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**THE BENEFICE OF RICHMOND WITH HUDSWELL, DOWNHOLME
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www.richmondhudswellparish.org.uk

MINISTRY TEAM

RECTOR

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

ASSISTANT CURATE

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

HONORARY CLERGY

Revd. Mark Beresford-Peirce · Bishop John Pritchard · Revd. Jennifer Williamson

READERS

Mr Scott Lunn 01748 826895 2 Hurgill Road slunn@richmondschool.net
Mrs Gillian Lunn 07592 016476 2 Hurgill Road gillian.lunn@yahoo.com

PASTORAL ASSISTANT

Mrs Jennifer Patrick 850693 1 Roper Court, Richmond

ACORN CHRISTIAN LISTENERS

Mrs Jennifer Patrick 850693 Dr Sheila Harrisson 822059

-o0o-

CHURCH OFFICERS - ST MARY THE VIRGIN, RICHMOND

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

Parish Administrator

Claire Murray 07394 947819 pa.richmondhudswellparish@gmail.com

OFFICERS OF THE PCC (AND OTHERS)

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

**N.B. Each church is open for public worship as shown, subject to Diocesan distancing guidelines; all are open for private prayer.
Please continue to check the web-site regularly for up-to-date details.**

CHURCH SERVICES - St MARY THE VIRGIN, RICHMOND with Hudswell

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

NOTE; unfortunately, Holy Communion in Holy Trinity, Market Place, Richmond every Thursday at 10.30 a.m. IS STILL SUSPENDED

PARISH OF ST MICHAEL AND ALL ANGELS, DOWNHOLME

CHURCH OFFICERS

<u>Reader</u>	Mr George Alderson	68, Brompton Park, Brompton on Swale DL10 7JP
		07487 257646
<u>Church Warden</u>	Mrs Jean Calvert	823001 Thorpe Farm, Reeth Road, Richmond
<u>Organist</u>	Alastair Lunn	2 Hurgill Road, Richmond
<u>Church Treasurer</u>	John Horseman	826216 'Echlinville', Hudswell, Richmond
<u>PCC Secretary</u>	Mrs Liz Kluz	825411 8 Cornforth Hill, Richmond

CHURCH SERVICES AT DOWNHOLME

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

THE PARISH OF ST EDMUNDS, MARSKE

CHURCH OFFICERS

<u>Church Warden</u>	Mrs Ruth Tindale	823371	Skelton Lodge, Marske
<u>Organist</u>	Mrs Jennifer Wallis	822930	1 School Terrace, Marske
<u>Treasurer</u>	Mr Peter Coates	07801521954	Orgate Farmhouse, Marske
			peter.coates54@hotmail.co.uk
<u>PCC Secretary</u>	Mrs Liz Kluz	825411	8 Cornforth Hill, Richmond

CHURCH SERVICES AT MARSKE

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

Well, what a month! Whilst we all, no doubt, pray for a time when we can use our benefice churches with the same freedom as we could before lockdown, the Lunn family in particular have worked very hard to widen the possible contact with the services at St Mary's. Exploring the potential of the new audio-visual system and internet connectivity, we saw the addition of live streaming of services to the range of options for joint worship. So it was that we were all invited to share in the joyous occasion of the wedding of Anna Boyce and Martin Fletcher as they 'tied the knot' at 4.00p.m. on 22nd August.

Whilst never the same as being in church in person, the investment of money and time into this new technology did allow many to attend the service, especially family and friends who would not otherwise have been able to be there – as well as congregational members of the benefice churches. Bishop John Pritchard led what has been described as a 'brilliant and touching service', a 'great occasion both poignant and happy'. Thank you to the bride and groom for allowing us to share this occasion in quite a unique way. Every good wish and our prayers go with you both as you step out into a new future.

I have printed here a photo of what I and others were able to see through the internet link. Thank you to Ian Short for providing two beautiful photographs of the happy occasion, which are in the centre of the magazine. Happiness shines through in these images.



In other matters, the promised focus on education has been held

over until next month to coincide with October's Education Sunday. If you have any thoughts and memories of school life for you or your family, please send them in to the e-mail address above. Our volunteer focus this month is on the Little White Bus service, whilst there is important information about a new Diocesan initiative called 'Rhythm of Life'. William's Walks and Ian Short's photographic dales notes take a summer break this month to return in the Autumn.

Thanks to Liz Kluz who will be contributing notes from St Edmund's in Marske—and to all of our other contributors—Alan Judge, Jane Hatcher, Sam Watson, Alexe Roberts, an intrepid MU baker and the irrepressible Mister Jack Finney.



Martin's Message

September 2020



God be with you, Gillian

13th September will be Gillian's final Sunday with us and together we will all be saying a heartfelt 'God be with you'. But that is not the same as saying a final *goodbye*; rather, it will be *au revoir*: 'until we meet again'.

And that may not take long! When Gillian begins her ordination training at Cranmer Hall in Durham, she will not be moving away from Scott and the boys. So, although she will no longer be worshipping with us (instead, she will be on a parish placement elsewhere) we will still be seeing her around locally.

St Mary's will always be Gillian's 'sending church', and there will always be a place for her in our hearts. She can be assured of our ongoing love and prayerful support.

The Rhythm of Life

I mentioned last month that Gillian embodies our Diocesan Vision (summarised as 'confident Christians, growing churches, transforming communities'). As she has grown in confidence she has also helped our churches to grow and to transform our communities. Gillian is a wonderful example of the difference we can all make in God's mission, by being open to God's grace.

In our Diocese our Vision is being realised through a Strategy which comprises five goals:



Our goals

- 1 Thriving as a distinctive diocese whose culture is shaped by a shared vision and values
- 2 Re-Imagining ministry
- 3 Nurturing lay discipleship
- 4 Building leadership pathways
- 5 Growing young people as Christians

The *Rhythm of Life* is a new initiative to help each of us to grow as disciples (i.e. not only *followers* but people who want to *learn*). It has been designed to help us develop rhythms of life which fit our changing and challenging circumstances. Inspired by monastic rules of life, it encourages us to reflect on different aspects of

‘loving, living and learning’ and to make practical fixed-term commitments, aided by recommended resources. Samples of these are on pp 33-35 of this magazine.

Further details are set out in: <https://learning.leeds.anglican.org/rol/> . This is a new ‘Rhythm of Life’ page on the Diocesan Digital Learning Platform which I mentioned in my Message in March – when I wrote:

‘To enable us all to keep growing, our Diocese provides a [Digital Learning Platform](https://learning.leeds.anglican.org): please take the opportunity to visit <https://learning.leeds.anglican.org> . It features a wide range of topics and learning styles, with the Prayer and Spirituality and Lay Training sections specifically designed to help us grow in faith and in knowledge.’

In the coming weeks you will be hearing more about the *Rhythm of Life*, in sermons and elsewhere. As someone who reads daily a chapter from the “life-giving” Rule of St Benedict I wholeheartedly commend this new initiative.

Morning Prayer

Throughout the Lockdown, many people have derived great comfort from listening in to the daily Morning Prayer podcasts recorded by Scott and Gillian. Inevitably, as Gillian prepares to leave us these will have to come to an end. But all is not lost!

Since Paul’s arrival in July, he has joined me in saying Morning Prayer in St Mary’s church, at 8:30 on Tuesdays through to Fridays. From the beginning of September this will be streamed, enabling you to join us live or to listen to the recording at another time. Alternatively, you will be more than welcome to join us in church, to pray with us.

On the days when we are not in church, i.e. Saturdays through to Mondays, you might consider saying this ‘Daily Office’ yourself. Even if we cannot be together in person this very act of ‘Common Worship’ means that Christ is with us – and with those for whom we pray. And with much of the liturgy being rooted in the Bible we are in essence offering back to God his holy word: we are giving God the glory to which he is most justly due.

Saying Morning Prayer is one aspect of a *Rhythm of Life* which can only help us to grow as disciples.

I would be delighted to advise you which books you would need for this purpose – or to direct you to the excellent Church of England Daily Prayer app for your phone which gives you all the resources you will need.

With every blessing,
Martin





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



St. Mary's Church, Richmond invites you to join us for worship. We are thankful to be back in Church each Sunday morning for the 10am Communion Service and also Wednesday for the 9:15am Service. We are still offering Compline daily at 8pm and this is available online or via our Dial-In Service. We aim to continue introducing more services when the social distancing allows.

If you feel unable to return to Church at this time, there are a number of ways in which you can connect with us via the internet or through our dial-in service over the phone.

If you chose to join us online, you can find all the instructions on our website: www.richmondhudswellparish.org.uk

If you chose not to use the internet, our Dial-in service may be ideal for you. It's really easy, all you need to do is dial this telephone number: **0131 460 1196** (the cost of the call will not be any more than a local call). You will then be asked for the meeting ID and Password.

These are shown below and you need to use the correct one for the service you want to attend. You will be able to sign in up to 15 minutes before the service is about to start (the service will never start early).

<u>To join</u>	<u>Meeting ID</u>	<u>Passcode</u>
Sunday 10.00 a.m. services	853 3603 7106	821818
Wednesday 9.15 a.m services	818 9876 3021	836664
Daily Compline 8.00 p.m.	878 8787 1612	975203

You may also be interested in a new phone-line introduced by The Archbishop of Canterbury, Justin Welby, called 'The Daily Hope'. This is a **24-hour free telephone line** which allows you to connect with pre - recorded prayers, hymns and much more. **Dial: 0800 804 8044**

Archbishop Justin said: "I want to urge people to spread the news about this service. If there is someone you know who is particularly struggling , give them a call and let them know about 'the Daily Hope' service. I'm going to phone a friend; will you join me?"

So, if you take up Archbishop Justin's challenge, or join the congregation of St. Mary's online or through Dial-In, you are very welcome.

If you have any questions, please contact:

Curate, Paul Sunderland on: 07989 178196 or Gillian Lunn on: 07592 016476.



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



1st July
6th July
8th July
12th July
12th July
13th July

Kate Robinson
Cyril Athorn
Phyllis Atkinson
Margaret Petche
Charlie Spensley
Marjorie Houston

May they rest in peace and rise in glory

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

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.

-o0o0o-

LOYAL DALES VOLUNTEERS—TALKING NEWSPAPER UPDATE

If lockdown restrictions were not enough, imagine shielding or self isolating combined with a visual impairment. That would be an additional challenge. On 23 March, the library closed its doors and the Richmond and Dales Talking Newspaper team could no longer meet to work together. However, this dedicated group decided that the problem was nothing a little technology could not resolve

Thanks to their efforts, over twenty visually impaired people in the Richmond area have continued to receive a CD in the post, free of charge, , twice a month, with all their local news from the Darlington and Stockton Times.

Equipped with verbal and email instructions, the group mastered receiving scripts, recording news items via smart phone or tablet, and sending to the Sound Recorder's storage system. Once there, the composite items have been painstakingly "unstitched" and edited. In addition, local information about all the wonderful services being offered in Richmond is added, and the whole edition rounded off by a cheerful track by our own Dales folk group, Fourum.

The hurdles of variable broad band speed, land lines out of order, and intermittent mobile phone signal have been taken in its stride by this team. They have successfully and safely instigated a mailing system and are very grateful to Post Office staff for their cooperation. Well done to the volunteer team for adapting their operation to provide continuity for their listeners, a symbol of how our community has come together in mutual support.

Alexe Roberts

LOYAL DALES VOLUNTEERS

Individuals from our churches give their time freely to those churches, but also volunteer their time to a wide range of other activities which help to sustain and support our local communities. One of the services which has undoubtedly kept community contact alive has been the Little White Bus. As national and local authorities and commercial organisations withdrew from supporting core services, a community-led service stepped in to ensure that people living in our rural area were not cut off from the wider community through lack of transport. And so the Little White Bus service was born. Inspired and led by local Hawes councillor, the late John Blackie, the buses—and the people who drive and use them—have become a key part of the lives of many. The volunteer drivers are a vital part of this service. Thank you to Alan Judge and Sean Warren for providing their personal experiences about the running of this key community support

LITTLE WHITE BUS— A LIFELINE AND A FRIEND

It's nearly ten years ago that the bus service between the upper Wensleydale town of Hawes and Garsdale was discontinued. The consternation of local residents and parish councils led the county council to seek to encourage someone to restart the service. The incentive? A £25,000 grant and the free use of a minibus. Step forward the Hawes community (described by the Times in 2018 as 'the real Northern powerhouse'). The Little White Bus Company, a not-for-profit, social enterprise type organisation, was formed with volunteer drivers and organisers to the fore.

The relatively short journey between Garsdale and Hawes symbolised the start of a much bigger and longer journey which continues today. From one vehicle and a projected 3,000 customers at its birth in 2011, today's Little White Bus company carries over 60,000 passengers each year across half a million miles of rural countryside. A core driving team of five paid, part-time drivers is supplemented by nearly 40 volunteer drivers, backed by a small administrative team and overseen by a volunteer Board of Directors.

One of those volunteer drivers is Alan Judge 'Having watched a programme featuring the Little White Bus with no commentary, and only a camera on top of the bus to record the journey through our lovely countryside, my wife and I travelled to Keld and back for the experience. I responded to an advert on that bus, requesting people to volunteer as drivers.'



Little White Bus heading up Station Road

Go to the Little White Bus website —www.littlewhitebus.co.uk— and it can be seen that Alan's route into volunteering is similar to that of many of the men and

women who volunteer to drive today. A chance sight of an advert, a chance to contribute, a chance to meet more people, a chance to help in an enjoyable way. Many volunteers are retired or semi-retired, but others fit their volunteer commitments into their non-work schedules.

More than a scheduled bus service

Now with a fleet of ten buses and a 4X4 Land Rover to get to the 'hard-to-reach' parts of the two dales, the Little White Bus Company points out that it is not undermining commercial operators. Rather it is working alongside any services which exist to fill gaps which the communities see need filling. For example, the Wensleydale Voyager runs 6 services per day from Gayle to Leyburn, supplementing the 3 per day run by the commercial Dales and District bus company. In Swaledale, the 'Shuttle' runs 4 services from Reeth to Richmond and back on Mondays, Wednesdays, Fridays and Saturdays (Bank Holidays excepted) whilst the Richmond Rover currently runs a shopping service 3 times a week from Catterick Village to Richmond, stopping at Tesco on the way to Richmond and back.



Wensleydale Voyager serving remote communities (archive photo)

Add to this some NYCC contracts to provide home-school transport for children and students (one of the reasons for the 4X4), *plus the* services which allow young people to travel from the Upper Dales into Richmond or Leyburn for £1.00 each way during holidays and it can be seen that this is a vital link for many without alternative transport in our area. Service journeys are charged, unless the passenger has a 'bus pass' or the service is contracted by another paying body.

Ask and, if possible, it will be given!

Through an arrangement known as DR (Demand Response) or BIA (Book in Advance), standard services are supplemented to meet expressed needs.. So, for example, on the Swaledale Shuttle, by booking 24 hours in advance (BIA), each scheduled Reeth service will be extended to collect or drop off passengers wanting to come from Keld, Thwaite, Muker, Gunnerside and Low Row. On the return journey to Reeth, all journeys will be extended to go as far as Keld on a Demand Response basis (ask and it shall be given) or in some cases (lunchtime and end of day) by a book in advance request.

In the past, the Little White Bus has taken youth groups to cinemas, and for WI's, scout groups and others to reach the hard to reach places. Sean Warren points out

that it may be possible to provide a non-scheduled service if you ask —the only provisos are that it must be financially viable and that, once the journey is planned, it would be open for anyone to book a place on the bus.

Getting to know you

All drivers are known for their friendliness and helpfulness , sometimes virtually dropping people off at their doors ,helping people into the house with their shopping, getting to know the passengers as individuals. As Alan says about a trip on the Shuttle ,‘It’s not just shopping, but a chance to get out of the house and socially interact with other passengers. Some have said it’s like a club where they all can meet.’ The fact that he could wear a woolly hat with flashing ‘Merry Christmas ‘ whilst on duty illustrates the warmth and friendship which is part of the service’s impact. As Sean Warren, part-time driver and service manager says, ‘ This is a kind service. It helps people to carry on living in the dales—community care in action. We get people home safely.’

The winter services, in particular, are used by regulars - ‘so much so, ‘says Alan, “that you worry about them if you don’t see them for a few weeks.” The lighter nights and longer days see the addition of more visitors to the area, who seem to enjoy the friendliness of the service and the conversation with regulars and the drivers. As a driver, Alan points out that he also enjoys hearing some of the interesting conversations and bits of gossip which you inevitably do , given the size of the buses (maximum 16 seats pre-Covid).

.....and the extras

In addition to the regular services (none on Sundays and Bank Holidays), the Little White Bus Company runs regular trips from Hawes to Snaizholme. A viewing area lies in the heart of the Widdale Red Squirrel Reserve, created jointly by local landowners and the Yorkshire Dales National Park Authority only a short distance from the Wensleydale market town. Some woodland walking and a couple of steepish ascents/descents are involved in the 2.5—3 mile circular walk but the bus service makes access to this special place much easier.



Red Squirrel (photograph by Ian Short)

Some woodland walking and a couple of steepish ascents/descents are involved in the 2.5—3 mile circular walk but the bus service makes access to this special place much easier.

The buses also run occasional excursions to such places as Kendal, Harrogate, Ilkley and Skipton and even the odd shopping trip to Teesside—all helping the Dales residents to connect with larger towns without the need to drive. All are advertised on

the Little White Bus website, where the dates are shown. Advance booking is needed for these excursions.

Volunteers— the heart of the service

Whilst there are five part-time paid drivers and a small admin team, most of the policy and delivery of this vital community lifeline is volunteer-led. An unpaid Board of Directors has overall responsibility for the service—often retired professionals from the walks of life (e.g. financial planning, accountancy, legal)which are relevant to this community business. The Covid outbreak reduced the available volunteer team of drivers from just over 30 to 19 - a team known now as the Covid 19!

All drivers hold the relevant driving licence. For those with a pre-1987 licence, this licence will cover minibus driving. If the licence was awarded post-1987, a D1 licence is needed to allow the potential volunteer driver to move on to the next stage.

All drivers undergo Minibus Driver Awareness (MIDAS) training and assessment and are checked by the Disclosure and Barring Service as some passengers are likely to be children or in the elderly or vulnerable groups. Many volunteer drivers offer the same block of time every week, with service managers trying to ensure that what they are asked to do suits the drivers themselves. In addition to actually driving the minibus, the MIDAS training emphasises the daily need to do what we all should do (but I suspect rarely do) before setting out viz check lights , tyres , cleanliness of mirrors, windscreens etc.

Alan Judge has no regrets about offering his services. 'I thoroughly enjoy driving the bus, which provides an irreplaceable and essential service for all—of any age but especially our senior comrades.' These sentiments are echoed in pen portraits of drivers shown on the website, volunteers all who, in giving their time freely, free others to enjoy the contacts and services which would otherwise not be there.

Would you like to know more about volunteering to drive one of the buses and make a contribution to the community? Call the Office on 01969 667400 and ask for Rob or visit <https://www.littlewhitebus.co.uk/drive-for-us/>

For more information about the Little White Bus, including timetable and service details, visit www.littlewhitebus.co.uk.

There is more scope for people in Richmond area to use the services of the Little White Bus. Why not ring the Upper Dales Community Office on 01969 667400 and find out more? **Or why not just take a ride** with the service and leave the car at home?

News from St. Edmund's, Marske

"THE LITTLE SHOP "

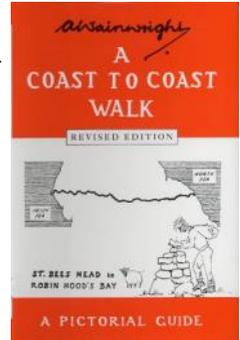
It all started at our June P.C.C. meeting in 2016 when the thorny subject of fund-raising to supplement the income for St. Edmund's Church in Marske was raised. Traditionally coffee mornings and village walks had been a good source of income but our happy band of cake bakers and helpers was dwindling and we had to find additional ways of bringing in some much needed funds.

During the 20 years that my family and I lived at Applegarth, the numbers of Coast to Coast walkers had increased considerably, rising from a few hundred to some thousands each season. In the early years at Applegarth, I had occasionally provided drinks and sandwiches for weary hikers and they all said how grateful they were as there was nowhere to get refreshments on the long stretch between Reeth and Richmond - not to mention the use of the loo!

More recently a tea room had opened in Marske, which was very successful but only open on certain days, so I asked the owner whether she would mind us selling sweets and soft drinks on the days she was not open and she had no objection. I put the idea to our P.C.C. members and it was agreed that I would buy some Kit Kats, flapjacks and soft drinks and we'd give it a try. The suggestion that payment would be on an honesty basis, asking people to put their money into the donations box in the church wall, raised some eyebrows but we decided to give it a chance. Signs directing walkers up the steps to the "cool and peaceful little church", along with a price list, were secured to the church noticeboard which they had to pass on their way through the village. We waited to see what would happen.

Within the first week the number of messages left in the visitors book increased greatly and the stock of refreshments had to be replenished twice.

It soon became apparent that not only were we selling more items than we had expected but that we were actually providing a service for walkers. We began to realise that, looking beyond the boost to funds, this is an outreach project which brings people into our simple little church where they find not only physical but spiritual refreshment. Some of our visitors may not be churchgoers but are attracted in by the sign and certainly some of the messages in the



book are a record of their feelings and reactions once they come inside. Here are a just a few of those messages.

"A lovely cool, calm space for reflection - thank you for being here."

"Delighted to find the church open and even more delighted to find food and drink for a weary, wet walker."

"Bless you for offering shelter and refreshment on a wet and windy day."

"So grateful for your place of rest and refreshment."

"Peaceful simplicity, most welcome refreshments too - a perfect walkers' interlude."

"Thanks for the snacks. Had no small change so took £5 worth. Much cheaper than village shops!"

"Thank you for the refreshments and for trusting people."

"Thank you for your thoughtfulness in providing refreshments, we appreciate the trust too."

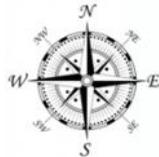
"A lovely quiet, calming stop and reflections on how good it is to be generous - thanks."

"Thanks for the blister plasters, just what I needed."

"So grateful, many thanks, no longer thirsty."

"Thanks for opening the church and providing for us pilgrims."

The visitors book also highlights how many of the walkers were from countries outside our own. There were folk from all parts of the U.S.A, Canada, Norway, Sweden, Denmark, Australia, New Zealand, Israel, Poland, Bulgaria, Switzerland, Czech Republic, Thailand, Hong Kong, Antigua - in fact all corners of the earthand all here in our little church for the same reason – refreshment of one sort or another.



After the success of our first season I decided to expand the range of products the following year to include tissues, wet wipes, and a greater choice of snacks which was well received.

In 2018 we sold 463 chocolate bars, 129 packets of crisps and Cheddars, 115 flapjacks, 220 bottles of water and 326 cartons of fruit juice. For 2019 I added a new range of vegan and specialised bars so that there was something for everyone. I also added fly- repellent wipes and blister plasters, 43 packets of those were snapped up and no doubt put a smile on the faces of some uncomfortable walkers. By the end of 2019 we had sold 839 snack bars, 294 packets of crisps and Cheddars, 63 flapjacks, 360 cartons of juice but only 130 bottles of water, which reflected the new trend for carrying water bottles.

The honesty box idea did not fail. Even though there might have been one or two

who didn't or couldn't pay for what they took, others were generous and the takings have been a very welcome addition to the building fund.

Sadly, we have not been able to provide this important service to walkers this year because of Covid 19 but the church is still open for rest and reflection.

Although the visitors book has hardly any recent entries, the last message on 24th March, 2020, before lock down , was very poignant.

“Lord be with us in these weird and frightening times.”

Liz Kluz

-o0o0o-

FOR ALL THE SAINTS—EXTRA

Whilst the feast day of St Michael (relevant to this benefice) is celebrated in September, and is featured in detail later in the magazine, this month also marks the nativity of the Blessed Virgin Mary on September 8th, also of relevance to our benefice. A little more of her history follows below.



In both eastern and western Churches, Mary has always been held as pre-eminent among all the saints. The unique, extraordinary privilege of being the mother of the One who was both God and Man, makes her worthy of special honour. Thomas Aquinas believed she was due a veneration that exceeds that of other saints, but is at the same time well below the adoration, which is due to God alone.

The gospels of Matthew and Luke give Mary most mention. Luke even tells the story of Jesus' infancy from Mary's point of view. Her Song, or *Magnificat* appears in Luke 1:46-55.

After Jesus' birth, Mary fades quietly into the background. During Jesus' public life, she is mentioned only occasionally, as at the wedding at Cana. She reappears at the foot of the Cross (John's Gospel), and is given into John's care. In the early chapters of Acts, Mary is with the Apostles, and received the Holy Spirit along with them on Whitsunday. But her role was not the active one of teaching and preaching.

Mary's significance grew with the centuries. By the fifth century she was called *Theotokos*, The Mother of God, and from the seventh century onwards, she was given four festivals: the Presentation in the Temple (2nd February), the Annunciation (25th March), the Assumption (15th August) and her Nativity (8th September).

Devotion to Mary has played an enormous role in the church down the years. She has been the object of countless prayers, accredited with performing many miracles, and the subject of thousands of works of art. She has also had hundreds of chapels or parish churches named after her—including our own.

A TIME OF MY LIFE

People who worship at St. Mary's Church in Richmond will be aware of the central and unstinting contributions made by the Lunn family over the years. With Scott as an active and innovative Reader and Alastair, James and Andrew in the choir, the male members of the family have all had robed roles in worship. Gillian has often worked in many unassuming ways quietly in the background- visitor, helper, magazine editor, school governor, volunteer worker at the C of E primary school, pastoral team member. More recently however, and with the encouragement, support and prompting of husband Scott and others, Gillian has added a more public role in worship. From becoming a Reader herself, she has now taken up the challenge of training to become a curate. A long journey to a new future. How did this route map develop?

As may be true of many people reading this magazine, Gillian can look back over her life-time so far and truly say, 'I would not have seen myself doing this twenty years ago.' Whilst being a most modest and unassuming member of the congregation who does not seek the limelight, it is equally true that she has always been willing to take on new directions when arriving at junctions in her life journey, especially when the road taken is one which presents something which she believes needs to be tackled for the benefit of others.

In terms of her early years, being born and raised in Gourock, with stunning views across the Firth of Clyde to the 'Land of the Mist and Flood' beyond and with church being a central part of family life, involvement in 'the church' in some way may have been a predictable path—but perhaps not the Church of England

For those unfamiliar with the structure of organised religion north of the Border, alongside the known names such as Roman Catholic, Presbyterian and Congregational churches, there are two branches carrying the name 'Church of Scotland'. The Episcopalian Church of Scotland is close to the Anglican tradition. Old West Kirk Church of Scotland in neighbouring Greenock (her father was church organist there) is non-conformist, part of a separate church simply known as the Church of Scotland. Its head is an elected Moderator serving a fixed term of office. The congregations have a strong say in the worship and organisation of their church— somewhat different from the way that the Anglican church is organised.

Attendance at the local school and training as a teacher at the prestigious, local Jordanhill College and live at home was the plan. However, excellent results in her Highers, the Scottish parallel to 'A'levels, led her dad to suggest that she should go



Old West Kirk, Greenock, with the Firth of Clyde beyond

to University first and then train to teach later to give her more choice of what to do after Higher Education. So, drawing a metaphorical deep breath, she headed away from home, exchanging the west coast climes of the Clyde to the bracing east coast North Sea air of Dundee. Her chosen degree path was History, Philosophy and Politics, focussing on Philosophy for the final two years. This unplanned new direction Gillian sees as the first of a number of massive leaps of faith in her life.



Overlooking Dundee and the River Tay

On looking back, the great benefit which Gillian felt that she gained from her studies was not learning about specific philosophers but the importance of hearing and understanding a range of points of view, each of which could be deeply routed and sincerely held.

Her main extra-curricular time was focussed on the Chaplaincy. It was there that, in losing her wallet, she accepted the offer of help in the search from a fellow student—one Scott Lunn, another unplanned element on the road to the future!

The next junction occurred on completion of their respective qualifications. For Gillian, getting a place on the post-graduate teaching course did not work out (“utterly lost the interview”) and so led to a new direction - banking.

Scott and Gillian decided they would live wherever the first of the two got work. Scott obtained work first at Peterlee in County Durham, so Gillian moved to be in the same area, obtaining work with the Cheltenham and Gloucestershire Building Society. They based themselves in Darlington, Scott at home and Gillian living at his grandma’s until their marriage.

Church remained central to their lives. Scott took up Lay Readership at St Cuthbert’s in the centre of Darlington and was a member of the choir. Gillian remembers being struck by the size of the church and the choral music and robed choir, but was initially puzzled by a structure of worship somewhat different from her Church of Scotland experience. (“We start today’s service at page 17. Page 17? Why not page 1?”). However, Gillian also came to see value in that structure.

One of the challenges which town centre churches like St Cuthbert’s face is the lack of homes close to the church, so building a sense of community within the church itself is harder than in churches which have the places where people live close at hand. A decision to try St Mary’s in Richmond provided the next junction on life’s journey. Gillian recalls the family coming along to sit anonymously in the back pews but being separately ‘Joyed and Sybilled’ - not words in the Oxford English dictionary, more of an experience. To be welcomed with such warmth by Joy

Hornsby and Sybil Reed led to a much closer involvement with St Mary's—that plus the rector at the time, Richard Cooper, arriving at their house with a bottle of wine and, having uncovered Scott's previous readership work at St Cuthbert's, enrolling him as a Reader at St Mary's.

Gillian continued to give her time where she could, helping when asked but also showing a willingness to step up and take responsibility when something needed doing. School volunteer and lunchtime assistant, then helping with assemblies in school led to her saying 'yes' to a request for her to become a church-appointed Foundation governor at the local primary school, a role she still occupies.

Two 'more massive leaps of faith' followed. Taking on the editorial role of this magazine was one. This was completely outside her experience and comfort zone but, as she said, 'somebody had to do it.' - and done it she has -for eight years.

But the bigger one was caused by rabbits!



Scott had a bad cycle accident trying to avoid a couple of rabbits which shot out in front of him on a remote country road. The ensuing fall rendered him 'hors de combat' for a number of weeks. Gillian asked what she could do to help. He asked her to go to a meeting on Youth ministry in the Deanery for him- just to 'take notes and report back.' A follow-up meeting led to her suggesting that a key Deanery service should be held

at St Mary's—at which point Gillian was given the responsibility.

She took on the role, involved others in the Church, and after a successful service, the then rector, John Chambers, said that a follow up was warranted—perhaps in June as a Pet Service. Again, Gillian felt moved to say 'Why wait?' - and once again found herself leading that initiative at an earlier date—and from that Fun-Key Church was born—bringing many more children and families within the church walls through the work of Gillian, Scott and a team of helpers.

Her path to becoming a Lay Reader was equally oblique. Gillian agreed willingly to the request by a member of the congregation looking for company to go to an introductory evening about Lay Readership. 'We sat through the video, giggled at Scott who was one of the folk on the video, and enjoyed the evening.' However, an input from a former member of St Mary's congregation, made an impact. "You can tailor your ministry to what your gifts and talents are. It could be all sorts of different things.' Gillian added, 'I was aware that, in all of the ministry I was getting involved in, I didn't have much 'knowledge' about it. How do I find out more?' The course certainly caught both her interest and a belief that she could do it and it would underpin all she was doing in the Church so far. A conversation

with Scott reinforced this.

Two years part-time attendance at the course at Ripon was really good and opened the door to extra aspects of work in the church, particularly ministry surrounding funerals. Gillian hopes that what she brings to her work a genuine interest in and care for the family and the support needed at such a momentous time in life.

The inter-regnum following John Chambers' departure gave Gillian insights into the wider work of parish organisation and management.; and perhaps a greater confidence in herself that she could deal with a wider range of the 'hidden' work in a parish.

The training for the curacy came from another chance conversation—with Bishop Nick, leading to a personal meeting with him, a family conversation and a decision to start the next journey. The process of being accepted lasted for 18 months—the process of Discernment as it is called. Highly intensive self-examination through talking with and being questioned by others. By asking these questions, she has had to 'verbalise' her thinking, really testing for herself as well as enabling the selection group to decide whether she really had the commitment and belief to carry on.



Things had become pretty slack during the interregnum

Gillian consistently expresses her gratitude to others for their prompts, their support, and particularly for the support from her whole family as she moves onwards to the next challenge, to a pathway which would never have been seen from the windows of a home in Gourrock.

Gillian's course starts in this month at Cranmer Hall. Travelling for three days per week to begin with for study using the resources at Durham will be followed (virus willing) by a placement in a parish—but all of this is laced with the uncertainties surrounding how the virus will or will not progress. Study may, for example, finish up being on-line.

Two years training is followed by a curacy anywhere in the Diocese, which is vast—or even the country—for three or four years. Gillian is firm in the belief that the first priority is that 'the boys' are all right and the Diocese is also aware of that in their future decision-making—but 'deployment' ultimately is at the behest of the Diocesan authorities. 'We are doing what we believe we are called to do as a family,' Gillian says. Once more, she sets out on a new road. We wish her joy and fulfilment. The track record tells us that it's right—and, in faith, it will work for all around her.

NEWS FROM THE PEWS

Fun-Key Church meets again.

Although Fun-Key Church has not been able to meet in the church building for some time, by the time you read this they will have had their second outdoor meeting, exchanging the Gothic grandeur of St Mary's for the more up-to-date setting of Archers Ice-Cream at the Station for a meeting place. After buying ice cream, they set off at a fair lick for Easby Abbey along the old railway line, training their focus on activities when reaching the ruins of that ancient place of worship. Watch the web-site for plans which will change month by month, but the message is Fun-Key is back in business!

Singing in Churches—Don't make a joyful noise unto the Lord yet.

The UK government has relaxed its guidelines for singing in church. From 15th August, small choirs and groups will be able to sing during services but there should be no group singing by worshippers. 'Singing should be limited to a small set group of people and should not include audience participation' says the guidelines. 'Where music plays a big part in worship, and recordings are available, we suggest you consider these as an alternative to live singing,' the guidance goes on.

Worryingly for the organist perhaps, an un-thought out sentence then reads 'Any instrument played during worship should be cleaned thoroughly before and after use.' I presume this doesn't include the organ? Otherwise, bring your bucket and Flash, Chris! (NB other cleaning products are available!). The Benefice churches are considering the implications and will act accordingly in line with Diocesan guidance.

Those of you who wear glasses and have hummed or sung quietly behind a face mask will know that this behaviour can be spotted by the steaming up of spectacles so be warned!!! I have been told that rubbing a piece of cucumber over the lens can stop this—but, except during Harvest Festival, who wants to bring cucumber to church anyway?

'Activities such as singing, chanting, shouting and and/or playing instruments that are blown should be avoided.' PHE is still carrying out group singing safety checks.

200 Club Winner — congratulations!

The August prize winner was no. 115—Margaret Clayton.

Given Margaret's involvement with the Mothers' Union, it was fitting that it was drawn on the day commemorating the life of Mary Sumner, founder of the MU, who died on 11th August 1921.

All in the month of September

400 years ago, on 6th September 1620, that 102 English Puritans (now known as the Pilgrims) set sail aboard the Mayflower from Plymouth, for a new life in America. After a perilous journey they landed in what is now Provincetown Harbour, Cape Cod, Massachusetts on 11th November. They had intended landing in Virginia, but were unable to reach it because of heavy seas.

150 years ago, on 20th September 1870 that Rome was captured. Italian forces defeated the Papal States and captured the city of Rome at the end of the wars of Italian Unification. The Papal States were dissolved. Rome was annexed, and it became the capital of Italy in 1871.

125 years ago, on 28th September 1895 that Louis Pasteur died. This French biologist, microbiologist and chemist was one of the main founders of the field of medical microbiology. Best known for originating the pasteurization of foodstuffs to eliminate micro-organisms that cause disease. Pasteur saved the French beer, wine and silk industries and developed vaccines against anthrax and rabies.

65 years ago, on 22nd September 1955 that Britain's first independent television channel, ITV, was launched. It ended the BBC's monopoly. Regional franchises were rolled out across the whole country by 1965.

60 years ago, on 27th September 1960 that Sylvia Pankhurst, suffragette leader, died.

50 years ago, on 19th September 1970 that the first Glastonbury Festival was held, at Worthy Farm near Pilton, Somerset. About 1,500 people attended (compared to 135,000 today). It became an annual event from 1981 and is now the world's largest greenfield festival. The first festival was billed as the Pilton Pop, Blues & Folk Festival.

40 years ago, on 22nd September 1980 that the Solidarity movement was created in Poland, with Lech Walesa as its leader. It was the first independent trade union in the Soviet bloc.

25 years ago, on 3rd September 1995 that the auction site eBay was founded (as AuctionWeb).

20 years ago, on 17th September 2000 that Paula Yates, TV presenter (*The Tube*, *The Big Breakfast*) died of a heroin overdose, aged 41. Wife of the musician Bob Geldof, she was also noted for her relationship with the musician Michael Hutchence. She was the biological daughter of Hughie Green, host of the talent show *Opportunity Knocks*, though she did not discover this until late in life.

15 years ago, on 24th September 2005 that the IRA decommissioned its last remaining weapons in front of independent inspectors

St Mary's Wedding of the Year





We wish Anna and Martin every joy and blessing in their marriage and share their delight with them. (Photographs: Ian Short)

FOR ALL THE SAINTS

So far in this series, the focus has been on the earthly lives of well-known (and perhaps not so well-known) people of faith who were created 'saints' because of their godly lives on earth. The most prominent saint's day in September is Michaelmas, 29th September, which is the feast day of St Michael. It could be said that most obvious physical presence of St Michael on earth was in the own brand label of Marks and Spencer! The St Michael celebrated in the article below was no earthly saint but was the Archangel Michael who has a story of his own. In our own benefice, two of the four church buildings commemorate 'St Michael and All Angels' - one of the most important of all saints.

St Michael—a church brand of high status

The 'Michael' commemorated in the names of the churches in both Hudswell and Downholme finds a place of prominence not only in the Christian faith but also in Judaism and Islam as an archangel -an angel the highest rank. The first mention of Michael is in the Book of Daniel, in which Daniel, having undertaken a period of fasting, **has a vision of Michael as the protector of Israel** who will arise during 'the time of the end'.

In the New Testament, the Book of Revelation speaks of **Michael leading God's armies in a war in heaven** in which **he defeats Satan** who is thrown to earth along with all of the fallen angels. Satan ('that ancient serpent called the devil') then continues to try 'to lead the whole world astray'. Attributed with such significant acts, it is no surprise that Michael is seen as the advocate and protector of the Jewish people and the Guardian of the Catholic Church. **In the Muslim faith**, Michael is one of the two archangels mentioned in the Quran, Jibrail (Gabriel) being the other. Such cross-over in some major world faiths is not always known.

Although the early rabbis in the Jewish faith tried to prohibit followers from appealing to angels as intermediaries between God and his people, people still adopted him in his role as protector of the Jewish people. He was subsequently **accredited with such acts as saving Abraham from a furnace and preventing Isaac from being sacrificed by substituting a ram**—even the destruction of Sennacherib's army (I remember we had to learn a poem 'The Destruction of Sennacherib' - at school in Newcastle!) A strong ally to have in heaven in Jewish eyes.

The Christian faith, St Michael's importance is as an archangel is evident, whichever branch of the Christian faith is followed. Gabriel is also an angel of high rank with



Raphael being added as a third in the Catholic and Eastern Orthodox churches. Islamic faith adds Azrael to this list of three. However, whatever the faith, the power of Michael as a 'senior' angel is part of the beliefs held. The overall belief in angels as intermediaries, guides and protectors for servants of God is common to all—as is the seniority of Michael in an angelic hierarchy.



From the 4th century onwards, this importance was reinforced through the dedication of sanctuaries and places of worship dedicated to his name. This was associated with belief in his role as a physician and healer. So, for example, **victims of the plague in 6th century Rome would sleep at night in the church dedicated to him** for saving Rome in the hope that he would come down and heal them. Over the years, he was set alongside St. George as the patron saint of chivalry. He is now additionally seen as holding the patronage of police officers, paramedics and the military—weighty responsibilities all!

As with other saints, legends have built up around his name. The appearance of some **healing springs are attributed to him abroad**. At home, there is a late 5th century legend that **he appeared to Cornish fishermen** on a piece of offshore hilltop which became known as St Michael's Mount. Norman legend says that he **appeared to the Bishop of Avranches in 708**, instructing him to build a church on a rocky islet—Mont Saint-Michel. The 9th C Benedictine abbey on the site is a place of religious pilgrimage; both 'mountains' are also the centres of tourist 'pilgrimage' today.



Michaelmas—the feast of Michael and All Angels— is celebrated on 29th September each year. This was **traditionally seen by the Catholic Church as the date by which the harvest should be in**, thus marking the end of the productive season ('all is safely gathered in') and the start of a new farming year. Henry VIII created Harvest Festival instead.

Being close to the Autumn equinox (c 21st September) when nights start to become longer than days, **St Michael's protection against the dark of the night was sought as a principal angelic warrior** and the Archangel who fought and defeated Satan and his evil angels. Thus Michaelmas Day was seen as a time when such protection against the forces of darkness required particular prayer for his protection.

Additional protection was sought by killing and eating a well-fattened goose, fed on the stubble of the harvest. This was believed to ensure enough money to see people

through the year to come. So, **Michaelmas Day was sometimes known as 'Goose Day'** - goose fairs such as the famous Nottingham Goose Fair are traditionally held round about this time. It is also said that Queen Elizabeth I was eating the traditional goose on Michaelmas Day when news of the defeat of the Armada arrived.



Michaelmas Day has also been traditionally used as one of the four quarter days—the others being Lady Day (25 March), Midsummer Day (24 June) and Christmas Day (25 December). These four days, spread at approximately 3 monthly intervals happen near a solstice or an equinox. Historically based on these religious festivals, they became the traditional dates on which rents are due—a custom still enshrined in practice today. (Hence the alarm in the retail trade about rents being due in June in the midst of the Covid crisis. Watch out for it getting another mention on the news on the 29th September.)

And it's not only rents which, perhaps anachronistically, are tied into the way our country works today. **The first university term is Michaelmas** and teaching usually doesn't start until late September/early October. This all dates back to the need to gather harvest in before getting back to study, preceded of course by a long break for the preparation and carrying out of the harvesting tasks. And, of course, because the old town and Elizabethan grammar schools fed students into universities, school holidays became driven by the university cycle—and are still fixed as such today. As indeed is the Parliamentary year. And the legal term. Who wants a long holiday in August nowadays? It's not St Michael's fault—but it's all tied to his feast day.

If that wasn't enough, Michaelmas Day was also **one of the four quarter days on which servants were hired, rents were due and new leases began**; lands were exchanged, debts paid.

Michaelmas daisies are so named because its striking flowers, emerging in very late summer provide colour and warmth as greater darkness approaches. The giving of Michaelmas daisies is said to symbolise farewells—farewell to the productive year.



Old Michaelmas Day used to be 10th October and was said to be the last day to pick blackberries because, it was said, when Michael expelled Satan from Heaven, he fell from the skies straight onto a blackberry bush. Painfully pricked, he cursed the fruit in his anger, spat and stamped on them making them unfit for human consumption! Biological science may have subsequently questioned the validity of this

explanation for the seasonal deterioration of the blackberry.

And the choice of St Michael as a Marks and Spencer brand name?

Well, nothing at all to do with our saint! In 1875, a supplier to Marks and Spencer (N Corah & Sons) had already registered a brand name of 'St Margaret' for their own products which were sold to wholesalers under that name (the factory was in the parish of St Margaret's in Leicester). Wholesalers then sold 'St Margaret's' products to retailers for sale under that name .



By supplying similar goods direct to a retailer (to M & S), missing out the wholesaler, they couldn't by law use the same name, so Simon Marks is said to have chosen his father's name, Michael whilst keeping the 'St.' in front of it to associate (subliminally) with the St.Margaret's well-respected brand.

So whilst our senior saint has some big links associated with his name—protector of churches, victor over Satan, senior amongst angels, protector of health, police and military, and, by association with his feast day, the entire timing of our education system, he had no link whatsoever with a well-known retail brand, rendering the comedian's line of 'patron saint of underwear' thoroughly unfounded!

St Michael's Prayer

Saint Michael the Archangel, defend us in battle. Be our protection against the wickedness and snares of the devil; may God rebuke him, we humbly pray. And do thou, O Prince of the Heavenly Host, by the power of God, thrust Satan and all evil spirits who wander through the world for the ruin of souls. Amen



"But did they plough the fields and scatter at a safe distance?"



Of course, Vicar, you are most welcome to some harvest milk. Would you like 4% fat, 3.5% fat, 1% fat, pre-treated, post-treated, homogenised, whole, skimmed, semi-skimmed or flavoured...?

NOTES FROM OUR PAST

This month, JANE HATCHER takes us outside into the churchyard at St Mary's to draw attention to one of the most striking monuments seen as you approach the church entrance from Station Road. A narrow column points upward, much higher than the other stones surrounding it. The legend below bears testimony to the memory of Matthew Greathead. Who was the man who merited such an eye-catching memorial?

Matthew Greathead

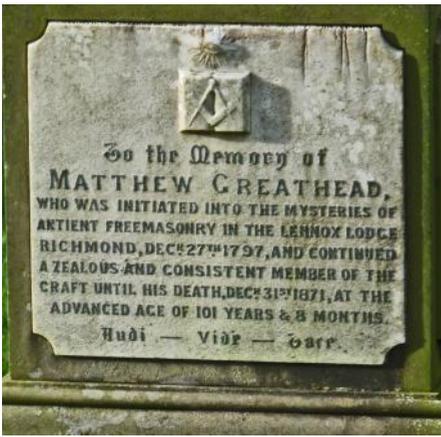
Anyone walking up the church path from Station Road to St Mary's passes on the left the tallest monument in the churchyard. A Corinthian column, it commemorates Matthew Greathead, and the inscription tells us that he lived to the ripe old age of 101 years and 8 months. Nowadays becoming a centenarian is not all that unusual, but when Matthew died on the last day of 1871 it must have been extremely rare.

Matthew was born on St George's Day 1770 at High Coniscliffe near Darlington, and trained as a carpenter. In his twenties he moved to Richmond, in Georgian times a very fashionable town, with many well-to-do people able to afford high quality furniture. He is also recorded as being paid to make some repairs to the pews and galleries then in the church, and its bell mechanisms.

Matthew's memorial is carved with symbols of freemasonry. He had been admitted to the Lennox Lodge in Richmond as soon as he arrived in the town, and he remained an active member. It was part of his life which meant much to him, perhaps he felt particular affinity with the building craftsmen whose ideals had formed the basis of the freemasonry movement. Initially the lodge met in various inns in the town, particularly the King's Head Hotel, but in 1868 they decided to start building the present lodge in Newbiggin. Doubtless Matthew took great pleasure in this achievement when it was completed in 1870.

Four days after Matthew died, his corpse was carried into the new Masonic Hall, and set in an honoured place. The next day, 5 January 1872, a masonic ceremony was held around the coffin, and then the freemasons marched in procession with it through Richmond to St Mary's for the funeral. A further masonic ceremony was held as the coffin was lowered into the grave.



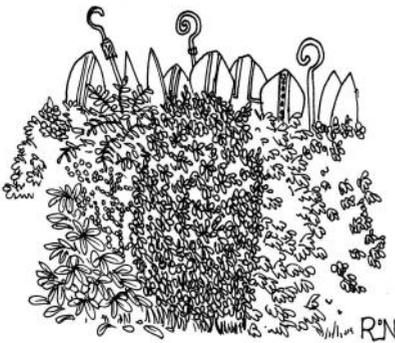


The Lodge Minute Book devotes twelve pages to recording this series of events. The Rector of Richmond at this time, Richard Earnshaw Roberts, was himself a member of Lennox Lodge, and thus a party to these unusual obsequies. He is commemorated by our brass eagle lectern. Matthew Greathead's elaborate Corinthian column monument was erected at the expense of his fellow freemasons.

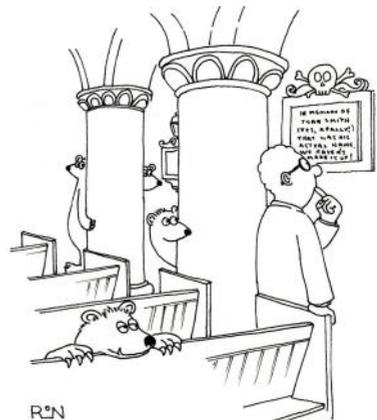
Jane Hatcher

Editor's Footnote: Another Greathead has a tenuous link with Richmond and was the subject of a talk to the Civic Society before lockdown—Henry Francis Greathead. He was born 27 January 1757 in Richmond before moving to South Shields in 1763 when his well-off father moved to a new post. Henry's (contested) claim to fame was as the designer of the earliest shore-based lifeboat, for which he eventually received awards totalling over £1,500. He built 31 rescue lifeboats for use in parts of Britain and as far afield as Russia and Denmark. The eleventh—'The Zetland' - is preserved and can be seen in Redcar today. Although the surname is an unusual one, there is no known link between Henry and Matthew. Given the lack of tidal activity in Richmond, he may never have achieved this fame had he stayed in the town!! Nevertheless, 'the boy did well'!

-o0o0o-



The bishops had formed a 'support bubble' all on their own.



Dennis spent a long time in church looking for his forbears

Pause for Thought



Sam Watson, confirmed a couple of years ago, has sent another of his drawings for us to share. This one, called 'The Samsforse' carries a number of messages and thoughts for us to reflect upon. Sam points out that 'on the corners of the picture there are encouraging messages which are a blessing' Thanks ,Sam.

Rhythm of Life Quick Start Guide

‘Walk with me and work with me – watch how I do it.

Learn the unforced rhythms of grace.’

Matthew 11.29 (The Message)

What’s it all about?

We each adopt rhythms of life, as our circumstances change.

To put this another way, we each have rhythms of loving, living and learning.

As Christians, we believe Christ should be at the heart of our loving, living and learning.

The ‘Rhythm of Life’ initiative is offered as a way of helping with this, across the diocese.

It’s designed to work with and add to the rhythm of any good things we’re already doing.

What’s involved?

There are four simple steps:

- 1 Taking stock
- 2 Making one or more practical commitments
- 3 Participating with others
- 4 Reviewing your commitments periodically



What support is available?

Anyone joining in will be provided with:

1. Help to get started
2. Areas to consider
3. Resources
4. Opportunities for mutual support

So how do I get started?

1. Download the ‘Rhythm of Life invitation leaflet’ and the Practical Commitment Card from learning.leeds.anglican.org/RoL. You may wish to join a Rhythm of Life ‘Get started’ session (*optional*).

2. Set aside time for ‘taking stock’ and reflecting on your current rhythm of life. By using the suggestions on the website, you will be supported with a structure and way of developing your future rhythm of life.

(Copies of the Practical Commitment cards follow as illustration. You will need to go to the website for full details and to start the journey)

My Practical Commitments

Jesus said: 'Walk with me and work with me – watch how I do it. Learn the unforced rhythms of grace.' Matthew 11:29 (The Message)

Name:

Date:

Your personal *Rhythm of Life* can be developed by making practical commitments. These will need to be reviewed, especially when things change.

More here: learning.leeds.anglican.org/RoL

Developing my Rhythm of Life

As Christians, we believe Jesus should be at the heart of our rhythms of life, whatever our circumstances. This will have a positive impact on our loving, living and learning in the world. Develop your personal *Rhythm of Life* by:

1. Taking stock
2. Making one or more practical commitments
3. Participating with others
4. Reviewing your commitments periodically

Join us here: learning.leeds.anglican.org/rol to receive RoL updates

Journeying Together

In the Diocese of Leeds, we want to help each other develop our *Rhythms of Life*. This will mean sharing resources and mutual support.

Special attention will be given to these key areas:

Praying Encouraging Reflecting
Celebrating Resting Sharing Creating

Consider when you will review your Personal Rhythm of Life

Next Review date:

My Commitment to Loving

How do I pray, encourage and share?

- Daily/regular prayer, Bible reading and worship
- Renewing contact with family and friends
- Giving regularly to my church
- Sharing the difference my faith makes
- Daily acts of kindness

My commitment(s) will be:

For resources and more ideas: learning.leeds.anglican.org/rol

My Commitment to Living

How do I celebrate and rest?

- Regular physical exercise
- Weaving thankful prayer into everyday activities, taking stock at the end of each day
- Making time for hobbies/activities which refresh me; allowing myself to play
- Taking more notice of God's creation, living simply, valuing our environment

My commitment(s) will be:

For resources and more ideas: learning.leeds.anglican.org/rol

My Commitment to Learning

How do I reflect and show creativity?

- Exploring my Christian faith using aids for Bible reading / online course
- Using my experience to create something new
- Taking a caring interest in another country or locality
- Working to improve a difficult relationship

My commitment(s) will be:

For resources and more ideas: learning.leeds.anglican.org/rol

From a Rectory Garden

MISTER Jack Finney's shed is now the first place I look when trying to find the wandering gardener and his faithful three legged hound, Lucky. When the smoke is curling lazily out of the stove pipe of his base, I know that it's either time for baggins or he's burning last month's magazine.

Stories such as Henry Thompson's brush with MI5, Ralph's choral exploits or Angela Harris' life in the House of Lords have made him more loquacious, whilst his amazing and untold life experiences make him a fount of knowledge—and also a ready listener to the tales of others. So it is that vicars of the churches he has worked in would use him as a sounding board for sermons in the making, whilst Lucky lifts his good ear to simulate interest.

Jack Finney and the Gurt Big Whale

Now me an' ol' Lucky gits used to seein' his Nibs poppin' down to the rectr'y shed now an' then. He calls it a hooman re-sauces meetin' but me an' ol' Lucky just calls it baggins time. Yeh, we 'as our fat bacon samwich wi' mebbie a neg on top an' the vicar brings his own tofu burglar an' a flask of dandelion coffee.

Well, this one morning, we cud tell he were excited about something as he had 'is trainers on the wrong feet. 'Corse, they's not leather—nah, made of paper from reconstitooted old hymn books—only lasts a week then falls t' pieces. Well, I didn't say nuffin but ol' Lucky nips behind the seed trays and' I could hear 'im goin' 'heh, heh.'

Anyway, I kips a straight face an' he sez he was horganising a day trip to the sea-side for the nippers an' 'e was goin' to tell them the story of Jonah an' the bloomin' whale. He wanted to try it out on ol' Lucky' cos 'e said if he understood then a five year old would too.

Ha, I remembers my ol' Ma and Pa tekin me to the sea-side on the steam train from Richmond when I were a nipper. Mind you, it were December with a foot of snow on the beach. But it were cheaper on the train than in summer an' I enjoyed meself and, like ol' Pa sez 'Wot's a bit o' harportermia when you'se enjoyin' yourself?'

Anyhow, so his Nibs gits himself up on me upturned wheelbarrer and he starts. Well, he niver noticed ol' Lucky were asleep, but he carried on. I was readin' me seeds catalogue, but I had one ear open and I don't mind tellin' yer, it were a right good story.



Seems way back then, there were this place called Nineveh, where the folks was getting' a bit out o' hand, all bettin' on whippets and racin' pigeons an' buyin' scratch tablets every day an' even havin' library scrolls overdoo. But God thought he'd give them one last chance to be good so he sent for his pal who were called Jonah and told 'im to go an' sort them out afore it were too late. Jonah was the the right man for the job, seein' as he were a black belt in origami an' pilates an' 'is mum came from Glasgow.

Well, at fust, Jonah told God not to bover wi' them and just zap them anyways, but God said, 'No, they deserves a chance, so off you go, Jonah lad an' do the business.'

Now this was a big problem for Jonah. You see, he was the cap'n o' the darts team at the Three Bushels at Gath-Hepher (Jackpot Jonah, they called him) and there wuz a big away match at the Burnin' Bush Bar at Tarshish comin' up and he didn't want ter let the team down, speshuly when it were the hosts turn ter buy the drinks.

So, he did a right wicked thing. He puts his flights (that's what they call 'darts') in his thobe pocket a' 'e runs orf, silly chump! He shoulda known you can run but you can't hide from God.

Well, he used his OAP Is-rail card (the one where you can take a quinquireme off peak) an' he gits on board one at Joppa that's goin' to Shashish. Well, soon as the ship gits out ter sea, a 'normous storm blows up an' knocks the boat all over .

But Jonah never noticed—he was asleep dahn below after two cupsa cocoa—but the crew rushes dahn and wakes 'im and says for him ter ask his God ter save them as theirs warn't listening. Mind, no wonder, seein' as they worshipped idols an' bits of stone an' pictures of Stanley Maffews. They'd heard that Jonah's god was a hard man ('Oo are you lookin' at, pal??') sorta god and they asked Jonah ter gerrim' ter help.

Ah well, Jonah said the storm were all his own fault fer disobayin' the Good Lawd an' tryin' to hide an' that, an' fer them ter chuck 'im overboard and the storm'd go away. ('course he was n't totally stupid 'cos he'd got his ten metre badge at the Dead Sea Lido and 'e reckoned he could swim back home and sort the Ninevehrines out before God 'ad noticed he'd gone!)



Now, the crew didn't like chuckin' their new pal overboard—but they done it anyhow and, blow me, as soon as they did, the storm stopped and the sun came out.

Off goes Jonah, doin' that fancy butterfly and Australian crawl and backstroke an' all. But he didn't notice this gurt whale comin' up behind him... an' never did the whale see Jonah ' cos he were tired after bein' up all night, chasin' plankton an'

squid an' all that as part of an 'Eat all yer can fer a tenner' night at sea.

Well, this whale gives a big yawn. He shoulda been polite an' put his flipper over his mouth, but he were too tired. So yawnin' wiv his mouth opened wide an' his eyes shut—in goes Jonah! 'Corse, it's all part o' God's plan.

Now Jonah doesn't know where he is. He thinks he's in a cave. There was a bit of light from one of them anglia fish, an' the whole thing smelled a bit, but, bein' fair worned out after his night's swimberling, he just settled down for a kip.

Now the night before he took ship from Joppa, ol' Jonah he has a 'normous rogan josh curry with chips and a garlic dip, so his breath whiffed something orful. Well, the ol' whale starts ter feel a bit queasy, what wiv the garlic smell an' all that. The ol' whale probably thought he'd swallered a jelly fish or summat. He didn't know he'd swallered a hooman!

So ol' Mister Whale (I likes a bit o' respect), his tum begins to rumble and gurgle. Suddenly, he gives a loud whale burp an' ol' Jonah gets shot outa his mouth like a cannonball an', blow me if he didn't land back on the beach at Joppa—right on top of some nipper's sandcastle—how the kid did holler. But Jonah took no notice; he just grabbed the nearest seaside donkey and galloped off ter Nineveh.

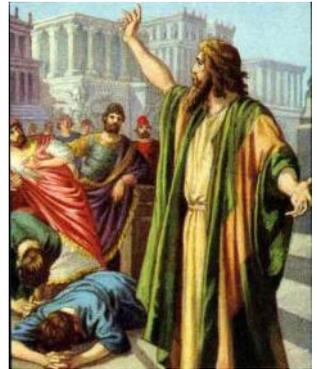
Well, he told the folks there that God loved 'em an' he wanted them to be nice to each other and not to quarrel no more. Well, they all agreed and Jonah were pleased and so God forgave 'im for runnin' away an' told 'im he could keep the donkey he pinched 'cos it had bad bunions from walkin' up and down the beach all day an' was fed up wiv nippers stickin' Mister Whippy's (now they don't need such respect) in his ears. So everyone lived happily ever after.

Well, the vicar gets down orf the barrer and asks how did 'e do?

I were dyin' ter say 'nul points', like in the Eurofishin competishun, but I didn't 'ave the heart—an' it was a right good tale, so that's what I told 'im—a right good tale.

He was goin' out the shed door, past me tortoise stove and, 'cos I were gripped by 'is story, he sez I should read books, not seed catalogues. And he asks if I had read 'Moby Dick'? So I sez 'Nah, I never took ter them detective stories.' But 'e says, 'No, it's about whales.'

"I'm not struck on the Welsh either—and if I want ter know about Wales, I'll go ter them nice people in Hays Travel in the Market Place.' He just shook his head, puzzled like, and walked out. An' ol' Lucky wakes up an' shakes 'imself—must be time for baggins.



A Recipe for Enjoyment

With 'staycations' being featured in many reports of this year's holiday choice for more Britons than usual, it is felt appropriate to include a recipe which is intended to bring thoughts of the Lake District to mind. Had William Wordsworth known of this recipe, he may have written a poem about it, whilst Mary Sumner, founder of the Mothers' Union, would have been thrilled that a member of her organisation had brought this delight to a wider audience.

Whilst visitors to Sarah Nelson's *Grasmere Gingerbread* shop sometimes go to Dove Cottage whilst in the area, it's the gingerbread, not daffodils, which attracts. The secret recipe, dating back to 1854, is claimed to be 'the best gingerbread in the world.' Our intrepid undercover MU reporter, having failed to get the recipe, largely through not even trying, offers this tasty alternative. If it's not a challenger for Sarah Nelson's title, it's still pretty good. A great offering at home—and a good companion for William's next walk in October.

Not Sarah Nelson's Grasmere Gingerbread

Ingredients

2 oz	crystallised ginger
8 ozs	margarine
16 ozs	SR flour
8 ozs	brown sugar
2 ozs	sultanas
1 tsp	ground ginger
1 tbsp	golden syrup
1 tsp	white sugar



Method

- ◇ Rub margarine into flour; add other dry ingredients and mix
- ◇ Add golden syrup and pull together.
- ◇ Press into a greased shallow baking tray c 12" x 8"
- ◇ Sprinkle with white sugar
- ◇ Bake at 325°F (160° C or 140°C fan-assisted) Gas mark 3 for 35-40 minutes.
- ◇ Allow to cool ; cut into rectangular pieces whilst still warm.

STOP PRESS— a newly discovered poem called 'Gingerbreads'

'I wandered, hungry as a horse,
To seek a snack before my bed,
When all at once, mine eyes perceived
A tray of golden ginger bread.
A crumbly mix with glistening top,
As good as Sarah Nelson's shop.' (Brian Wordsworth, failed poet, 1843—7.00 p.m.)

INFORMATION POINT- ALL ARE WELCOME.

There are a number of groups which used to meet on a regular basis as part of the church family before lockdown. As things ease, some are looking at ways of meeting but nothing is fixed as yet. These groups which cannot meet at the time of writing are still listed below. Situations may change during September. Please check our website or use the contact number for information.

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

AFTER THE CARDS AND VISITORS

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

Starting again on your own is even more difficult.

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

WE ARE STILL AVAILABLE THROUGH TELEPHONE CONTACT

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

PASTORAL CARE— A CONTINUING SERVICE

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

The Pastoral Team at St Mary's have established 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.*

FUN-KEY CHURCH

@ ST MARY'S RICHMOND



UNTIL WE CAN MEET IN CHURCH (last Sunday of every month at 4pm)
when we will RESUME exploring the theme of the day using crafts, activities,
a short talk, perhaps drama and plenty of fun—we can either meet outdoors
(see 'News from the Pews') or via Zoom. See the church website each
month for details or find us on Facebook. *Gillian Lunn* 07592 016476

St Mary's Groups Waiting to Resume

Little Rainbows

In normal times, Little Rainbows meets in church every Thursday morning during school term time, from 9.30 until 11.00 a.m. with doors open from 9.00 a.m. It's for pre-school children of any age, together with their mums, dads, grandmas, great grandmas and child minders! All are welcome. We play in the children's area of church then move around the building for singing, story and craft, ending with a much enjoyed snack time. It is a lovely opportunity for adults to meet and chat, whilst the children have a good time.

At the moment, though, our meetings are suspended until we can safely resume. Please check the Church web-site before coming and we'll keep the magazine up-to-date with future plans too. It will be lovely to see the children when normality returns. We send our best wishes to all of our regulars and look forward to seeing you all again when we can. *Wendy Pritchard*

“The Happy Bodgers”.

Helping others who may be in need of a practical assistance. Far more skilled than their title suggests and able to offer a variety of help free of charge. *Try us - we can say no if we don't feel capable. When lockdown ends, why not give us a call on 07866 325843 and Keith Robson will see if the Happy Bodgers can help,*

We look forward to helping you.

St Mary's Groups Waiting to Resume—continued

Bible Study Groups

These groups were suspended whilst engaged in the Lent course. . Your group leaders will stay in touch with you over this. There is fuller information on page 39 of last month's magazine, contributed by Scott Lunn

You can also seek information from the Church web-site or your group leader .

KNIT2GETHER

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

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

EDGES OF FAITH

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

Sudoku - Easy

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

Sudoku - Medium

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

Word Search

The Church gives thanks for angels in September: the 29th is the feast day of Michael and All Angels. Since the days of Genesis, these messengers of God have been sent many times to intervene for the good in human affairs. Angels guarded the Garden of Eden, they led Lot away from Gomorrah, they helped Gideon, they stopped Balaam, they closed the mouths of lions for Daniel, and, most important, the archangel Gabriel was sent to tell Mary that she would mother the Messiah. Angels sat in the empty tomb of Jesus, and told of His Resurrection. Revelation is teaming with angels, sent on all sorts of missions by God in the last times. Today, many Christians in the world's hot spots report having had angels help them when in mortal danger.

Thanks
Angels
Church
Feast
Michael

All
Genesis
Messengers
God
Sent

Intervene
Garden
Eden
Lot
Gideon

Balaam
Mouths

Lions
Daniel
Archangel

Gabriel
Mary
Mother

Teaming
Revelation
danger



And finally.....

With exam problems in August, back to school in September and next month's magazine featuring some educational matters (Education Sunday is in October) here are a few thoughts to help us focus on a part of life we've all experienced!

o Mother to young daughter after first day at school: "Well, dear, what did they teach you today?"

Daughter: "Not much. I've got to go back again tomorrow."

o A second year student explaining to a first year student how to write essays: "When you take stuff from one writer, it's plagiarism, but when you take it from many writers, it's called research."

o It takes 84 days for the average schoolboy to outgrow a pair of shoes

o Student essay: Shakespeare married Anne Hathaway, but he mostly lived at Windsor with his merry wives. This is quite usual with actors.

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For further information, please contact either Mrs Christine Bellas, Oak Tree View, Hutton Magna, Richmond, DL11 7HQ or our Rector.

Puzzle Solutions

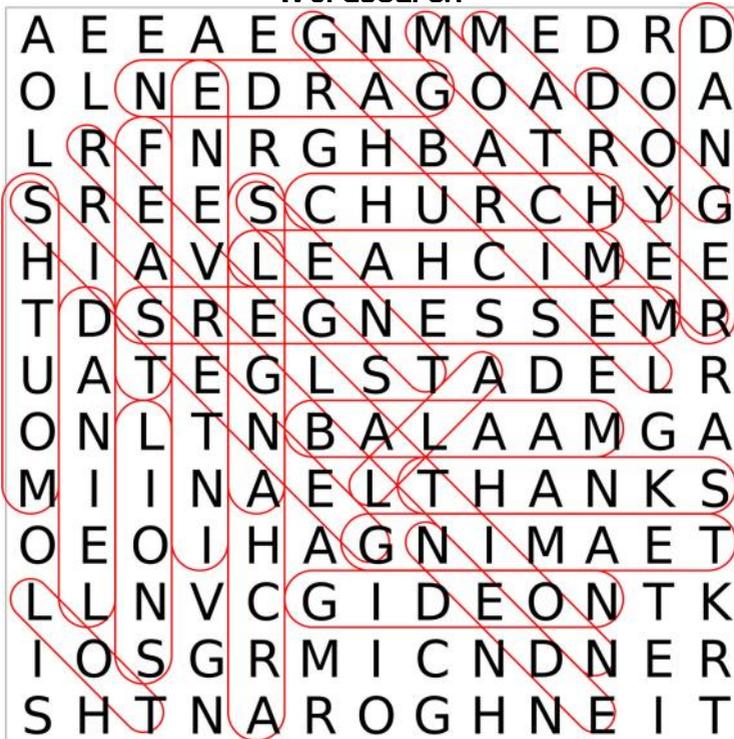
Sudoku — Easy

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

Sudoku—Medium

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

Wordsearch



Deadline for October edition - 15th September
Stay safe. See you in October

GARDEN/HOUSE MAINTENANCE GLAZING ODD JOBS

Grass/Hedge Cutting, Rubbish dumped, Garages/Attics emptied, Rotovating, Creosoting, Gutter Cleaning, Window Cleaning, Overgrown Gardens reclaimed, Gable Ends Re-Pointed, Roof Tiles Replaced, Bereavement Clearance, Household Items removed



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Fairfield Way, Gallowfields Trading Estate, Richmond. Also at 16a Hildyard Row, Catterick Garrison and The Green, Reeth.

Appointments and home visits by arrangement

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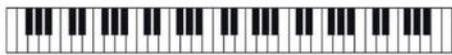
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