

St Faith's Church, Great Crosby

NEWSLINK

January & February 2016

Worship at Saint Faith's



SUNDAY SERVICES

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

WEEKDAY SERVICES

Morning Prayer:

Monday-Wednesday and Friday-Sunday: 9am; Thursday 8am

Evening Prayer:

Monday at *Christ Church* 5pm

Tuesday 6.30pm; Wednesday-Thursday 5pm; Friday 6pm

The Eucharist

Tuesday 7pm; Thursday (Term Time only) 7.30am;

Friday 6.30pm

Around Waterloo: The Eucharist:

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

See the weekly online bulletin for full details of services and any variation.

Lent and Easter arrangements will be online soon.

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 3342/07976 901389 to arrange this, or to arrange a visit to someone in hospital or at home.

IN A PASTORAL EMERGENCY

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



From the Ministry Team

January & February 2016

Temptation is an ugly word, It conjures up a picture of devilish and satanic jiggery-pokery, with men and women doing battle against almost impossible odds. Evil takes centre-stage. The price of moral survival becomes constant vigilance. We enter the inheritance of countless Christian centuries where serpents and apples and women and nudity are confusedly mixed in a Genesis production, and the whole is glossed by the profound if unsuspected influence of Milton's "Paradise Lost. (*Genesis 12: 7-9*). We take comfort from the assurance of the Letter to the Hebrews that Jesus himself knew the battle and therefore can stand helpfully with *us* (*Hebrews 2: 14 – end*). Lent, we conclude, may be a suitable occasion for once more girding out armour on.

Maybe we need to revise our strategy and our perspective. Maybe we need to puncture the inflated pretensions of evil. Maybe we need to look away and concentrate on falling in love with goodness by exposing ourselves to its magnetic attraction. However that be, it may be important to see Jesus as a guide to the problem and not simply as a resource for its triumphant solution. If we begin with the Gospel, what shall we find?

Life is a matter of normal and necessary choices. So here, in the wake of a baptism and a commission it has imposed, rise inevitable suggestions about what to do and how to manage. The test itself is wholly familiar. It relates to choices that have to be made and the inevitable uncertainty that always attends significant choice (*Matthew 4: 1-11*).

What is the key to human fulfilment? A contented stomach? You had better start with that, lest there be nowhere else beyond to go. The multitudes must be fed. But you cannot finish with that. There is a deeper necessity still and its name is God. "Not by bread alone"!

What is the road to human fulfilment? If God and his Kingdom are the end, what is the means? Impressive display? Good theatre? The kind of magic people always fall for? But what if the end is already embedded in the means, as the oak in the acorn and the flower in the bulb? Again Jesus reached into a nations tangled past, and hazarded a choice. You had to manage God's way, to come out anywhere in God's neighbourhood.

So what are the odds on human fulfilment? Since whoever rules in the human cities it is not God, the goal is impossible of attainment. Face the facts, Evil is centre-stage. Unless we acknowledge that, we live in a dream world, and the end is defeat and disillusionment.

And Jesus chose defeat – with God; and wagered that somehow it might conceal an impossible victory.

To make the significant choices of our daily living by opting for the Kingdom via the ways of the Kingdom is to face a struggle whose beating heart is uncertainty; the goal unclear; the road un-signposted and long odds on victorious fulfilment. We call the struggle, temptation. We call the choice, faith. We call the victory, the cross.

With love, prayers and every blessing this Lententide

Fr Dennis



Looking to the Future

Well, 2015 has turned into 2016, and we're into the last 12 weeks or so of my time with you. I'm not in a position to say very much in any great deal – not because there is anything to tell you, but because – there's really not! The PCC and the Waterloo Group Council have both discussed what they would like the new job to look like, and there are very substantial areas of agreement. Most of all, I think many people are hoping for someone who feels God is calling them here! It is not, of course, quite yet clear what they're being called to and what the post will be, although all four PCCs have now voted in favour of Waterloo becoming a Team Ministry. All I can say is – watch this space!

As you know (if you read the Pew Sheet!), in a gentle way, we're beginning to explore what closer working might be like. The four PCCs – a bigger grouping than the Group Council – are all meeting at Christ Church at the end of January to grill Rob Williams, the Bishops' Planning Officer. One reason for this is so that your representatives all know Rob's face – and will have his email address – so if there is anything you want to ask about the pastoral reorganisation process, don't speculate – ask him, he's both wise and approachable. St Faith's PCC will then continue in a separate room at Christ Church. It models how a Team can work without having endless meetings and layers of bureaucracy. Fr Greg will come as a visitor to the next PCC, when The Venerable Pete Spiers, our new Archdeacon, will also be here – again a source of information and counsel as the future unfolds. For me, one important thing in both these meetings is that PCC members directly have access to the 'horse's mouth' to answer questions. St Benedict was aware of the destructive impact 'murmuring' – speculation, gossip, undermining one another – can have on a community. And all communities are vulnerable to it, without exception! So – if you're concerned about something, don't speculate, ask directly – ask me, whilst I'm here, and after that, the Wardens and PCC Officers will be in contact with The Horses' Mouths – three, in particular – in addition to Archdeacon Pete and Rob, the Diocese now has an Appointments Secretary, in the shape of Warren Hartley and he too is a fount of

knowledge. Of course, they all have their ‘specialisms’ but all of them will find out or pass you on to someone who can answer your question – and they’re all approachable and helpful.

Another important thing is that we recognise we can hold our meetings collegially with others, and not necessarily here – in January, at Christ Church. At the same time, the Waterloo Group Council is moving in the course of this year to functioning more like a PCC with elected officers and a Standing Committee. In due course, it will begin to look like a Team Council, possibly even before the Team is a legal reality. It gives us a chance to get used to all this – to recognise the benefits and to learn to trust one another enough to raise the concerns, to see difficulties as needing solutions we can work on together.

And, finally, looking back. I know the past, and in particular the Episcopal Visitation is still a present hurt for some, perhaps many of you. At the PCC Away Day last year, I asked people the extent to which they felt the parish had recovered from the events of 2013 and got people to make that concrete by putting a number on it. The responses varied but averaged out at 56% - not nowhere, but with some work to do. I think, at some level, healing asks of us, of you, simply to accept that things are as they are, to acknowledge, not deny your hurt – but not be defined by it either, and instead, begin to ask other questions. Here are some words of Samuel Wells, the Vicar of St Martin in the Fields:

Much was unfinished, many were unreconciled; countless were yet to find faith; much justice remained undone; fragility still reigned despite the glory that shone out. (from *God’s Companions*, p 224)

That is my sense of things here: much unfinished, some things still unreconciled, faith present, in some cases challenged, in some cases deepening; and fragility, of course – yet in the midst of it, glory shining out. And it occurs to me that it is in precisely these places that God works. So – what new things is God doing here, and how are we, how are you called to join in?

A few months ago, when I knew I needed to move on but East Ham was not even on the horizon or even a Church Times advert, I was praying, and a piece of scripture spoke very powerfully to me. In fact, I came upon it almost accidentally, because it was at Morning Prayer and my eye had slipped over from one week to the next in the Lectionary – so it wasn’t in fact that day’s reading at all! It struck me very powerfully, and I shared it with the Standing Committee last week. And it was, is, this:

And this shall be the sign for you: This year you shall eat what grows of itself, and in the second year what springs from that; then in the third year sow, reap, plant vineyards, and eat their fruit. The surviving remnant of the house of Judah shall again take root downwards, and bear fruit upwards; for from Jerusalem a remnant shall go out, and from Mount Zion a band of survivors. The zeal of the Lord of hosts will do this. (2 Kings 19.29-31)

Well, I’ve been here just into my third year; and I do think I’ve been in the business of planting a vineyard with you, or rather, recognising the vineyard God has planted here and

has always been tending. Vines, of course take many years to put roots down and bear fruit. But I do see green shoots here. Nurture them, and one another! It isn't easy to see exactly what this translates into in concrete practical terms, however, I believe it does mean something! I will do all in my power to work on that with the PCC and Ministry Team over the next few weeks and to come up with some practical thoughts. In the meantime, ponder it, pray, and reflect on how those fragile green shoots might be nurtured into bearing fruit. What new thing is God doing?



Sue

Christmas Gifts for Waterloo, Sierra Leone: the kindness of strangers (and friends)

The seasonal Waterloo Partnership appeals had a particular urgency this last Christmas. The Ebola epidemic in Sierra Leone had left worsening poverty and deprivation in its wake, and we had discovered that the number of Ebola orphans needing our help was far greater than we had appreciated. To make matters worse, torrential flooding in September swept away possessions, food supplies and newly planted crops; including the ground nuts we had provided as a means of livelihood for the Ebola orphans' foster parents.

As the money raised from our appeals was so vitally necessary to provide further humanitarian relief, we were absolutely delighted with the generous response we received.

The **Christmas Gift Scheme**, which offers donors gift certificates to give as Christmas presents, raised £5,300 – which with Gift Aid should exceed £6,000. A third of the donations received were for Ebola relief, a third for schooling and further education, and a quarter for farming and health.

We are once again very grateful to our regular donors from St. Faith's, St. Mary's and St. John's for their valuable contributions. Year on year, local churches of various denominations provide a quarter of our Christmas Gift income.

Local schools provided another £1,400 through corporate donations, with more promised. This sum will provide care packages for at least five Ebola orphans, and will also contribute significantly to our educational projects

Christmas bag-packing at Sainsbury's has been a traditional WP fundraising activity ever since the charity was founded in 2005. This year however we were disappointed to learn that the supermarket chain had altered its national policy, and that only charities supporting 'local causes' were to be allowed this privilege. Teresa McLaughlin, who organised the annual bag-packs, turned to Tesco Litherland for help; and we were allowed two **cash collections** at the store, raising £1,300. As always, members of St. Faith's loyally volunteered their help: our thanks to all the tin-rattlers, to buskers Rick and Rosie Walker for the organ accompaniment, and to Chris and Angie Price for counting the cash.

The generous response to our Christmas appeals will encourage us in our fundraising activities throughout 2016; since the commitment of the Waterloo Partnership to the needs of Sierra Leone is of course long-term, Sadly, the spectre of Ebola still haunts the country. The World Health Organisation declared West Africa to be free of Ebola on 14th January, but had to announce the very next day that a new case had been confirmed in Sierra Leone, after a woman tested positive *post mortem*. Since she had at least 27 high risk contacts, the risk of a further outbreak is very real.

Fundraising for our partners in Sierra Leone is essential and ongoing, but what matters even more is that we are not going to desert them and walk away.

Fred and Linda Nye



For the Record...

The Christmas Tree Festival 2015

This year's Christmas Tree Festival is well and truly over. The money has been counted and banked, the pine needles swept up, well mostly, and the trees removed, though there are still a few orphaned trees huddled together in a corner of the churchyard. Apart from a very useful amount of money raised for the church all we have left are the memories, of the happy laughter and songs from the visiting children, the toe-tapping music of the Vikings skiffle group, the mellifluous harmonies of the Wayfarers, the bold sounds of the Lancashire Artillery Volunteer Band and the swing of the Swing Band from M.T.S and lastly but by no means least Mike Foy with his very gifted choir. We also had the delicious aromas of the dish of the day. There were of course some disappointments, my interview on Radio Merseyside was not the launch-pad for a show biz career that I was hoping for Brenda tells me not to give up because I have the perfect face for radio.

I think in retrospect my strongest and happiest memories are of the cheerful and enthusiastic way the people of St Faith's pulled together and worked so very hard to make the event a success, particularly when you consider that most of us are pensioners, some of us 'pensioners+' and others 'pensioners++' yet whether it was the catering team or the jam factory, the cake makers, the craft stall-ers and stewards, the humble dish washers, people worked in a manner that would have done credit to 30-year-olds. I feel proud and honoured to be a member of this church and want to say a HUGE thank you to you all.

Sincerely

Gareth

your Tree Master.



Picture Parade

The Christmas Tree Festival

Assorted images from the 2015 show.... the trees await their unwrapping ... the cubs get at work ... the decorators get down to it ... Gareth and Brenda make a statement





Tales of the Trees

The jam factory gets ready ... glowing trees point the way up to the high altar ... visiting school choirs dress up to sing for us



Music by Fairy Lights

... and another first for St Faiths!



Rick Walker

The Christmas Tree Festival has always been a musical focus as much as it is part of our preparation for the Christmas season. The Festival this past year was the 7th and proved as ever that the magic of the fairy lights is still working.

During the week we had great performances from local Schools – both St John’s and Waterloo Primary schools, and an energetic and very professional Jazz set by boys from Merchant Taylors’ School. Once again the Buskers Street organ was being turned, and the Cubs and Scouts did their best with some campfire singing.

But, for a church that has been musically active for over a century, finding a ‘new’ event is rather difficult. We’ve had all types of music from classical, choral and traditional jazz and from primary school carols and professional singers. However, during a Friday night concert at the Christmas Tree festival, the 110-year wait was rewarded as The Viking Skiffle Group entertained a large audience with their particular style of lively and energetic music.

Featuring a unique harmonica accompaniment and a rhythm section that included not just one but TWO tea-chest basses, it is safe to say that the audience thoroughly enjoyed this new sound! The Vikings were followed by “Songs of the 60’s” a lively group of singers who gave their rendition of many of the songs that we (nearly) all grew up with.

After an excellent cheese and wine supper, provided by the ladies of St Faith’s, our favourite Barbershop Harmony Group, The Wayfarers Chorus, took to the risers (that’s the fancy name for the sloping steps that they stand on).

They have sung previously for us, but on this occasion they excelled themselves and made full use of the wonderful acoustics of St Faith’s, with songs old and very old, but always with that a capella sound that makes barbershop singing rather special.

The next day there was more music with another returning choir, this time St Nicholas Community Choir who responded to the atmosphere and added their sparkle to the Christmas Tree Festival.

All in all a very musical week and one which augurs well for the forthcoming series of lunchtime recitals - watch this space!

Gareth and Brenda must undoubtedly head the list of those deserving thanks and congratulations for the splendid success of the 7th annual Christmas Tree Festival at St Faith's, not least for their gallant taking over the reins from Margaret Houghton,

Tree Mistress for the six previous years, The week once again saw St Faith's at its very best – the church community getting together to serve the wider community outside our walls, to the glory and praise of God.

There was a brief time last year when it wasn't certain that we would have a Tree Festival at all in 2015. Now we are looking forward to the 8th annual extravaganza in 2016! Watch this space (but not just yet - we're still recovering...)

All the events of last December are online, where you will find links to archived records of all the previous years. To round it all off until next December, here are a few of the many warm and appreciative comments recorded in our visitors' book.

Chris Price



What our visitors said

Fabulous as usual ... *see you next year!* ... great experience enjoyed by all the children of Waterloo Primary School ... *what a lovely idea* ... humbling but lovely ... *always a delight* ... beautiful and very emotive ... *God bless you all* ... one of my favourite festive things ... *we want to be members, love it every time we come here* ... so thought provoking ... *wonderful music, thank you* ... fabulous - well done St Faith's! ... *great atmosphere* ... as always very moving ... *very humbling as ever* ... food excellent ... *lovely to feel and see peace in my heart* ... illuminating! ... *great cafe* ... so welcoming ... *delightful, what a treat, thank you!* ... a pleasure to be back - great place for St Nicholas Singers to sing... *I love it*



Registering the Past – still in 1949!

Our last delvings ended with the Confirmation service of March 30th, 1949, and the colourful register page recording what was clearly a big event. Fr Dennis Smith tells me that this and presumably other such decorative works, were by the vicar's sister, Vera Hassall, a frequent visitor to St Faith's during her brother's incumbency.

We are now in the late stages of Lent, and Bishop Clifford returned to preach at evensong on Passion Sunday. No record of attendance, but the goodly sum of £9.13.11 accrued, accompanied by a large blot, presumably from the pen of bishop or incumbent. Palm Sunday sees 'Blessing and distribution of palms and Sung Eucharist' – and marginal

addition of 'With procession'. There was but one communicant, as per usual, but £6.6.10 was collected at that service, and £6.17.9 at evensong. The latter had as preacher H.Gresford Jones, whom Wikipedia tells us was Bishop of Warrington and once Rector of Sefton.

There were four services a day in the first three days of Holy Week, then a 6.15 am Sung Mass with Procession on Maundy Thursday, with 54 communicants at this early hour. Good Friday saw at 8 pm, an unspecified service declared as 'It was the Preparation'.

Easter Day is decoratively inscribed, beginning with the Holy Saturday evening celebration of Solemn Evensong, Procession and Blessing of the Paschal Candle. Easter Day itself sported a Low Mass at 6.25 am (28 communicants), 7.00 am (95), and 8.00 am (213 – possibly a record for an early celebration). No further numbers are recorded apart from 7 at the Sung Mass later, but the day's total was an impressive 346. Fr Hassall was surely pleased with this figure, as he records this figure himself later, adding the weekday total for the following days at 63, making by his reckoning 409 in all.

Coming down from the heights, the faithful record of daily celebrations of Low Mass rolls on. The vicar now abandons the use of 'Holy Communion', nailing his colours unequivocally to the Angle-Catholic mast. Ascension Day sees 105 at three celebrations; these and all other services post-Easter taken by W.H. and E.P (Parker), with no visitors to be seen. Trinity Sunday and Corpus Christi are given the big red treatment; following this latter W.H. has a break and E.P holds the fort. On Sunday June 19th ('In the Octave of Corpus Christi') he is twice joined by one L.E.Viner, about whom the only clue is the notation 'for U.M.C.A'. A week later one Frank Wain takes an early Low Mass. Wikipedia has a person of this name labelled as '25 year old native hip-hop artist', but that probably isn't our man. Lay Reader G.W.Houldin, after being absent from the signatories for a good while, signs in to the Sunday Schools service on 25th June.

Fr Hassall returns in time for the next landmark, a BBC broadcast of a 'morning service'. This took place at 9.30 am on Trinity IV – Sunday 10th July, 1949, and the preacher was Canon Bernard Iddings Bell, Chaplain of Chicago University, USA. There are four separate press cuttings pasted into the double-page register spread. There are no attendance figures, as usual, but an interesting sentence in one of the aforementioned cuttings deserves reproducing. Remarking on the 'impressive and inspired service, outstanding for the beauty of its choral singing', the reporter says: 'There was not an exceptionally large attendance at the Church, but those who were not present no doubt heard the service "on the air" before taking part in the usual 11 am service.'

The service, almost certainly the first to be broadcast from St Faith's since its foundation more than half a century earlier, clearly caused quite a stir at St Faith's and locally. But for the archivist the most interesting entries are the signatures of each of the choir members who took part. There were no fewer than 22 boys (no girls yet, needless to say!) and 8 men, making a splendid total of 30 voices. And Fr Hassall also records the fact that 'The other 5 Choir men were away on holidays.' Beneath them Ernest Pratt signs as Organist to complete the roll of honour.

The thirty names, almost all of which are clear and legible, are a treasure-house of history and memories, and may in due course form a separate article, with as many back stories as

can be uncovered. At least one signatory choirboy, Graham Barry, provided us some years ago with a serialised account (entertaining and even controversial) of his time in the choir stalls, and in so doing mentions more than a few of his contemporaries who signed in on that day. See the page in this month's photo pages and watch this space.

Back off-air the story moves on more uneventfully. Ex-curate S.(Sidney) Singer returns for a couple of services towards the end of August. Then suddenly, a page is turned and the red lettering springs up once more. September 23rd (a Friday) is proclaimed as 'S.Chad's College Durham; Re-union Festival'. It is an 11.30 am High Mass, with but the one communicant and no other attendance record, but Fr Hassall's useful annotations show him signing in as Priest, attended by T.S.Wetherall (Principal of the College). Two uncertain signatories as Deacon and Subdeacon look like Kenneth W.Warren and J.W.Wilkinson – presumably visiting priests. The home team provide the M.C. (Robin Smallwood), the Thurifer (David E.W.White) and even the Boat Boy (Derek Clawson).

It would be good to know more of this rather special occasion. St Chad's College, Durham was of course endowed by our esteemed Founder, H.Douglas Horsfall, to train priests of our tradition for the ministry. Subsequently it became an academic college of Durham University, but from its inception it held the Patronage of St Faith's living, presenting successive clergy to the incumbency of St Faith's. Of late its function has been mainly a symbolic one, but our links remain, and were clearly strong enough for St Faith's to host this spectacular occasion in 1949.

Less than a year covered this time, but 1949 was full of red-letter days, and we will strive to get into the 1950s next time.

Chris Price

Hitting the Jackpot – the 100 Club draw

First prize , Angela Woodley.
Second prize , Brian Williams
Third prize , Mike Broom



Les Crossley RIP

Fr Dennis writes about the funeral of a character well-known and liked by those of us with long memories at St Faith's.

On Monday 21 December at 10.15 am in St Mary's Church, Hemel Hempstead, a large congregation had gathered for the funeral requiem mass of Leslie Crossley.

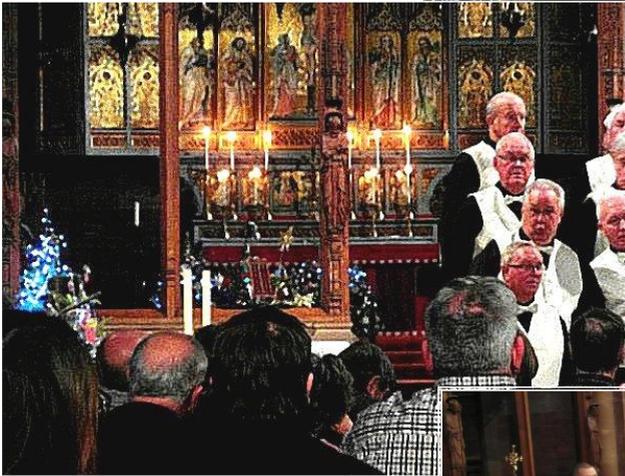
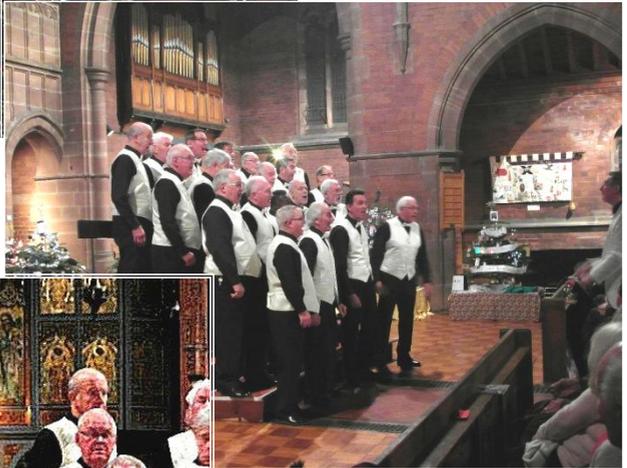
Leslie's roots were northern. Born on January 1940 in Southport, from a young age he had 12



Tuneful Trees

The usual big turnout for the Wednesday night carol singing with our favourite military band ... two evenings later it was time for skiffle!





Still with the Trees ...

And still with the skiffle band
... then it's the Wayfarers
barbershop harmony ...
finally the mellifluous St
Nicholas Singers are on song



The Community Choir were swiftly followed by the big clean-up and tree stripping and removal – and a battle for a clearly desirable liquid raffle prize between Gareth and Alan Brooks (who eventually won!)



And then ...

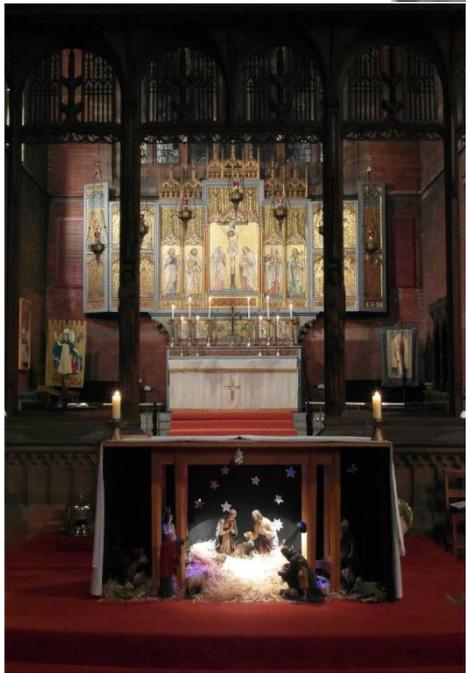
Kirsty was our child bishop at the Toy Service for the Fest of St Nicholas the day after the festival ended.





Christingle and Christmas

Hot on the heels of the Tree Festival it was time to poke holes in oranges ready for the Christmas Eve Christingle service ... and then the making of the Christmas Crib and the High Mass of the Nativity.



attended his local, beautiful, Anglo-Catholic church of St Luke's and under the guidance of Jim Jackson (known in the High Church circles of the day as "Jimmy Incense") had been trained as a Server and grounded in most things ecclesiastical.

Having married Jean Williams, a youth club friend at St. Luke's, the couple moved to a flat in Merrilocks Road, Blundellsands in 1962. Trained as a radiographer Leslie began work at one of the Liverpool Hospitals and Jean began part-time teaching at a school in Litherland. It was at this time that the newly-weds came to St. Faith's, and for the next ten years became deeply involved in, and committed to the worship and life of our parish.

Being far more familiar with the thurible than any others amongst the then large band of servers at St. Faith's, on the arrival and subsequent ministry of Fr. Charles Billington, Leslie exercised the role of thurifer; on most of the 'High Days' and 'Holy Days' incense was used.

The Crossleys' hospitality was second to none, and a memorable party held at their home in Worcester Avenue following an Easter vigil and Midnight Mass will long be remembered by those of us present. It was during this period in the late 1960s that the "Brooke Gang" enjoyed its most active years, with Leslie and Jean being very much at the centre of the group, with meetings invariably following the Sunday sung mass and often carrying on until 2.30 pm (closing time!), with as many as fifteen to twenty members of "the gang" having been present. An annual highlight of the group was the day-out to Southport which Leslie organised. A visit to the fairground was followed by a competitive round or two of "pitch and putt" and then by lunch at one of Southport's oldest and finest Fish and Chip restaurants – "The Swan". The day always concluded with a trip to the "Railway Club", where, as Honorary Secretary, Leslie's dad would give us a warm welcome and be sure to see that we were suitably refreshed for the evening.

As well as serving at Sunday masses, for a number of years Leslie served the Friday 7.00 am mass and began a tradition which was continued long into the 1970s, of providing a flask of coffee to be shared by those early morning worshippers who had enough time for a quick drink and chat in the choir vestry after the service. As PCC secretary, Leslie was diligent and efficient and always prepared to make valuable and thoughtful contributions in discussion.

Having considered the possibility of his having a vocation to the priesthood Leslie went before the ACCM Selectors who told him that they believed his undoubted gifts could best be used outside the narrow confines of the church, in the world of secular employment. Consequently, Leslie left his job as a radiographer and took up a new appointment with Kodak, whereupon having moved to the Company's headquarters in Hemel Hempstead he became a very successful sales executive.

From his earliest days in Hemel Leslie became strongly involved in the life of St. Mary's. On a visit I paid in the mid 1970s I well remember how busy a particular week had become for Leslie as the person responsible for buses, during the biggest Children's Mission the town had ever seen.

Following a period of five years away from Hemel, working in Dublin in charge of Kodak sales, Leslie returned to Hemel in 1980. It was some years later, after redundancy in 1990,

that Leslie found the time, enthusiasm and patience to begin a genuine and much-needed pastoral ministry to the town's marginalised, lonely and addicted. Monday to Friday Leslie would open up St Mary's for two or three hours each day and men and sometimes women, would find their way to him where they knew they could be assured of a listening ear, a non-judgemental response, convivial chat, a cheese or ham sandwich and a good cup of coffee.

As Church Warden Leslie did much at St. Mary's to ensure the church never lost sight of its missionary purpose and much of his time was taken up with the usual nuts and bolts tasks and responsibilities of maintaining the plant and keeping everything ship-shape.

Catherine Gilroy entered Leslie's life in the late 1980s and the couple married in 2009. Throughout their time together they made a wonderful couple and worked tirelessly for the good of St. Mary's, invariably extending a warm and welcoming friendship to those who were new to the fold.

Always delighted at being able to return to his native roots, Leslie would visit both St. Luke's Southport, when coming to see his cousins, and St. Faith's, to meet old pals. It was a great joy that he was able to join us both for my own Silver Jubilee celebrations in 2003 and for Fr. Charles' Golden Jubilee celebrations in 2006.

From the diagnosis of prostate cancer in 2010 Leslie's quality of life gradually began to diminish. His natural ebullience and good humour were maintained long into the debilitating illness he suffered and until just weeks before his death we were able to enjoy conversations on the telephone. Throughout his last months he received enormous love, care and support from Catherine, the light of his life, and it was a blessing when his suffering came to an end on December 5, 2015.

Some of the "old gang" were able to travel to Hemel for Leslie's requiem, and with all those others present we were able to remember, and give thanks for a life well lived which had brought much sparkle and joy to us all. At the conclusion of the mass we stood to sing Leslie's favourite hymn, assuring him and all of us of the great resurrection hope to which we cling:

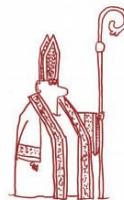
"Hail thee, festival day!
Blessed day to be hallowed forever;
Day when our Lord was raised,
Breaking the kingdom of death."



Fr Dennis

Ordination training

a brief overview of my first term.....



It's been a busy three months since I started training at All Saints Centre for Mission and Ministry, in connection with the University of Durham, and is based at Liverpool Cathedral, so quite handy for me, particularly as I work just around the corner at the Liverpool Women's Hospital.

After all the nerves, the excitement, the good wishes, support and encouragement I received in the Summer I couldn't wait to start the ordination course in the Autumn. The classes are fairly small, approximately 16 people, the majority being Readers in Training with four ordinands. There were only two of us going straight into second year, and we both admitted to finding it a little daunting at first, but everyone was so supportive and encouraging, we soon settled in.

The course consists of weekly evening classes, and weekend residential, plus a couple of day courses on a Saturday.

For evening class in the first part of the term we studied the New Testament, which was a fascinating in depth look at the gospels. I found John's Gospel to be particularly interesting; his writing being different to those of the other gospel writers and I look forward to continuing to study more of the New Testament later in the year.

The second part of the term we studied Mission and Evangelism, looking at local mission in particular and how society, and its view of Christianity in general, has changed in recent years. We read a wonderful little book (as well as many others!) called 'Christianity Rediscovered', by Vincent J Donovan who was a Roman Catholic priest who worked amongst the Masai of North Tanzania, which was fascinating reading and thought-provoking and, if you have an interest in mission in Africa, in particular the missionaries in the early part of the 20th century, then I recommend this little book.

The 'residential' are for all ordinands and are from Friday afternoon to Sunday afternoon and, as well as studying our respective modules, we also learn about different forms of worship and materials to use. All students and lectures join together for worship, which is lead by the students, and on Sunday we celebrate the Eucharist together, this is mainly led by the lecturers/priests. The lectures are fascinating and hard work, and the worship is a wonderful time for us all to gather together to worship our Lord. An incredibly humbling and moving experience.

At Christmas all ordinands throughout the Diocese are invited to a Christmas reception, held at Bishop's Lodge. It was lovely to meet so many people who are all at different stages of their training, and also to bump into some I had met at BAP and during the discernment process, who had also started training, but on different courses. It was so encouraging to see so many people who are following God's call in ministry. We had a short talk from Bishop Paul and sang Christmas carols in the Chapel, but we all thought

Bishop Paul was joking when he said that the carol “While Shepherds Watched” could be sung to the tune of “supercalifragalisticexpialadocious” from ‘Mary Poppins’. We sang it, with much hilarity, complete with “umdiddlelidlums” in the middle. It actually works!

Term started again in January and my first assignment on local mission has been handed in. We are continuing to study mission in the wider concept, and at other faiths. I am really enjoying my training; it is hard work and involves a lot of reading and study, but it is incredibly rewarding and a privilege to be working with so many people who have listened to God’s call to ministry.

Thank you for all your interest and encouragement, which is such a blessing; I know I am supported by so many. Please can you continue to keep all those who are training for ministry in your prayers, I know they appreciate it, just as I do. Thank you!

With my love and prayers,

Jackie



The Anglican Communion Primates’ Meeting

I’m writing this on the Second Sunday of the Epiphany, when the Gospel was the third reading associated with the manifestation of Christ – after the Visit of the Magi and the Baptism of Christ, today, the Wedding Feast at Cana.

Now, this year, Tony and I celebrate 20 years of marriage...spring chickens compared with some of you I know...and my husband does talk about even criminals getting time off for good behaviour! A wedding always creates something new ...two people become one flesh and a new family is created. And it draws together people much more widely – families and friends from many circumstances and places are drawn into new relationship with one another.

Perhaps that is why the wedding feast in the Bible is an image of the Kingdom of God – when all our relationships and, indeed, the whole of creation are transformed, healed and made new in the glory of God.

My own personal view is that it is always a good when people want to pledge their lives to one another in love; and for me, this is no less true for same sex couples. I do not think gender difference, but covenant, loving relationship, is at the heart of the marriage relationship. I also think this view is not at all incompatible with scripture or with Christian tradition on every reading of those.

But I am aware not everyone shares those views; indeed, I have friends among conservative evangelicals who believe one man and one woman is fundamental to the nature of marriage, and further, that to hold to this is a matter of salvation. They are my friends – we disagree profoundly on this, but recognise one another as brothers and sisters



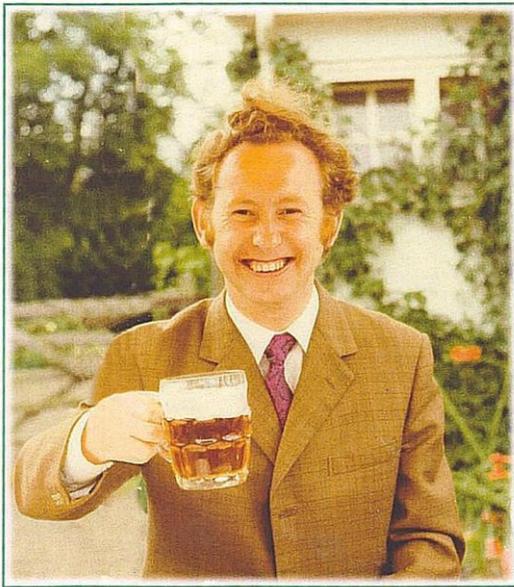
'Hunger and Thirst after Righteousness'

Sunday parish lunches
are featuring regularly
in our calendar, and the
February one is seen
here, with the catering
team in their fetching
matching pinnies.

90 Years Young

Mother's mother (Sue's
mum Joyce Morris) cuts
her special birthday
cake ... the Magi have
made it again (full
house in the Crib)





**R.I.P. Les Crossley –
and Cheers!**

Goodbye to an old timer –
see Fr Dennis’s tribute on
page 12

**Now that’s what I call
a Choir!**

All is explained on page 10

CHOIR :-	Boys &	Men.
<i>J. Ray</i>	<i>P. Haworth.</i>	<i>Art. Lawson</i>
<i>D. Lawson</i>	<i>J. R. L. Fincock.</i>	<i>J. Lawson</i>
<i>B. Williams</i>	<i>P. Mawdsley.</i>	<i>C. Williams</i>
<i>J. Barry</i>	<i>G. Pass.</i>	<i>J. G. G.</i>
<i>S. Spencer</i>	<i>J. Purcock.</i>	<i>J. G. G.</i>
<i>F. Lee</i>	<i>W. Hughes.</i>	<i>N. D. D.</i>
<i>K. G. Hayes</i>	<i>D. W. Parry.</i>	<i>C. W. W.</i>
<i>D. Aston,</i>	<i>R. Charnock</i>	<i>J. S. S.</i>
<i>M. Voysey.</i>	<i>B. Voysey,</i>	<i>J. S. S.</i>
<i>H. Voysey</i>	<i>J. Dykes</i>	
<i>D. James</i>	<i>R. Clark.</i>	
	Organist :	
	<i>Amesbury</i>	

**U.S. CA
BROA**

AN impressive and
its choral singing
from St. Faith's Ch
large attendance at
doubt heard the serv
11 a.m. service. The
represented the Bish
visitor to this count

Friends of Saint Faith's

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200k and counting .. see page 20

in Christ and as faithful and loving Christians. And, as a priest, I am pledged to hold to the teaching of the Church and the promises I made at ordination, even if this is not exactly the same as my personal views.

It is just this issue that has divided the Anglican Communion, and was the subject of much media speculation last week. Ironic, given one body with mutual commitments were discussing this in perhaps fraught terms in the week when we had the Wedding at Cana as the Gospel at the end. But I think there has also been much misinformation and oversimplification of something that was actually quite a nuanced and thoughtful outcome.

First, ECUSA has NOT been excluded or suspended from the Anglican Communion – quite simply, no-one has the power to do this, not even the Archbishop of Canterbury. The relevant statement actually says this:

It is our unanimous desire to walk together. However given the seriousness of these matters we formally acknowledge this distance by requiring that for a period of three years The Episcopal Church no longer represent us on ecumenical and interfaith bodies, should not be appointed or elected to an internal standing committee and that while participating in the internal bodies of the Anglican Communion, they will not take part in decision making on any issues pertaining to doctrine or polity.

In other words, ECUSA will still be part of the Anglican Communion, but for three years will have voice but no vote. If the Anglican Communion were a PCC, ECUSA could come to the meetings, could take part in debates but not vote on measures or hold office (chair, secretary etc).

Second, the ‘seriousness of these matters’ is NOT primarily that ECUSA has agreed to bless same sex marriages- but a question of whether provinces of the Anglican Communion are entitled unilaterally to make decisions like this – it is, in other words, partly a matter of process. And it isn’t clear. At all levels of Anglicanism we are ‘episcopally led but synodically governed.’ In other words, we’re not like Rome, where authority is finally vested in the Pope ‘ex cathedra’. The question is whether the synods of a particular province have the right to make decisions unilaterally. And there is not a straightforward answer! John White, a priest in the Diocese of West Virginia wrote:

The [Primates’ Statement] clearly says that most of the Primates aren’t willing to walk away from us [ECUSA] just yet, nor are they willing to support those loud voices demanding our exit from the Communion, and the bonds of affection and mutuality, though frayed, remain unbroken. The basic structure of the Communion has also held, without breaking up into a series of lesser relationships, or a body with tiered memberships. True, our full ability to participate is impaired, but not forever.

So, there is a solution of sorts. Provisional, yes; fragile, yes, imperfect and messy, certainly; but there is at least a will to try to work it out. It isn’t perfect – is it good enough? I think our prayers need to be that it is, not that we’re content to stay here, but can work through, forwards and onwards from here. As Sarah Hills, the Canon for Reconciliation at Coventry Cathedral wrote, prayerful conversation is crucial in this:

I was very struck recently by a translation by Erasmus of the prologue to John's gospel. Instead of, 'In the beginning was the word', Erasmus translates this as 'In the beginning was the CONVERSATION'. In the beginning was the conversation. Exactly. Because how can we live in isolation? How can we live without dialogue? How can we live out the gospel message of reconciliation if we do not listen to each other? To God?

So, how DO we walk and talk together? Well, we follow Jesus, walking and talking on the road to Emmaus, our hearts burning within us...

Sue

The P.C. Page

A light-hearted look at some recent absurdities



The recent furore over the statue of Cecil Rhodes at Oriel College, Oxford, which some progressive individuals want to take down because of colonial connotations, has prompted that fine reactionary organ, *The Daily Telegraph*, to parade a splendid selection of politically correct moves by other student bodies. Comment seems superfluous, apart from saying that other newspapers and opinions are of course available...

Harvard University recently banned the title 'House Master' because students complained it has overtones of slavery. Staff voted unanimously to get rid of the term to reflect the needs of '21st century' students.

The University of Ottawa banned a yoga class for disabled students because the practice was taken from a culture 'that experienced oppression, cultural genocide and diasporas due to colonialism and Western supremacy.' Yoga comes from India, once a British colony.

University of East Anglia students given free sombrero hats by a local Tex-Mex restaurant were told not to wear them on campus because they go against strict cultural appropriation rules. The student union said: 'Discriminatory or stereotypical language or imagery aimed towards any individual or group based on characteristics will not be permitted as part of our advertising.'

The University of York decided to ban an International Men's Day event because of complaints from students and staff. Opponents argued that an event to mark the day would have an 'adverse impact on equality for men'.

The Oxford University Union decided to ban a magazine that promotes free speech from the Freshers' Fair because some would find it offensive. *No Offence* magazine has the aim of promoting free speech and inciting debate.

Essex University. Protesters at the university prevented the Israeli deputy ambassador to the UK from addressing an audience because 'we are not here to be brainwashed'.

The Ordinands of St Faith's

From Scotland to Southport - Henry Lionel Gibbs



One of many men and women from our church who became an ordinand is Henry Lionel Gibbs. He would appear to be the oldest ordained cleric with associations to St. Faith's, having been ordained in 1914. The link with us is not yet clear, other than he was named in a 1980 article by Dorothy Carter as one of several St. Faith's men ordained to the ministry. There appears to be no other mention of him, as far as I am aware, in our church records. There is a confirmation recorded of a Gertrude Lilian Gibbs in 1920, but I have not been able to find a birth record of her, living in the district.

Henry Lionel Gibbs was born in 1885 to Henry and Lilian Gibbs, the second of five children. His father was a master builder. Successive census returns indicate an improvement in the families fortunes. Between 1881 to 1891 the family were living at Bevington Hill, a road in the Scotland ward of Liverpool and noted for its densely populated poor housing. Parts of this road still exist but sadly none of the housing, following the wide-scale obliteration of the area in the 1960's with construction of the Kingsway Tunnel. By 1901 the family were living just a roar from Liverpool's Anfield ground at 30 Rockfield Road, Anfield. The census of 1901 recorded Henry, aged 16, as a 'pupil teacher'.

In the years between 1901 to 1911, Henry completed his studies at Liverpool University, gaining a B.Sc. in 1906 and an M.Sc. in Mathematics in 1907. He undertook his ministerial training at Wycliffe Hall, Oxford. By 1911, census records show Henry's occupation as a schoolteacher for Liverpool Education Committee. He was still living with his family, but they had now moved to a large and elegant property in Geneva Road, not far from Newsham Park in the Fairfield district of Liverpool. With a nod to their roots, the house was named 'Bevington'.

Henry married Ada Marie Newton on the 7th July 1912 at St. John the Divine, Fairfield, Lancashire. In 1914 he was ordained Deacon at the recently completed Lady Chapel of Liverpool Cathedral by the Bishop of Liverpool and licensed to Christ Church, Kensington, West Derby.

In 1917 he was licensed as assistant curate to St. Thomas's, Wavertree. On the 18th August, 1921, he was instituted as Vicar of St. Catharine's Church, Scholes, Wigan. There is a photograph of him standing next to the church football team – perhaps living so close to Anfield in his youth stood him in good stead and gave him an appreciation of football.

His next appointment continued the football connection. Between 1925 to 1935 he served as vicar to St. Luke the Evangelist, Walton on the Hill. This church is situated right next door to Everton's football ground, Goodison Park. It's impossible to say if he had allegiance to either club but I'm sure the roar of the crowd could be heard quite clearly at St. Luke's! In 1936 a newspaper article reported him as the Diocesan Inspector of Schools in Liverpool.

In 1936 he became vicar to St. Philip's Church, Southport and at their Diamond Jubilee in 1940 he was appointed as a Canon Diocesan of Liverpool Cathedral.

The Reverend Henry Lionel Gibbs died aged 67 on the 6th March 1952, survived by his wife and daughter.

John Woodley

A Hymn for a New Year

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 Son of Mary, 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.



200,000...

The image reproduced on the final picture page of this issue is a 'screen grab' of the moment, just after Christmas, when the church website registered visitor number 200,000. Not that your webmaster (what a pretentious term) was looking out for it, of course, but it did add to the festive spirit.

This month's cover photograph, by David Holroyd, shows St Faith's specially lit up by Merchant Taylors' School for their Christmas concert in our church. It has been dubbed The Purple Basilica.

The Parish Directory and Church Organisations



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Parish Administrator: Wendy Trussell; email: sfsmparishoffice@btinternet.com

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Revd Denise McDougall, 58 Hartley Crescent, Birkdale, Southport PR8 4SQ
01704 550590; 078888 97564

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

READER EMERITUS

Dr Fred Nye, 23 Bonnington Ave, Crosby L23 7YJ Tel 924 2813

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Mr Rick Walker, 17 Mayfair Avenue, Crosby. L23 2TL. 924 6267

ASSISTANT CHURCH WARDENS

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

TREASURER

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

PCC SECRETARY

Mrs Lillie Wilmot, Flat 7, 3 Bramhall Rd, Waterloo L23 3XA. 920 5563

DIRECTOR OF MUSIC

Mr Robert Woods, robertwoods1986@hotmail.co.uk. 07847 251315

GIFT AID SECRETARY

Mr Rick Walker, 17 Mayfair Avenue, Crosby. L23 2TL. 924 6267

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

Mrs Lynda Dixon, 928 7330

VULNERABLE ADULTS OFFICER

Mr Gareth Griffiths, 6 Lawton Road, Waterloo. L22 9QL. 928 4275

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 7.30 pm - 8.45 pm.

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Church website: www.stfaithsgreatcrosby.org.uk

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

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'Endless Sudoku? Is that all there is?'



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Merchant Taylors'
Schools'
Reprographic
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