



St Faith's Church, Great Crosby

NEWSLINK

April 2016

Worship at Saint Faith's



SUNDAY SERVICES

11.00 am SUNG EUCHARIST & Children's Church
Holy Baptism by arrangement
6.30 pm 1st Sunday: Evensong

WEEKDAY SERVICES

Interregnum arrangements

Until further notice, please consult the weekly service sheet (in church and online) for all information concerning the reduced pattern of weekday services and events.

Website bulletin: <http://www.stfaithsgreatcrosby.org.uk/bulletin.pdf>

Around Waterloo: The Eucharist

2nd and 5th Mondays & Feast Days as announced - Liverpool Seafarers' Centre
10am; Wednesdays 10am - St Mary's; Wednesdays 7pm - Christ Church

SACRAMENT OF PENANCE AND RECONCILIATION

The Clergy are available by appointment to hear confessions or to talk about any matter in confidence. The Sacrament of Reconciliation is always available in preparation for Christmas and Easter and at other advertised times.

HOME VISITS to the sick and housebound and those in hospital

If you, or someone you know, are unable to get to church and would like to receive Holy Communion at home, the Eucharistic Ministers are happy to undertake this - please call 928 3342 to arrange this, or to arrange a visit to someone in hospital or at home.

IN A PASTORAL EMERGENCY

Please telephone as for home visits, or a member of the ministry team.



From the Ministry Team

April 2016

Dear Friends in Christ,

Well, after two years and six weeks, an Episcopal Visitation ended, a roof repaired, discussions about forming a Team Ministry begun, we've blessed one another and said farewell. I'm writing the day after my final service – which felt like a fitting end to the last two years. I've had a wonderful time – some aspects have been challenging, some have been encouraging, but I've never changed my mind about saying 'yes' to coming here, and I've always felt fundamentally hopeful about the work God is doing here at St Faith's.

Yesterday at my leaving service, appropriately, there were people from other Churches present – my next job is not simply a new job but a leap of faith, and a move not across town but across country and a new life for all of us as a family – though you may well see Tony and Joe around Crosby for a bit as he and Tony are staying so Joe can finish off the school year at Merchants'. So some gathered last night were from the Churches I've served in previously in this Diocese – and the lovely recessional the choir sang as I walked to the font at the end was a parting gift to me when I left Walton from their choirmaster James Gallagher. All these communities have taught me how to be a priest.

It was particularly fitting to have our sisters and brothers from the other Waterloo Churches there. As we've explored together in the Waterloo Group Council, it has gradually become obvious that the Anglican Churches in this area belong to one another in a special way by dint of geography and history. Of course, some of that history has been fraught and difficult – but that does not mean we belong to one another any less. As you move, with the other Churches into being a Team Ministry, my hope and prayer is that you will continue to commit to meeting together regularly; that you will learn to tell one another stories in such a way that trust can be deepened, new partnerships formed, differences resolved cordially, with a sense of a common purpose in God's mission at its core, a desire to spread the good news of the Kingdom of God, and to draw local people in the direction of the joy and hope of the Gospel. It has been a privilege to see the seeds of that beginning to germinate – continue to water them!

I spoke to you as ‘one body’ last night – and so you are. But of course, I have a particular affection for, and concern for, St Faith’s, as it is here that I have been Priest-in-Charge, here that I have most directly been a ‘servant of the servants of God,’ here that I have had the privilege of breaking the Word and administering the sacraments. And, as you know, it is the Anglo-Catholic tradition of the Church of England that is most naturally my home, and I have a deep affection for it. So I’d like in this letter to speak chiefly to you.

I believe very deeply that Catholic witness and mission has never been more needed or more important in the Church of England. It can seem to us that the paradigms and patterns of the Church of England at the moment are predominantly evangelical, and that is probably true. Nor is it necessarily a bad thing – for we have a great deal to learn from our evangelical brethren about witnessing to Christ in direct and simple forms, and about care for the young. There is huge value in mission enterprises like Messy Church, in which the materials are all there for a session, and neither experts nor clergy are needed to make it happen. We cannot be Catholic in the narrower sense, which is fundamentally to do with being sacramentally shaped, without being Catholic in its wider, literal sense – ‘according to the whole,’ *kata holon*. Gone are the days, thankfully, when anyone can say ‘you worship God in your way, and we’ll worship God in God’s way!’ That kind of hubris has no place in our tradition. We cannot be Catholic and say to any of our Christian sisters and brothers, ‘I need thee not.’

Yet, we have distinctive gifts to offer as a sacramental tradition. In a world shaped by austerity, the Catholic tradition proclaims that in the sacraments, we make visible the generosity of God, who gives birth to a new people in the waters of Baptism, feeds us on himself, as he fed the five thousand in the generous economy that is Eucharist, and anoints us with the Spirit into our baptismal calling at confirmation, into our ministry as God’s people and priests, enables us to belong to one another in marriage and community and prepares us for death and the life of eternity. We should not give in to thinking that the apparent estrangement from faith of this generation is permanent; nevertheless, we are ‘at the turn of a civilisation,’ as the poet David Jones (*not our David Jones! Ed*) put it in his poem, ‘A a a Domine Deus.’ When many do feel alienated from the Faith, we need all the resources at our disposal to present it imaginatively in art, music, literature and print. Many of you have the skills to present the Faith in all its Catholic richness, and just as David Jones in his poetry, used Welsh, Latin, slang, swearing, nursery rhymes, and naval terminology, you can draw on all the resources of the past to make new things – the Catholic tradition is keenly aware of a faith that is ever old, ever new, and always in the process of renewal. Just remember that tradition is about having a baby, not about wearing your Father’s hat!

Yesterday morning, Fr Dennis preached a brilliant sermon on Jesus’ Resurrection appearance to Thomas in the Upper Room, linking it to the Exodus story and also to our human propensities for fear and for doubt. Not bad in themselves, for there is such a thing as a proper caution and care, but if they get out of hand, they can, as Fr Dennis pointed out, paralyse us, or cause us to ‘act out,’ to behave in ways that are irrational or destructive.

St Faith's when I came was not unlike those fearful disciples, locked in the Upper Room 'out of fear.' And if there was also dismay and shock and anger and disgust and shame and hurt and a plethora of other emotions, my sense at the time was of fear beneath them. Yet, Jesus came into the Upper Room, despite the locks. There is no 'lock down' so deep Jesus can't get past it!

Yet, as we move from Easter to Pentecost, those fearful disciples were the very same who fearlessly proclaimed the Gospel in the Jerusalem council, who witnessed to its joy and hope throughout the then known world. Our faith – the Faith Catholic – is not a fortress to defend, but a journey to be undertaken, a Gospel of relentless love to share.

I've said before, that the timing of my ministry here – from the start of one Lent, to a different Easter, has perhaps been a dynamic of repentance, suffering, forgiveness, death and resurrection. So – I'm leaving you to the Great 50 Days of Easter, before the great rushing arrival of the Spirit at Pentecost. So – with all the resources and richness at your disposal – take hold of resurrection life, and live it. You don't need me to do it – be God's priestly people in a different way for a time until, as I'm confident he will, God calls a faithful priest to work alongside you and the other Waterloo Churches here – a priest who will love you, challenge you and encourage you.

And be confident in the gifts of the Catholic tradition you have to offer: not the sentimentalising of the world, or the passing over of human sinfulness, but the fostering of the imagination, the opening of the Church to receive God's gifts from whatever source; seeing every person, event and context in creation as potentially a gift that transforms the Church and renews the world, a flood of grace, and a restoration of all that seemed lost by its resurrection in the new.

My friends, Pax et Bonum as you journey on –

With my love, prayer and blessings,

Sue Lucas

From the Warden's Pew



So here we are again, although perhaps a little wiser and certainly more than a little older!

It hardly seems nearly 20 years ago when Richard Capper left us and I found myself alongside Chris Price facing an interregnum. In those days there was no Diocesan support in evidence, and indeed we were left very much on our own to muddle through the process. No mention of Teams or Groups, Archdeacons or Parish Profiles. However we had then what we have now – the Spirit of St Faith's.

And that was brought home to me only a couple of weeks ago when we set out on Holy Saturday to clean the church and prepare it for Easter. Despite lower numbers and a few more grey hairs, the St Faith's team pulled together just as we did 20 years ago, and the Church could not have looked better. A great start to what promises to be an interesting few months.

Brenda and I have had number of meetings with our new Archdeacon, and the PCC met him recently to start the process of finding a new priest, and he explained what is now a long and seemingly complicated process that we have to follow. At first I have to admit that I was horrified by what has to be done, but as I manage to understand the reasons for Section 11 meetings and Person Profiles, and 101 other steps, I can see that now we in fact have a great deal of positive support from the Diocesan team, and that the additional complications of forming a Waterloo Group Team with the other churches are actually important steps in taking us forward in mission and developing the ideas of our Founder into the 21st century.

We are blessed with a very strong (and growing) home team of priests and lay readers, and our buildings are in far better condition than many others. Our tradition gives us an important 'say' in the choosing of a new incumbent, and with the support of everyone in 'Team St Faith's' the interregnum is looking to be a huge opportunity for growth

So it really is up to us – join one of the committees or working groups, come to our Saturday concerts, parish lunches or occasional services, consider your financial commitments and between us we can ensure that, whoever is the next resident of the vicarage, they will be leading a vibrant and enthused congregation.

Rick Walker



From the Registers: 'Lovely Jubbly'

This long-drawn-out distillation of St Faith's history, as revealed in the church registers, ended last month at the end of April 1950 with the sudden cessation of entries in the sixth book. That volume had been of modest size: the new one measures a whopping 17"x13" and is just over 2" deep! It was to run for 13 years and be replaced in its turn by another such vast ledger, both heavily bound, with embossed hide cover and marbled pages at front and back. The columns are as expected: the enigmatic heading 'No. of coins' from years before is happily absent, as, sadly, is any column for the recording of attendances. Thus there is still no means of discovering attendance figures for the Sunday 10.45 am Sung Masses with Procession nor the 6.30 pm Evensong (with or without Solemnity and Procession). Collections are faithfully recorded, of course, and, as we shall eventually see, Fr Hassall logged the annual total communicants and collections for this and several subsequent years as each year ended.

In 'Seventy Five Years', a slim volume published in 1975 by this writer, and telling the story of St Faith's through its parish magazines, I wrote the following, based on the entries in the 1950 register, and which may serve to illustrate the epic style of this very special occasion. The text of this record is reproduced in its entirety at www.stfaithsgreatcrosby.org.uk/historybook.html

"As far as the records go, the Golden Jubilee was celebrated in fine style. The seventh Register of Services, handsomely bound and inscribed, opens with two pages of photographs and press cuttings from the local papers, as well as a special article from the 'Church Times' (published on 28 April for the sum of 3d – just over one current penny!) Photographs of assembled Wolf Cubs in long shorts are there, along with one of Fr. Hassall, bald head gleaming and a larger one of 'a happy group taken at the parish social', in which the Vicar's bald head is concealed beneath a party hat, as are the heads of some of the others. It was a large gathering.

The 'Church Times' article is very informative about the events of the week. Canon Brierley returned to preach and to recall the penniless state of the church upon his original arrival at St Faith's. 'There were no funds to buy boiler fuel; and he remembered how a few stalwart young parishioners helped him load coal on to barrows and hauled it to the church so that we might have at least the semblance of warmth for next morning'. The article also reports that the laity of the parish had distributed two and a half thousand leaflets in a visitation to every house in the parish.

'On the day of the festival itself (Friday 21st April, 1950) priests from many neighbouring parishes attended the Sung Eucharist, and took part in the procession. The choir, which has a reputation for being second only to that of the Cathedral, sang the Mass to Merbecke's setting. The men of the congregation were necessarily at work; but the women turned out in force. Even so, most of St Faith's fifteen servers had made arrangements to be present and the organist, Mr E.H.Pratt, who has held the post for 25 years, took his yearly holiday at the time of the Jubilee. The Right Rev. H.N.V.Tonks, formerly Bishop of the Windward Islands, who had presided on the previous evening, preached. Afterwards, fifty guests sat down to a jubilee luncheon in the parish hall.'

Their signatures adorn the next page of the Register. And finally, on a more homely note, the local press records the fact of the presentation of a 37 foot flagpole, at a cost of £12, the gift of the Choir of St Faith's."

There are 47 legible signatures to be perused, plus the vicar: a plethora of priests past, the aforementioned Bishop and what looks like the signature of Fr Hassall's sign-writing sister. From the eve of the Jubilee day through to the end of the red-letter ex-

travaganza, there were masses galore, ‘Evensong said daily at 6 pm’ and, in the margin of the day itself, a florid red ‘Luncheon followed’. A total of £196 is recorded as the content of ‘Jubilee boxes’.

Lodged among other leaflets in the register is a 4-page flyer for the Golden Jubilee Festival, inviting the parish to join the fun and games. Avoiding triumphalism, the clergy humbly proclaim ‘Of course should you be attached to some other church or congregation, we shall understand that you may not wish to join us.’ The fourth page lists the then current church organisations: Wolf Cubs, St Faith’s Fellowship, Junior Dramatic Society, Scouts, Senior Scouts, Brownies, Boys’ Club, Guides, Choir Practice and Mothers’ Union. And it advertises the presence, apart from those already mentioned above, of the Archdeacon of Warrington, His Worship the Mayor and Mayoress and Bishop E.W.Sara. (Assistant of Liverpool). The hope is finally expressed that the Baroness Ravensdale will address this latter band of good ladies during the Festival. Whether she put in an appearance is not recorded.

So much, then, for a great milestone in our church’s travels. ‘Lovely Jubbly’ as Del Boy would doubtless have said. Life was to resume as normal soon, and we will hope to move more rapidly down the months and year from next time onwards...

Chris Price

Christian Aid Week

The week we love every neighbour



Picture a young mother of four. Her husband has left. She has no land. No assets. No savings. And the only work she can get is backbreaking manual labour for as little as 74p a day. She lives in Bangladesh, which is one of the countries most affected by climate change. Her home, a single-room corrugated iron house she shares with her children on a low lying island in the Brahmaputra river, has been flooded four times, and last August it flooded again. This is Morsheda. She’s our neighbour, and she desperately needs our help. .

‘I feel very scared of the river. When I look at it I keep thinking “it is coming”’ One year, her humble house filled up to her knees with floodwater. To stay dry, and keep away from the dangerous snakes that now swam through her home she raised her bed up on bricks. But during the night she was woken by a loud splash. In the pitch black, her baby son had fallen into the inky water. He could have drowned in moments.

In a bad year, huge waves crashed against her house, giving her less than an hour to uproot her home and scramble to safety. Racing against time, she gathered her terrified children together and hastily made a raft from a banana tree.

At any moment, it could have tipped and plunged them into the swirling waters, but it was their only hope. She put her youngest daughter in a cooking pot and clung to it as it floated in the current.

Morsheda and her children live a precarious life. They know that the floods will come again, and soon. But we can lift our neighbours like Morsheda to safety.

A Home Safety Package from Christian Aid could raise Morsheda's home on an earth plinth, safe from the flood plain, and give her resources to invest in things like farm animals, seeds and a composting kit – giving her the tools she needs to build a better future. A new chance at life for Morsheda costs as little as £250

From 15-21 May, St Faith's will as usual join with more than 20,000 others across the country for the sake of people like Morsheda. It is one of the most successful pieces of outreach which the people of St Faith's Church yearly undertakes for so far we have succeeded in collecting from every street allocated to us and last year we collected well over £1000. It's an opportunity to reach out to our community, and to make sure some of the world's poorest people have enough to eat and a safe place to live. Across the UK and Ireland Christian churches will deliver 7 million envelopes to our local neighbours to raise money for our global neighbours in need. **WILL YOU HELP?**

Can you deliver and collect Christian Aid envelopes to your neighbours to help our church raise money this Christian Aid Week? Contact **KATHLEEN ZIMAK** if you can get involved. 0151 286 2117 or 07910172430

100 Club Winners 27 March

| | | | |
|---|------|-----|----------------|
| 1 | 3150 | 84 | Gordon Walker |
| 2 | 3199 | 183 | Sheila Roberts |
| 3 | 350 | 44 | Kari Dodson |

Called to Serve



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A year or so ago, I compiled a list of the men – and, more recently women - whose journey to the priesthood began at St Faith's or for whom our church played a significant part. The current total since our foundation in 1900 numbers a deeply impressive 33, some 12 of whom have so far been persuaded to write about the journeys of Faith. Others, largely with the help of my glamorous assistant \john Woodley, have had their stories posthumously researched (they're dead, not the researcher!) and added to the tally. The latest is none other than Margaret Dixon – known to the older generation as Margaret Goodwin, whose story we are delighted to print below If you're not sure who she is, her photo is on the centre pages.

I was brought to St Faith's by my parents, George and Muriel Goodwin, who were regular and committed attendees of the church. I was baptised by Fr Hassall when a couple of months old after which, I was told, he had a stroke (I am assuming that the two events were unconnected!)

My father was the sacristan of the church for twenty years and I learnt much from our Friday evening trips to church to prepare for the Sunday services; polishing silver, cleaning candles, laying out vestments, counting wafers and decanting wine were the regular jobs but other more seasonal variations gave me an opportunity to learn much and develop a life-long love of liturgy and the understanding of why we do what we do as part of the worship ritual.

When I was about 14 years old Fr Peter Goodrich asked me to take on the role of assistant sacristan that involved caring for the linen (Dorothy and Lilian Carter washed and ironed it), changing frontals and deputising for Dad if he was not available.

I helped him to train the new servers and learnt the maxim that 'you keep your eye on your partner and follow what they do so that whatever happens it looks right!' He is the only person I have ever known who could catch a fainting server and replace him with another without people noticing the change! I was delighted that I was allowed to become the first woman server in St Faith's and had the opportunity to serve alongside my dad on a few occasions.

I gradually began to feel a sense of calling to the ministry but at that stage women could only become deaconesses. I was very fortunate to be sent to talk to Deaconess Thelma Tomlinson, who was based at the cathedral and was in charge of women's ministry. She spent many hours talking to me and encouraged me in my sense of vocation. For several years I was part of the team who put on a daily summer holiday scheme in the cathedral chapterhouse attended by local children from Toxteth.

I also attended meetings with women ministers across the diocese and was present on a very emotional and inspiring occasion when a woman priest from America presided at a house communion. This was a powerful experience of feeling the sense of God's presence in that time of a group of women worshipping together and led by a woman. Thelma advised me to gain some experience in the world before following my vocation and so I worked for the Bootle Deanery Social Work Committee and in Warrington for a couple of years mainly as a volunteer. I then went to Ilkley College to train as a youth and Community worker, taking up a position as a temporary Assistant Youth and Community Worker in Mixenden, Halifax. I felt fulfilled in this role and remained there for five years. A year after my father died I moved to High Wycombe to work as a school-based youth worker, where I met my husband, Paul. I remained there for three years and then took up a post as Rural Youth Worker for Wycombe which involved supporting communities in starting small youth groups.

There was a difficult period on my faith journey around this time when my Mum died and I had a miscarriage. Experiencing three great losses in my life in a period of 7

years and not being able to find a supportive church community at the time meant I drifted from regularly attending until I was expecting my twins and endeavoured to find a church in which I could worship.

I gave up youth work just before Will and Hannah were born in 1995. A few years later I started to study part-time for a degree in archaeology – a completely new direction from anything I had done before. During my degree and up until 2014 (17 seasons) I worked on a summer project at Silchester in Hampshire as the archaeological photographer. This fitted in perfectly with my work in the library service and in a local primary school. Although the archaeology would seemingly have little to do with a sense of calling to the ministry, it did have a huge impact on me being open to respond to that call as I felt less daunted by the academic rigour of theological training.

I belonged to the local church in Great Missenden and had become a server, taking on the role of sacristan when in about 2008 I again felt that God was calling me to be a priest – something that was now possible. A series of interviews followed with vocations advisors, DDO and bishop before I was sent on a selection conference at Ely. I was fortunate in being selected for training and attended Ripon College, Cuddesdon as a non-residential student. This enabled me to continue working at school and looking after the family while going to college one day a week, with regular residential weekends. After the three years I was ordained in Christ Church Cathedral, Oxford in July 2011 and licensed to serve in the United Benefice of Ellesborough, the Kimbles and Stoke Mandeville in Buckinghamshire. It was while I was there that I experienced a varied ministry in two rural parishes and a semi-urban one. I helped to develop the ministries to young families, the local school and working on a project to offer baptism families a course that helped to explain the promises that were making on behalf of their child.

Ellesborough's claim to fame is that it is the parish that has Chequers in the parish. So imagine my surprise when I turned up to preach my very first Christmas sermon in the benefice to see the Prime Minister and his family sat in the congregation.

In July 2014, I was interviewed for and appointed to be the part-time NS Associate Minister at St Mary's Church, North Leigh in the Deanery of Witney. Although there is a vicar, Simon, he has responsibility for two other churches - a village church at South Leigh and a growing congregation at Cogges Church in part of Witney. This means that I have full responsibility for the parish and all that goes on. I also work 1 day a week in the school as the Community Link Worker. This role enables me to continue my love of working in education, with children, influencing the Christian ethos and heading up various initiatives. We run a fortnightly St Mary's Lunch for a group of 10 children across the school that allows the children to discuss various things, allowing them to learn to listen to one another and to share. I also run a weekly lunch-time Bible Club that looks at different Bible stories in greater depth using crafts and other activities. Members have also started to support me in leading a fortnightly 'Open the Book' assembly that tells and acts out a Bible story and these sessions have run alongside other assemblies on Christian values, and aspects of the liturgical year.

I have thoroughly enjoyed my ministry and despite coming back to it later in life (God is patient but determined) I feel I am in the place He wants me to be. Looking back, although I have had a varied life with differing career paths and experiences they have all been part of the journey of faith. I will be forever grateful to the wonderful Christian community at St Faith's, the love of liturgy and the importance of the Eucharist and the part that the people played in my long journey to the priesthood. Fr Peter Goodrich's encouragement of young people, giving them responsibility and roles within the church certainly had a huge influence on my continued commitment and eventual life here in North Leigh.

God bless,

Margaret Dixon



What is Gregorian Chant?

Another in an occasional series of music reports by our esteemed maestro

In the 8th century, the pope asked Peppin the Short of the Franks for protection. Reward for this meant that Charlemagne recognised Peppin as King of the Franks. At the time the Franks used a Gallican style of music, but it was at this time that the Franks agreed to learn the Roman style of plainchant.

What happened was not a replacement of the Gallican style of chant, but rather a blending of both Roman and Gallican styles. As this was quite controversial at the time, to give it some legitimacy the church started to associate Pope Gregory I with this, hence the name "Gregorian chant".

It is in Gregorian chant that Western music really began to take off. If it had never emerged in the 8th Century, European music might never have evolved beyond simple chants, songs and dance music. No Bach, Beethoven or Mozart! This is because it brought about the first widely used system of music notation and the ramifications of that were huge.

Without written notation there had to be an oral tradition of passing music from one generation to the next. Every piece and note had to be memorised, which limits how much music you can sing. With the emergence of written music, musical ideas were recorded for others to study and learn, and more importantly without the composer having to be present. Without this notation system musicians wouldn't be able to share and expand on musical ideas of the past, which greatly hampers their ability to grow and evolve.

VI



R E-gína cæ-li * lætá-re, alle-lú-ia: Qui- a quem me-
 ru- isti portá-re, alle-lú-ia: Re-surré-xit, sic-ut dī-xit,
 alle- lú-ia: O-ra pro no-bis De- um, alle-lú- ia.

So what are the basic principles of Gregorian chant? All chant was written in Latin, although today we can use the music in any language. Chant does not have a meter, there is no obvious beat in chant which means the listener may hear a more ethereal sound. The purpose of the chant was for use of worship and religious reflection.

Chant moves principally by stepwise motion, small intervals are sometimes heard, and intervals of more than a 5th are rare, the range for the singers is narrow. This meant that for those who did not read the music that they would be able to intuitively join the music. Singing in intervals would be difficult to guess and so were only used for special reasons. There is no harmony or accompaniment, which makes it a monophonic piece of music. This was only important as it represented the one voice of the church. Chants were composed in 8 "scales" or church modes, this would become important with the development of major and minor scales by the baroque period.

Although we appreciate the beauty of this form of music, it is the beginning of all other music we hear and sing in church today. Without it we would sing the same 4 hymns every service, use the same chant for psalms, and have little contrast within our liturgical calendar in music. It means that today we can freely enjoy music and music learning. I'm sure Pope Gregory I would not mind this legacy being named after him!

Robert Woods



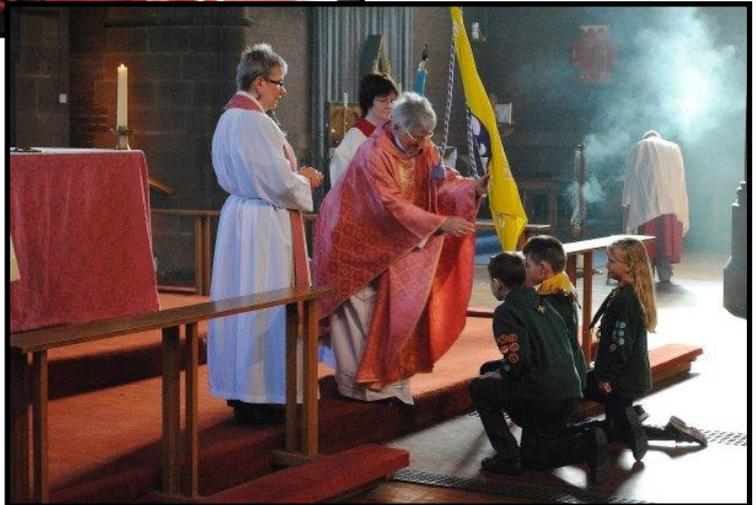
Easter Egg Hunt

It is a vanishing act worthy of the Easter bunny himself and just as mysterious.

Easter - the most important Christian festival of the year, celebrated by well over two billion people around the world - appears to be quietly disappearing: at least when it comes to eggs. Growing numbers of chocolate eggs are on sale in the UK with no mention of the word "Easter" on the packaging.

Palm Sunday 2016

Mary and Rick aren't taking things very seriously ... Fiona Lifts High the Cross ... On Mothering Sunday Denise collects the banner from the Cub Scouts



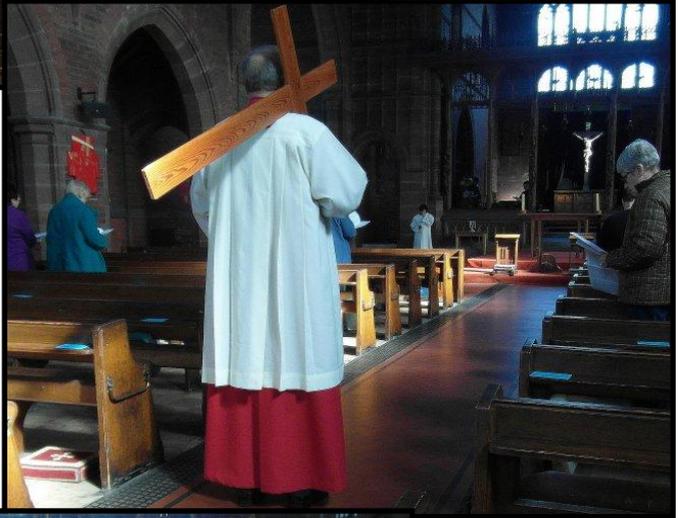


Maundy Thursday

The Lady Chapel becomes the Garden of Gethsemane ablaze with candles

Good Friday

Gareth bears the cross to the altar... priests and people kneel for the veneration





Holy Saturday

Val, Margaret and David are part of a large cleaning squad getting the church ready for Easter

Easter Eve

In the porch as the Easter Vigil opens, Sue and Dennis tackle the decorating of the Paschal Candle



Easter Day

It's all joyful bells and smells
at the morning Sung
Eucharist, while little ones
enjoy the new play area
beside the font



A Journey of Faith

Margaret Dixon tells her story
on page 8

The Moving Finger Writes

Sue, Rick and Brenda admire
the sign-writer's skills (see
also the back cover)



Many of Britain's best known brands have quietly dropped the name of the Christian festival, now selling Easter products labelled simply as "chocolate egg" or even "egg", it is claimed.

The allegation was highlighted by the makers of the "Real Easter Egg", a fair trade chocolate product which carries a Christian message instead of pictures of bunnies and chicks and donates its profits to charity.

David Marshall, of The Meaningful Chocolate Company, based in Manchester, said: "A lot of businesses, quite often, are not comfortable with the religious aspect of the festival."



An Ascensiontide Reflection

One of the most truly wonderful experiences for any Christian is to be given the opportunity and privilege of travelling to Israel and visiting many of the places we read about in the gospel accounts of Christ's life and ministry. I have enjoyed three such opportunities during my lifetime and others have experienced many more than three. Once having visited the holy places of Israel and, as it were, walked in the footsteps of Jesus, the gospel stories take on a wholly new significance and perspective, and one's spiritual journey is forever enriched and deepened.

Pilgrims, making the journey to the mount of Olives outside the walls of Bethany, will sometimes be shown the marks of a lone footprint in the bare rock with the comment that this is the place where Jesus, surround by his disciples, said his earthly goodbyes, before ascending to heavenly glory. There came a time when Jesus was no longer physically present with his followers. The Feast of the Ascension marks the completion of his earthly mission, the final departure from his friends and his return to the mystery of his Father. Ascension is a way of saying that Jesus, no longer here in the flesh, has entered a new form of existence and is enjoying the presence of God. The disciples must have felt deep emotion and sadness of heart as their beloved master and companion, who had been a central figure in their lives, disappeared from their sight. They would no longer see him or experience the comforting assurance of his presence among them as before, when he walked and talked in their company. They were not saying goodbye to Jesus, because he had assured them that he would not abandon them. He was going away to prepare a place for them and at an unspecified time in the future he would return in glory. In the meantime they were presented with the challenge of a new mission as witnesses entrusted with the responsibility of making disciples of all nations and of working for the establishment to God's Kingdom in the world. Their task was to show Jesus to the world and to proclaim to all peoples the salvation that he had won.

The Ascension celebrates a significant turning point in Jesus' relationship with us. He

is returning to the father so that he can be present to the church in a more accessible manner. While on earth his ministry was limited to Israel, after the ascension Christ in his glorified state has a power whose outreach is universal. The good news is that he is present in the church through the Spirit, the Lord the giver of life. What appeared as a departure was only a means to a more intimate, lengthy and universal stay with us. It is the assurance that the church will always enjoy the living presence of Jesus. At moments when we feel hopeless and abandoned, the words, "I am with you always; yes to the end of time," give us consolation that Christ is still with us, watching over us, caring for us, and hoping that we do not wander out of his sight. This feast calls us to deepen our faith in the many ways that Jesus is now present among us. He speaks to us as we listen attentively to the reading of the scriptures. We are aware of his presence as we receive the bread and wine of the Eucharist. He is alive in our hearts when we do our best through acts of charity to make his gospel real in our lives.

This is a festival of joy and hope as it focuses on heaven as our journey's end and longed-for destination. Ascensiontide is an answer to the deep yearning within us for fulfilment and our heartfelt longing for happiness. It gives meaning to life and a purpose to our striving. We rejoice that Jesus who destroyed sin and conquered death has returned to the right hand of the Father, allowing us to get a glimpse of our future destiny. It opens our eyes to the promise that, "Where he had gone we hope to follow", and challenges us to believe in his presence even when he seems absent.

Our best way of celebrating the ascension is to live in the passing world with our hearts set on a world that will never end. If the love of Christ is burning in our hearts we will realise the vital role we have to play in spreading the good news. Here and now we are entrusted with the task of being the visible presence of Christ's saving love in our community. We do this through the assistance we offer those thrown into despair with life's miseries by encouraging them to keep on trying and not to give up. Once his peace and his power have touched us we are on the right road to establishing a community of justice, truth and peace in our own small corner of life. The ascension announces the good news that Christ is with us all ways. He has not left us. He has simply taken on a new role.

Fr Dennis



A New Apartheid

On Monday March 14th, Crosby congregations welcomed in St Luke's church a former leading campaigner against South Africa's brutal apartheid regime, the Rev Brian Brown. His visit was organised by the Friends of Sabeel North West and hosted by members of the new ecumenical Kairos Crosby group. Entitled 'Justice and Peace in Israel and Palestine', his address was an exploration of the parallels between the

South African apartheid system and the modern political situation in Israel and the Occupied Territories. He also made a powerful case for Boycott and Divestment and other non-violent action in support of the Palestinian people.

Brian, a Methodist minister born in Cape Town, was the country's first churchman to become a banned person in 1977, forbidding him from travelling, writing or speaking publicly. Brian however refused to stop leading church services. His house was bugged and monitored day and night by police and he faced prosecution.

Eventually recognising the effect on his children of constant surveillance he chose exile over unacceptable limits on his freedom. He arrived in Britain more or less destitute, but was welcomed by the Methodist Church first as circuit minister and then Africa Secretary of the British Council of Churches. Since that time he has worked unceasingly for the liberation of the oppressed and in particular has championed the cause of the Palestinian people in Israel and the Occupied Territories. He has recently published a book 'Born to be Free' and writes regularly in reply to those who deny the injustice of the present situation in the Holy Land. He was a co-author of the Kairos Britain document, written in response to the Kairos Palestine document from which he quoted.

'Our question to our brothers and sisters in the Churches today is: Are you able to help us get our freedom back, for this is the only way you can help the two peoples attain justice, peace, security and love?'

This charismatic speaker had a profound impact on the Crosby audience numbering around 70. Here are some reactions from members of the audience.

- A superb orator - in the best traditions of Wesleyan preachers
- Brian was amazingly powerful, genuine and - though he was championing the oppressed people of Palestine - he did not come over as anti-Semitic, which is the opposite danger
- Anyone who hears him will be glad they have done so. He is out of the same sort of mould as Archbishop Oscar Romero: As a white South African Methodist minister he could have kept his head down and mouth shut, but his conscience required that he became prominent in the anti-Apartheid movement, and he had a hand in the original South African Kairos Document in 1985

Apartheid for the South African majority, as it does today for the Palestinians, meant dispossession, not just separate buses and park benches.

- He gave a clear explanation of what apartheid means in practical terms of people being dispossessed as happens every day to the Palestinians. He pointed out that the mastermind behind Apartheid in South Africa, Hendrik Verwoerd even applauded Israel for having apartheid when he was on a visit there. So we should say it like it is.

We must distinguish between primary and secondary violence where secondary violence is a response and not an initial aggression.

- I thought the speaker was excellent, most interesting and so passionate about the situation he describes as 'apartheid' in Israel/Palestine. I had never thought about it like that before, but obviously his early life in S. Africa enables him to see it in that way! I can see that the firing of rockets, etc. by the Palestinians is as he says a sort of secondary violence in reaction to the criminal destruction of their homes and taking over their land by the Israelis. So although the situation is totally not acceptable from any point of view, you can understand it! So I see it now from a slightly different point of view that I had before. Sadly there would not seem to be a solution any time soon

If you want the truth of how an oppressed people might feel, listen to the oppressed themselves, not the oppressor.

- Revd Brian Brown's talk was clear and heartfelt and, as one who had grown up in apartheid South Africa, his views on the situation in Israel-Palestine had a special authority. I will remember his line: 'Listen to the oppressed.'

Our support of Palestine is not anti-Semitic²

- Accusations of anti-Semitism are false because we are not opposing the Jewish religion but the apartheid policies of the Israeli Government.

Christian Zionism is misconceived.

- He made it clear that no brand of Christianity should, would, could surely support the establishment of a kingdom, ready for the Second Coming, which is based on such inhumanity and dispossession.

It is widely accepted that ultimately the sanctions were the fundamental reason South Africa moved away from apartheid to the democratic arena. That is why we must take boycott and divestment seriously.

- I was left feeling that hope was the only strategy left to those who support the Palestinian cause, given the inexorable advancement of the Jewish settlements, coupled with the powerful backing of the USA. I hope divestment and sanctions may do something, but I doubt whether anyone can guarantee their effectiveness.

Brian's reply to this last comment perhaps provides the best conclusion to this report.

I share your respondent's belief that BDS may, even if adequately implemented, fail to produce the positive, non-violent and transforming outcome we seek. But Hope we shall – in South Africa we talked of being 'prisoners of hope'. In that era we also suggested that 'the struggle continues'. You and I shall continue the struggle, not because success is assured but because justice demands it.

Postscript: Many thanks to the St Luke's congregation for their hospitality refreshments and comfortable venue.

Kathy Zimak



The Empty Tomb

The Bishop of Liverpool's Easter message

A central image from the Easter story is the empty tomb. The stone rolled away, the body gone. Jesus is not contained in the prison of the stone-cold cave; he is not imprisoned by death. He is free, alive and unpredictably present in the world. As we grasp that, we are freed to grasp the central hope and promise of Easter.

The kingdom does not end in defeat. Jesus's story reaches a climax as he bursts through the barrier of life and death.

The tomb is vacated because Jesus is alive and present in the world. And then the energy, the 'dunamis' as the apostle Paul says, the dynamic power that God used to raise Jesus from the dead, becomes available to us in the outpouring of the Spirit at Pentecost. An outpouring that reminds us that God cannot be contained. Not by a tomb, not by a temple, not by a church building. He is alive and present in the lives of those who are working to make a bigger difference; alive, present and recognised in the lives of those who make a bigger difference in His name.

The image of the empty tomb presents a challenge for me and for all who are actively seeking for and praying for the renewal of the church. We see in it the certainty that God is working in the world, that his mission – as Jesus commanded in Matthew 28 – “go make disciples of all” – calls all to be “out there”.

So how does this speak to our efforts, our desire, our belief under God that in this Diocese we are called to be a bigger church making a bigger difference? We believe that the Church is ordained by God as the best way to learn more about what it is to be a disciple. We know Jesus is the Lord of the church and we are called to worship Him and to come to the Father through Him in the Spirit's power. And so we commit ourselves to worship in the fullest sense, offering our whole beings to be that living sacrifice of service that follows the model of Jesus.

And over the centuries we have shaped buildings to help us in this. Some beautiful. Some less so. Some functional. Some that have become difficult to use in any meaningful sense. These are vessels of love - not empty tombs - but sadly they have the potential to be a place that Jesus has left, where we don't feel the presence of the living Lord, where people endure a sterile, unattractive and joyless expression of their faith.

But of course they also have the potential to be much more. To be houses of the bigger church, bursting with energy, hope and presence. Full of those loving the Lord, seeking to love him more, taking risks, falling down and being picked up again. Doing it all in the strength of the Lord. The building not an empty tomb, but a vibrant hub for the community. A place of love and service where people recognise the risen Lord in the Christians that worship there.

Jesus broke free of the tomb once for all, so that God's kingdom would not be contained but would grow through the world. This Easter our joy and our calling in our turn is to release the great news of Jesus' resurrection, sharing His love in all places with all people.

Christ is risen: He is risen indeed. Alleluia!



Waterloo Churches Group Prayer

Palm Sunday 2016

1 Peter 2, 4 - 9

This morning, in prayer and worship, we followed Christ the King into Jerusalem. But as always on Palm Sunday, we were reminded that Christ was to bring in His Father's kingdom of love and justice, not by entering the city, but by entering the gate of death through his self-giving passion and resurrection. In the world's terms Our Lord was a powerless misfit, someone to be despised and rejected. St. Peter describes him as the uniquely precious stone that was discarded, thrown into the skip - but who is now the living keystone, bridging and uniting all things earthly and heavenly.

Peter also describes *us* as living stones, to be built together into one living, organic structure - the better 'to proclaim the mighty acts of him who called us out of darkness into his marvellous light'. Peter doesn't use the word 'church', he describes this new creation, made from fallible people like us, as 'a chosen race, a holy nation, a royal priesthood, God's own people'. We have to learn how to become holy, how to become God's own people *together*; - we can't do it alone. It is hard work, because we are all misfits in the dry stone walls of God's new building - indeed it is only by acknowledging and accepting each other's flaws that we can fit together and truly support one another. As the community of faith we are called to share the joy of heaven here and now, but that cannot happen unless we are reconciled, and solidly reconciled, one to another.

So there is to be a new church in Waterloo - but it is to be a temple built without hands. And it is definitely not going to be about *us*. It is true that as Christians we are going through a time of uncertainty, of powerlessness, even of apparent desertion and rejection. But our own problems are but a small part of the wilderness experience shared by so many in God's world today: in our own society, in the world-wide church, and among the huddled masses of the new Exodus from the Middle East.

And so we are called to make real the power of God in Christ to bring love and justice to humankind. As a royal priesthood we are compelled to reach out to the lost and excluded. In a wilderness world it is God's concern, and ours, that we become 'a hiding place from the wind...like streams of water in a dry place, like the shade of a great rock in a weary land'. Not a church building, but a holy people slowly being transformed by Our Lord into his new creation, and called to be a sign of his grace and the means of his love.

Fred Nye

Sue's Swansong



Low Sunday marked another milestone in our church's journey, when we said farewell to Revd Dr Sue Lucas, our priest-in-charge for just over two years.

The extended family of St Faith's will not need reminding that the last few years have been turbulent and challenging. History may one day put into detached perspective the events of her predecessor's appointment, his brief tenure here, the painful process of visitation and excommunication, then the appointment of Sue and the beginning of the process of together licking our wounds and looking forward to the years ahead. Sue has been one of the first to acknowledge the trials and tribulations we have endured, and never shied away from the difficult task of helping us come to terms with the past and the journey we face. Her unstinting efforts will surely have done much to prepare us for a future in which we will again be able to work together as a congregation (Rick's apt phrase of 'Team St Faith's') to shape our destiny. Whether as part of a United Benefice, a Team Ministry or even eventually a United Parish, we will be building on firm foundations.

On the morning of April 3rd, Sue presided at our altars for the last time. At 6.30 pm, in front of a sizeable congregation from ours and a good many other churches, and backed by a splendid augmented choir, she led us through Choral Evensong and a Liturgy of Farewell (borrowing from her much-loved Franciscans). There was a ritual handing over of the keys to our wardens, and a ritual divesting of her vestments before she walked slowly, and inevitably sadly, down through the choir and congregation to stand, black-cassocked and alone, in front of the font. Here she was joined by our Ministry Team for the final blessing and the end of her ministry.

After this poignant ritual, the mood rightly changed to thanksgiving, as we adjourned to the hall for speeches, presentations, food and wine (no problems these days with this last – a happy restoration of a long and happy tradition, thanks to our departing

vicar!) An era had ended: interregnum and new beginnings beckoned. The ‘Sunami’ had swept in and was retreating, and, in the words of an ex-Secretary General of the United Nations:

‘To the past: thanks. To the future: yes!’



Chris Price

The verses reproduced below were penned twenty years ago in quieter days, but may be appropriate to act as a theme song for the interregnum upon which we are now embarked. The poem was published, and found its way to the then Bishop of Wakefield (our old friend Bishop Nigel McCulloch). It was subsequently printed on a tea towel (there’s glory for you) to be sold for cathedral funds. Who knows how many faithful lay persons have dried their church mugs on it?

The Person in the Pew

I hail a quiet hero, the champion of the age,
Unknown to fame and fortune, no strutter on life’s stage;
The humble representative of folk like me and you:
I sing an unsung champion - the person in the pew.

He’ll never hit the headlines; he’ll rarely cause a stir
(Forgive me, ardent feminists, if I say ‘him’, not ‘her’)
But faithfully on Sundays you’ll find him on his perch
Upholding the traditions - a pillar of the church.

He sits where he has always sat while, all around him, change
Brings odd new prayers and modern hymns and service orders strange;
He pays his dues discreetly, signs covenants on cue:
What would we do without him - the person in the pew?

Though prelates may pontificate and clergy come and go
The layman’s there to hold the fort, and it was ever so.
Should you seek a staunch supporter, you’ll not have far to search:
His presence keeps the roof on - he’s a pillar of the church!

On High days and on holidays you’ll find him in his place,
In sober dress and countenance, and Church of England face.
But mock him not nor spurn him, but give the man his due:
He’s the ultimate survivor - he’s the person in the pew.

Chris Price



A Christian country no more?

Britain is no longer a Christian country and should stop acting as if it is, a major inquiry into the place of religion in modern society has concluded, provoking a furious backlash from ministers and the Church of England. A two-year commission, chaired by the former senior judge Baroness Butler-Sloss and involving leading religious leaders from all faiths, calls for public life in Britain to be systematically de-Christianised. It says that the decline of churchgoing and the rise of Islam and other faiths mean a "new settlement" is needed for religion in the UK, giving more official influence to non-religious voices and those of non-Christian faiths.

The report provoked a furious row as it was condemned by Cabinet ministers as "seriously misguided" and the Church of England said it appeared to have been "hijacked" by humanists.

The report, by the Commission on Religion and Belief in Public Life, claims that faith schools are "socially divisive" and says that the selection of children on the basis of their beliefs should be phased out. It also accuses those who devise some RE syllabuses of "sanitising" negative aspects of religion in lessons and suggests that the compulsory daily act of worship in school assemblies should be abolished and replaced with a "time for reflection".

The report backs moves to cut the number of Church of England bishops in the Lords and give places to imams, rabbis and other non-Christian clerics as well as evangelical pastors. Meanwhile the coronation service for the next monarch should be overhauled to include other faiths, the report adds. It also suggests that Thought of the Day on BBC Radio 4's Today programme should include non-religious messages.

The Church of England said the report was a "sad waste" and had "fallen captive to liberal rationalism". A spokeswoman said: "The report is dominated by the old-fashioned view that traditional religion is declining in importance and that non-adherence to a religion is the same as humanism or secularism." A source close to Nicky Morgan, the Education Secretary, described the report's recommendations on faith schools as "ridiculous". The source said: "Nicky is one of the biggest champions of faith schools and anyone who thinks she is going to pay attention to these ridiculous recommendations is sorely misguided."

The report highlights figures showing the decline in people who say they are Anglicans from 40 per cent in 1983 to less than a fifth in 2013. It says: "Three striking trends in recent decades have revolutionised the landscape on which religion and belief in Britain meet and interact. The first is the increase in the number of people with non-religious beliefs and identities. The second is the decline in Christian affiliation, belief and practice and within this decline a shift in Christian affiliation that has meant that Anglicans no longer comprise a majority of Christians. The third

is the increase in the number of people who have a religious affiliation but who are not Christian."

The 150-page report sets out a major shift away from Christianity in Britain – particularly the Church of England – with the number of people describing themselves as having no religion jumping from less than a third of the population to almost half in just 30 years. At the same time it highlights the growth of non-Christian faiths, especially Islam, and an explosion in the number of newer Pentecostal and evangelical Churches outside of the traditional denominations. But the report stops short of calling for the disestablishment of the Church of England, arguing that the special status of Anglicanism in England and the Church of Scotland north of the border, has helped other faith groups and “enables them to make their voice heard in the public sphere”.



This splendid offering by Ron, the Church Times' wonderful cartoonist, was provided by our late priest-in-charge, whose generous supply of hand-me-down issues of that august publication to the editor will be sorely missed. The male cannon-fodder bears no resemblance whatsoever, needless to say, to any past incumbent of St Faith's. As her final contribution, then, it may safely and affectionately be designated:

Imprimatur The Reverend Dr Susan J. Lucas
Requiescat in Orientem Ham



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Online edition: www.stfaithsgreatcrosby.org.uk/magazine.pdf

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Next issue? What with one thing and another, publication dates have slipped. Normal service, and possibly combined editions, will be resumed soon.



THE CHURCH
OF ENGLAND

**Printed by Merchant
Taylors' Schools'
Reprographic Department**

