 1977 Oscar Romero was appointed Archbishop of San Salvador. The Salvadorian government saw him as a safe pair of hands for the job. But they were in for a shock.

For Romero's new responsibilities made him look afresh at the relationship between Church and State in El Salvador. He did not like what he saw. Romero saw that social unrest and poverty were the direct result of government repression, and even worse, that the Church played its part in the on-going violence of Salvadorian society.



After the murder of several outspoken priests and then the expulsion of several allegedly Marxist Jesuits, Romero felt compelled to speak out.

The right-wing Latin American governments were well used to priests who worked with the poor speaking out against them. But this was the first time that an Archbishop had raised his voice, and they were furious.

But Romero became a champion of liberation theology. He condemned government violence and championed the right of the poor to economic and social justice. He even wrote a pastoral letter from the Salvadorian bishops, supporting proportionate counter-violence towards the oppressive right-wing regime. Every Sunday, his sermon was broadcast by radio across the whole country.



Oscar Romero's weekly broadcast

When, nonetheless, he also still tried to act as a mediator between the rival groups, he was nominated for the Nobel Peace Prize.

For several years Romero received death threats from both left- and right-wing paramilitary groups. In a sermon on 23rd March 1980, Romero ordered the army to stop killing people: "In the name of God, and in the name of tis suffering people whose cries rise to heaven more loudly each day, I beg you, I implore you, I order you, in the name of God, stop the repression."

Finally, while celebrating Mass, he was shot through the heart by a government assassin. It was 24th March 1980, and 40 more people died in the gunfire and explosions at his funeral, which was attended by thousands. The Church worldwide mourned for him.

A subsequent United Nations report found that any army major, Roberto D'Aubuisson, had ordered his death. The civil war in El Salvador continued for another 12 years. A further 17 years went by before the new president of El Salvador announced that his government would be inspired by Romero and a deliberate choice of putting the most vulnerable people first. In 2015, Oscar Romero was beatified by Pope Francis.

From www.parishpump.co.uk—additional material by JEJ

MUSINGS FROM MARSKE

Since **LIZ KLUZ** discovered The British Newspaper Archive online, she reveals that even less housework is getting done - but that it does provide some fascinating information and inspiration for her monthly articles based on Marske and the surrounding dale. Tales of misdeeds and the supernatural are described below. Presumably Marske is a little more peaceful today, even without a resident constable.

The prospect of winter with its short, dark days has always been daunting but, with the comforts of electric light, central heating and a whole variety of modern technology to keep us entertained, we are so much luckier than our forebears.

Until not so very long ago most homes only heated one main room where everyone sat in the evenings and that could include three generations of the same family which must have brought its own problems and been claustrophobic to say the least! Lads in particular, keen to be away from the strictures of home, would often gather in groups and we probably all remember our grandads telling stories of the things they used to get up to many of which were definitely anti-social!

The following stories open a little window on life in Swaledale during winter in the late 19th century.

A Ghost in Swaledale

The inhabitants of Marske had for some weeks been in a “state of great alarm” because of reports of a ghostly figure which had apparently been seen in various forms by several people in the village, generally late in the evening. So contagious was the fear of this “strange visitant” that few people were prepared to venture out of their houses late in the evening except perhaps to ask a neighbour for company. Even the gamekeepers, who were generally regarded as courageous and fearless men, were alarmed by the stories and were reluctant to do their usual evening rounds without a companion.

However on February 2nd, 1878, a case came before the Richmond County Justices which settled the folk of Marske and put paid to the scare-mongering.

John Bradbury, head gamekeeper to Mr. D’Arcy Hutton of Marske Hall, was charged with assaulting a farm lad called Alderson on the night of January 24th. Alderson said he had been returning from the blacksmith’s in the village with a plough trace and some chains, which had been in for repair, when he met a man he knew called Petty. They



Marske Hall entrance

walked along together before Alderson stopped to have a word with a friend. Petty walked on ahead and when Alderson had finished his conversation he hurried along to catch up with his companion, carrying the clanking chains. He saw Petty ahead talking to keeper Bradbury and another man called Frederick Hood.



A plough trace and chains

As Alderson approached the men, Bradbury jumped out and started running towards him so the lad took to his heels. Bradbury gave chase and caught up with Alderson as he was about to go through a field gate. Recognising Alderson, Bradbury started shouting and getting hold of the lad, threw him against the gate then hit him across the mouth with the back of his hand, splitting his lip.

The court heard that when Alderson threatened to take proceedings against Bradbury for the assault, the gamekeeper accused him of “personating a ghost and trying to frighten him” to which Petty replied, in defence of his friend, that the keeper was a coward to use that as an apology and that he was “an unmanly beast”.

In spite of his defence lawyer’s best efforts, the bench found Bradbury guilty of assault and fined him five shillings plus costs but the worst thing for him must have been loss of face at falling for the hype surrounding the ridiculous so-called ghost sightings.

(From the Richmond and Ripon Chronicle, February 9th 1878)

But perhaps the next article, also from the Richmond and Ripon Chronicle on March 30th 1889, could help to explain John Bradbury’s frustration.

A Nuisance

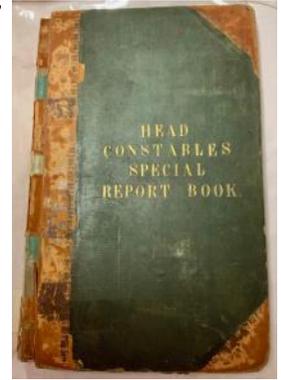
“A pest appears in Swaledale annually in the shape of a lot of big, rough lads who like to think themselves young men but whose conduct is anything but manly. On winter evenings these roughs make it their special amusement to torment peaceful inhabitants. Again and again the police have been appealed to but hitherto without result. Respectable, peace-loving inhabitants can have no peace. Emboldened by not being interfered with, these exploits become more outrageous towards the close of every winter. Only recently a case of a more flagrant nature than usual has aroused the indignation of the inhabitants.” (Annoyingly I can’t find any record of this event!)

“Surely it is time some active measures were taken to suppress a nuisance of this sort. If the local police are too lethargic to cope with this pest, or if the police arrangements are such that they are never near the haunts of blackguards, it is time some special arrangements were made in order that decent people may enjoy the peace for which they suppose they pay.”

So what was policing like at the time?

The first centrally organised police force in the world was created in Ireland following the Peace Preservation Act in 1814 and the concept of professional policing was taken up by Sir Robert Peel when he became Home Secretary in 1822.

In 1829, The Metropolitan Police Act established a full time, professional, centrally organised force for Greater London. In 1835 The Municipal Corporations Act was passed by Parliament which required 178 Royal Boroughs to set up paid police forces and in 1839 The Rural Constabulary Act allowed county areas to establish police forces if they chose to. Over the next 12 years, a further 28 county forces were formed and by 1851 there were around 13,000 policemen in England and Wales. Parliament deliberated for the next five years before finally implementing The County and Borough Police Act in 1856 which required police forces be set up across the nation paid for by central government. A similar act was passed in Scotland in 1857.



Victorian Police Record book

Thus, the census of 1861 shows that Marske by then had its own police constable—one Thomas Wheldon, aged 32, from Leek in Staffordshire but by the 1871 census there was no police presence so perhaps discipline was being handled by local men.

At Reeth in 1861, P. C. Joseph Markindale, aged 39, from Scales in Lancashire, was in residence. By 1871 he had been replaced by Sergeant Thomas Southwick, aged 52, who may possibly have been on the point of retirement and could be the policeman alluded to in the 1879 article.

Ten years later, the 1881 census shows that 33 year old Sergeant Joseph Watson from Ainderby Steeple had taken over as officer in charge at Reeth. Gunnerside also had it's own policeman but it must have been difficult for two policemen, even on bikes or horseback, to cover the whole of Swaledale before the advent of telephones.

On September 6th 1878, the Durham County Advertiser printed an advertisement for the Durham County Constabulary who were wanting to recruit "several steady, active and intelligent young men from 22-30 years of age but not less than 5'9" in height (without shoes). The candidates should be in good health and recommended as of irreproachable character and connection." The scale of pay on offer was constables from £1.4s.6d to £1.7s.5d per week and sergeants from £1.10s.4d to £1.12s.8d per week—"Besides uniform, clothing found and an allowance for boots."

And in the case of the Swaledale Bobbies, a house to boot!

Liz Kluz

All in the month of March

500 years ago, from 9th to 17th March 1522, Martin Luther preached his *Invocavit* Sermons. He urged citizens to adhere to the core Christian values and trust in God, rather than using violence to bring about change.

175 years ago, on 3rd March 1847, Alexander Graham Bell, Scottish-born American engineer, and scientist, was born. Credited with inventing the first practical telephone.

150 years ago, on 16th March 1872, the first FA Cup Final was held at the Oval in Kennington, London. Wanderers beat the Royal Engineers 1-0.

100 years ago, on 10th March 1922, Indian independence leader Mahatma Gandhi was arrested and charged with sedition for his campaign of non-cooperation against the British Indian government. He was sentenced to six years in prison but released after two years as he needed surgery.

80 years ago, on 8th March 1942, the bombing of Essen, Germany, took place. It was the first attack on a German city by the British RAF following the Area Bombing Directive of 14th February, which authorised the bombing of civilian areas.

75 years ago, on 1st March 1947, the International Monetary Fund began operating.

70 years ago, on 11th March 1952, Douglas Adams, British comedy writer and dramatist was born. Best known for *The Hitchhiker's Guide to the Galaxy* series. (Died 2001)

65 years ago, on 25th March 1957, the Treaty of Rome was signed, creating the European Economic Community (EEC) which came into force on 1st January 1958. It was renamed the European Community in 1993 and dissolved in 2009, having been replaced by the European Union.

60 years ago, on 19th March 1962, the American folk-rock singer Bob Dylan released his debut album *Bob Dylan*.

50 years ago, on 24th March 1972, the government of Northern Ireland resigned, and on 30th March 1972 that the British government introduced direct rule of Northern Ireland from Westminster (until 1999).

30 years ago, on 19th March 1992, Buckingham Palace announced the separation of the Duke and Duchess of York (Prince Andrew and Sarah Ferguson.)

Also 25 years ago, on 21st March 1997, the Rev W V Awdry, British clergyman and children's writer, died. Best known as the creator of *Thomas the Tank Engine*.

FROM A RECTORY GARDEN

My monthly stagger through the churchyard brought me once more to the homely comforts of MISTER JACK FINNEY's allotment shed. I was curious to know how he was wintering. I had mistakenly thought that he lay down in a large seed tray and covered himself with peat until the winter frosts had gone and the warming green tentacles of Spring had spiralled and spun their way towards his horticultural base.

Recent conversations has uncovered his unknown, untapped knowledge of literary classics, far removed from the philosophical thoughts of Monty Don. I had seen a crowd outside the butcher's shop, in rapt attention as MISTER FINNEY engaged in lively conversation with the butcher and another local citizen of great repute. 'Was this a philosophical exchange on the meaning of life?' I speculated as I gently pushed open the shed door.

'To tell you the truth, ladies and gennelmen, I weren't in the mood for jokin' with ol' Hamilton this mornin'. Nah, not since me ol' darlin' told me that her sister, Berfa, from Lunnon (the one I calls 'ol' Misery' – I knows I shuddn't but she is) is comin' to stay with us for a coupla wiks whilst her noo barroom is being fitted. Just hope they can find a shower coobicle of sufficient dimensions for 'er developin' frame.

Yeh an' when she comes, she reckins she's allergic to dawgs so my ol' pal 'Lucky has to kip outside in his kennil. Not only that, but she pokes more than me ol' tortoise stove. Meks her own roll-ups (outer hemlock or bindweed prob'ly) and she puffs away orl night, talkin' abart the good ol' days dahn the Ol' Kent Road with all them Pearly Kings and Queens doin' " Knees up, Muvver Brahn" rahnd the pianner when the bombs was fallin'. Yeh, an' how a tanner could get you a good night aht with change*

And, o' course, all the chaps had proper muffstashes and looked like Rudolph Valentino, not like some weedy specimens she could mention, lookin' at me.

So when I gets to 'Amilton, I were ready to cheer myself up with a joke about me having a date with a girl who meks wheelie bins but I didn't know what day to take her out. But that chappie who meks byuts in Richmond were at the counter and 'Amilton were havin' a joke with him instead o' me. It went like this:

'Amilton: There's something wrong with those byuts you sold me. They feel different.

Byut Maker: It's because they're orthopaedic



‘Amilton; I stand corrected!

And they both stands there, chortlin’.

So I jumps in quick and I says, “I were in Tesco in Guernsey last week and I says to the assistant, ‘Where’s the baked beans?’ She says they were on the next aisle—so I nips over to Jersey.”

Well, of course, that got all free of us goin’, that did, slappin our thighs and ol’ ‘Amilton nearly dropped his chipolattas all over the shop.

Well, that did cheer I up a bit but I were still a bit down when I gits to the shed to join ‘is nibs for us baggins.

He says to me, “You look as if you bin in the slough of despond, Jack, “ and I says, “Nah, the King’s ‘Ead and I only had a snifter foe me roomaticles.” But he says, “Nah, the Slough of Despond were in this book called Piglin’s Progress (or summat) by a man called John Bunion.” And he went on to tell I about this poor felller who had a very difficult journey with alsorts of trials and tribble-ations on the way – worse than the number 55 to Northallerton, apparently.

Well, I said he oughter try a few nights out with ol’ Misery – then he would know all about tribble-ations alright, and I went on to tell ‘is nibs all abaht Berfa comin’ and her fags and goin’ on all night about daft things.

Now his nibs, bein’ a vicar an’ that, loves everyone but he had to admit that when he met her once, she had looked at him like a obelisk or basilisk or basilica or summat, so he were a bit sympathetic and said he would ask the bishop of he could get a special dispensary for me to sleep in the shed – bein’ church property and all, till her were gorn.

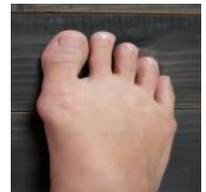
Well, I never told ‘im that me and ol’ Lucky slept in the shed most nights ‘cos me ol’ darlin do snore something wicked, specially if she’s bin on the milk stout. (And, of course, on darts nights and domino drives ‘cos it’s allus quicker (and downhill!) to git to the shed for the night.

Anyhow, the vicar goes on about this Bunion chappie. He says he was banged up in Bedford Gaol for twelve years for ‘is beliefs, so mebbe I oughter be able to put up with a coupla weeks with ol’ Misery.

Cheek! I felt like sayin’” Righto, vicar, I’ll send her round to the vicarage with her



Mr Finney’s John Bunion (sic)



John’s bunion?

fags and a bottle of pickled onions for an evening and see how youse git on!"

But he said, "No", he were flat out with meetins and his Tai Chi exercises but he would fink of a way to git rid of my' turbilent priest' or summat – or at least summat to keep her occerpied.

Well, we was havin' us baggins with the tortoise stove well ablaze when 'is nibs has a brainwave. He said they was short of Sunday School teachers so why not git Berfa to do a bit at the church. "Ha," he says, " Those little cherubs will soon cheer her up". (or something like that).



Course when I mentioned it to Berfa, she said, "Doorin' the war, I used to entertain the younger kiddies in the hunderground in the Blitz, so Sunday School will be a piece of cake." And then – oh lawks and lum-mie!- she says she would consider movin' up from the sarf to live in Richmond as they are such lovely people!



Anyroad, the vicar fort she could start by tellin' them the story of Jonah and the gurt whale 'cos someone getting' swallered whole would interest them (I also fort, Lawd help me, that with her dimensions, she were made for the part!).

So the vicar arranged for her to do her bit and she turns up, lookin' smart and himportant to impress the chillen whilst me, ol' Lucky and 'is

nibs switched on the church CCTV to see how it went.

Well, she reads them the story of how Jonah were swallered by the whale, but then she fort she would be clever and do a bit of David Hattenborough with them by sayin' , " Of course, chillen, it were physically impossible for a whale to swaller a hooman 'cos, even though it were a large mammal, its froat was very small"

But then, this little smart kiddie (I think her dad were doin' a fahndayshun OU degree) said that it definitely said in the Bible that Jonah **were** swallered by a whale and that was that.

Well, Berfa didn't like bein' contra- bloomin- dicted, so she gits on her high horse and repeats that a whale could NOT swaller a hooman. This little kiddie weren't havin' it so she marches up to Berfa and says, "Well, when I get to heaven , I will ask Jonah!"

So Berfa says, " And what happens if Jonah goes to hell?"

So the little kiddie, quick as a flash, says, 'Then you ask him!'

Well, Berfa turns purple and me and 'is nibs switched off the TV and cleared orf in case she bursted. She came out of church sayin' she hadn't come here to be insulted in this way. Perhaps it were the wrong fing to ask her where she yewshully went.

Anyway, she announced, orl hoity-toity like the she was clearin' orf back to Lunnun where folks – and chillen espeshully – spoke proper and were decent and polite. Last thing we saw of her were her luggin' her suitcase on wheels onter an X26 to Darlington Station.

And when us and ol' Lucky gits home, we chops up his keenil for firewood and he heads for his barsket in the house goin' 'Heh! Heh!'





Last Sunday of Every Month !
4.00 p.m.
Why not come and join us?
Tell your family and friends—
anyone with children





The fan-heater under the cassock idea proved not to be such a good one

© From the Parish Pump



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INFORMATION POINT- ALL ARE WELCOME.

Some groups which used to meet on a regular basis as part of the church family before lockdown are beginning to emerge whilst others are looking at ways of meeting but nothing is fixed as yet. Knit2gether is now Knit and Natter (see next page) and a new Men's Group has started. Also, Friends of St Marys is making a welcome return. Please continue to check our website or use the contact number for information.

However, some one-to-one support is still operating, either in person or 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.*


"All are welcome
in this place!"

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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St Mary's Groups

FRIENDS OF ST MARY'S

With the Festive season behind us, we are now looking to plan activities and events for the year ahead.

We need YOUR help and ideas.

You are automatically a Friend!

Could you please consider giving some time to get things going again?

Interested? Please contact the Secretary, Jim Jack at stmarys.maged@gmail.com (07754 283161)

KNIT & NATTER

A new name—but still a group of people who love to knit, sew, craft and chat.

**Every Friday
9.30am to 11.30 a.m.**

We meet in the Restaurant at **Greyfriars, Queen's Road**
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Everyone is welcome

Contact Anne Clarke 07982 658991

Word Search

From the Parish Pump Ltd

March brings us Lent and Mothering Sunday. Lent is a time of spiritual self-assessment as we prepare for Easter. It is a time to turn to God, and grow closer to him. Mothering Sunday reminds us of not only the mothers that have loved and raised us, but of Mother Church, who has spiritually loved and nurtured us throughout our Christian pilgrimage. How many words can you find on these themes in this month's Word Search?

lent
spiritual
easter
preparation

fasting
prayer
desert
selfdenial

repentance
seeking
finding
growing

mothers
love
care
nurture

learning
teaching
disciples
worldwide

flowers
thankyou
nursing
family



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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

April edition - 15 March

Stay safe.

For letters & articles, contact stmarys.maged@gmail.com

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