

THE UNITED BENEFICE OF
ST CHAD, ST MARY IN THE BAUM AND ST EDMUND
ROCHDALE

NEWS

(Please take one and pass it on)



Sunday 12 July 2020



on Sunday 12 July 2020

Fifth Sunday after Trinity

Welcome back - it's good to see you all again.

This week's service will be led by Revd Canon Roger Hill.

There are signs throughout the church to remind you about the necessary social distancing and Church of England guidelines.

Today, music but no singing, also no refreshments after the service.

STAY WELL, STAY SAFE

Thank you, Lord, for this new day,
and for the privilege of travelling
a little further in your company.

from: faithandworship.com

Please advise the churchwardens of your
PRAYER REQUESTS



MUSIC AND CHORAL EVENTS AT ST CHAD'S

All events remain cancelled until further notice.

The Scott Brothers visited St Chad's on Thursday to record a video, to be shared via YouTube soon.

While you're waiting for this, here's the link to last month's Rochdale Town Hall Organ Concert: <https://youtu.be/0bEnrPci2tM>



MUSIC AT ST MARY IN THE BAUM

As yet there is no restart date available for the Wednesday lunchtime concerts but we have received some good news to share with you all.

It was announced in the London Gazette
(the main conduit for Royal announcements) on 2 June 2020
that the Toad Lane Concerts have been granted
the Queen's Award for Voluntary Service 2020.

The citation reads:

"Dear Dr Joe Dawson, Toad Lane Concerts (TLC)

The work your group does for the community was very much admired by the Independent Assessment Committee, chaired by Sir Martyn Lewis CBE, and I am delighted to inform you that your group has been selected as a recipient for The Queen's Award for Voluntary Service (QAVS) 2020. This represents a tremendous achievement for your organisation, and we hope that everyone involved, and particularly your volunteers, will feel immensely proud of it."



This is gratifying and humbling, and testament to sterling voluntary support. The church helpers, performers and regular audience members have contributed to a legacy of 950 concerts over nearly 20 years in the superb acoustic of St Mary's in the Baum.

We hope that the concerts will resume as soon as possible. Meanwhile, stay safe and watch this space.

Yours

Joe.

You are invited to take part
in the 2020 St Chad's

St Swithun's Challenge

It's easy to do ...
no marathon running or abseiling required
... just sign up to pledge a donation
of between 10p - £1 for each day it rains
between St Swithun's Day on 15 July and 23 August.

Tick off the rainy days on your personal
St Swithun's Challenge calendar then calculate the
amount due and give in your donation
by the end of August.

Thank you for your support.



***St Swithun's day if thou dost rain
For forty days it will remain
St Swithun's day if thou be fair
For forty days 'twill rain na mair***

My personal St Swithun's Challenge Calendar

I pledge to donate*

.....

to St Chad's for each day
it rains for the 40 days from
St Swithun's Day, 15 July.

Tick off the rainy days
on the calendar and then give in
your donation after 23 August.

* Between 10p - £1 please . . . but
do not put the amount on the
signing-up form.

Thank you for your support.

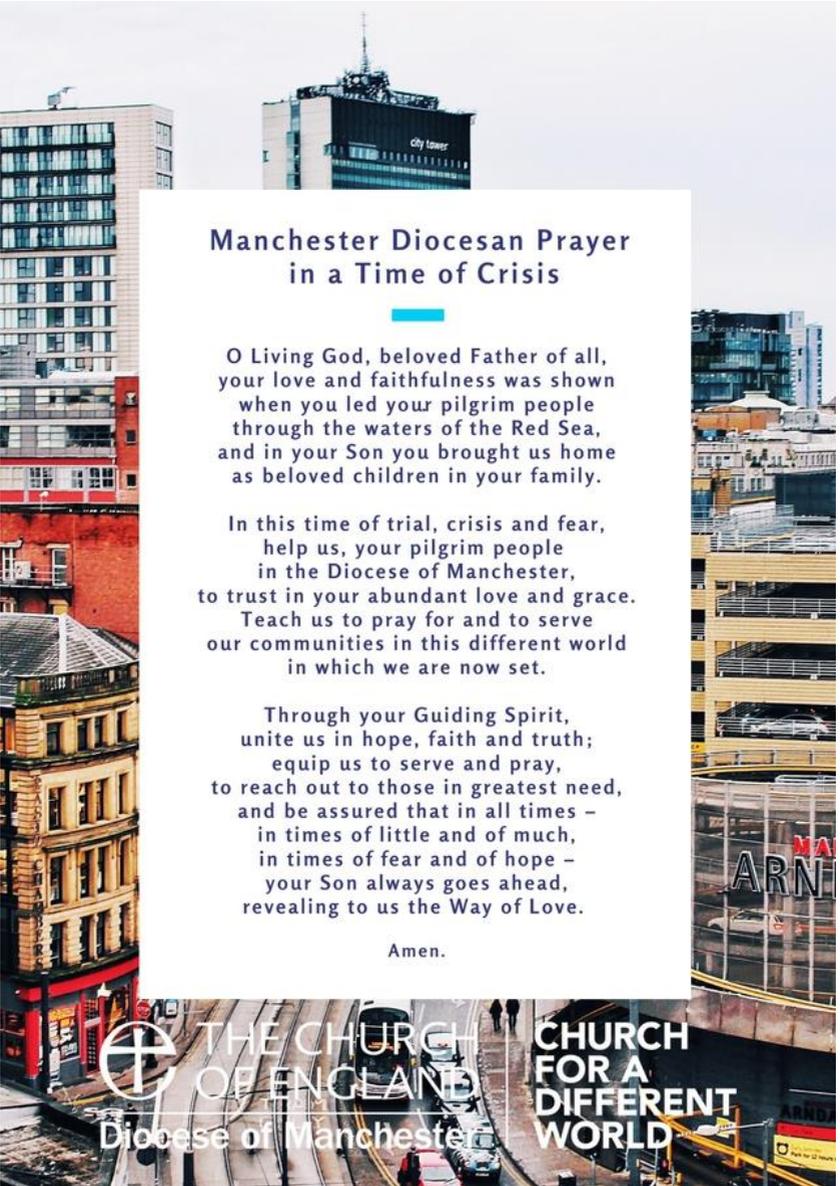
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| 15 | | 29 | | 11 | |
| 16 | | 30 | | 12 | |
| 17 | | 31 | | 13 | |
| 18 | | AUGUST | | 14 | |
| 19 | | 1 | | 15 | |
| 20 | | 2 | | 16 | |
| 21 | | 3 | | 17 | |
| 22 | | 4 | | 18 | |
| 23 | | 5 | | 19 | |
| 24 | | 6 | | 20 | |
| 25 | | 7 | | 21 | |
| 26 | | 8 | | 22 | |
| 27 | | 9 | | 23 | |

Please tear off this form and then place in the box provided.

I will be taking part in the St Chad's 2020 St Swithun's Challenge.

Name:

Thank you for your support.



Manchester Diocesan Prayer
in a Time of Crisis

O Living God, beloved Father of all,
your love and faithfulness was shown
when you led your pilgrim people
through the waters of the Red Sea,
and in your Son you brought us home
as beloved children in your family.

In this time of trial, crisis and fear,
help us, your pilgrim people
in the Diocese of Manchester,
to trust in your abundant love and grace.
Teach us to pray for and to serve
our communities in this different world
in which we are now set.

Through your Guiding Spirit,
unite us in hope, faith and truth;
equip us to serve and pray,
to reach out to those in greatest need,
and be assured that in all times –
in times of little and of much,
in times of fear and of hope –
your Son always goes ahead,
revealing to us the Way of Love.

Amen.



THE CHURCH
OF ENGLAND
Diocese of Manchester

CHURCH
FOR A
DIFFERENT
WORLD

St Swithun

St Swithun, also spelt Swithin, *Old English: Swīþhūn*, was born c800 in Winchester, capital of the kingdom of Wessex, in the reign of Egbert of Wessex. There is little known for definite about his early life but he is thought to have been of noble parentage.

He was educated at the old monastery in Winchester, ordained priest by Helinstan or Helmstan, bishop of Winchester (c838-852) and was a pious man known for his humility, building churches and charitable giving.

It is said he was spiritual adviser to the King of Wessex, Æthelwulf, and became tutor and mentor to the king's son Alfred, who later became 'Alfred the Great' and ruler of Wessex. Swithun must have tutored Alfred well as he is the only English monarch to have 'the Great' as part his title

Æthelwulf donated a good portion of his royal land to Swithun, enabling him to build many churches and restore others.

In addition, reference to surviving documents tells us that Swithun was involved in significant decisions and reforms relating to both the Church and English land-law. Legislation passed in 854 that set aside tithe payments (a tithe being a tenth of all produce or income) for upkeep on the Church and its ministrations has Swithun's signature on it, along with those of king Æthelwulf and his son Alfred.

Swithun was later elected to the Bishopric of Winchester on 30 Oct 852, consecrated by Ceolnoth, Archbishop of Canterbury.

He died on 2 July 862 (863?), and the story is that whilst he lay dying Swithun insisted on being buried outside the north wall of the cathedral, so people could pass over his grave and that raindrops from the eaves were able to fall upon it. These wishes were respected and he rested here for over 100 years.

By 971 the monastic reform movement had become established with secular clergy being expelled from monasteries and cathedrals to be replaced by monks, and so on 15 July of that year Bishop Swithun's remains were moved from his simple grave, placed into a precious reliquary donated by King Edgar* (the Peaceful) and then interred with great ceremony in a shrine commissioned by Bishop Æthelwold of Winchester at the new Cathedral, now the largest church in Europe at that time. Dunstan, Archbishop of Canterbury, decreed Swithun to be its patron saint.

(*King Edgar's coronation was organised by Dunstan and took place 973 in Bath, and forms the basis for the current coronation ceremony.)

As was religious practise of the day, Swithun's head was later detached and taken to Canterbury Cathedral, with other parts of his body sent to smaller shrines; an arm was sent to the abbey at Peterborough. >>>

In 1093 his main shrine was moved to its new position behind the high altar in Bishop Walkelin's new Norman Cathedral and remained there until 1450. The shrine was popular with pilgrims as Swithun's bones were considered to have healing powers. An even larger shrine was inaugurated in 1476, and grateful pilgrims decorated the shrine with gifts of gold, silver and many jewels.

The shrine was destroyed in 1538 during the English Reformation when control of the Catholic Church in England was seized by King Henry VIII who had declared himself to be the head of the Church of England. The relics became scattered but a memorial to the shrine remains in the Cathedral to this day.

Before its destruction, St. Swithun's Shrine in Winchester Cathedral was probably the second most popular place of pilgrimage in Medieval England. Unfortunately, despite its popularity, no detailed descriptions or illustrations of the shrine from those times have survived.

According to legend, forty days of terrible weather followed the move in 15 July 971, suggesting perhaps that St Swithun was none too happy with his relocation! Since then, it has been said that the weather on 15 July supposedly determines the weather for the next forty days, as noted in the popular Elizabethan verse:

*“St Swithin's day if thou dost rain
For forty days it will remain
St Swithin's day if thou be fair
For forty days will rain na mair”*

There are similar weather-based 'rules' in other western Europe countries, with 'Weather Saints' credited with influencing the weather.

In France, there is St Medard of Noyon, 8 June (for people who work in the fields, for good harvests), and folklore states *“Quand il pleut a la Saint Gervais Il pleut quarante jours apres”* - rain on St Gervais' and St Protais day, 19 July, will bring rain for the next forty days. The Flemish celebrate St Godelieve's Day on 6 July and in Germany farmers, harvesters, haymakers, venerated St Gervasius (St Gervase) *“Wenn's regnet auf Gervasius / es vierzig Tage regnen muss”* - *“When it rains on St Gervasius' Day / forty days of rain will follow”*. Also in Germany, 27 June, Seven Sleepers' Day (*Siebenschlāfertag*).

Whatever you choose to believe, it can make for an interesting conversation when weather is mentioned.

Interestingly, St Swithun is one of the saints traditionally prayed to for rain in times of drought!

Swithun was canonised by popular request after miraculous cures had been reported. The known miracle during his lifetime relates to a basket of eggs being

dropped by a flustered lady of his parish. There are different reports as to how the basket came to be dropped - on unexpectedly encountering the Bishop, or while being harassed by workmen. Whichever it was, the eggs were miraculously made whole again when Swithun picked them up and gave them back to the lady.

Other miracles were credited to Swithun posthumously by contemporary writers and his enduring legend is due to events after his death on 2 July 862.

One posthumous miracle concerns Queen Cælgifa, or Emma as she is known, mother of King Edward (the Confessor). Things had not gone well for her (more about this another time perhaps), and then she had been accused of unchastity with Bishop Aelfwine (Alwyn) of Winchester. Proving innocence required her to undergo the ordeal of walking over nine red-hot ploughshares that had been placed on the pavement of the Cathedral nave. A great crowd had gathered to see this including her son Edward and all the nobles of the Kingdom. After a short prayer the Queen's shoes and stockings were removed then she was led to the ordeal with a bishop on either side holding her hands. The crowd cried out for St Swithun to help her, and the Queen prayed "St Swithun, rescue me from the fire that is prepared for me." Miraculously, guided by the Bishops, she walked over the red-hot ploughshares and did not feel the metal or the fire, emerging from the ordeal unharmed and proclaimed innocent, with the miracle worked by St Swithun also given credit. (A variation is that St Swithun appeared to her the evening prior to the ordeal and told her "I am St Swithun whom you have invoked; fear not, the fire shall do you no hurt.")

St Swithun is honoured as far afield as Norway, commemorated at Stavanger Cathedral and also named in his memory is St Swithun's Lane in London and St. Swithun's quadrangle at Magdalen College, Oxford University.

Linda G.

There's a beautiful fragrant pink English Climbing Rose called St Swithun, something to consider if you're looking to add something new to your garden.

It was named to commemorate the 900th anniversary of the consecration of Winchester Cathedral, and grown by David Austin Roses.



Why is my Bible different from yours?

Part 1 - An introduction

I have been asked to try over the coming months to look at the Bible from the point of view as to why there are so many different versions of the Book.

At the same time I will try and explain in this introduction the difference between a translation and a paraphrase and in future articles I will look at some of the different versions available today and offer my guidance and critique of them.

In order to begin our topic we need to understand a few bits of history. Firstly, translations are not new as the first major translation of the Hebrew Old Testament into Greek took place in the third century BC.

The Bible was written in basically three languages, Hebrew, Aramaic and Greek. Hebrew is written from right to left and is a language where all the letters of the alphabet are consonants and vowels are provided by a series of points above and below the letters.

Unfortunately the Jews in early times never wrote the vowels in as you were meant to know where they went. This can give some cause for concern and my first Hebrew exam many years ago consisted of a piece of text with the letters in place and we had to add the vowels or “point the text”.

Aramaic is a language as old as Hebrew but it became first the formal language of the Assyrian Empire and then the common language of the day. So whilst Hebrew was known and studied for religious purposes, daily conversation up to the time of Jesus was usually in Aramaic.

Greek, however, had become the common language in many places in the Eastern Mediterranean and is certainly the language of the New Testament. Whilst Greek is like our own language written left to right and has a clear set of letters for both vowel and consonants it was written in capitals and when writing materials were expensive no spaces were left between words.

Greek was also the language of the Greek world and has a long history. The majority of the Greek texts by people such as Plato or Sophocles were written in Classical Greek where as the New Testament was written in Koine or common Greek.

The difference is similar to that between the English of Jane Eyre and the English of a modern novelist.

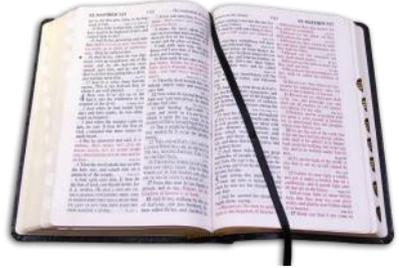
The other key factor to remember is that all these copies were hand written by people who were human and therefore occasionally altered things either to get

a better meaning or because they thought they were being helpful or because they were tired.

We have parts of the new Testament that date back as early as 120 AD, our oldest complete version is the Codex Sinaiticus which dates to the fourth century and is housed in the British Museum.

The oldest Hebrew Text is also in the British Museum but dates to the ninth Century.

The Hebrews valued their copies of the scripture and thus buried them when they began to wear out, so older bits of text are found in a range of places and indeed in the caves at Qumran we have earlier texts not all of which have yet been published.



This to a modern mind raises a whole range of issues but we have far more texts than we do of many other classical works and the work of a Biblical Scholar is to study the various texts and produce the best text possible.

Another key issue we face is whether you translate the words of a foreign language just as they are spoken or whether you put them into an idiom which is understood by the recipient .

A translation tries to stick to the text and gives the original meaning - a paraphrase takes the original and transcribes it into modern speech. So the translator of say John 5v24 where Jesus in a pure translation says “Amen Amen I say to you” would be translated in translation as “verily verily” or “truly truly” but in a paraphrase like the New Life version reads “for Sure”.

There is a third type of translation where the text is translated to support a particular point of view or the gender of the text is changed for reasons of “political correctness”. So for example the Watchtower version of the New Testament translates John 1v1 as “the word was a god” rather than the “Word was God” because the Jehovah’s Witnesses deny the divine status of Jesus.

The task then of a good version of the Bible is to bring you a version which is readable, conveys the meaning of the original whilst remaining true to the original text. Some versions may give you clearer understanding but may go beyond a true translation.

K V Beaumont

BA Biblical Studies University of Manchester 1980

SERVICES OF WORSHIP

Sunday Holy Communion at 11 am
at **St Chad's** as from Sunday 12 July 2020.

All necessary social distancing and Church of England guidelines
are being followed.

Music but no singing, no after-service refreshments and restricted seating.
No other services or groups until further notice.

(Awaiting details of services for St Mary in the Baum.)

Your continuing support by means other than the envelope scheme will be
appreciated and there are a number of ways you can help:

- Transfer to a monthly **Standing Order** - there's a form available for download on
the website's news page
 - Use **online/internet banking** by transferring from your account to:
A/c name: Rochdale Parish Church Sort code: 05-07-22 A/c number: 24990011
 - Pay by **cheque** and send to: Rochdale Parish Church, c/o 17 Dale View,
Littleborough, OL15 0BP
 - Continue to use your envelopes and save for future collection.
- Whichever option you chose, confidentiality will be maintained.
-

St Chad's and St Mary in the Baum are currently in interregnum.

For all enquiries relating to St Chad's:
please contact the Churchwardens

Mr P Bollington 0756 698 3798 or Mr A Wild 0790 583 7847
Bookings: Jill Midgley 01706 639162

For all enquiries relating to St Mary in the Baum:
please contact Ann Sutcliffe 01706 640369

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