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

www.richmondhudswellparish.org.uk

MINISTRY TEAM

RECTOR

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

ASSISTANT CURATE

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

HONORARY CLERGY

Bishop John Pritchard · Revd. Jennifer Williamson

READER

Mr Scott Lunn 01748 826895 2 Hurgill Road slunn@richmondschool.net

PASTORAL ASSISTANT

Mrs Jennifer Patrick 850693 1 Roper Court, Richmond

ACORN CHRISTIAN LISTENERS

Mrs Jennifer Patrick 850693 Dr Sheila Harrisson 822059

-o0o-

CHURCH OFFICERS - ST MARY THE VIRGIN, RICHMOND

<u>Mayor's Warden</u>	Dr Peter Trewby	824468	24 Hurgill Road
<u>Rector's Warden</u>	Mrs Jan Jack	519553	6 Gallowfields Rd
<u>Warden Emeritus</u>	Mr David Frankton	823531	8 Allans Court
<u>Director of Music</u>	Mr Chris Denton	07817 386070	chrisjdenton@gmail.com
<u>Bell Captain</u>	Mrs Susan Welch	823700	8 Maple Road
<u>Head Verger</u>	Mr Leonard Scrafton	824106	14 Pilmoor Close

Parish Administrator

Claire Murray 07394 947819 pa.richmondhudswellparish@gmail.com

OFFICERS OF THE PCC (AND OTHERS)

<u>Vice Chair</u>	vacancy—to be appointed		
<u>Secretary</u>	Sharon Digan	07791 426659	12 Pike Purse Lane, Richmond
<u>Treasurer</u>	Paul Carnell		stmarys@paulcarnell.co.uk
<u>Assistant Treasurer</u>	Claire Murray	07394 947819	
<u>Magazine Editor</u>	Jim Jack	07754 283161	stmarys.maged@gmail.com
<u>Magazine Distribution</u>	Keith Robson	07866 325843	
<u>Magazine Adverts</u>	Jeanette Sunderland	07812 109243	jeanettesunderland@outlook.com

N.B. Each church is open for private prayer at the time of writing; All services from St Mary's will be streamed (see P.10 FOR DETAILS). n.b. IT IS LIKELY THAT, IN FEBRUARY, ATTENDANCE WILL BE ON-LINE ONLY. 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	Each Wednesday(attendance on-line preferred)
10.30 a.m.	Holy Communion	Holy Trinity/Town Hall—suspended until further notice

PARISH OF ST MICHAEL AND ALL ANGELS, DOWNHOLME

CHURCH OFFICERS

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

CHURCH SERVICES AT DOWNHOLME

Usual services (9.30 a.m Morning Prayer, every second Sunday ;9.30 a.m. Holy Communion, every fourth Sunday) SUSPENDED UNTIL FURTHER NOTICE

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

Usual 11.00 a.m. services each Sunday suspended until further notice.

And so the Covid pandemic continues. As people have had to adjust ways of living to restrict the spread of a virus which has not yet been brought under control, so clarity about what helps society to function and, at personal levels, what is most important in the one life we live on earth has emerged.

In our own communities, a fuller appreciation of the work of those whose life is lived in public service—in the service of others—has been brought into focus. The wealth they create directly is physical and mental well-being. The most obvious have been the medical professions and all of the medical support services who are at the crisis points of lives. There are also the carers in care homes and those in the community who visit homes to support the elderly and infirm. Increasingly obviously, there are the police services, the teachers and, in both services, the support staff who equally keep the services running...and council staff ..and fire and rescue ..and, and, and.....

And there are also those who serve the public from the private sector—people who work in food supply, people who fix things, who solve problems from our lives which we can't solve, who keep the transport working—many so sadly often described as unskilled or semi-skilled occupations—how insulting. Add in all who have volunteered to drive for others, deliver food parcels, to come out of retirement to work in areas where the risk of contracting the virus is greater. And add in the good neighbours who look out for each other and seek out those on their own. Everyone can draw up their own lists and there will be omissions in the illustrations above.

The skills which all of these deploy are the skills of care for others, kindness, humanity, warmth, humour, integrity. There are no A levels, B Tecs or degrees in these; there are no standard national assessments. But what the pandemic has made clear is how highly valued such skills are in an inter-dependent society. The apprenticeship is life, an apprenticeship in which values and principles underpinned by faith is supported. And the reward is not money—it is the open and expressed thanks and appreciation of those who receive—probably means all of us!

Anyway, I thought I'd offer those few thoughts as we step into February. Hope you enjoy what our contributors are offering. A special thank you to Frank Gibbon, who has managed the advertising in your magazine for years and is now gradually handing the reins over to Jeanette Sunderland. A look through our adverts may encourage you to think of buying local if the pandemic hasn't done this already.

JEJ



A message from Paul ... Sunderland (Curate not saint)



It is strange sitting and writing a message for the February addition of this magazine mid-January with snow falling outside. My thoughts are centred on the worry of if I have enough ice cream in the freezer or potatoes in the veg bag. I have enough toilet rolls to last a lifetime, so no worries there, thanks to misunderstanding a comment from my wife, rather than panic buying.

My thoughts are brought back to the article in question and what I should give up for Lent! Maybe ice cream? No, I have just found a lactose free ice-cream that actually tastes like ice cream. Maybe potatoes and the many forms which adorn my plate, chips, mash, roast and those lovely wedges that Jeanette does in way too much fat? No, a man can not survive on lemon meringue pie alone.

I know...I will commit, for the time over Lent anyway, to stop taking the time that the sermon is being preached to catch forty winks. Obviously I don't sleep through my own sermons, that would not give the right impression on my new parishioners...and I don't sleep through the sermons that 'the boss' delivers...oh dear, I don't think I have thought this through properly! I am sure, given some time, that I will be able to find something else to give up for Lent. Please do keep my previous suggestion to yourself. Don't tell the Rector!

The season of Lent lasts for forty days (not including Sundays). It is a time when Christians reflect and prepare for the celebrations of Easter. Some people fast, eat frugally or give up treats following the example of Jesus, who fasted for forty days in the wilderness.

People also give to charity, to Church, they set aside time to study the bible and meet with other Christians to reflect on Jesus' life. That may be difficult in this time of lockdown, but many churches, including St. Mary's, have a great deal of content available online or via Zoom. We are also offering tailored lent courses online. All Are Welcome.

Through Lent, as we prepare ourselves and our lives for the events of Holy Week and Easter, it is a great opportunity to focus on ourselves a little. So, before you decide what your Lent will look like, I would invite you to take a potato from your veg bag. A strange request I know, but I hope to prove that I do not really sleep through sermons, even those preached at Midnight on Christmas Eve. I would like to draw on some words from Revd. Martin's sermon.

He said, "As we embrace this messiness of real life we might consider the writer Sally Dakin's thinking in her imaginative book 'Praying with Stuff'. She says, 'God loves stuff! He creates it; he redeems it; he sustains it; finally, he will renew all of it. He created the universe in order to reveal himself in it and through it, and became fully part of it in Jesus Christ, who delighted in using it to communicate God's grace. Physical reality is fundamental to the connection between God and humanity.'"

Martin went on to talk about some of the symbolic objects which can be used to direct our prayer and cause us to reflect more, one of Sally's favourites being potatoes. Sally writes, "the average potato is slightly muddy, imperfectly shaped, and marked with various blemishes, scars and sproutings; above all, it is unique. Take a look at one if you have one to hand. We have all seen the funny shaped potatoes in the supermarket, the ones they struggle to sell as they are 'imperfect', the ones with a scar down one side."

This scar represents an experience which still pains me. This misshapen bit represents a character trait I struggle with. This sprouting point represents an area of growth. This bit that is all miscoloured and soft, well past it's 'use-by date', that may be something that I need to remove from my life.

Sally goes on to explain that, as an aid to prayer, a potato can help us explore all these issues in our lives with God – knowing ourselves to be loved, held and forgiven in all my 'humanness'. No doubt many of you will be eating potatoes in some form today. Enjoy them BECAUSE of their imperfections.

As we embrace our own uniqueness through our beautiful imperfections, we can better engage with the true purpose of Lent. Popular culture all too often focuses on the requirement to give something up for Lent and for many it comes in the same camp as 'Movember', 'Dry January' and the very new 'Veganuary'. However, much of 2020 has seen us giving up many things and 2021 has started in the same vein. We have given up our freedoms to travel, to shop, to attend church, to live life without the fear of infecting or being infected. So, I would like to try and reclaim Lent in 2021 and re-focus on what we can start doing rather than what we should stop doing.

I am not calling for you to give up chips, ice-cream or even chocolate. We have already given up a great deal due to the Covid-19 Pandemic. In Lent 2021 I propose we 'DO' rather than 'Do NOT'.

**HOLD ON
TO THAT
WHICH
IS GOOD**

Do Pray more, Do Talk more, Do Smile more, Do Open Up more, Do Give more, Do Exercise more, Do Love more, Do Listen more, Do Attend Church more (online or in person), Do Play more, Do Care more...the list is endless....Most importantly, DO NOT give up!

Paul



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



Shirley Bagley
John Twyman
Joan Brown
(of Brokes, Hudswell)

3rd December
5th December
26th December (Downholme)

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-

Candlemas

Candlemas is the holy day which commemorates the presentation of Jesus at the temple and is based upon the account in Luke Ch 2 vv22-40 and based on a Jewish tradition set out in Leviticus. It falls on February 2nd, traditionally at the conclusion of the Christmas –Epiphany season. The fact that it can be said to mark the end of Epiphany may be seen as a good reason to keep Christmas decorations up for a few more days rather than on Twelfth Night (Epiphany Eve). Indeed, some Christian countries do have the tradition of taking down decorations on Candlemas.

On Candlemas, people may (when no lockdown!) bring their candles to church to be blessed. These blessed candles then act as a symbol of Jesus as the Light of the World and are used for the rest of the year.

When Pope Liberius fixed the date of Christmas as 25th December in 354 AD, this also fixed Candlemas as 2nd February being forty days after Christmas. In France, Candlemas is traditionally thought of as the day of crêpes. This custom is attributed to Pope Gelasius I who had pancakes distributed to pilgrims arriving in Rome. The golden circular pancake (if you flip them properly!) was seen as a reference to the return of the sun after a dark winter.

In Luxembourg, the day has traditionally been a holiday when children wandered the streets holding a lighted candle and singing, in the hope of winning a reward of sweets or loose change—so all teat and no trick! Bonfires and singing are seen in Puerto Rico. How COVID will affect 2nd February round the world, time will tell.

Charity of the Month- February

You will recall, from last month's magazine, that our Charity of the Month every other month, starting in January will be the United Society Partners in the Gospel (USPG). On the alternate months a number of different charities will get their own one month 'slot'. This month, the supported charity will be the Mothers' Union, a branch of which is based in Richmond. MARGARET CLAYSON offers us an insight into the work done by the Mother's Union today, as well as telling of its history, changes and aspirations.

Mothers' Union is an International charity supporting all aspects of family life. Membership is open to all of any gender. There are over four million members worldwide.



Mary Sumner (1828-1921)

The Mothers' Union movement began in 1876 when Mary Sumner , the wife of a Rector in Hampshire, set up a group to support mothers of all kinds in bringing up their children. After delivering a speech at the Portsmouth Church Congress, Mary Sumner inspired many of her audience to go back to their parishes and set up similar groups.

In time, these groups who met as "Mothers' Union" became embedded in their communities. They forged strong links with local communities and the Church of England. They worked to support one another and give a voice to disadvantaged women while addressing wider social issues.

Driven by Mary Sumner's passion for the role of women in bringing about a better society, by 1892 membership had reached 60,000 in 28 dioceses which was to grow to 169,000 by the turn of the century. In 1893, annual general meetings were organised and in 1896 Mothers' Union Central Council was formed.

The Christian Faith is at the heart of the charity and worship is central to the work. Prayer can become transformational and can make a huge difference to lives on an individual and community basis. Mothers' Union worldwide works in partnership to serve God in local communities and to support clergy with the Faith and Worship resources as well as practical help such as supporting baptismal families (q.v. St Mary's branch)

There is a network of Diocesan chaplains supporting the faith of members as well as acting as a link between the church and Mothers ' Union (our Revd Mark Beresford-Peirse has held this role and the Revd Andrew Cromarty is the present chaplain for the Ripon Episcopal area). The central chaplain is The Right Revd

Mothers' UNION
Christian care for families



Revd. Emma Ineson

Emma Ineson (Bishop of Penrith) and the Right Revd John Packer is our Provincial chaplain. These chaplains support members and staff as well as being advocates within the wider church. Mothers' Union is one of the organisations which has representation at the United Nations, these organisations together aim to combat poverty, lack of opportunity and injustice.

Funds are raised to support families in need, equip communities with life changing skills, empower women and combat gender based violence. The time and money generously given by members and supporters is crucial to the running of Mothers' Union programmes that change the lives of over 750,000 families each year. Support is vital to help illiterate people to read and write, help prisoners re-connect with their families to reduce their chance of re-offending, support marginalised women to speak up for their rights and more.

The Mothers' Union movement today is made up of hundreds of projects spread across 84 countries. Mothers' Union is unique in that members work together to resolve challenges in their local communities by helping to restore and strengthen relationships in families and communities, the movement gives a sense of belonging and acceptance to the stigmatised and vulnerable. Mothers' Union equips members and their communities to recognise and use the skills, resources and talents around



them. Through this process people are able to take ownership of their own future, lifting them from dependency and encouraging independence.

All this information and more can be found on the Mothers' Union web site where you can also find a section selling cards, books and gifts in aid of the Mothers' Union. If you do use this site, please mention the Leeds Diocese as a percentage of the profit goes to Diocesan funds.

Local Activity

In the Leeds / Ripon diocese there are several projects which St Mary's branch has supported. One of which is the Away From It All (AFIA) holiday scheme. The diocese has two caravans at Primrose Valley, a family holiday site near Filey, where families in difficult circumstances can enjoy a holiday together. Our branch has helped with

furnishings and, in the past, has arranged for a family to go there (confidentially). The letters of thanks are heartwarming.

Another project is with prisoners in Armley Prison. The local branches run a crèche on visiting days so that prisoners can spend time with their wives and partners as well as seeing their children. Every prisoner receives a Christmas card from Mothers' Union written by members (we have written them). We are told cards are kept from year to year as often they are the only cards some prisoners receive. Days have been arranged in the diocese to raise funds to pay for Fun Days for families to come together and have fun. When this was held in Colburn, our branch was involved. Our branch does what it can to support St Mary's church as well as the Mothers' Union world wide, in the Province and diocese. The band concert with afternoon tea has become an annual treat for its devotees. Look out for the Belles of St Marys when our catering skills can come to the fore. On Mothering Sunday, we have given a primula plant for members of the congregation, very kindly delivered by generous volunteers last year due to the first lockdown.

Members have knitted caps and jackets for premature babies at the Friarage and James Cook hospitals. Mrs Wilson used to try them for size on an orange! In the lock-down, we may have stayed in but we have kept in touch with each other by phone, letter and e-mail. One member has knitted countless teddies to be used in police cars and ambulances for children in traumatic situations. Some have volunteered to help others with shopping, delivering prescriptions, baking for neighbours etc., shielding all the time to keep families and neighbours safe. Our fund raising has been minimal this year, hence this appeal.

On January the 8th, it was the Leeds diocese turn to be involved in the Wave of Prayer, praying along with dioceses in Lesotho, Rwanda, Nigeria, and the Solomon Islands, giving a great feeling of unity with other members in the world.

Faith and prayer is central to everything in the Mothers Union. An annual prayer diary unites members every day. Mid day prayers is live on YouTube every weekday, as are occasional Mothers' Union Services. In Ripon Cathedral, members say mid day prayers on Thursdays. St Mary's branch is able to take their turn in normal times, giving us that privilege as well as the opportunity for a day out and "a lovely lunch."

It is hoped that you will support the Mothers Union as Charity of the Month at St Marys with Hudswell, Downholme and Marske. This will help in the continuing work of this worldwide Christian charity. If you would consider joining the four million members, please get in touch with one of us, we hope to be active again as soon as possible.

Margaret Clayson (Branch Leader)

Susan Scrafton (Secretary) Christine Stedman (Treasurer)



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



- ◇ Whilst we were back in Church each Sunday morning at the start of January for the 10am Communion Service and also Wednesday for the 9:15am Service, the recent significant rise in coronavirus makes it likely that worship ON LINE ONLY will resume quite soon.
- ◇ **ASH WEDNESDAY 17 FEBRUARY: there will be a streamed service on that day from St. Mary's.** Please check the website nearer the time for more details.
- ◇ Please look out for announcements on the web-site. **AT THE TIME OF GOING TO PRESS**, attendance on-line is a preferred option. We are still offering Deanery Compline daily at 9.00 pm and this is available online or via our Dial-In Service. We will re-introduce more services and opportunities when the national picture and diocesan advice allows.
- ◇ **If you feel your preference would be to worship on-line, whether or not Church is open**, there are a number of ways in which you can connect with us via the internet or through our dial-in service over the phone. **If you chose to join online**, all the instructions are on our website: www.richmondhudswellparish.org.uk (Previous services are on 'catch-up' on YouTube). **This offers the choice of joining and interacting with others via Zoom or simply viewing the service as it happens on YouTube.**

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

- ◇ **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 above and you need to use the correct one for the service you want to attend. You will be able to sign in up to 15 minutes before the service is about to start (the service will never start early). One thing to watch out for. If your call plan charges for calls over 1 hour, you may save a bit of money by ringing off before the hour is up and then dialling in again.

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

LOYAL DALES VOLUNTEERS

An oasis of calm in the extensive and busy garrison at Catterick is the focus of this month's volunteer feature. Although affected by lockdown alongside many other volunteer-led activities in our area, behind the padlocks and wire fencing, life at **FOXGLOVE COVERT** goes on, with nature oblivious to the limitations on the life of mankind caused by COVID.

As relative newcomers to the area, JEANETTE and PAUL SUNDERLAND paid a visit to this beautiful reserve and were entranced by what they found there. Jeanette tells of their visit, how important volunteers have been in establishing and running the reserve and pays tribute to the work and vision of its leading founder, MAJOR TONY CREASE, who sadly died this month. If you haven't visited before, this piece should inspire you to pay a visit when restrictions ease—and perhaps offer some support.

Having been tipped off about its existence I did a little research, to reveal that amid Catterick Garrison was a very well-hidden nature reserve. We were fortunate to visit prior to the latest Lockdown. Gerry, Reserve Manager, recommends 'to check our website, www.foxglovecovert.org.uk for the latest on our opening, but sadly we are temporarily closed at this present time.'



Wrapped up warm, with postcode to hand we ventured onto Ministry of Defence land. It felt a little strange at first, then I saw the barriers, guns and uniformed personnel. It now felt very strange indeed.

As we pulled up a friendly officer asked if we had a parking permit. Paul visited the guard house nearby with his driving licence as ID. We were issued with a permit to display in the windscreen and waved through the barrier.

Signposting through the barracks was easy to follow and we were quickly buzzed through the gates to the Reserve. Not knowing the layout of the reserve, we parked in the first small carpark; we later found a larger car park next to the Field Centre, which is perfect for wheelchair users. You do need change for the parking meter, and the rates are very reasonable at £1 per hour, or £4 for all day. The parking meter is in the first carpark, but you can also pay in the Field Centre. There is an honesty tin and sheet to put your vehicle details on.



Following the red route, we took a steady stroll with Ralf, our little puppy, along the pushchair and wheelchair friendly boardwalks and paths that weaved their way around the lake. Such diverse landscapes and habitats which attract a plethora of species. There are over 100 bird and bat boxes fixed high up in the trees. We even spotted a mink raft on the water. These rather curious creatures will leave their footprints behind on the clay pad as they explore the tunnel, which helps monitor their existence.



Lake and extensive hide in the background

At the time of our visit, we were able to explore the exceptional, and warm, Field Centre which was built in 2002. In normal times you are welcome to use the kitchen facilities to make a drink, explore the interactive information displays and use the activity rooms. You can read about habitat and the management of the Reserve on specially designed wall panels.

A fascinating part of the foyer is the observation beehive, which allows visitors to observe the internal activities of the hive. The hive is maintained by the Richmond and District Beekeepers Association. There is also a one-way viewing window looking onto the bird feeding garden and a viewing window into the bird ringing room. The Field Centre ringing room was purpose-built and offers a level of comfort and space rarely equalled at other sites. By the end of 2019, the Swaledale Ringing Group had processed over 238,500 birds of 147 species. More than 65,000 new birds had been ringed on the Reserve and 120,800 processed.



Bird ringing

While we were there, we stocked up on bird seed. I did not know there were so many different types. We also bought a bird feeder that had been made onsite. If no Manager is present and you wish to purchase something you can put your money in the honesty tins. They are provided for all the different items in the centre.

We also bought a Trail guides for £1, it shows the coloured routes and the time it takes to walk them. With 100 acres of reserve to explore we thought it was worth buying, then keeping in the car for our next visit. There is no charge for individuals who visit the reserve although a suggested £3 contribution towards the running costs would be welcomed. There are also several ways you can support the Reserve.



Volunteering

Without the efforts of the volunteers, it would be impossible to keep the reserve in such good condition. Volunteers play many different roles in the day-to-day life of the reserve, from helping to manage and improve the habitats through to meeting and greeting visitors, bird ringing, fundraising and assisting with surveys. There are no minimum or maximum age limits. If you are interested in helping in any way, please do not hesitate to get in touch with the reserve managers to find out more. You can reach them on [01748 830045](tel:01748830045), [07754 270980](tel:07754270980) or e-mail foxgloveInr@btinternet.com.



Friends of Foxglove Covert

The Friends Group was started in August 2004 as a way of involving people in the work of the reserve. This work is largely funded by voluntary donations and could not continue without the generous contributions of its supporters. Annual membership starts from as little as £6. www.foxglovecovert.org.uk/support-us/friends-of-foxglove/



Adopt a Bird box

On joining the Adopt-A-Box scheme, you will receive a certificate with a picture of your box and a map marking its location. You will be contacted during the autumn with a report on successes of the breeding season here on the reserve. The bird ringers also host a walk in the spring where you can visit some of the nest boxes in the scheme to observe and learn about the process of bird ringing. Annual fees from £6. www.foxglovecovert.org.uk/support-us/adopt-a-box-scheme/



100 Club

The Club holds regular draws and pays out over 50% of all the money it takes in annual memberships. The Foxglove Covert 100 Club is open to anyone aged over 18 and costs just £11 per year. They hold 4 draws a year with prizes up to £50. www.foxglovecovert.org.uk/support-us/100-club/



Major Tony Crease



At the time of writing this article the sad news of Major (Rtd) Tony Crease's passing was received. In 1992, Major Crease had the vision to turn undeveloped land near the training area in Catterick Garrison, into a place where nature would thrive. Under his leadership, the hard work and dedication of soldiers of the Royal Scot's Dragoon Guards, recently returned from the First Gulf War, formed the basis of what we have today.

He has always been an inspiration to many people, both inside and outside of his Army career. He was a strong character, yet never seeking the limelight. Tony always looked for ways to expand and develop Foxglove Covert; always looking forward. His ornithological knowledge was extensive and, as a result of his dedica-

tion to training new bird-ringers, is an integral part of the Reserve today.

He never ceased to admire and appreciate the volunteers, and despite not being in good health, worked tirelessly to obtain for them the highest recognition he possibly could. Hence, the Reserve is a contender for the Queen's Award for Voluntary Service. The results will be announced later this year.

Our deepest condolences and prayers go to the family, friends and colleagues he leaves behind.

Jeanette Sunderland

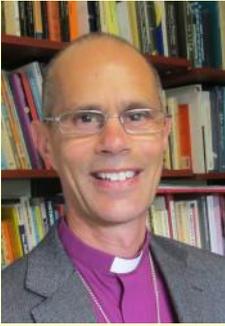
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Front Cover - February 2021

The front cover for our February magazine focuses on prayer. The Week of Prayer for Christian Unity took place in January and was prepared by the Monastic Community of Grandchamp in Switzerland. The theme chosen by the Community was 'Abiding in Christ' and drew on verses from John 15, "Abide in my love and you shall bear much fruit". It expresses their vocation to prayer, reconciliation and unity in the Church and human family.

The ancient rhythm of prayer found in the Grandchamp Community and so many other religious orders and traditions teaches us that when we pray, we pray not just on our own or with those who share the same physical space, but with the whole Church, the body of Christ, of Christians in other places and in different times. Whilst we may be currently physically separated from each other, we can still be a benefice that is a community of prayer, a church family who gives thanks and prays without ceasing as we abide in Christ .

PAUSE FOR THOUGHT—RELIGION AND SCIENCE



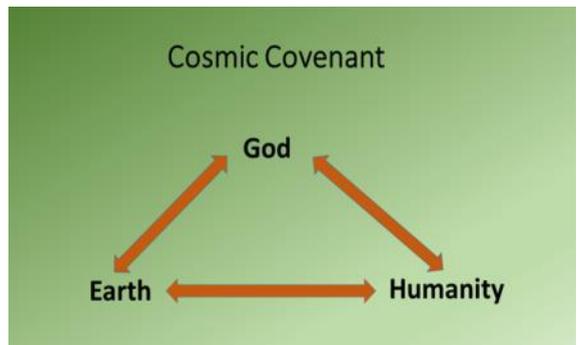
Richard Cheetham, Bishop of Kingston near London, is co-leader of the major Templeton-funded initiative, "Equipping Christian Leadership in an Age of Science" at the University of Durham, Whitelands Professorial Fellow in Christian Theology and Contemporary Issues at the University of Roehampton, an Honorary Research Fellow at King's College London and a member of the Church of England's Working Group on the Environment. In last month's article on the theme of 'RELIGION AND SCIENCE', he looked at the importance of understanding the relationship between science with religion. This month, he moves on to Christian mission in the modern world

As well as being a former member of the worshipping congregation at St Mary's in the late 1970s, Richard's present diocesan responsibility includes the oversight of the two Anglican churches in Richmond on Thames—another link in this year of the commemoration of the founding of the castle in our Richmond—the first town so-named in the world.

In my previous article I wrote about the need for greater understanding of the relationship between science and religion, and for a holistic understanding of both as we seek to respond to today's complex policy and lifestyle issues in a way which leads genuinely to the common good of all God's creation.

There is massive scientific evidence that the environment and climate change are among the biggest issues of our time. When I left school in the 1970s the global population was about 4 billion. It is now well over 7 billion and heading towards 9 billion by the mid-21st-century. In addition, we are faced with huge inequalities of wealth, massive loss of biodiversity, and global warming, with potentially catastrophic effects.

For Christians our response is not simply moral but also springs out of our whole understanding of how we see our place in the universe – our relatedness to God, the world, each other, and all of God's creation. It is central to the primary themes of the Gospel – creation, redemption, salvation, and the resurrection order – and to our role in the world



as exemplified by the Anglican Communion's "Five Marks of Mission. *"The mission of the Church is the mission of Christ:*

To proclaim the Good News of the Kingdom

To teach, baptise and nurture new believers

To respond to human need by loving service

To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation

To strive to safeguard the integrity of creation, and sustain and renew the life of the earth".

In church life, parishes can demonstrate their commitment to care for the environment by registering under the national

Eco Church scheme ([https://](https://ecochurch.arocha.org.uk/)

ecochurch.arocha.org.uk/) As well as

offering resources for use in worship and teaching, this supports them in achieving bronze, silver and gold awards as they reflect on how they look after their buildings and land, how they engage with the local and global community, and how individual members can respond to the issues.

The Diocese of Leeds already has the bronze Diocesan award, and every parish award will help it towards "silver" as well as making an important contribution to the care of our world.

Climate and environmental issues have reached a critical stage in the life of our planet and 2020 was to be a crucial year in terms of our response, with the 10-yearly Lambeth Conference of bishops from the Anglican Communion, and the UN



Climate Change Conference taking place in Glasgow. Both have been postponed as the pandemic has understandably moved the focus elsewhere, but environmental change has continued. In recent weeks UK scientists have said that the Arctic

could be free of ice by 2034 and the World Bank saying that, without urgent action, climate impacts could push an additional 100m people worldwide into poverty by 2030.

It is vital that we think deeply about our Christian response at every level including how, as individuals, we live our lives. As Archbishop Justin says, *“every single one of us has a responsibility as part of our discipleship to Jesus Christ to live a life that cares for God’s world and its creatures . . . sadly, Christians have not always given God’s creation the reverence it deserves . . . it is of the utmost importance that we now stand in solidarity together, repenting of our sins towards our Earth and committing to face our responsibilities as God’s people . . . to live out the life that Christ calls us to live, to care for our neighbours, for the creatures and the creation that God has so generously given us.”*

Richard Cheetham

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WILLIAM'S WALKS

February 2021



With the tightening of lockdown rules and the desire of many to honour the spirit of as well as the letter of the law and accompanying guidance, William offers us an idea for a walk which will get the blood flowing, the fresh air into the lungs and a fair chance of decent underfoot conditions. What's more, it's on the Richmond doorstep, is self-managed and can be broken into segments—as well as being educative about the town we call home, especially in this year commemorating the 950th anniversary of the founding of the iconic castle. What's not to like? If you're walking on your own, why not invite another person to join you? Take a flask and a bit of cake, find a bench to have a picnic on the way—with a two metre walking pole to check spacing! It'll be great—except in ice of course!

Walking The History of The Town

It looks like the January mud will continue into February and on this walk you can keep your footwear clean. You can walk it all at once or in sections.

Few locals seem to have walked the Richmond Plaque Tour which gives a fascinating insight into the town's history and its historic heroes. This pavement walk around town starts at the site of the old Good Intent Inn on the South side of the Green Bridge.

A great walk for children who can tick off the thirty-three plaques as you go. The link below will take you to the Civic Society Website and a downloadable walk description and map.

www.richmondcivicsociety.org/plaque-map

A TIME OF MY LIFE

The St Mary's band of bellringers have come to the art through a number of different routes. Whilst one or two are late starters, a number have been involved for much of their school and adult lives. Indeed, some marriages resulted from involvement in campanology—or is it tintinabulation? Whatever the correct word, LIZ FOSTER recalls a time when she and Andrew became the focus of the national press when historic bands comprising either women or men were kept apart by their traditions.

It was an ordinary summer's day in mid-August 1989. I was quietly working in my office in Leeds University reading and preparing materials for the new students arriving in October when my office telephone trilled brightly. Picking it up I heard a somewhat breathless female voice on the other end enquiring rather urgently whether I was Elizabeth Foster; "Elizabeth Foster the bellringer" she enquired, "a member of the Society of Royal Cumberland Youths?" "Yes" I responded somewhat warily, reflecting that I had never considered myself to be "the" bellringer.

"We're running an article about academics and bellringing in our next edition of the Times Higher Education Supplement" she rolled on "and I wondered whether you would answer some questions for me. "I understand your husband's a well-known bellringer too and lectures at Durham University". Well, that comment seemed harmless enough but I had done my training on speaking to the press and I was waiting for the crunch point: what did she really want from me, she sounded too excited to be writing a simple article on bellringing. The substance emerged slowly but clearly. In her enquiries, she had picked-up that Andrew Slade, my husband, was a member of the Ancient Society of College Youths. These two societies between them keep the bells of the cities of London and Westminster ringing on Sundays and other days. The Cumberland Youths' home tower is St Martin in the Fields in Trafalgar Square; the home tower of the College Youths is St Paul's Cathedral and this society also provides the band for Westminster Abbey. Both societies have a long-standing history, the College Youths being established in 1637, the Cumberland Youths in 1747, initiated by a splinter group of juniors who left the College Youths in dissatisfaction. Andrew and I had been elected when we were in London and he rang regularly for many years at St Paul's for practices and services.

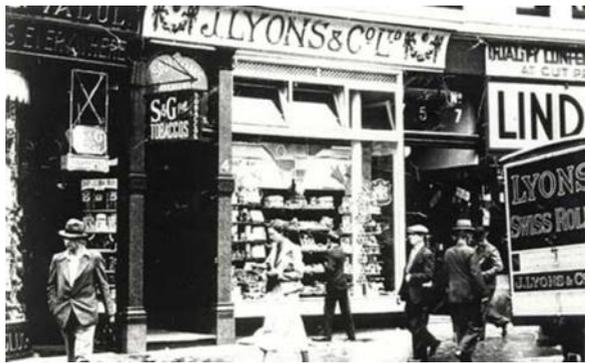
The journalist's real intent slowly became evident, notwithstanding her endeavours to conceal it. In her conversations and research she had discovered that the Ancient Society had been for many years a 'males only' society. Although, in the early



St Martin in the Fields Trafalgar Square. The 13 bells (tenor weight 29 cwt) are hung in the central tower

1900s, it had accepted a small number of female members, the rules of the society subsequently stated that only males should be elected. By 1989 this had seemed an anachronistic ruling to aspirant women for some considerable time. Indeed there were plenty of young men in the Ancient Society who rang regularly with women and would have been pleased to welcome them into the Society. However, getting a rule change through the membership had already failed amidst much rancour and was unlikely to be achieved until the older cadre of members was depleted through natural causes. That could be a long time and such disturbance did the topic provoke that Society members gave up on any notion of changing the rules to admit women.

Andrew was in the ranks of the ‘converted’. He rang many high-quality peals with women and knew many were plenty ‘good enough’ to ring alongside the men in the Society, me included, but it was a cause which these men knew would cause massive fault lines to open-up and they felt they must bide their time. In the meantime, men and women of both Societies met very amicably together at practices and other events and also on Sundays after ringing in Lyons Tea House on Ludgate Circus—the only café open on Sundays.



Lyons teashop at Ludgate Circus. The small entrance is deceiving as it is one of the largest and at one time was open 24 hours to service the newspaper industry which was located in Fleet Street.

The journalist had rung me to secure a story about the rift valley that must run through our marriage. Surely we must argue violently about this rule; surely I was ready to cast myself under a bell in the cause; surely I put Andrew in his place about this state of affairs which denied me the right to join the Society alongside him? It's fair to say that we had had discussions on the topic on many occasions, but these could not be described as inflammatory! Since we both knew the rule was not appropriate or helpful, we had little disagreement; what disagreements there were between us lay only in me suggesting that Andrew might, on behalf of me and other women, cast himself into the fire by pushing again for a rule change, even though it would never go through the ranks of the Society. That was a bit of a ‘tall order’ and not one that I really thought sensible or acceptable. So, in fact, the issue at home was merely a small smoulder rather than anything more volatile. My stance didn't really satisfy the journalist's hunger for an exciting end to her article, or indeed a headline: “academic couple at loggerheads over bellringing” or

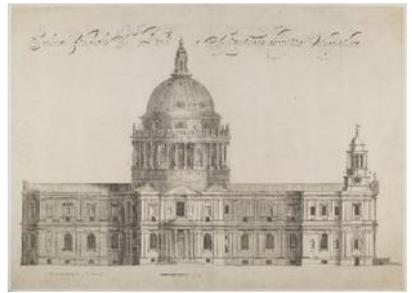
the issue of women ringers hit our weekly newspaper, 'The Ringing World'. Through an edition written exclusively by women, I discovered that she did manage to get (or maybe invent) a prim and somewhat tight-lipped quotation by me that "I think it is dreadful. Women have proved themselves perfectly competent at ringing and I see no reason at all for a male only society in a world of bellringing which is so mixed. The idea just doesn't hold water in today's society".

This hardly provided the fire and brimstone she had hoped for, but notwithstanding that she was thrilled to have the interview and sent a photographer to Richmond to capture us in the tower. She managed to get her desired academics' disagreement into the caption: "Behind the smiles of a happy marriage hides one of the fiercest ding-dongs in campanology". Ten out of ten for the journalistic inducement to read further!

As soon as she rang off, I 'phoned Andrew in his office in Durham: "You'll have a journalist on the telephone very soon asking you about the College Youths not allowing women members. She wanted me to say that we argue endlessly about it, and that having to be a Cumberland Youth member instead of an Ancient Society member must be a matter of immense personal anguish for me. But I'm afraid I disappointed her". Sure enough, moments later she was on the 'phone trying to get affirmation from Andrew of the centrality of this major debate in our household.

Looking back at that photograph today I reflect that I have learned a lot about working with the press and getting what you want out of it. Here I am, smiling devotedly in the background as Andrew conducts the manly task of ringing his bell at the front of the 'photo. Oh dear – I wouldn't let them get that shot now! But then again, maybe I'm just

looking happy ringing bells; something that has given me so many hours of pleasure over so many years and enabled me to meet so many interesting people, including my husband Andrew with whom I have enjoyed so many tremendously happy years and who has supported and encouraged me throughout my ringing career since we



St. Paul's Cathedral, Jan Kip 1701.

St Paul's bell Cathedral. The 12 bells hang in the North West tower.. At 62 cwt the tenor (heaviest) bell is the third heaviest tenor bell in England and as a total set of bells they are the second heaviest in the country.



Elizabeth Foster met Andrew Slade through the world of bellringing, and discovered that they also shared the academic lifestyle. But behind the smiles of a happy marriage hides one of the fiercest ding-dongs in campanology. See *Going For a Gong*, page 6.

first met in 1968: 52 years' bellringing together in a ringing career for each of us of over 59 years.

In 1998 the Ancient Society finally changed it's ruling on women members, but the path was carefully prepared: "at the Society's March meeting, notice of motion was given that the word 'male' be deleted from Rule 1.2. so as to enable the election of women".

The society's newsletter records that "Rather than rush straight into either a vote or indeed a referendum, members voted at the April meeting to set up a 'Committee of 16' ... to identify and think through the options and implications of change or non-change, consider the best way to make a decision, and make a report to the Society that will facilitate a decision around which it is hoped members can unite and move forward." The motion subsequently passed. Maybe some of those experienced influencers should have taken part in our early Brexit negotiations!

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'Dodger and Paul' - a drawing by Sam Watson

NEWS FROM THE PEWS

Fairtrade - New Year – New plans for the Big Breakfast!

Fairtrade Fortnight 2021 is 22 February – 7 March, but we will not be able to hold any of the usual events. The pandemic has shown us more than ever how interconnected we are globally. This interconnectedness is at the heart of the fairtrade message.



Fairtrade shop in Kolkatta

Traidcraft and Traidcraft Exchange work with many groups throughout the world and have first hand knowledge of the effects the pandemic has had in many countries, many factories have had to close or go into lockdown which has led to increasing poverty and debt bondage. The economic effects have been disastrous, as UK high streets shut down, many fashion brands reneged on payments owing, or cancelled contracts with suppliers in countries like Bangladesh, India and Cambodia – Traidcraft exchange

will be working to make sure the garment sector is properly regulated to protect workers and stop bad behaviour by brands.

Also, farmers and workers in the global south who have done little to contribute to climate change have been disproportionately affected – climate related disasters brought by more unpredictable weather and storms have killed over 410,000 people in the last ten years. And climate change, often driven by international trade - is depriving millions of farmers of secure livelihoods. The poorest 50% of the world's population are responsible for just 7% of the world's carbon emissions, the richest 10% are responsible for over 50% of the world's carbon emissions.



Pre-Covid photo of Tara stone works in Agra, India. Many non-Fairtrade works don't insist on masks, ear defenders or machine guards, resulting in many injuries and illnesses

So, instead of the usual FT fortnight events we are delaying the Big Brew and Big Breakfast and other FT fortnight events until the weeks 8 March – 7 June because, thanks to the UK governments UK Aid Match scheme, by waiting until those weeks, donations will change twice as many lives.

All donations made to the appeal between those dates will be matched by the Foreign, Commonwealth and Development Office, by which time we hope that the world will look a little different and we will have cause to celebrate.



Cutlery making at a Fairtrade worksin Morabad, India. Whilst it may look basic, workers are protected, have good conditions of work , plus health care and schooling for their children



Ladies making bird houses out of re-cycled materials near Mora-bad. They are being watched by a buyer from Traidcraft.

Thank you for your continued support for fair trade in 2020, Please continue to support Traidcraft Exchange and to buy fair trade goods from local shops, online or by contacting Rachel Walker 01748 812015, remwalker7@gmail.com. who has a wide selection fair trade products always in stock.

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Friends of St Mary's—moving forward

Following December’s announcement of the re-formation of the Friends, just a reminder that the group is open to offers from readers and others to join the group as it begins its work to prepare for a more active role in the support of the church and the community.

Unfortunately, Anna Massey is now unable to continue in the role of Chair of the group. Many thanks to Anna for her important early work and enthusiasm in instigating the revived Friends group. When lockdown is relaxed, we look forward to the initiatives and activities which will undoubtedly resume apace.

In the meantime, please do consider offering some of your time in the months to come. Please contact Martin, our Rector, Paul our Curate or Peter Trewby , Churchwarden) if you are willing to give it a go! Thank you.

200 Club Winners — congratulations!

The winner of the special Christmas Draw was no. 198 Verna Chandler.

The winner of the January draw was no. 188—Alan Guy

Sign on the tomb of an atheist: Here lies an atheist. All dressed up and sadly no place to go

From St. Edmund's, Marske

So how can you associate stained glass art with beer? LIZ KLUZ is drawn into an unexpected and fascinating line of enquiry arising from some solitary time in the historic church at Marske. Time to stand and stare at the beautiful stained glass windows and appreciate the detail and craftsmanship led her to find a link to a philanthropic individual whose work was on Teesside but whose heart was in Marske. Of the windows, Liz says, "It is a great privilege to have windows of such high quality in our simple little church and I'm rather ashamed that it has taken me so long to appreciate them."

Shedding Light on St. Edmund's

Isn't it strange how it's possible to see something for many years and yet not really see it?

Although I have been a member of the congregation at St. Edmund's in Marske since 1987 it wasn't until very recently, when I was arranging some flowers alone in church and in no particular hurry, that I noticed the stained glass windows properly for the first time. The low winter sun was shining through the double panelled window in the south wall highlighting the superb design and rich colours of the stained glass.

Designed and crafted by the Powell Brothers of Leeds in 1899, it depicts our patron saint Edmund holding a sheaf of arrows and a sword on the left hand side and Saint Thomas holding a carpenter's square and a palm branch on the right. The sumptuous detail of the fabrics of their robes and the little flowers under their feet are very similar to some of the designs used by William Morris in his fabrics and tapestries.

The delicate images are very reminiscent of the style of Ford Madox Brown, a contemporary and business partner of William Morris, who produced designs for stained glass windows for their company - Morris,



South window showing St Edmund (left) and St Thomas (right)

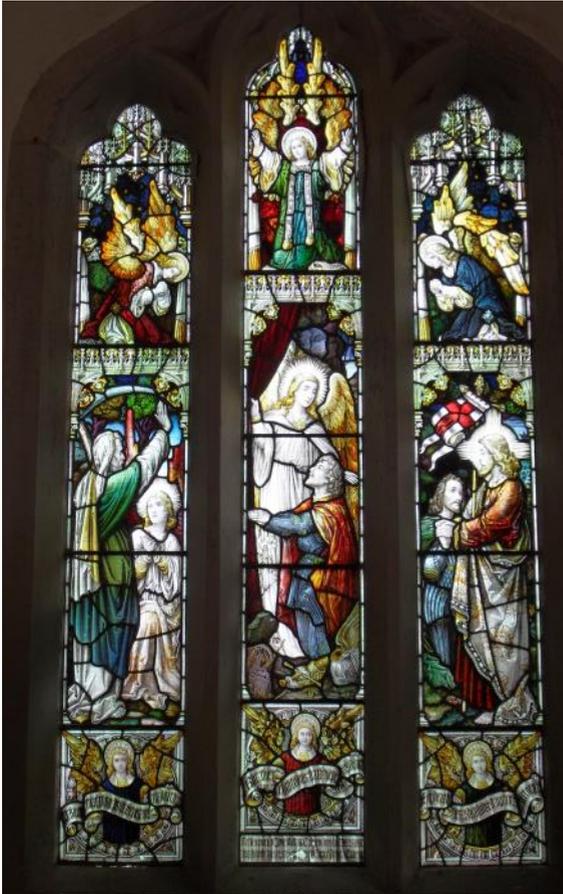


Detailing on the south window at St Edmund's, Marske

Marshall, Faulkner and Co. which began in 1861. Charles and Albert Powell founded their stained glass studio at 30 Park Square, Leeds in 1872. The brothers worked mainly in the north of England and although they were best known for their stained and painted glass..They also undertook other decorative commissions such as murals. St. Peter's Church in Bramley, Leeds is fortunate to have several examples of their work as they were responsible for all the internal decoration there. St. Paul's Church in Shipley also has examples of their wonderful stained glass.

The East Wall Window—Memorial, Light and Ale

The second window, in a similar style, is on the east wall behind the altar and is a memorial to John William Cameron who died in December 1896 at Marske Hall.



The East Window has three panels representing death, salvation - and resurrection in the form of a beautiful butterfly. Each panel is painted very sensitively and the whole window radiates a beautiful light.

Who was John William Cameron?

John William Cameron was born in 1841 at Kirby Stephen where he attended the Grammar School. By 1861 he was living at The Railway Hotel on The Bank in Barnard Castle where he served an apprenticeship in brewing under Peter Dent who was the innkeeper. He is noted on the census for that year as being a clerk so he was obviously learning that skill at the same time.

In 1852 a brewer called William Waldon, set up The Lion Brewery in West Hartlepool but he died two years later leaving his wife to take over the business until their son was of age. However William junior was not interested in learning the trade of brewing beer, so, in 1865, John Cameron moved to West Hartlepool to take up his first position as brewer with the company.

In 1872 William Waldon Junior died and after a discussion with the trustees of the company John agreed to take over the brewery on a 21 year lease. Over the next ten years, he embarked on a programme of enlarging the premises, buying more land and putting up new buildings. In 1893 he bought the brewery outright from the Waldon family.

John's brother, Watson Cameron, worked with him to develop the brewery using their own nameCameron. The brewery is still in the same place and continues to produce one of the best known beers in the north of England.



Famous logo of Cameron's Brewery



Lion Brewery, Hartlepool, 1890s



Cameron Hospital, Hartlepool donated by the family

During his time in Barnard Castle, John Cameron had joined the Volunteer Rifle Corps. and his interest in the military continued when he joined the Artillery Volunteers in West Hartlepool. By 1872 he was Sub Lieutenant, becoming Captain by 1874. In 1885, the Rifle and Artillery Volunteers amalgamated and he became Lieutenant Colonel of the 4th Durham Volunteers.

In 1881 he married Emma Victoria Chapman and they made "Greenbank" in West Hartlepool their home. Both John and his wife were both known for their great kindness to the poor of Hartlepool. As well as running a very successful business and his work with the Durham



'Greenbank' in 1944

Volunteers, during his career John Cameron became Alderman, Mayor and Town Commissioner for Hartlepool.

His connection with Marske becomes clearer from an item in the Leeds Mercury dated July 23rd, 1890 which states that “Colonel Cameron and Mr Austin have taken the shooting on the Marske Hall estate belonging to Mr J.T D’Arcy Hutton and Captain Mosenthal has taken a lease on The Hall”.



Presumably he was visiting Marske for the shooting season when he died. Notes made at the time of his death say “that Colonel J.W Cameron died at Marske Hall at 1 o’clock on Monday morning 28 th December 1896 after being ill for some time. The deceased gentleman was 55 years of age and had been ailing for a considerable time, only having been out twice since he arrived at his shooting box”.

The extent of the respect which John Cameron had gained over the years is obvious in the well-documented report of his funeral. On Thursday January 7th 1897, the day of his funeral, a special train left West Hartlepool bound for Richmond at 10.30 a.m. carrying members of the two Corporations of the Hartlepoons, officers of the 4th Durham Volunteers, many private friends and members of all the public bodies of Hartlepool. Among the mourners there were three hundred members of the Durham Volunteers as well as many folk from Marske and Swaledale. When they were all gathered, the funeral procession left Marske Hall headed, by a firing party of the 4th Durham Volunteers followed by a gun carriage, which had been sent from West Hartlepool, bearing the coffin covered with a Union Jack. Following behind the coffin came the Colonel’s charger.

The coffin was interred in the churchyard at Marske surrounded by a very large number of beautiful wreaths, a great tribute to a very popular man.

The exact date when the memorial window was installed is not known but it was unveiled with some ceremony by The Bishop of Richmond and several clergy. According to notes taken at the time there was “a very large gathering in the quaint old church including relatives of the deceased. Brakes from Richmond, Reeth and other parts of Swaledale brought a large number of friends of the deceased”.

As he removed the sheet which was covering the window, the Bishop said “ I dedicate this window to the glory of God and the memory of one who loved this church and this place”.

Despite all his connections with Hartlepool, it is interesting that John is buried in the tranquil churchyard of St. Edmund’s. Was it his wish I wonder, as he was obviously very fond of Marske?

Liz Kluz

Your magazine 2021- It's subscription time!

Well, folks, we're into February with this edition of the magazine. For those of you who are annual subscribers, could I please remind you that subscriptions are now due? Nearly 50% of last year's subscribers have already paid. Thank you !

Unfortunately, COVID means that, unlike previous years, your deliverer (earthly rather than heavenly!) will not be knocking on your door and waiting whilst you go and find the relevant note or write a cheque to pay for the year! ***We're asking you, please to take the initiative by paying in one of the following ways***

By Direct Bank Payment (BACS):

Payment to

Account Name; Richmond with Hudswell (Yorks) PCC

(note: some online banking may not allow the full length of the account name. Paul, our Treasurer, says that you might get a warning that the account name is not recognised but as long as the other details are there—sort code, account number and reference—then the payment will still go through.

Church Bank Sort Code: 40-38-19

Church Account No: 93005798

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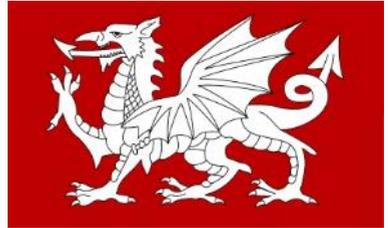
FOR ALL THE SAINTS

The saintly spotlight this month falls on St Edmund the Martyr. Whilst there is no particular link with the month of February, it seemed appropriate to find out a bit more about St Edmund as two other articles in this month's edition are focussed heavily on the Marske area of our benefice.

As with a number of other saints featured in this series, there is relatively little known about his life, but time has added myths, legends and some likely truths. The fact that he is important enough to have a benefice church dedicated to his memory is reason sufficient to find out more—as, perhaps, is the fact that he is the patron saint of pandemics!

St Edmund the Martyr

Whilst the name of Edmund is little known as a saint who lived and died in England nowadays, the fact that he was once regarded as the patron saint of England (before George took over) tells us that he was once a revered figure of some importance. Had he retained the patronage, we would have a White Dragon flag flying on 20th November instead of a red cross on 23rd April!



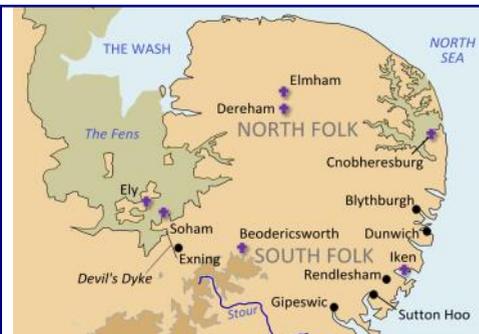
King Edmund's Flag

Little is known of the detail of his life, partly because he was born and grew up in East Anglia, eventually acceding to the throne of that ancient kingdom around 855 AD. The devastation caused by Viking raids in years after his death and the accompanying destruction of books and charters which would have referred to him ensured that few records of note exist. Even the date of his accession is uncertain, the date often chosen arising from deductions made from finds of coins over the years.

Some historians have taken a deep breath and plumped for Christmas Day 841 as

the date of Edmund's birth. Whilst he was not part of a 'royal family' his parents are believed to have been Ealhhere (brother-in-law to King Aethelstan of Kent) and Edith (Aethelstan's sister) —so certainly of noble birth. Raised in a Christian family, he fought alongside King Alfred of Wessex against a combination of pagan Viking and Norse invaders (known as the Great Heathen Army) until 869—

870 (another uncertain date but approximately correct).



Edmund's forces were eventually defeated and he was captured by the heathen forces. He resisted all attempts to renounce his faith and share power with the victors. Bede's Anglo Saxon Chronicle tells us that the heathen army 'rode across all Mercia and took winter quarters at Thetford; and that winter King Edmund fought against them and the Danish took victory and killed the king and conquered all that land.'

According to 10th century accounts of the saint's life by Abbo of Fleury, he was bound to a tree, shot through with arrows and beheaded without renouncing his faith or giving up his kingdom.

The severed head was said to have been thrown into a wood. It is said to have been found being held unblemished in the paws of a wolf which was protecting it from other animals. As the villagers took it back for safekeeping, the wolf is said to have walked tamely beside them.

His body, re-united with its head, was buried at a wooden chapel of St Andrew in Greensted-juxta-Ongar in Essex, near to where he was said to have been killed, although at least two other places—Dernford in Cambridgeshire and Bradfield St Clare near Bury St Edmunds—also claim to have been the site of his martyrdom.

What is known is that his remains were removed in 902 AD to Bedricsworth (the modern Bury St Edmunds). In 925, King Aethelstan founded a religious community. The community had the responsibility for caring for St Edmund's shrine and it soon became a place of pilgrimage. Indeed, what this also served was what has been described as a developing cult following for Edmund.

Curiously, thirty years after his death, the Vikings of East Anglia, possible descendants of those who had caused his death?) produce coinage to commemorate him. The memorial pennies, or sometimes half-pennies, were produced between the years 895 and 915 to a design made during Edmund's reign. They seem to have been quite widely minted and became well-used across the whole area of England known as Danelaw. Indeed, they have been found as far afield as Lancashire where a number formed part of a hoard of coins discovered in the 19th Century.

The cult of St Edmund persisted and grew. In the early 11th century, a stone church was built in Bury St Edmunds, to be replaced by a larger one at the very end of the century. It was to this new abbey building that Edmund's remains were moved and the new shrine became a famous and wealthy centre of pilgrimage. Wherever his

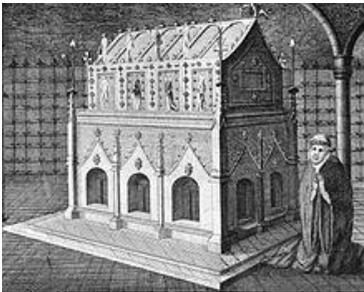


remains had rested became a site visited by kings. The wealth of the abbey and the town grew substantially and survived a decline in his popularity.

It is claimed that his body was stolen by the Count of Melun after the Battle of Lincoln in 1217 and the remains given to the Basilica of Saint-Sermin in Toulouse. It was believed that the city survived the plague from 1628-31 due to the intercession of St Edmund who had been prayed to for deliverance from the disease—hence his link as a patron saint of (or should it be against?) pandemics. A new shrine was built in the mid 17th century, lavishly adorned with silver and a cult of veneration of the saint carried on for another two hundred years... which is more than can be said for his following in this country.



**Basilica of Saint-Sermin,
Toulouse**



**Engraving of St Edmund's
Shrine, desecrated in 1539**

His shrine in Bury St Edmunds was desecrated during the dissolution of the monasteries - in 1539—with the abbot and monks expelled, the abbey dissolved and substantial amounts of silver and gold coinage taken to swell Henry VIII's coffers. Some of Edmund's purported relics returned to England in 1901 and were given into the care of the Duke of Norfolk at Arundel Castle, to be transferred to the newly built Westminster Cathedral. But, due to strong doubts cast upon their authenticity, they were never moved from Arundel, where they rest to this day—apart

from three teeth donated to Douai Abbey in France!

As the patron saint of kings as well as pandemics, Edmund maintained his patronage of the English throne—first as sole saint and then a 'job share' with St George. Indeed, it was on St Edmund's Day in 1214 that the barons met to draw up their Charter of Liberties to take to King John which later became Magna Carta.

There are recorded instances of St Edmund's banner and St George's flying side by side during and after battles e.g the taking of Caevlerock by Edward I from the Scots (1300) and the Battle of Agincourt (1415). However, St George was put firmly in the ascendant by Edward III when he set up a new order of chivalry, the Order of the Garter with St George as its patron saint, thereby side-lining St Edmund—as it turns out, for ever, from the role.



**St Edmund's Battle
Banner**

However, In 2006, a campaign to re-instate him as patron saint began headed by a group including BBC Radio Suffolk and the East Anglian Daily Times. As in a later campaign in 2013, amongst the points in support was that George was patron saint of sixteen other countries as well , had never visited England and indeed, wasn't even an Englishman. Why not restore the Anglo-Saxon martyr king, St Edmund?

Both campaigns, as you will know, failed. Obviously George was well entrenched, although there was just a suspicion that the 2013 campaign had other purposes as it was led by the brewery Greene King , based in—Bury St Edmunds!



**St Edmundsbury Cathedral,
Bury St Edmunds**

So there we are. Perhaps, through the telling of this tale, the parishioners of Marske may see a new role for themselves to match the citizens of Toulouse over 350 years ago and pray to their saint for relief from this pandemic! But they may be doing this already. As some may say, 'Don't worry. We've got it cov—ered!'

JEJ

-o0o0o-



"Don't worry, I'm not getting Covid - I didn't realise the sign meant a low door..."



...between you and me, it's the only way I can remember my PIN number!

© www.parrishpump.co.uk

If you have not yet bought a copy of Jane Hatcher's book 'Timothy Hutton (1779-1863) of Clifton and Marske-in-Swaledale' and want your copy, please contact Castle Hill Books in Richmond. Thank you to Jane for her generosity in donating some sales proceeds from ten copies to church funds.

NOTES FROM OUR PAST

This month, JANE HATCHER takes us up Swaledale to the Marske area to the settlement of Clints and shows the family links between the Huttons (subject of her latest book), Robert Willance whose locally famous remains lie in St Mary's churchyard, the Bathursts (one of the family has the inn in Arkengarthdale named after him) and others, linked by the now demolished Clints Hall.

CLINTS

Once upon a time, as all good stories start, there were three 'country seats' in the parish of Marske. We are all familiar with Marske Hall, the mansion of the Hutton family, who were exceptional in producing two Archbishops, one of York, and one of Canterbury, both called Matthew. The second seat was at Skelton, where there was an old manor house, and, further up the valley of Marske Beck, there was a third large house called Clints Hall. Although the Hall is now lost, some of the owners of Clints would make suitable characters for any traditional children's story!



Entrance to Marske Hall

The name 'Clints' comes from an old dialect word describing the scar of white rock that overhangs the site. Sometime in the Elizabethan period, when social and economic upheavals created a generation of 'New Money', not unlike that started by Margaret Thatcher's 'Right to Buy' of council houses and gas and telephone shares, a Westmorland man, who had made money as a draper in Richmond, bought the estate of Clints.

He was Robert Willance, and his name lives on in Willance's Leap on the outskirts of Richmond, where in 1606 he had a near-death experience when his horse plunged over the cliff-edge in a fog. Having defied the odds, and lived to tell the tale, he continued with his career in Richmond, albeit with a wooden leg, serving as Alderman, the equivalent of Mayor, in 1608, before finally meeting his Maker in 1616.



Willance's Leap Marker Stones overlooking River Swale

He lived in Frenchgate, where the Bed and Breakfast establishment called Willance House is now. After his accident, to help him hobble to church, an opening was made in the wall between his back garden and the churchyard. The door in



John Bathurst
1607-1659

the churchyard wall is still there. His burial place, next to it, was marked by a flat stone grave marker. Many visitors to Richmond, downloading a popular quiz, find that one of the questions leads them to Robert Willance's grave. Robert Willance and his wife Elizabeth were childless, so he bequeathed Clints to his nephew, Brian Willance who, having no son, left Clints to his daughter Elizabeth. In 1636 she married John Bathurst, a London medical doctor, and they probably built the house at Clints which is shown on a sketch by Samuel Buck in 1718. Dr Bathurst was later appointed physician to Oliver Cromwell. Who would have thought that Oliver Crom-

well's G.P. had a country home near Marske!

About 1650, Dr Bathurst acquired a property in Richmond Market Place. He and his grandson Charles (whose initials gave the name of the CB Inn in Arkengarthdale) bought adjoining houses and amalgamated them into a large and impressive town house. It even had a large pleasure garden at the rear, with a bowling green and pit for cock-fighting. This became the King's Head Hotel when he upped sticks and moved to York soon after completing such a major project.

So what then happened to Clints? Charles had a son, also called Charles, who must have been something of a disappointment to the family, being on several occasions charged with assault. But he had no offspring, and his heirs were his three sisters, Mary, Jane and Frances. Jane had married William Turner of Kirkleatham in Cleveland, and their son Charles lived at Clints Hall, established a racing stables there, and employed the York architect John Carr to extend and modernise the house.

Subsequently Clints changed hands several times, and even had a private Roman Catholic chapel added for two of its owners, Richmond banker Miles Stapleton, and then Thomas Errington, a northerner who had developed London business interests. Thomas Errington had two sons, Michael who lived at Clints and made several improvements to the estate, and George who became the Roman Catholic bishop of Plymouth.

After Michael Errington's death, the Clints estate was purchased by the Huttons, as it abutted their Marske estate. The negotiations were begun by John Hutton, but the transaction was completed by his younger brother Timothy after John's death in 1841. Timothy inherited Marske from his brother, and already had an estate, Clifton Castle near Masham, so would hardly need a third mansion, and Clints Hall was soon demolished. However, you can pass its former coach house, and brick walled garden, when you walk along the gated road which leads from Marske village.

Jane Hatcher

Letters to the Editor

Peace Education Challenge

At the end of February I shall celebrate my 70th birthday, and I want to do something to mark this occasion - so have created a project called Lighting the Future which is about raising awareness of and money for Peace Education.

Twice a year [when allowed/possible] I join sixty other peace makers at the Dru International Centre near Bethesda in North Wales. We have been meeting together as a group on a 5 day retreat to explore yoga, meditation and spirituality for over 10 years

now. People come from round the world the UK, Europe and even Australia and Kenya - to study and develop our practice.

During 2021, five of us are going to be 70, so we have created our Lighting the Future project to mark the year. Each of us will walk 70km and then hand the baton/light on at the next birthday.



The Light we will be spreading is that of the World Peace Flame. On 31st July 1999, for the first time in history, seven live flames, lit by eminent peacemakers on five continents, were flown by military and commercial aircraft to the UK, where they were united into one flame: The World Peace Flame. It has the following dream:

"Imagine if every man, woman and child in every nation and country, from every religion and creed, were united in peace.



The World Peace Flame is a symbol of peace, unity, freedom and celebration. We believe in the essential freedom of the human spirit to create peace at any time under any circumstances—a view endorsed by the millions of people who have lit The World Peace Flame as a symbol of this dream." You can read more on www.worldpeaceflame.co.uk

We believe that making human values natural and fun is the way to enrich a child's life. That's why we want more children to have access to specially developed peace package based on the core values of trust, friendship and love as a way to lasting peace. If you are involved with young people in schools, or external groups like

guides etc you can request a free education pack via the website.

I shall begin my 70km walk on February 24th - and will pass on the Light [virtually] to Roselinde in Netherlands on her birthday, April 4th. Unfortunately I can't invite you to walk with me, but if you would like to sponsor my walk please donate via the WPF website above. The charity is based in the Netherlands so your donation will be in Euros. Or you can email me at gillian@gillianhowells.co.uk to offer support or find out more.

May all beings be at peace, and may all beings find the true peace within their own hearts.

Om Shanti

Gillian Howells

-o0o0o-

Pause for thought

ATTENTION!

Have you ever watched a child who's absorbed in a game or a book? They can be deaf to the world, with their whole attention caught up in what they are doing. The famous tightrope walker, Blondin, must have known the importance of attention, of focusing on where he was heading rather than upon his feet or the drop below. Blondin not only walked over Niagara Falls but he pushed his assistant (or was it his wife?) across in a wheelbarrow!



Where we direct our attention matters. Things often go better when it's not on ourselves but on the task we're doing, the person we're with or on what we are listening to, looking at, thinking about, etc. Forgetting ourselves, we give our attention to what is before us, in that moment. There is a place, though, for sometimes looking inwards, so that we see a bit more clearly what's going on there and what we're like. We face the needs and the weaknesses, as well as the bits of goodness and grace. As we realise we are so much one with our fellow men and women, a mixture of love and selfishness, wisdom and blindness, we can feel closer to one another, more ready to give and receive, support and love.

Attention to God opens us up to the wonders of his love and truth, and to the joy and comfort he brings as he walks with us in our lives. He knows what it's like to be you and me and everyone else, today in 2021. The good news is that his attention is on us, always pouring love into that mixing bowl which is our world. The wonder is that his loving attention never wavers and is never exhausted. Look at Jesus!

Mark B-P

A RECIPE FOR ENJOYMENT

In the old days, B.C. (before COVID), whenever we ate out, my dessert of choice was often chocolate based—but never **CHOCOLATE BROWNIE**. Having read and tried JEANETTE SUNDERLAND's recipe, I think it'll be added to my 'puddings of choice' list—although even this will not supplant cranachan—but that's another story. So , put aside your marmalade making and give this a go.

INGREDIENTS

4oz Salted butter (unsalted would work fine. I swap for a plant based alternative to make it vegan/lactose free)

8oz Sugar (I normally use granulated but soft light or dark brown sugar would also work well)

1½oz Cocoa powder

3oz Plain flour (gluten free alternatives work well)

2 large eggs

¼ Tsp Salt

¼ Tsp Baking Powder

I have tried many brownie recipes, some so indulgent that half a slice is too much. This recipe hits the spot without being too rich, or too expensive. A friend commented 'but it doesn't even have chocolate in it!' The basic recipe is lovely on its own or you can jazz it up.

- ◆ Preheat oven to 175c or 170c if using plant-based butter.
- ◆ Grease and line a 10" x 8" tin.
- ◆ Simply beat all the ingredients together. It is as simple as that!
- ◆ **If you are jazzing your brownie up**, now add in your own choice of other ingredients. Here are a couple of my favourites:

- ◆ Gently crumble Biscoff biscuits and mix in with some small chocolate chunks (Nomo is a great vegan/lactose free alternative), then once the mixture is in the tray add swirls of Biscoff spread and top with a few more crumbled biscuit chunks and chocolate chunks.

OR

- ◆ Walnut pieces and chocolate chunks with swirls of Nutella (Nature's Store Hazelnut spread is a lovely vegan/lactose free alternative).
- ◆ Bake in the oven for 20 to 25 minutes. Leave to cool in the tray.
- ◆ Portion and enjoy!



It is lovely cold with a cuppa, or gently warmed with cream or ice cream.

Jeanette Sunderland

All in the month of February

200 years ago, on 23rd Feb 1821 that John Keats, the poet, died of tuberculosis, aged 25.

125 years ago, on 1st Feb 1896 that the premiere of Giacomo Puccini's opera, '*La Boheme*', took place in Turin, Italy.

100 years ago British troops occupied Dublin

75 years ago, on 11th Feb 1946 that The Revised Standard Version of the New Testament was published. It was the first major English-language update of the Bible since the King James version published in 1611.

70 years ago, on 27th Feb 1951 that the 22nd Amendment to the US Constitution was ratified. It limits the President to two terms in office.

65 years ago, on 11th Feb 1956 that two members of the Cambridge spy ring, British diplomats Guy Burgess and Donald Maclean, announced that they had defected to the Soviet Union. They had both vanished in mysterious circumstances in 1951.

50 years ago, on 15th Feb 1971 that the UK's currency was decimalised.

40 years ago, on 24th Feb 1981 that Buckingham Palace announced the engagement of Prince Charles and Lady Diana Spencer.

30 years ago, on 28th Feb 1991 that the Gulf War ended at midnight when a cease-fire came into effect.

25 years ago, on 15th Feb 1996 that the oil tanker Sea Empress ran aground near Milford Haven, Wales, causing a major oil spill along the coastlines of Wales and Ireland.

20 years ago, on 19th Feb 2001 that the first case of foot-and-mouth disease in the 2001 UK outbreak was detected at an abattoir in Essex. The EU subsequently banned all British meat, milk and livestock exports.

10 years ago, on 22nd Feb 2011 that the Canterbury earthquake in New Zealand took place. 185 people were killed and up to 2,000 injured., and there was widespread damage across the city.



...Rodney, I've been meaning to have a word with you about your carbon footprint!

FROM A RECTORY GARDEN

Regular readers of this erudite piece will recall that MISTER Jack Finney had told me of an idea to support Richmond 950. His inspiration had been from one of his many previous employers who often kept him on out of sympathy rather than a profound admiration of his horticultural skills.

A previous employer—the inventive one who'd tried trampolining—had, you will recall, been inspired to try building a zip wire as a profile raiser for his church following experiments with a gift of a Meccano set. Old Jack had seen parallels between his former location and the town of Richmond and had been wondering if Matin and the PCC would be interested in developing the idea.

I had left him musing—a lively mind in a weary body—suggesting that he was barking up the wrong tree, to which his faithful three-legged hound, Lucky, seemed to take exception. Anyway, I discovered on my return that MISTER Finney had 'dreamed a dream' of how his idea had transpired. Read on!!

Well, since we larst spoke, me and Ol' Lucky have had a great revelation. Yer see, arter all that talk about the zipwire, I musta dropped off to sleep 'side me ol' tortoise stove. Now, I was all cosy, like, and I started seein' a vision of what an ol' zip-wire might be like.

I dreamt that the rector had rigged up a zippy wire from 'is bedroom winder to do the church's bit for the 950th crememorashun of the carstle – bit like I told you me old vicar did larst time – and I were right pleased that he'd obviously listened to my idea. In this dream, it seemed that he'd fort it were an horsepishus hocassion and get a celebrity to cut the tape for 'im to do 'is maiden run. (Mind, when 'e told the bishop, 'e said it wasn't his job to make any maidens run – the saucy thing, heh,heh)



Anyway, on the hadvice of the new curate who likes their lemon murang pies, the rector arsked ol' ' Hamiltons, the celebrity butcher o' Rosemary Lane (*other butchers are available. Ed.*), an' they were right pleased to be asked an' even brought a selection of brawn pies on a 'sale or return basis.

Well, the great day dawned and I dremt there was crahds of people, all lined up in the churchyard and dah by the Batts. E'd got Mooker band playin' (*Other bands are available. Ed.*). 'Look North' were there to record the event and there were three St John's Ambulance vans there too. (*Other local news programmes and porviders of medical care at events are available. Ed.*)



At ten o'clock, wiv a great cheer from the assembled masses, the rector steps ahter his winder onto the sill. The crahd gev a gasp as he were wearin' all his church vestments and stolls an' stuff and a hat he'd got from the speshuls page of the 'Church Times'. I remember dreamin' that I'd told him to wear something sensible like trainers and a jumper, but he said 'No'. It were a speshul occasion, the church were on show and he were gonna look smart – and, give 'im 'is due, he did look a right sight!



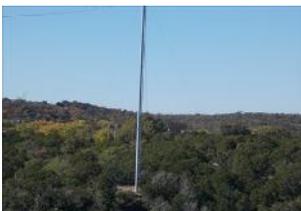
Well, I saw him start to make a speech like 'Friends, Richmond, Countryfile..', wavin' 'is arms abaht, when a sudden gust of wind fills 'is vestments and blows 'im orf balance. Then he wobbled a bit an' had no choice but to launch 'isself orf inter space. The crahd gave a great cheer and he shot dahn the wire like a rocket.

Orl this were really clear – a bit like ol' Joseph and his dreams – like it were 'appening afore my eyes. I had warned 'im abaht wearin' 'is cassock so there were a gasp from the crahd when they caught a glimpse of 'is *Church Times* Ten Commandments boxer shorts but, of course he must've been doin' abaht fifty miles an hour as he streaked across the churchyard towards Station Road.

Now the lad wi' specs had calculated that the wire would go across the road wi' a good clearance above the cars – but, as his nibs hurtled towards the road, I dreamed that what should be comin' over the bridge but a vintage double decker bus! Yeh, it were on its way to Scotland with a party of retired clergy for tour of the lochs and braes and the haggis hurlin' competition.



The crahd, seein what were goin' to happen, went 'Ooh.' His nibs got halfway over the road, goin' well, when the top of the bus snags the wire. The bus kept goin' up the hill, with wire goin' 'boing! boing! boing!' Then the wire slips back over the top of the bus with a mighty twang and his nibs, holding on for dear life, were sent spinnin' round like a hairplane propellah. Luckily, he had the presence of mind to hold on as he went spinning over the Batts towards the river. It was then that the nuts and bolts gave way – just as he got to the river, so he flies through the air and lands with an ecclesiastical splash, 'Splash!', safely in the water.



But then the steel peg had been loosened by the bus, so the wire springs back like a gurt whip. Well, everyone flung themselves onter the grahd like a Zeppelin were comin' over and the wire snakes over everyone's heads and ended up wrapped rahnd a tree in the churchyard .

Meanwhile, two hangers fished the rector out the river with their landin' nets and then the crahd started shoutin', " put him on the shoulders of one of them Sargents at Mace" and, clappin' and whoopin', they carried 'im, drippin' wet, on a tour of the Market Place, chantin' out "Rec-tor! Rec-tor! Rec-tor!"

And one of them waiters from the Kings Head wot runs the darts team, she came out and gev him a flat white and a little stick to stir it with (*other providers of coffee, snacks and light refreshments are available. Ed*)

Well, he were a local hero, weren't he? Talk about puttin' the church on the map. Folks said it were better than watchin' Ben Hur

and 'Look Norf' got it all on film, with that Gerry Jackson askin' if he could film the whole thing again from a different angle 'cos they only had one camera. Anyway, I dremt the whole film went virus an' got on breakfast time TV so the whole country would hear about our flyin' rector.

Mind, I were a bit upset that, in my dream, the bishop didn't stay for the cheerin. 'Is car was last seen headin' for the motorway, very low on the springs. It were only later that the churchwardens noticed the leaks in the church roof. The Treasurer said 'e fort this was takin' the parish share a bit far.

Well, later that night, when his nibs had been bathed and talced, he cem dahn to the shed with his cup of Hovaltine. He were quite pleased with his fifteen minutes of fame – apart from the caution from the Civil Aviation Authority for flyin' wivout a licence. But, he sed, ITV had been in touch wiv an idea about startin' 'I'm A Rector, Get Me Out Of Here'. And there were loadsa people wearin' tee shirts wiv his picture on wiv some writing saying 'St Mary's gives you wings – almost'.

Then I sort of jolted and woke up an' rubbed me eyes in a bit o' a sweat. But ol' Lucky nuzzles up against me leg and it were then I knew I'd just bin dreamin. Well, at least I fort I had. Except there were a knock at the shed door and there stands the rector wiv a box under his arm wot said 'Meccano' on the side an' a cup of Himalayan tea in the other hand. 'What ho! Jack,' he says. 'I just got a Meccano set for Christmas and I've been havin' an idea on how to put the church and Richmond on the map.'

Well, I have to say I just slammed the door shut and ol' Lucky sat there goin' 'Grrrr'. Mind, then we looked at each other – and had a good larf – espechully as me trog were full of brawn pies!



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 and when things ease, they will look at ways of meeting again but nothing is fixed as yet. These groups which cannot meet at the time of writing are still listed below. The situation is unlikely to change for some time. 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 Martin or Paul. They would love to hear from you.*

St Mary's Groups Waiting to Resume

Bible Study Groups

These groups were suspended whilst engaged in the Lent course and will resume when they can. Group leaders will stay in touch with you over this. You can also seek information from the Church web-site or your leader .

KNIT2GETHER

A weekly knitting, crocheting and hand sewing group. This group used to meet 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 when national circumstances allow

Little Rainbows :

for pre-school children from 9.30-11.00 every Thursday when resumption is allowed.

Sudoku - Easy

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

Sudoku - Medium

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

Word Search

Wordsearch for February

February opens with Candlemas – the naming of Jesus in the temple. Simeon and Anna praised God to see the promised Messiah, sent by a loving God to save his people. February also celebrates the love between a man and woman: Valentine cards and romance abound. ‘Love’ as in social compassion is also remembered: Fair Trade fortnight, Holocaust Memorial Day, World Leprosy Day, and National Nest Box Week.... Love is truly needed by everyone!

naming
Christ
Candlemas
Simeon
Anna
temple
love
Valentine
romance
Matthias
Fairtrade
Fortnight
coffee
bananas
chocolate
justice
poverty
nest box
marriage
wedding
Holocaust
leprosy



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fails to satisfy,
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M. Aumonier

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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

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

Sudoku—Medium

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

Wordsearch

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

**Deadline for the March edition - 15th February
Stay safe.**

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