



'They also serve...'

# NEWSLINK

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

***JULY, 2015***

# Worship at Saint Faith's



## SUNDAY SERVICES

**11.00 am** SUNG EUCHARIST and Children's Church  
Holy Baptism by arrangement  
**6.30 pm** 1<sup>st</sup> Sunday Evensong

## WEEKDAY SERVICES

### The Daily Office

**Monday, Tuesday, Wednesday, Friday:** 9.00am: Morning Prayer  
**Tuesday:** 6.30pm: Evening Prayer; **Thursday:** 8.00am: Morning Prayer  
**Friday:** 6.00pm: Evening Prayer; **Saturday:** 9.30am: Morning Prayer

### The Holy Eucharist

**Saturday** 10.00am (during the concert season)

*Please see the weekly online bulletin for full details and any variations, especially during the summer season.*

## 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: July & August 2015

Dear Friends in Christ

We've just come to the end of a series of 'Tuesday Think Abouts' reflecting on what it means to be 'Holy, Catholic and Apostolic' – to be both Catholic and Anglican – for to be both of these things is deeply what we are about at St Faith's. We've reflected on what it means to live eucharistically, what it means to live our baptismal calling, how we can offer the riches of our tradition and the joy and hope of the Gospel to those among whom we live in this parish. Fr John Day, who has been an Archdeacon in Christ Church, New Zealand, and is now Priest-in-Charge at St Mary and St James, West Derby, offered some wonderful reflections on the Road to Emmaus as a pattern for parish life – coming alongside, encountering God in the Word, resting, breaking bread, and emerging, transformed. Fr John's presentation gave plenty of food for thought – and food for the journey.

I began this series thinking about some of the history of the Catholic tradition in the Church of England – which is deeply embedded in it, flourishing in the writings of the Caroline divines. However, it perhaps came to fullest expression in the Oxford movement, that group of young academics gathered around a slightly older John Keble at Oriel College, Oxford in the 1830s. The debates they raised and discussed perhaps still echo with us today: what was the relationship between church and state? Was the Church of England to be governed by secular politics, or was it part of the Holy Church of God? Were its pastors priests (as they have always been in the Prayer Book ordinal), or ministers in a Reformed sect? Was the Reformation and the Elizabethan settlement a release from papal bondage, a heretical disaster, or a middle way between two extremes?

This has all been brought into sharp focus for us by the need for pastoral reorganisation in this area: this is neither comfortable nor easy – however, neither is our Christian calling! And, if Bishop Paul's paper, *Fit for Mission* reassures us, as it should, that we in Waterloo are not alone in this – indeed, in having at least in outline some idea of where we're going, we're a bit ahead of the curve – a look at our history

as the Church of England should very quickly show us that our present issues are not the preserve of now but were very much on the hearts and minds of Keble and his followers in the early 1800s. The idea of a settled parish system and full attendance was never a reality – the 1851 Census, for example, laments falling church attendance, and the Tractarians were engaged in questions about what it meant to be both Catholic and Anglican from which we have much to learn today.

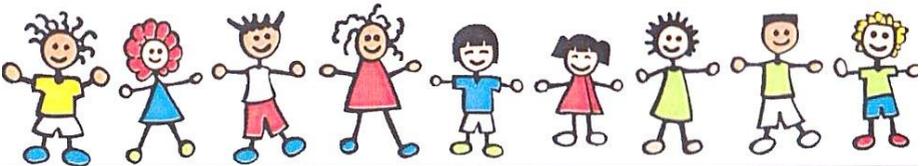
One of the most illustrious alumni of the Oxford Movement of course – John Henry Newman – ended up as a Roman Catholic cardinal. The story of his journey there, however includes Tract 90, arguing that there is nothing contrary to the Council of Trent in the 39 Articles of the Church of England – an extraordinary argument! His own journey through that meant he lived what he said – and one of his most famous quotations is, ‘to change is good, but to change many times is holy.’ Good and holy – yes! But not comfortable! However, the kind of change Newman is talking about is actually conversion – the deeper and deeper understanding of our faith that takes us more and more into the mystery of God – and into realising we don’t have all the answers ourselves. This is why we need a truly catholic – ‘kata holon’ – understanding of the church; catholicity is not about a style, although worship that is done properly, decently and in order, is important – but about a way of belonging to the Body. This is sacramental, of course – we feed on the Body of Christ, and so are made into it. But it is also deeply scriptural – particularly 1 Corinthians 12.

That is why I enter this process of pastoral reorganisation with you feeling deeply hopeful; none of us knows the exact shape of the future into which God is calling us, including me, of course – since I don’t know what my future after February looks like. However, I think there has never been a greater need for the Catholic witness of the Church of England than now – its insistence on both stability and renewal, on honouring Christ’s sacramental presence both on the altar and in the world, its commitment to social justice, its love of holiness expressed liturgically – so let us step into the future to which God is calling us, knowing that he is faithful and his mercy will not fail.

With my love and prayers,

Sue

PS I’ve written this ‘pp Jackie’ – Jackie is still on placement at St Thomas, Ashton in Makerfield. This is to fulfil the requirements of the selectors before she begins her ordination training. Jackie is very much in our prayers and we look forward to hearing all about St Thomas’ shortly! (*It’s on the opposite page, actually. Ed.*)



# **Giving thanks for 10 years of the Waterloo Partnership**

*Fred Nye*

The Waterloo Partnership was founded in 2005, in the wake of Sierra Leone's devastating civil war. Our aims from the beginning were 'the relief of poverty and sickness, the preservation and protection of good health, and the advancement of education' in Waterloo SL. Perhaps no-one could have foreseen how vital these activities were to become, particularly during the recent Ebola epidemic. We have learnt a lot over the years, and have been humbled by the courage and selflessness of our partners in SL, and by the sacrificial generosity of our donors in the UK.

These feelings were expressed in a Thanksgiving Service held in St. Edmund's Church on 13 May. It began with ten W.P. supporters entering the church in procession, each placing a lighted candle on the altar. The procession included Rosie Walker, Professor David Lloyd, our current Chair, and Claire Curtis-Thomas, the former MP for Crosby whose initiative led to the charity's formation.

There were a number of moving and memorable moments during the service; not least when a member of the Sierra Leone diaspora in Merseyside read from the Koran in Arabic and English – emphasising the multi-faith nature of our relationship with SL. David Moorhead (a former trustee) gave a short illustrated account of some of our joint projects, and our SL Chair (Badara Mansaray) sent a message of thanks and encouragement via a video clip. After a brief reflection on the Beatitudes, led by Fred Nye, we heard a number of personal messages from the 'Two Waterloos' read by two teachers from supporting local schools. Afterwards trustee Sue Kendall from St. Edmund's led our intercessions and said special prayers for the victims and survivors of the Ebola epidemic, and for those still grieving the loss of friends, family and breadwinners.

Our grateful thanks to all who made this service possible: particularly to Teresa McLaughlin who led the planning, to Fr. John Cullen, the parish priest of St. Edmund's, and to the members of his congregation for providing the choir, organist and refreshments. The service helped us all to look forward to the next ten years of the Partnership in gratitude and hope. To adopt the words of Dag Hammarskjöld: 'For all that has been – Thanks! 'For all that shall be – Yes!'



## **Jackie's Report**

It's already been 4 weeks since I started on my placement at St Thomas, Ashton in Makerfield, and I've already learnt such a lot! When I was first told that my placement was in Ashton in Makerfield, my first thoughts were "why so far?" but it didn't take me long to realise that this parish was definitely the best place for me to learn all about leadership in the church.

St Thomas is one of two churches built in the grounds of a chapel from circa 1714. The other church is St Luke's, which is a much more modern building, built across the road from the older church. Their website is <http://www.stthomasstluke.org.uk> if anyone would like to take a peek and read all about their parish history, as well as much more up to date information.

There is a team ministry here; the incumbent is Rev Jeremy Thomas, Curate - Rev Helen Coffey, who many will remember well, as she did a placement here at St Faith's (she sends her love and blessings to everyone); OLM - Rev Izzy Schafer and a team of Readers. There are also a large number of lay leaders who are actively involved in the various groups and also take an active role in leading services; a fairly new concept, which is proving extremely effective, and involves using the talents given by God to all people, in order to further His kingdom here on earth; but I will chat about that in much more detail, another time.

My first couple of weeks at St Thomas' were basically watching and learning, and for the last couple of weeks I've been more actively involved, attending youth groups, youth leader meetings, team meetings as well as having regular meetings with Jeremy, who is a staunch advocate of lay leadership in the church, which is a positive way forward in leading others to faith.

There are three services on a Sunday: 9:00 Eucharist, 10:45 Family Service and 6:30pm Evening service, the format changing from week to week, i.e. Evening Prayer, Sung Eucharist following the order of Common Worship, BCP Evening Prayer and occasionally with Holy Communion. All are very different services, but beautiful and spiritual in their own way. The early morning and evening services are fairly quiet, attendance approximately 10-20 people. The Family Service is much busier, with an average attendance of approximately 100+ worshippers, including lots of children. This Service is very relaxed with a combination of organist, youth music group, puppet theatre and children's activities. Yesterday I led the evening Eucharist, up until the Eucharistic prayer, and next week I will be leading the family service, which will be an extremely new experience for me, and the following week I will be leading the morning service, so I'm getting a good experience in leading a variety of services, which is excellent!

All in all, so far, the experience has been a useful and interesting. There have been a few challenges, one of which being that my car decided to become completely un-roadworthy, so the likelihood of getting to and from Ashton in Makerfield seemed an impossibility, but the Christian love and support I've been given from both St Thomas's and St Faith's has been incredible and I'm now back on the road again with a new little car, and my heartfelt thanks!

I will be at St Thomas' until mid-July and will then return to St Faith's & St Mary's. My next step is completing some written assignments for Rev Simon Chesters (Director of Studies for Ordinands and Readers) and for submitting to Ministry

Division, plus a meeting with an assessor to discuss my pre-training thus far and hopefully this will prove satisfactory so that I can start training fully this September at All Saints College.

Blessings to you all, and I look forward to seeing you again in a few weeks. With my love and prayers,

*Jackie*

## Thanks

I would just like to say a huge thank you to the members of St Faith's and the Clergy team for their kind messages of support and prayers during our recent tragedy and loss.

I know that my daughter Laura and her husband Craig also appreciate all the support they have received and are moving on with their lives. I pray that there are happier times ahead.

It helps to know so many people care. God bless you all.

*Sue Walsh and family*

## 100 Club Winners – 17th May

1	74	The Hudson family
2	48	Richard Woodley
3	9	Irene Taylor



## Music Bulletin No. 2

**Awake up my glory, awake lute and harp! I will sing unto thee, O Lord, among the nations. *Ps 57:9a, 10b***

'Hymns Ancient and Modern' is the title of our current hymn book. For those who are unaware there are now a set of 20 melody editions alongside the word versions for use during services. Coloured melody copies of the mass setting will also be available for use.

The two most frequent complaints that I have heard in parishes about the choice of music are that the words of the hymn are unfamiliar ('*Hymns Ancient*') or that the

tunes of the hymn are unfamiliar ('*Hymns Modern*'). The difficulty of choosing hymns is to try and make sure that we all know something ancient and something modern - a difficult blend to achieve. There is such a large contrast between plainsong and new modern hymns.

Plainsong hymns have been the bedrock of catholic hymnology for as long as records show. They make up the bedrock of our liturgy: hymns for communion, the gospel acclamation, some of our mass settings, and through tradition hymns for the church's feasts. For example at Pentecost we sing the plainsong hymn '*Come, Holy Ghost, our souls inspire*', at Compline we sing the hymn '*Before the ending of the day*' and of course our gradual alleluia before the gospel.

It is important to keep these ancient hymns of the church, used for many hundreds of years, as a line of inspiration - however it is also important to recognise the modern hymns of our own time, the *plainsong of the future*! Most of the mass settings that we use are modern hymns of the church; we recently finished using the Archer *St Giles Service* for another year. This was only composed in the last ten years. When we get to Advent and Lent, we will be using the plainsong settings, including the De Angelus sung for the last 1000 years.

The balance between them should never be seen as a challenge, but an opportunity to experience and explore the whole history of church service. I'm sure even the angels sing '*Shine Jesus, Shine*' every other week... **All recommendations of hymns are always considered and appreciated!**

**Robert Woods**



## **Pastoral Reorganisation – read all about it!**

*This is the text of the letter sent to all members of the Electoral Roll at the end of June. It marks formally a further stage in our journey at St Faith's, and lays down important potential landmarks for the future.*

The settlement for stipendiary clergy in Waterloo is two. Following the Episcopal Visitation in 2013, there has, on a temporary basis, been three – so there has been generosity to all the Churches after what was a difficult time.

In February 2016, the settlement needs to go back to two. Both my post, and that of Fr Simon Tibbs, come to an end in February 2016. This is something of which we are both aware. Bishop Paul has recently clarified this situation, although it has always been the case, and I have always been clear with the parish that my role is an interim one, to enable St Faith's to recover from the events of 2013 and to move into the future with confidence in themselves and, more importantly, in God's calling.

The process of making a new appointment needs to get under way fairly soon, and this is likely to be in the autumn.

Previously, the two stipendiary posts in Waterloo have been configured as Vicars of two United Benefices, most recently St Faith's and St Mary's, and Christ Church and St John's. Whilst this has worked to some extent, a glance at the map of the Waterloo area makes it clear that the four churches form a natural geographical area, although each church is distinct in its churchmanship and in the identity of its congregation.

It therefore seemed that part of the task in Waterloo was to rethink the stipendiary clergy posts to build in some responsibility for the area as a whole. The four churches are already a legal group, and have been for some years, so the Waterloo Group Council was formed in February, with Revd Stephen Gough as independent facilitator. Stephen is an experienced priest in the Diocese, who is wise and pastoral, but precisely not someone with a role in the hierarchy – that is, he's not a bishop or an archdeacon, and in fact, he retires in the Autumn of this year.

At the last meeting of the Council I presented an interim report to them, setting a direction of travel based on our deliberations in our February and April meetings.

If the two stipendiary posts are to be so configured as to have responsibility across Waterloo, there are really only two options: United Parish, or Team Ministry. At the April Group Council meeting, the Bishops' Planning Officers, David Burrows and Rob Williams outlined the two structures for us.

The wider context for all of our deliberations is Bishop Paul's paper to Synod, *Fit for Mission*, which I have already commended to you in the magazine in June, and there is a link on the website to enable you to read the whole paper (or I can email it to you – or even post it in hard copy on request!)

The direction of *Fit for Mission* – which sets out a vision for a much lighter bureaucracy and a much smaller number of parishes in the Diocese – is clearly better served by a United Parish. However, it is a much more radical option than Team Ministry, and means each church giving up a great deal more autonomy than in a Team Ministry. For this reason, the April meeting of the Group Council was committed to the process of Pastoral Reorganisation but in two minds about which structure.

However, it does not have to be either/or, and progress is helped by taking concrete steps, however small.

The Group Council has already begun good work in formulating what a common task for the four Churches might look like, in terms of work with isolated elderly people, with young people, in communicating with one another and with the wider local community and in a common prayer and spiritual life.

# Pictures at Pentecost

Holy water was liberally sprinkled, Ordinand Jackie Parry was sent on her way with prayers and blessing to begin a pastoral placement, and we all went out and came in again



## Strings Attached

At a Saturday concert, Sue was the mellow cello, while son Joe was on the fiddle



The need to make a new appointment next year means that the process of pastoral re-organisation needs to get under way quickly. So a first step in the direction of the four churches really thinking mission and ministry together is to get the two stipendiary posts working collaboratively across the four churches – and in particular, to build into the new appointment, a structural commitment to one another. A Team Ministry would allow this to happen relatively quickly, since the churches would retain their autonomy, responsibility for their own buildings, finances and Parish Share.

The Interim report to the WGC, which was also discussed at our PCC, therefore recommends that the four Waterloo Churches take the step of becoming a Team Ministry. This means that the new appointment in 2016 is likely to be Team Vicar Designate (or something like that!) Stephen Gough and I both asked Ricky for his comments on this direction of travel, and he has strongly affirmed it.

I outlined in the last magazine several things that this does NOT mean – it does NOT mean we will stop worshipping at St Faith's every Sunday; it does NOT mean a loss of distinctive churchmanship, and so on.

This is not to say that it is a *fait accompli*; but there is a need to make a good appointment here next year, and to think together about how the Church's mission in this area is sustainable for the future. So please think and pray about this and raise concerns with me if you have them, or indeed alternative suggestions if you can see any.

However, I want to make clear that 'Team' is ultimately a step in the direction of 'Fit for Mission' – that is, of a larger single parish. The reformation of Archdeaconries and Deaneries will also have an impact that will need to be considered in due course. Whilst no-one pretends this is easy, I am writing to you in the firm conviction that it is our vocation – that it is of God to engage with this. Bishop Paul has made it clear that this is the direction of travel in the Diocese, and in engaging with it, we are becoming active participants in the process, rather than waiting for it to happen. As I say, it isn't easy – however, I am convinced it is shaped by the Gospel imperative to 'give an account of the hope that is in us,' and that therefore 'all things work together for good for those who love God' (Romans 8), or, as Mother Julian puts it, 'all shall be well, and all manner of things shall be well.'

Please consider the contents of this letter prayerfully. I am away from the Parish a fair amount in July and early August: I am on a course in London weekdays from 29<sup>th</sup> June – 8<sup>th</sup> July, though I am here for the Sundays, and then back for the week beginning 13<sup>th</sup> July, then on holiday from 18<sup>th</sup> July – 8<sup>th</sup> August. So take the next few weeks to think and pray about all this. Then, if you have any questions – either clarification of a factual nature, or concerns, please contact me by email, phone or letter. Please contact me rather than speculating! If I am deluged, I can't promise to respond immediately, but I will respond as soon as possible. If it would help to meet me face to face, we can do that too – and, as always, I will seek to answer your

questions as honestly and as fully as I can – and if I can't because I don't know, I'll say so, and if I can't because it's for any reason inappropriate, again I'll say so and do my best to explain why.

Once we've had time to pray and to think and to have the conversations I've outlined above if you would like to in the Autumn, I will begin, with the PCC, to get things in place for the process of the new appointment and to ensure things run well in an interregnum.

Please be assured of my love and prayers – and please pray for me also as I seek to discern my calling as I move on in February next year.

Blessings,

As ever,

**Sue**



## **My Road to Ordination**

Many, varied and, often circuitous are the journeys which lead to ordination, and we each have our own road to travel. When I was ten my friend and next-door neighbour, Ken Ronson, told me that he had joined the Wolf Cub pack across the road at St Faith's and asked if I wanted to go along with him to the next Thursday evening meeting. Thus was to begin a 55-year association with the church that has occupied a central place in my life.

As Cubs – and I still have in my bedroom drawer the grey, long-sleeved pullover adorned with badges and yellow Sixer's stripes – we joined the Sunday School, which met in church at three in the afternoon. Derek Clawson was Akela of the pack in the early 1960s and he subsequently gave up this responsibility and his daytime work to go off to Birmingham and study for the priesthood at the Queen's College.

In 1961 Fr Tom Stanage was in the last year of serving his title at St Faith's and with Fr William Hassall, then vicar, was instrumental in providing me with a model of Anglican priesthood which I found to be both attractive and compelling. I was also blessed and fortunate to come under the influence of encouraging and friendly teachers at Sunday School – Colin Oxenforth, Mabel Pickup, Caroline ('Bunny') Mountfield and Archie Pattison. For several years Bunny and Archie played a very important part in my Christian formation and, along with others like George Houldin, Emily Conalty, Elsie Foy and the Carter sisters, Dorothy and Lilian, provided me with much love, friendship and support.

My path towards ordination proved to be neither simple nor straightforward. I was 14 or 15 when Fr Hassall confided in another dear friend of mine at St Faith's, Margaret

Hesketh Roberts, that he feared my secondary modern education at Waterloo County might not equip me sufficiently for the academic achievement that was needed for further progress. At this time I started to explore two other avenues of possibilities for Ministry. First, there was the Church Army – a vibrant and inspiring organisation that trained men and women to be Captains and Sisters for evangelistic and parish work in the Church of England. Aged 16 and 17, I went on two very well-organised and enjoyable summer holiday house parties run by the Church Army – the first to lovely Bowness-on-Windermere, the second to a base in central London, from which we visited many of the great sights. Had my ‘O’ level success not been what it was, I might well have been accepted for the Army’s three year training course at its college in Blackheath, Kent.

My second exploration was to visit Kelham Theological College, a unique monastic institution in the C of E, close to the River Trent at Newark, near Nottingham. Kelham, the Mother House of the Society of the Sacred Mission, embraced a training course in which boys could study for both O and A level examinations before embarking upon a four year non-graduate seminarian-style preparation leading to ordination.

Having by now moved schools, from Waterloo County Secondary to Merchant Taylors’, I was most fortunate in having Russell Perry, one of my A level Divinity masters, persuade me that I should put aside any thoughts about the Church Army or Kelham, and set my sights on gaining a university place. With hindsight I will be forever grateful that I took my teacher’s wise and timely advice and thankfully, following the summer exam results, I was off to Lancaster University for a three years’ honours degree.

In the course of my enjoyable time at Lancaster two significant milestones were met. The first of these was that having been recommended to go forward for selection by the then Liverpool Diocese Director of Ordinands, Canon Gordon Bates (who subsequently became Bishop of Whitby), I was asked to attend the customary three days (four nights) Selection Conference of the Advisory Council for the Church’s Ministry (ACCM) at Shallowford House in Staffs, to join other potential ordinands for interviews, discussions and possible selection. (Our Reader, Jackie Parry attended a similar conference a few months ago at the same venue and, happily, like me, was selected for training). A recommendation which came with my selection was that I might consider doing a year’s VSO (Voluntary Service Overseas) prior to beginning ordination training.

The second milestone I encountered whilst at Lancaster was totally unexpected and was to fundamentally change the course of my journey to Anglican priesthood and future career. In the spring of 1971, my final year at university, I saw displayed on a notice board in the Chaplaincy Centre an advertisement containing details of a one year Post Graduate Certificate in Education which was being offered at Christ’s College, Woolton – a Roman Catholic teacher training college here in Liverpool. I had little hesitation in deciding that I should like to do the course being offered, for there would, I thought, always be the possible opportunity to put it to use sometime in the future, whether ordained or not.

Thereupon, from September 1971 to June 1972 I was one of only three non-R.C. students at the college, learning how to be a teacher. I so enjoyed the experience that I decided to defer applying for a place at the College of the Resurrection, Mirfield, to begin priestly training and, instead, applied for a secondary school teaching post at the newly constituted Manor High School (now called St Michael's) in Crosby. Successful in my application, I embarked on a pedagogical career that was to last for thirty eight years.

Two years into teaching I again entered into discussions with Canon Gordon Bates about my aspiration to be ordained. By this time the ACCM recommendation I had received earlier had apparently 'expired' and if I wished to pursue that road it appeared I would have to attend a second Selection Conference. In the meanwhile Canon Bates had put me in touch with the Rev. Dr. Ray Selby, who was pioneering a new non-residential ordination course for students in the North West of England. Before attending the ACCM Selection Conference this time, to be held at Chester Retreat House, I met Canon Selby, who was only too happy for me to begin his course that coming autumn of 1974, and so to become the youngest non-residential ordinand in the country.

What happened next in this eventful and unprecedented saga could only have happened to me! On the last evening of the Chester Selection Conference I was informed by the ACCM Secretary (who acts as Chairman and leader of the conference) that because I was intending to study on a non-residential course and, therefore, would subsequently be putting myself forward for non-stipendiary ministry, I shouldn't have been at the conference, as that particular one was for those potential ordinands who were looking towards full time, stipendiary parish ministry. Thus began a most unusual and somewhat bizarre episode that is somehow typical of the mysterious and unpredictable machinations of the C of E.

As I was only 24 at this time, the ACCM authorities in their wisdom decided that I was too young not to go for full-time residential training, which, obviously, would have meant that I would have had to give up teaching. Fortunately Canon Bates (still Diocesan Directory of Ordinands) and Canon Selby were both strongly of the opinion that despite my youthfulness I should be permitted to study on the North West Ordination Course, as I had already experienced residential training as a student at Lancaster University. There was no agreement or meeting of minds between ACCM and the two Canons championing my cause.

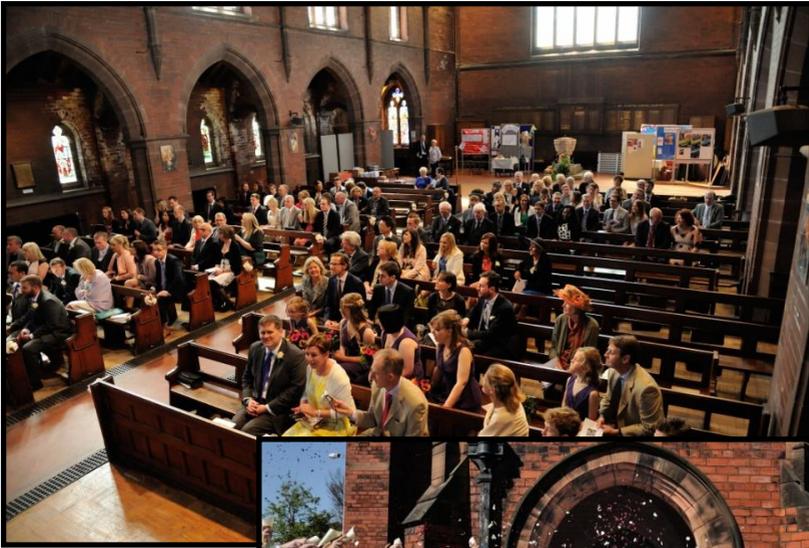
ACCM subsequently decided that I should attend two separate interviews with their nominated advisors – one was the Vicar of Broadway, the lovely Cotswold village in Worcestershire, the other, a scholarly part-time tutor at St Stephen's House Oxford, whom I visited in his country rectory. In due course by train and bus I travelled to both interviews and put my case for non-residential training before these learned clerics. The result, some weeks later, was that ACCM were still insisting on my going to a residential college for ordination training. The Canons, Bates and Selby were not



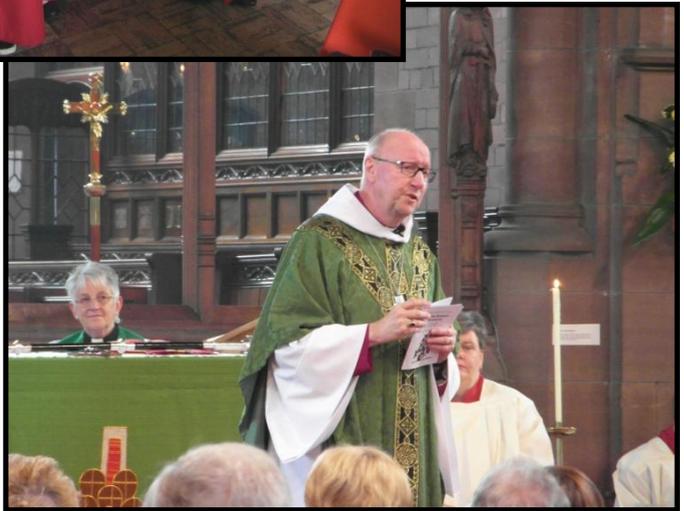
## Wedding Bells

The sun shone on the wedding of Caroline Fleur Whalley and Rob Jones recently. Rick drove the bride to church in his old banger, and Fr Neil Kelley dropped in to help out.





*Happy  
Families*



## *Welcoming the Deanery*

**This year the Bootle Deanery Eucharist came to St Faith's. The servers were on parade, as was the Bishop of Liverpool, Paul Bayes, making his first visit to St Faith's**



**A fine phalanx of clergy and readers from the churches of the Deanery took part in the service, as Holy Communion was distributed to a full house at the nave altar and at various locations around the church**



happy with the outcome of my interviews and decided that my cause should be put before the Diocesan Bishop, Stuart Blanch.

My dad drove a hired car to get me to Woolton on a spring Sunday afternoon in 1974 where I was interviewed by Stuart Blanch at Bishop's Lodge. I think that the announcement only the day before of the Bishop's preferment to the Archbishopric of York may well have helped put Bishop Stuart in a happy, agreeable and positive frame of mind. "What do you wish to do?" he asked me. "Begin the North West Ordination Course in September, my Lord" was my reply. "Then you shall," was basically Stuart's encouraging, confirming and most welcome response.

Suffice it to say ACCM were unhappy with the outcome of my meeting with the Bishop and subsequently refused to pay the necessary tuition fees for the course during my first year as a student. Thankfully, Canon Bates facilitated the financial support to which I was entitled and then insisted that having won the Archbishop's approval and blessing ACCM had an obligation to finance the remaining two years of my training, which they did.

I doubt that few other journeys towards ordination in the C of E have come by quite as unusual and eventful a route as my own. Happily and thankfully, however, at Michaelmaste 1977 in Liverpool's Cathedral Church of Christ, former England Test cricketer, Bishop David Sheppard, laid hands on me and the long, interesting and challenging journey was at last over. Laus Deo.

**Fr Dennis**

*(Stories of other St Faith's ordinands are on the website. Ed.)*



## **Your Journey with God**

*Sue writes: Clergy and readers are expected to have a spiritual director – however, it is a process that is enormously helpful to all of us on our Christian journey. Revd Stephen Gough, who has been facilitating the Waterloo Group Council, co-ordinates spiritual direction in the Diocese and here writes briefly about how to explore the possibility of having a spiritual director.*

Have you been wondering about your prayer life and how to go deeper with God? Do you feel there is something missing in your interior spiritual life, in your relationship with God?

Church feeds us in many ways, through the ministry of Word and Sacrament. But you might consider seeking out a Spiritual Director as well, to work with you in your spiritual journey - someone with who you can share your experience of God, someone who can suggest new ways of praying to deepen that vital relationship with God.

A Spiritual Director is not some awesome guru telling you what to do. A Spiritual Director is more of a trained ‘soul friend’ who is familiar with some of the great traditions of Christian spirituality. Many people find that working with a Spiritual Director bears great fruit. sometimes for years!

Liverpool Diocese offers a free network of trained Spiritual Directors that you can tap into. To make contact, phone Margaret Short, our administrator, at St James House (0151 709 9722), or email her at [margaret.short@liverpool.anglican.org](mailto:margaret.short@liverpool.anglican.org).

And if you sense a calling to train as a Spiritual Director for our network, do by all means get in touch with me, Revd Stephen Gough, on 0744 360 2095 or [gough\\_stephen@btopenworld.com](mailto:gough_stephen@btopenworld.com).



## The Numbers Game

Allegiance to the Church of England has slumped dramatically over the past decade at a time when the number of Muslims in the UK has increased by almost three quarters, authoritative new research, recently published in the national press, suggests.

Analysis from the long-running British Social Attitudes survey indicates that the number of adults describing themselves as Church of England fell by 4.5 million between 2004 and 2014. Between 2012 and 2014 the Church lost around 1.7 million followers. In this time the number of people identifying themselves as Muslim jumped from 3.2 per cent, or 1.8 million, to 4.7 per cent, or 2.4 million.

People who said they had no religion have risen in number from 31 per cent to 49 per cent in just over 30 years.

The proportion of British adults who describe themselves as Anglican has fallen from 40 per cent in 1983 to 17 per cent in 2014, but the proportion classing themselves as Roman Catholic has remained essentially stable at around eight per cent over the same period.

Those classed as ‘other’ Christian is also steady at about 17 per cent.

Naomi Jones, head of social attitudes at NatCen Social Research, said: ‘Each generation is less religious than the next so as older generations die the overall population becomes less religious.

‘But this doesn’t explain why the Anglican Church alone continues to decline. One explanation for this might be that the numbers of Catholic and non-Christian people in Britain may have been supplemented by migrants with strong religious beliefs.’

# From the Registers: Anno Domini 1947

Chris Price offers yet more gleanings from our service registers



S.S. (curate Sidney Singer) and J.S. (vicar John Schofield) launch the new year of 1947, with the latter's writing somewhat more shaky than it once had been. January 1st is 'The Circumcision', with E.S.U. (Urwin – see last month) helping out at one of the three celebrations that Wednesday.

The Epiphany sees just 19 in church for the two Communion. Attendances and communicants are less meticulously recorded at this stage: for the first three months of the year only five Sundays have attendances fully logged. Over these five your correspondent worked out an average attendance at the 8.00 Holy Communion of 66, at the 10.45 Sung Eucharist 151, and at Evensong 109. Assuming these to be a fair approximation of the unrecorded Sunday services, the drop at the early celebration is significant, the main service shows a smaller decline, and the evening drop is very marked. The post-war era has set in.

S.S. appears more often than J.S., and E.S.U. helps out frequently. When Lent starts, Bishop Clifford Liverpool takes a Thursday afternoon women's service; subsequently H.F. Barsley, H. Gresford Jones (Bishop) S.A. Barrett and Walter E. Harston Morris do likewise. Mark Luft took some Wednesday evening Complines, and W. Chipping an Evensong – quite a flurry of signatures, mostly legible, what's more.

Good Friday saw an 8 am Litany and Ante-Communion, a 9.30 Children's Service, 10.15 Mattins, the Three Hours from 12 - 3.00 pm and finally a 7.30 pm Evensong. The only recorded figure is that of 45 children. On Easter Day there were 320 communicants in all, but no attendances logged at all, other than a handsome £9.1.10 at the 8 am for the Easter Offering.

On Ascension Day H.J. Graham (see below!) took a service, as did Norman J. Blow: this latter labelled as M.U. (Bootle Deanery – a Mothers' Union event. May 28<sup>th</sup>, the Wednesday after what was then called Whit Sunday, featured two services at the same time. J.S. logged an 8 am Holy Communion and an 8.00 am Missionary Service in church, but characteristically without further annotation. Then, from May 30<sup>th</sup> to August 1<sup>st</sup>, S.S. is the sole signatory. He faithfully records attendances and collections at all weekday services, but rarely Sunday numbers, the exception being on July 13<sup>th</sup>, when there were 86 communicants at the early celebration, and 210 recorded at the 10.45 (with still just the celebrant communicating).

The Vicar reappears on August 1<sup>st</sup>, accompanied around this time by E.S.U., W. Stanley Walker (Mersey Mission) and Harry Bradshaw. Thereafter vicar and curate continue together, and on August 21<sup>st</sup> they are seemingly joined fairly regularly by H.J. Graham. Research has identified him as a retired priest, living in Waterloo, who helped out at the altar and in the pulpit quite frequently in succeeding weeks and months, doubtless much to the delight of S.S.

John Schofield's poor health and associated problems are recorded in George Houldin's 1950 history of St Faith's, as well as being evidenced by his intermittent appearances in the register. Mr Houldin, who of course has continued to feature regularly conducting children's services and the like, says:

In 1947 the Vicar had to resign because of ill-health, and the Rev. Sidney Singer, who had been Assistant Priest since 1942, manfully shouldered the burden of administering to the congregation, but in spite of his efforts things did not seem to go too well. He left us in the early days of January, 1948, to take charge of New Springs, near Wigan.

The register records the final days of his incumbency. On Wednesday, September 24<sup>th</sup>, 'J.S.' celebrates for the last time at St Faith's at 8 am: there are 4 communicants and six present. Two days later, 'ante' is squeezed in above the 8 am Holy Communion: only S.S. apparently was there. The following Sunday was Trinity XVII, Harvest Thanksgiving. Whether Mr Schofield was there the records do not show, but there were 79 at the early communion and 199 for the 10.45. Oddly, against the intermediate entry of 10.15 am Mattins, we read 'H.J.G. (p)': an unlikely scenario or a pardonable clerical error. Either way, a few days later, across the register is written, in what seems like Mr Singer's writing, **CLOSE OF VICARIATE OF REV. JOHN SCHOFIELD**. Alongside it in a different hand are the bracketed words: (18 Feb 1936 to 30 Sept 1947). Mr Houldin's date of John Schofield's departure quoted above would seem to have been in error, or perhaps he remained in the area after his vicariate closed. Whatever the dates, his incumbency seems to have ended, as the poet said, not with a bang but a whimper.

When the story resumes, we will hear of interregnum happenings, and the arrival of William Hassall, still remembered by a few at St Faith's, and the first incumbent to be known as 'Father'. A new era was about to begin.



## Brenda Reports

Hello friends, writing to you from Mirfield. I am here on parish retreat for the weekend, the peace and quiet immediately calms any frazzled nerves, I can guarantee that. We have had supper and the first of our talks, from Mother Sue, on humility, love, joy and harmony. Back in my room, preparing to go to compline. The brethren sing everything in plain song and it sounds quite divine, what a way to finish what has been a very good day.

So, what do I have to tell you? Last time I wrote I told you I was going to be on placement at another church but because of a wretched ear infection I was unable to go, so I have fixed it to go for Christmas, we have to cover a major festival, I will be going to Christ Church in Bootle on November 29th and stay until after Christmas, don't know exactly when until I have my working agreement with Rev Tom Rich, we work it out in hours so it depends on how many hours per week he wants me to work.



## More Deanery Delights

The episcopal blessing and the episcopal posing (with Brenda and Rick, each with a stick, Sue and the Area Dean, Roger Driver)

In the hall the feast awaits.



*'Hunger and Thirst after Righteousness'*



Well I'm on the home straight now for the end of the academic year and what appeared to be very daunting in September last year has actually flown over and I have learned so much. Looking forward to a holiday but can't complain because I went to Rome for 4 days the week after Easter. I have now retired from full time employment which gives me more time for my studies, I will have a lot of reading to do during summer to prepare for next year and with the help of God I may be licensed shortly after. This has so far been a hard but very rewarding journey and I want to thank everybody once again for kind words and encouragement I have received from so many of you.

Love and Prayers

**Brenda Cottarel**

## 100 Club prize winners for June

1	L Cleary	97
2	T Cleary	53
3	H Kibbey	61



## Christian Aid Week 2015

Many thanks to all who helped and supported our church effort for Christian Aid Week this year. We raised a record total of £1,492, including the house to house collection which totalled £1166.52. Gift Aid will add a further £492 to the overall total. It would be very difficult to single out any individual's contribution to this wonderful team effort but firstly congratulations to all those volunteers who distributed and collected envelopes.

'To knock on a door, and look someone in the eye as the representative of the world's poor is one of the greatest acts of Christian witness' (Bishop of Derby)

Thanks also to those who organised and attended our Super Soup Lunch, those who gave very generous donations and those who counted and banked the money on our behalf.

Just before Christian Aid Week the church appeal on behalf of the victims of the Nepal earthquake raised £165. Many thanks to those who gave donations to help in that emergency.

**Kathy Zimak**



# How well do you know your church?

Chris Price

Here are the answers to the second and final batch of irritating and obscure questions, designed to test readers' knowledge of the church we know and love.

16. Where and what is the product of Ferdinand Stuflesser's company?

*This is the Great Crucifix, the almost life-size statue of Christ on the cross, situated in the Chapel of the Cross. The Austrian firm of Stuflesser was responsible for its construction*

17. Where would you find Veronica and what is she doing?

*She is depicted on the 6th of the woven Stations of the Cross, where she is shown wiping the face of Jesus.*

18. Where is our national saint currently to be found?

*The statue of St George is currently in place in a window alcove at the west end of the north aisle*

19. Where is there quite a lot of Zirbel wood?

*See the first question above. We discovered that Zirbel wood was used for the cross on which Jesus is nailed.*

20. Where is another Crosby church to be seen in St Faith's?

*The Lord Runcie window, by the south porch door, pictures St Luke's, Crosby, which Robert Runcie attended as a boy before becoming part of St Faith's congregation en route to becoming Archbishop of Canterbury.*

21. Where are the three lambs to be seen in St Faith's?

*One, the Lamb of God, is at the bottom of the central panel of the reredos. The second, carved in wood, the symbol of St Agnes, is at the feet of the saint on the screen separating the chancel from the nave. The third is depicted in the 'Son of God' memorial window in the south aisle near the porch.*

22. Where and how often can you find the name of Horsfall inscribed at St Faith's?

*The name of Douglas Horsfall, our founder, is not to be found anywhere in the church. His son, Robert Elcum Horsfall, is listed among the war dead on the framed manuscript in the Chapel of the Cross, and carved in stone at the foot of the chancel screen, which his father gave in his memory. See also the foundation stone outside.*

23. Where is Fr William Hassall remembered by name in our church?

*A plaque above the choir stalls (vestry side) records the restoration of the organ done as a memorial to him*

24. Where can you find several small white monks – and how many are there of them?

*They are the trademark symbols of Whitefriars glass, and are in the bottom corners of the north aisle stained glass windows*

25. Where is the work of Sister Anthony to be seen?

*Sister Anthony and the Metropolitan Cathedral team designed and wove the fourteen Stations of the Cross; also the banner of St Faith kept in the chancel*

26. Where would you go to see a pair of pandas?

*They are in the representation of the ark on the Junior Church banner, kept in the Chapel of the Cross; it was made by Diana Waters*

27. Where is there a Bell in St Faith's?

*A Bell, not a bell! Joseph Bell, heroic Chief Engineer of the Titanic, is remembered with honour on the brass plaque in the north aisle*

28. Where is Queen Victoria cited, and why might she not have been amused?

*She is mentioned on the dedication stone inscription above the choirstalls on the north wall of the chancel. She was no fan of Anglo-Catholicism, by all accounts!*

29. Where is one with black, and not just red and gold, to be seen?

*13 of the 14 Stations of the Cross are woven in gold on a red background: One of them, the 12th, also has a black motif*

30. Where does your quizmaster's name have him in stitches?

*Audrey Dawson's Centenary banners record the names of past and (then) present clergy and wardens, including this writer's name, which is in green*



## Faith in Action

Faith groups are filling a 'huge gap' once occupied by the state before the financial crisis and onset of austerity forced a rethink, the Archbishop of Canterbury has said.

The Most Rev Justin Welby said that churches, mosques, temples, synagogues and other religious organisations had stepped in, 'in a most extraordinary way' over the past seven years.

A national audit of faith groups has calculated that members give time worth £3 billion a year to social action projects. The study, published by the Cinnamon Network, a Christian charity, estimated that 1.9 million people, from all the main religions, regularly volunteer to run services such as parent and toddler groups, food banks and debt counselling.

Overall, the Faith Action Audit concluded that religious groups are involved in 220,000 separate projects specifically aimed at serving communities, with tens of millions of people benefiting in some way from their efforts.

At the publication of the report in Westminster, the Archbishop recalled that when he was installed as Bishop of Durham in 2011 he called for churches to seize the opportunity offered by the changing social landscape - something he said it was clear had been taken up.

'I talked about the fact that the idols we had built our society on, the idols of materialism, of wealth, had been toppled by the recession after the great crisis of 2008 and that as the idols were toppled the only thing that was left were the eternal values,' he said.

**It would be interesting to quantify the input of St Faith's people. You can see the extent of our commitment to the community at home and overseas by following the links on the church website. Ed**

*One of the first fruits of the coming together of our four local Church of England churches is the launch of a monthly e-bulletin advertising services, activities and events across the group. Here's the first one.*

## **The Anglican Churches in Waterloo – July 2015**

### **Services at Christ Church (CC)**

9.45 am Sunday Parish Eucharist. Evening services as announced in the Church magazine

7.00 pm Wednesday Holy Communion

### **St. John's (SJ)**

11.00 am Sunday Eucharist (3<sup>rd</sup> Sunday Service of the Word)

9.30 am Wednesday Daily Office (vestry)

9.00 am Monday School Prayer Meeting (vestry, term time)

At St. John's Parish Centre, Denmark Street

### **St. Faith's (SF)**

11.00 am Sunday Sung Eucharist and Children's Church

6.00 pm 1<sup>st</sup> and 3<sup>rd</sup> Sunday Evensong

9.00 am Morning Prayer Daily (8 am Thurs, 9.30 Sat)

6.30 pm Tuesday Evening Prayer

6.00 pm Friday Evening Prayer

10.00 am Saturday Eucharist

### **St Mary's (SM)**

10.00 am Sunday Parish Eucharist, Sunday School and Crèche

6.00 pm 1<sup>st</sup> Sunday "The Brook" (alternative worship)

3<sup>rd</sup> Sunday Sung Evensong

10.30 am Wednesday Parish Eucharist (annexe building)



### **Dates for your Diary:**

**Midday Music** (SF) 12 noon

Sat. 11<sup>th</sup> July – Liverpool Festival Choir

Sat. 19<sup>th</sup> July - Mostly Madrigals

Sat. 25<sup>th</sup> July – Melanie Harvey (violin)

**Sunday 5<sup>th</sup> July** (SJ)- Ann Moore, St John's link missionary, working as a Nursing Sister in Uganda, will be preaching at the Eucharist Service 11am. Service followed by a light buffet.

**The Brook** (SM) Sun 5<sup>th</sup> July 6pm – Martin of Tours

**Tuesday 7<sup>th</sup> July** (SJ) Messy Church planning group meeting, 7:30pm in the Parish Centre.

**Annual Garden Fete** (CC) Sat. 11<sup>th</sup> July 1.30 pm

**Strawberry Tea and Teddy Bears' Picnic** (SM)

Sat. 11<sup>th</sup> July 2.30 – 4.00 pm £3 or £5 for 2.

All teddies to be accompanied by a responsible adult!

**Wednesday 15<sup>th</sup> July** - Waterloo and Seaforth Carers launch event (community support for older people) 11am and 3pm at Waterloo Community Centre, Great George's Road.

**Saturday 18<sup>th</sup> July** (SJ) - Messy Church 3pm

**Sunday 19<sup>th</sup> July 6.30pm.** (CC)

Informal Evening Prayer for the Waterloo Anglican Churches.

## **St. Mary's Annual Holiday Club**

For children aged 5-11

Monday 27<sup>th</sup> July – Friday 31<sup>st</sup> July : family friendly

### **Regular events:**

#### **Monday Club (CC)**

Change of venue to be advised

#### **Tuesday Club (SM Annexe)**

Every 2<sup>nd</sup> and 4<sup>th</sup> Tuesday 2.00 – 4.00 pm

#### **Teenie Treasures (SM)**

Thursdays 9.30-11.00 am. Term time: for children 0-4 years and carers.



### **Study Groups:**

#### **We Believe (SM Annexe, 7.30pm)**

Mondays 13<sup>th</sup> July

Final Bible Study in our series on the Sermon on the Mount

Resumes on 14<sup>th</sup> September after summer break

#### **Tuesday Thinkabouts (SF, 7.30pm)**

#### **Wednesday House Groups (SJ)**

1.30 pm and 8 pm Different venues

### **For further information please contact**

Christ Church: Derek McLoughlin:

0151 928 3648 derek.mcloughlin@tiscali.co.uk

St. Faith's: Brenda Cottarel: brenda.cottarel@sky.com

St. John's: David Southall: davidrs257@live.co.uk

St. Mary's: Karen Stark 07713253400: nickkaren@nkch.myzen.co.uk

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## **The Sundays after Trinity**

In a recent sermon, Sue referred to a poem she was trying to track down. The editor (and Mr Google) have uncovered it, and think it well worth an airing.

We have done with dogma and divinity,  
Easter and Whitsun past,  
The long, long Sundays after Trinity,  
Are with us at last;  
The passionless Sundays after Trinity,  
Neither feast-day nor fast.

Christmas comes with plenty,  
Lent spreads out its pall,  
But these are five and twenty,  
The longest Sundays of all;  
The placid Sundays after Trinity,  
Wheat-harvest, fruit-harvest, Fall.

Spring with its burst is over,  
Summer has had its day,  
The scented grasses and clover  
Are cut, and dried into hay;  
The singing-birds are silent,  
And the swallows flown away.

Post pugnam pausa fiet;  
Lord, we have made our choice;  
In the stillness of autumn quiet,  
We have heard the still, small voice.  
We have sung Oh where shall Wisdom?  
Thick paper, folio, Boyce.

Let it not all be sadness,  
Not omnia vanitas,  
Stir up a little gladness  
To lighten the Tibi cras;  
Send us that little summer,  
That comes with Martinmas.

When still the cloudlet dapples  
The windless cobalt blue,  
And the scent of gathered apples  
Fills all the store-rooms through,  
The gossamer silvers the bramble,  
The lawns are gemmed with dew.

An end of tombstone Latinity,  
Stir up sober mirth,  
Twenty-fifth after Trinity,  
Kneel with the listening earth,  
Behind the Advent trumpets  
They are singing Emmanuel's birth.



*J. Meade Falkner*

# The Parish Directory & Church Organisations



## **VICAR**

The Revd Dr Susan J. Lucas, The Vicarage, Milton  
Road, Waterloo, L22 3XA

Tel 0151 928 3342; 07976 901389. Email [revsue85@icloud.com](mailto:revsue85@icloud.com)

## **PARISH OFFICE**

32 Brooklands Avenue, L22 3XZ . 0151 928 9913

Parish Administrator: Wendy Trussell; email: [sfsmparishoffice@btinternet.com](mailto:sfsmparishoffice@btinternet.com)

## **ASSISTANT PRIESTS**

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

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

## **CHURCHWARDENS**

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

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

## **ASSISTANT CHURCH WARDENS**

Mr Bill Dagnall, 14 Duddington Ave, Crosby. L23 0SH. 928 4997

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](mailto: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

## **SACRISTAN**

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

## **CHILDREN'S CHURCH**

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

**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

**VULNERABLE ADULTS OFFICER**

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

**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.

**MAGAZINE EDITOR and WEBSITE MANAGER**

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



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The **September** edition of ‘*Newslink*’ will be distributed towards the end of August or the beginning of September. Copy by mid-August please – but all contributions are welcome at any time.

**Church website:** [www.stfaithsgreatcrosby.org.uk](http://www.stfaithsgreatcrosby.org.uk)

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THE CHURCH  
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Liverpool

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Dave Walker

# AUDIENCE PARTICIPATION

WHAT THEY WANT YOU TO DO

WHAT YOU WILL PROBABLY DO



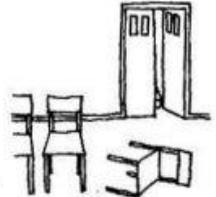
TALK TO YOUR  
NEIGHBOUR



PUT YOUR  
HAND UP



LOOK  
BUSY



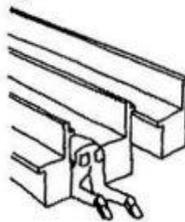
RUN  
AWAY



GET INTO  
SMALL GROUPS



UNDERTAKE SOME  
IMPOSSIBLY COMPLEX TASK



LOOK FOR A HOLE IN THE  
GROUND TO CRAWL INTO



GO ALONG WITH THE  
WHOLE TEDIOUS RIGMAROLE

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*With thanks to the Church Times*