

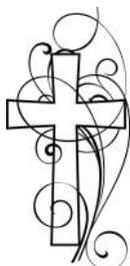
Rochdale Parish Churches
of St Chad and St Mary in the Baum



NEWS

(Please take one and pass it on)

Epiphany
to Candlemas
2024



The door is open, Lord.
Come, sit beside me for a little while,
that I may quietly rest in your presence
before we step out together into the world.

from: faithandwisdom.com



If you would like us to pray for someone who is ill or who has died,
please add their name to the list located on the desk
or speak to one of the clergy.



**PLEASE ENSURE YOUR PHONE IS
OFF
DURING THE SERVICE**

Thank You



*Thank you for joining us
for worship today*

*You are welcome
to stay for refreshments
after the service*



PLEASE PRAY
FOR
THOSE TO BE
BAPTISED

Sunday 7 January
at St Chad's

Akorede Abatan



**There is a mid-week service
at St Chad's on Thursdays at 10 am**

Weeks 1, 4 and 5* Morning Prayer
Week 2 and 3 Holy Communion**



** months with a 5th Thursday*

*** for those who wish to receive the sacrament in the week*



***Please continue to pray for
UKRAINE and THE HOLY LAND
and also for all affected
by conflict and/or disaster***



◆ Wednesday 10 January ◆

**Friends Together
Bereavement Support Group**

at St Chad's
10 am - 12 noon

Everyone Welcome
Refreshments provided

TOAD LANE CONCERTS

Rochdale's Weekly Music at Lunchtime on Wednesdays

at St Mary in the Baum

Doors open at 12 noon • Concert 12.30 - 1.30 pm • Entry fee: £6

🎵

♦ Wednesday 3 January

VOCI VOICES:

Elizabeth Ambrose *soprano*, **Margaret Ferguson** *mezzo*,
Eric Cymbir *tenor*, **David Cane** *baritone* and **Jonathan Ellis** *piano*

🎵

♦ Wednesday 10 January

Tim Kennedy *tenor* (Cambridge University & RNCM staff) and
Catherine Hall-Smith *piano* (Royal Birmingham & RNCM staff)

🎵

♦ Wednesday 17 January

Imogen Garner *soprano* (RNCM) and **John Gough** *piano* (RNCM staff)

🎵

♦ Wednesday 24 January

THE ROTH GUITAR DUO: Sam Rodwell (RNCM) and **Emma Smith**
(Edinburgh University & RNCM)

🎵

♦ Thank you for your support ♦

Contact Dr Joe Dawson **01706 648872** for more info

PLEASE CONTINUE TO SUPPORT



The Rochdale Foodbank Warehouse is open to accept your donations

Monday to Friday, 10 am - 12 noon

Exchange Shopping Centre Service Entrance,
Newgate, Rochdale Town Centre, OL16 1XB
(under the bridge)

Their sign will be on the door

There are also in-store donation points at
Asda Dane Street, Tesco Silk Street
and other supermarkets



◆ SUNDAY 7 JANUARY - EPIPHANY ◆	
9.15 am StM - BCP HC	11.15 am StC - HC
Presiding/Preaching: Revd Canon Karen Smeeton	
Isaiah 60.1-6 Psalm 72.10-15 Ephesians 3.1-12 Matthew 2.1-12	
◆ THURSDAY 11 JANUARY ◆	
10 am StC – Eucharist - Revd Natty Gray	
1 Samuel 4.1-11 Psalm 21 Mark 1.40-end	
◆ SUNDAY 14 JANUARY - EPIPHANY 2 ◆	
9.15 am StM - CW HC	11.15 am StC - M
Presiding/Preaching: Revd Canon Roger Hill	
1 Samuel 3.1-10 (11-20) Psalm 139.1-5, 12-18 Revelation 5.1-10 John 1.43-end	
◆ THURSDAY 18 JANUARY ◆	
10 am StC - Eucharist - Revd Anne Gilbert	
1 Samuel 18.6-9; 19.1-7 Psalm 56.1-2, 8-end Mark 3.7-12	
◆ SUNDAY 21 JANUARY - EPIPHANY 3 ◆	
9.15 am StM - CW HC	11.15 am StC - HC
Presiding/Preaching: Revd Canon Karen Smeeton	
Genesis 14.17-20 Psalm 128 Revelation 19.6-10 John 2.1-11	
◆ THURSDAY 25 JANUARY ◆	
10 am StC - Morning Prayer - Hannah Currin	
Ezekiel 3.22-end Psalm 66 Philipians 3.1-14	
◆ SUNDAY 28 JANUARY - CANDLEMAS ◆	
9.15 am StM - CW HC	11.15 am StC - HC
Presiding/Preaching: Revd Canon Karen Smeeton	
Malachai 3.1-5 Psalm 24.7-end Hebrews 2.14-end Luke 2.22-40	
◆ THURSDAY 1 FEBRUARY ◆ St Brigid ◆	
10 am StC - Morning Prayer - Revd Anne Gilbert	
Genesis 21.1-21 Psalm 110 Matthew 27.57-end	

TWELFTH NIGHT, EPIPHANY and more...

Also known as Epiphany Eve, Twelfth Night is the last day of Christmastide.

It was once the party highlight on the last night of the twelve-day long festival, celebrated twelve nights after the first night of Christmas (25 Dec into 26 Dec) on 5 January. People were very aware that austere times lay ahead of them through the remaining winter months and so made the most of these celebrations.

Christian celebrations at Epiphany differ depending on the country or region.

In some European countries children leave their shoes out the night before to be filled with gifts, while others leave straw for the three Kings' horses.

Celebrations can include carol singing, dressing up and going around door to door and singing, winter swimming, special cakes, celebration meals and the exchanging of gifts.

A Three Kings Cake, with a figurine representing Jesus hidden inside, is popular in many countries and a prize is given to whoever receives the slice of cake containing the figurine.



In a tradition dating from medieval times the Brits made a large yeasted bread, enriched with ale and dried fruits, known as a Twelfth Cake to be eaten to celebrate the Twelfth Night or Epiphany, which at that time was celebrated more than Christmas Day (it wasn't until the 19th century that Christmas gained its popularity to be celebrated on 25 December!).

Although similar to the European cakes, the Brits hid items such as a clove, twig or bean in their cakes rather than hiding an item to represent Jesus. If your slice of cake contained a bean or pea then you would be King or Queen of the Bean and could ask people to perform a task of your choosing (however ridiculous!). Find a clove and you were a villain, a twig = a fool and a piece of rag = a slovenly person! There was also a tradition of masters dressing up as their servants, men as women, and vice versa.

By the time Pepys was writing his diary this bread/cake had become an established tradition; it was still a leavened cake, and somewhere between a buttery Panettone

and the Christmas cake as we know it. The mix of spices included cloves, cinnamon, nutmeg and mace, their flavour and aroma being associated with wealth (being able to afford these) and international trade.

Shakespeare's play *Twelfth Night* was probably completed around 1600-1601, and law student John Manningham described its performance on 2 February 1602 at Candlemas in the hall of the Middle Temple.

This is the first written record of this play being performed in public, although it was 1623 before it was published in the *First Folio*, and the tradition of role-reversal as part of the celebrations may have played their part in the gender-confusion-driven plot.

And so on to Epiphany, celebrated on the Twelfth Day, 6 January, which is associated with the Magi's visit to Bethlehem to see the new-born king that their astrological observations had led them to, with a visit to King Herod on their journey there.

Western Christians began to celebrate Epiphany in the 4th century, associating it with this visit to Bethlehem, and until the 19th century was considered more important than Christmas Day.

Of the four canonical gospels, Matthew is the only one to mention the visit. There's no mention of how many visitors, doesn't say they were kings, and also doesn't tell us their names (*Matt 2:1-12*).

The names Melchior, Caspar and Balthazar that we know them by first appeared in mosaics commissioned in the sixth century by the Emperor Justinian for various



churches in Ravenna, and St Apollonare in nearby Classe, Italy. Before then they were known by other names in different areas¹.

So the story as we know it begins to take shape, with mention of *three* gifts in *Matthew 2:11* along with the names shown above the *three* gift bearers in the mosaics, giving us the *three* Magi², Kings, or Wise Men, as the familiar story tells us today.

Their gifts of gold, frankincense and myrrh were of great symbolic importance. Gold was to represent Jesus' royal standing, frankincense for his divine birth and to signify his role as high priest, and myrrh, used for medicine and anointing the dead, for his mortality.³



In some places markings are placed above the door using blessed chalk, to protect the house during the coming year. The first and last numbers refer to the current year. The C, M and B can have two meanings: the names of the Magi and also the abbreviation for "Christus Mansionem Benedicat" which means, "May Christ bless this dwelling!"

With this house blessing God's presence is invited into our home.

These markings also serve to remind us of the Israelites marking their doors in order to be spared from death as written in the Old Testament, as well as the hospitality of Jesus' family to the Magi (and so all Gentiles).

Back to Twelfth Night... this was a time for wassailing here in Britain, when the wassailers would go from house to house to sing (like carol singers) and wish their neighbours good health.

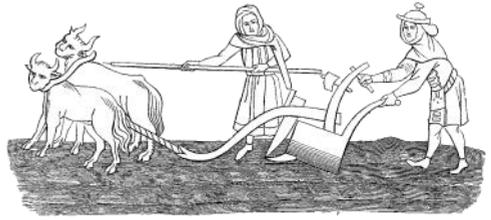
A tradition began in 1795 at The Drury Lane Theatre in London of providing a Twelfth Night cake and wine in the green room for the company in residence at the theatre every year on 6 January thanks to a bequest in the will of actor Robert Baddeley (1732-94), and this tradition still continues.

Traditionally it's also the time to take down your decorations as some consider it unlucky to leave them up after Twelfth Night - apparently if you do forget then they should be left in place until Candlemas, and some say all year!



The first Monday after Epiphany was the traditional start of the English agricultural year, known as Plough Monday, when farm labourers returned to work after the festivities, in particular the Northern and Eastern areas of England.

References to Plough Monday date back to the latter part of the 15th century, with the day before being known as Plough Sunday where Epiphany falls on a weekday.



As a ceremonial act of ploughing the first furrows in the field it is a surviving remnant of the pagan tradition mixed with Christianity⁴.

A common feature on Plough Monday was for ploughs to be decorated and taken for a blessing at the local church in order to ‘speed the plough’ and ensure a good and bountiful harvest.

The ground was often very hard at this time of year and difficult to plough so the ploughmen would take the ploughs in procession and collect money along the way, especially from the wealthy landowners. Musicians often accompanied the

procession, together with an older woman or a boy who dressed up as an old woman and called the *Bessy* together with a man who played the *fool*. Often their faces were blackened, a tradition that continues to this day. “Molly Dances” were often performed by the younger plough boys, especially in areas of Norfolk, and “Mummers Plays” were a popular entertainment in the Midlands.



A traditional food eaten on Plough Monday was ‘Plough Pudding’, a boiled suet pudding containing meat or bacon and onions. (Recipe on page 12.)

And so we now continue on our journey through the Church year, to Candlemas on 2 February and from there to the beginning of Lent on Ash Wednesday 14 February.

Linda G.

¹ Research suggests the three Kings, Melchior, Caspar and Balthazar, represented Europe, Arabia and Africa respectively.

² Magi was originally a name for the Persian priestly caste, and became used for those regarded as having more than human knowledge. Matthew’s magi are astrologers.

³ The Egyptians used both frankincense and myrrh for the mummification process.

⁴ Customs and names may have changed, but pagans still celebrate the Charming of the Plough around this time of year.

The Three Kings

Three Kings came riding from far away,
Melchior and Gaspar and Baltasar;
Three Wise Men out of the East were they,
And they travelled by night and they slept by day,
For their guide was a beautiful, wonderful star.

The star was so beautiful, large and clear,
That all the other stars of the sky
Became a white mist in the atmosphere,
And by this they knew that the coming was near
Of the Prince foretold in the prophecy.

Three caskets they bore on their saddle-bows,
Three caskets of gold with golden keys;
Their robes were of crimson silk with rows
Of bells and pomegranates and furbelows,
Their turbans like blossoming almond-trees.



And so the Three Kings rode into the West,
Through the dusk of the night, over hill and dell,
And sometimes they nodded with beard on breast,
And sometimes talked, as they paused to rest,
With the people they met at some wayside well.

"Of the child that is born," said Baltasar,
"Good people, I pray you, tell us the news;
For we in the East have seen his star,
And have ridden fast, and have ridden far,
To find and worship the King of the Jews."

And the people answered, "You ask in vain;
We know of no King but Herod the Great!"
They thought the Wise Men were men insane,
As they spurred their horses across the plain,
Like riders in haste, who cannot wait.

And when they came to Jerusalem,
Herod the Great, who had heard this thing,
Sent for the Wise Men and questioned them;
And said, "Go down unto Bethlehem,
And bring me tidings of this new king."



So they rode away; and the star stood still,
The only one in the grey of morn;
Yes, it stopped --it stood still of its own free will,
Right over Bethlehem on the hill,
The city of David, where Christ was born.

And the Three Kings rode through the gate and the guard,
Through the silent street, till their horses turned
And neighed as they entered the great inn-yard;
But the windows were closed, and the doors were barred,
And only a light in the stable burned.



And cradled there in the scented hay,
In the air made sweet by the breath of kine,
The little child in the manger lay,
The child, that would be king one day
Of a kingdom not human, but divine.

His mother Mary of Nazareth
Sat watching beside his place of rest,
Watching the even flow of his breath,
For the joy of life and the terror of death
Were mingled together in her breast.

They laid their offerings at his feet:
The gold was their tribute to a King,
The frankincense, with its odor sweet,
Was for the Priest, the Paraclete,
The myrrh for the body's burying.

And the mother wondered and bowed her head,
And sat as still as a statue of stone,
Her heart was troubled yet comforted,
Remembering what the Angel had said
Of an endless reign and of David's throne.



Then the Kings rode out of the city gate,
With a clatter of hoofs in proud array;
But they went not back to Herod the Great,
For they knew his malice and feared his hate,
And returned to their homes by another way.

Henry Wadsworth Longfellow

If you still have a pack of sausage meat lurking in the freezer...

A recipe for Norfolk Plough Pudding

Ingredients:

225gm self-raising flour,	450gm pork sausage meat
1/2 tsp of salt	100gm rashers of streaky bacon, chopped
100gm shredded suet,	1 large onion, peeled and chopped
150ml cold water	1-2 tsp fresh sage, chopped
	3 tsp demerara sugar
	Water or stock

Method:

- Combine the flour, salt and suet, adding enough chilled water to give a soft dough.
- Lightly flour the work surface and gently roll out the dough into a circle. Cut out a one-third segment and save for the lid.
- Mix the bacon, onion, sage and sugar together then layer this with the sausage meat into the lined pudding basin, adding just enough water/stock to cover the contents.
- Shape the dough reserved for the lid into a circle, moisten the edge of the pastry already in the basin and then place the pastry lid on top.
- Cover top with a piece of greaseproof paper and a lid of aluminium foil, sealing tightly. (Tie string around the foil to secure if you wish.)
- Place the basin into a suitable pan and then add boiling water so that it is about halfway up the side of the basin. Put a lid onto the pan, bring the water back to a boil and steam for approx 4 hours, checking there is sufficient water in the pan from time to time.
- Serve with some boiled potatoes, fresh vegetables and a good gravy.

SERVES 4-6

PASTRY:

8 oz (225 g) self-raising flour
1/2 teaspoon salt
4 oz (100 g) shredded suet
1/4 pint (150 ml) cold water

FILLING:

1 lb (450 g) pork sausage meat
4 oz (100 g) streaky bacon rashers
1 large onion
2 teaspoons chopped fresh sage
1/2 oz (15 g) demerara sugar
Stock

Mix the flour, salt, suet and water to make a soft dough. Roll out in a circle on a floured board. Cut out a one-third segment of the suet pastry and reserve. Line a greased pudding basin with the larger piece of pastry and bring the edges together so that there is no gap in the pastry. Press the sausage meat into the pastry all round the basin. Chop the bacon and onion, and mix them together with the sage and sugar. Put into the centre of the pudding and add just enough stock to cover the filling. Roll the remaining pastry to form a lid and put onto the filling, sealing the edges firmly with a little water. Tie on a piece of greaseproof paper and a piece of kitchen foil. Put into a pan with boiling water coming halfway up the basin. Cover and boil for 3 hours, adding more boiling water from time to time so that the pan does not boil dry. Remove foil and paper and serve with gravy.

A page to fill, so here are another 20 questions for you...

1. Which of these emperors ruled first - Claudius, Caligula or Tiberius?
2. Which county cricket side did Dom Sibley join in 2018 following a spell on loan?
3. Who was the first King of Israel?
4. Which pastime did Sherlock Holmes take up in his retirement?
5. What name is given to one of two or more existing forms of an element?
6. Coalville is a town in which English county?
7. In Vietnamese cuisine, what is pho?
8. What is the first event in a decathlon?
9. An area of New Delhi is named after which English architect, responsible for much of its design?
10. Which is the second-smallest US state, by area?
11. Which citrus fruit is used in the gin-based Tom Collins cocktail?
12. What is the name of the Michelangelo fresco painted on the altar wall of the Sistine Chapel?
13. In which decade was “the knowledge” first required of London taxi drivers?
14. Which vegetables are you said to know if you are well-versed in a subject?
15. “When the wind is southerly, I know a hawk from a handsaw” is a quote from which Shakespeare play?
16. What kind of craft is a Maori waka?
17. The FIM is the governing body of which sport?
18. Elgar’s *Enigma Variations* were composed in which decade?
19. In which county is the ancient woodland site of Puzzlewood?
20. Which actor carried the famous Doctor Who umbrella with a question-mark handle?

The answers to the 2023 Christmas Quiz
will be available with the next newsletter.



On 14 December 2023, St Chad's hosted a fantastic, enjoyable, informative but amusing performance by Skylight Circus Arts on the history of Sparrow Hill and St Chad's church.

There was much to learn about this during the performance, and Revd Anne was both surprised and delighted to see that she was portrayed in the book!

We're looking forward to another performance from Skylight Circus Arts at St Chad's in March 2024.





You'll find a larger selection of photos on St Chad's Facebook page:
<https://www.facebook.com/rochdaleparishchurches/>

40 days after Christmas, on 2 February, we arrive at ***Candlemas*** .

Candlemas Day is one of the oldest holy feasts in the church calendar, having been celebrated since the 4th century AD in Jerusalem. A woman named Egeria, a 4th century pilgrim, is credited with having included an account of the celebration taking place in Jerusalem in her written record of an extended pilgrimage* from her home in Galicia, travelling across Europe via Constantinople to Jerusalem and the Holy Land. (*The 7th Galician monk Valerio of Bierzo claimed she made this journey during 381-384 AD.)

Today we remember the ritual presentation of Jesus at the temple, his first entry into the temple, also the purification of Mary 40 days after the birth of her son,



Simeon holding the baby Jesus and, with Anna, recognising him as the promised Messiah and the one who would be a light to the world.

Simeon and Anna were elderly; Simeon, who was visiting the temple for the day and had been told by the Holy Spirit that he would not die until he had seen the Messiah, and Anna, who “...never left the temple but worshipped there with fasting and prayer night and day. At that

moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem”. (Luke 2:37-38)

The story of Simeon holding the baby in his arms and saying that Jesus will be a light for the Gentiles is told in Luke 2:22-32

When the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, ‘Every firstborn male shall be designated as holy to the Lord’), and they offered a sacrifice according to what is stated in the law of the Lord, ‘a pair of turtle-doves or two young pigeons.’

Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, Simeon took him in his arms and praised God, saying,

*'Master, now you are dismissing your servant in peace,
according to your word;
for my eyes have seen your salvation,
which you have prepared in the presence of all peoples,
a light for revelation to the Gentiles
and for glory to your people Israel.*

The candles also remind us of Simeon's words that have become known as the Song of Simeon, or the Nunc Dimittis (Luke 2:29-32).

Candlemas as we celebrate it today can be traced back to at least 543 and there is mention of The Feast of Lighted Candles by Bede and St Eligius, Bishop of Noyon 640-648.

Candlemas is halfway between Winter Solstice and Spring Equinox, so winter is half over! It's also our last look at Christmas, we can begin to look towards Easter, and it will soon be the start of Lent.

In pre-Christian times it was a pagan festival of light with fires being lit to celebrate the strengthening of the sun's warmth over the coming months, and there was a Roman custom of lighting candles to scare away evil spirits.

It was also the day when the church's candles were blessed; in later years the people brought their own candles into church to have them blessed by the priest so that these candles would become *apotropaic*, and so ward off the evil spirits.

Some thought the candles offered protection against famine, illness and plague. /cont'd...



There was the blessing and a procession with lit candles to represent Jesus' entry as light of the world into the temple, and candles placed before a statue of the Virgin Mary. Candles were then taken home to be lit and placed in windows, a symbol of light in the darker days of the year.



Snowdrops (*galanthas nivalis*) were also another source of brightness closely associated with Candlemas, but it is considered unlucky to bring them into the house before Candlemas Day.

These flowers are known as Candlemas Bells because they often bloom early in the year, even before Candlemas, and are seen as a symbol of Jesus being the hope for the world by many Christians.

Many people think that the word Snowdrop means a drop of snow but it is from “drop” the old word for ear-ring, and its Latin name *Galanthas* means milk flower.

In Medieval and Tudor times it was traditional for greenery such as holly, ivy, laurel and rosemary to be used to decorate homes at Christmas time - but people didn't rush to take this greenery down on Twelfth Night and left it all in place until Candlemas Eve.

And if you missed taking down any, or all, of your Christmas decoration on Twelfth Night, 5 January, it's now time to do this.

Robert Herrick writes in his poem “Ceremonies for Candlemas Eve” :

DOWN with the rosemary and bays,
DOWN with the mistletoe ;
Instead of holly, now up-raise
The greener box (for show).

As to food for this festival... it was honey cakes in pagan times, in France it's crepes (but not to be eaten until after 8 pm), pancakes in Germany, both symbols of the sun because of their round shape, tamales in Mexico, boxty in Ireland.

In Spanish speaking countries Candlemas is also known as *Candelaria* and there is the tradition that whoever had found the baby Jesus figure inside the *Rosca de Reyes* (Kings Cake) at Epiphany (Jan 6) is then obliged to bring food to the *Candaleria* gathering on 2 February.

The farming year began at Candlemas and farmers' wives in the South Tyrol would make a special meal for the maids and farm workers who had agreed to work for another year, also baking yeast doughnuts filled with cranberry jam known as "door nails" (*Tuernaegel* or *Kniachiachl*) to "nail down" the workers to their year on the farm.



There is folklore associated with the weather at Candlemas and how it would affect the weather for the remainder of winter. Our folklore has mention of the badger coming out of his sett to test the weather on 2 February; if the weather was good enough for him to see his own shadow then the weather would remain cold and the badger would return to his sett to sleep for 6 more weeks.

In the USA and Canada they celebrate Groundhog Day. A groundhog is released from its burrow and if it's a cloudy day, and so it sees no shadow, then it will be an early Spring. However, if it's a sunny day then the groundhog will see its shadow, return to its burrow, and there will be another six weeks of winter weather. The largest celebration takes place in Punxsutawney PA, where the tradition began with German-speaking Pennsylvania Dutch immigrants from Europe. The German tradition they brought with them designated Candlemas as "Badger Day" (*Dachstag*) where if a badger emerged from its sett on a sunny day it would cast a shadow, predicting another four weeks of winter. In 1961 the groundhog was named Punxsutawney Phil and is at the centre of the event (and has a 40% success rate with predictions!).

As with some of our other festivals, there is an associated traditional poem:

*If Candlemas Day be fair and bright
Winter will have another fight.
If Candlemas Day brings cloud and rain,
Winter won't come again.
If Candlemas be dry and fair
The half o the winter's to come and mair;
If Candlemas Day be wet and foul,
The half o the winter's gane at Yule.*

We'll have to wait and see how accurate the poem is for us this year!

Linda G.

SERVICES OF WORSHIP

◆ Sundays

ST MARY IN THE BAUM

9.15 am

Week 1 - BCP Communion

Week 2 - Holy Communion

Weeks 3, 4 and 5*

Common Worship Communion

** where there is a 5th Sunday in a month*

ST CHAD'S

11.15 am

Holy Communion

Matins on 2nd Sunday of month

2.00 - 4.00 pm

Asian Fellowship

◆ Thursdays

ST CHAD'S

from 3 November at 10.00 am

Weeks 1, 4 and 5* Morning Prayer

Week 2 and 3 Holy Communion**

** months with a 5th Thursday*

*** for those who wish to receive
the sacrament in the week*



CONTACT INFO

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PCC Sec: L Goddard

Verger: C Lucas

Newsletter: L Goddard

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Janice Julius 07983 388169

<https://rochdaleparishchurches.org.uk>

www.facebook.com/rochdaleparishchurches

@RochdaleStChads @stmaryinthebaum

*To book a Wedding or Baptism/Christening
at St Chad's or St Mary in the Baum,
please come along to church
on Sunday morning
or phone the vicar to make arrangements.*



If you have an item or notice for the newsletter,
please send it via email to:

stchadsrochdale@outlook.com

or see me after the service at St Chad's.

Linda G.