



CONNECTIONS

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

May 2024

Price £1.80

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

www.richmondhudswellparish.org.uk

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CHURCH SERVICES — ST MARY THE VIRGIN, RICHMOND with Hudswell

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

CHURCH SERVICES AT HOLY TRINITY CHAPEL, MARKET PLACE , RICHMOND

10.30 a.m. Holy Communion Every Thursday

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CHURCH SERVICES AT DOWNHOLME

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

THE PARISH OF ST EDMUNDS, MARSKE

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CHURCH SERVICES AT MARSKE

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

What a joy to see lambs frolicking in the fields, even though, as I write, the weather is still unseasonably cold. But let's be positive – it will surely get warmer soon and, as the daffodils die back, the woods will be carpeted with bluebells and wild garlic.

It has been a pleasure to welcome some new contributors this month – I'm sure you will find their items of interest. My apologies to those who have also kindly submitted articles, but for whom there was no space this time: you haven't been forgotten, and will appear in print in due course. I've also had to split Jan Beeton's fascinating account of a visit to North Korea between two editions – it will conclude next month.

I'm conscious that June will mark the 80th Anniversary of D-Day. I'm not aware that any of our readers were participants in that significant event of our relatively recent history, but perhaps you know of someone who was, or have visited the beaches, sites or memorials in Normandy. Would you care to tell their story, or share your impressions of your visit? It would be good, and an appropriate time, to hear from you.

For years, watching 'The News' has been a regular feature of each day, but increasingly it is ceasing to be so, because of the seemingly endless stream of soul-destroying 'bad news' – of death, disaster and destruction, coupled with political and economic troubles and strife. There seems to be no end to man's inhumanity to man, yet there is still so much good in the world which never gets reported. So, as an antidote to the prevalent 'gloom and doom', some 'Good News Flashes' have been introduced this month – not world-shattering, but small contributions to making our world a rather better place. If you see more, please send me a picture for future inclusion.

Next month, previous commitments interfere with magazine preparation, so Jim Jack will kindly be finishing the compilation. To reduce the amount he needs to do, early submission of items would be much appreciated.

John McCormack

**Bluebells near Aske
Cover photo kindly provided by Carole McCormack**



Martin's Message

May 2024



Looking back in order to look forwards

As T S Eliot wrote, in *Burnt Norton* from his *Four Quartets*,

“Time present and time past
are both perhaps present in time future,
and time future contained in time past.”

And it was Soren Kierkegaard who stated,

“Life can only be understood backwards; but it must be lived forwards.”

This Eastertide, as we celebrate the ‘Great Fifty Days’ through until Pentecost, we carry with us the ringing pronouncement from Luke 24:5. There we read that two men in dazzling clothes stood beside the women who had gone to the tomb early on the first day of the week, and said to them, “Why do you look for the living among the dead? He is not here, but has risen.”

Kierkegaard may not have had this in mind when he made *his* pronouncement, but the Resurrection of Christ changes everything. Remember, Christ was *raised* from the dead, and the same power that raised him to new life gives us life, too – not only in the unknown future but *now*. We can trust in that power, to redeem and to save: as St Paul memorably declared in Romans 8:11, “The Spirit of the Father, who raised Christ Jesus from the dead, gives life to the people of God.”

This Eastertide, as we enter into the mystery of the Ascension and of Pentecost, please join us for our special services (Ascension Day, Thursday 9th May: 10:30am at Holy Trinity Chapel and 7:00pm at St Mary’s; Pentecost, Sunday 19th May: 8.00am, 10.00am, 4.00pm at St Mary’s and 11.00am at St Edmund’s, Marske).

And between Ascension Day and Pentecost may we play our part in the world-wide ecumenical prayer movement known as *Thy Kingdom Come* – when Christians pray for more people to come to know Jesus. For information and resources please visit: www.thykingdomcome.global



Our Annual Church Meetings

The Annual Meeting for Richmond with Hudswell was held on 28th April, with that for Downholme and Marske taking place on 29th May. These are occasions to look back over the past year with thanksgiving, and look to the future with confidence. Here, I would like to record my sincere thanks for your involvement in the life of our churches – and for all your support, in time past, present and future.

Leeds@10



20th April 2014 was when the historic dioceses of Ripon & Leeds, Bradford, and Wakefield were dissolved to form a new diocese, our Diocese of Leeds. The tenth anniversary of the formation of our diocese is being marked in various ways, but as Bishop Nick has stressed, “We decided not to do a massive blast of celebration. We want to mark this milestone, but in order to look forward to what lies ahead in the next ten years, and build us up for the future.”

There will be a special service at Ripon Cathedral on Sunday 12th May at 3.30pm, entitled *Rivers of Life: Celebrating 10 years of Rural Life in the Diocese of Leeds*. This is to celebrate the rural life of the Diocese of Leeds which, of course, is concentrated largely in the Ripon Episcopal Area. People from all parts of the diocese are invited to share in this celebration of rural communities, parishes, businesses and organisations, not least farming and land management. If you would like to join me in representing our Benefice at the service, please let me know.

Also, throughout Eastertide daily reflections, written by different people from across the Diocese, are offered through the Rhythm of Life programme www.leeds.anglican.org/rhythm-of-life

These each link into one of the Rhythm of Life areas of focus (i.e. encourage, share, create, pray, rest, celebrate, reflect) with ideas for activities and good news stories. To sign up, simply click here: lp.constantcontactpages.com/sl/cqs80Dm



Faith in the North

The Archbishop of York, Stephen Cottrell, is launching a new initiative entitled *Faith in the North* and writes, “2027 will be the 1,400th anniversary of the establishment of the original church of Saint Peter in York, now known as York Minster. The baptism of King Edwin by Paulinus (the first Bishop of York) also took place in 627. This anniversary provides us with an opportunity to learn from, reconnect with, and compellingly communicate the heart of the Christian faith, with its message of good news, freedom and purpose for all people.

“Like *Leeds@10*, the purpose of marking the mission of Paulinus in 627 is not to look back, but to look forwards. In reconnecting more deeply with our past and place, we will be able to offer a northern perspective to the Church of England’s national vision and strategy. *Faith in the North* will encourage us to invite others to come to know our living Lord through the local practices of our faith – which means our mission and spirituality will be working together.”

You can read more here:

www.archbishopofyork.org/faith-in-the-north

In time past, present and future, *now* is eternal life!

With every blessing,

Martin



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



Peter Ward 8th February
Kenneth Waite 28th March

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

'EASTER MORNING IN SWALEDALE'

Many years ago, **DAPHNE CLARK** and her husband had a cottage in Low Row and still drive up there each Sunday. One Easter morning, as they parked near the Chapel, they witnessed this moving scene.



Half-circle by the farm gate
cows and calves:
Herefords, Friesians,
Black, brown, white.
Soft, nuzzling noses,
deep languid eyes
looking down in bovine bewilderment at a
small mud-caked carcass, un-natural in
death.
The living, motionless too,
lowing their grief.

We pause
sharing their sorrow,
then cross the road
and climb the Chapel steps.
We gather, not to mourn a death,
but celebrate
a Resurrection.

Daphne Clarke



MAY'S A MAZE (OR HAZE) OF DAYS

May contains a number of highly significant days and dates in our Church calendar. But there are many lesser known secular commemorations in the merry month of May. **JIM JACK** explains.

Regular readers of this magazine will know that the church year can almost be filled daily with the feast days of well-known and lesser-known saints. In May, for example, we have the feast of St Matthias (14 May), the apostle who, through the drawing of lots, replaced Judas Iscariot to bring the number back up to twelve. Or there's St Pachomius, a saint for administrators on account of his founding and efficient running of 11 monasteries between 320 and 346 AD on separate sites without phones or IT. Or St Comgall, who set up a teaching monastery in Ireland catering for 3000 novice priests.

The month of May itself has pagan origins in its name, believed to be a corruption of the name of the goddess Maia, an ancient Greek goddess and mother of Hermes, the mythical messenger to the gods (whose only failure in history was to be associated with a less than reliable delivery company post-Covid!) and son of Zeus. May was seen as the first day of summer, and its first day was selected as **International Labour Day**, which makes the birthday of one of our grandsons quirkily easy to remember!

What to Look Out For

Back to 'days'. Who knows that hard on the heels of May Day comes **World Laughter Day (2 May)**? The first World Laughter Day gathering took place in Mumbai, India, on January 11, 1998. Around 12,000 members from international laughter clubs attended the event and laughed. It was followed by "Happy-demic," the first world laughter day celebrated outside India. The event was held in Copenhagen, Denmark, on January 9, 2000, and around 10,000 people attended, putting it in the "Guinness Book of World Records."

Origins of laughter can be traced back 10 million years. Laughter is linked to high pain tolerance and even social status, but



**LAUGHTER
WELLNESS
LEADERSHIP
COURSE**
Elevate your wellness practice



appears to create social bonds. As our ancient ancestors started to live life in complex social structures, the quality of relationships, cemented by laughter, became crucial for them to survive.

I'm not sure of any particular link, but the following day (3rd if you're putting these in your diary) marks **Press Freedom Day** and **International Gilbert and Sullivan Day**, whilst 4 May is **Star Wars Day** ('May the 4th be with you!'). Don't let celebrations go on too long, because you need to wake up early for 5 May — **International Dawn Chorus Day** — as well as the **International Day of the Midwife** (don't forget to call).



6 May is the start of **Screen-Free Week**, which, if fully observed, may hit viewing figures for the **Eurovision Song Contest** (7–11 May). Optimists may use the 6th to concentrate on the effects of sun-bathing in **National Sun Awareness Week**, whilst the less strong-willed will welcome **International No Diet Day** on the same day.

The following week sees a focus on health and families with **International Nurses' Day** (12 May), **National Children's Day** (14th) and the **International Day of Families**, which is promoted by the United Nations, on the 15th. Even **National Doughnut Week** (18–26 May) focusses on children's well-being, promoted by the Children's Trust, for fundraising to support children with brain injuries.

Worries about too many doughnuts can be assuaged by participating in **National Walk to School Week** (20-24 May), whilst Messrs Trewby and Frankton, as avid apirarists, may well be concentrating on **World Bee Day** (20 May). Will the Belles from the MU be following on in support (no, this is not a typo!) of **International Tea Day**?

After walking to school, will children be enlivened to participate in **National Numeracy Day** (22nd) — or conserve their energies for **World Turtle Day** on the 23rd? **Africa Day** (25th) celebrates the founding of the **Organisation for African Unity**



which is of significance. Things get quirkier, however, as the month draws to a close with **Towel Day** (Douglas Addams fans will know about this) and **Elmer Day** (dig out the children's stories) on the same day (25th) as **Geek Pride Day**, celebrating geekiness and nerdiness. The month draws to a close with **National Biscuit Day** on the 29th, although

historians will prefer to think of this as **Oak Apple Day**, marking the restoration of the monarchy, after the days of the Commonwealth which had followed the English Civil War.

Church Dates of Significance

As we know, the Church has its own major dates of significance in May. Firstly, 5th May is **Rogation Sunday** (the fifth Sunday after Easter). ‘Rogation’ means ‘an asking of God’ for blessing on the seed and land for the year ahead.

The practice began with the Romans, who invoked the help of the gods, Terminus and Ambarvalia, for a good harvest. In those days, a crowd moved in procession around the cornfields, singing and dancing, sacrificing animals, and driving away winter with sticks. They wanted to rid the cornfields of evil.

In about 465 AD, the Western world was suffering from earthquake, storm and epidemic. So Mamertius, Bishop of Vienne, aware of the popular pagan custom, ordered that prayers should be said in the ruined or neglected fields on the days leading up to Ascension. With his decision, ‘beating the bounds’ became a Christian ceremonial.

Rogation-tide arrived in England early in the eighth century and became an annual asking for help of the Christian God. At Rogation-tide, a little party would set out to trace the boundaries of the parish. At the head marched the bishop or the priest, with a minor official bearing a Cross, and after them the people of the parish, with youths behind, most of them holding slender wands of willow with which to beat the bound(arie)s of the fields.



At certain points along the route – at well-known landmarks like a bridge or stile or ancient tree — the Cross would halt, the party gathered about the priest, and a litany or rogation was said, imploring God to send seasonable wealth; keep the corn and roots and boughs in good health; and bring an ample harvest. At some point beer and cheese would be waiting.

Ascension Day (Thursday, 9th May this year) is the fortieth day after Easter, when tradition tells us that Jesus ascended into heaven (marked in church on the following Sunday — Ascension Sunday).

19th May is the feast of **Pentecost**. Pentecost took place on the well-established Jewish festival of First Fruits, which was observed at the beginning of the wheat harvest. It was seven weeks after Easter, or 50 days including Easter.

A feast day to celebrate the country's wheat harvest does not in itself sound world-changing, but that year Pentecost was the day that Jesus sent the Holy Spirit – the day the Church was born.

On that day, the remnant of His followers, just 120 of them, were together in an upper room in Jerusalem. They were afraid to show their faces in case the authorities arrested them. But on the day of Passover, they had an amazing collective experience.

They described it in terms of wind and fire, a great surge of spiritual energy and confidence. Afraid no longer, they burst out on to the streets where crowds were gathering for the festival. Led by Peter, they began to tell them about Jesus and His resurrection. As they did so, although many of the people in the crowd were foreigners who spoke other languages, everyone heard them in their own tongue. Peter told them that what they were seeing was the fulfilment of an old prophecy, when God would pour out His Spirit on the human race, men and women, young and old.



We used to call it Whitsun – ‘White Sunday’ — because long ago children marched to church in white on that day. There are few processions nowadays, and we’ve even changed its name. It’s now ‘Pentecost’.

Finally, on **26th May**, we have **Trinity Sunday** celebrating the Holy Trinity in the Western Church, always on the first Sunday after Pentecost (although, in the Eastern Orthodox Church, this is their day of Pentecost)

Outside the Church's liturgical calendar, we have other dates of significance. May heralds the annual arrival of Christian Aid Week — (12-18 May this year). The main focus will be the rising cost of living across the world. People from our Benefice and other churches will be supporting this by making donations either in cash or by going on line to the Christian Aid web site.

So that's it for May. Will June be quieter? We might have to wait and see.

Jim Jack

I'VE OFTEN WONDERED...

Pentecost is often described as the birthday of the Christian church. It was certainly a momentous occasion which defies explanation, but **JOHN PRITCHARD** provides a helpful insight into how it affects us all.

WHAT HAPPENED AT PENTECOST?

It was mid-morning and hot. We tumbled out of the coach, momentarily blinded by the light, and set off up the slope towards a room called the Cenacle (or 'dining room') to which is attached a set of somewhat insecure traditions. But if we wanted to encounter the events of Pentecost, here at least was a place to start.

The coming of the Holy Spirit on the disciples was a watershed moment and we wanted to stand near to where it might have happened. There's a strong tradition that believes this area of the upper city of Jerusalem called Mount Zion was the base for the early 'Jesus community' and therefore a possible location for the Last Supper and Pentecost.



We trudged up a metal staircase to reach a spacious, airy room with high vaulted ceilings and gothic pillars. A pleasant room, but could this be the site of the revolution that changed the world? A small church was built here by Emperor Theodosius in the fourth century, but the current room dates probably from the fourteenth century, so we were relying on early Christian memory. It was a place to release the imagination.

If not here, then near here or below here, one morning several weeks after the resurrection and a few days after Jesus had definitively left them, an event took place that took the disciples breath away – and gave them a new breath. (The Hebrew word for breath – 'ruach' – also means spirit.) Until now the disciples had been stuck in a no-mans-land of wonder and bewilderment, as Jesus had appeared and disappeared at apparently random times and places. They were struggling to make sense of it all. But now they were transformed.

What happened? Well, who knows? Luke writes of a huge wind sweeping through the room and the disciples being so caught up in the experience of the Spirit that it seemed as if fire was burning around them and they were speaking in other languages. The heart of it is that there was a release of energy in the room that simply couldn't be contained. The disciples now knew what they had to do — and they had the confidence to do it. They felt filled up with God's life and power.

When the divine overtakes us in special ways, there's not much point trying to explain it with the weary old words we use for answering emails and buying fish and chips. We're out of our depth in the mighty ocean of divinity. It would be like a toddler trying to describe quantum mechanics. Better to just go with it and enjoy the ride. On that day there was an explosion of power and joy, the effect of which is still spreading across the world.

Best of all, however, is the ricochet of that morning in our own lives, when we pray that we may be filled with that Holy Spirit for the tasks of the day ahead. And when we can say, at the end of the day, that we feel that we've been empowered by God to love the world in the details we've been given in our lives that day.

And here's a lovely image of Pentecost from medieval Bavaria. A wooden dove, symbol of the Holy Spirit, would be lowered from the church ceiling to hover over the congregation and choir boys up in the roof spaces would pour buckets of water over the congregation to literally drench them in the Spirit. What that did for church attendance that day is not recorded.

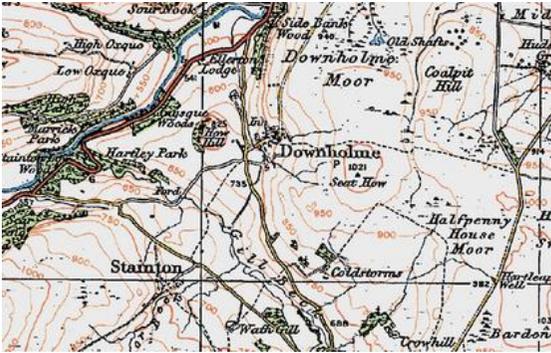
John Pritchard



WHAT'S BEHIND A NAME?

JULIA USMAN has lived locally for most of her life and, for the past 10 years or so, in Downholme. Her family is rooted in the area and she has written a book '*A Little Country*' about growing-up on a small mixed farm near Richmond in the 60's and 70's – a way of life that is fast disappearing. Here she looks at the history of Downholme itself.

Downholme was recorded as *Dune* in the Domesday Book, 1086. *Dune* is thought to be derived from 'dun', an Old English word for hill. Holme is from the Old Norse 'holmr' a piece of land by a river or stream; the proximity to the River Swale might explain this. Although the suffix came later, it was not before a slow transition from *Dune*, into the 12th century *Dunhum*, 13th - 14th centuries *Donum*, and the recognisable 15th century, *Dounholme*.



Toponymic etymology is the study of how place names are derived, based on geography, history and linguistic influences. But a place is much more than a name: it is about people and how societal behaviour of the past has influenced the neighbourhoods we live in today.

GM Trevelyan wrote in his book, *Autobiography of a Historian*, 1949, that 'once on this earth, once, on this familiar spot of ground, walked other men and women, as actual as we are today, thinking their own thoughts, swayed by their own passions'.

How often do we reflect on the lives of those who once inhabited our villages and towns? Their stories are abundant: perhaps in the remains of a garden, indicated by a clump of gooseberry bushes snuggled into the corner of a field; a lost dwelling evidenced by an old well; employment history highlighted by the circles of old mine shafts on a surrounding moor; disused barns, locally known as a cow'uses; or house names such as The Old Post Office. A churchyard can tell us much of how diseases, like the Spanish flu epidemic of 1918-19, impacted our area; the harrowing toll once exacted on women in childbirth; or the impact of war on a community's youth.

Downholme is a rich seam in this pursuit. We have an entrance to a lead mine in our field: the small stone-arched mouth yawns, sleepy and redundant, reluctant to be seen between teasel and bramble. Passing through the village, there is little evidence to suggest that this industry once dominated the environs of lower and upper Swaledale.

Hidden behind the porch and pebbledash of one Downholme cottage, an original door lintel previously bore the inscription: *Good ale to-morrow for nothing, August 10, 1694*. Here a hostelry called the 'King William' traded until the end of the 19th century. Ale and shelter for hard-working miners, quarry men, farm labourers, the blacksmith, two shoemakers, four wheelwrights, a butcher, shopkeeper and domestic servants, to name the professions listed as living in the village in the mid-1800s. Nowadays this cottage is a home for art and creativity. I reflect on the colours of past conversations, words painted into the fabric of the building. Voices syrupy with dialect. Colloquialisms that survived with only slight changes until, ironically, the influences of mass communication began to limit vocabulary, especially the passing-on of region-specific language. Words common to the farming community I grew up in, like wittler, blether and whaffnack, a worrier, to talk nonsense, and not shaping up to the task in hand, are now quaint, even to the local ear.



Coming off Downholme Moor, Bolton Arms at bottom of hill

Today, the chatter in Downholme congregates around the bar at the Bolton Arms. Opened in the 19th century, the pub still reigns over Downholme and was once the

only public house in England owned by the monarch. With a name linked to the Wensleydale estate of the Lords Bolton, here is a reminder of the allegiance neighbourhoods once owed to the landed gentry. In the 1930s the Ministry of Defence bought up a mass acreage of upland in the area, including the village, to establish ranges for training. They remained the landlord until the widely reported sale of the housing stock in the village in 2012-13.

Visually, Downholme remains largely unchanged since the mid-19th century. A modest settlement with 19 homes, including the pub and a farm. It feels content to continue without seeking accolades for longevity. However, in a grainy episode of the original tv series *All Creatures Great and Small*, 1978-90, spot James Herriot, aka Christopher Timothy, driving his car up to the door of the pub. Also noted was the farm used as Helen Alderson's home, which lies on the outskirts of the village.

In the past, the land surrounding Downholme has been employed in farming sheep, coal mining and limestone quarrying. A disused quarry can be found on the permissive path to Hudswell on the outskirts of the village. The remnant of a limekiln lies cocooned into a grassy bank; built to burn lime to be used in agriculture and construction. Many of the village properties are of limestone and sandstone rubble with traditional Yorkshire slate roofing. Without architectural influence, most of the present-day cottages were built in the 18th and 19th centuries, for and by the people who were to live in them.

But this is not the original village of Downholme. Until the Black Death in the 14th century, a huddle of thatch and wooden buildings sat squat beside the charming Church of St Michael and All Angels, dating from 1180, and now separated from the present village by the A6108. It is listed in the top 1000 churches in England. A medieval stone coffin in the churchyard is thought to be around 800 years old.



St Michael and All Angels Church, Downholme

The original village of Downholme was abandoned when the plague struck, and the houses were burnt to the ground to quell the disease. Subsequently the surviving villagers moved up the hill to the present site, whilst the church and churchyard remained in place. The vicarage that stands today, now a private house, was built in the 1860s. The list of vicars on a wall in the Church, however, dates from 1723, although it would have hosted many more incumbents before this date.

Remains of Downholme Hall are not as old as the earliest parts of the Church, but it does date back to the 13th century. Lying in a field just to the west of the Bolton Arms, it was forsaken sometime in the 16th century.

A modest village school closed in the middle of the last century, when pupils could be counted on one hand. Much younger than some of the other principal buildings, it was built in 1814. But look at the census of 1871, when Downholme was thriving on the back of local industries: the count was 30 youngsters in attendance. This number does much to illustrate the changes in the population of Downholme over the last 150 years. Like many communities, the area fell victim to cheap imported lead and coal with the rising cost of extracting from small mines and quarries in the vicinity. This resulted in the movement of the workforce away from the rural to manufacturing towns.



How Hill, Downholme
Looking West

Not to end our conversation with Downholme on this low note, we will travel west, once again crossing the A6108 to take Stop Bridge Lane to the left of the vicarage. Unmissable, on the right, stands How Hill, splitting lower Swaledale in two; 'how' is derived from the Old Norse, 'haugr' meaning a barrow or small hill. Here, some of the earliest voices that lived and worked in the locality can be heard. On the plateau of this dominant mound there is evidence of a community dating back to the Iron Age in traces of stone circles and a hill fort. A space for dreamers to wait awhile for winds that have travelled the Atlantic to stir the ghosts of the dead. Lives that our own journeys now map over.

FRIENDS OF ST MARY'S

ANNUAL GENERAL MEETING

The AGM of the Friends was held after the morning service on 17th March. 47 people attended. The Chair's report had been circulated three weeks before the meeting. Peter Trewby (Chair) amplified his report with comments and additional thanks, before the Treasurer (Graham Barber) presented the verified accounts for the year. This had been successful in terms of a variety of social events and fundraising, with £11,318.45 being added to the coffers. This, plus funds carried forward from previous years (£13,892.39), enabled the Friends to contribute over £15,000 towards the architect fees and attendant planning costs of getting the Step Free Access project to the 'starting gate'. A fuller account of the progress on this enhancement of community access is included elsewhere in the magazine.

If you do the sums, it means that the Friends started 2024 with £9,279.32 in the funds, ready to support further development of social and improvement projects at St Mary's.

Peter Trewby (Chair), Graham Barber (Treasurer) and Jim Jack (Secretary) were all re-appointed for a further year. All other existing committee members were also re-elected (David Frankton, Andy Lovell, John Challis, Wendy Pritchard and Neil Stevenson). We were delighted to welcome Val Worley, Caroline Cope and Linda Curran to the committee, all of whom are bringing fresh ideas for the next couple of years.



We would still like to build a list of volunteers who are willing to bring particular skills to our work on an event-by-event or project-by-project basis. If you are willing to be approached to help with catering, setting-up and dismantling bits and pieces for events, running a stall, seeking out raffle or tombola prizes, or ideas for events – social or fund raising – please e-mail Jim Jack on stmarys.maged@gmail.com or text or phone on **07754 283161**. **Many hands make light work, as they say.**

COFFEE MORNINGS FOR 2024

We're off! A couple of 'At Home' Coffee Mornings have been generously offered by members of the congregation for May and June, then the annual July Town Hall Coffee Morning — so get the dates booked in your diary!!



From **10.00—12.30 on Saturday, 18 May**, **Val Worley** will welcome us to her home at **17 Gilling Road, Richmond** (just up from the Gilling Road roundabout and before Eastfield Road on the left hand side). New Committee members **Val and Caroline Cope** will be providing the hospitality, so do come along at some time on that morning for a great cup of coffee (or tea) and a chance to chat to others on that day.

On **Saturday 15 June**, also at 10.00am, **Anne and Martin Clarke** will be opening their doors to visitors — and hoping for the weather to make it a garden-based event as well. **1 Lawrence Crescent** is the address, at the top of Pilmoor in Richmond. Contributions of home baking for sale at either or each event will be welcome and there are likely to be raffles at both — but the main object is simply to bring people together.

Thursday 25 July is the allocated date for our Town Hall Coffee Morning (9.00 – 12.00) where help for part of the morning in the kitchen or staffing the expected tombola, home-baking or other stalls is always welcome. Please contact Jim Jack (07754 283161) for more details or offers of help/ prizes/ home-baking).

Can you offer to host a morning in August or September? If so, please get in touch.

BLUES IN THE PEWS

Another great Blues Night on Friday 5 April, hosted by the Friends but organised by John Meara, saw over 100 people from across the Richmond community attending, at an event which is fast becoming established as a regular part of the Richmond music scene. As ever, a small group of members set up the stage (and dismantled it again on the Saturday morning) as well as running the bar and general 'housekeeping', with John Challis (supported by his new hip!), Andy Lovell, Peter Trewby and David Frankton to the fore. Over £300 was added to funds as a result of this event. The next one is scheduled for Friday 21 June — more details next month.



OTHER DATES FOR YOUR DIARY

Friday 16 August — Blues in the Pews

Saturday 24 August — Annual Plant and Produce Sale

Summer Barbecue — date to be arranged

Jim Jack

ACCESS FOR ALL

For many years there has been concern about the difficulty of getting into church for those of advancing years and/or mobility issues. One of our Churchwardens, **PETER TREWBY**, explains what is being proposed to overcome the problem — and seeks your help.

Access into St Mary's is difficult. The choice is between a path up from Station Road followed by steps up to the South door, or a slippery slope down, and precipitous steps through the North door. St Mary's is virtually inaccessible to unaccompanied wheelchair and mobility scooters users. We can and do put ramps down and manhandle wheelchairs into the church, but this is demeaning and intrusive, particularly at large-scale events such as concerts, military events and funerals. Our sensibilities and increasing awareness of the importance of inclusiveness makes it essential that we address this problem of access.



We started work on the project 2 years ago with the help of our excellent and imaginative disability adviser, Linda Curran, and our architect Louise Priestman. A working party was set up and various solutions were presented. We even considered the possibility of a mechanical lift, but settled on the simpler plan shown in the artist' impression. This shows our agreed solution, which was to raise the inside of the South porch to the same level as the nave. The outside steps would be moved forward in front of a new platform extending from the outside door, and a graceful C-shaped path would lead from the Station Road path to join this

platform and, from thence, straight into the church without any steps. The existing steps would remain in front of the platform for the able-bodied and for pallbearers. Wrought iron railings would be placed either side of path and steps, and a rest station would be positioned halfway up the path with a bench and pleasant view over the Old Grammar School and distant hills. The whole area would be landscaped and planted with the help of volunteers – thank you Jan Beeton and others.



Access to the south door will still be up a fairly steep path; there's no way around that, but at least it will be step-free.

Lack of accessible car parking is another problem for the less-able. Martin and Anna have very kindly agreed to cede part of the Rectory Garden just inside their gate to be used as an accessible car park. This will link via the path running along the west of the church onto the platform and so step-free into the church.

The broad plan having been agreed, so to the detail! The lie of the new path would necessitate moving seven memorial stones, all dating from the mid-19th century. We are very grateful to Jane Hatcher for identifying the origins of these memorials. Public notices were put in the newspaper, and notices put up either side of the graveyard asking for any objections to moving the stones. None were received. A Faculty was agreed with the Diocese for the alterations to the church and graveyard in December 2023. Planning permission was applied for and granted without any major hiccups.

The Rectory Garden and accessible car park is proving more difficult, with sticky legal points around transferring this area of the garden to the PCC. Technically the garden is "Parsonage" and must be transferred to "Glebe", which may then be leased to the PCC. We await the terms of the lease and the rent, which we hope will be nominal. The duration of the lease is important. Although renewal would be a formality, the length of the initial lease will determine whether we will be eligible for funding under the Government Community Ownership scheme, which we hope to tap into. Anything less than 15 years lease is a no-go area as far as the Scheme is concerned, but anything over seven years requires an expensive £500+

“Designated Advisors Report”. Indeed, we may need two such reports: one to transfer the land to Glebe and one to establish the terms of the lease. We are very grateful to Emma Parsons, Diocesan Surveyor & Property Manager, who we hope will fight our corner and guide us through these legal issues.

Funding. The total cost of the project including car park and step-free access is around £140,000, including a reasonable contingency pot and VAT, some of which may be reclaimable. We struck gold with a Community Lottery Grant and a UK Shared Prosperity Fund grant. Anne Brewer, who very sadly died last year, donated her Mayoral fund to the project, and we received a generous donation from Don Hornsby’s legacy. What is really making a difference to our fundraising activities is the money raised locally, particularly by the Friends. The Friends’ catering, concerts, quizzes, barbecues, plant and produce festivals meant the Friends’ money was able to fund the initial £12,000 for architect’s, topographical and quantity surveyor’s fees, all needed to ensure the feasibility of the project. For the fundraising proper we now have £90,000 in the bank, but we still have over £40,000 to raise. We have various other grants that we might tap into and other ideas for fundraising, but if any readers have access to a fairy godmother, please tell them of the importance of this project. A church that cannot readily admit those with disabilities is a disabled space. Our congregation and the people of Richmond deserve better.

In the absence of a fairy godmother please consider contributing to this project yourself. All and any contributions are welcome. A leaflet is enclosed in the magazine with details of how to contribute and how, if eligible, you can enable us to claim Gift Aid. If the leaflet has fallen out, details of how to donate are shown overleaf. If you have any queries, please contact Peter Trewby in person, by telephone (07885 347736) or email (trewbyp@gmail.com).

Thank you for reading this. It would be great to hear from you and to know that we have your support as we go on to complete the project.

Peter Trewby



Donations can be made in various ways:

- By Online Banking — Account name: Richmond with Hudswell PCC: Sort code 40–38–19, Account number 50701793, reference Access for All
- By cheque — payable to Richmond with Hudswell PCC — or Cash, and sent to: The Parish Office, The Rectory, Church Wynd, Richmond DL10 7AQ. Please mark your donation 'Access for All'.

If you are a UK taxpayer you can increase the value of your donation by 25% at no cost to yourself by filling in the gift aid form below and sending to Parish Office, The Rectory, Church Wynd, Richmond DL10 7AQ .

To: THE PAROCHIAL CHURCH COUNCIL OF THE PARISH OF RICHMOND WITH HUDSWELL.

Please treat the enclosed gift of £_____

and any future donations as a Gift Aid donation.

I am a UK taxpayer and understand that if I pay less Income Tax and/or Capital Gains Tax in the current tax year than the amount of Gift Aid claimed on all my donations it is my responsibility to pay any difference.

Title Initials Surname

Home address:

Postcode:

Date:

Signature:

THE 200 CLUB

Congratulations to May's lucky Winner:

No: 154 — Jill Grainge



GOOD NEWS FLASH!

Seen outside Tesco's recently.





CHARITY OF THE MONTH

Christian Aid week this year is actually 12th-18th May, but your support is invited throughout the month.

Christian Aid works with local partners and communities across the globe to fight injustice; respond to humanitarian emergencies; campaign for change; and help people claim the services and rights they are entitled to. It helps in practical ways to expose and end poverty and does so on the basis of need, not religion, race, ethnicity or nationality, funding projects that help people of all faiths and none, wherever they live in the world.

Christian Aid Week occurs annually in May and has a specific theme each year. This year it focuses on the cost-of-living crisis faced by so many people in different parts of the world and highlights Aline's story, a woman living in Burundi, one of the poorest countries in the world, where malnourishment and poverty affect more than 70% of the population. Jobs and food are hard to come by and those who have homes often have no electricity or running water. It tells how, with some basic training and a small loan, Christian Aid helped her to transform her life and climb out of extreme poverty. If you would like to know more, you can read about Aline on the Christian Aid Week website.



Aline

**From poverty and despair
to a productive life with
hope for the future**

Richmond Christian Aid Group. As many people reading this may know, for several years Richmond has had an active Christian Aid group, co-ordinated over the past 20 years by Judith Barber. Latterly, this group has been made up of members from St Mary's and the Methodist churches working together, who concentrate their efforts on collecting as much as possible within Richmond during Christian Aid Week. Judith stepped down from the co-ordinator role last year and would be delighted and relieved if there is someone who feels they could take the baton and run with it, thus enabling the work of the group to continue.

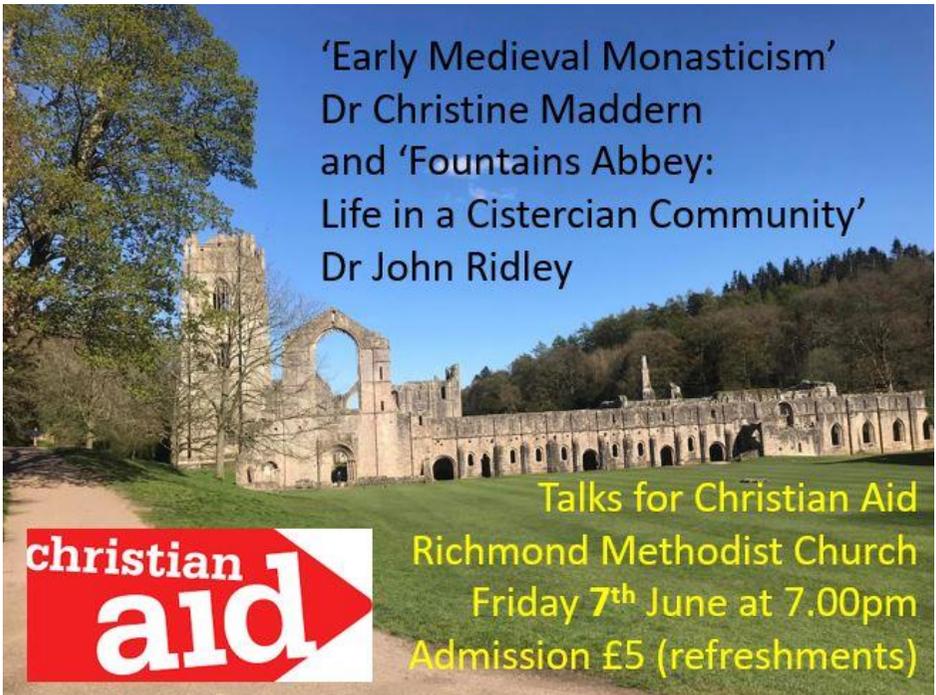
There will be no House-to-House collection or Market Place collection in Richmond this year, so it is all the more important to support **Christian Aid** as **Charity of the Month** by using the envelopes which will be available in church throughout the month.

St Francis Xavier students are also doing amazing work this month to raise money for Christian Aid. Their Youth SVP (St. Vincent De Paul) Group is busy planning a number of activities and events for Christian Aid Week itself. They will also be coming to the morning service at St Mary's on Sunday, 5th May to tell us of their plans and share how we can participate and donate to this Charity of the Month. Their online envelope is now live, so any donations can be made to Christian Aid by scanning the QR code or visiting: <https://fundraise.christianaid.org.uk/envelope-2024/sfx-richmond>



A date for your diary!

This is the second of our talks for Christian Aid. This year we have a medieval theme, with talks presented by Christine Maddern, a medieval researcher and author, and John Ridley who is a National Trust guide at Fountains Abbey.



**‘Early Medieval Monasticism’
Dr Christine Maddern
and ‘Fountains Abbey:
Life in a Cistercian Community’
Dr John Ridley**

**Talks for Christian Aid
Richmond Methodist Church
Friday 7th June at 7.00pm
Admission £5 (refreshments)**



A TIME OF MY LIFE

Our doughty explorer, **JAN BEETON**, begins to share her experiences of a fascinating visit to North Korea. Part two will follow next month.

Continuing my journeys with Master Travel, in September 2016 I travelled with a very small group of six to North Korea, ostensibly to study their medical provision and culture. North Korea's terrifying reputation had dissuaded some of my usual traveling companions, but our intrepid group of five medics and me, a teacher, travelled via China to land in Pyongyang in early September. Despite there being only two flights per day connecting with Beijing or Vladivostok, the enormous, glossy and impressive airport put many a European airport to shame with its marble facilities, including staffed bars and shops, despite the lack of customers. On reflection it was the beginning of a charm offensive to prove the prowess of their country. Our luggage was scrupulously checked at immigration for the presence of banned materials, such as bibles or other religious texts, for fear of providing competition of ideas to those of their esteemed leader.

We had been advised that photography was strictly controlled, so didn't attempt to record our arrival, but our guides were keen for us to capture positive images as we were taken on a circuitous route to our hotel, which catered solely for visitors. Rebuilt after severe damage during the Korean War, the city has wide tree-lined boulevards and monumental public buildings, which we would later visit. During the nine days of our tour, I possibly took over 1000 images, but our guides were quick to stop us if we saw unfavourable scenes. Similarly, in our pre-trip briefing we had been advised



not to voice anything negative while we were in the country, as there was a high likelihood of being recorded. Instead, we acted as grateful guests in their country, expressing amazement and admiration, to the relief of our guides who became increasingly cooperative and friendly.

Our first full day in Pyongyang was 8th September, their national day, when schools and businesses close to allow all inhabitants to parade up to Mansudae Hill to show their respects to the previous beloved rulers, Kim Il-Sung and Kim Jung-Il.



What we didn't know was that the day has also been chosen to resume nuclear testing, a fact shared on Western television, which also showed incorrect, previous footage of parades of military vehicles through the city. My children had been warned that I would not be able to make contact while I was in North Korea and were gratifyingly concerned. We were safe, fortunately, well looked-after and spent the day visiting public buildings and watching displays of dancing and festivities.



Following our breakfast the next day, buffet-style but with the odd requirement of queuing up to have a very small cup filled with tea or coffee, we were taken to visit a range of clinics and hospitals. Or rather we were taken to see pristine parts of hospitals with modern equipment looking totally unused. Our first appointment had been to see the Professor of Obstetrics,

but on entering a busy maternity hospital, we were told he was dealing with an emergency, so we visited their oncology unit and heard unbelievably good statistics of their screening programmes and success rates, while being shown pristine scanners and empty wards.

Similarly, we visited a Paediatric hospital and were shown a ward with four very healthy looking, smiling children with their parents sitting at their sides. Communication rooms indicated that case-conferencing with outlying hospitals could happen, with very sick children being flown in by helicopter to this centre of excellence.



Following a somewhat confusing day, including conferences of clinical care, we were relieved to find that for our evening's entertainment we would be attending Pyongyang's first beer festival. This turned out to be unbelievably good fun, dissimilar to ours in the smaller range of beers to be sampled and the entertainment on the large stage. Rather than raucous pop music, we were treated to various small choirs, and instrument-playing by small children, akin to a school music concert. We were seated on benches at long tables and were the focus for a lot of attention from those around us, who were keen for us to sample the food and snacks they had brought from home.



With no shared language but the emolient of alcohol, we had a jolly time. Our guides/keepers didn't object to us showing them photos on our phones, which we found surprising.

Modern Pyongyang is an elegant city with imposing public buildings. There is an underground railway, not dissimilar to those in Russia with communist-style artwork on all walls and impressive chandeliers, although there are only two lines and these don't extend far.



(To be continued next month)

Jan Beeton

GOOD NEWS FLASHES



Someone picking up
litter on the road to
Reeth








A random act of
kindness, just put
through a letterbox

BEHIND THE HYMNS

In spite of adversity, *George Matheson* was an inspirational preacher and prolific hymn-writer in the 19th Century. **CHRISTINE PORTER** tells us more about his life and the background to one of his most memorable hymns.

O Love That Wilt Not Let Me Go

Many hymns have been written by writers living under difficult circumstances. George Matheson, like the American hymn writer Fanny Crosby, overcame blindness to produce a number of well-loved hymns. Probably his best known was "O Love That Wilt Not Let Me Go".

Matheson was born in Glasgow in 1842 with poor sight, and his vision worsened throughout his teenage years. In spite of this disability he flourished in his education at Glasgow Academy, using powerful glasses to be able to see his work, and sitting as close to the classroom window as possible for the best light. He went on to Glasgow University, proving to be a brilliant student and graduating with a BA in philosophy in 1861, followed by an MA in 1862.

Not long after he finished his studies he became totally blind and greatly dependent on others, particularly his sisters. When he was twenty, Matheson got engaged to be married, but when he broke the news of his blindness to his fiancée, telling her that there was nothing the doctors could do, she told him that she could not go through life with a blind husband.

In spite of this personal set-back, Matheson resolved to enter the ministry. He was licenced to preach by the Presbytery of Glasgow in 1866, and started as an



assistant minister of Sandyford Parish Church. He was ordained in 1868 and his first post as a parish minister was at Innellan, on the Argyll coast, where he stayed eighteen years. He later moved to St. Bernard's Church in Edinburgh, where he served for eleven years.

At Innellan, Matheson's popularity grew and his fame spread throughout Scotland. People would travel from afar, especially around the religious holidays, to hear "Matheson of Innellan," as he was commonly called. Those who heard him preach had no idea he was blind, because he appeared to be regularly looking down at his

notes. Obviously, Matheson's greatest tool in the pulpit was not his writing or his notes, but his remarkable ability to memorise extensive sermons and considerable sections of the Bible. He was regarded as a liberal and spiritually minded theologian, and consequently Queen Victoria invited him to preach at Balmoral in 1885. Matheson gave a sermon entitled: "The Patience of Job", which moved the Queen so much that she asked for it to be published.

His sisters continued to help Matheson a great deal, both in overcoming loneliness and in his many accomplishments. His eldest sister remained at his side for years, helping him around the house and writing his dictations, including his early sermons. She also assisted with running the Parish. He was able to write many articles and books in his lifetime, some with the help of his sister, others with the help of a secretary, and then in later life using Braille and a typewriter.

Matheson had a reputation for being joyful and in high spirits, and never spoke of his disability. In fact, most people who met him did not even know he was blind. There was one short period, however, where he seemed despairing about his blindness, and this was when he wrote the hymn "O Love That Wilt Not Let Me Go".



*O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.*



*O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.*

*O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain,
That morn shall tearless be.*



*O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.*



The hymn was written on the night his eldest sister was married. The one person he was so dependent upon, someone very special to him, was starting a new chapter of her life. Her marriage would have filled him with deep emotion and an extra need for dependence upon God, and probably brought a fresh reminder of the heartbreak from his own broken engagement years earlier. In response to this personal pain, Matheson's hymn was as much an expression of his suffering and loneliness as of his faith. In his own words:

"My hymn was composed in the manse of Innellan [Argyleshire, Scotland] on the evening of the 6th of June, 1882, when I was 40 years of age. I was alone in the manse at that time. It was the night of my sister's marriage, and the rest of the family were staying overnight in Glasgow. Something happened to me, which was known only to myself, and which caused me the most severe mental suffering. The hymn was the fruit of that suffering. It was the quickest bit of work I ever did in my life. I had the impression of having it dictated to me by some inward voice rather than of working it out myself. I am quite sure that the whole work was completed in five minutes, and equally sure that it never received at my hands any retouching or correction. I have no natural gift of rhythm. All the other verses I have ever written are manufactured articles; this came like a dayspring from on high."



Innellan Church

What George Matheson wrote so quickly became an extraordinary hymn, with memorable imagery: ocean depths, blazing sun, rainbow and rain, dust and blossom. Hymns often describe self-sacrifice, but rarely with such an intensity as this hymn. In every verse there is a giving up, with the laying down of life in the final verse, and in each verse the loss is followed by gain.

The hymn was first published in 1882 in the Church of Scotland's magazine, *Life and Work*. The tune St. Margaret, which this hymn has been associated with ever since it was published, was written by Dr Albert L. Peace. It is named for the 11th century Queen of Scotland, who was an influential benefactress of the Church. British composer, Florence Margaret Spencer Palmer, also set it to music in 1941. Matheson died suddenly of a stroke on 28 August 1906, aged 64, while on holiday in North Berwick, and is buried with his parents in the Glasgow Necropolis.

Christine Porter

SWALEDALE FESTIVAL

Some of this year's events (see below) are taking place in St Mary's.

SWALEDALE FESTIVAL



St Mary's Church Richmond



The Revolutionary Drawing Room

Tuesday 28 May 2024 19:30 - 21:30

Mendelssohn, Mozart et al from fine string quartet

A fine string quartet plays Mozart's String Quartet in B flat major KV589, Mendelssohn's String Quartet in E minor Op.44 No.2, Puccini's *Crisantemi*, and a new piece entitled *Euphonia*, by the group's talented viola player Rachel Stott. Composed during the Spring 2020 lockdown, *Euphonia* tells the tale of four musicians escaping in a hot air balloon, inspired by a story from Berlioz's *Evenings in the Orchestra*.

A delightful programme played by an outstanding quartet.

Adults £25; Under 25s £3

Brodsky Quartet with Special Guests

Monday 03 June 2024 19:30 - 21:30

Top drawer Mozart, Richard Strauss & Tchaikovsky

MOZART - *Quintet in D major*

RICHARD STRAUSS - *Metamorphosen*

TCHAIKOVSKY - *String Sextet in D major Op.70 Souvenir de Florence*

Chamber music of the highest quality from the always outstanding Brodskys with three very special guests: double bassist Leon Bosch cellist Richard Tunncliffe and violist Luba Tunncliffe.

Adults £25; Under 25s £3



Emma Johnson's Orchestra of the Environment

Thursday 06 June 2024 19:30 - 21:30

The great clarinetist, with her string orchestra.

The top-drawer string ensemble, directed by leading clarinet soloist Emma Johnson, plays Puccini's *Crisantemi*, Vaughan Williams's *Fantasia*, Tchaikovsky's *Serenade for Strings* and Emma's poignant new piece *Tree of Life*, which was prompted by the climate emergency.

Adults £25; Under 25s £3

Please book your tickets online
www.swalefest.org

A GRAND DAY OUT

The Faith Museum in Bishop Auckland is housed in Auckland Castle, once home of the Prince Bishops of Durham. **CAROLE McCORMACK** paid a visit and was very impressed by what is on offer.

The Auckland Project



Parking in North Bondgate Car Park is recommended

The Auckland Project is a group of significant heritage attractions in and around Bishop Auckland and an annual ticket for £30 per adult represents very good value indeed, as it assures not a single Grand Day Out, but several. Tickets, with concessions for families, are available at the 'Auckland Tower', or visitor centre, which, because of its modern and striking appearance, can be easily located after parking in one of the central car parks

We decided to concentrate on one aspect per visit and, for our first focus, chose 'Faith.' We had about two and a half hours, so headed straight for the Faith Museum, passing St Anne's Church in the Market Place. If time had permitted, we would have explored this mid-19th Century building, which was built on the site of a mediaeval chapel – but it didn't!

The Faith Museum is housed via the Castle in what was a 14th Century barn, but is now a state-of-the-art museum, thoughtfully designed for maximum information and impact.



Restored Barn, housing Museum

The Museum explores Faith through 6,000 years of UK history, posing key questions such as 'Am I alone?' and 'How do I live?' The first gallery is particularly striking, as it combines audio-visual elements and artefacts to create a striking timeline.

The changing seasons and passing millennia, reassuringly beautiful, but inexorable, are represented in this stunning audio-visual display, which is the first thing that faces the visitor on entering the first gallery. Adjacent to this are the earliest artefacts held by the museum: prehistoric cup and ring patterns on a stone slab. No-one fully understands their significance, but the exhibit starts to involve the visitor in a self-exploration of the key questions noted above.



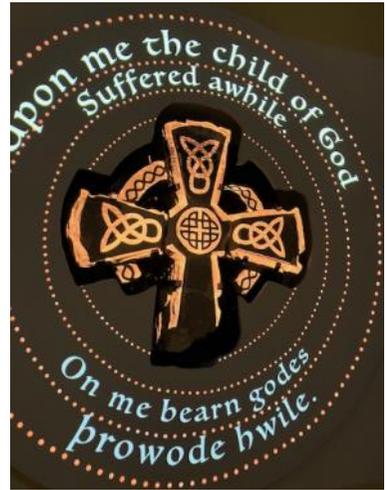
The Changing Face of Britain, through the Seasons and Ages

An archway (See over) divides BC from AD and the visitor passes into the era of Roman occupation and the Saints — Patrick, Aidan, and Cuthbert — who took forward monastic-based learning and Christian belief.

There are four galleries to explore and all present the opportunity to pause and reflect on the richness of faith history in this country. The various scions of Christianity – Catholicism, Protestantism, Methodism – are presented; and in the second gallery the visitor starts to learn the history of the multi-faith society which has blossomed in the UK over the more recent past.

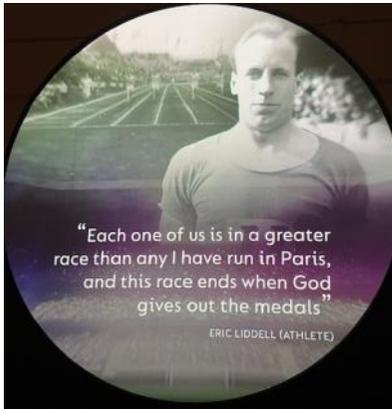


Archway separating BC and AD



Celtic Cross

There is such a wealth of detail, such impact, and always the opportunity and invitation to pause and reflect, that time passes very swiftly. We spent a good two hours in the museum and will certainly need to return to absorb all the information and range of kinaesthetic experiences offered.



**Eric
Liddell -
Athlete
1924**



Eidolon

In the final gallery an audio-visual installation, entitled 'Eidolon', representing the trial of faith 'tested to the limits, only to grow stronger', leaves a powerful vision with which one leaves the Museum.

We are so fortunate to have such a unique experience so accessible to Richmond, and we can't wait to return. So look out for the Auckland Project Grand Day Out Number 2 ... and who knows, maybe Number 3 ...

Carole McCormack

POETRY FROM DOWNHOLME

As we are looking for *Good News*, **GEORGE ALDERSON** reminds us that if we do something for anyone, then there is enough reward in knowing that we do *God's* will.

No Thanks Required

We shouldn't expect to be blessed for good works,
For therein a problem with gratitude lurks –
Not thanks for the action which we have just done,
But rather, for those which, though salient, we shun,
When others have selflessly come to our aid,
While we've been disheartened or downright dismayed!
Yet, when things were settled, we went on our way,
With little acknowledgement, far less to say!
We don't have the edge when it comes to good will,
Though thinking we *do* might give misguided thrill!
We're only behaving (for once?) as we should,
Then promise ourselves we'd do more, if we could,
But know, in our hearts, that, when chances arise,
We leave them to others and claim that it's wise,
Since we are "not good" when it comes to a state,
So best if we stand back and just delegate!
We're all merely cogs in the engine of life,
And times are abundant when we can ease strife,
So let us just *do it*, not *waiting* for thanks.
Let's function for love, we are *not* mountebanks!

George Alderson

NOTES FROM THE GARDEN

It's lovely to see blossom in Springtime and, late frosts permitting, the prospect of juicy fresh fruit in the Autumn is mouth-watering. Here, **WENDY PRITCHARD** tells us more about to one of our favourite fruits.

I have a beautiful mature apple tree hanging over my garden — free apples! May is the time for apple blossom, when the drab, bare winter branches burst into glorious white flowers, with each one having the potential to produce a delicious eating or cooking apple. I spend hours peeling and bottling in October, so that this wonderful resource can carry on through the year.



But what do we know about apple trees themselves, the providers of eaters, cooks and cider apples? There are over 7500 differently named cultivars around the world, ranging from the well-known Royal Gala to the delightfully named Double Red Willow Twig! 'Flower of Kent' is supposedly the variety that inspired Isaac Newton's thoughts about gravity. Apples originated in Central Asia, but have been bred all over the world: Braeburn was a chance seedling originating in

New Zealand and Golden Delicious was bred in West Virginia, USA. In 2021 worldwide production of apples was 93 million tonnes, with China producing nearly half of these.

Although apple trees can be grown from apple pips, it takes a long time and the fruit won't be like the parent apple. Instead, a little of the original apple tree is grafted into the stem of another young apple tree, called the rootstock, with the rootstock forming the trunk and the grafted apple tree the top growth. The choice of rootstock determines how vigorous or dwarf the new tree will be.

Apples need pollen from a different apple tree in order to produce fruit, so you will normally find that where there's one apple tree, there'll be another. They both have to flower at the same time, so careful choice is needed. They need bees and insects too, so wet



miserable weather at flowering time is definitely not wanted. Neither are the bullfinches which pinch off the blossom!

Apple pips contain a very small amount of cyanide, although you would have to eat a great many before you noticed any ill effects. Apples are generally identified in art as the forbidden fruit that Adam ate in the Garden of Eden, but the apple wasn't grown in the Middle East in biblical times, so it's likely that there's a



word-play at work here. The Latin for an apple is 'malum' and the same word, pronounced differently, also means 'an evil', so the evil apple was what led Adam astray! The larynx in a human throat is sometimes called an 'Adam's apple', because it looks like the forbidden fruit got stuck in Adam's throat.

'An apple a day keeps the doctor away' is a well-known saying, and it's claimed that eating apples might lower cholesterol, protect against diabetes, prevent obesity and protect against heart disease. All this and you get lovely blossom too!

Wendy Pritchard



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

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

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

Thank you.

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

Join the St Mary's Song Squad

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

For more information or to sign up for the Song Squad

Contact Chris Denton 07817 386070



Usually last Sunday in every month
Next service — 26th May
For children and the young at heart.
Why not come and join us?
www.richmondhudswellparish.org.uk

LADIES' GROUP now to be known as
LOUNGERS!

Usually, last Friday of each month
From 7.30pm in the **MORRO LOUNGE**
Richmond Market Place
Next Meeting: 24th May



THIRST!!
(The Men's Group)

Meets first Thursday of every month from
7.00 p.m.
Next Meeting at
The Town Hall Pub & Dining, Richmond
2nd May '24



WORD SEARCH

The first Sunday in May is Rogation Sunday. This is when many parishes still 'beat the bounds'. Rogation means an asking of God — for blessing on the seed and land. The practice began with the Romans, who processed around the cornfields each Spring, singing and dancing, sacrificing animals, in order to get rid of evil. About 465 AD the Western world was suffering from earthquake and storm. Mamertius, Bishop of Vienne, aware of the pagan custom, ordered that prayers should be said in the ruined or neglected fields. Thus 'beating the bounds' became a Christian ceremonial. It arrived in England early in the eighth century. Each Spring, led by the priest, a little party from the parish would set out with a Cross to trace the boundaries of the parish. They'd implore God to keep their corn and roots and boughs in good health, and bring them to harvest. In the days when maps were scarce, 'beating the bounds' helped remind everyone just where the boundaries were. Do you know yours today?

Sunday

May

Rogation

Beat

Bounds

Asking

Blessing

Seed

Land

Romans

Processed

Cornfields

Spring

Earthquake

Storm

Prayer

Cross

Boundaries

Crops

Harvest

maps

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

Sudoku - Easy

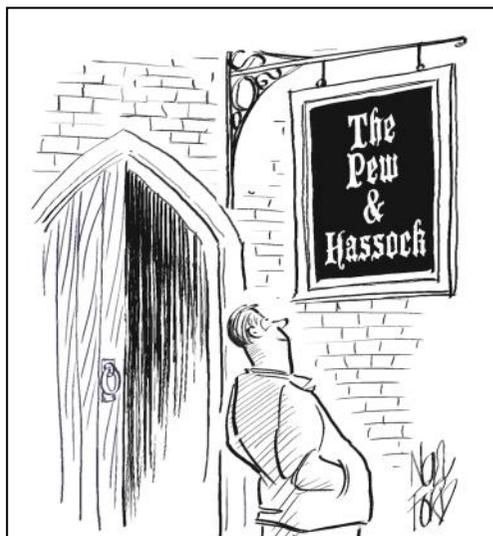
	3	7	1	8		4		
2				9	3	7		
5			2			6		
	5		8		6		2	
8		2	5		4	3		6
	7		9		2		5	
		3			8			9
		5	4	2				3
		4		5	1	2	6	

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Sudoku - Medium

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

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Changing the name from 'St Mark's Parish Church', resulted in a big increase in the number of men attending services



"...and then the vicar realised the bellingershortage and the problem of providing crèche facilities could be solved in one go!"

INFORMATION POINT — ALL ARE WELCOME

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

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

AFTER THE CARDS AND VISITORS

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

Starting again on your own is even more difficult.

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

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

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

TELEPHONE SUPPORT IS ALSO AVAILABLE.

Do please get in touch.

PASTORAL CARE — A CONTINUING SERVICE

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

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

If you would like prayer (or to be a pray-er), please contact **Anna** via boycead11@gmail.com



"All are welcome
in this place."

Puzzle Solutions

Sudoku — Easy

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

Sudoku — Medium

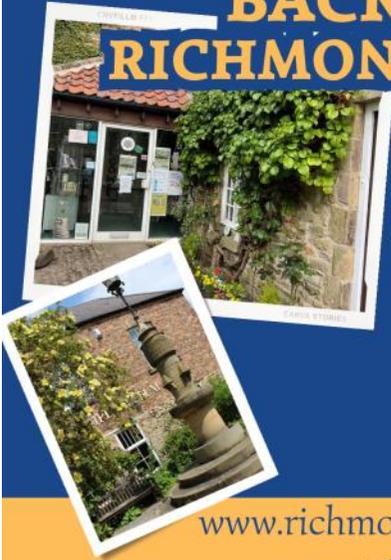
3	2	7	8	9	1	4	5	6
9	1	4	6	5	3	8	2	7
5	8	6	7	4	2	9	1	3
4	6	9	2	7	5	1	3	8
7	5	2	3	1	8	6	4	9
1	3	8	4	6	9	2	7	5
6	9	5	1	2	7	3	8	4
2	7	3	9	8	4	5	6	1
8	4	1	5	3	6	7	9	2

Wordsearch

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

Deadline June '24 edition; Monday 13th May, but earlier if at all possible, please. To contribute letters, articles, etc contact connections.ed24@gmail.com or 07866 033263

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