

The background of the cover is a photograph of a landscape at dawn or dusk. The sky is a warm, golden yellow, and a thick layer of mist or fog hangs over the land. In the foreground and middle ground, there are silhouettes of various trees and rolling hills, creating a sense of depth and tranquility.

# CONNECTIONS

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

**April 2023**

**Price £1.80**

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

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## CHURCH SERVICES - St MARY THE VIRGIN, RICHMOND with Hudswell

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

## CHURCH SERVICES AT HOLY TRINITY CHAPEL, MARKET PLACE, RICHMOND

**10.30 a.m. Holy Communion**                      **Every Thursday**

## PARISH OF ST MICHAEL AND ALL ANGELS, DOWNHOLME

### CHURCH OFFICERS

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Church Warden	Jean Calvert	(07902) 753246	Home Farm, Downholme, Richmond DL11 6AE
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### CHURCH SERVICES AT DOWNHOLME

<b>9.30 a.m.</b>	<b>Morning Prayer</b>	<b>Every second</b> Sunday
<b>9.30 a.m.</b>	<b>Holy Communion</b>	<b>Every fourth</b> Sunday

## THE PARISH OF ST EDMUNDS, MARSKE

### CHURCH OFFICERS

Church Warden	Ruth Tindale	(01748) 823371	Skelton Lodge, Marske
Organist	Jennifer Wallis	(01748) 822930	1 School Terrace, Marske
Treasurer	Peter Coates	(07801) 521954	Orgate Farmhouse, Marske <a href="mailto:peter.coates54@hotmail.co.uk">peter.coates54@hotmail.co.uk</a>
PCC Secretary	Jennifer Williamson	(01748)82436	<a href="mailto:rev.jenny1@btinternet.com">rev.jenny1@btinternet.com</a>

### CHURCH SERVICES AT MARSKE

<b>11.00 a.m.</b>	<b>Holy Communion</b>	<b>Every Sunday except 2nd (&amp; 5th) Sunday</b>
<b>11.00 a.m.</b>	<b>Morning Prayer</b>	<b>Every 2nd (&amp; 5th) Sunday</b>

Lighter nights and brighter mornings await as we move through April. A major 'new dawn' which greets us all in April is that we will live under the local governance of a single county council, and Richmondshire District Council will be no more. Whilst Mercury House will continue to be our council office, and the people giving us service will remain the same, the work will be for NYCC and no longer for RDC. It is appropriate I believe, to offer our thanks to the councillors and staff of RDC for their work over the years. Whilst local government is always an easy target for criticism as they try to develop our area by attempting to bring together (with limited financial resources) conflicting interests, we must remember that our councillors are our representatives in these processes and an accessible point of contact for problems and ideas. We can only hope that the 'savings' achieved from this re-structuring will be genuine, do not require an unmanageable load on the people who are charged with delivering services following staff 'efficiency savings' and that such savings are channelled back into meeting community social needs.

So it seems right to remember these public servants—councillors and staff—as they navigate substantial behind the scenes changes in their working lives whilst still being calm and helpful to individuals who live and work in our area. In our thoughts and prayers should be those whose service is being ended through the changes and also our sole Richmond councillor, Stuart Parsons, who has the challenge of addressing and representing the needs of the whole of our town single handedly. Under the current structure the town's people have four councillors.

### **Your April Magazine**

Your current issue contains details of all services over Easter in Martin's Message, whilst Jane Hatcher completes her survey of places of worship which began in last month's edition. The 'Saints ' series expands to consider modern 'unofficial' saints as Christine Porter recounts the challenging life of Dietrich Bonhoeffer, the anniversary of whose death falls in this month. More help with prayer from John Pritchard, Easter customs from Liz Kluz and a verse for the season from George Alderson sit alongside a very detailed piece on the International Day for Street Children which falls this month. Gardening help and another favourite hymn lie within the covers, alongside the regular puzzles, sixty second interview and church news.

Finally, thanks once more to Ian Short for a striking sunrise cover photo—and to those readers who responded so swiftly to the subscription reminders last month!

*Jim Jack*



DEC charities and their local partners are among the first responders providing urgent help. Immediate priorities are search and rescue, medical treatment for the injured, shelter for those who have lost their homes, heating in safe spaces, blankets, warm clothes, and ensuring people have food and clean water.

## How we can help

We can help people affected by the crisis by making a donation and helping to raise money for the DEC appeal. This will allow DEC charities and their local partners to scale up their response and reach more people.

- £10 could provide blankets to keep two people warm
- £25 could provide emergency food for a family for ten days



## Martin's Message



### 'Being with' and 'Alpha': faith seeking understanding

It was St Anselm who said, 'I do not seek to understand so that I can believe, but I believe so that I may understand.' At Easter we celebrate the centrality to our faith of the Resurrection – and in this respect each Sunday is a mini-Easter Day. And every day, as we learn more about life, we are invited to ask questions and thereby to grow in faith: faith seeking understanding.

During Lent, many of us have been spending time learning more about our faith and deepening our understanding. We may have joined a Lent Group, or followed an online course individually. One group, our Book Group which meets in church, examined Bishop John's book '20 Questions that Jesus asked' – focusing on the concluding chapters which explore the Resurrection.

Other groups followed the '*Being with*' course, the tenth session of which is entitled '*Resurrection*'. The '*Being with*' course, then, is longer than a typical 5-session Lent Course. It is hoped that the Lent Groups following this course will continue after Easter – and the plan is to run the course again later in the year.

'*Being with*' works as an enquirers' course, complementing the *Alpha Course* which also comprises 10 sessions and which we will be starting this month (details on page 8). Each course helps us understand both the elegant simplicity but also the deep complexities of the Christian faith.

Do ask me or Paul about joining either course – or about the host of ways you may grow in faith. We can all learn from each other as fellow pilgrims on the way, seeking understanding.

### Highlighting Easter

I write at the beginning of Lent, mindful that Holy Week will immediately follow publication of this issue of the magazine. Easter Day may be the highlight of the Christian calendar, but Holy Week is the most important week. It will be marked by a number of special services and events at St Mary's.

**On Palm Sunday (2 April)**, we commemorate Jesus' triumphal entry into Jerusalem. In place of the sermon, the 10 a.m. service will feature a dramatic reading of Jesus' Passion – a drama that speaks for itself.

**On the Monday, Tuesday and Wednesday of Holy Week (3-5 April )** there will be a short meditation at 7 p.m., reflecting on the Stations of the Cross displayed in the church. Each meditation concludes with Compline.

**On Maundy Thursday (6 April),** we commemorate the Last Supper, at which Jesus instituted Holy Communion ('Do this in remembrance of me'). This moving service will feature the stripping of the altar as the church is made ready for Good Friday, and then a Watch of Prayer ('Could you not watch with me for one hour?').

**On Good Friday (7 April),** there will be an ecumenical Walk of Witness, beginning at 10 a.m. at the Catholic Church, and concluding with a short service in the Market Place – followed by hot cross buns at the Methodist Church.

**There will then be a *Three Hours Service* between 12 noon and 3 p.m.** This will follow the pattern of a hymn, a reading, and a reflection every half-hour , with plenty of silence for contemplation. Please feel free to enter or leave during a hymn on the hour or half-hour – or better still, stay for the whole service.

**On Holy Saturday (8 April),** as we contemplate the reality of Christ lying dead in the tomb, there are traditionally no services.

However, **with the arrival of darkness and Easter Eve we will hold our first service of Easter: the Easter Liturgy, at 8 p.m.** This wonderful service features the new Paschal Candle being lit from a fire outside and then brought in to the church. As we each hold a candle lit from the Paschal Candle, the dark church is illuminated by the light of Christ. A Vigil follows in which we reflect upon key Old Testament passages which tell the story of the history of our salvation in the light of the Resurrection.

**We celebrate Easter Day (9 April)** with special services of Holy Communion at 8 a.m. and 10 a.m. And, after the 10 a.m. service there will be an egg hunt – and a return of our traditional egg roll competition! **There will also be services of Holy Communion at Downholme and Marske (at the usual times of 9:30 a.m. and 11:00 a.m.).**

### **Your Church Needs You**

Across the Benefice we are gearing up for our Annual Meetings which will be held in early May. The Downholme and Marske Annual Meeting will take place on Wednesday 3rd May at 7 p.m. whilst that for Richmond with Hudswell will be on Sunday 7 April , straight after the 10 a.m. service. An Annual Meeting offers us the opportunity to review the past year and to look forward to the next. We also elect our Churchwardens, PCC members, and Deanery Synod representatives, and appoint our church officers.

PCC members represent our congregation in the governance of our church, whilst Deanery Synod members represent our church in the governance of the wider Church in the local area. The Deanery Synod is the first link in the chain of national Church governance, with meetings involving two-way communication with the Diocesan Synod and General Synod.

If you would like to know more about any of these roles then do please speak to me.

With every blessing,

*Martin*

**Loving.  
Living.  
Learning.**

*"All are welcome  
in this place."*



## Baptisms

**Sunday 5 March      Bertram Walker**

*You have received the light of Christ;  
walk in this light all the days of your life.*



**Got Questions?**

Is there more to life than this?

Does God exist?

What happens next?

**Join the  
adventure**



Alpha.org  
#TryAlpha

**The  
Alpha  
Course**



**Coming to  
Richmond this  
month !!**

We are offering everyone the opportunity to join our very own Alpha Course.

**Starting Friday 21 April 2023**

This is a well respected course suitable for ALL (All Ages, All Genders, All Believers, All Non-Believers, All Questions)

The course consists on a number of videos and opportunities to talk, question and challenge. There are NO STUPID or OUT OF BOUNDS Questions! There are NO TESTS!

If you are interested in joining us, please contact Revd Paul on 07989 178196 or

### CHRISTIAN AID IN OUR BENEFICE



Christian Aid is a global movement of people, churches and local organisations, founded over 75 years ago and throughout that time has provided practical support to our global neighbours, seeking to eradicate extreme poverty by tackling its root causes and campaigning for justice.

Its core values are dignity, equality, justice and love. We have an active group in Richmond comprising St Mary's Church, St Francis and St Joseph RC Church and the Methodist Church.

I act as the coordinator of this group and each church has a Representative who encourages members of their congregation to help with two or three fund raising activities each year to keep the profile of Christian Aid alive in Richmond.

Is there someone in St Mary's church who could be that Representative? Many thanks to Sarah, who has been our rep for the past few years and is handing over the role.

If you feel you can help encourage support for Christian Aid within St Mary's, for example during the annual Christian Aid Week in May (delivering envelopes but no longer via house-to-house collecting) and with one or two other fund raising activities during the year (maybe a Coffee Morning or a quiz) which we plan and do together, then please contact me and we will be delighted to welcome you to the Richmond Group.



Christian Aid Week this year is 14 –20 May and the focus will be on helping farmers in Malawi. Help with the delivery of Christian Aid donation envelopes will be much appreciated. More details in next month's magazine.

*Judith Barber*

01748 566566

e-mail [judithbarber8@gmail.com](mailto:judithbarber8@gmail.com)

### 200 CLUB WINNER

The winner of the February Draw for the 200 Club was no 22, Pat Shields. Congratulations, Pat.

### An End to Traidcraft—but not to FairTrade

After over 40 years trading Traidcraft has now closed so there will not be any more fair trade stalls. Thank you for your support over the years.

Traidcraft plc sold fair trade goods, but worked closely with Traidcraft Exchange their development, campaigning and lobbying arm. Traidcraft Exchange continues as **Transform Trade** and will continue working for Trade Justice.

The logo for Transform Trade, featuring the words "Transform" and "Trade" in a bold, green, sans-serif font, stacked vertically on a dark green rectangular background.

Look out for the Transform Trade logo

As they have lost financial support from Traidcraft, they have launched the Transform Trade Producer Fund, which will support producers and social enterprises in the Global South. ([www.transform-trade.org](http://www.transform-trade.org))

Trade Justice has always been about people – the workers, farmers and producers demanding a fair deal. This new fund will open up new opportunities, provide vital training and support, and respond to the needs of the small businesses doing amazing work, so they can grow, prosper, and continue to change lives.

**Tara Projects** in Delhi used a grant from transform trade to provide training for more than 60 vulnerable young women. ‘The support provided by Transform Trade has improved their skills to learn to stitch the dresses for themselves and the local market. Many of the young women are earning some income by working for the women in the area as well as for the local market.’



We visited Tara in 2016 on a Traidcraft tour to Northern India. (pictures above0).

There are thousands more enterprises all over the world like Tara which provide life changing opportunities for vulnerable communities. It is producer groups like this that the new fund will support to help them move forward.

Alongside direct support to producers, Transform Trade will continue to campaign for change to the laws and systems which allow businesses to exploit workers and damage the environment.

Importing goods into the UK isn't the only answer to producers getting a fair deal. For many producers the solution to sustainability isn't exporting overseas, but investment in training and the development of strong local markets.

### How we can continue to support.

- Fair trade goods are available in various shops in Richmond and the surrounding area so please continue to support.
- To contribute to the fund – see us or go on to the website.
- Organise fundraising events to support Transform Trade
- More information about Transform Trade is on their website - [transform-trade.org/producer](http://transform-trade.org/producer)

Thank you

*Rachel and Howard Walker*



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



Muriel Rose Blythman	2 January	
Anthony Arthur (Tony) Dykes	20 January	
Lynda Susan Robinson	20 January	
Douglas Todd	26 January	(Downholme)
Jennifer Norah Scott	1 February	
Margaret Alice Athorn	8 February	

### ***May they rest in peace and rise in glory.***

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

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

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

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

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

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

*All is well*

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

## NOTES FROM OUR PAST

Through many of **JANE HATCHER's** fascinating monthly contributions to our magazine, we have seen a long and strong thread of religious activity in the town and surrounding area. In this second of two reflections on places of worship, Jane identifies more locations which have or have had places of worship and prayer associated with them

### LOCAL WORSHIP BEYOND RICHMOND

Having previously looked at the many places of worship which have existed in the past in Richmond, I thought it would be interesting to think about those once just outside the town.



An artist's Impression of Cataractonium (Catterick)  
[www.greatnorth.road.co.uk](http://www.greatnorth.road.co.uk)

Starting chronologically with the Romans, who worshipped a panoply of gods, we can imagine soldiers posted to Cataractonium making appeals for success to Mars, god of war and an agricultural guardian, Hercules, god of masculine strength and bravery, or even Mercury, god of wealth and commercial success.

Their civilian colleagues might have favoured Jupiter, god of the sky and thunder, or Vulcan, god of the hearth and the forge. As well as permanent temple buildings, many Roman individuals and households owned one or more stone altars as a focus for their worship, and some small, almost portable, altars were discovered during the recent widening of the A1[M]. More obscure gods with a local cult might have been favoured by inhabitants of the Romano-British inhabitants of the homesteads-known to have existed just west of Richmond.

We do know that Romans must at least have passed through 'Richmond' because in 1720, two stonemasons, Peter Plummer and Jonathan Raine, while getting some building stone from the Castle Bank, found a large quantity of Roman coins and a silver spoon. The find was recorded because, as the spoon was silver, the equivalent of a coroner's 'Treasure Trove' inquest was held.

One must feel sorry for that poor wealthy Roman who had deposited his savings in a crevice in those rocks, in anticipation of once coming back to collect them. When was it that he stood there and perhaps briefly admired the view down into the Swale valley? It was probably shortly before A.D. 400, for the coins dated from the late 4th century. The antiquarians of 1720 particularly enthused about one struck in the time of the little-known Emperor Victor of the 380s. Since then, a handful of other Roman coins of similar date have also come to light on the Castle Bank, and elsewhere in the town.

### Arrival of Christianity

So when did Christianity come to this area? That historian of early Christian England, the Venerable Bede, tells us that St Paulinus carried out a mass baptism in the River Swale near Catterick Bridge in the 7th century.



Significantly, the former Roman Catholic chapel at Brough Hall was dedicated to St Paulinus (photo right).

But our earliest surviving evidence of Christianity in our area is the Easby Cross, which probably dates from c790. The original is now in the Victoria and Albert Museum in London, and is their only original example as it was sold to them by the parish of Easby in the 1930s after the pieces were found built into the walls of the church. What is now on display in the church is a plaster cast.



The V & A has examined the stone of the Easby Cross (photo adjacent) and deduced that it came from near Whitby. Was it carved near Whitby, or here at Easby? Who commissioned such a high quality piece of craftsmanship? It is a mystery, and Bede does not enlighten us about a religious centre at Easby.

The quality of the carving is considered to be on a par with some of the best Continental artwork. What makes the Easby Cross so special is that it displays a very advanced understanding of how to depict three-dimensional scenes on a two-dimensional surface convincingly.



At the top of the front of the Cross is carved the Risen Christ. He is shown as a seated figure, with his hands raised to show the wounds from the Crucifixion. Below are the Apostles (see left), cleverly shown in tiers rather like those old-fashioned school photographs to give a three-dimensional effect. The Apostles' heads have large haloes, and the Four Evangelists hold their Gospels.

The back of the Cross is carved with animals and birds sitting in a vine scroll, their feet 'fore and aft' among the branches, again giving a clever three-dimensional effect. It is only the sides of the Cross that have more conventional Anglo-Saxon interlaced carving.

Although Bede does not mention Easby, he does tell us that at Gilling West a monastery was founded in the 7th century. We don't know where precisely it was, but in 1976 I was asked to photograph two stones which had been dredged out of Gilling Beck. This was shortly after the famous 'Gilling Sword' had been spotted in the water there by a schoolboy, who had his 'moment of fame' on the 'Blue Peter' children's TV programme. The sword is now on display in the Yorkshire Museum in York.

### **Stories in Stones**

Both of the stones discovered in 1976 were of later date than the monastery referred to by Bede, but both had originally been grave markers. What was particularly interesting is that they represented two different cultures of worship. One was obviously Christian, being carved with a cross of four cusped arms of even length, set within a circle, all in relief, not incised. Thought to date from the 9th century, it is a very rare survival of Christianity of that time, as the nearest parallels are in Ryedale.

The other stone was part of an early-10th century 'hogback', or stylised house-like form of tombstone not associated with Christianity, and found over a wide area of northern England. Local examples can be seen in the Wycliffe, Gainford and Stanwick areas. Both of the Gilling West stones are displayed in Richmondshire Museum.

Moving on to the Norman period, the Domesday Book records quite a few local settlements as having a church and a priest by 1086. The towers of Gilling West and Hornby churches indicate something of a surge of late 11th century church building, and some walls of Easby Church are of this period.

### **Monasteries and Churches**

Many monastic foundations were also begun at this time. The oldest in this area, still with standing remains, is St Martin's Priory, just across the river from Richmond.

Begun about 1100, it was a small Benedictine house, linked to the large and powerful St Mary's Abbey in York. Much more extensive of course are the ruins of the Abbey of St Agatha, founded about 1155, which encompassed the much older parish church at Easby. It was a century later before Richmond's house of Greyfriars was established about 1258.

So when did our other benefice churches appear on the scene? Marske Church shows evidence of 12th century work, Downholme Church late 12th century architecture, and Hudswell had a 13th century chapel of ease before this was replaced in 1884 by the present edifice.

And as a postscript to my story of local worship, I would like to note Richmond's recent part in national history. Our Member of Parliament, Rishi Sunak, became not only the town's first Prime Minister, but also the first British Indian, and Hindu, to hold that office. And how appropriate that he took office during the Hindus' major feast of Diwali, the mid-autumn Festival of Lights, marking the victory of light over darkness, and good over evil. As King Charles III said in his first Christmas message, so many world religions share with Christians their commemoration of those important concepts.

*Jane Hatcher*

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## HUDSWELL HAPPENINGS

The hard-working committee leading a vision for new use of St Michael and All Angels in Hudswell, as referenced in Jane's article above, were heartened in early March by the news that the Yorkshire Dales National Park Authority has committed a £50,000 grant to the project to turn the former parish church into an 18 bed hostel for walkers, cyclists and other visitors to the village. Their target is a daunting £1.1m, but the project does have the backing of the planning authority and also of our MP and now Prime Minister.



As well as being close to the Coast to Coast walk, designated to be a National Trail, it is on a pilgrimage route. A £28 per night hostel is envisaged to meet the needs of such visitors as well as bringing more money into the local economy—including the famous and successful community owned pub. The plans involve reconfiguring the church by adding a mezzanine floor to the nave, a car park including two electric vehicle charging points, a timber bike store, and freestanding solar panels to provide power, along with an air source heat pump.

## FOR ALL THE SAINTS

As this series has developed, we have occasionally looked at the lives of people who have not been awarded the title of 'Saint' but whose lives and commitment to live their faith in more recent times may well qualify them for similar recognition in the future. **CHRISTINE PORTER** tells us more of one such individual who faced huge challenges living in Nazi Germany. April marks the 78th anniversary of his execution for actions rooted in his faith

### DIETRICH BONHOEFFER

What is a moral person to do in a time of savage immorality? That question tormented Dietrich Bonhoeffer, a distinguished German theologian, clergyman and pacifist who opposed Hitler. Bonhoeffer could have kept his peace and saved his life on several occasions. But instead, paid the ultimate price for his beliefs. Bonhoeffer's story has much hope. It is a timely reminder of what is really important amidst the chaos and confusion of the world. Bonhoeffer exerted great influence and inspiration for Christians of many denominations and ideologies, including Martin Luther King, the US Civil Rights Movement and the anti-communist democratic movement in Eastern Europe during the Cold War. However, not enough people know his story and, even today, he is practically unknown.



#### Early Life

Bonhoeffer was born on 4 February 1906 in Breslau, Germany (now Poland), into a family of eight children. Many of his family were highly accomplished. His father was a psychiatrist and neurologist, his mother a teacher, an older brother a notable research chemist, his cousin the German Ambassador to the UK (1970-1977) and his nephew became musical director of the Cleveland Orchestra (1984-2002) and later conductor of the London Philharmonia Orchestra. Bonhoeffer, too, was a fabulous musician. Music was a big part of his life and he could have been a concert pianist. Instead, he chose theology, and at 21 completed a Doctor of Theology degree in Berlin.

Aged 24, still too young to be ordained, Bonhoeffer went to the US for postgraduate study and a teaching fellowship in New York. There he underwent life-changing experiences, making significant friendships. A fellow-student introduced

Bonhoeffer to the Abyssinian Baptist Church in Harlem, where he taught Sunday school and formed a lifelong love for African-American spirituals. He heard Adam Clayton Powell preach the Gospel of Social Justice. As a result, he became aware of social injustices against ethnic minorities and the ineptitude of churches to bring about integration.

### **A Changed Life**

Bonhoeffer began to see things from the perspective of those who suffer oppression. He remarked, "Here one can truly speak and hear about sin and grace and the love of God... the Black Christ is preached with rapturous passion and vision." Later, Bonhoeffer referred to his time abroad as the point at which he "turned from phraseology to reality." He could have stayed on in America but decided to return to Germany to confront the spreading influence of the Nazis.

In 1931 he was ordained at the Lutheran Old-Prussian Union church of St. Matthew in Berlin. He became a lecturer in systematic theology at the University of Berlin. Interested in ecumenism, he was appointed as a youth secretary by the World Alliance for Promoting International Friendship through the Churches (a forerunner of the World Council of Churches). At this time he underwent a personal conversion, from being an intellectual theologian to being a dedicated man of faith, resolved to carry out the teaching of Christ as found in the Gospels.



**St Matthäus Kirche, Berlin**

### **Opposition to Hitler**

Bonhoeffer's promising ecclesiastical career was dramatically knocked off course by the Nazi ascent to power on 30 January 1933, which split the church in Germany between the state church, acquiescing to the politicians, and the traditional Church, holding tightly to the Gospel. Bonhoeffer strongly opposed the regime from its first days. Two days after Hitler became Chancellor, Bonhoeffer made a radio address, attacking Hitler and warning Germany against idolatry of the Führer (leader), who could well turn out to be a Verführer (misleader, or seducer).

In April 1933, Bonhoeffer raised the first voice for church resistance to Hitler's persecution of Jews. Firmly committed to his Christian belief in equality, Bonhoeffer became more and more outspoken about Nazi injustices against ethnic and religious minorities. At the same time, the Nazis increasingly interfered in church matters. Two months before the Nazi takeover, there had been an election for

church officials of the Protestant established churches. This election was marked by a struggle within the Old-Prussian Union Church between the Young Reformers of the established church and the growing nationalistic German Christians .

In July 1933, Hitler unconstitutionally imposed new church elections. Bonhoeffer campaigned vigorously for the selection of independent officials. Despite his efforts, an overwhelming number of key church positions went to Nazi-supported German Christian candidates. The German Christians won a majority in the general synods of all the Protestant churches, including Bonhoeffer's own Old-Prussian Church. In opposition to this Nazification, Bonhoeffer and another Lutheran pastor were asked by leaders of the established church to draft a new statement of faith, known as the Bethel Confession which affirmed God's fidelity to Jews as His chosen people.

In September 1933, the new nationalistic general synod resolved to apply the Nazi



**Martin Niemöller (founder of the Pastors' Emergency League) 1892 –1984)**

Aryan policy within the church. This meant that pastors and church officials of Jewish descent were to be removed from their posts. Within weeks of adopting this Aryan policy, more than a third of German pastors had formed the Pastors' Emergency League, aiming to preserve traditional, biblically based Christian beliefs and practices. These pastors produced another declaration, insisting that Christ, not the Führer, was the head of the church. Shortly afterwards, a rally of 20,000

German Christians demanded the removal of the Old Testament from the Bible, which was seen by many as heresy, further swelling the ranks of the Pastors' Emergency League.

When Bonhoeffer was offered a parish post in Berlin in the autumn of 1933, he refused it in protest at nationalist policy, and accepted a two-year appointment as a pastor of two German-speaking Protestant churches in London. However, he did not go to England simply to avoid trouble at home, but to rally opposition to the German Christian movement and its attempt to amalgamate Nazi nationalism with the Christian gospel. Bishop Theodor Heckel, in charge of the nationalistic church foreign affairs, travelled to London to warn Bonhoeffer to abstain from any ecumenical activity not directly authorised by Berlin. Bonhoeffer refused. On returning to Germany, his authorisation to teach at Berlin University was revoked after he was denounced as a "pacifist and enemy of the state" by Heckel.

In 1937, the Gestapo began closing non-nationalistic seminaries. Bonhoeffer spent

the next two years secretly travelling from one eastern German village to another to conduct his "seminary on the run". Early in 1938, Bonhoeffer made contact with the German Resistance when his brother-in-law told him that war was imminent and introduced him to a group trying to overthrow Hitler. Bonhoeffer was worried about the prospect of being conscripted. As a committed pacifist opposed to the Nazi regime, he could never swear an oath to Hitler and fight in his army, though refusal to do so was potentially a capital offence.

Bonhoeffer went to the US in mid-1939 at the invitation of a New York seminary. He soon regretted his decision and returned to Germany after two weeks, saying that he must live through this difficult period alongside his fellow countrymen. Back home, the authorities harassed him further. He was forbidden to speak in public or to print or publish. He was required to report his activities to the police.

Meanwhile, Bonhoeffer had become an undercover agent in the Abwehr, a German military intelligence organization, and was involved in helping German Jews escape to Switzerland. He became a courier for the resistance movement, to reveal its existence and intentions to the Western Allies, hoping for their support. Through ecumenical contacts abroad, he tried to secure possible peace terms with the Allies for a post-Hitler government. His visits to Norway, Sweden, Denmark, and Switzerland were camouflaged as legitimate intelligence activities for the Abwehr. In May 1942, he met Bishop George Bell of Chichester, an ally of the traditional German church. Bonhoeffer also contacted his exiled brother-in-law, and through him feelers were sent to British Foreign Secretary, Anthony Eden. However, the British government ignored these, as it had all other approaches from the German resistance. One of the tragedies of WWII was the refusal of Roosevelt and Churchill to acknowledge the existence of a German resistance.

Increasingly aware of Bonhoeffer's activities and pacifist writings, the Gestapo arrested him in April 1943. He was imprisoned in Tegel military prison in Berlin. After the failure of Operation Valkyrie, the 20 July 1944 plot on Hitler's life, and the discovery of secret Abwehr documents about the conspiracy, Bonhoeffer was accused of associating with the conspirators. He was transferred from Tegel to a Gestapo high-security prison, then to two concentration camps: Buchenwald and finally Flossenburg. Just a week before the allies invaded Germany,



**Buchenwald Liberation 1945**

less than a month before the end of the war, Dietrich Bonhoeffer was tried along with other resisters and sentenced to death. He was still a young man, in his thirties. On 9 April 1945 he was hanged. Naked. A sadistic, lengthy ordeal. A doctor present, ordered to revive him repeatedly. It took almost six hours for Dietrich to die.

***“The blood of martyrs might once again be demanded ... if we really have the courage and loyalty to shed it.”*** Dietrich Bonhoeffer *Sermon, 1932.*

***“Who stands fast? Only the man whose final standard is not his reason, his principles, his conscience, his freedom, or his virtue, but who is ready to sacrifice all this when he is called to obedient and responsible action in faith and in exclusive allegiance to God.”*** Dietrich Bonhoeffer *Letters & Papers from Prison* (posthumous) 1951.

*Christine Porter*

### NEWLY INSTALLED CANONS AT RIPON

Installation at Ripon Cathedral of six canons (including our own Martin Fletcher) by the Bishop of Leeds, Nick Baines, and Archdeacon John Dobson. Is there a collective noun for such an august assembly?





## SIXTY SECOND INTERVIEW

When JOHN PRITCHARD approached **Margaret Clayson**, she readily agreed to answer his quick response prompts and tell us what came most readily to mind when the wide-ranging questions were put to her. What would your instantaneous responses be? Here are Margaret's.

1. **My first memory?** Going into an air raid shelter with my primary school class
2. **My favourite meal?** Roast lamb etc
3. **My favourite music?** Choral music( oratorios ) and jazz
4. **My biggest dislike?** Bad behaviour
5. **My best holiday?** With our young family in Brittany
6. **My childhood hero?** . Scott of the Antarctic
7. **My favourite hobby?** Embroidery
8. **My luxury on a Desert Island?** ( assuming I had Shakespeare and the Bible) - hand cream
9. **A Recent Favourite TV programme?** *Call the Midwife*
10. **My worst fault?** Forgetfulness
11. **Two best films?** *Sound of Music* and *Mary Poppins*
12. **My favourite drink?** Gin and tonic
13. **A regret?** Lack of technical skill
14. **What about your best recent book?** 'Flowers for Mrs Harris' by Paul Gallico
15. **My favourite Charity?** Save the Children
16. **The place you feel happiest?** Wherever I am with my family.
17. **My choice of three best dinner companions.** Judi Dench, Rt Revd Stephen Cottrell ,Giles Brandreth
18. **What do you pray for most?** Peace
19. **Traditional or new Lord's Prayer?** Traditional
20. **My epitaph?** 'She meant well.'

## NEWS FROM St EDMUND'S, MARSKE

With Easter tide approaching, **LIZ KLUZ** has cast her research net beyond the confines of Marske to bring us stories of Easter-related customs and traditions with a long history, some of which are still in existence today. One thing which binds them all is a reason (excuse?) to get together for enjoyment and relaxation whilst avoiding breaking the rules of Lent—although it may strike some readers that figs and liquorice may have led to a slightly different form of relaxation of a more internal nature!

Alright, I admit there is absolutely no connection with Marske in this month's article but once again I have been fascinated by the different reasons our forebears dreamt up for a 'get together'. After five weeks of meagre Lenten diets and cabin fever from being cooped up during the dark days of winter, Palm Sunday must have been a welcome opportunity to socialise. None of the following traditions strayed from the dietary rules set down for Lent and people were actually very resourceful within those restrictions making the most of the things that were permissible and available.

### FIG SUNDAY

A traditional explanation for this custom was that it commemorated the fig tree which Jesus, being hungry, came across on the morning after the first Palm Sunday and found there was no fruit on it.



Until the late 1800s figs, either uncooked or made into small pies and puddings, were eaten in large quantities on Palm Sunday in many parts of Britain. The puddings and pies were served with the midday meal and children were also given

small packets of figs in the early morning to remind them what day it was. In many areas the tradition became known as Fig Sunday. Grocers and fruit merchants sold more figs in the week leading up to Palm Sunday than in the rest of the year and in some places special Fig Fairs were held to cope with demand. Fig-feasts were held annually on Dunstable Downs, at Kempton in Hertfordshire and on the top of Silbury Hill in Wiltshire. People from the surrounding villages and beyond gathered together to eat figs, toast each other with ale or cider and generally make merry.



## FLOWERING SUNDAY

In parts of Wales and some of its neighbouring English counties, Palm Sunday is called Sul y Blodau or Flowering Sunday. Particularly popular during the 18<sup>th</sup> and 19<sup>th</sup> centuries, every grave was carefully weeded, the sides raised with new turf and the stones freshly whitewashed before the surface was covered with spring flowers and evergreens in preparation for Easter. Great crowds of local people would gather and march to the cemeteries to honour their dead loved ones. The custom could possibly date back to the 17<sup>th</sup> century and is still practised today especially in Glamorgan-shire. (Flowering Sunday is also called Blossom Sunday in some parts of England)



A depiction of 19th century Welsh cemetery decoration practices from 1853 by the artist Thomas Onwy

## SPANISH SUNDAY

The name of this festival, which took place on Palm Sunday in parts of West Yorkshire and The Midlands until about 1920, was taken from a drink made for the occasion using pieces of Spanish liquorice. This was mixed with peppermint or lemon sweets, brown sugar and well water. The solid ingredients were put into bottles with a little water on the previous evening to produce a sticky sediment and then on Palm Sunday morning, children would collect water from a local holy well to add to the mixture. After the bottles were given a good shake, the Spanish concoction was ready to drink.

## PAX CAKES



According to The *Dictionary of British Folk Customs*, compiled over many years by Christina Hole and published in 1978, the custom of providing cakes and ale in three Herefordshire churches was begun in about 1570 by Lady Scudamore. However, the original benefactor of the charity was Thomas More, the wealthy vicar of the parishes of Sellack, King's Capel and Hentland who died on Palm Sunday in 1448. In his will he left £20 for the provision of bread and ale to the value of 6s 8d to be distributed to all who attended church on Palm Sunday "for the good of his soul".

In spite of Henry V111's best efforts to help himself to monetary gifts left to charities by pious donors following the dissolution of the monasteries, the annual Palm Sunday bread and ale custom was still going strong in 1570 although the amount per church had been reduced to 5s 9d. The bread had now been replaced by one large cake to the value of 5 shillings and the remaining 9 pence were to be spent on ale in each of the three churches. The Pax Cake, named from the Latin word for peace, was provided by the churchwardens and presented to the vicar who cut the first slice. The rest was then carried round to the people in their seats who then wished their neighbours "peace and good neighbourhood". Lady Scudamore hoped it would encourage neighbours and feuding families to settle their disputes before Eastertide. The nine pence worth of ale was distributed along with the cake until some time in the 19<sup>th</sup> century when funds for the ale seem to have disappeared. By 1907, the large cake had been replaced by buns carried round in baskets by the churchwardens directly after the collection had been taken. I wonder whether you got two buns for a generous donation.

The custom still continues to this day in all three churches and has recently been adopted by the village of Peterchurch but with the addition of a glass of sherry which seems an excellent idea. The cakes have now been replaced by round biscuits imprinted with a lamb (see p. 23) and the vicar still says "peace and good neighbourhood" as he gives them out.

Perhaps Pax Cakes would be a good addition to our Palm Sunday services. Worth a mention at the next P.C.C meeting perhaps?

*Liz Kluz*

## A Recipe for Pax Cakes

### INGREDIENTS

200g icing sugar, plus extra  
30 g cornflour, plus extra  
1 tsp orange flower water  
Zest half a lemon  
1 medium egg white



### METHOD

1. Preheat your oven to 160°C.
2. Place all the ingredients in a bowl and whisk slowly to combine, then use an electric mixer to beat the mixture very smooth.
3. Dust your worktop with extra icing sugar and cornflour and roll the mixture out to a thickness of around 3 mm.
4. Cut into rectangles and prick with a fork, then arrange on a baking tray that has been lined with greaseproof paper and dusted with a little cornflour.
5. Bake for 8 to 10 minutes, until slightly golden brown.
6. Cool on a rack

*NEIL BUTTERY*

## THOUGHT FOR A DAY

Every month brings a list of causes to be reminded of—some perhaps sound frivolous (did you know April 21st is National Asparagus Day?), some whose annual date doesn't always work for the cause (did you know that the annual 'Walk to Work Day' falls on a public holiday this year -7 April?). In this new series, **CHRISTINE PORTER** draws our attention to a significant worldwide problem and how help can be given.



## International Day for Street Children

12th April 2023

The UN estimates there are up to 150 million street children in the world - and that number is increasing. There are 18 million street children in India alone, the largest number of any country in the world, with 11 million in India's cities. No one knows the exact global number because street children are often unknown to social care and government organisations.

UNICEF has defined three types of street children: Street-Living, Street-Working, and Street-Family. Street children can be found in the majority of the world's famous cities, in both rich and poor countries. In the richer countries, street children are sometimes known as thrown-away children. Many are from single-parent families, sometimes forced to leave home. sometimes leaving voluntarily because of abuse by family members.

Most street children are found in densely populated areas of developing or unstable regions: in Africa, South America, Eastern Europe and Southeast Asia. Some children live on the street with their families, while others spend the majority of their time on the street begging, but return home at night. Some children live on the street as orphans with no family or home to return to.



There are many reasons why children end up on the street. A common reason is that they live in a country where war and conflict are rampant. Other reasons include unemployment, natural disasters, poverty, unequal industrialisation, unplanned rapid urbanisation, family disintegration and lack of education. Unfortunately, among street children worldwide, many are mentally ill.

Whatever the reason for being on the streets, these children are often neglected by their societies and ignored by their communities and governments, meaning their rights are disregarded. Street children can have complex circumstances and are very vulnerable to exploitation, abuse, violence and neglect, forced into criminal activity such as drug-running, or, in extreme cases, murder by "clean-up squads" that have been hired by local businesses or police.

The vulnerability of street children and their families is illustrated by the case of the Coastei Street families in Romania. In 2010, approximately 350 people, the vast majority Roma, were forcibly evicted by local authorities from Coastei Street in the centre of the city of Cluj-Napoca. Those evicted were given little notice and no chance to challenge the process or influence decisions about their future. Some of the families were inadequately rehoused, while others were left homeless. Some built improvised shelters close to the city's rubbish tip and a former chemical dump, some moved in with relatives or friends and some are squatting in the city .

In 1989, the UN held the Convention on the Rights of the Child. According to the Convention, the rights that all children in the world should have include: a stable,



loving, and nurturing environment; an education; healthcare and nutrition; clean water and electric power; equal opportunities; a life of dignity and freedom, especially freedom from violence.

The UK-based **Consortium for Street Children** launched the first International Day for Street Children on April 12th, 2011, to provide a voice for street children, and to ensure that their rights cannot be ignored. This Day provides opportunities to raise awareness of the plight of street children everywhere. The Consortium is implementing Four Steps to Equality to alleviate the dangers that street children find themselves in. These steps are: making a commitment to equality, protecting every child, providing access to services, and creating new solutions.

A similar UK charity is **Child Hope**. These two charities are among many across the world who are tackling the root problems of street children. Not only are charities trying to deal with the immediate necessity of feeding, clothing and protecting the children, but they are also addressing more long-term and systemic issues, such as providing an education.

Despite what seems like an insurmountable challenge helping children on the street, whether alone or with their families, there are better ways of supporting them than offering handouts through the car window or giving coins to begging children as you pass by. On the contrary, giving a coin or two can make matters worse, as my sister once sadly explained when she was showing me photos of her recent Nile cruise.



After an excursion ashore to visit some pyramids, she was making her way back to the boat with the other tourists. At the bottom of the gangplank was a small boy, smiling and holding out his hand for a coin. So my sister gave him a coin, then asked if she could take his photo. As she was stepping on to the boat, she looked back and, to her horror, saw an upsetting sight. A gang of older boys had sprung out of nowhere and was viciously kicking and beating the little boy, trying to get his coin. Later, as she showed me the smiling boy's photo, my sister said her last impression of him wasn't that photo, but a permanent mental image of him being beaten, lying on the ground, still clutching his coin. She deeply regretted giving it.

Another Indian charity is **Butterflies**, founded in Delhi in 1989. The charity negotiated with families living on the streets to collect their children every morning, provide

them with clean school uniforms and books, and pay for them to attend school. The families were encouraged to allow their children to go to school rather than to seek an income begging on the streets, by offering a substantial meal for the entire household every day. Many of the children flourished with the opportunity to learn and some went all the way through school and on to university.

In India, the country with the highest number of street children, there are numerous effective projects that work closely with the children and their families, including a charity called the **Pavement Club**, based in a church building near the main train station in Mumbai. Every Friday evening, it opens its doors to over one hundred street children and gives them basic washing facilities, medical support, clothing, a good meal and a sense of being noticed and cared for.

The presence of children living or working on the streets is a global tragedy. This tragedy will always be with us, either through man-made causes or through natural disasters. Through the concentrated efforts of governments, human rights bodies, charities and individuals, as many street children as possible can be rehabilitated and provided with a safe place to live. At the same, they can be educated, given medical facilities, and taught skills for a better livelihood.

With so many days in the year allocated to a cause, person or event it is important to make sure that the **International Day for Street Children on the 12th April** does not slip by unnoticed. As individuals, we can help by donating to UK charities such as:

[www.streetchildren.org](http://www.streetchildren.org) The Consortium for Street Children, a worldwide alliance, operating as a global voice for street children Fundraising activities include “Cycle for street-connected children”, a 100 mile cycle from Central London to Essex on Sunday 28 May 2023.

[www.childhope.org.uk](http://www.childhope.org.uk) This charity works with the most marginalised and vulnerable children in Africa and Asia through local partner organisations, aiming to create lasting change to prevent and address abuse and neglect, trafficking and child labour, child marriage, impact of climate change and more. *Christine Porter*

### **23rd April—the busiest 'Day' of the month?**

It turns out that Sunday 23rd April is not only St George's Day and the anniversary of Shakespeare's birth—and death, but it is also National Picnic Day, National Cherry Cheesecake Day AND World Table Tennis Day—some good conversation-stoppers there! There are helpful tips on how to enjoy these days on the internet—but only after you've hosted an Asparagus party on 21 April!)

## POETRY FROM DOWNHOLME

**GEORGE ALDERSON** contributes timely and reflective verse on Easter week.

### **The Week That Saved The World – Man! Monarch! Messiah!**

How fickle is man in his whims and his ways?  
For hear what once happened in just a few days!  
They cried out on Sunday “Hosannah! My Lord!”  
Their own inhibitions? Completely ignored!  
On Thursday the King, who was born in a shed  
Rose up from the table where he had shared bread  
He knelt on the floor and he took Peter’s feet  
Preparing to wash them of grime from the street,  
But Peter refused until Jesus explained  
“We serve one another with love – unrestrained!  
“Now my Father’s will is that I shall cleanse Thee  
“If you turn away then you’ve no part of me!”  
“Not only my feet Lord, my hands and my head  
“Require your attention!” The fishermen said  
Then Judas, the thief, left the party and went  
In search of his contacts where silver was spent  
A kiss on the cheek and betrayal was done!  
A kangaroo court meant the wicked had won!  
They pushed Christ and prodded and spat in his face  
They stripped him and beat him then things moved a pace  
Though they were most careful to save his fine coat  
They cared more for it than the man that they smote  
On Friday they marched him, though bearing a cross.  
The Place of The Skull saw this world’s greatest loss  
Along with two men who expected to die,  
The King of all Kings gave a piercing cry  
And gave up the ghost as he hung from a beam  
The whole earth would shake from the sounds of his scream  
By Sunday, the stone that had guarded his tomb  
Had been rolled away letting light chase the gloom  
Mary and Peter and the others were shocked!  
Nobody was there and the tomb stood unlocked

The shroud! Was rolled up but the body was gone!  
It did not make sense! Was it some form of con?  
An angel appeared who said “no one is here!  
“so now wipe your faces and please have no fear!”  
Then after a while when they turned round to leave  
A voice from a man asked them “why do you grieve?”  
“Rabbouni!” they called for they recognised Christ  
Indeed it was he though he’d been sacrificed!  
So that was the end of a heart wrenching week  
But more was to come and today we still seek  
To listen and learn how Christ rose from the dead  
For now though just ponder then go off to bed!  
That one week in history lives on in the mind  
The death of a joiner has served all mankind  
All sins were forgiven by one act of grace  
Through all that he suffered. Regardless of race.  
We worship him dearly and try to obey  
To love one another throughout every day  
The King became servant to save you and me,  
So humble not boastful is what we should be.  
Then if we should fail in the way that we live,  
Remember Christ’s calling “Please Father, forgive!”



## ALL IN THE GARDEN GREEN

**WENDY PRITCHARD** shares her thoughts, experiences and photographs with us as the range and variety of whites and yellows of the daffodil family featured last month give way to the multi-coloured splendour of the tulip. Reminders too of daffodil after-care to ensure another brilliant display in 2024.

As the daffodils described in last month's magazine start to fade, their place is taken by the wild excesses of tulips. White, pink, red, yellow, orange, purple, striped, swirled and even tinged with green. This is nature showing off!

But nature has been greatly helped by the breeders, particularly in Holland. The ancestors of all these exuberant bulbs are humble and hardly noticeable little flowers. There are over 150 varieties of 'wild' tulips, coming from Crete, Afghanistan and Central Asia – as far away as the border between Russia and China. They had come to the notice of Turkish breeders and there had been some lovely botanical drawings made of them, but things really took off when a few bulbs were gifted to a Dutch botanist called Carolus Clusius in the late 1500s. He found the bulbs could grow well in our cooler Northern climates and thus started a craze called 'Tulip Mania' where bulbs became a commodity, traded for huge amounts of money.



Clusius was very secretive about his bulbs, but the public were determined to own some. Once a few got out of his protective grasp, they started being traded at hugely inflated prices. The hybrids became more and more glamorous – rare and desirable – and one particular bulb sold for more than five times the cost of an average house. Fraud and speculation were rampant, until inevitably the bubble burst in 1637 and many rich traders became paupers overnight.

Since then, the Dutch have continued to breed and export tulip bulbs, exporting over seven billion a year, with the bulb fields a great draw to visitors. Catalogues are full of beautiful varieties from summer onwards, but if you are tempted to buy, or already have some tulips in your garden



**Carolus Clusius –only known portrait painted 1585**

or window box, try to plant them where they can be hot and dry in summer, as in their countries of origin. Tulips in general will come back every year, unless they've been 'slugged', with the new bulb fed by the lingering leaves as with daffodils. But some varieties increase by producing 'offsets' (small bulbs attached to the main bulb) and give more but smaller flowers as the years pass.



Luckily, the bulbs only cost a few pence to buy now, rather than ten times the yearly salary of a skilled worker, as in 1636! New bulbs should be planted deeply, around November when the cold days are upon us. A lovely reliable variety is bright red 'Apeldoorn' and it has stunning yellow, orange and white relatives too. With over 3000 varieties of tulip now available, I wonder how many different ones we can spot this month?

For those readers who are new to gardening and who find themselves with daffodils merrily blooming in their garden, the aftercare of these lovely bulbs is very simple. 'Deadhead' when the flowering is over (this violent term just means snipping off the withered flowers and a bit of the stem). Then let the leaves feed the new bulb which will be developing underground, replacing the one which has spent itself. If the weather is very dry, some water would be appreciated by these hard-working leaves. When they get too sad-looking, some people tie them in a knot so that the leaves look tidier. Eventually they will wither away, having produced the bulb that will start the journey to the surface again next autumn. Until then, when we admire these bringers of joy this March, I hope our 'heart with pleasure fills, and dances with the daffodils'.

*Wendy Pritchard*

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## PATHWAYS IN PRAYER

**JOHN PRITCHARD** continues his clear and helpful series of articles on ways in which we can approach our prayers—where, when and how. Previously, in writing about prayer as a relationship, ('just getting on with it', chatting, talking, intimacy), he promised more on centring prayer as a very personal way of being open to God, sitting quietly and letting God be God in us without trying to 'control' the outcome of the time of prayer. So, in this month's issue, he focusses on centring prayer.

### CENTRING PRAYER

There's a long tradition of this type of prayer. St Augustine talked of 'returning to the heart' and wrote: 'Wherever you are, wherever you may be praying, he who hears you is within you. You have no need to go wandering about, no need to be reaching out to God... because he is within you.' Or Meister Eckhart: 'God is at home; it's we who have gone out for a walk.'

So for centring prayer we just:

- **find a comfortable place and settle down,**
- **Relax the tensions in the body,**
- **listen for sounds and let them go,**
- **be conscious of our breathing in and out.**



St Augustine

And then we open ourselves to God using, as often as we need, a 'centring word' (Jesus, Love, Come Holy Spirit, whatever appeals) to bring us back and keep us anchored.

#### **Why do we need a 'centring word'?**

We'll need that word because our minds will career off in every direction! But that's fine – we just bring it back; we 'return to the heart.' A nun on a prayer weekend said it was hopeless; her mind had gone off 10,000 times all over the place.

'Wonderful,' said her spiritual director, '10,000 opportunities to return to God!' Centring prayer is about returning to the God who is within.

We're not trying to do anything particular or get any special feelings out of this time except to make ourselves available to God. Instead of filling our prayer time with a multitude of our own words and ideas, we're giving God time to do what God wants in our hearts.

**Ten minutes is a good target to begin with** and then see what happens. It won't suit everybody but we could all do with more time to just sit and be with God.

## I'VE OFTEN WONDERED...

### What's the significance of the robes clergy wear in services?



In more evangelical churches the ministers might only wear ordinary clothes in order not to distance themselves from the congregation but in most Anglican churches various forms of special robes are worn so that the focus is not on them as individuals and their fashion sense, but on the role they're performing. It's a uniform, like a police officer's or a nurse's but, strangely, most of it has its origins in the clothing of professional people in the Roman era.

On Sundays in our benefice at Holy Communion you would usually see the clergy wearing the following:

**Cassock-alb.** This is a long white (Latin: 'albus') or cream tunic, sometimes tied with a cord around the waist. It became a specifically Christian form of dress by around 400 AD.

**Stole.** This is the long strip of cloth worn around the neck. It will be predominantly in the liturgical colour for the season of the Church's year but will have on it a design of the wearer's liking. A deacon (first year of ordination) wears it over the left shoulder and fastened by the right hip. In Greek 'stola' just means robe. The church use comes from the scarf that Roman senators wore as a mark of rank.

**Chasuble.** From the Latin 'casula' meaning 'little house'. It's like a poncho, an oval piece of cloth with a hole for the head. It's a reminder of the 'seamless garment' worn by Jesus on his way to the cross. It's worn by the priest 'presiding' or 'celebrating' at Communion. It's been worn as a Christian form of dress since about 700AD.

**At a non-sacramental service such as Morning or Evening Prayer** the following robes are usual:

**Cassock.** A basic garment, a full-length tunic, black for deacons, priests and LLMs, purple for bishops, and in a variety of colours for choirs, vergers etc. The name comes from the French 'casaque' meaning 'long coat' though, again, it had its origin in Roman outer **dress**.

**Surplice.** The white garment worn over a cassock that became the prescribed clerical wear in the Church of England from the sixteenth century. It used to be ankle-length but over the centuries has become progressively shorter, as with many hemlines!

## ANNUAL GENERAL MEETING

The AGM process for 2022 was completed on Sunday 5 March when the end of year report was completed and accepted and the inspected accounts for the year were presented and unanimously accepted by the 34 people who attended the meeting.

The Friends ended the year with £13,823.39 in the account, which has been further supplemented by an additional £1500 raised by the successful Quiz Night on 18 February this year. As the Chair, Peter Trewby, pointed out, this sum is available to support developments in the Church and the work in the community.

A vacancy has arisen on the committee with the decision of Susan Scrafton not to seek re-election. If anyone is interested in taking up this vacancy, please contact Peter Trewby or Jim Jack, both of whose contact details appear on page 2 of this magazine.

Susan was given heartfelt thanks for all of her work for the Friends committee over recent years but has assured everyone that she will continue to organise the annual Plant and Produce sale. Thank you, Susan. *Jim Jack (Secretary)*



Among their demands were bourbon biscuits, double fees for weddings, and Sundays off

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**THE STATION Singers**



## BEHIND THE HYMNS

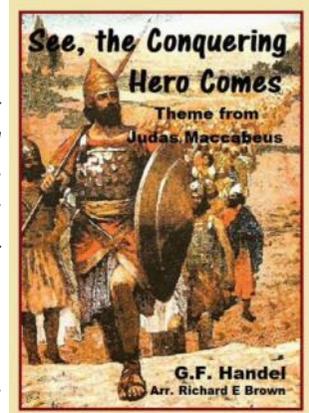
We continue the series with a look at a hymn of triumph, whose words were written and then linked with an existing tune by a well-known composer.

**CHRISTINE PORTER** explains how the union took place with a hymn which has a truly international background.

### THINE BE THE GLORY—and a world-wide whistle-along

One of our most popular hymn tunes is heard annually in September by countless millions of folk - over 18 million in the UK alone - in dozens of countries around the world. What's more, many of those millions in the global audience will be gleefully whistling along to the music. This traditional 'whistle along' takes place on the Last Night of the BBC Proms, when Handel's familiar tune to the hymn *Thine Be The Glory* is played immediately after Fantasia on British Sea Songs.

This hymn tune is an example of many hymns where the music preceded its use as a hymn. George Frideric Handel originally composed the music for his 1747 oratorio *Joshua*, in which it features as a chorus: *See, the Conqu'ring Hero Comes!*, celebrating the military victories of the Biblical figure Joshua. So confident was Handel of its popularity that he later added this chorus to his oratorio *Judas Maccabaeus*, which he'd written the previous year to celebrate the military victory of another Old Testament figure. The composition of *Judas Maccabaeus* was reportedly chosen as an oblique tribute to the victory of the Duke of Cumberland at the Battle of Culloden in April 1746.



Within a few years the tune had indeed become so popular that Charles Wesley used it in his hymn *Christ the Lord is Risen Today*. His choice of Handel's militaristic theme was intended to convey the message that the resurrected Christ was a victorious warrior who had vanquished death and the powers of evil. Wesley's hymn was included in a 1754 hymnal *Harmonia Sacra*, compiled by Thomas Butts.



**G F Handel**  
(1685-1759)

The tune's popularity spread far and wide and in 1884 was used for a new French-language hymn *A Toi La Gloire*, an Easter hymn which celebrated the glory and brilliance of Christ's resurrection. This hymn was written by Edmond Budry, a minister in the Swiss evangelical church. The central theme, which makes particular reference to the victorious Christ, is drawn from 1 Corinthians

15:57: "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Eventually Handel's tune came full circle and was used for another English hymn. In 1923 Richard Birch Hoyle translated *A Toi La Gloire* into the familiar hymn we know today: ***Thine Be The Glory***. Hoyle was commissioned to translate the hymn by the World Student Christian Federation after Budry granted authorisation to reproduce it from the French version. Hoyle, born into a Methodist family in Lancashire, later trained to be a Baptist minister. He was also a gifted linguist who, in spite of limited hearing which he struggled with as a pastor, was fluent in 12 languages. In all, he translated around 30 French hymns.

1. Thine be the glory, risen conquering son,  
Endless is the victory thou o'er death has won  
Angels in bright raiment rolled the stone away,  
Kept the folded graveclothes where thy body lay.  
*Thine be the glory, risen, conquering son,  
Endless is the victory thou o'er death has won*

Budry's original text, translated by Boyle, had made many Biblical references, including elements of Isaiah 25:8 and the appearance of angels in the scene of the empty tomb.

The first verse discusses the power of the resurrection.

The second verse tells us to quench our fear. The final line "death hath lost its sting", had been taken by Budry directly from 1 Corinthians 15:55: "O death, where is thy sting? O grave, where is thy victory?"

2. Lo! Jesus meets us, risen from the tomb,  
Lovingly he greets us, scatters fear and gloom,  
Let the Church, with gladness, hymns of triumph sing,  
For her Lord now liveth, death has lost its sting  
*Thine be the glory etc*

3. No more we doubt Thee, glorious Prince of Life,  
Life is nought without Thee: aid us in our strife.  
Make us more than conquerors, through thy deathless love.  
Bring us safe through Jordan to Thy home above.  
*Thine be the glory etc....*

The final verse tells Christ's people to shed their doubt now that Christ has conquered the grave. The line "No more we doubt thee" may also be a reference to Doubting Thomas.

The powerful lyrics and the universally-liked tune no doubt led to the hymn's enormous popularity. This popularity was cemented when it was included in The Methodist Hymn Book 1933. Today it features in many popular hymnals, including *YMCA Hymnbook*, *The New English Hymnal*, *Singing the Faith*, *The Church Hymnary* and, of course, our own *Common Praise* hymn book which we use at St Mary's.

The hymn is often used in Easter church services involving our Royal Family, and was played during a service of thanksgiving to commemorate Queen Elizabeth II's 80th birthday. The hymn is also used during funerals and is listed in the Church of England's funeral services hymn book.

In the Netherlands, the original French version is still sung during funerals and weddings of the Dutch Royal Family. The German Advent hymn *Tochter Zion, freue dich*, also uses the same tune.

Handel had been quite confident that the tune would prove popular, and had claimed to the music historian, John Hawkins, that "You will live to see it a greater favourite with the people than my other fine things".

I asked a retired church organist, who had played ***Thine Be The Glory*** dozens of times: "Do you think Handel would approve of all those people in the Royal Albert Hall - and millions more abroad - whistling his hymn tune?". The immediate response was: "Of COURSE he would. He'd be delighted!".

*Christine Porter*

-o0o0-

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in this place."

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**Contacts:** Rev Paul Sunderland or Leonard Scrafton. Just turn up and be welcome!



## INFORMATION POINT- ALL ARE WELCOME

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

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

## AFTER THE CARDS AND VISITORS

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

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Do please get in touch.

## PASTORAL CARE— A CONTINUING SERVICE

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

The Pastoral Team at St Mary's has a **Prayer Circle** at St Mary's. If you have something which you would appreciate prayer for, whether for yourself or for someone you care about, we would be privileged to pray about it. No prayer request is ever too small or trivial. Whatever you wish to share, in confidence, we will support you in prayer.

*To ask for prayer you can either telephone, email or text Rev Martin on 821241, [fletcher\\_martin@yahoo.co.uk](mailto:fletcher_martin@yahoo.co.uk) or 07762 440094; or Paul Sunderland (07989 178196) [paul.sunderland@leeds.anglican.org](mailto:paul.sunderland@leeds.anglican.org)—or speak to any member of the Pastoral Team and they will place your prayer in the circle. Please be assured your requests are confidential.*

- ◆ *To be a praying member of the circle or a member of the Pastoral Team, please speak to Rev Martin or Paul. They would love to hear from you.*



## Sudoku - Easy

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

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## Sudoku - Medium

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

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## Word Search

Even as Jesus ate that last Passover meal with His disciples, He warned them He was about to be betrayed. He took the bread, blessed it, broke it and gave it to them; He took the cup, gave thanks, and gave it to them to drink. The Old Covenant, based on Law, was ticking away its final hours; the New Covenant, based on Christ's body and His blood, was about to be ushered in. Jesus prayed in Gethsemane that this fearful cup of suffering might be removed from Him, but even more, that God's will might be done. And it was. Because of Easter we can approach God through his Son, Jesus Christ. He has opened the gates to heaven for us!

- Jesus
- Ate
- Last
- Passover
- Meal
- Disciples
- Warned
- Betrayed
- Bread
- Blessed
- Wine
- Thanks
- Drink
- Covenant
- Law
- Old
- New
- Body
- Blood
- Gethsemane
- Cup
- Removed
- Will
- Easter
- Approach
- God



## Puzzle Solutions

### Sudoku — Easy

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

### Sudoku—Medium

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

## Wordsearch

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

Deadline May edition : Friday 12 May  
 To contribute letters, articles, etc  
 contact [stmarys.maged@gmail.com](mailto:stmarys.maged@gmail.com) or 07754 283161

## How we can support Richmond's Food Bank

For readers who add to their weekly shop by buying items for the Foodbank based at the Influence Church, this is an updated list of the most useful donations

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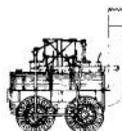
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