



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



NEWS

(Please take one and pass it on)

CANDLEMAS

2023

Welcome to our Church

*Thank you for joining us for worship today.
You are welcome to stay for refreshments after the service.*



*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

We are in need of luggage for use by the Asylum Seekers and Refugees

SUITCASES - HOLDALLS - RUCKSACKS

If you have any spare luggage please bring it into church
where it will be gratefully received and put to good use.





DATES FOR YOUR DIARY

St Mary in the Baum PCC - Tuesday 31 January at 5 pm

St Chad's PCC - Wednesday 1 February at 7 pm

◆ Ash Wednesday Services - 22 February ◆

St Mary in the Baum at 10 am

St Chad's at 7 pm



**A reminder that there is now 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*



place of welcome

coffee. cake. community.



Thursdays 10.30 am - 12 noon at St Chad's Church Rochdale

for further info contact: fr.darrenquinlan@gmail.com



PLEASE ENSURE YOUR PHONE IS

OFF

DURING THE SERVICE

Thank You



MUSIC ON SATURDAYS AT ST CHAD'S



Saturday 11 February - 12 noon

Isabel Williamson (Cello)

and

Jonathan Ellis (Piano)

[University of Manchester & RNCM]

Brahms - Cello Sonata in E minor

Kodaly – Sonatina for 'Cello & Piano

Arvo Pärt - Spiegel im Spiegel for 'Cello & Piano (1978)

Admission £6

(pay on the door)

including refreshments available from 11.30 pm

Saturday 4 March - 12 noon

Dimitra Ananiadou (Violin) Richard Whalley (Pianoforte)

[University of Manchester]



Music by:

Johann Sebastian Bach - Violin Partita No. 2: Sarabanda BWV 1004

Ludwig van Beethoven - Violin Sonata Op. 30 No. 2

Fritz Kreisler - Preludium and Allegro in the Style of Pugnani

Admission £6

(pay on the door)

including refreshments available from 11.30 pm

MUSIC ON SATURDAYS AT ST CHAD'S

Saturday 25 March - 12 noon

Jasmin Allpress
(Piano)

Including:

Chopin Ballade no.3
and

Mozart Sonata in B flat major k.333

Admission £6

(pay on the door)

including refreshments available from 11.30 pm



Singing Day

Saturday 20 May

Workshops 9.30 am - 3.00 pm

Performance - 3.30 pm

Coronation "Come and Sing"

led by Philip O'Connor (*Director*)
with Philip Lowe (*Organ*)

Vivaldi Gloria in D

and

G.F.Handel 'Zadok the Priest'

Full Day - £10 per person

Singers: please bring a packed lunch

Performance - £5

Pay on the door



MUSIC AT ST MARY IN THE BAUM

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

◆ FEBRUARY 1 ◆

Evi Wang *piano*

(China, Sweden, Norway & RNCM)

◆ FEBRUARY 8 ◆

Voci Voices:

Elizabeth Ambrose & Margaret Ferguson
sopranos,

Eric Cymbir *tenor,* David Cane *baritone*
and Jonathan Ellis *piano*

◆ FEBRUARY 15 ◆

Jonathan Ellis *piano*

(Manchester University and RNCM)

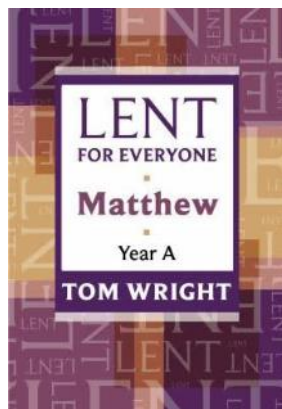
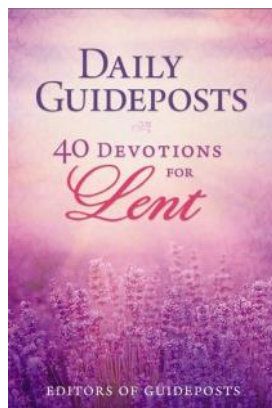
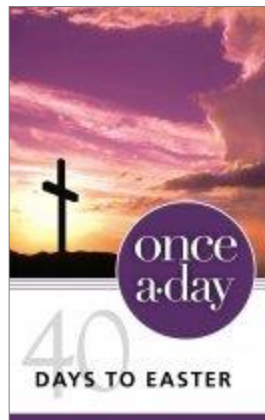


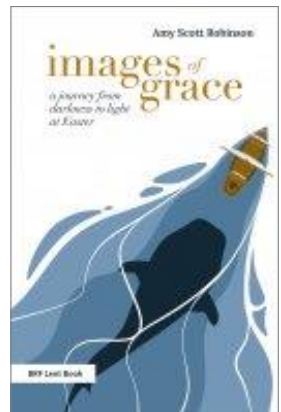
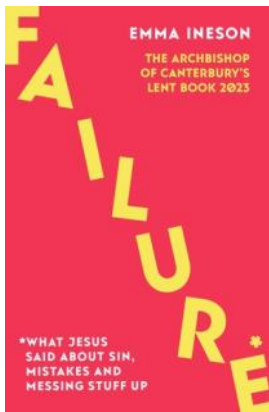
◆ Thank you for your support ◆

Contact Dr Joe Dawson

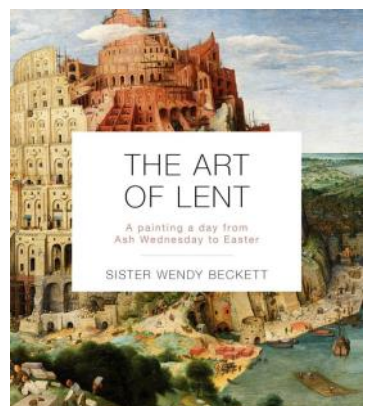
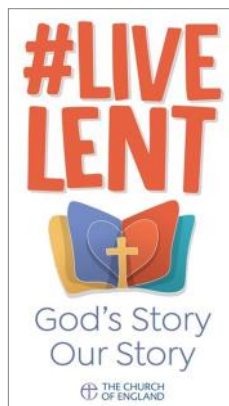
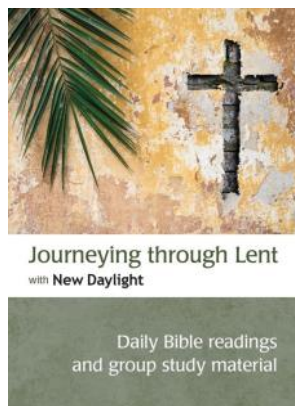
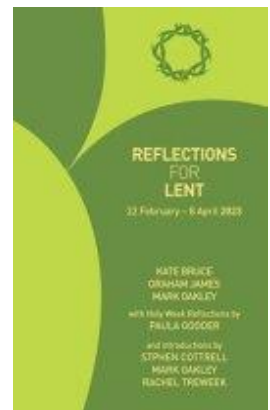
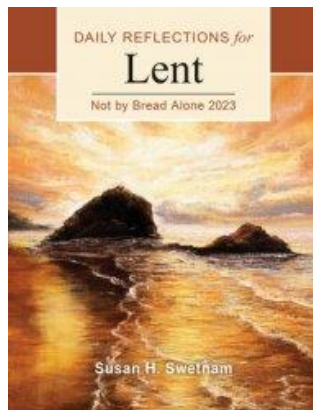
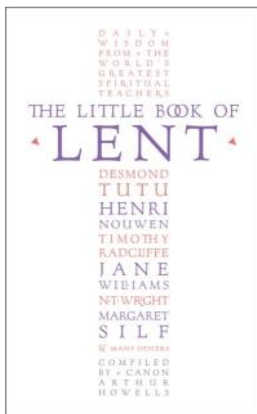
01706 648872

for more info





Here is small selection from the many books available for you to read on the journey through Lent that begins on Ash Wednesday, which is on 22 February this year.



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 (*galanthus 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 o) is then obliged to bring food to the *Candalaria* 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 - Service of the Word

Weeks 3, 4 and 5*

Common Worship Communion

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

ST CHAD'S

11.15 am

Choral Eucharist

Matins on 2nd Sunday of month

1.00 - 2.30 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

Vicar: The Revd Anne Gilbert

Vicarage: 01706 346 774

Mobile: 07865 293 827

revannegilbert@gmail.com

Asst Curate: Fr. Darren Quinlan

07308 898 008

fr.darrenquinlan@gmail.com

Asian Fellowship:

Elizabeth Julius

07931 846942 (please text)

Churchwardens:

St Chad's

Mr P Bollington 07566 983 798

Mr A Wild 07905 837 847

St Mary in the Baum

Andrea Pollock 07974 191 246

<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.*



A free phone line of hymns,
reflections and prayers