



**The Parish Church of
St Faith, Great Crosby**

NEWSLINK

February, 2014

The Parish Church of St Faith, Great Crosby



Announcement

Following the report of the Episcopal Visitation, the Bishop of Warrington has extended the period of the Visitation at St Faith's for a further 18 months. He has appointed Revd Sue Lucas as priest in charge of St Faith's for that period; she will move into the vicarage and take up her post on February 25th next.

Press Statement

from the Church Wardens of St. Faith's Great Crosby
re the Episcopal Visitation report by retired Bishop Stephen Lowe

The report of Stephen Lowe purports to be 'independent', but is clearly subjective and opinion based. The overwhelming majority of those present at the Congregational Meeting on January 20th felt that his was a grossly distorted and one-sided view of the situation. His report made sparse reference to the carefully considered answers submitted by the PCC to the Diocese's Articles of Enquiry. A report detailing the responses of the congregation to Stephen Lowe's 'findings' is being submitted to the Diocese and we shall be requesting that this is also published on their website as a matter of public record.

End of statement



When the song of the angels is stilled
when the star in the sky is gone
when the kings and princes are home
when the shepherds are back with their flocks
the work of Christmas begins:
to find the lost
to heal the broken
to feed the hungry
to release the prisoner
to rebuild the nations
to bring peace among the people
to make music in the heart.

O Christ the same through all our story's pages,
Our loves and hopes, our failures and our fears;
Eternal Lord, the King of all the ages,
Unchanging still, amid the passing years:
O living Word, the source of all creation,
Who spread the skies, and set the stars ablaze,
O Christ the same, who wrought our whole salvation,
We bring our thanks for all our yesterdays.

O Christ the same, the friend of sinners, sharing
Our inmost thoughts, the secrets none can hide,
Still as of old upon your body bearing
The marks of love, in triumph glorified:
O Son of Man, who stooped to us from heaven,
O Prince of life, in all your saving power,
O Christ the same, to whom our hearts are given,
We bring our thanks for this the present hour.

O Christ the same, secure within whose keeping
Our lives and loves, our days and years remain,
Our work and rest, our waking and our sleeping,
Our calm and storm, our pleasure and our pain:
O Lord of love, for all our joys and sorrows,
For all our hopes, when earth shall fade and flee,
O Christ the same, for all our brief tomorrows,
We bring our thanks for all that is to be.



Worship at Saint Faith's



SUNDAY SERVICES

11.00 am SOLEMN MASS and Children's Church
1.00 pm Holy Baptism (*2nd Sunday*)

WEEKDAY SERVICES

Monday to Friday at 9.30 am Morning Prayer
Tuesday at 6.30 pm Eucharist with talk and discussion
Friday at 6.00 pm Evening Prayer

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. Likewise, to arrange a visit to someone in hospital or at home, please call 928 3342.

IN A PASTORAL EMERGENCY

Please telephone 928 3342 or a member of the ministry team.



From the Ministry Team

Dear Friends

With the Christmas celebrations over, and the relative quiet of Epiphany season at an end, we have the joy and light of Candlemass at the start of February. The darkness of winter is coming to an end and we look in hope to lighter and warmer days ahead.

There is always though, the uncertainty of life, and we never quite know what is round the corner. We may worry and we may try to plan, anticipating the future and mitigating against risks which may bring unwelcome changes.

The fellowship and mutual support which we can offer our neighbours is a sure way of bringing relief in the face of adversity. Faith too, is part of our Christian fellowship. It gives meaning and purpose to our actions – so we are not just being 'human' in our efforts, but sharing and living in a Christian way with one another. It brings some certainty to our world and to the lives of those we touch.

We are also in the centenary year of the First World War, which gives us pause for thought. There is such a need for love and gentleness in a world which so often resorts to conflict to resolve issues.

I have recently watched again the 1970s drama series 'Fall of Eagles', which sweeps through the events within the royal courts and governments of Germany, Austria-Hungary and Russia in the latter part of the 19th century and leads to the calamity of the Great War. The flawed nature of man, his weaknesses and follies are all exposed here.

Should we not take heart from the faith of Simeon and Anna, at the presentation of Christ in the temple? Their commitment to God and their daily practice of devotional prayer – a rock of sure faith in a world of uncertainty and suffering.

With love and prayers

Paula

Packed: with Goodwill

An enormous giving of thanks from the Waterloo Partnership to everyone involved in the 2013 Christmas bag packing at Sainsbury's: packers, collectors, donors, organisers and store staff alike. In two days, 21st and 23rd December, we raised a grand total of £4,040 for our educational, health and farming projects in Waterloo, Sierra Leone. This figure is our largest yet, and is up over £1000 compared with last year.

We could not have achieved this fantastic result without the generous and willing help of so many volunteers from our two churches, and beyond. Unfortunately space does not allow me to thank everyone by name, but perhaps I might just mention a few local heroes: Rick Walker whose organ grinding in Sainsbury's entrance was rewarded by several extra-heavy collection tins, and whose exertions provided much appreciated 'music while you work' – Howard Whitlow from St. Mary's who laboured as a packer through the heat of the entire two days – and Chris Price for counting the enormous amount of loose change with his usual good-humoured efficiency. Thanks also to the seventeen pupils from Sacred Heart Catholic College who volunteered en masse for packing and collecting duties on Monday morning; and last but not least to our tireless WP member Teresa McLaughlin, whose organisation of our volunteers was as usual impeccable, and whose powers of persuasion are truly awesome!

The Waterloo Partnership can now go forward into 2014 with greater financial confidence, and with immediate benefits for our partners in Waterloo Sierra Leone. Meanwhile, nearer to home, we have re-discovered the 'Big Society', alive and well within our generous and big-hearted local community.

Fred Nye

Chair, the Waterloo Partnership



From the Christmas Tree Festival Prayer Tree

A final look back at the events of the first week in December, 2013, and a few of the more heartfelt, touching or plain entertaining of the many prayers hung from the tree by visitors to the Festival during the week. Reproduced as written!

Please look after my family and friends so they're safe and happy and help my friend Pritee cope with her cousin being sick (and help my dad not be sad)
To help me be good and help others and be a very nice person. Eleanor
To God I hope my favourite horse at the stables is always safe. She is called whisper make sure she is always well looked after and is ok and is always loved. Elise
Please pray for all the good causes displayed in church today

Christingle 2013

Christingle making (fortified by mince pies and wine) is a well-established tradition at St Faith's. First you take your oranges.... Then stick candles into them and decorate them with ribbon, sweets and shiny paper.

In the vestry Emily, Luis and Judith (the one with the antlers!) parade in the new servers' cassocks before the service.



Please make poor people better. Also help disabled people get better
 I wish I could stay alive. Royston
 I wish that God will give me the best jolly good show Matty
 Dear Lord I hope I can be successful in my dreams
 Nelson Mandela may he rest in peace and his good work for unity live on
 We pray for people who die and we wish they would stay alive
 Please pray for my friend Sarah to find her way in life and overcome the grief of
 the past
 Dear Lord Please help man to stop fighting and polluting the earth with filthy smoke
 and help the animals instead
 Watch over my beautiful daughter and hep me to be strong in her hour of need
 I pray that I'm safe forever
 Dear Lord, thankyou for the warm and loving family I am blessed with
 Please can I have a lovely Christmas and all of my prayers come true
 I wish my dogs never die
 I hope that people are thankful for what they get
 Please God protect my family and help us through difficult times
 Dear Lord plees look after my granddad in heven
 Dear God enjoy Christmas! Amen
 Please pray for Uncle Jim as he undergoes his cancer treatment
 Lord Please make me loock athter my dog by Bobbi
 Derer god ples love those who have dyed and do not leed us in temtayshen. Thank
 you xxx armen
 Dear God, thanks
 Dear Lord Plees make people have homs and food
 Pray for the victims and their families involved in the Glasgow helicopter crash
 Dear God our loving father. Take care of those who have no voice this Christmas that
 they are loved in their hearts. Thankyou for lavishing us with your love
 Please keep my granddad alive until my brother or sister is born I really want to and
 keep my family safe. Max
 Never judje people for their beliefs! It's up to them
 Please God help me to find money on the floor.

Martyred in the Midlands

This started out as a book review. Eric Salisbury, whose taste for original, even quirky books I share, lent me a book entitled 'The Last Englishman', and said he thought I would enjoy it. Written by Byron Rogers, it is the story of one J.L.Carr, an engaging character, even eccentric, whose life touched many widely different areas of experience. He was a traveller, a teacher, a historian, an engaging novelist – and, and this where the book review turns into something else – a doughty would-be preservationist of a decaying and seemingly doomed rural church in his native Northamptonshire.



When Carr discovered it in the 1960s it was in the process of being closed down by the diocese of Peterborough. The fittings were moved to other churches or stolen by intruders and the interior was further damaged by archaeological excavations.

In the process of attempting to rescue the building, he battled against civil and, particularly ecclesiastical officials, assorted ‘jobsworths’ and Archdeacons. This writer’s own experiences with somewhat similar characters made this story entertaining, but it really came to life when the author revealed that the church in question, in Newton in the Willows, near Geddington, was dedicated to none other than our esteemed patron, Saint Faith.

Using Byron Rogers’ narrative and the ever-useful Google, I learnt more and more about this St Faith’s Church. As often happens when Faith’s name is given to a church, there is no explanation of why she was chosen, nor of any connection with her life and origins. Not surprising, perhaps: several other dedications seem to have been given for the attractiveness of the name rather than the story of her saintly activities and martyrdom. The church itself is mediaeval, in a style familiar in the East Midlands, it stands alone in muddy fields, and when Carr came upon it, much of its furnishings had long gone. The writer began a long and frequently frustrating correspondence, or perhaps battle, with various authorities, few of who come out of it with much credit. Rather than follow the saga here, interested readers should buy the book, or be nice to Eric. It’s a very good read, fluently and evocatively written and clearly well-researched.

In the end, Carr kept the assorted vandals at bay and the fabric preserved, but had to see it deconsecrated, converted into an activity field centre, restored and refurbished, and in active life today in its new role. It bears no apparent trace of its religious usage, apart from an engraved stone outside the building, of which more anon.

The grade II* listed church was built in the 14th century; the tower was added in the 15th century. By 1848: ‘its appearance [had] been much injured by stucco on the walls, and by late repairs’, and it was restored and the chancel entirely rebuilt in 1858 by William Slater.

The church has associations with Frances Tresham, one of the Gunpowder plotters, and in 1607, Newton was the site of an armed rebellion by diggers and levellers that saw over 40 people killed or executed. An anonymous internet account gives the dramatic details of what followed.

“1607 was just a few years into the reign of James I. Times were hard. Harvests had been poor, the weather bad, and the population was growing. Food was expensive and hard to come by. The enclosure of common land by local landowners, especially the Treshams of Rushton, a notorious Roman Catholic family – hard up since the involvement of Frances in the Powder Treason only two years earlier - and their cousins at Newton, was the last straw. Trouble built up and discontent spread across

north Northamptonshire, and to Leicestershire and Warwickshire throughout May. The events at Newton were the culmination of the Midlands Revolt when King James feared that after hearing reports of 3000 at Hillmorton in Warwickshire and 5000 at Cotesbach in Leicestershire, the situation was becoming out of control. A gibbet was set up in Leicester as a warning not to get involved. It was torn down by the people. The protesters called themselves diggers and levellers – terms that would be more familiar when heard again in the Civil War.

Over 1000 peasants gathered from Rockingham Forest - men, women and children - led by Captain Pouch. He was a tinker whose real name was John Reynoldes. He claimed to have authority from the kingdom of Heaven and to have a pouch which contained 'that which shall keep you from all harm'. Following the events of 8 June, it was found to contain nothing more than a piece of green cheese.

The armed bands formed of local men were reluctant to be involved and the gentry had to rely on their own servants to support them. The rebels refused to obey the orders to disperse, and continued to pull down hedges and fill in the enclosing ditches. The King's proclamation was read twice. Still the rebels refused to give way.

Finally, the gentry and their troops charged, and over 40 peasants were killed. Prisoners were taken, imprisoned in St Faith's Church, and the ringleaders tried, hanged and quartered. Their quarters were hung in towns across Northamptonshire as a clear message."

At that St Faith's today there is a memorial to the men who were executed. It reads:

Newton Rebellion 8th June 1607
This stone commemorates
the Newton Rebellion of 8th June 1607
During this uprising
over 40 Northamptonshire villagers
are recorded to have been slain
while protesting against the
enclosure of land
by local landowners.
May their souls rest in peace.

And so yet another dedication to our patroness emerges from the shadows of history (there are now at my latest count 61 such associations worldwide) It is strangely fitting that this latest one should be the focus of so many people martyred for their beliefs, as was a young girl a continent and several centuries ago.

Chris Price





THE
PRESENTATION
OF THE LORD

A Reflection for Candlemass

Candlemas is a feast of vision; a feast of sight and insight. The candles remind us of the light which has broken into a world of darkness, where sin distorts, and where the goodness of God's creation is blotted out by human wickedness.

A child is taken to the Temple; taken by Mary and Joseph to fulfil the rites of the law. An old man is there, looking, searching, straining to see the promise of redemption being fulfilled and the dawning of the day of salvation. His rheumy eyes search for a sign of hope in a despairing world. He lives at a time of tension between God's promise and a mocking world. And in his longing he is drawn to the Temple, to that place where sacrifice is offered, and where in costly giving men strive to know their Maker. He comes into the Temple, where the great veil or curtain, embroidered with the signs of heaven, guards the mysterious emptiness of the Holy of Holies, the place where God is, and yet is not, for God does not dwell in temples made with hands. Simeon comes, looking, searching; and he sees a child, and he takes the child into his arms and blesses God. His sight becomes insight. He sees and knows in the child he carries the promise of God fulfilled. Here is no less than the one for whom not only Israel but all nations long. He is 'a light to lighten the Gentiles, and the glory of his people Israel.'

The Feast of Candlemas has many names. It is the Feast of the Presentation of Christ; of the Purification of the Blessed Virgin Mary; and in the East it is known simply as The Meeting - the meeting of Simeon with the infant Jesus, the meeting of God and Man as the Lord comes to his Temple. Here in this meeting, Simeon sees and knows the Christ of God; and that meeting is both joy and sorrow: joy that the light shines in the darkness and joy in the promise of salvation; and sorrow at the cost of salvation. If we adore the Lord as the Christ of God, and find in him a love that reaches the heart of human need, then we shall find as we come closer to him to share in his love and compassion that our adoration means a suffering with and alongside Christ.

This will be so in many ways: in reaching out to the despairing and the angry and sharing with Christ in receiving and bearing their hatred; in patiently bearing misrepresentation, calumny and slander; in enduring beyond what is reasonable; in wrestling in prayer for those in need, those unloved, and those in pain of any kind. It is in praying deeply, and ever more deeply, that we can come to know and enter this sacrament of sacrificial love, this mystery in which Christ meets us in his Temple with the promise of salvation.

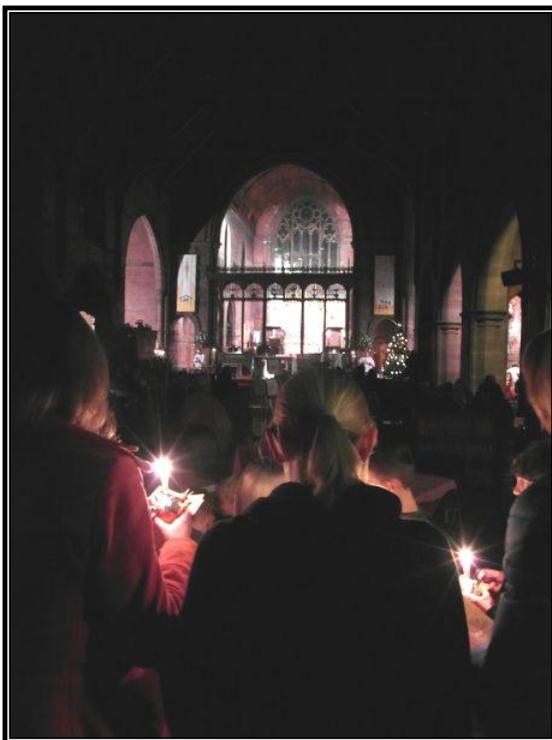
Bishop Geoffrey Rowell

Christingle 2013

At the service itself, some of the children sit in front of the nave altar to listen to Revd Denise.

One little one opts instead for a walk around the church.

At the procession round the darkened church, children bear their lighted Christingles.



Dates for the Diary

February and March 2014



February

Sun 2 CANDLEMASS

9.30am SM Family and Parade Eucharist

11.00am SF Family and Parade Eucharist followed by Senior Citizens' lunch in SF hall

Wed 5 7.30pm SF Services Family Support Group Open Meeting

Sun 9 4th before Lent

Sun 16 3rd before Lent

7.30pm SF Crosby Symphony Orchestra concert

Sun 23 2nd before Lent

March

Sun 2 Next before Lent

9.30am SM Back to church Sunday

Tue 4 7.00 pm SF Pancake Party

Wed 5 Ash Wednesday

7.30pm SM Sung Eucharist with giving of ashes.

No Wednesday morning Eucharist.

8.00pm SF Solemn Eucharist and imposition of ashes.

Sun 9 Lent 1

Wed 12 7.30pm SF Services Family Support Group Open Meeting

Sun 16 Lent 2

Mon 17 St Patrick

Sun 23 Lent 3

Tue 25 The Annunciation
10.00 am SF Eucharist

Sun 30 Lent 4 and Mothering Sunday
9.30am SM Family and Parade Eucharist with distribution of flowers
11.00am SF Family and Parade Eucharist with distribution of flowers



Come on, Feel the Noise

Denis Griffiths

The title (written here with more accurate spelling) is that of a 1973 record by the pop group Slade but don't get worried, this rant is not about pop music but about noise; for some of us they are one and the same thing. Now I accept that what constitutes noise is a very subjective thing and we all have our own opinions, however, this is my rant so I get to decide.

When I was young I recall parents complaining that they could not understand the lyrics of the rock and roll record I used to play. To them it was just noise, but I could understand every word Buddy Holly would sing, and still can. However, I cannot understand the words of the pop songs of today. Either my hearing has degenerated or the music of today is just a loud noise designed to disorientate anyone in the vicinity. When I was at sea, in the days before the Health and Safety culture, nobody used ear defenders in the engine room and you just learned to cope and just got on with the job. Even in your cabin there were the background sounds from the engine room and the likes of ventilation fans. After a few days you became used to them and they were just part of the natural surroundings, so much so that when you went home on leave it was too quiet and it took some time to adjust to the absence of noise.

It is not that sort of noise of which I am complaining but the noise people impose on others due to their selfish behaviour. Leading the pack in this is the user of the mobile phone. Now I have a mobile phone but it is always switched off unless I am actually making a call; it is my phone and I don't want people calling me. In the good old days if you did not have a phone at home you went to the red telephone box and made your call from there. You did not disturb other people, your call was private. Now mobile phone users tend to shout so they, obviously, do not understand the technology.

You don't need to shout as the electronics amplify your voice and the recipient can adjust the sound level so that he/she can hear. So cut it out, **YOU DON'T NEED TO SHOUT**; we can all hear you.

The shouter really comes alive when there is an argument. Unfortunately we only get one side of the argument and that is unfair. If you must argue in public using your mobile please put it in speaker-phone mode so that we can get both sides, then we can decide who is right. After all, we need to be entertained if we are to put up with the noise.

Having to listen to other people's disjointed conversations is just generally irritating whether it be in the street, on the bus or train, in a shop, in a cafe or, in fact anywhere. When making a train journey I always try to book a seat in the quiet coach but that is not always possible. I want to read on a journey or just relax and I cannot do that whilst having to listen to what someone has bought or is buying, where somebody is going or what A did to or said about B (Insert suitable names of your choice.) I once caught a London bound train at Crewe and for the next hour had to listen, along with the others in the coach, to a buyer for a large (now defunct) department store telling somebody what the new stock was going to be. Fortunately I detrained at Milton Keynes but I can't help hoping that someone else in the coach was also a buyer who got in first with the ordering so causing the demise of the offender's employer. If you have sensitive information keep it to yourself, a mobile phone is not secure. I understand that some people get upset about GCHQ and the American NSA listening in to people's mobile conversations; I don't, I feel sorry for them. Having to listen to so much drivel day in and day out must be worth a great deal more than they get paid.

Then there is the mobile's ring tone. These go off at any time, causing an urgent search through bags or garments of individuals who think that it is their phone. What is wrong with a simple telephone bell? You don't need to play half of the latest offering from Miley Gaga or such like, to let people know that you are a wally, they will soon get that message when you start shouting into your multi-coloured handset.

That's enough of mobiles, so what other noise irritates me. Music (?) in pubs. I go to a bar for a drink and to talk to friends but in most pubs/bars there is a noise coming out of speakers placed around the walls; I hesitate to call it music as I cannot understand the lyrics and the head banging sounds are too loud. Only the bar staff are listening, so it is played for their benefit, not for the customer who wants to drink and talk to friends. I have now ceased going into places where there is a noise coming from speakers (or a television as they are equally offending and pointless). If I am paying then I should have a right to say what I hear. Wetherspoons seems to know how to treat its customers and their establishments are usually well patronised. They do not play music (of any sort) and although the television news may be switched on, the sound is turned off. My friends and I can talk in peace.

The other irritating place for unwanted music is the disco at the retirement party, anniversary bash or such similar event. For the young folk who wish to organise a

function for a retiring colleague, for the 50th anniversary of parents, or such likes, there is only one piece of advice I can give, DON'T. You will get it wrong. The elderly do not want a disco, you will be organising it for yourselves and not for them. Retirees and those looking back on a happy event of years ago will wish to talk to similar people from days gone by, they will not want to jive, twist or do the bunny hop with them. We are too old and the joints don't move as well as they used to, however, the tongue and the ears still work, although the latter might be in need of electronic assistance. So if you must organise a function with a disco, put the disco in another room, or preferably another building. It is all just noise.

Television is certainly a source of annoying unwanted noise but at least the mute button on the remote control allows immediate action to be taken, provided that you can find the remote in time. Pity there is no remote control unit which works with mobile phones; the budding entrepreneur might like to look into that idea as the sales potential would be enormous. Have you noticed that adverts tend to increase to at least twice the decibel level as the programmes they interrupt. This may be a ploy to wake the viewer up from the sleep that the programme has induced, but it is an irritation.

I am sure that I am not the only person to think that BBC News 24 and the BBC news bulletins in general have been taken over by the sort of people who would organise a disco for their granny's 90th birthday bash or the diamond wedding party for their elderly parents. There is a jingle, it cannot be called music or even a tune, which is played as infill before news bulletins and at other times during a bulletin. If the BBC does not have enough news to fill its schedule then maybe the station should not be called News 24 and the other news programmes should have interlude section like the BBC had in the good old black and white days; I do so miss that potter's wheel. The noise is played when the reader is trying to announce the news headlines, thus defeating the object of actually having headlines. You should either have somebody talking or the noise playing, you don't need both. But this seems to be a symptom of today when the allegedly 'artistic' have taken over the real world. Background music (or noise) may be fine for pictures but it does not work for speech; if these people had paid attention at school they would know that the brain should not have to untangle signals before it can interpret the message. Most of us can do that but why should we have to, unless these are hidden tests for jobs as listeners at GCHQ.

Naturally, I could go on about noise, there is a great deal of it in our world. But it is not everyday noise such as traffic which annoys me, it is the unnecessary noise which can be avoided if people were not so selfish. I shall just mention one final, and my favourite, source of annoying noise and that is the parent who will not, or cannot, control its child but just screams at it. It is not the child's fault, it has had a bad upbringing and a poor role model in its parent with Olympic-sized vocal chords. I am sure that you have also experienced the banshee wailing of a parent at its toddler, 'Come here, I won't tell you again', or something similar although generally including assorted expletives. Unfortunately the parent will scream the same warning time and time again without making any effort to move limbs in order to retrieve the-



Christmas Eve Midnight Mass

A happy band of senior servers show off their fine new cassocks before the service.

The choir sing carols besides the church Christmas tree.

The traditional crib beneath the nave altar

calcitrant child. Yelling at children does no good; if you are a parent you must know that; children develop selective deafness to high pitched screaming. You were a child once yourself so you must remember that a parent's screams have no effect whatsoever. Even if the child can hear the threats, it does not apply to them as they are concentrating on more important matters, as children do.

So cut out the noise and give us all a break: you know it makes sense.

Still Registering the Past

Chris Price



We paused last month to record the discreet arrival of 'Mr Houldin', who was to be a stalwart and mainstay of the lay ministry at St Faith's for very many years. Taking up the ongoing narrative, Messrs Brierley and Florence meticulously but uneventfully record the continuing sequence of daily and weekly worship. Holy Week 1925 sees three or four daily acts of worship, five (including 190 at the Three Hours Devotion) and no fewer than seven services on Easter Day, with a total of 360 communicants. It is worth noting again that the 10.30 Sung Eucharist saw 254 in the pews and just the one communicant: the fasting tradition was still strong at St Faith's.

Wednesday 22nd April is marked as 'E.C.U. Liverpool District Union Service' (the English Church Union: a very 'High' Church gathering.) A few days later a Saturday is red-lettered as First Quiet Day in Preparation for the Parochial Mission: there were addresses throughout the day, but as so often, the Missioner's signature cannot be deciphered and is unannotated. Then, apart from a Parochial Mission Celebration on Wednesday May 5th there is, annoyingly, no clue as to what took place.

Ascension Day sees the red recording of 'Merchant Taylor's School for Girls Service (possibly the first such to be logged; apostrophe still misplaced.). A few days later, the decipherable signature of C.F.Twitchet is seen (who he? Must look him up). Thereafter the pattern is resumed, with Sunday attendances now around 150-180 and evensong somewhat higher, but usually now under 200; the daily weekday eucharists are usually in single figures. Almost unheralded, on August 2nd Sunday morning Mattins at 10.15 am is slipped into the regular pattern, putting the Sung Eucharist back to the new time of 10.45 am, where it was to remain for many years.

The earlier uncertainty about the Parish Mission is clarified on Saturday 18th July, labelled as Second Quiet Day in Preparation for the parochial Mission, with a full menu of addresses throughout the day. Then all goes quiet until Tuesday, September 15th, when no fewer than 210 communicants attend a 7.15 am eucharist prior to departing on 'Pilgrimage to the Cathedral'. The collections that day (there was a 7.30 pm Evensong on return) amounted to a healthy £10.15.8 for the Cathedral Building Fund.

The Eve of St Faith's Day, a Monday, saw 81 at Festal Evensong, and the day itself saw a respectable 101 at the (very) early 6.15 celebration. Later that week a visiting priest is both legible (H.G.Thompson) and identified (St Luke's, Southport), preaching at the 10.30 am on the Sunday in the Octave of St Faith; 228 turned up, and a further 323 at Festal Evensong. And then, at last, the much heralded Mission is upon us at the end of the month.

The next page is portentously headed 'MISSIONERS Canon Peter Green + Rev T. Grigg-Smith. PAROCHIAL MISSION (Saturday October 31st to Sunday November 15th.' On the Saturday there was a well-attended (483 present) Service of Commendation, with Bishop Albert Liverpool, the Missioners and the two parish clergy signing in. At once the attendances shoot up. The following day, Sunday, there are 245 present (218 communicants) at an early 7.45 am celebration, with 274 at the Sung Eucharist (still just the celebrant communicating) and an impressive 704 at the 6.30 pm Mission Service, despite JB recording one of his infrequent weather reports: 'WET'. And at 3 pm, when the Children's Service occupied the church, there had been a Service for Men in the Parish Hall.

Thereafter there is recorded a very impressive sequence of daily and Sunday services. For the former there are two successive early morning eucharists, and regular services for 'Women', 'Young People' and 'Children'. A Deaconess Siddall takes one of the women's services, the Parish Hall is frequently used, and each weekday and Sunday concludes with a Mission Service, numbers for these sometimes upward of 250, and the one on Sunday attracting 636 bottoms to seats. These latter services were non-eucharistic, and not billed as evensongs, and it would be interesting to know their format and content. The Services for Men feature also on Sundays, but how many Men were there we cannot tell. But an average of 6 services per day is indeed formidable, and as the fortnight ended, and 648 filled the pews for a final Evensong of Thanksgiving, all concerned would have looked back on a job well done – and, minutely recorded at the foot, to a total of £77.6.3 'Received from Mission' during the period.

This register has just three pages left to record a return to the regular procession of daily eucharists and Sunday services. The final entry is fittingly in red: Festal Evensong for the Fourth Sunday in Advent: 232 present to see JB and THF perform their usual acts of worship. And the very last words, squeezed in below: 'also £3.4.10 Flowers'

100 Club draw winners



December 2013

1	£150	11	Corinne Hedgecock
2	£100	121	John Knight
3	£50	136	Sarah Evison

January 2014

1	139	John Chapman
2	110	Bobcat Cubs
3	63	Margaret Talor

My Cathedral Placement – Part 2

The second instalment of Reader Jackie Parry's account of her recent Placement at Liverpool Cathedral. She promises more instalments in future months.



Chemin Neuf Community Prayer Group

Chemin Neuf originated as a Roman Catholic community with a strong ecumenical vocation, including members of Anglican, Lutheran, Reformed, Evangelical, Baptist, Mennonite and Orthodox churches. It works for the renewal of the Church, for reconciliation and for the unity of Christians. Couples, families and celibates, men and women, have chosen the adventure of community life to follow Christ, poor and humble, in order to serve the Church and the world. There are over 1500 serving Community members in many churches in over 20 countries throughout the world.

“But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, so that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it.” Ephesians 2:13-16)

The Community has been active in the UK since 1993 with special annual sessions and events being run for people at various retreat centres around the country until 1999. Then, due to the generosity of the Sisters of Christian Instruction, and the approval of the Catholic Bishop of Clifton, a retreat house, open to anyone wishing to take a time of prayer, and a quiet place welcoming Christian groups, was established at the St Gilda's Christian Centre in Langport, Somerset. The Community, in partnership with the other religious organisations, also runs a hostel and chaplaincy activities for students in London, just south of Hyde Park. *(Information taken from Liverpool Cathedral website)*

This prayer group is held in one of the rooms in the basement of the cathedral and the session I attended comprised of about 6 people from different denominations and countries. We sat in a circle, Tim led us in our worship with songs and prayer, and we were invited to simply be still and let God into our hearts. Some people prayed aloud, some sat quietly, but the sense that God was with us, a very real presence, surrounding us in His love, was very powerful. All the tensions of the day, the concerns, tiredness abated, and a sense of peace surrounded us. Truly, God's presence was felt by each and every one of us. An incredibly moving experience.

Zone 2 Café church – All Age Worship

Each Sunday, at the same time as traditional Cathedral worship at 10.30am, and later on each Sunday afternoon at 4pm, there is also worship in a very different style at Zone 2. These are informal services, with all ages worshipping together. They begin with coffee and cakes, meeting café style around tables in the Concert Room (downstairs below the shop, accessible via the stairs or the lift).

Zone 2 includes bible reading, prayer and teaching in an informal and interactive style. Each service lasts about an hour. (*Information taken from Liverpool Cathedral website*)

I attended a few of the morning Zone 2 sessions and, to my surprise, I really enjoyed them! I was met at the door with a very friendly smile and welcome, given a cup of coffee and a choice of cake, and, when they discovered that I'd come along on my own, they made sure that I wasn't left on my own and invited me to join some others at a table. This wasn't oppressive or intimidating in any way, and the service was incredibly uplifting.

We started with a welcome, and the leader asked if anyone had any news they would like to share. He then led us in prayer and songs of worship, followed by the bible reading for the day, and a talk (short sermon) based around the reading. There was a short time of activity in which everyone could be involved, or if preferred, you simply sit quietly in prayer and reflection. The service ended with prayer and a blessing.

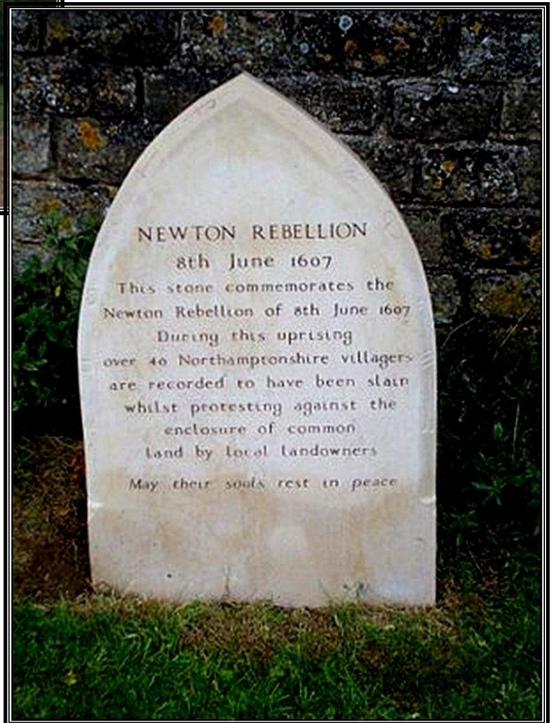
I had always thought of café churches as the kind of worship not suitable to me, but I was pleasantly surprised and I came to the realization that there is a place for ALL kinds of worship, and it does not necessarily have to be one or the other, but in conjunction with other services.

The more traditional service was taking place in the main body of the cathedral, and Zone 2 was taking place at the same time downstairs, with the same bible readings and cycle of prayer, for those who preferred to worship in a more informal, relaxed way; with the children happily (and not noisily) playing on cushions in the corner, but still being part of the worship. Parents were relaxed, children were happy, all worshipping our Lord together.

So far, I'd experienced a lot of variety and worship in the Cathedral, and also travelled in my own journey of faith. There is a lot more to tell you about my placement, but I will tell you all about that next time.....

Jackie Parry





We will remember them

Names of departed friends and colleagues old and new inscribed on the Men's Group communion paten (see page 17)

St Faith's Church, Newton in the Willows, Northamptonshire, and the stone commemorating the martyrs (see the story on page 5)

Men of Memory

Denis Griffiths's photograph on our centre pages shows the communion paten made for the annual eucharist, celebrated until recently by Fr Charles Billington, one-time vicar of St Faith's, for members of the Men's Group of friends on their weekend retreats away in Yorkshire. The recent passing of Bert Galloway, an early member of the group, has seen his name added to those inscribed on the plate, and prompted these brief recollections of some of those commemorated. There will be more to follow.

Archie Pattison was a Reader at St. Faith's and a founder member of the group. A pipe-smoking pharmacist who drove his car with a unique sense of direction, Archie was a proud bachelor with a penchant for meat pies. A much loved father figure who entered fully into the life of the church.

George Goodwin was leader of St Faith's Scouts for most of his adult life and a server and sacristan for even longer. George 'looked after' most of us at one time or another. Famous for always having a comb handy to smooth a celebrant's tonsure, he was responsible for saying that as a member of the robed section of St Faith's, you could do anything as long as you did it with reverence and in a straight line.

John Stone occupied the choir stalls for very many years, and had a splendid singing voice. As Headmaster of a local primary school he carried an easy air of authority and claimed some Welsh ancestry.

John Vincent was the man who fixed your phone (or could arrange an extension). A legendary member of the Group with a wickedly dry sense of humour, John would inevitably turn up at our regular meetings with a single rose or other prize bloom for the lady of the house. This gift was usually 'donated' by a neighbour!

Bert Galloway almost defies comment. Another member with a dry humour, Bert was very knowledgeable – you couldn't tell him anything without a full and usually heated discussion. On retreats, he kept us on our toes with some very thought provoking debates. He also inaugurated the art of keeping fish and chips hot in an oven whilst leaving them in the plastic tray. Not to be repeated by the fainthearted!

Rick Walker



Candlemass



As the year climbs out of darkness
The ugliness of vacant minds still scrawls its graffiti on the hallowed stone
And still the greenness of an early spring is disfigured by litter and by shattered glass.
The faithful come in through streets
Where the old and the helpless are menaced or ignored,
While we who care pass by on the other side.
What hope here in the dark of a new year?

Within, the night is pierced by a hundred points of light:
Filing two by two through high, columned arches.
Faces are etched in cupped candlelight.
Disembodied voices soar to the invisible high rafters
As the spiralling smoke steals silently upward.
In the silence, a rapt and tangible presence.
Three priests, robed in solemn triptych behind the incense-wreathed altar
Proclaim again the mystery of a faith renewed out of the darkness.
In the shifting shadows a congregation stands in witness,
Each face defined by the small halo of its flame,
As the ancient pattern of Candlemas is shaped again.

Outside there is still darkness.
But the light rekindled this night spills out into a world
Where the nations at last are giving peace a chance.
The deadly arsenals begin to dwindle;
The armies are coming home, and old enemies
Are reaching out cautious hands of friendship.
As the lights go out after Candlemas, we go out into a world where hope is dawning.
There is much to do and a long road yet to be taken.
But it is better to light a candle
Than to complain about the darkness.

Chris Price

February 1989

I wrote these verses some 25 years ago, at a time when street violence was worse than, thank God, it is today, but when international affairs seemed less threatening and world peace maybe a little closer. As we approach the ancient feast of Candlemas it is perhaps of interest to compare the world then and now.



The Parish Directory and Church Organisations

VICAR

Temporarily unavailable

PARISH OFFICE

32 Brooklands Avenue, L22 3XZ . Tel: 0151 928 9913

Parish Office Manager: Geoff Dunn; email: sfsmparishoffice@btinternet.com

ASSISTANT PRIEST

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

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

READERS

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

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

Miss Paula O'Shaughnessy, 30 Curzon Rd, L22 0NL. 286 2764/075823 19440

Mr Ray Bissex, Flat 4, Garth Court, Haigh Road, Waterloo. L22 3XL. 538 4767

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

Ms Brenda Cottarel, 6 Lawton Road, Waterloo. L22 9QL. 928 4275

TREASURER

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

PCC SECRETARY

tba

DIRECTOR OF MUSIC

Mr Daniel Rathbone. Tel: 07759 695683

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, 928 7330

SACRISTAN

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

ASSISTANT SACRISTAN

Mr Leo Appleton, 23 Newborough Avenue, Crosby. L23 3TU. 07969 513087

SENIOR SERVER

Ms Emily Skinner, 1 Valley Close, Crosby. L23 9TL. 931 5587

CHILDREN'S CHURCH

Sunday 11.00 am in the Church Hall. 924 1938

CHILD PROTECTION OFFICER

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

BAPTISM BOOKINGS

Mrs Jackie Parry 928 0726

Mrs Brenda Cottarel 928 4275

BEAVER SCOUTS

Thursday 5.00 – 6.15 pm Mike Carr 293 3416

CUB SCOUTS

Thursday 6.30 – 8.00 pm. Mike Carr 293 3416

SCOUTS

Thursday 8.00 - 9.30 pm. Mike Carr 293 3416

RAINBOWS

Monday 4.45 - 5.45 pm. Geraldine Forshaw 928 5204

BROWNIE GUIDES

Monday 6.00 - 7.30 pm. Mary McFadyen 284 0104

CHOIR PRACTICE

Friday 7.15 pm - 8.30 pm.

MAGAZINE EDITOR and WEBSITE MANAGER

Chris Price, 17 Queens Road, Crosby. L23 5TP. 924 1938

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THE CHURCH
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