

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

**NEWSLINK**

***March 2016***

# Worship at Saint Faith's



## SUNDAY SERVICES

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

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 variations.

Holy Week and Easter services are printed on page 7.

## 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 (until April 4<sup>th</sup>) 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*

*March 2016*

Dear Friends in Christ

Last week, we had a PCC – my penultimate PCC, and this is my penultimate ‘From the Ministry Team’ letter. With just 5 weeks to go, it is swinging round to ‘last...’ and ‘second to last...’, until I say farewell to you all on 3<sup>rd</sup> April in what I hope will be a joyful Paschal Evensong.

Last week’s PCC was pretty much two years to the day from my first PCC at the beginning of 2014. That first meeting was a ‘baggy’ PCC – an opportunity for you to ask me anything that you liked, with a promise that I would answer as fully and as honestly as I could – a grilling, if you like; rather appropriate, given the fate of our patron St Faith!

I came as the Bishop’s appointment into a Church hurt, divided, angry, bewildered and disempowered. From the moment just after Christmas 2013 when I got a phone call from the Archdeacon, I felt a vocation to come to St Faith’s and to put myself in the middle of it all. And if I could go back to December 2013 and that phone call knowing all I know now, and having experienced all I have experienced, I would still say yes – to the Archdeacon, to St Faith’s – and ultimately, to God.

One of the joys has been that, like all Catholic parishes, you know how to love your priests. I was clear from that very first PCC that my role meant I had to honour what is actually always true of clergy – our canonical obedience to the Bishop – in a very particular and intense sort of way, whilst at the same time striving to keep my independence of mind and my heart open. That’s not always been an easy tightrope to walk, and I hope I’ve done it well enough. From the first, I was touched and encouraged that you were willing to offer me your love, even though I’d effectively been imposed on you. I also think that one of the tragic aspects of 2013 – for both you and for Fr Simon – was precisely that St Faith’s does know how to love its priests. Love, however, can be painful – and I’ve sometimes thought of ‘all that’ as love gone wrong rather as we all know it can, sadly, in marriage breakdown. But I rejoice now, and I hope you do as well, that Simon has gone on to a fulfilling role in a place where he can flourish – a role he just began this week - and there is a lovely card from him on the notice board thanking St Faith’s for the icon we gave him on his departure. Do take the opportunity to read it if you haven’t already.

There's been a lot of water under the bridge since 2014, of course. What none of us anticipated then was that a great deal of time, energy, effort and money would have to be devoted in 2014-15 to repairs after significant metal theft from the roof. I still don't know quite what significance all that had in the grand scheme of things; I certainly don't think of an interventionist God that works in that sort of way. Nevertheless, God's presence or absence in events is not all or nothing. The metal theft made me think, and pray very hard, and question as to whether my task was to help St Faith's to die with dignity. I honestly believed then, and believe even more now – that the answer is no. God isn't done with St Faith's yet!

There is a little rhyme about the Easter Season that goes like this:

*Fifty days for our delight  
For Christ is risen as all things tell  
Good Christian, see ye rise as well.*

What is striking about this is that Resurrection life is something we *choose*. Sometimes easier to stay asleep in the tomb. We're offered – thrust, if you like – into new possibilities, if we can engage with them. I sense that its true of St Faith's at the moment.

Of course, we've not reached Easter yet this year, we're still in Lent. The day before the PCC, Revd Stephen Gough led one of our 'Wilderness' sessions for this Lent – a wonderful session on the Jesus prayer. If this is not something you've tried, it is worth engaging with – it is one of the simplest and yet most powerful forms of prayer. There are instructions for how to do so elsewhere in this magazine. Stephen shared with us his love of Russian Orthodoxy – the Jesus prayer emerged from the Orthodox Desert Fathers – and how it reverses some of the assumptions of Western Christianity, both Catholic and Protestant, in ways that cast a surprising, and often helpful light on some of our presuppositions. For example, whilst the 'epiclesis,' the invocation of the Holy Spirit on the Gifts at the Eucharist in the Western Church makes them into the Body and Blood of Christ, in the Eastern Tradition, the Holy Spirit lifts us up throughout the whole Liturgy from Earth to heaven, where the bread and wine are always already the Body and Blood of Christ. Hence, a remark by the Orthodox theologian Alexander Schmemmann that Western Christians focus on the Sacrament and forget about the Liturgy!

Another reversal is that, whilst in the West, we tend to think of moving through Lent towards Passiontide and the Cross to the Resurrection beyond, the Eastern tradition is that everything is in the light of Easter and we live even our Lenten discipline, even the Cross, in the light of the Resurrection.

So it was that, when I first arrived, I found myself quoting to many of you Mother Julian of Norwich, 'all shall be well, and all manner of things shall be well.' Easter was there, even in those dark and difficult days, and even when it was hard to discern. God's grace is always present, though sometimes what happens to us, and sometimes the hardness of our own hearts makes it invisible. When we are thrust out into the

wilderness –we need to have the discipline and patience to learn to perceive Easter, and live it even there, or, perhaps, trust God to live Easter in us when we cannot. I began my ministry here at the beginning of one Lent, I am leaving at Easter two years later; so perhaps the intervening time has been one extended Lenten journey.

I see my departure, its nature and its timing, as Resurrection for you, and it's quite literally a new life in London for me and my family. Back in September, when I knew I had to move on, but it was as yet unclear to what, the Old Testament passage one day at Morning Prayer leapt out at me. It follows the passage known as the Prayer of Hezekiah in 2 Kings 19. It was not the prayer itself, but what immediately followed it that struck me:

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, at the time, I was puzzled. I did indeed feel that in 2014, we 'ate' – dealt with – what was. And last year unfolded from that – even the roof theft. But the third year? Well, of course, I'm only just beginning a third year here – and I do feel it's begun with planting a vineyard. Vineyards were – are – a luxury crop – they take a great deal of time to do anything at all. I feel, with you, I've been able to dig a bit and plant a bit. And you are certainly a band of survivors!

My hope then, is the future into which you are called is something to do with stability and yet renewal – with taking root downwards and bearing fruit upwards.

What does that mean? Well, at a very concrete level, there are the two processes going on parallel tracks – forming a Team Ministry in Waterloo, and the appointment process. Pete Spiers, our new Archdeacon, came to the PCC last week. He has been to the Waterloo Group Council, met the Wardens and Treasurer and in due course will do an exit interview with the Standing Committee. I feel – but more importantly, I think our Parish Officers feel, that he is determined to make the process as open and as good as it possibly can be for all concerned. This goes some way to addressing the need to rebuild trust both with the Diocesan authorities, and with St Mary's, with whom we've been working on this both in the Waterloo Group Council and at Standing Committee level. Through the Group Council, four very different Churches are learning to get to know one another, to trust one another, to work together for the good of the Kingdom in this area, and to recognise that, even if we worship in very different ways, there is huge richness in that; it might sometimes be a challenge, but it is also a gift, and belonging to one another doesn't mean we have to be the same!

Second, whilst we have lost some people through death or moving on, we have seen some new people – 7 new people on the electoral roll at the revision for the APCM, all

of whom have become part of our worshipping community. Not spectacular – but there are some green shoots quietly sprouting here.

Third, at the PCC Away Day, some people expressed the hope of being ‘true to the foundation stone.’ I think this refers to the inscription above the Choir that reads:

THIS CHURCH OF SAINT FAITH IS DEDICATED TO THE GLORY OF GOD AS  
A THANKOFFERING FOR THE REVIVAL OF CATHOLIC FAITH AND  
DOCTRINE IN THE CHURCH OF ENGLAND...

Of course, it goes on to say ‘during the reign of Queen Victoria.’ But what would a revival of catholic faith and doctrine look like in the 90<sup>th</sup> birthday year of Queen Elizabeth II, in 2016? This is something that has been very much in my thoughts and prayers these two years, and will continue to be. I think sometimes there is a temptation to feel the Church of England is dominated by evangelicals at the moment. At one level, I suppose, that’s true – yet I continue to believe catholic faith and witness are vital to the health, flourishing and to the depth and breadth of the Church of England; and might it be part of St Faith’s vocation, non-defensively, creatively to explore that?

I think part of it is that, in an age of austerity, catholic Christianity is, before all else, a proclamation of abundant life. In two senses: God gives us too much – look at the stories of the Wedding at Cana, the feeding of the 5,000 and Moses encountering the living God on Sinai. God pours out the riches of his grace – and, like Moses, who could not bear to look on God, and who covered his face, the sheer generosity of God can be too much for us. Yet what catholic Christianity gives us is a series of spiritual disciplines – regularly feeding on Christ in the Sacrament, regularly reading scripture and the psalms prayerfully in the Office, unfolding the story of God’s salvation in the rhythm of the liturgical year, that allow us to receive the energy of God’s excess. In another sense, God gives us enough; the sacraments give us enough to incorporate us into Christ, to feed us for the journey, to repent when things go wrong, to belong to one another in marriage, to comfort us in sickness and to prepare us for death and resurrection life. What more do we need? And a properly catholic understanding of mission is that the world becomes Eucharist, and so lives the generosity of God. Plenty of ‘missional ambition’ there! Is that what St Faith’s is called to do and be?

I have long been fascinated by the relationship between living in religious community and parish life – in some ways they are very similar, in some very different. The Community of the Resurrection, with which this Church has a long relationship is one example of a catholic community that has seen renewal. It is true that they don’t have the 70 or so brethren they once had; nevertheless, in the last decade, they have undertaken a multi-million pound re-ordering of their Church, raised the money to do it, and are thinking about the next phase of their building project; opened what is fast becoming a very successful B and B; have some younger brethren in the community, including a novice under 30, and have reimagined their relationship with the College of the Resurrection, the Yorkshire Ministry Course, and with clergy and lay formation in the new Diocese of Yorkshire and the Dales; and they have a properly catholic,

very correct, reverent and beautiful, but simple and unfussy liturgical style, entirely based around Anglican liturgy. Are there lessons to be learned from that about how St Faith's is to live its vocation?

There are challenges of course – and the building is one of them. It is a Grade II listed Victorian building, and as such, maintenance needs to be done regularly and pro-actively, using proper contractors. Further, even the most proactive and regular maintenance will probably never entirely eliminate surprises! Planned giving is down from its highest point in 2012 after the last Stewardship Campaign. It's a regret that we haven't managed to do another one – one is long overdue – in my time, but I presented a paper on Stewardship to the PCC and there is no reason not to run a campaign in an interregnum. There has been an over-reliance on fundraising at St Faith's – very effective in the past, but with a smaller and older congregation, fundraising becomes more of a pressure rather than being fun.

There is also perhaps a tendency to 'sweat the small stuff,' to get worked up too quickly about things, when we sometimes need just to wait and do nothing. There is a bit of a tendency to struggle with boundaries and authority. And there's a *bit* of a tendency to 'doing things St Faith's way,' and to see any criticism – even friendly critique – as disloyal.

None of this is insurmountable – and all of it first needs to be reflected on and prayed about. I found the session on the Jesus prayer most powerful when we were invited to pray it sitting in different places around the Church. It felt as though the fourteen or so people there were calling on God's grace for the building itself and for the life of God's people here. Not a bad place to start.

And at last week's PCC, we had an extra member. A little robin had got in to Church, and chirruped its way around the place, hippety hopping around the pews, with no apparent shyness or anxiety, and seeming to know exactly what it wanted. Eventually, our little visitor sniffed the fresh air and made its own way out, thank you. I'm sure it knew what it was doing and it looked at us with great intelligence and quizzical wit. And it made me think of R S Thomas' poem, *Song*, which features a robin as an image of Christ:

*Robin, that is a fire  
To warm by and like Christ  
Comes to us in his weakness  
But with a sharp song.*

God, in Christ, comes to us in weakness; but for us to accept the use he wishes to make of our weakness and suffering, we need to learn to accept 'a sharp song.' It's a very unsentimental, down to earth image of redemption and resurrection. Not a bad image as we come to the end of my time here, and as Easter and the Resurrection approaches.

With my love and prayers

**Sue**



# Holy Week and Easter 2016

## **Palm Sunday: 20/3/16:**

11am Blessing of Palms, Procession and Liturgy of Palm Sunday  
6pm: Prayers for the Waterloo Anglican Churches at St Mary's

## **Monday 21/3/16:**

10-30am Diocesan Eucharist and Blessing of Oils – Liverpool Cathedral  
7pm Stations of the Cross and Eucharist

## **Tuesday 22/3/16**

9am Morning Prayer  
7pm Eucharist

## **Wednesday 23/3/16**

9am Morning Prayer  
7pm Eucharist – afterwards the Sacrament of Reconciliation will be available followed at 8.45pm by Compline

## **The Paschal Triduum:**

### **Maundy Thursday 24/3/16:**

9am Morning Prayer  
8pm: Eucharist of the Institution of the Lord's Supper, Stripping of the Altar and Watch till midnight

### **Good Friday 25/3/16:**

10.00am: Morning Prayer  
11am: Churches Together in Waterloo Act of Witness – Crosby Civic Hall Car Park  
1-30pm: Solemn Liturgy of Good Friday and Ante-Communion

### **Holy Saturday 26/3/16:**

8pm: Easter Vigil and First Eucharist of Easter

### **Easter Day 27/3/16:**

11am: Easter Morning Eucharist and Blessing of the Easter Garden

### **Low Sunday 3/4/2016**

6.30pm: Choral Evensong  
and Farewell to Mother Sue



## Holy Week

# An Easter Reflection



Approximately two hundred years ago there began what is now referred to as the Age of Enlightenment, an age so called because it was believed that every material aspect of the world – its origin, its function – could be explained by a process of scientific reasoning from cause and effect. If there is anything that exists, that lives, that moves, that can be grasped by the senses, all such must have a cause, and the true apostles of the Enlightenment believed that science would discover and explain that cause. The last century, however, has seen a rather strange intimacy evolving between science and religion. Most astronomers today accept the theory that the universe had a moment of creation – that, it came about fifteen to twenty billion years ago as the result of a massive nuclear explosion, now known as the Big Bang. For a million years afterwards everything was shrouded in a dense fog of radiation, and this period, as well as that which preceded the Big Bang, remains as concealed from scientists as is the face of God.

Moreover the Big Bang cannot begin to explain the billions of galaxies of stars unless assumptions are made, the most important assumption being that much, or perhaps nearly all, of the universe is made of something called dark matter, of antimatter substances which cannot be seen but only inferred. It is a matter of debate as to whether this, as well as many of the theories about the nature of subatomic particles, can be classed as real discoveries or just inventions of the human mind. Science nowadays is seeking answers so fundamental that they border on theology, the why of existence, for example, as opposed to the how of it. Why is there something instead of nothing? Science, therefore, cannot even begin to say anything definite about the cause leading up to the biggest effect of all, the birth of our universe. As far as science can say it came from nothing. We might even say that between science and religion there is here a meeting of minds, because the first chapter of Genesis has been claiming all along that the universe began in a single flashing act of creation, when God willed all things into being out of nothing.

Indeed we could reflect on three separate and unique creations – direct interventions – by God, the first being that creation, or birth, of the universe from nothing. The second creation was that of the glorified body of the resurrected Christ, a body which was visible only to select witnesses, which could suddenly appear to people locked behind closed doors, which seemed able to transcend time and space, which changed utterly those privileged to see it. Here was a totally new birth. Jesus was the first born from the dead. And by way of extension to this there is a third creation, a third birth. Through baptism we have become adopted as children of God, and in Christ heirs to the kingdom of heaven. We have confirmation of this in sacred scripture which says “Whoever believes that Jesus is the Christ has been begotten by God,” (1 John 5). The word “begotten”, derives from the word “beget”, which means to produce, give birth to. And Christ said (John 3 : 5), “Truly I say to you, no one can enter the Kingdom of

God without being born of water and the Holy Spirit”; that is without being baptised.

The greater our faith in God’s promises, the more it will become a source of grace welling up within us. “Repent, turn to God”, Peter said to his listeners, “so that your sins may be wiped away.” This however, requires perseverance and dedication on our part. The pathway to God is never accompanied by resounding successes and deeds which astonish the onlookers. We see how the great expectations of the Apostles were shattered by the death of Jesus on a gibbet – the most ignoble end for a man at that time.

Indeed the successes of Jesus were with little groups and with individuals – with Mary and Joseph, with Peter, James and John, with the Samaritan woman at the well, with the Roman centurion, with Nicodemus, the man who came to him by night, with the tax-collector, Zacchaeus. It is what we term the little things in our lives that determine the quality of our Christian commitment, the good turns we do for others, the moments when we turn our thoughts to God, the conquering of our fears in times of difficulty, and trusting in God, the forgetting of ourselves and of the “I must have this” complex and culture fostered in us by the kind of world we live in. These may be little things, yes, but as St Augustine used to say to his followers, “to be faithful in little things is itself a very great and rewarding thing.”

**Fr Dennis**



## Praying the Jesus Prayer

Known as the “Jesus Prayer” or “Prayer of the Heart,” the Jesus Prayer originated in the early monasticism of the Desert Fathers. It is very simple: simply repeat to the rhythm of a breath the phrase, “Lord Jesus Christ, Son of God, have mercy on me a sinner.” The first part of the sentence, ‘Lord Jesus Christ, Son of God...’ is said on the in breath, and ‘have mercy on me a sinner’ on the out breath. The prayer can be further simplified and shortened to, “Lord Jesus Christ, have mercy” or simply, “Jesus, mercy.”

It developed as a way of “praying without ceasing” as St. Paul encourages us to do (1 Thessalonians 5.17), and the idea is that prayer stops being so much about words, rationality and ‘head stuff,’ and becomes as natural as breathing. It is intended to be a very short prayer of praise or petition, no more than six to eight syllables. The words of the prayer can be adjusted to included praise, or draw others into God’s grace.

# The Story of Medic Malawi

The charity was founded by Mac and Dot Forsyth in 1937, when foundations for the clinic were laid with the first donation of £600 received by Margaret Houghten from a retired cleric, following an article written on her return from a trip to Malawi that year.

From a clinic a hospital grew. from an orphanage a kindergarten grew, from a kindergarten a primary school grew and so on and on. Who could have had the vision of such wonders? - well Mac and Dot Forsyth with a lot of help from friends, including all at SL Faith's who willingly embraced the plea for funds. The Kindergarten, endowed by St. Faith's, has developed a really stable beginning to children who had previously had no chance of early years schooling. From the Kindergarten they can now move on to the primary school and so their future has a chance of be no brighter.

Similarly from the tiny health clinic which existed before the development of Medic Malawi, the Hospital in Mtunthama, supported by a nutrition centre, has earned a splendid reputation for health care, supported by a nutrition centre, particularly beneficial to parents with small babies. But these improvements do not come cheaply, for instance to run the hospital takes a minimum of £4,000 a month, the orphanage and primary school £2,000 per month and some expenses add up. The orphanage and primary school funds are supported by the 100 Club; the hospital relies solely on donations so it can be precarious. Another cost to the charity is the education and training paid to those young people who wish to undertake a future in medical care and those who wish to pursue management skills. When qualified these students are committed to work for the charity for at least two years as a payback for their education, they are then free to move on if so wishing. This is where fundraising events are vital and people all around the UK have been most generous with their time and money.

The benefits to Malawi from the dedication and compassion of two people is beyond imagination, so what delight for me to learn that Mac and Dot have been invited to a royal garden party at Buckingham Palace in recognition of their twenty years of commitment to the people of Malawi and their belief in what can be achieved with love, hope and prayer.

## Margaret Houghton



# Music Report

**I will sing of your love and justice; to you, O Lord, I will sing praise.**

*Psalm 101:1*

What is the purpose of organ music in today's liturgy? What sort of music is appropriate for use during acts of worship? During last Advent some of you may have noticed an absence of music before the service began and I hope that you will again notice an absence of pre-worship music again during Lent. Why should the absence of music be important?

Organ music is used for a few primary reasons within the context of our liturgy. It is used to express praise or solemnity, it sets a mood before we are called to focus our minds on the worship we have come to give. Certainly before a service: this is why we have organ voluntaries. During the service we have periods of organ music or improvisation, not purely for the indulgence of the organist, but because music is used to cover action within the service.

For example, should the first hymn be insufficiently long, a period of silence could occur, but instead the organist continues to play. Why? Simply because silence naturally draws our eyes only to seeing what else is going on, rather than preparing ourselves. This is similarly why we have improvised music after the gospel, and during the offertory.

At the end of the service we have an organ voluntary, but should it be viewed merely for pleasure? Is it also part of the act of worship? From my own experience, depending on which place of worship you are in, there is no correct answer to these questions. In some churches I have attended, people simply got on with their daily labours when they have been dismissed by the priest. On the other hand, I was shushed for beginning to talk whilst the organist was still playing, because some wanted to view it as an ending to their offering of worship.

What music is appropriate? I personally believe in trial by error! Not a good way to lead a musical Christian life, but I don't believe in restricting what can or cannot be done musically. Traditional music will always play a very keen and strong role as choices of music for the liturgy. New music, as well as improvised music is the way that God can move us in the present (with a little guidance and training) and allow us to hear familiar music in a live and new way.

**Robert Woods**



# Team Ministry and Appointment Process: Timescales and the 'Technical' Bits

This is the summary of both processes, with approximate timescales, that the PCC and Waterloo Group Council have seen and discussed:

## Team Ministry:

1. All four PCCs have voted during 2015 in favour of proposal to form a Team, ours in September 2015.
2. The Deanery Mission and Pastoral Committee will ratify the proposal on 13<sup>th</sup> April
3. Archidiaconal Mission and Pastoral Committee (Liverpool, Knowsley and Sefton) will ratify the proposal on 20<sup>th</sup> April
4. The Diocesan Mission and Pastoral Committee will ratify the proposal on 11<sup>th</sup> May
5. Next stage – the Diocesan Bishop can have a say, then the proposal goes to the Church Commissioners
6. The Church Commissioners will draft the Scheme i.e., the proposal will be put into formal legal language. It is likely to be the summer before this happens
7. Formal consultations with interested parties take place – i.e., it comes back to PCCs, also to sitting incumbents, to patrons etc 28 days are required for this process but usually it's given six weeks.
8. If there are no objections, the scheme goes through and date of the Team coming into being is decided.

Stage 6 is obviously not in the control of anyone in this Diocese – and it depends on how busy the Commissioners are, and the timing on Summer Holidays etc etc. Once the formal draft scheme is through – it is then roughly 6 weeks before it becomes a reality if no one raises objections. It's probably then the autumn at the very earliest.

## The Appointment Process

This runs parallel to the Team but it's not the same process. However, the intention is to run the appointment process with the eventual Team Ministry in mind.

1. St Faith's and St Mary's officially go into vacancy on 25<sup>th</sup> May – i.e. the day Sue is licensed in Chelmsford
2. Section 11 and 12 – the formal meetings to sign off parish profiles and role descriptions etc - generally take place a month after this - therefore at the end of June
3. However, the practice is now sometimes to hold these before the vacancy occurs. Archdeacon Pete will hold a pre-Section 11 meeting with the PCCs of St Faith's and St Mary's on 7<sup>th</sup> April. This is a less formal meeting to begin the process of thinking round what the role will be – and what the parishes have to offer.
4. The Appointment will legally be Priest in Charge of the United Benefice of St Faith and St Mary AND Team Vicar or Rector or Something or Other Designate...in other words, it will reflect the Team Ministry process
5. Ideally, all four churches and Greg as sitting incumbent should be involved in the appointment. Archdeacon Pete has said he will do all he can to facilitate this
6. The Role Description and Parish Profile need strongly to evidence the intention to form a Team and so have input from each Church. The Parish Profile and Role Description from 2 years ago are therefore probably not the best place to start – the parishes are in a very different place now. Our PCC agreed that the Waterloo Group Council Standing Committee will do the first draft – because all the Churches are represented on it. That meeting is on 4<sup>th</sup> April. So there will be a draft by the Pre-Section 11 PCC on 7<sup>th</sup> April. There will be some back and forth with PCCs who can tweak it...etc – and even veto parts of it if it's really inappropriate. If people enter it honestly and with open hearts, hopefully it will simply be tweaking!
7. St Faith's and St Mary's will each be able to appoint 2 parish reps. 2 of the total 4 could be one rep from each of Christ Church and St John's, probably representatives from the Group Council. This is perfectly legal – and gives substance to the idea that all four PCCs need to be involved in the appointment. It would make a very big appointment panel (i.e., those actually interviewing) if all 4 parish reps were on it – so just two would be in the end. However, all four would need to be consulted.
8. The Parish Reps, alongside the Area Dean, Archdeacon and Lay Chair of Deanery Synod need to remember they are appointing to the Role Description and not (solely) the needs of their own church.
9. It's possible also to involve others in meeting candidates informally and giving feedback.

The Wardens/Standing Committee have contacts – Pete Spiers the Archdeacon, Rob Williams the Bishops’ Planning Officer and Warren Hartley, the appointments secretary. So if there is anything you need to ask – PLEASE pick up the phone or drop them an email – rather than speculate! Wardens/Standing Committee can, on your behalf, ask people who can give you a proper, definitive answer.

You can, however, pray for the process, for all those involved in it and pray for candidates who feel called to come here – what does the Church of the God of Mission in Waterloo and St Faith’s need in a priest at this time? What kind of person might fulfil that role? What do we have to offer them?

The aim is for the process to be as open, transparent and collaborative as possible. There is no ‘hidden agenda’ –the Team Ministry is a perfectly open agenda and has been in discussion for the best part of a year. So keep praying – about what is really important in this – and what is less so!

**Sue**



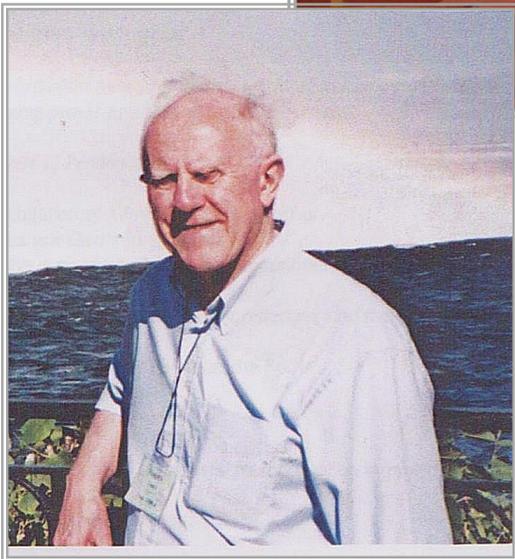
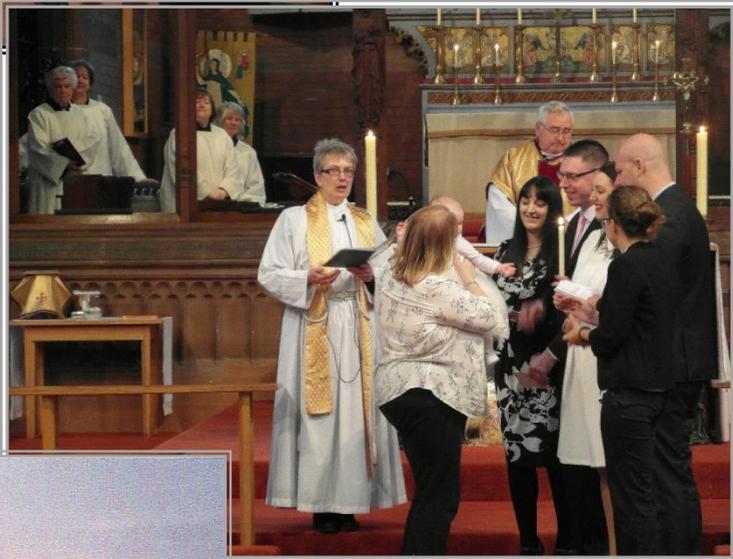
## Service Families Support Group News

Apart from the interesting speakers we heard during 2015, we ended the year on another ‘high’ with our Carol Service, which has become a real annual event during the magical Christmas Tree Festival. The Atmosphere the trees help to create, the readings, Carols to the wonderful accompaniment of a Military Band all combine to make a truly memorable evening.

The retiring collection for the three Service Charities we support (BLESMA, COMBAT STRESS, UK FORCES SUPPORT) was very generously supported and once again reached £325, which was equally divided between the charities, with UK Forces receiving the money collected by our tree which amounted to £60, so many thanks to all who gave so generously.

Our programme of speakers for this year has not yet been finalised but will be advertised as soon as they are known. The meetings are the first Wednesday of each month at 7.30 pm, in St Faith’s, to which all are welcome, so join us if you can to share our meetings and the friendly refreshments afterwards.

**Eunice Little**

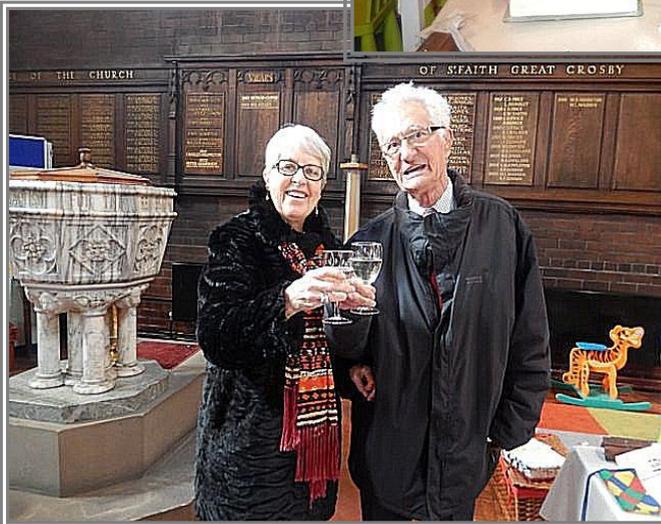
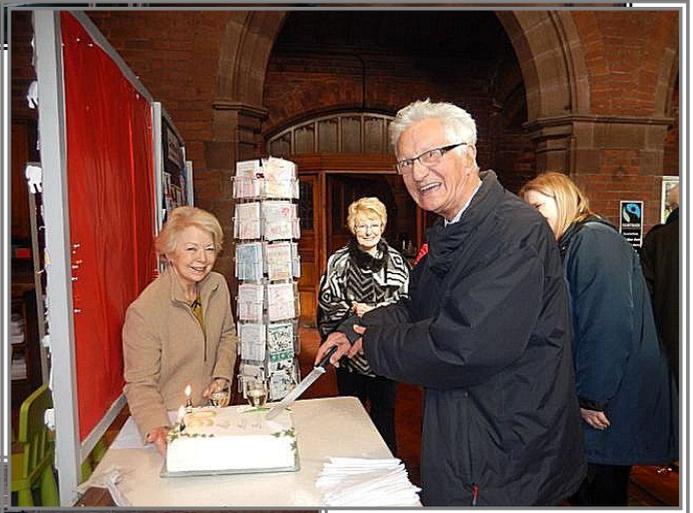


### *Lucky Dip!*

Jackie Parry's granddaughter India Scarlett was baptised at a joyous family occasion recently.

### *Farewell to Alan*

Read Fr Dennis's tribute on page 23 to our old friend Alan Morgan



### *At Your Service*

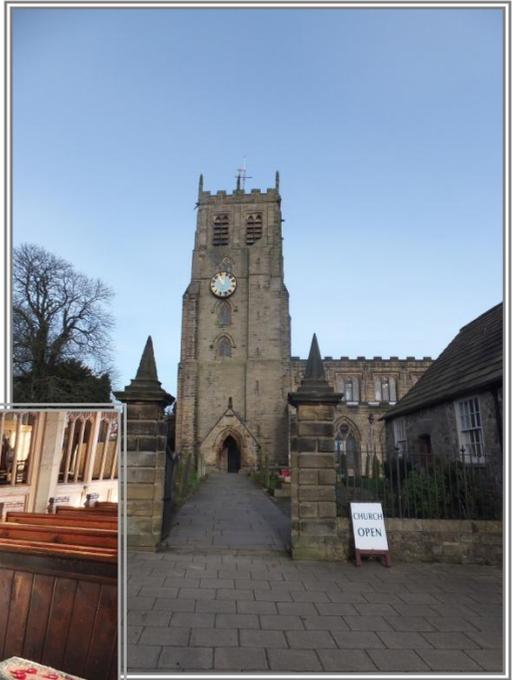
Three of the catering team on duty at the pre-Lent parish lunch

### *90 Years Young*

Alex Zimak cuts a celebratory cake and he and Kathy raise a celebratory glass to mark a magnificent milestone

## Bedale and the Bears

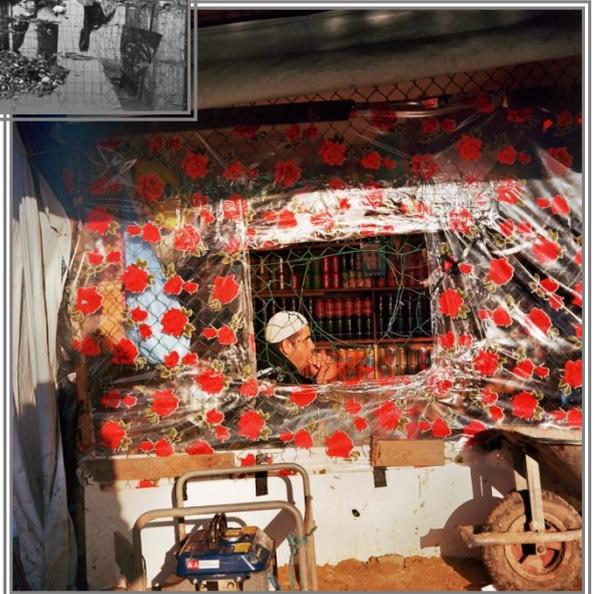
Read Denis Griffiths's tale of the men's group's latest church crawl and what he (inevitably!) calls the 'Bear Essentials' on page 18





## *Down in the Jungle*

Henry Woodley ventured into the Calais refugee camp and illustrated his impressive expedition in words (see the facing page) and with photographs.



## A PERSONAL NOTE

Many of you know I have increased my 'Bionic Bits' to another one which I am happy to say has settled in nicely. So thank you for all the kind messages, cards and flowers which I received, all of which helped to speed my recovery. Thank you!

**Eunice**

## Chaos in Calais

**JOHN WOODLEY** writes:

In December 2015, Archbishop Justin Welby gave a speech on the Syria crisis and said: "there is room and requirement for greater generosity in our nation's hospitality to refugees". A few days after Christmas and with a desire to go and find challenging photographic images, my son, Henry, thought about the refugee community in Calais and their situation. With cameras, lenses, laptop and warm clothing, he set off to find out for himself what life was like. The following is his report on a brief weekend in Calais.



Two hundred and seventy miles from my own doorstep, ninety miles from London and twenty-three miles from the UK – this is the 'Jungle', one of the largest refugee camps in Europe, housing nearly 6000 migrants from all walks of life. It's not hard to find, as there is a constant stream of people walking to and from the camps, some volunteers and some refugees. Upon first approach, apart from the numerous riot police and vans dotted along the perimeter, you would assume from first sight that you have stumbled across a music festival campsite, albeit the atmosphere is a little more sullen. All you can see is a sea of blue tarpaulins held crudely together with timber frames. These aren't just the temporary shelters that they appear to be, but family homes where children are having to grow up through the most formative and influential years of their life.

At the camp there are a wide variety of nationalities; there are Syrian, Afghani, Eritrean, Egyptian, Sudanese - and these are the ones I can remember; with many more sub-groups around the camp holding their own ground and building their own shanty communities.

The whole situation is a complete shambles - and I mean this in the nicest way as everyone I met from helpers to refugees were all fantastic, warm hearted people; merely in the wrong place at the wrong time. With the combined efforts of the French and UK governments this situation could be solved within three months: however no one wants to take responsibility for these poor people. Yes, there may be economic migrants at camp. Yes, some people may want to enter the UK to reap our benefits and live a comfortable life. However this is a small minority and to be able to

distinguish between these few people is enormously difficult. So what about the children that will grow up with poor sanitation, no formal school system, no place to call home, what happens to the innocent people caught up in the bureaucracy of this whole debacle?

Upon entering the camp I met up with Solomon (32) who runs the main Christian church in the Jungle. I met with him to provide some fuel with which to help heat the church for services in the mornings. He was eternally grateful for the fuel and told me what a great help it is to have people helping with the small things. Solomon is well known in the camp: he welcomes everyone and shakes hands with all the volunteers. Through his warmth and welcome he offers hope - an essential for the residents of the camp. He offers a place for people to vent their hopes and dreams - a real human right and something that neither the UK nor French governments can provide.

Midway through our conversation he was distracted as a van from the UK went past rattling away, I followed to see what was going on and it was the prefabricated frame for a shelter. This shelter was for a young boy named Badil who was just 16. That fact took a while to sink in; what was I doing at 16? It certainly wasn't building a shelter to keep me warm and off the sodden floor.

An English volunteer and Badil were assembling the shelter; I offered a hand and ended up staying for two hours helping with the building. The work of the CalaisBuild and Build in Calais charities is essential in assisting vulnerable people and supplying them with some sort of shelter other than a tent where they cannot even stand. Some people had lived in tents for months at a time; imagine living in a 8ft x 4ft space that is often soaked and damaged. Many people end up developing bronchitis or other respiratory problems.

Badil wasn't the only young teen living in this shelter, his friend Noorullah who was 15 would be sharing this space with him and possibly two other people; whether they were of a similar age I couldn't find out. The mere fact that they are 15 or 16 was shocking to me; these boys were alone.

Around the library otherwise known as 'Jungle Books', I got talking to a group of four young men who all lived together, these men were all from Eritrea and had been travelling for months going through Sudan, Egypt, Libya, Italy and finally France; sounds like a wonderful holiday doesn't it?

Binyam, who hadn't spoken to his mother in months, used my phone to contact her in the UK. Although it wasn't much help he was overwhelmed hearing her voice; something everyone should be able to do fairly easily.

After mulling around the camp and eating at one of the excellent Afghan restaurants, I decided to leave, as I was losing light. Whilst standing around looking rather lost I met two young men in their twenties, who started talking to me asking what I was doing. One had already lived in the UK for 6 years in London and had a cockney slang to his accent whilst Mohammed had lived in Coventry for five years; both were denied

16

asylum even though they had lived in the UK for so long. I asked one of them what his plans were; his answer probably speaks for a lot of refugees at the camp “Why would I want to go to a country that doesn’t want me?”

I felt sympathy for the plight of these people and their desperate struggle. It is beyond me how any government can let these people rot here, people that are able bodied and willing to work so very, very hard to better their futures. There is so much talent and aspiration being wasted away in the mud and misery of a small port town, a mere twenty miles from our shores.



## **Henry Woodley**

*See some of Henry's photos on our picture pages*

## **News from our Uniformed Organizations**

### **St Faith's Scout Group (The 10th Crosby & District )**

Our Scout Group continues to develop, with many activities, outings and camps under our belts over the last year. Beaver Scouts went on day trips to Windmill Farm to see the animals and to District Camp to join our Cubs and Scouts at camp.

Beavers also had their first ever outdoor camp at Tawd Vale, a joint activity with St Mary's Beavers, where they were introduced to cooking outdoors, making shelters for minibeasts and toasting marshmallows around the fire whilst singing silly campfire songs. Lots of badges were earned this year, including Healthy Eating badge (completed on a special badge day) and The Space Badge, which was planned and run by our Young Leaders.

The Cub Pack attended four weekend camps, and two days out to activities. The highlight was our special 'Hogwarts Experience' camp where Cubs were schooled in the arts of witchcraft and wizardry! They were taught to fly broomsticks, play Quidditch, make potions and to care for magical creatures. The weekend was carefully planned and organised by the whole Leader team and was voted 'The best camp ever!' by all who attended.

In October, Cubs were taken to Llansannan for a weekend planned by our younger leaders. The theme was 'Silver Service' and Cubs were taught to cook 3 course meals and make cakes. On the Saturday night we had a banquet complete with fully decorated tables and entertainments.

The Scout Section also attended 3 of their own camps, including 'Great Escape' and Feast of the Lanterns, Our Young Leaders took part in most of the above activities and also had their own skills themed camp where they practised building cooking fires and

making sleeping shelters out in the wilds of Tawd Vale. 4 of our Young Leaders turned 18 this year and have all decided to take on adult leader roles with the group, ensuring that we will continue to offer an exciting programme for the younger members.

Thanks go to all of our Leader Team, with special mention for our Young Leaders, who put so much time and effort into the camp planning at St Faith's Scout Group and to Helen who, in addition to running the Beaver section and being the Group Administrator, has taken on extra duties as Assistant District Commissioner for Beavers in Crosby Scout District. Next year promises to be full of fun as our Cubs celebrate 100 years of Cub Scouting and the Beavers celebrate 30 years of Beaver Scouting with a very full programme of activities and camps.

**Mike Carr**



## *Two Churches and the Bear Essentials*

At the end of January this year a group of intrepid souls headed to north Yorkshire for the Men's Group annual retreat; unfortunately the number was smaller than usual due to family commitments, ill health and the requirement of some to actually earn a living. Fortunately the weather was much better than last year when we were forced to dig our way through snow to our retreat house.

Sunday morning was fine, if a bit windy, and most of us walked to church, St Edmund's at Marske, where we were greeted as returning friends. Our pending arrival had been announced some weeks previously, not by a star but by the modern equivalent, e-mail. We planned to provide the biscuits for after the service and the congregation would provide the coffee. At St Edmund's coffee is not the normal fare after a morning Eucharist but they have kindly taken to the ways of the men from the south and we were, again, treated with kindness and hospitality. Many recollected the previous visits of Fr. Charles and we resisted the temptation to keep apologising. Sadly we had forgotten to take the paten upon which are engraved the names of deceased members of the group. Before taking our places in the box pews we were asked if we would read some of the lessons, an indication to all of us that we were now members of the congregation of St Edmund's, Marske, not just annual visitors,

Box pews make it a little difficult getting to everybody during the Peace but it was done without too much noise and with warmth and a great many smiles. Coffee and biscuits after the service enabled stories to be told and questions asked and answered. It is strange how you come to remember people you only see once a year, and readily recall what they have told you many months previously. We left feeling that we belonged there and would be welcomed back next year.

By Monday only four of us remained as the two “younger” members had to satisfy the requirement of putting food on family tables. As the weather was reasonable, windy with sunny spells and rain showers, our stalwart quartet headed the short distance south to the lovely town of Bedale and the church of St Gregory. A number of us had visited that church in 2014 and were impressed enough to want to return. On that previous visit there had been a number of people inside the church as later that day there was to be a military funeral; Bedale and St Gregory`s have strong military traditions. For our 2016 visit the church was empty; it was unlocked and the heating was on but we were the only people there. St Gregory`s is very much a “child friendly” church with a well-equipped children`s corner and a notice board with photo portraits of some of the children and examples of their work. St Gregory`s is an old church dating back many centuries; do a Google search for St Gregory`s Bedale or follow the link <http://www.bedale.church/>

One feature which interested those who visited in 2014 was the Bear Trail and it is pleasing to see that it is still there, with a number of new bears, hopefully added because the previous incumbents had become dusty and not because they had been stolen. Obviously aimed at visiting children, but also open to adults, the Bear Trail aims at guiding the visitor around the church, explaining the various items by means of a Trail Guide booklet. There is no map, the Trail is a discovery, not an instruction. Little hands find little bears, placed at a convenient height. The individual finds his/her own way around the church discovering the purpose of items such as the font, the altar and the prayer pool. Searching for the bears, the visitor finds these other things and all that they mean.

Another striking thing about St Gregory`s is the British Legion space. A number of pews have been removed on the south side of the church and this area is devoted to the service people and the British Legion. At the centre there is St Gregory`s Book of Remembrance for the parishioners and at one end of the area there is the British Legion memorial book resting on the British Legion banner. Each page of the memorial book contains a brief biography of one of the local fallen heroes; in some cases there is a photograph of the cemetery in which the individual is buried. The shelves around area are devoted to simple white banners upon each there being the name of a fallen serviceman/woman and a painted poppy. Very simple, very moving and placed conveniently low so that small hands could touch, and know the price paid by those they will never know.

In the British Legion area there are kneelers with emblems of various regiments and services. At St Faith`s we have similar kneelers which Audrey (Dawson) persuaded us to make as part of our centenary celebrations.

Before leaving St Gregory`s we made a request at the Prayer Table for prayers to be said for “the people of St Faith`s” and dropped small pebbles into the Prayer Pool whilst we made our own private payers.

**Denis Griffiths**



## Funny you should say that...

"The eucharist demands the utmost respect and reverence from all priests," a spokesman for the Diocese of San Pablo told reporters in Manila, "and Father Falbert San Jose of Our Lady of the Miraculous Medal has fallen short in his duty. The Eucharist is the church's highest form of worship, not a personal celebration, where one can capriciously introduce a novelty to get the attention of the people."

So let us be clear. For a priest to ride a hoverboard around the nave during Eucharist while singing a Christmas song as a way of greeting his parishioners is not merely unusual, it is wrong."

Action was taken against Father Falbert after a video of his Eucharist service (which featured him riding a hoverboard for the entire length of the church) was posted on Facebook by a worshipper at the service. Father Falbert has admitted to his conduct, and has been suspended until further notice. He will be out of the parish, and will spend some time reflecting on this past event. He acknowledges that what he did was wrong, and would like to apologise for what happened. He has promised us that there will be no repeats of his hoverboarding activities during church services. We- ask everyone to pray a rosary for this priest to attend a traditional Latin mass,"

## From the Registers 1949-50



We broke off last month after recording what will doubtless be the only authenticated signature of a Boat Boy (incense carrier, not captain Pugwash's cabin boy) on September 25<sup>th</sup>, 1949. The next big event was the Patronal Festival, with Charles Warrington preaching at Solemn Evensong on the eve of the feast, a 6.15 am Sung Mass on the day (52 communicants) and a flurry of red for the rest of the week. Unusually, the names of those visited for sick communion are logged down: Mr S.Laybourne, Mr Lenthal, Miss Dyson, Mrs Pickup, Mrs Ellis, Miss Markham and Mrs Peat are the visitees. J.M.Buckmaster preached at evensong on the Sunday in the Octave, and a few days later the word was given by H.J.Carpenter, Archdeacon of Salop (=Shrewsbury)

On All Saints Day Eric Parker signs in full as he celebrates Low Mass at 10.30 am. As has been the case more than once before, this is a signal of departure: neither name nor initials reappear. Fr Hassall soldiers on alone (apart from E.S.U's help) until the following February, of which more anon. Twice that November week we see a marginal note of Vespers of the Dead – one being for Miss Markham, whom we encountered earlier. Miss Pilkinton (sic) also passed away, and is granted both the Vespers and a Requiem Mass.

On 8<sup>th</sup> December an inserted printed programme records the presentation of a Nativity Play by St Katharine's College, Liverpool, presumably in church. Then on 19<sup>th</sup> a marginal note records '3pm Merchant Taylors' School. Carols.' CHRISTMASS DAY 1949 is then boldly emblazoned in red. Beneath it the vicar records 295 communicants at the 11.4 pm Midnight Mass, with another 85 at 8.00 am on the Day.

An unusual annotation records the arrival of New Chairs in the Lady Chapel – plus 3 in the Sanctuary, as the year draws to a close (without an annual total of communicants to be seen) and Anno Domini 1950 begins.

January 1<sup>st</sup> was a Sunday: 'in the octave of Christmas' – and it ended at 6.30 pm with a flourish: 'Solemn Even: with Procession and Festival of Nine Lessons and Carols.' No record of attendance or collection (although a prominent marginal note reads **Total for GIFT DAY BOXES £100**) – and no explanation of the somewhat unusual date for what is usually a pre-Christmas event.

A few days later on the Feast of the Epiphany the vicar records, for the first time that can be recalled, 'Communion from Tabernacle', distributed to 6 at 10.30 am. Another interesting marginal note records 'New white Vestments given by Surgeon Capt and Mrs Danson.'

For the next few weeks nothing breaks the full pattern of worship provided faithfully by W.H, apart from the signature of Colin Wood on the Conversion of Paul, followed soon by a Requiem for Mrs Pickup. Then on February 8<sup>th</sup> the Guild of the Servants of the Sanctuary celebrate at St Faiths' with Kenneth W. Warren and William B. Woodley signing in. On February 18<sup>th</sup>, Rev A.S. Picton, of holy Trinity, Preston, conducted a Quiet Afternoon.

Fr Hassall will have been delighted on February 19<sup>th</sup> to have been joined by his new (and priested) curate L. St J. Milne Laurence Milne gets straight down to work, sharing the altar with the vicar henceforth.

Suddenly in Lent there is a flurry of signatures, some more legible than others: they include Robert Nelson, G.W. Evans, K.W. Warren (St Paul's, Stoneycroft), A Gresford Jones, Bp, Paul Nichols, Dr. W.W. Longford, S.E. Woods (Holy Trinity, Southport) and Canon H.P. Barsley).. The Litany is sung in procession on several occasions, what's more. Mothering Sunday features 'Mothering Sunday Ceremonies' – whatever they may have been, and Clifford Martin, now Bishop of Liverpool, presides at a midweek Women's Service.

Just before Holy Week, we read 'Confirmation at S. Mary's. 20 candidates from S. Faith's'. The use of the Catholic 'S' rather than the traditional 'St' is another subtle sign of our church moving gently upwards in its churchmanship.

Holy Week saw the usual impressive plethora of assorted acts of worship; unusual items include 9 pm 'Servers (no apostrophe!) Devotions on the Wednesday, 'It was the Preparation' at 8 pm on Good Friday and Mattins and Ante-Communion at 8 am

on Holy Saturday. The day became Ester Eve for the 7 pm Solemn Evensong, Procession and Blessing of the Paschal Candle' – with a rare marginal annotation: 'Incense'. Was this a first?

There were two Low Masses on the great day: 82 at 7 am and a healthy 242 an hour later - but of course no attendance figures at any service., merely a total Easter Day collection figure of £36.2.3.

Easter week passes in a splash of red letters. Then your scribe turns the page, and lo! After two Low Masses the entries cease on Thursday, April 20<sup>th</sup>, 1950, with half the book unused, and a clear statement:

**FOR LATER RECORDS SEE BOOK VII.** So that is what we'll do.

## Chris Price

---

*As we move from Christmas to Lent the gospels portray for us a Messiah whose glory lay in His humility and obedience, a Messiah who rejected power and fame in favour of the weak, the poor, and the rejected, and whose very nature attracted controversy and violent opposition. The Christian poet U.A. Fanthorpe had the rather mischievous but totally illuminating idea of imagining that a Wicked Fairy had visited the infant Jesus. Had she been present at his naming ceremony, at the Presentation in the temple, this is what she might have said:*

## My Gift for the Child

No wife, kids, home; No money sense. Unemployable.  
Friends, yes. But the wrong sort – The workshy, women, wogs,  
Petty infringers of the law, persons  
With notifiable diseases,  
Poll tax collectors, tarts; The bottom rung.

His end?  
I think we'll make it  
Public, prolonged, painful.

*Right, said the baby. That was roughly  
What we had in mind.*



# "Loudly Let The Trumpet Bray!"

## A Gilbert and Sullivan Gala Concert



The Hoghton Players and the Hesketh Bank Silver Band  
Ann Dickinson, MBE (pianoforte)  
Conducted by Ian Dunning and Alastair Burrows

Friday 18th March 2016, 7.30pm, in St Faith's Church  
Tickets £7.00 (including refreshments) available in advance from Ray Dutton: 01704 578232 and on the door

## Alan Morgan R.I.P.

### Fr Dennis's funeral tribute

Whether as a member of the Borough Architect's Office working for Bootle Council or in retirement, any conversation with Alan would immediately have alerted you to the fact that his native roots lay in East Lancashire – I think somewhere in the Burnley area had been the family home. At some stage Alan and his widowed mum came to live in Netherton, and so began his deep and much-valued connection with St Oswald's Church, where for a number of years he sang in the choir and was a much-respected Scout Leader of the church troop.

Alan came to us at St Faith's in the mid 1980s and was soon welcomed into our own choir. During Fr Ged Callacher's time as Director of Music Alan was presented with the Royal School of Church Music Long Service Award for his 30 years as a chorister. Fr George Gilford, who had known Alan as a friend from their Netherton days together, has told me that choir members both here and at St Oswald's who served with Alan, remember him for his lovely baritone voice, along with his pronunciation of Latin with a distinctive Lancashire accent! More importantly, says George, he will be remembered for his warm and gentle nature.

Alan always had a penchant for 'High Church' liturgy – 'smells and bells' as he put it, so he always felt at home here in St Faith's. Apart from his musical contributions Alan's willingness to share and take part in the Sunday liturgy will always be remembered. He was an exceptionally good reader of lessons during the mass and was particularly gifted at leading the intercessions – his clear, confident and powerful voice added much to the worship which played so important a part in his devotional and committed discipleship.

Only last week Christine Spence reminded me of the home-made bun loaves which Alan would bring to church to sell in support of fund-raising, and I had totally forgotten another of Alan's contributions, which was his popular quince and elderberry wine! He liked to play his part and do as much as he could for the church which had become so important a part of his life

For many years Alan lived at home with his widowed mother, but after her death he eventually moved from Netherton and bought a house in Aughton, near Ormskirk. Fr George told me that visitors to the house were entertained by Alan playing his two-manual electronic organ. This could often be heard outside – the windows rattling as you approached the house. Alan would be sat at his beloved organ, thumbing through Hymns Ancient and Modern Revised, and playing his favourite tunes

For many years now, whenever we have seen Alan sitting in his pew at the Sung Mass on a Sunday, we have seen him next to his most dear and faithful friend, Philip. I've always found it hard to think of the one without the other. God blessed Alan with a wonderful gift for friendship, and many of us here today are extremely grateful that we have been able to count him as a very dear and much valued friend.

I've already referred to Alan's warm and gentle manner – he was indeed a 'gentleman' in every sense of the word – kindness, courtesy, thoughtfulness and generosity exuded from him in spades, and he was truly as nice and lovely a person as one could ever wish to meet.

In the past two or three years it has been sad to see the increasing deterioration in Alan's mental health and to observe his diminishing capacity to cope with his circumstances. It is to his dear friend Philip's great credit that in the midst of this confusion and bewilderment for him, Alan has been able to have the care and support of one who has stayed with him to the end, and whose unfailing love and care has never faltered. Today, in this mass of requiem, we bid a very fond and affectionate adieu to our much loved and very dear brother-in-Christ. We give thanks to Almighty God for all the blessings he bestowed upon our very special friend, for the cherished memories we shall always have of him and for the enormous pleasure and joy which has been ours to have known him.

May he rest in God's peace and be raised in his glory.



---

## Clergy fail to make the cut on truth

by a CHURCH TIMES staff reporter

More people trust their hairdresser to tell the truth than their clergy, a poll has suggested. The figures bear out reports of a continued decline in public trust in the Church.

The poll, carried out by Ipsos MORI, found that 69 per cent of respondents trusted their hairdresser to be honest, but only 67 per cent believed the same thing of a cleric. Public faith in the clergy has continued to fall since 1983, until when it was ranked as the most trusted profession. The latest figures suggest that there has been a two-per cent drop in trust in the past 12 months.

This year, doctors remain at the top when it comes to winning public trust, as 89 per cent of the public in the survey trusting them. Teachers, judges, and the police are also highly trusted.

At the bottom end of the scale, bankers were found to be less trusted to tell the truth than builders; and journalists and estate agents were trusted even less: by just 25 per cent of the public.

Politicians remain the least trusted of the professions: just 21 per cent of the people surveyed believed them.

The director of the Social Research Institute of Ipsos MORI, Bobby Duffy, said: "Public trust in politicians remains steadfastly low. ... It's good to remind ourselves that this is not a 'new crisis of trust'.

"Other professions, though, have seen a significant decline in trust, most notably the clergy, who were the most trusted profession when we started the series in 1983, and have fallen behind seven other groups."

Even passing strangers were reckoned to be more trustworthy than the clergy: 68 per cent of those surveyed said that they would expect people whom they encountered on the street to be honest.

Trust in others did range significantly with age, however. Respondents belonging to the younger generations were found to be much less trusting than those from older generations.

---

Like all who haunt the internet, the editor is used to messages from cyberspace popping up on his computer. They are rarely significant, but occasionally entertaining. But none has given greater pleasure than the one that has recently materialised at the beginning of each working session recently.

## **AN ILLEGAL ARGUMENT HAS BEEN ENCOUNTERED**



This purports to have come from Microsoft, but is tempting to speculate as to its meaning and origins. Is it directed at politicians? I think we should be told...

# Maundy Thursday Watch

Tall arches spanning darkness;  
High invisible roof: warm still air.  
The shadowed crucifix outlined against carved beams.  
And light spilling out through the pillars:  
Soft radiance from a firmament of flickering candles,  
Gold and white in the night, swaying shadows.  
Burnished sanctuary lamp mirroring the arc of fire below;  
Dark grouped leaves and boughs, and frozen flowers:  
Christ on the altar in Gethsemane.

The dull roar of traffic sounds outside the walls.  
Silent worshippers kneel or sit to keep their watch,  
With only the rustle of a page, the shifting of a chair  
To move the soft silence.  
Waiting for death to come to their Lord in the morning  
To bring them life.

Footsteps echo quietly down the dark aisle. The vigil  
Goes on. The faithful watch with Christ.  
Outside the cold midnight brings another Good Friday.  
Inside, no time, only the soft shadow of eternity.  
Surely, God is here.

**Chris Price**

1973





# The Parish Directory and Church Organisations

## **VICAR**

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, Waterloo. 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, 58 Hartley Crescent, Birkdale, Southport PR8 4SQ  
01704 550590; 078888 97564

## **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 Duddingston 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

## **VULNERABLE ADULTS OFFICER**

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

## **CHILD PROTECTION OFFICER**

Ms Helen Kibbey, 17 Oxford Road, Waterloo. L22 3XB. 293 3416

## **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

---

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

**Online edition:** [www.stfaithsgreatcrosby.org.uk/magazine.pdf](http://www.stfaithsgreatcrosby.org.uk/magazine.pdf)

**Friends of St Faith's Facebook:** <https://www.facebook.com/groups/23599022440/>

**email:** [cdavidprice@gmail.com](mailto:cdavidprice@gmail.com)



Printed by  
Merchant Taylors'  
Schools'  
Reprographic  
Department