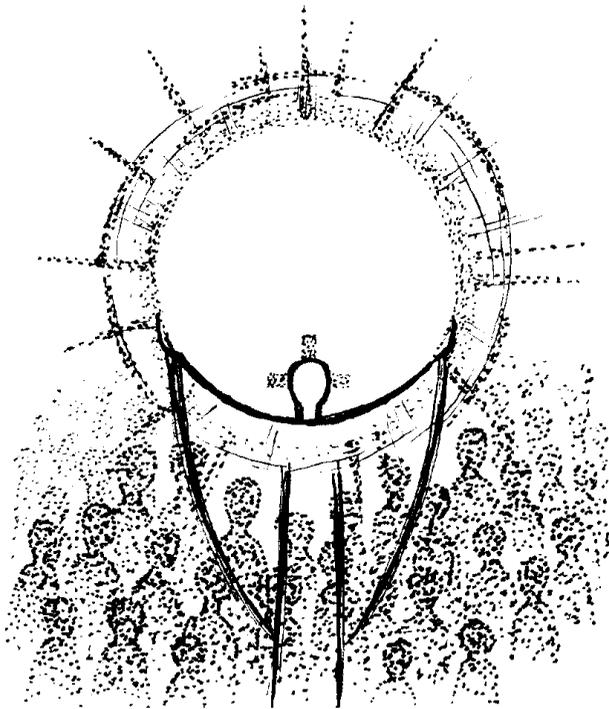


Newslink



**St Faith's Church, Great Crosby
Parish Magazine**

FEBRUARY 2011



Lord, for the Years...

Lord, for the years your love has kept and guided,
urged and inspired us, cheered us on our way,
sought us and saved us, pardoned and provided:
Lord for the years, we bring our thanks today.

Lord, for that word, the word of life which fires us,
speaks to our hearts and sets our souls ablaze,
teaches and trains, rebukes us and inspires us:
Lord of the word, receive your people's praise.

Lord, for our land in this our generation,
spirits oppressed by pleasure, wealth and care:
for young and old, for commonwealth and nation,
Lord of our land, be pleased to hear our prayer.

Lord, for our world where men disown and doubt you,
loveless in strength, and comfortless in pain,
hungry and helpless, lost indeed without you:
Lord of the world, we pray that Christ may reign.

Lord for ourselves; in living power remake us-
self on the cross, and Christ upon the throne,
past put behind us, for the future take us:
Lord of our lives, to live for Christ alone.

Timothy Dudley-Smith

Worship at Saint Faith's



- **SUNDAYS**

10.30am	Morning Prayer
11.00am	Solemn Mass and Children's
Church	
1.00pm	Holy Baptism (2nd Sunday)
7.00pm	Compline and Benediction (1st
Sunday)	

- **WEEKDAY MASSES**

Tuesday 9.30am

Wednesday 10.30am (1662 Book of Common Prayer in S. Mary's)

Please consult the weekly sheets or online bulletin for any variation in times of worship

- **SACRAMENT OF PENANCE AND RECONCILIATION**

Fr Neil and Revd Denise 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.

- **ANOINTING OF THE SICK AND DYING**

Please ring Fr Neil at any time, day or night, if someone is ill and requires the ministry of a priest.

- **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, or be visited in hospital or at home, please ring the Vicarage or another member of the Ministry Team. We are always happy to make home or hospital visits to the sick and housebound so please call us to arrange this.



From the Ministry Team: February 2011

Dear Friends,

After all the festivities of Christmas and the start of another year, we move into another era in our Christian journey. The Magi have travelled to meet the newly born baby, the Messiah whom God has sent to save the world, and we travel onward with Jesus as we recall his early life on earth. In mid January we celebrated the presentation of Jesus to the Temple, and we recalled our own baptismal vows and call to mission.

Of interest, the month of February, along with January, was introduced onto the Roman calendar by Numa Pompilius when the calendar was extended from ten to twelve. The word February comes from the word 'februa', which means cleansing or purification, and reflects the pagan rituals undertaken before Spring. As Christians, we celebrate Candlemass, "the festival of lights". The festival marks the mid-point of winter, halfway between the shortest day and the spring equinox. Traditionally, the Christmas season lasts for 40 days, that is, until the second of February, so perhaps the Christmas decorations should remain in situ until 2nd February, instead of removing them at the more popular Epiphany-tide! I've heard that any Christmas decorations which were not taken down by Twelfth Night (January 5th) should be left up until Candlemass Day and then taken down.

Candlemass commemorates the ritual purification of Mary, 40 days after the birth of her son Jesus and the ritual presentation of the baby Jesus to God in the Temple at Jerusalem. The Gospel of Luke says that Jesus was met by Anna and Simeon, who held the baby Jesus and called him a Light to the Word. Ritual purification stems back to a Jewish tradition that women were considered unclean after the birth of a child. For 40 days for a boy, and 60 days for a girl, women weren't allowed to worship in the temple. At the end of this time, women were brought to the Temple or Synagogue to be purified. After the ceremony women were allowed to take part in religious services again.

The festival is called Candlemass because this was the day that all the church's candles for the coming year were blessed, and on that night many people placed lighted candles in their windows at home.

Candlemass is one of my favourite celebrations and I love to see our churches filled with the light from the flickering candles, and it helps me to realise that, just as Jesus is the light of the World, that each and every one of us carries that light within us, and can also shine out into the darkness for everyone to see.

I have quoted this poem/hymn before, but it's so lovely I hope you don't mind me mentioning it once again, and I pray that God's love and hope continues to shine through every one who opens their hearts to Him.

*Colours of day dawn into the mind,
The sun has come up, the night is behind.
Go down in the city, into the street,
And let's give the message to the people we meet.*

*So light up the fire and let the flame burn,
Open the door, let Jesus return.
Take seeds of his spirit, let the fruit grow,
Tell the people of Jesus, let his love show.*

*Go through the park, on into the town;
The sun still shines on, it never goes down.
The light of the world is risen again;
The people of darkness are needing our friend.*

*Open your eyes, look into the sky,
The darkness has come, the sun came to die.
The evening draws on, the sun disappears ,
But Jesus is living, his spirit is near.*

With my love and prayers,

Jackie



Diary for February

Tuesday 1st at 8.00 pm

EVE OF CANDLEMASS (the Presentation of Christ in the Temple)
Solemn Eucharist by candlelight with Procession of Light
Preacher: The Revd Dr Susan J Lucas (St. Margaret, Anfield)

Wednesday 2nd from 7.30 – 9.00 pm

Services Family Support Group Open Meeting

Saturday 5th at 12 noon

Lunchtime Recital: Michael Maine (organ)

Sunday 6th at 11.00 am

Family Eucharist and Parade Service

Sunday 13th at 7.30 pm

Crosby Symphony Orchestra Concert



Table Sales in 2011

Following the success of the first series of Saturday table sales last year, we publish the full list of dates for the rest of 2011.

This year the sales start at the new time of 9.00 am; refreshments are available.

February 26th

May 24th

August 27th

November 26th

March 26th

June 25th

September 24th

April 23rd

July 23rd

October 22nd

The Trees in Retrospect



No apology for including several pieces about the memorable Christmas Tree Festival at the end of last year. The editor's reminiscences are followed by Margaret Houghton's tailpiece: elsewhere you can read comments from the Visitors' Book and some of the moving prayers pinned to our Prayer Tree

The second St Faith's Christmas Tree Festival has come and gone. Months of long-term planning, followed by several days of intense activity, led up to a week of openings (adding up to nearly 48 hours when the doors were open to the public), and then the wind-down of tree un-decorating and removal, money counting and pine needle sweeping up.

Looking back there can be no doubting the success of the whole thing. You only have to read some of the visitors' comments reproduced later in this issue, or to have listened to the endless stream of compliments as people came and went, to know that. There was no realistic way of counting attendances, and many people came more than once anyway, but a few figures give an idea.

Because of the generous sponsorship of two members of our congregation, there were significant amounts of money waiting for the three trees voted best in show. To this end we included voting slips with the programmes, and there were 744 of them returned. Many people didn't fill in a slip, and the long crocodiles of school parties throughout the week didn't vote either – and there were several hundred of them and their patient teachers. So there were certainly over 1,000 visits and probably quite a lot more – definitely up on last year. For the record, the Top Tree was that of our Services Family Support Group/Support our Soldiers, whose tree, hung with the poignant photos of the recent war dead, was a constant focus of solemn attention. The Waterloo Partnership's tree came second, and MTGS Stanfield's Tree of the Ocean came third.

The various sales outlets did a steady trade. Food and drink (this year including the products of our hot soup maker) were always in demand, and the St Faith's Jam Factory, which started the week with some 300 assorted jars of preserves to sell, ended up with just a handful unsold. A range of colourful and finely-crafted sales items, together with enticing raffles of goodies of various sorts, also did well throughout the week.

There were more Special Events this year. On the first evening, a moving Advent Celebration in words and music took centre stage. TV Actor Andrew Lancel recited, a string quartet played, and four Mirfield men chanted plainsong, in a shadowed church lit by the trees and a myriad candles. On the Wednesday evening the festival merged with the regular monthly gathering of our Services Family Support Group, and a group of Army bandsmen accompanied a very moving service of carol singing,

readings and prayer in the presence of service personnel and cadets and led by an army padre. Here, as for the Advent service, the church was well-filled and the feedback was so very positive.

Each afternoon groups of children from local primary and prep schools sang to those present, and on the final morning Merchant Taylors' senior school students performed a concert for us. Throughout the week the blend of voices, chat and background music made for the happiest of atmospheres in which to wander round, learn about the fifty charities represented, drop coins (and even some notes!) in their collecting buckets, or just to relax in a warm and welcoming church, glowing with colour and light.

My photographs on the four preceding pages give something of the feel of this splendid week. It showed, we hope, the Church at its best: reaching out to the community locally, nationally and worldwide through freely welcoming the people of our parish and by supporting so many good causes. The team whose long and dedicated efforts made it all possible before hand, and who manned the church and stalls day by day, have good reason to be happy with all that happened, and none more so than Margaret Houghton, whose own message follows.

Chris Price



What a difference another ten trees made to the spectacle. Immediately upon entering the church it looked magnificent, all credit to those who sponsored and decorated the trees so carefully and colourfully. Throughout the week, apart from two bitterly cold days when things were a little quiet, visitors enjoyed the delight of the trees, refreshments, entertainment and chatter and my thanks to all those gallant teachers who brought schools by class to admire their tree. A large proportion of the visiting children entertained with carols and songs, thus providing even greater pleasure to the spectators.

Without doubt the tree which gained the most attention and donations was that of Support Our Soldiers, which gave an opportunity for people to show how much their thoughts were with our forces and their families. This year the public was asked to vote for a favourite tree, either by decoration or charity and this proved a very demanding task; some declining the opportunity to vote because the choice was too difficult. However, the outcome was, Support Our Soldiers in first place receiving a prize of £100, the Waterloo Partnership to receive £50 in second place and in third place, receiving £25 is Stanfield School supporting Zoe's Place. Congratulations to those who gained a prize, but also to all the individuals and teams who worked so hard in thinking up themes and decorating their trees so beautifully. I think everybody gained something from the festival this year, apart from exhaustion. It was lovely to hear the chatter of excited children as they looked at the trees, hear them singing and entertaining so well and observe how those who had taken the time to visit so enjoy the happy atmosphere which certainly filled the church.

The Prayer Tree again proved very popular, the prayers having been collected and retained for people to read if they so wish. All in all a most satisfying occasion and one which raised just over £1,800, so well done everyone and my sincere thanks to all those who took part, however their time or talent was given; it could not happen with you.

Margaret Houghton



The Christian Life

A sermon for the New Year

If we believe what we read we can see that the church is divided from within by doctrinal disputes. A battle is being fought between those who feel traditional customs should prevail, and a more liberal wing who are willing to accept a loosening of the old rules in the interests of inclusivity. And all the while, the church is distracted and indeed tempted by a society that has a quite different set of values.

No, I'm not talking about the Church of England, or the Roman Catholic church - I'm talking about the church in Ephesus, to whom Paul was writing in the first century AD. That the conflicts at that time were between Christian Jews and Gentiles, and that the distractions came from the cult of the goddess Diana, matters little. Nothing changes. Throughout its short history, the Christian church has repeatedly had to be called away from its current pre-occupations, and persuaded once again to follow its Master and its Lord.

Scholars are uncertain about whether or not Paul himself wrote the letter to the Ephesians. But whoever the author was, he wrote with certainty and passion. And his letter had a clear purpose: it was to unite the community of the faithful under the banner of Christ. As the opening chapter unfolds we are given a wonderful account of our experience as believers; it reads almost like a hymn of praise to the Christian life. Divided and distracted we may be, but there is a common purpose which inspires us and brings us together – it is to follow Our Lord, himself the Way the Truth and the Life. For the Ephesians, and for us at the start of another new year, there could be no better source of strength, hope and renewal. The letter is written to *us*.

I don't want to discourage you from reading the whole of it, but you can get the gist from the excerpt we heard this morning. In fact I want to pick out only seven words, just seven short words which for me sum up the whole of the Christian journey. They are like jewels in a crown, or perhaps more like beads on a rosary, in which the

separate words glow with meaning: Faith; Love; Prayer; Thanks; Vision; Hope; Glory.

First - Faith and Love. Our duty and our joy is to give our loyalty to Jesus Christ, who gave his life for us, and to give our allegiance to all he stands for. And we express that allegiance by doing what he asks of us – that we love one another as he loves us. It's as simple as that: no creeds, no difficult doctrines, no requirement to believe a hundred impossible things before breakfast. But don't be misled, the commandment to love may be simple, but it is always a challenge. If the truth be known I find it rather easier to love God, in a vague sort of way, than to say my prayers regularly or to be generous with my money. And I certainly find it much easier to love God than to love my neighbours – particularly when they make demands on me, or are just plain awkward and maddening!

Prayer and thanks. These are the disciplines that help us to be true *disciples*, that help us to stay loyal to our Lord, and to fulfil the demands of love. And the key to prayer is thanksgiving: to bless God 'for our creation, preservation, and all the blessings of this life, but above all for His immeasurable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory'. And I would only add that we must also thank God for one another. Whether in our own prayers or in the Eucharist, thanksgiving is the way out of our own selfish pre-occupations, and the way into the life of God, life in all its abundance. Prayer and worship gently displace from our hearts and minds all our self-interested concerns, fears, ambitions and anxieties and allow Christ to enter in; Emmanuel, God-with-us.

Vision; hope; glory. It is the Christian hope that Christ will lead us along his Way to the vision of Glory, to the vision of the glory of God revealed in costly, self-giving love. It has been well said that we become so contented with the trinkets of earthly life that we have little conception of the true wealth, the riches of grace, that God offers us in eternity. We all get so distracted by the here-and-now, by what happens to be in front of us at the time, that we lose sight of our destiny – if you like we lose the plot. Whether we're worried about the Diocesan Quota and making ends meet, or the status of bishops – female or flying – we are so easily distracted. I'm not saying for a moment that such matters are of no importance for the church – of course they are. But there can come a time when they pre-occupy us so much that we are in danger of losing the Way. I have a suspicion that were we able to follow Christ more nearly, and to love him more dearly day by day, many of our difficulties and differences would melt away. At the very least we might learn to treat like brothers and sisters in Christ those with whom we are at odds.

So please remember those words from today's Epistle, and carry them with you in your heart, as you continue on your Christian pilgrimage. May they be for you a blessing and a source of strength.

I'd like to finish this morning with some good wishes for the New Year. They are in the form of a prayer, written by the author of the letter to the Ephesians two millennia ago, but also addressed to us, here at St. Faith's and St. Mary's, in 2011.



The Bells of St Mary's

Pictures to accompany Sam Austin's account, elsewhere in this issue, of his lofty exploits at (and above!) our sister church down the road



'Does anything here ring a bell with you...?'



Snowtime at St Faith's

The exceptional weather at the end of last year took its toll on our congregations, but made St Faith's sparkle as it hasn't done for years



‘I pray that the God of our Lord Jesus Christ, the all-glorious Father, may give you the spiritual powers of wisdom and vision, by which there comes the knowledge of him. I pray that your inward eyes may be illumined, so that you may know what is the hope to which he calls you, what the wealth and glory of the share he offers you among his people in their heritage, and how vast the resources of his power open to us who trust in him.’

Fred Nye

Christmas Comic Capers



More absurdities from the press, reported during the recent Festive Season

A lollipop man was banned from wearing a Father Christmas hat – in case it distracts motorists. Paul Clevett, who helps schoolchildren at Forest Row Primary School near East Grinstead, has been told to stop wearing festive hats because they are a risk to health and safety. East Sussex County Council has sent officers along to make sure he is abiding by the law.

Mr Clevett, whose headgear also includes a turkey-shaped hat and a jingle bell jester hat, said he could not comment on the ban and would only say ‘Bah, humbug!’

Clergy officiating at Perth Crematorium have criticised a new system in which officials flash a red light to warn them that their eulogies are over-running.

Services are now limited to 20 minutes. Clergy who talk for too long are alerted by the flashing of a red ‘cue light’. If the service still shows no signs of wrapping up, officials are permitted to move on to using ‘hand signals.’

A student was shocked when a shop refused to sell him a tin opener because he did not look 21. Ben Franks was turned away from Poundland in Winchester because he did not have proof of age. He said, ‘I got baked beans and a tin opener and I went to the till but I was told I couldn’t have it because I didn’t look 21. It’s like they thought I was going to go on some sort of rampage with it.’

A school crossing warden has resigned after being told to hold her lollipop upside down for health and safety reasons. Judy Gaisford was ordered to rotate the 6 ft pole when she was not using it so the circular sign did not distract passing drivers. She refused, claiming it was too dangerous to ‘swing a 6 ft pole like a marionette’ when

there were children nearby, then resigned when threatened with disciplinary action. A parent said: 'When I heard that the council was saying that our lollipop lady was breaking their health and safety rules I laughed because I thought it was a joke. Once again, the health and safety brigade have had a rush of blood to the head and gone stark raving bonkers. It's the council that's the joke.'

The Bells of St Mary's



I must have cumulatively spent many hours gazing at the ceiling of the chancel crossing looking in vain for evidence of any rope holes and any other clues which point to bells, this was after friend and fellow campanologist Bryan McCahey pointed out the plaque on the wall near the South Transept which reads:

**To the dear memory of
MARY STANLEY
and in gratitude to God for her beautiful life
of unselfish service and devoted companionship
THE * BELLS * OF * THIS * CHURCH
were given by her loving husband
ERNEST * F * STANLEY
and were dedicated to the Praise and Glory of God
on New Years Eve, December 31st 1914.
AMAVIMUS * AMAMUS * AMABINUS**

Evidence from the Parish Magazine and from the manufacturers catalogue showed that it was not a change ringing peal installed in the tower, but a chime of tubular bells, probably eight in number.

Where they still up there? Could they be brought back into use?

During the summer of 2010, a group of four interested campanological enthusiasts ascended the tower to discover what was contained within. The climb was not straight forward, and certainly shows the architect's lack of thought when it came to access!

First, we climbed a ladder from ground level on to the flat vestry roof, following that we climbed a second ladder from the vestry roof onto the edge of the pitched transept roof. Once we were at the summit of that second ladder, we took a leap of faith on to another ladder, 'fixed' to the transept roof. At the top of the transept roof ladder, there is a small trapdoor leading into the roof space of the South Transept. We crawled along the roof space and into the tower itself, whilst admiring the view of the church below through the holes in the floor. Further on, we reached the large internal space of the tower, and we were able to stand up quite comfortably.

By torchlight, we found the frame and the remains of the mechanisms for sounding the tubes looking forlorn in the North West corner of the tower, but alas, no bells. The frame had space and fastenings for eight tubular bells, but further detective work found that there had only ever been five bells installed. We then began gazing at the ceiling of the chancel crossing, but this time from the opposite side, looking for holes through which the ropes would have descended from the bell hammers, and penetrated the floor that led into the church. There were none.

In the opposite corner of the tower, there is a row of five fixed pulleys which indicated the rather curious arrangement, described as follows:

The bell ropes were drawn across the tower from the bell hammers and engaged with pulleys that guided the ropes down a tube which exited onto the vestry roof. On the vestry roof, there is evidence that there had previously been a manual for sounding the bells, encased in some kind of a shed.

Bizarrely, this means that the bell ringer would have had to climb on to the vestry roof to sound the bells! Owing to the unusual set-up of this installation, it could never have been satisfactory to use, and it is therefore no surprise that the bells fell into disuse and were removed.

Before braving the descent, we found one more item of interest. In the South East corner of the tower, and above the five pulleys, there are two beams which show evidence of being used to hang a traditional bell, along with an associated pulley. Judging from the size and spacing of the beams, this bell could have been no bigger than 56lbs.

The incumbent at St. Mary's from 1898-1939, Revd. S. J. Sykes, writes about the bells in the parish magazine during this period:

"I have also very great pleasure in recording here that Mr. E. F. Stanley has expressed his wish to put £100 at the disposal of the Vicar and Churchwardens for a New Bell.....It will require some thought and enquiry before we can decide exactly on the bell best suited to our purpose."

(Parish Notes December 1914)

The New Bells

"Before you read this letter you will have heard (I hope on Christmas morning) the new bells which Mr. E. F. Stanley has offered for a memorial gift. I hope that the choice of tubular chimes will commend itself to all who hear them. For various reasons they seem fitted by quality of tone for a Church placed as ours is, and their purpose guaranteed quite sufficient for our purpose. This morning I listened to the last strokes of the old bell after its thirty-five years of service. I could not forget the coincidence that its final silence in our Church fell on the anniversary of the death of my predecessor, the late



Merry Gentlemen

Outside, the snow transformed the trees in the church grounds.

In a local watering-hole, the United Benefice Men's Fellowship enjoyed their first Christmas meal together.



Rev. Henry Burrowes, the first Incumbent of St. Mary's, who passed away on St. Thomas' Day seventeen years ago. We hope to dedicate the new bells on New Year's Eve."

(Parish Notes January 1915)

The Bells

"At a brief but, I think impressive Service on New Year's Eve, the new bells were dedicated. There was noticed at first some defect in the chime, since one bell was a little out of tune with the others. This has now been remedied. Another matter is not so easy to deal with. I refer to the slight thud heard in the Church when the hammers strike the bells. The cause is that the frame holding the tubes stands upon a wooden floor. I am informed that if the floor were of concrete or stone no such sound would be heard, but that it is unavoidable when the frame rests upon wood or lead. A tablet recording the gift and the occasion of it has been put up on the South Aisle wall.

(Parish Notes February 1915)

"The old bell which served for our Iron Church and for the existing building during 35 years has now been given to the church of St. Paul, Goose Green, near Wigan, so that although we have no more use for it, its usefulness, let us hope, is by no means at an end."

(Parish Notes June 1915)

No trace of the original St. Mary's bell can be found, presumably it was broken up and used in the casting of a brand new clock chime, installed at St. Paul's church in 1934.

Conclusion

In relatively recent times, St Mary's installed an electric church bell system with large conical speakers placed in the belfry. One bell cassette regularly used is called "Sounds of the City", and contains recordings of London bells the author has rung and knows very well, including St Mary le Bow, St Vedast Foster Lane, St Lawrence Jewry, St Olave Hart Street and rather poignantly, St Michael's Cornhill whose ancient bells are about to be broken up and replaced with a modern ring. Maybe one day, real bells will peal forth from the tower of St. Mary's....

Sam Austin

Thanks to the following:

The vicar and churchwardens of St. Mary's for allowing us to ascend the tower.

John Greenhough,

Bryan McCahey (who acted as photographer)

Raymond Woods (who provided the ladders courtesy of Southport Hire Centre)

SERVICES



Family Support Group Update

Many thanks to all who have given us their support since we started the group in 2010, it has been much appreciated by myself and by both the service families and servicemen and women both past and present. It means a lot for them to know that the care and support there.

The Carol Service during the Christmas Tree Festival was magical, so thank you to all those who braved a very cold night to join with us and the band to help start the Christmas festivities with carols, prayers and reflection in the magical atmosphere of 50 beautiful trees! I also have to thank all those who gave to 'our' tree and also voted for it as their favourite (for whatever reason) as this helped to make our donation to the **SUPPORT OUR SOLDIERS** charity in excess of £250.

The retiring collection at the Carol Service raised £180 which was divided equally between the military charities **COMBAT STRESS** and **BLESMA**. Again many thanks for your generosity. The tree, complete with all the photographs and 'Action Man', was taken by the padre of the Royal Welsh Regt to be used by him as the focal point at the Christmas services he would be involved with.

A 'Tin' note

Many of you came along in November 2010 to help pack the Christmas parcels that were to be sent to the troops in Afghanistan, and had a fun doing so. You also know that there was a large amount of tinned goods that could not be included because of their weight. These were not wasted. Rev George Perera and the members of 103 Regt Royal Artillery (Volunteers) took them and they helped towards meal that they provide for the homeless, some of who are ex service personnel. So although they may not have ended their journey in Afghanistan, they gave a hot meal to a group of very deserving people.

Our next meeting is **Wednesday February 2nd** at 7.30pm, to which you are all very welcome.

Eunice Little

Absurdities Old and New



... from the annual 2010 roundup printed in 'The Week' magazine

A Hertfordshire vicar ordered Anglicans to swear more, because it is how Jesus would have spoken. He said too many people put the Son of God 'on a pedestal', and failed to realise he was poor and relatively uneducated, and preferred not to meet with the elite of his day. 'People today would be shocked at the language he used,' he said.

A London school that won praise from Ofsted for its 'wonderful' displays of pupils' art and craftwork was told to remove them because they presented a fire risk. A teacher said: 'The art may be combustible but so are the children, desks and chairs. Shall we get rid of those too...'

A two-year-old boy from Lancashire was banned from eating cheese sandwiches at school because cheese was not on its list of 'healthy eating' lunch options. His parents were told that if they added lettuce or tomato to the sandwich, it could be eaten as a 'non-lunch snack'. They chose to move him to another school instead.

Liverpool City Council is formally considering banning the word 'obese' from its health campaigns for fear of offending the overweight. The change was suggested by the Liverpool Schools' Parliament, who felt that 'obesity' had negative connotations.

London police officers were ordered to fill in a risk-assessment form listing 238 hazards in 13 separate categories before undertaking any kind of operational activity. Potential dangers to be weighed up included 'nosie', 'spillages', 'sunburn' and 'uncomfortable seating'.

.. and to kick-start the New Year, one from today's papers about the 'P.C' P.Cs...

According to a serving police inspector in a county force in southern England, police in his force have been ordered, on 'diversity' grounds, not to use the phrase 'sure as eggs is eggs' in case it offends women with fertility problems.

William Gordon Bennett R.I.P.

News has reached us of the death of William Gordon Bennett, who died on 28 December aged 93. He was a member of St Faiths from 1945- 1980s. His daughter, **Revd Pat Betts**, who passed on the sad news, was married at St Faith's, as was her sister. She was confirmed here as well and Mona Turner was her Sunday School teacher. Later she served as a parish priest in Bath, having trained as a mature student, and she has retired.

William Bennett led a bible study group for young men at St Faith's, some of whom went on to be priests, he was also a server for many years, and served alongside Fr Dennis Smith when the latter was a lad.

My father died very peacefully at Warren Park Nursing Home, and Pat asks us to pass on the news to any others who may remember him.

From the Tree Festival Visitors' Book

Lunch was excellent...nice cakes!... My little boy loved lighting a candle for his nana and granddad... It was awesome, do it every An event not to be missed, c.u. next year... Absolutely breathtaking... All so beautiful... Adds a bit of sparkle to a very cold day!... Such beauty and imagination... Lovely music... Clever, creative and beautiful... fantastic!... Thank you to the organisers... Very heart warming... Very emotional... What a great atmosphere... Wonderful service, thank you... Represents the TRUE spirit of Christmas... What a lovely idea – tremendous! ... So thought-provoking, God bless all... What a wonderful way to raise money... Wonderful, so worth coming to see... Wonderful, Christmas is about this... Music beautiful as were trees... Really, really good, amazing... lots of hard work!... Nice to be back, see you at Christingle... Very tasty refreshments!... Really uplifting and moving experience... Lovely, you work so hard... Beautiful and peaceful, thank you so much.

.. and the Prayer Tree



Dear Lord God...please grant me patience and clam to be the best mummy I can
Please remember all the soldiers who have died...

Thank you for the blessing of a wonderful and loving family

To God... I miss my nan but I know she is still in very safe hands

I am so sad that Aunty Babs has died at nine o'clock

Please pray for my caring, funny and loving Great Grandma who passed away in
March

Dear God, thank you for making this wonderful world, from Year 2 Waterloo
Primary School

Please help me find peace with my sister

Please send love and care to all the homeless people and animals this Christmas

For the Irish Guards xxx

Please God, Look after my husband, let him home for Christmas

To God, Give everyone in the world the freedom of losing the credit crunch

We pray for all the communities around the world that have been devastated by natural
disasters

Dear God, please pray for my Gran and Aunty over in Ireland who have been having a
lot of snow

Dear Lord, thank you for my wonderful Daddy – I wish he was still here with us but I
know that he is safe with you now. **Amen**

The 100+ Club Draw

January 2011

1 117	Fr Sean Thornton
2 110	Muriel Harrison
3 126	Judith Bougas
4 147	Anne Dickinson



Parish Purse Receipts

January/December 2010

<u>No.</u> 2 - £780	<u>No.</u> 15 - £545	<u>No.</u> 26 - £240
3 - £260	16 - £255	27 - £385
4 - £780	17 - £944	29 - £220
5 - £250	18 - £235	31 - £136
7 - £430	19 - £255	32 - £95
8 - £490	20 - £550	34 - £490
9 - £168	22 - £130	36 - £1040
10 - £142	23 - £180	37 - £103
11 - £105	24 - £266	38 - £100
12 - £51	25 - £840	39 - £105
14 - £325		



Five Good Reasons....

FOR SHOWING OFF OUR FAIRTRADE LABEL IN FAIRTRADE FORTNIGHT 2011 (28th February to 13th March)

- We are a Fairtrade church, one of 5,500 across the nation, serving fairly traded tea, coffee and sugar whenever we can. We have purchased over £3000 worth of goods from Traidcraft for our Fairtrade stall over the last three years, thereby benefiting overseas producers directly. We are proud to have supported Sefton's aim to be made a Fairtrade Borough (one of 500) and applaud its success in 2010. We are proud of our partnerships with the local OXFAM shop, Cooperative and Sainsbury stores who continue to pioneer Fairtrade. We believe that buying and selling Fairtrade products in church and in the supermarket means putting our Christian faith into action, making responsible choices as consumers that benefit our brothers and sisters world wide

WHAT'S BREWING THIS YEAR IN FAIRTRADE FORTNIGHT?

On Saturday March 5th (venue to be confirmed!) Crosby Fairtrade supporters will be staging another BIG BREW event with the focus this year on honey

Bees are vital for our environment – it's estimated that one third of the food we eat is pollinated by bees. Honey also provides much-needed income for poor communities in the developing world. And it comes courtesy of nature itself – to make honey the bees use pollen from crops grown in the community.

What's the problem?

As beekeeping requires little land and doesn't take high investment, it can provide an important source of income for poor people, especially those in arid areas where there may not be many options.

How Traidcraft helps the beekeepers

Traidcraft provides a market for fair trade honey. And by working directly with beekeepers – providing equipment, training and guidance – we help them improve the quality and quantity of their honey and the lives of their families and communities.

How you can help the beekeepers

• Buy local or fair trade

– in the UK we only produce 12% of the honey we consume, so we need to import more from overseas. Think of the difference we could make if all of the honey was fair trade. Enjoy your Geobar this Fairtrade Fortnight - all Geobars contain Traidcraft Fairtrade honey – and with over 20 million sold, that's a lot of developing world beekeepers we have helped!

WHY DO WE STILL NEED A FAIRTRADE FORTNIGHT?

The huge growth of the Fairtrade movement is sending a clear message. Consumers want to see producers in developing countries receive a fair deal. But international trade rules are weighted against poor countries, keeping billions of people trapped in poverty.

The Fairtrade Foundation is a member of the Trade Justice Movement, a coalition of over 80 organisations campaigning for trade justice –not free trade- with the rules weighted to benefit poor people and the environment. In Fairtrade Fortnight you can contribute to the campaign - so come to the BIG BREW event to find out how!!

POSTSCRIPT

Many thanks to all who supported our Christmas Traidcraft stall. The raffle winners are:

First Prize (Christmas hamper)	Angela Woodley
Second Prize (Divine Chocolate selection)	Jill Prescott
Third Prize (sweet selection)	Ann Dickinson

Kathy Zimak

News from Medic Malawi



For a good many years now, St Faith's has supported this admirable charity. Margaret Houghton brings important news about its leadership and hopes for the future...

In August 2011 we are handing over the reins of Medic Malawi to Stephen Drew. Like us he spent four years teaching at Kamuzu Academy, his final three years as headmaster, so he is as familiar with Malawi as we are. Following his time at Kamuzu Academy he became headmaster of Wrekin College and has worked closely with Medic Malawi. In alternate years he has taken groups of students to Mtunthama to extend and redecorate the orphanage for which Wrekin College raised the initial funding. He has decided to take early retirement in July to take on the challenge of running Medic Malawi.

On 1st August the hospital will be ten years old and we are planning a celebration to mark the occasion. We thank God that we have had the privilege of working closely with Frank and Eunice Dzantenge in setting up the hospital which was Frank's vision and to see it grow into the amazing place it is today, with such an inspiring, dedicated staff.

We thank you for your wonderful support over the years and hope it will continue. As trustees, we shall of course carry on working for Medic Malawi, but feel that the time has come to hand over the principal responsibility to someone else. Medic Malawi has grown so much – from a maize field, to a tiny clinic, to a rural hospital – that it is time for a new approach, new ideas and probably a great deal more energy! We are delighted that Stephen intends to maintain the principle of all donated funds going to Mtunthama.

Handing over will certainly be tinged with sadness – it is “our baby” and has been a life-changing experience for us. We praise God for the miracle that is Medic Malawi and for all the little miracles that happen each day.

Dot and Mac Forsyth



Controversy Corner Continued!

In the weeks since the airing of my original ‘Pontifications’ piece, Stephen Hargreaves’ spirited reply and my riposte to that reply, I have been at the receiving end of more than a little expression of opinion, mostly but not all verbal, on the original subject and its ramifications. I am grateful for the support I have received for my position, and equally grateful (yes, really!) for Stephen’s further thoughts recently received. Since this issue is already a full one, these latter, consisting of the reproduction of my apologia, interspersed with his latest forthright views, may be read (only) in the online magazine which you have accessed, where space is not at a premium, and where disputation can continue unhampered by printing constraints. Read the exchange at the end of this issue.

To round off the ‘hard copy’ exchanges, the editor appends a thoughtful contribution to the debate from Fred Nye, together with a reprinting of one of my poems, on the subject of the beleaguered C. of E. This latter, which is not without its light-hearted moments, is printed, not in the interests of point-scoring but as an expression of how I see the Church which somehow manages to accommodate so many disparate folk and opinions.

The Treatment of Traditionalists

I am contributing to this correspondence with some trepidation, and only in the hope (probably forlorn) of increasing the light-to-heat ratio of the debate.

To begin with, it might be worth going back to the decision to consecrate women bishops made at the General Synod last summer. As the BBC reported, our two Archbishops put forward a compromise proposal which would have allowed parishes unwilling to serve under a woman bishop to call upon the oversight of a male alternative. It would also have given that alternative bishop considerable legally-backed autonomy as part of a ‘joint jurisdiction’ over those parishes. Although the proposal gained a majority of votes in the synod as a whole, it failed because clergy - who vote separately from lay people and bishops – defeated it by just five votes.

Had I the misfortune to have been a member of synod I would probably have voted for the archbishops’ proposal, as I have much respect for the sensitivities (if not necessarily the views) of the traditionalists. On reflection however, I doubt whether the proposal would ultimately have prevented unhappiness and division within the church. By rejecting the authority of a bishop appointed by the church the ‘dissenters’ would *ipso facto* have called into question the whole governance of the Church of England. And in any case, what will become of the authority of the archbishops, in the eyes of the traditionalists, when they start consecrating women bishops?

Stephen Hargreaves describes the C of E as ‘hijacked by feminists’. His choice of language suggests that the ordination and consecration of women is a real issue for him, despite his claims to the contrary. I have little doubt that our ‘broad church’ numbers both feminists and misogynists among its ordained ministers. But I do not believe that anyone offers themselves for ordination without a sincere belief in their vocation: moreover the church has also to recognise and endorse that calling before their ministry can be accepted. (Here I have to declare an interest as I have a daughter who is an ordinand, and no feminist).

Our church recognises the activity of the Holy Spirit in the priestly vocation of women, and in their potential as bishops and leaders. That is now a matter of history. Without sharing that recognition, traditionalists who remain loyal to the C of E (and I want them all to stay!) are nevertheless likely to remain unhappy, with or without any ‘special arrangements’. I genuinely regret this state of affairs, but cannot see how it can now be avoided.

Fred Nye

The Good Old C. of E

I toast the Church of England:
The good old C of E,
Where I was born and nurtured:
The only church for me.

They say that it’s declining,
Its numbers falling fast;
But that’s what they’ve been saying
For many ages past.

And still it bears its witness
In field and city square,
For folk to stay away from,
And yet be glad it’s there.

From humble back-street mission,
From proud cathedral tower,
It still proclaims the message
Of Christ’s redeeming power.



Though God's imperfect vessel
May steer through storm and gale,
His love sustains its voyage;
His promise will not fail.

What if the Church Commissioners'
Investments don't suffice?
The faithful few will fork out:
Their love will pay the price.

The Nonconformist chapels
Are dull though worthy places;
We're Catholic yet Protestant:
A church of many faces.

The Church of Rome's no better.
Although I know it's wrong
I have to tell them sadly
They do not quite belong.

My church is one they laugh at:
But let the sceptics sneer;
When all the jokes are over,
My church will still be here,

With happy-clappy choruses,
Incense and vestments too -
A church for saints and sinners:
The church for me and you!

Some wander to the Orthodox
And others run to Rome;
We (mostly) like our women priests -
And it's cosy here at home....

Take heart then, fellow churchmen,
Whose tastes agree with mine:
'Ecclesia Anglicana'
Won't wither on the vine.

I bid you raise your glasses
And take a drink with me;
Let's toast that great survivor:
The Good Old C of E!

Chris Price





The Parish Directory and Church Organisations

VICAR

Fr. Neil Kelley, The Vicarage, Milton Road, Waterloo. L22 4RE
928 3342; fax 920 2901

ASSISTANT PRIESTS

Revd Denise McDougall, 27 Mayfair Avenue, Crosby. L23 2TL.
924 8870

Canon Peter Goodrich, 16 Hillside Avenue, Ormskirk, L39 5TD.
01695 573285

Fr. Dennis Smith, 16 Fir Road, Waterloo. L22 4QL. 928 5065

READERS

Dr Fred Nye, 23 Bonnington Avenue, Crosby. L23 7YJ. 924 2813

Mrs Jacqueline Parry, 21 Grosvenor Avenue, Crosby. L23 0SB. 928 0726

Mrs Cynthia Johnson, 30 Willow House, Maple Close, Seaforth, L21 4LY. 286 8155

CHURCH WARDENS

Mrs Margaret Houghton, 16 Grosvenor Avenue, Crosby. L23 0SB. 928 0548

Mrs Maureen Madden, 37 Abbotsford Gardens, Crosby. L23 3AP. 924 2154

DEPUTY CHURCH WARDENS

Mrs Christine Spence, 52 Molyneux Road, Waterloo. L22 4QZ. 284 9325

Mrs Rosie Walker, 17 Mayfair Avenue, Crosby. L23 3TL. 924 6267

TREASURER

Mr David Jones, 65 Dunbar Road, Birkdale, Southport PR8 4RJ. 01704 567782

PCC SECRETARY

Mrs Lillie Wilmot, Flat 7, 3 Bramhall Road, Waterloo. L22 3XA. 920 5563

PARISH OFFICE MANAGER

Mr Geoff Dunn 32 Brooklands Avenue, L22 3XZ • Tel & fax: 0151 928 9913

Email: sfsmparishoffice@btinternet.com

GIFT AID SECRETARY

Mr Rick Walker, 17 Mayfair Avenue, Crosby. L23 3TL. 924 6267

TUESDAY OFFICE HOUR: 6.30 – 7.30 pm (wedding and banns bookings)

Mrs Lynda Dixon, c/o the Vicarage. 928 7330

BAPTISM BOOKINGS

Mrs Joyce Green, 14 Winchester Avenue, Waterloo, L22 2AT. 931 4240

DIRECTOR OF MUSIC

Mr Sam Austin, 42 Arch View Crescent, Liverpool, L1 7BA. 07921 840616.

email samOaustin@googlemail.com

ASSISTANT DIRECTOR OF MUSIC

Mr Stephen Hargreaves, 86 Molyneux Road, Waterloo. L22 4QZ. 07939 119220

SACRISTAN

Mrs Judith Moizer, 1 Valley Close, Crosby. L23 9TL. 931 5587

ASSISTANT SACRISTAN

Mr Leo Appleton, 28 Hougoumont Avenue, Waterloo. L22 0LL. 07969 513087

SENIOR SERVER

Ms Emily Skinner, 1 Valley Close, Crosby. L23 9TL. 931

CHILDREN'S CHURCH

Sunday 11.00 am in the Church Hall. Angie Price 924 1938

CHILD PROTECTION OFFICER

Mrs Linda Nye, 23 Bonnington Avenue, Crosby. L23 7YJ. 924 2813

CHURCH CENTRE

1, Warren Court, Warren Road, Blundellsands

UNITED BENEFICE MEN'S FELLOWSHIP

James Roderick 0141 474 6162

CUB SCOUTS

Tuesday 6.30 - 7.45 pm. Adam Jones 07841 125589

Thursday 6.30 - 7.45 pm. Mike Carr 293 3416

SCOUTS

Tuesday 8.00 - 9.30 pm. George McInnes 924 3624

RAINBOWS

Monday 4.45 - 5.45 pm. Geraldine Forshaw 928 5204

BROWNIE GUIDES

Monday 6.00 - 7.30 pm. Sue Walsh 920 0318; Mary McFadyen 284 0104

CHOIR PRACTICE

Friday 7.15 pm - 8.30 pm. Sam Austin 07921 840616

MAGAZINE EDITOR and WEBSITE MANAGER

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Copy by **Sunday, February 6th**, please - but all contributions are welcome at any time.

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Email: cdavidprice@gmail.com



**Now scroll down to
read the online
Controversy Corner
extra!**

Electronic Extra...

The following pages reproduce Stephen Hargreaves's further responses to the debate begun when the editor published his 'Pontifications' piece some months ago. They take the form of quotations from my writings as published in last month's magazine, interspersed with his further comments, all as received in Stephen's email. Those who may have forgotten how it all started may access the first two instalments of the Great Debate [HERE](#) (on page 23 ff) and [HERE](#) (on page 20ff), and thus make rather more sense of what follows...

At least one other member of the congregation is reportedly considering adding to the debate. The editor will not yet therefore be printing the time-honoured phrase: *"This correspondence is now closed. Ed"*!

The editor replies... Stephen is right to speak of this writer as 'time-served' (more or less a life sentence, actually), and as such I have always been entirely happy to belong to and serve a 'catholic' parish; one which is, if anything, more so now than it was forty years ago, and whose developing thought and practice I have witnessed, shared and found to be good. He focuses his attack on my labelling the Anglican Church as tolerant, seemingly because its policies and legislation over recent years take positions of which he strongly disapproves.

Whether I approve or disapprove of "policies" is an entirely separate question from whether "tolerant" is a word that can be applied to the Church of England in the light of the way in which it has conducted itself over this issue. My letter very carefully avoided the former question but from some of the content of your reply I'm not certain as to whether you have seen that distinction.

Seen from a different perspective, very large numbers of Anglicans, whether in our church or the wider communion, might think that the church has rather been over-tolerant of those who have fought so hard to hamper the preferment of women as priests, and now bishops, and more than generous in its treatment of, and provision for, those who leave its ranks for Rome.

It seems to be keen for traditionalists to leave because it rather neatly solves an embarrassing problem.

You are taking for granted, by the way, that this is what will happen when it isn't as simple as that. The option to "leave for Rome" has always existed but for a myriad of reasons hasn't been the right spiritual home for most traditionalist Anglicans.

But the really obvious point here is that if you're right and so many do people regard the Act of Synod and any other such measures as having been "over-tolerant" and generous then it follows that people making decisions today are far less tolerant than those who were making decisions in 1992. Doesn't that simply reflect my whole point?

The seeming willingness now at least to consider allowing congregations and priests who 'go over' to stay in their old church buildings speaks to me of compassion, even humility, rather than the arrogance and vindictiveness of which Stephen speaks,

Church buildings are of little value to any establishment without preferably both a priest and a congregation. Without either they are worth nothing at all. In reality therefore the C of E would be conceding nothing by acknowledging that having effectively turfed out its worshippers for believing what are now suddenly deemed to be the wrong things then it might as well allow them to take the building with them.

If anything, the buildings are a financial liability, especially large old buildings with high running and maintenance costs etc. There is nothing compassionate or humble in ceding those liabilities – they certainly aren't financial assets that the Church Commissioners will miss.

I have always been proud to belong to an 'umbrella' church: one which accommodates the residual British qualities of compromise and fairness, and indeed tolerance to those who don't fit in or whose views don't chime with our own.

The Act of Synod indeed reflected a spirit of compromise but all of that will now probably have to be repealed because, as one particularly objectionable member of Synod shamelessly put it, "promises can be broken". When you say "our" own views whose do you mean?

To be both Reformed and Catholic is to be able to take the best of each tradition: to me this is strength not weakness.

I agree. It always used to be reformed and catholic (and in my humble but ultimately irrelevant view it should continue to be so) but this whole debate goes right to the heart of what you and others mean when you use the word "catholic" (or, for that matter, "church"); and at what point you have become so reformed that you can no longer say with any credibility that you are catholic.

That has always been a difficult question. I don't have the answers to where the boundaries lie but at least I recognise the issue. Sadly Synod still hasn't even discussed it on that level and the Church of England is, sadly, all the weaker as a result.

This is the point that the feminists on Synod have missed – the debate isn't simply about broad political notions of equality or fairness. Whatever you mean by "Catholic" isn't what was understood at the English reformation and for a long time afterwards, allowing of course that in protestant circles within the Church of England the term has always been

regarded in a pejorative light; hence the former Bishop of Ebbsfleet's comments (which you lampooned in December's Newslink) about there being a danger that the Anglican Church has forgotten where it came from.

Anyway, I again sense that you had hoped that my letter had been one which focussed on the rights and wrongs of ordaining women, which it didn't – it was about the proposed treatment of traditionalists, taking as a given that ordained women are here to stay. Do you seriously think that this ruthless treatment is a good example of your good old C of E cherry picking the best of everything?

Unlike many other churches, the C of E is a democracy, however flawed.

It might incorporate some broadly democratic principles into the decision making process – more so than many other churches of the world – but no one who understands it properly would simply describe it as a democracy with or without flaws. It certainly wasn't formed as one, nor should it need to be one (nor can it be, in fact, if you accept the traditional catholic doctrine of the church's membership not being restricted merely to the living!).

And before anyone suggests that it should be democratic in order to attract people or become more relevant to society they should take a look at where other churches in the past who have thought along similar lines have ended up. I'm sure you wouldn't wish that fate on the Church of England any more than I do.

Even if it were democratic, democracy does not equate to tolerance – they are essentially different concepts and again I think you are wandering off the point.

As such, the decisions it ultimately makes begin at parish level, progressing through local to Diocesan and finally General Synod level. Which means that these decisions are owned by, and represent, the majority view of Anglicans

The decision to allow women to be ordained may well be acceptable to the majority although in the absence of a referendum we don't actually know. You are not entitled to take this for granted just because British society as a whole is against any form of unfair discrimination in, for example, employment situations (and rightly so). And when so many people are so ill informed on ecclesiological issues by newspaper columnists who themselves miss the point I doubt that even a referendum would produce a properly considered result anyway.

However, once again, my letter focussed instead on the church's failure to make provision for traditionalists to whom promises were made in 1992. I have yet to meet anyone who thinks that the way in which traditionalists are being treated in any way reflects an informed majority view. How could they know in any event?

... and that those who disagree must either accept the changes or, sadly, choose to leave the fold.

Thank you. This is proof of the argument in my previous letter.

This is not 'criminal', nor the result of hijacking, but, one would like to think, the result of long and prayerful thinking and of seeking the will of God.

You might like to think that but I certainly don't. Isn't it funny how no other church in the world (to speak of, at least) that would label itself "catholic" has discerned that it is God's will for traditionalists to be placed into a position where they can no longer remain within its ranks? Shouldn't that at least cause people to stop and think a bit longer?

Anyway, I thought we'd gone democratic, in which case is there really room for discerning and then following divine will in addition to the views of the majority? What on earth do you do when those positions conflict with one another?

We do not have a Pope, nor even one in every parish, but an amalgam of priests and people, High and Low, male and female, to carry us forward in faith.

Which is more important – making the right decisions or having everybody involved in tweaking fundamental doctrine regardless of their motives or levels of understanding as to where the status quo came from?

And, though I am often exasperated by our church (nationally, that is!), I would not have it any other way. I am more than grateful to the people (more than a few) who have said that they wished to be identified with my views in the original article. There is, thank the Lord, room for us all under that umbrella, and beneath its compassionate protection I look forward to continuing the debate. *Ed*

At least you recognise that certain debates are still going strong and unresolved. Perhaps you could exercise the democratic rights you mention above to point this out to Synod who think it's all over and that save for some rubber stamping we're all (including, apparently, God) pretty much agreed.

Somehow I don't think your voice or mine would be heard, for the same reasons that our MPs in a supposedly democratic society never take much notice of those who say things they'd simply rather not hear. As a result, they as a body of individuals have forfeited the respect and trust of the electorate and are more or less universally despised.

There is a salutary lesson for Synod in there somewhere. I wonder if its many undoubtedly highly intelligent members are perceptive enough to discern it?

