



Rochdale Parish Church
of St Chad



NEWS

(Please take one and pass it on)

AUGUST

2024

Welcome to
Rochdale Parish Church of St Chad



*Thank you for joining us
for worship today.*

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



A polite reminder...



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



Thank You

**Contactless Payments
for donations
are now available**





PLEASE PRAY
FOR THOSE TO BE BAPTISED
AT **ST CHAD'S**

Sunday 4 August
Reggie Kenneth Watson



Eternal God,
who are the light of the minds that know you,
the joy of the hearts that love you,
and the strength of the wills that serve you;
grant us so to know you
that we may truly love you,
and so to love you
that we may fully serve you,
whom to serve is perfect freedom,
in Jesus Christ our Lord.

St Augustine



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



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.



28th July 2024

The Bishop of Manchester, The Rt Revd Prof David Walker, is delighted to announce the appointment of the Revd Canon Karen Smeeton as the new Archdeacon of Rochdale. Karen takes on the role following the retirement of the Ven David Sharples earlier this year.



As Archdeacon of Rochdale, Karen will also serve as Residentiary Canon at Manchester Cathedral.

Karen has ministered in Manchester Diocese for 22 years, following her ordination as deacon at Manchester Cathedral in 2002 and then as priest in 2003. She has served her entire ministry here ever since, firstly as curate in Lees Oldham and since then in Rochdale. Most recently, Karen has held the role of Area Dean of Rochdale.

Born in Huddersfield, Karen made the move across the Pennines to take up her curacy in Oldham, with her husband the Revd Canon Nick Smeeton following a couple of years later.

Nick has, until very recently, worked in Manchester Diocese as Director of Vocations and Director of Strategy (Mission). They have one daughter, Hannah, and pet-foster for Endeavour, a charity in Bolton supporting victims of domestic abuse.

Announcing this new appointment, Bishop David said,

“I am delighted that Canon Karen Smeeton has accepted my invitation to be the next Archdeacon of Rochdale. An archdeacon’s work requires a strong grasp of detail, a passion for mission and a warm pastoral heart. Both in her ministry in the diocese to date, and throughout a highly competitive recruitment process, Karen has amply demonstrated the qualities that will serve her well both in her archdeaconry and as a member of our Leadership Team.”

The Rt Revd Mark Davies, Bishop of Middleton added his congratulations, saying,

“I am so pleased to welcome Karen as the next Archdeacon of Rochdale and very much looking forward to working with her in her new ministry. Having served alongside Karen in her current and previous ministries I know that she will bring many God-given gifts to this new role that will further encourage the mission of the Church in the Rochdale archdeaconry and beyond. I, together with the diocesan family, will be praying for her.”

Accepting the new role, Revd Karen said,

“It’s been a delight to be the full time Area Dean of Rochdale. Rochdale has been my home for nearly 20 years and my daughter is a proud Rochdalian. I look forward to continuing to serve here in a different role and am thrilled to be reconnecting with the deanery where I served my curacy in Oldham and where my husband did his in Ashton. I’m grateful to Bishop David and the panel for the offer of the post and am excited to be working more closely with BLT and colleagues at the Cathedral.”

Details of the licensing service will be announced shortly.

“Thank You”

*to everyone who has given their time to help
with the tidying of the garden areas
and also with cleaning the church*

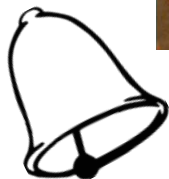
Can ***you*** spare an occasional hour
on Wednesdays or Thursdays
to help with cleaning the church
or tidying the garden areas?



If so, please speak to
Peter G, Linda G, Jill, Sue F, or Martin.

*Your help in maintaining our
wonderful church will be appreciated.*

Name The Bells Competition



Our bells need names

If you would like to enter with a suggestion for a name complete an entry slip and post it in the box on the table.

The winning names will be announced in the installation service by The Bishop of Manchester on 6th October at 2 pm.

A photo of each bell and its new name will be displayed in church for the service and then hung in the belfry.

£1 entry fee

(for each name)

Entries close at 4 pm on Sunday 8 September





CHURCH OPEN DAYS at ST CHAD'S 2024

**Our historic Grade 2* listed church
will be open from 2 - 4 pm
on Wednesdays and Thursdays from**

5 JUNE

and continuing through to the

HERITAGE WEEKEND

FRIDAY 6 SEPTEMBER : 2 - 4 pm

SATURDAY 7 SEPTEMBER : 11.30 am - 4 pm

SUNDAY 8 SEPTEMBER : 12.30 - 4 pm

➤ *Our Sunday and Thursday Services of Worship will be at their usual times* ◀

**Contactless Payments
for donations
are now available**



DATES FOR YOUR DIARY IN AUGUST

Sunday 4 - TRINITY 10

Choral Eucharist at St Chad's 11.15 am

Thursday 8

Said Eucharist at St Chad's 10.00 am

Sunday 11 - TRINITY 11

Matins at St Chad's 11.15 am

Wednesday 14

Friends Together Bereavement Support Group
at St Chad's 10.00 am - 12 noon
All welcome - Refreshments provided

Saturday 17

SCOTT BROTHERS DUO

Jonathan & Tom Scott

CELEBRITY PIANO DUET CONCERT

Sunday 18 - TRINITY 12

Choral Eucharist at St Chad's 11.15 am

Sunday 25 - TRINITY 13

Choral Eucharist at St Chad's 11.15 am



◆ Wednesday 14 August ◆

Friends Together Bereavement Support Group

at St Chad's 10 am - 12 noon

Everyone Welcome • Refreshments provided

MUSIC ON SATURDAYS AT ST CHAD'S

ROCHDALE PARISH CHURCH
SATURDAY 17TH AUGUST 2024 3pm

SCOTT BROTHERS DUO
(Jonathan & Tom Scott)
CELEBRITY PIANO DUET CONCERT



*"I don't think I've ever met two people
so talented as the Scott Brothers ..."*
MANCHESTER EVENING NEWS

TICKETS: £10 available on door (includes light refreshments)
or in advance: 01706 639162 j.midgley448@btinternet.com

St Chad's Parish Church
Sparrow Hill, Rochdale, OL16 1QT

<https://rochdaleparishchurches.org.uk>
www.scottbrothersduo.com

There's still time to take part in the 2024

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.

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

I pledge to donate *

.....

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

Thank you for your support.



* *Between 10p - £1 please . . .*

*but do not write the amount you are pledging
on the signing-up form.*

JULY		3	
15		4	
16		5	
17		6	
18		7	
19		8	
20		9	
21		10	
22		11	
23		12	
24		13	
25		14	
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27		16	
28		17	
29		18	
30		19	
31		20	
AUGUST		21	
1		22	
2		23	

ST CHAD NETWORK



NEWSLETTER

SUMMER 2024

Newsletter 4

A Message from Bishop Jan Dean Designate of Lichfield Cathedral

I am thrilled to have been appointed as the next Dean of Lichfield – and indeed, the first female Dean in the Cathedral's 1300 year history. Lichfield Cathedral is a very special place. Visitors and pilgrims are first captivated by the magnificent west front of the Cathedral, with its array of statues with Biblical figures and royalty alike peering down at them, and the unique three spires pointing them heavenwards. When they enter the Cathedral, their first reaction is often 'wow!' It truly is a beautiful Cathedral, especially when the sun is streaming through the stained glass. I'm so often reminded of the words from Genesis Chapter 28: 'How awesome is this place! This is none other than the house of God, and this is the gate of heaven.'

By the time that visitors and pilgrims have made their way to the Lady Chapel and the Shrine of St Chad at the far east end of the Cathedral, they have 'settled in' and so its no surprise that the area in which the Shrine is situated is the most prayerful part of the Cathedral. Its also where we hold services of prayer for the healing and wholeness, and where, on the day that I was announced as the next Dean of Lichfield, the Bishop of Lichfield, Chad's successor, prayed for me.

I'm much looking forward, in my new role, to see the Chad family across the world grow in bonds of fellowship and friendship. If you have never been to Lichfield Cathedral, we hope that a pilgrimage here might be possible for you one day. We'd love to greet you. And we're grateful to Pete Harris for his work in bringing together all those of us for whom Chad is an important part of our heritage. Its not for nothing that he was awarded a Chad Medal by Bishop Michael on St Chad's day this year.

We do hope that we may see you soon, and until then, in the words of our Cathedral motto – *Inservi Deo et Laetare* – Serve God. And be joyful!

Bishop Jan
Dean Designate of Lichfield



Photo: Lichfield Cathedral Photographers

St Chad Icon St. Chad's Episcopal Church, Albuquerque, New Mexico

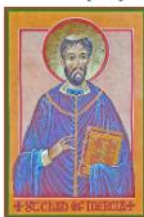


Photo: Patricia Catlett

A new icon of St Chad was presented to the congregation and blessed on 11 February 2024. It was an important occasion for the church which is celebrating its fiftieth anniversary this year.

The icon is the work of iconographer Patricia Catlett of Albuquerque, New Mexico USA.

Patricia used egg tempera for her medium. Her base consisted of equal parts egg yolk, white wine and water, to which dried pigments were added. Gold leaf was applied to the board before the colour was added. The icon measures approximately 61 centimetres wide and 91 centimetres tall.

Iconographer Patricia Catlett

Children from the Sunday School classes were invited to participate in the ceremony by making their own icons of St. Chad. They assembled at the front of the church with their crayon-coloured icons to have them



Photo: Jim Frost

blessed also. The presentation was part of an early celebration of St. Chad's Feast Day.

Presentation of the Icon

Jim Frost



Photo: Jim Frost

Patricia Catlett, the Reverend Leslie St. Louis, Father Jeremiah Griffin, the rector of St. Chad's, and Seminary Intern Judy Teator.

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There are copies of the
St Chad Network Newsletter - Summer 2024

on the table near the South Door.

(Graham Knox's article on our 830th Anniversary is included!)

We extend our warmest wishes
and congratulations
to Pam on her ordination as Priest
on Saturday 29 June
at Manchester Cathedral
and also to Hannah and Maryam
on their ordination as Deacons on
Sunday 30 June





Photos taken at Manchester Cathedral
on Sunday 30 June 2024
after Hannah and Maryam had been ordained as Deacons



Thank you!

A big thank you to all of you for your support, prayers, cards and gifts as I have journeyed towards being priested.

It has been a journey that has taken over seventeen years. When I first went for selection for Reader training a tiny spark flickered then that I might be being called to ordained ministry and seventeen years later, here I am.

The road hasn't always been smooth since then, but God has always been faithful.



*Revd Pam presided at her 1st Service of Holy Communion
on Sunday 7 July 2024 at St Luke's Deeplish*

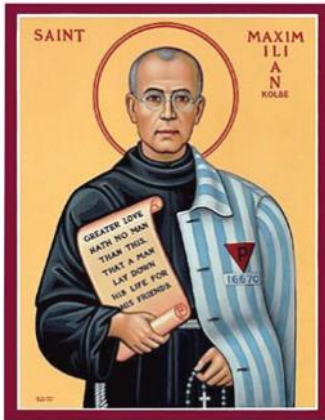
There's no doubt that your encouragement, kind words and support in so many ways over the past three years has encouraged me to persevere on the path set out for me.

I pray that I can continue to serve you as part of the ministry team and thank God for the faithfulness found at St Chad's and St Mary's.

Revd Pam

Photos taken at
Manchester Cathedral
Saturday 29 June 2024





St Maximilian Kolbe was born Raymund Kolbe on 8 January 1894 in Zduńska Wola, Poland, part of the Russian Empire at that time.

His parents were Julius Kolbe, a weaver, and Maria Dabrowska, a midwife, and Raymund was the second eldest of their four sons.

At the age of 12, he had a vision of the Virgin Mary and this was a strong influence on his life...

“That night I asked the Mother of God what was to become of me. Then she came to me holding two crowns, one white, the other red. She asked me if I was willing to accept either of these crowns. The white one

meant that I should persevere in purity and the red that I should become a martyr. I said that I would accept them both.”

So, in 1910 he joined the Franciscan order and took the name of Maximilian, also adding Maria as an additional name. In 1914 he was sent to study in Rome, was ordained a priest on 28 April 1918, then in 1919 returned to Poland. He also began to suffer from tuberculosis in that year.

He travelled, establishing an evangelization centre near to Warsaw in 1927, and by 1939 the city had grown from having 18 friars to an incredible 650 which made it the largest Catholic religious house in the world at that time.

Then in 1930 he travelled to Japan and founded a monastery close to Nagasaki, and also a seminary. By 1936 he was seriously ill and returned to Poland but still continued with his work.

After the start of World War II he provided shelter to refugees from Poland, including some 2,000 Jews, who he managed to hide from Nazi persecution.

Kolbe was arrested on 17 February 1941, when Gestapo soldiers came to the monastery, and sent to Pawiak prison, then was transferred to the Auschwitz death camp on 28 May of the same year where he became prisoner 16670.

Despite violent harassment, beatings and lashings, Kolbe continued to act as a priest. Then, a prisoner escaped from the camp late July 1941, which led to the deputy camp commander SS-Hauptsturmführer Karl Fritzsche selecting ten prisoners to be killed by starvation as a reprisal for the escape and to act as a deterrent to others.

One of the selected prisoners, Franciszek Gajowniczek, a Polish Army sergeant, cried out, distraught, “My wife! My children! I will never see them again!”, at which point

Kolbe volunteered to take the place of this prisoner. The request was granted and while they waited for their deaths to come Kolbe led the prisoners in song and prayer.

An assistant janitor gave an eyewitness account that whenever the guards checked in the cell Kolbe was standing or kneeling in the middle of the cell, looking at those who had entered with calm and composure.

After two weeks of starvation and dehydration from having no food and water Kolbe was the only one of those initial ten prisoners still alive. In their impatience to empty the cell ready for more prisoners, the guards administered a lethal injection of carbolic acid (phenol). (This type of injection was given to thousands of prisoners in concentration camps, especially at Auschwitz, typically intravenously in the arm but later directly into the heart became the preferred method.)

It was reported that Kolbe calmly raised his left arm ready for the deadly injection to be administered. He was killed on 14 August 1941, and his remains were cremated on 15 August which is the feast day of the Assumption of Mary.

Kolbe was declared venerable on 30 January 1969 by Pope Paul VI, beatified as a Confessor of the Faith in 1971 by the same Pope, and canonized as a saint on 10 October 1982 by Pope John Paul II who said: "Maximilian did not die but gave his life ... for his brother."

The man that Kolbe had saved at Auschwitz, Franciszek Gajowniczek, survived the Holocaust and was able to be present as a guest at both the beatification and canonization ceremonies.



After canonisation, a feast day for Maximilian Kolbe was added to the liturgical calendar, and he is one of the statues of the ten 20th century martyrs depicted above the Great West Door of Westminster Abbey.

The Church of England also remembers Maximilian Kolbe with a commemoration on 14 August. This day falls one week after Nagasaki Day, a day for us to reflect on the devastating atomic bomb that was dropped over Nagasaki on 9 August 1945. (Hiroshima Day is on 6 August.)

Miraculously, the monastery founded by Kolbe in 1930 survived the devastation of that event. So, each year, as we take time to celebrate the life and sainthood of Maximilian Kolbe as a hero and martyr of the church, we are also given an opportunity to reflect on the best and the worst that human beings are capable of.

Linda G.

³⁷ “Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink?’³⁸ When did we see you a stranger and invite you in, or needing clothes and clothe you?’³⁹ When did we see you sick or in prison and go to visit you?’

⁴⁰ “The King will reply, ‘Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.’ Matthew 25:37-40

I popped into Timpson’s, the shoe repairers a few weeks ago and got into conversation with an employee who has worked for Timpson’s for 40 years. We discussed the ethos of Timpson’s as employers and also the appointment of James Timpson as Minister of State for Prisons, Parole and Probation. Last year, I was also privileged to listen to a talk by James’ father, Sir John Timpson, who explained his rationale behind the running of his company, a rationale that seems at odd with most big businesses. It organises itself around kindness.

The company has only three rules:

- Wear the uniform
- Put the money in the till
- Do a random act of kindness each day

The staff have autonomy to run the shops in the way they think best. Area managers visit but are not allowed to make suggestions. The price list is advisory so staff can decide to charge less if they think the customer will struggle to pay. Staff are entered into a weekly free lottery with the chance of winning £1000. Timpson’s have holiday homes which are available for staff to use for free. Staff are given a paid day off on their birthdays and when their child starts school. They have access to a hardship fund and there is also an initiative called *Dreams come true* where staff dreams can be fulfilled. If you are unemployed and going for an interview, they will clean your suit for free. The employee to whom I spoke confirmed that all of this was indeed the case.

The Timpson group have long had an interest in the rehabilitation of offenders. 10% of their employees have previously served a jail term. While 61% of offenders re-offend within two years of release if they don’t have a job, only 19% who do have a job re-offend. This reduces to 3% of offenders re-offending when they work at Timpson after leaving prison. They have access to training,

confidential advice, personal loans and help with housing. As much support as is necessary is put into place for each individual.

This reminds me of Matthew 25:31-46 which tells of the importance of kindness and of caring for each other. Our final judgement will be about our kindness to those who are disadvantaged and in need. Jesus himself identifies with them all.

You gave me food when I was hungry. You gave me drink when I was thirsty. You welcomed me when I was a stranger. You gave me clothes when I had nothing. You took care of me when I was sick. You visited me when I was in prison.

When we do these things, we do them for Jesus.

It's acts of kindness such as these that sorts the sheep from the goats, that puts some on the right hand of God with the promise of eternal life and some on the left where they will be condemned to eternal punishment.

Kindness recognises that we are one of a kind, humankind. Our role is to ensure that the vulnerable do not suffer at the hands of those who have power. In the language used by Ezekiel, they too are like sheep and the Lord is their shepherd, searching out those who have become lost, who have strayed, who are injured and who are too weak to withstand the cruelty of the "fat sheep" who "push at all the weak animals with their horns until they have scattered them far and wide." The kingdom of God centres around the victims of those in power and those who suffer from the way things are.

Timpson's are an excellent example of what it means to care for others, the vulnerable, the lost, the lonely, the misfit, the homeless, the hungry instead of using their power solely for their own benefit.

Let us follow the example of Timpson's albeit on a much smaller scale and make sure that we ourselves care for those who are unable to care for themselves, acknowledging the fact that any one of us could ourselves become vulnerable at any time.

Perhaps we could start by carrying out one random act of kindness each day.

Revd Pam

Friday 16 August will be the 205th anniversary of the Peterloo Massacre, so this article from our 18 August 2019 newsletter is now shared again...

PETERLOO REMEMBERED

On Friday 16 August 2019 there was a short service of commemoration and thanksgiving outside St Chad's, in the old church grave yard where so many of Rochdale's sons and daughters have been laid to rest, to remember those killed and injured at Peterloo.

200 years earlier, on 16 August 1819, there was a gathering of 60,000 people, men, women and children, at St Peter's Field in Manchester, to bring attention to their request for a fairer political system and the right to vote to Parliament.

In 1819 just 2% of the UK population had the right to vote. Wages had halved since the Napoleonic Wars in 1815 and many could not afford basic foods such as bread, made worse by The Corn Laws of 1815 keeping the price of grain artificially high. People wanted a voice, and there were increasing demands for political representation.

Some of the protesters had walked almost 30 miles to hear Henry Hunt, a radical orator, speak that day on the need for reform. They were wearing their Sunday best, many of them were literate and articulate, they had previously struck for better wages, had petitioned the king for food, and now they also wanted political change.

There had been other protests, and 2 years previously 35,000 men and women had marched through Rochdale to attend a political reform meeting on Cronkeyshaw Common, with Samuel Bamford being amongst the crowd.

They wanted the parliamentary system to be reformed and for Manchester to get representation for the first time. They also wanted working men to have the vote, not just those with property and wealth.

Female reform societies, asking for votes for women, had also been started up in the north-west. Cartoonists had ridiculed them, saying that they had no place in politics. So the women dressed in white, symbolising their purity of character and motive, which led to them being singled out for attack by the cavalry - if they wanted equal rights then they would have to face the same treatment.



Intended as a peaceful protest, the events of the day would be remembered for the tragedy that ensued.

Revd William Hay was a Church of England clergyman, and chairman of the Salford Quarter Sessions. He was one of ten magistrates on duty at St Peter's Field on that day, agreeing with William Hulton and the other magistrates that Henry Hunt, John Knight, Joseph Johnson and Joseph Moorhouse should be arrested.

The Manchester and Salford Yeomanry were a force of volunteer soldiers, mostly local businessmen, hostile to reformers, working for the local government leaders and their captain was Hugh Hornby Birley, a Manchester mill owner.

Fearing the crowd had revolutionary intent, the order for the Yeomanry to charge into the crowd was given by Birley, to arrest Hunt and other speakers on the platform.

Hunt had been invited to speak at the meeting by the Patriotic Union Society that had been formed by the Manchester Observer. To the establishment, Hunt believed in some very dangerous things: equal rights, universal suffrage, parliamentary reform and an end to child labour, all things that would threaten the profits of business.

During the Yeomanry's charge, a woman was knocked down on Cooper Street and two-year old William Fildes is knocked out of his mother's arms and killed, becoming the first fatality of the day's events.

Panic ensued ... then Hulton, chairman of the Cheshire Magistrates, called upon the 15th Hussars with orders to disperse the crowd ... they charged, sabres drawn.

The crowd was unarmed and peace became terror as protestors were trampled and crushed, resulting in 18 people being killed and around 650 injured. (Some of the injured died later but were not included in the number of fatalities.)

It was a frontpage headline in the Manchester Observer that referred to the event as "the Peterloo Massacre" - the name Peterloo being taken from St *Peter's* Field and the recent Battle of *Waterloo* in 1815. */cont'd on p20*



The list of those injured on 16 August 1819 includes 2 people with Rochdale addresses: Abel Ashworth of Church Stile aged 37 and William Kershaw of Lower Place aged 70. However, our common humanity moves us to remember all those who were killed or injured.

While we know of Abel and William who were injured and later buried in St Chad's graveyard, we should also remember all others from the communities that are now part of the Rochdale Metropolitan Borough, and from the other parts of the region. Abel Ashworth was the son of John Ashworth and his wife Mary of Sheffield, baptised at St Chad's in 1779 by Thos. Bellas, curate. Abel married Betty Hartley at St Chad's on 21 July 1801 and would have been aged about 40 years on 16 August 1819.

William Kershaw was the son of William Kershaw and Susan, baptised on 8 April 1749. His address is given as Lower Place, age as 70, at the time of the Peterloo massacre. Surviving 10 years after the events of August 1819, William was buried at St Chad's on 1 August 1829.

The location of their graves in the churchyard remains uncertain as many of the grave stones have been moved over time.

Revd William Hay (1791-1839) was rector of Ackworth, near Pontefract, and already known for his firm actions during the 1812-3 Luddite riots in Lancashire.

After Peterloo, he was tasked with writing a report for the government about the event, and it could be said that this report was "economical with the truth".

A few days later he travelled to London to give a first-hand account to the Home Secretary, Lord Sidmouth.

The Government appointed Hay as Vicar of Rochdale in January 1820, one of the richest livings in England with a stipend of £1,830 and equal to more than £180k per annum today. He remained Vicar until 1839, living in Ackworth and rarely visiting here.

Samuel Bamford, a weaver from Middleton and a leading Manchester radical who was arrested and imprisoned in Lincoln Castle Jail after Peterloo is also known for his writing, including a poem about Revd Hay - "*Lines to a Plotting Parson*".

At Henry Hunt's trial, Rev Hay gave evidence that the Riot Act had been read by one of the magistrates, Revd Charles Ethelston, from a Mr Buxton's house in Mount Street, but there were no independent witnesses to confirm this. Hunt was convicted and imprisoned for 2½ years in Ilchester Goal.

The 1715 Riot Act had been passed in an attempt to give civil authorities more power when there was threat of riotous behaviour, making it a serious crime for those in a crowd of 12 or more who refused to disperse when ordered to do so by a magistrate.

There was always the possibility that a magistrate would not be heard in a serious disturbance, especially if they had a quiet voice or made no real attempt to be heard, and most of those convicted after Peterloo said they had *not* heard the Riot Act being read despite Hay's claims that Mr Ethelston's voice had never been so powerful.

The events at Peterloo also led to John Edward Taylor, a 28-year-old Manchester businessman and witness to the massacre, starting his own newspaper in 1821, the Manchester Guardian (later to become The Guardian), to campaign for reform.

UK politics did begin to change in the years that followed Peterloo, although it took another 13 years before Manchester had its own Member of Parliament following the Parliamentary Reform Act of 1832. The franchise was extended but on the basis of wealth, to £10 householders in the boroughs and £50 tenants in the counties. The population of Rochdale was 28,000 at that time with just 687 were entitled to vote.

Successive Reform Acts and Representation of the People Acts gradually extended the franchise to include more people, the most recent being the RotP Act of 1969 with the right to vote being extended to include people aged 18 and over, effective in 1970.

Another important reform after Peterloo was the 1872 Secret Ballot Act, allowing for secrecy when voting, with voters putting an 'X' against the chosen name on the ballot paper and then putting this into a sealed box. Previously, those able to vote could be asked to cast their vote in public with employers and landlords overseeing this, giving ample opportunity to "influence" their decision.

The first sealed ballot box was used in 1872 at the by-election in Pontefract, West Yorkshire, and the ballot boxes used at elections today are still sealed so that voting papers cannot be tampered with.

It can be said that we ourselves are not personally responsible for the attitudes that made it natural for the magistrates to give the order, but there are lessons to be learnt from the past to enable us to care for all humankind, made in the image of God, and of all creation which sustains all life.

The idea of human rights has deep roots in the Christian tradition - the writings gathered in the Bible often cry out for justice for the poor and speak of a God who cares for those who suffer exploitation, yet all too often those who have sufficient influence to bring about positive change have been silent.

We should not neglect those who need our help, and who seek to be heard today.

The events at St Peter's Field on 16 August 1819 paved the way for political and social reforms, and we should always continue to remember and give thanks for those who bravely spoke out in their efforts to make for a fairer society and learn what we can do in order to avoid repeating injustices.

Linda G (using research by Donald Fletcher, Revd Mark's words from the service, and lots of internet trawling!).

Retreat day at Whalley Abbey for Year 6 pupils from St. Peter's CE Primary School

On Thursday 4th July, Revd Anne, Revd Natty and I went to Whalley Abbey to share the annual retreat day with Year 6 pupils from St. Peter's school prior to their going to secondary school.

The day started with a service of morning prayer led by the Rochdale Parish Churches ministry team and included the songs, *One more step along the world I go* and *You shall go out with joy*, a talk by Anne which involved lots of chocolate, none of which we were allowed to eat, prayers and a blessing.

Each child was given a pencil with a reminder that whenever they use it they can remember that God is always with them.

The children then took part in a cycle of activities both inside and outside the building which focused on the skills of co-operation, communication and reflection.

In one group, the children wrote prayers. These were displayed on a board, as seen in the accompanying photograph.



Mr. Whelan, the head teacher, led a short act of worship to conclude the day and the children were given lit tea-lights to place in front of the prayers as they reflected on their time at St. Peter's.

It was a wonderfully reflective day.

Revd Pam

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

A form is available on the front desk,
or you can download one from 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 no: 24990011

Contactless Payments

for donations are now available
via the payment machine near to the main door.



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.

Any questions? Please ask Martin Butterworth (treasurer).

WORD SEARCH - THE GOOD SHEPHERD



Find the following words in the puzzle.

Words are hidden     and .

CALL CARRY COME IN AND GO OUT DOOR FIELDS FIND
 FOLLOW FRIENDS GATE GOOD SHEPHERD HAPPY HEAVEN
 HIRED HAND HOME HUNDRED JOY LEAD LISTEN LOST
 NAME NEIGHBOURS NINETY NINE ONE ONE FLOCK REJOICE
 REPENT ROBBER RUNS AWAY SEARCH SHEEP
 SHEEPFOLD SHOULDERS SINNER STRANGER THIEF
 VOICE WATCHMAN WOLF



HARVEST FESTIVAL SERVICE

Sunday 6 October 2024 at 11.15 am

followed by a **Service of Celebration** at 2.00 pm

when the installation of the new bells at St Chad's will be blessed by
The Rt Revd Prof. David Walker, Bishop of Manchester

**At our Harvest Festival Service we will be collecting monetary donations,
food and personal toiletry items in support of Rochdale Foodbank.**

URGENT

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



This link gives up-to-date info on items required:

<https://rochdale.foodbank.org.uk/give-help/donate-food/>

(currently everything on the Foodbank's shopping list)

Draw a line to connect each phobia to the fear...

Acrophobia	fear of... Crowds
Anthrophobia	Cooking
Astrophobia	Number 17
Batrachophobia	Germes
Chronomentrophobia	Being without your mobile phone
Coulrophobia	Flying
Dendrophobia	Trees
Enochlophobia	Beards
Genuphobia	Flowers
Globophobia	The colour yellow
Heptadecaphobia	Vacuum cleaners
Koumpounophobia	Frogs
Mageiricophobia	Number 13
Mysophobia	Roller coasters
Nomophobia	Clowns
Pogonophobia	Thunder and lightening
Pteromerhanophobia	Clocks
Triskaidekaphobia	Heights
Veloxrotaphobia	Knees
Xanthophobia	Balloons
Zuigerphobia	Buttons on clothing

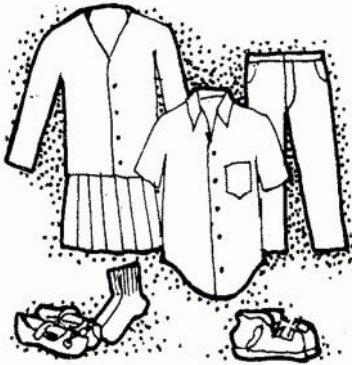
SCHOOL UNIFORMS

'Uniform For All' is a community uniform recycling project, set up with the aim of helping parents who are struggling to afford school uniform.

However, we now also see it as a way to help recycle and also try and protect the environment from wearable clothing being taken to landfill.

If you know of anyone who would benefit from this scheme, there is more information via their Facebook page:

<https://m.facebook.com/Uniform4A/>



We have, and also need, used school uniform items such as blazers, skirts, trousers, shirts, t-shirts, ties, sportswear, coats, shoes and bags.

The school year has now ended and we are asking if you would please consider donating any good quality, reusable items of school uniform for any school across the borough.

The project has already helped many families in the borough and distributed 1,000s of school uniform items to those in need.

For more information, including how to volunteer, donate or request school uniform, please visit the Uniform For All Facebook page:

www.facebook.com/Uniform4A

or look on the website:

<https://uniformforall.co.uk/>

400+ Hundred Years of the King James Bible

Some 400+ years ago, the best-selling book in history was published – the ‘King James’ or ‘Authorised’ version of the Bible.

It wasn’t the first English Bible – in fact there were two officially ‘authorised’ translations published in 1539 and 1568.

The 1611 Bible, though it was commissioned by the King, was never actually ‘Authorised’ in any official way – only by the strength of public popularity.

One sign of its popularity and quality is that while from 1534 - 1611 there were eight published translations of the Bible into English, after the King James Version was published, the next significant English-language Bible didn’t appear until the Revised version was published in 1885 – 274 years later!

Many writers, Christian and atheist, have celebrated this anniversary as the King James Bible is one of the greatest influences on our language. It’s given us lots of familiar phrases, and when it’s read aloud well still has tremendous power and dignity.

Some very traditional churches still insist on using it as the only ‘proper’ Bible, though most recognise that it’s no longer appropriate for everyday use.

That’s not just because the language is old-fashioned; it’s more to do with the fact that some words have changed their meaning in the last 400 years, and also that since 1611 we’ve discovered earlier and better manuscripts of the Bible in the original Hebrew and Greek, so that we now know there are a few places where the text which was translated in 1611 isn’t what was originally written.

But that leaves us with the question of why this book was and still is so important.

Less than a century earlier it had been dangerous even to own a Bible in English, let alone to print one!

The Bible was considered such a dangerous document that only those authorised by the church and educated in Latin were allowed to read it for themselves. Everyone else had to rely on what the local priest told them the Bible said.

Archbishop Cranmer (who wrote that other pillar of English Christianity, the Book of Common Prayer) and the other reformers who led the split of the Church of England from Rome believed it was vital to freedom and healthy Christian faith that people should be able to read God's word for themselves, and made sure that Bibles in English were available in every church, with the doors open all day so they could be consulted by anyone.

The King James Version was an attempt to revise the work of earlier scholars, checking it for accuracy against the Greek and Hebrew texts then available and making the language as simple as possible.

Part of the power of the book is that the editors deliberately used short words in everyday use whenever possible. They described their aim as being "to deliver God's book unto God's people in a tongue which they could understand".

That simplicity gives it a lasting beauty, but also makes it ironic that many people prefer it to good modern versions because it's 'more dignified'. I suspect that the editors would have been furious!

Today we have more different translations of the Bible than every before. There were none in 274 years after 1611, but I know of 24 from the last 50 years alone and they all try to strike different balances of accuracy, readability and dignity.

We're so used to being able to read the Bible for ourselves that we can easily take it for granted. But imagine being one of the first generation allowed to do so – queuing up to look something up in the Bible chained to a desk in church, or carrying a precious Bible of your own, hot from the press.

Why not take some time this year to read one of the gospels, first in a good modern translation (we use the New Revised Standard Version in Church) and then in the King James version.

Appreciate both for what they are, and listen to God in words ancient and modern.

The Revd Nick Watson

Shared from parishwindow.co.uk

ST CHAD'S

Sundays 11.15 am Choral Eucharist (*Matins on 2nd Sunday of month*)

2.00 - 3.30 pm Asian Fellowship

Thursdays 10.00 am Said Eucharist on 2nd Thursday of the month



CONTACT INFO

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M Butterworth

PCC Sec & Newsletter:

L Goddard

Asian Fellowship:

Janice Julius 07983 388169

<https://rochdaleparishchurches.org.uk>

[@RochdaleStChads](http://www.facebook.com/rochdaleparishchurches)

*To book a Wedding or Baptism/Christening at any of our churches
please come along to church on Sunday morning
or phone the vicar to make arrangements.*

ST MARY IN THE BAUM

Sundays 9.15 am

Week 1 - BCP Communion

Weeks 2, 3, 4 and 5* CW

* when there is a 5th Sunday
in a month

ST LUKE'S DEEPLISH

Sundays 10.00 am

Holy Communion, Family Worship
or Service of the Word

Mondays 10.30 am Bible Study

Wednesday 11 am Morning Prayer