



The Parish Church of Saint Faith,
Great Crosby

NEWSLINK

March and April 2017



Dates for the Diary

The **Parish Lunch** on 21st May will be in support of Christian Aid. Tickets will be £10 for two course lunch and a glass of something! As the amount raised will constitute the Parish donation to replace the traditional street collection, we hope everyone will make a special effort to support this event..

On 10th June there will be a **Victorian Tea Party** in the hall (admission £5). On this occasion the money raised will go into the fund for the welfare provision at the back of the church. Come along for an elegant hour or two discussing what will have happened two days previously! More details later

Also in aid of the church development, Fr Neil Kelley will be returning for “one night only” to bring us a **keyboard concert** on 28th July. On this occasion there will be a buffet supper and tickets will be on sale from early June.

The **Summer Saturday Concert series** is under way, with no fewer than 19 weeks of varied music on offer. See the full schedule in side on page 11 come along and enjoy good music, good company and a good light lunch

Worship at Saint Faith's



SUNDAY SERVICES

11.00 am SUNG EUCHARIST & Children's Church
Holy Baptism by arrangement

6.30 pm 1st Sunday: Evensong

WEEKDAY SERVICES

Interregnum arrangements

Please consult the weekly service sheet (in church and online) for all information.

Fridays at 12.00 noon: Holy Eucharist.

For regular updates see the weekly church **website bulletin**:

<http://www.stfaithsgreatcrosby.org.uk/bulletin.pdf>

Around Waterloo: The Eucharist

2nd and 5th Mondays & Feast Days as announced - Liverpool Seafarers' Centre 10am;

Wednesdays 10.30 am at St Mary's; Wednesdays 7.00 pm at Christ Church.

See the weekly online bulletin as above for full details of services and any variations.

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 5065 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/April 2017

Togetherness... friendship... celebration... Resurrection. Yes, that's what it is for us, the Easter People. But it wasn't always like that, at least not to begin with.

When Jesus was arrested and executed we are told in the Gospels that his followers 'all forsook him and fled.' The Shepherd was stricken, the sheep were scattered, and he was left alone. For them, Good Friday was the total eclipse of everything that they had come to believe in and trust in; the strange and unnatural noontide darkness which covered the whole earth that day, lay heavily upon their hearts, extinguishing everything in endless night. Their Master had failed, had been publicly disgraced, humiliated and brought to the dust. And, because they were his friends and disciples, his degradation and shame were theirs as well. On his defeat they stood discredited and condemned.

And not only that. It looks as though Jesus had been proved wrong. He had said that life is not about privilege or power or success, but about being little and of no obvious account in the world's eyes. He had said that life is not about competitively asserting oneself or imposing oneself, not about clinging defensively to one's own choices and preferences, not about the desperate struggle to survive at all costs but about being trusting and taking risks and letting go, about laying down one's life in love and generosity. And his friends and followers had hoped that it might be so, had hoped that he might be right.

But now it looked as though he had been dreadfully and foolishly mistaken. Caiaphas and Pilate and Barabbas and Herod – they had all come out on top; and where was he? Where were all his fine and noble words? On Good Friday it looked as if jealousy and spite and fear and greed are the things which really count in life and that gentleness and trust, humility and love simply don't have a chance, and can be written off as nothing.

So Good Friday was for the disciples the bitterest, blackest experience of disappointment and loss, of total powerlessness and defeat. And to add to the hurt and the disgrace was the shameful knowledge that they had forsaken their Master in his hour of need. He had said that they were his friends, but they had abandoned him to his lonely and terrible ordeal. For them Jerusalem, the holy city of their Jewish faith, would be henceforth the unholy city of unbearable memories and associations, its streets and stones painful reminders of what had happened to him, and of how they had behaved.

And then came the third day. And with the earthquake which troubled the darkness of that Sunday dawn, a massive shift of perspective came about, and the great stone of guilt and despair which lay upon their hearts was rolled away.

Beyond all human reckoning and expectation those shattered and demoralised men and women were profoundly changed. Out of the lonely and isolated hiding-places and bolt-holes of their fear and failure and despair they were drawn together again, raised up as a fellowship with a common life, a common purpose.

And it was in Jerusalem that this remarkable transformation took place – Jerusalem, the place where the world and its values had triumphed and the Lord had been defeated, the place where they had seen life betrayed and mocked and scourged and killed. The place where they themselves had failed. It was in Jerusalem that this collection of frightened and despairing individuals became a community, a community of faith, a community witnessing to resurrection, a community of resurrection. And it was in Jerusalem, the unholy city, that they proclaimed the divine vindication of the one who had been slain, asserting that he who had suffered a slave's death outside the gate was in fact the centre of everything as Lord and Christ, this Jesus who had been crucified.

In other words, the resurrection was not only a fact, it was a creative fact, bringing men and women together out of darkness into the marvellous light of a new and living relationship with God and with one another, making a new kind of togetherness, a new kind of fellowship, a new human unity. Out of the darkness and defeat of Christ's death, out of the despair and guilt of the broken disciples, a new faith quickens into life, a new understanding of God and of his ways with us. It is a new birth, a new beginning. In the death and resurrection of Jesus of Nazareth God shows himself to be a God who begins again with us, exactly where we are, exactly as we are, in all our confusion and loss and failure. God shows himself to be a God who invites us to begin again with him in all our humiliation and defeat.

And what makes possible this new beginning is much more than the rapturous and happy ending of an otherwise intolerable story of tragedy and loss. In the accounts which have come down to us there are two facts of immense significance to be noted.

In the first place, it is made quite clear that the Risen Lord showed himself only to his friends and not to the world. He did not go off triumphantly to corner Herod and Pilate, Annas and Caiaphas and all the rest of them with the dazzling and overwhelming evidence that they had not won after all. Rather he chose the more risky and foolish gamble of leaving his cause in the hands of his disciples, the men who had failed and forsaken him in the hour of crisis. They were to be his witnesses beginning from Jerusalem and to the ends of the earth. He entrusts 'this treasure to earthen vessels (as Saint Paul puts it) to show that the transcendent power belongs to God.'

And in the second place, he came to his friends with the marks of his Passion upon him – indeed how else should they recognise him? 'He showed them his hands and his side.' His wounds were his credentials, identifying him as the one who had suffered.

Nor were they to be merely admiring spectators of this mystery; there is an invitation. 'Put your fingers here and see my hands; and put out your hand and place it in my side; do not be faithless, but believing.' Perhaps we are repelled by the crude physicality of it. Or is it that we do not want to be in touch with these signs and reminders of defeat – his defeat and ours? Christians have always found it difficult to accept the wounds of Christ and to be in touch with them. We want to go 'from victory unto victory'; we want a religion which will make us successful as persons, popular and strong. We want the Gospel to be respected and admired. We want the Church to count for something; we want to be on the map.

But if the Church is to be truly the body of Christ, we have to know what it is to be wounded, to be stigmatised. We have to know what it is to be weak and foolish in the world's eyes, humiliated, confused and useless so that in that experience of defeat we can meet the measureless compassion and grace of Christ, and so come to 'know him and the power of his resurrection.' For it is only as we 'share his sufferings, becoming like him in his death' that we shall become the community which witnesses to the resurrection.

We must be stripped of all our pretensions and fantasies of ecclesiastical power and prestige and success, so that we become what we are called to be through our baptism into the death and resurrection of Jesus – namely the suffering community of faith which, set in the midst of the world's giant agony does not shrink from the Risen Lord's invitation to be in touch with all those places in the body of mankind where life bleeds and hurts, does not shrink from being in touch with the pain and the wounds of our own personal defeat and uselessness.

It is by enduring in faith and hope and love all the ugliness of the world's confusions and horrors, and all our bleakness and lostness and failure, that we bear witness to the redemption of darkness by the Cross and co-operate with him who hung there in the mystery of the world's glorious restoration. It is thus that we carry 'in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our flesh.'

The most defeating experience is always the place where God is waiting for us, waiting to begin again with us. Every kind of death we endure is where God is waiting to begin again with us. if only we will let him. The most hopeless situation is always the place where we can begin again with God, if only we will allow ourselves by his grace to do so.

This is how we are born again, as the Messiah himself was – in the grave.

With every hope and prayer and blessing for a joyous Eastertide.

Fr Dennis



Bishop Michael Henshall, R.I.P. – a Tribute

On Saturday 18th February we travelled to Newcastle Cathedral to attend the Thanksgiving Eucharist for the late Bishop Michael Henshall. Michael's funeral had taken place the previous day at Whitley Bay with just the family present, so the Eucharist was an opportunity for family, friends and ex-colleagues to celebrate Michael's life.

The Eucharist was celebrated by Nick, Michael's middle son, now Dean of Chelmsford, Caroline gave a tribute and Christopher read from T.S.Eliot's 'Little Gidding'. Mark Boyling, Dean of Carlisle and one time in Liverpool, preached.

It was lovely to meet up with the family again. It seems only yesterday that they arrived at St Faith's; it was in fact the late 70s. Christopher, Nick and Caroline were all teenagers then- now they each have their own grown up families.

Bishop Michael had been 20 years a parish priest and it showed in his concern for and understanding of parishes and their priests. He was pastorally very good to the clergy, but stood no nonsense.

As Bishop he formed a great partnership with David Sheppard for some twenty years. The diocese was well-structured and organised, with accountability and support provided for all clergy.

Bishop Michael, with Steve his wife, were good friends to St Faith's. They were very hospitable, offering Martinsfield, their lovely home, for parish and charitable functions. Michael also offered constructive criticism to the vicar of the day!

Michael was a dynamic preacher, adding to his stature by standing on tip toes in the pulpit. He was humorous, good hearted and a loyal friend. He had his priorities. When he proposed to Steve he told her it was God first, Church second and her third, and that was how it was to be. Michael and Steve were devoted to each other and he never really got over her too early death. They are both remembered with affection and gratitude. May they rest in peace.

Peter and Margaret Goodrich

100 Club winners, March

1	116	Margaret Woodley
2	137	David Jones
3	31	Peter Garner



New members always welcome: vastly better odds than the National Lotteries!



Coffee and Chat

We get together on the second Saturday of each month at Write Blend, South Road, Waterloo. We meet at 12 noon for coffee, chat and a cake. Everyone is welcome – and there are discounted rates for St Faith's!

Corinne Hedgecock



19th Saturday Concert Series

Saturdays at 12 noon from 22nd April to 26th August 2017

22nd April	Music for Organ and Piano: Colin Porter and Robert Bird
29th April	Merchant Taylors' Boys' School Instrumentalists
6th May	Edward Paling and Rosalin Lazaroff (violin duet)
13th May	Merchant Taylors' Girls' School Crescendo Music School
20th May	The Cantilena Singers
27th May	Exordium (choir)
3rd June	The St Nicholas Singers
10th June	Stanfield School Choir
17th June	BID Community Choir
24th June	The Capriol Singers
1st July	SaxPac and Friends
8th July	Liverpool Festival Choir
15th July	Mostly Madrigals (choir)
22nd July	Keith Cawdron (bass) and Clare Hyams (mezzo soprano)
29th July	The Cantilena Singers
5th August	Crosby Gilbert and Sullivan Singers
12th August	TBC
19th August	Ian Dunning (Baritone)
26th August	Rebekah Pritchard (mezzo soprano)

The schedule may be subject to late changes. See the church website (www.stfaithsgreatcrosby.org.uk) for any updates. The church is open from 11.00 am to 1.00 pm. Admission is free, with a retiring collection towards the expenses of the series. Light refreshments are on sale.

News from the Waterloo Partnership

Question: When was a well not a well?

Perhaps not the easiest of quiz questions, but one that has a very interesting answer.

Last October we held a concert in church to support the work of the Waterloo Partnership, timed to coincide with the visit to the UK by Badara Mansaray, the

chairman of the Sierra Leone team. The concert was given by the Wayfarers Barbershop Chorus and Indigo Vibe, a repeat of a successful concert two years previously.

Badara gave an impassioned talk during the evening about the work of the Partnership and the difference that had been made to his community over the past ten years. The provision by the Partnership of schools, school bursaries, farming and small business support and above all fresh water had transformed life for his township, and he brought with him many messages of thanks and individual stories of courage.

The concert was another great success, raising nearly £1,000 and enabling yet more children to attend school, more emergency medical treatments, and more farming projects.

Imagine my delight when a few weeks later I received a very substantial cheque from an 'anonymous' person who had been in the audience at the concert and was so moved by Badara's talk that she sold her sports car (a Lotus Elite) and asked that the money should be used to fund another well in Waterloo, Sierra Lone.

You will see the picture elsewhere in this magazine of the well as it was officially declared open a few weeks ago, and you will also see that there is a picture of a white Lotus flower painted on the wall around it – a flower that only grows in fresh running water. You will also see the badge of a Lotus Car!

So the answer to the question is:

When it was a car!

Rick Walker, Treasurer, Waterloo Partnership

Services Support Group Report **The Shy Lowen experience**



It wasn't until the Christmas Tree Festival 2016 did I hear that the "Shy Lowen" Horse and Pony Sanctuary existed, even though I must have passed it dozens of times without knowing it was there. I was decorating my tree and next to me Suzanne Pierce, her daughter and grand-daughter, were fund raising for the sanctuary and told me about the work that they do. I was amazed! Here just under 3 miles from St Faith's was a centre helping many people with problems including service veterans with PTSD and I had never even heard of it! So I decided to get in touch, find out what they did and see if they would come along to tell our Service Families group about the very important work they do.

They are not new to the area and when they first started they did experience lots of

problems with vandalism on a regular basis, but instead of giving up they decided to ask the vandals to help them and in return they would show them how to care for the horses and also teach those who wanted to learn to ride. Amazingly it worked!

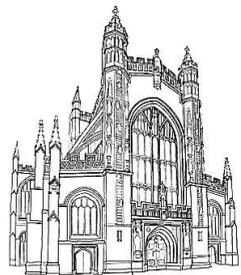
The horses and ponies are mainly those who have been abandoned, ill-treated, difficult to handle for whatever the reason, or maybe no longer able to be looked after by their owners. They come from all over England and even as far as Ireland. Shy Lowen is a charity and gets funding from various places with small amounts from local councils and fund raising they do for themselves as it is not cheap to operate, in fact it costs £3000 each week to run!

They operate on calm and kindness to all, horses and people alike, as they know that this is the way to achieve the very best results. The horses choose the person they work with not the other way round, and once trust has been gained from both the rehabilitation begins.

Many Veterans and in some cases those still serving, who are suffering from Post Traumatic Stress Disorder have experienced great success by working with horses and have been able to get their lives back on track. One of these, Paul, came along to tell us about his experience and how he had been helped. He is ex Army and had done four tours of duty in Northern Ireland during the trouble there and it had left him with great fear and anger that he found very hard to control, He found that working with a horse who had as many problems as he had, learning to trust each other with Paul telling his horse all his troubles, calming each other, he has got his life back on track and now feels confident once more and is able to face the world, including getting his dream job, photographing horses at equestrian events!

The work that they do is fantastic and it was a pleasure to meet them all and hear of amazing work they do. So next time you are passing that way, look to your left as you come to the traffic lights just before the fire station and think of the great work being done at "Shy Lowen" which incidentally means "Home of Happiness" which is exactly what it is and does.

Eunice Little



The early Bath for Mattins

Bath Abbey has prompted a backlash among churchgoers who are upset that it has replaced its traditional Sunday service with a version said in 'familiar' modern English.

The church was among a handful to retain the Matins service, which is based on the 400-year-old Book of Common Prayer. After Easter it will be replaced by a modern choral Eucharist. The abbey said it decided to change the service to make it more accessible as more people are familiar with the modern service.

In a letter to the congregation sent in December, the rector of the abbey, the Rev Prebendary Edward Mason, said: ‘Generations of Anglicans have now grown up with Eucharist not Matins. Few are now sustained in their faith by Matins these days. Casual attenders, visitors and those returning to faith are much more likely to be familiar with a Eucharist.’

But some worshippers are upset by the changes, which they say are based on making the service more ‘fashionable’ and will drive older members of the congregation away. Ann Taylor, who has been attending the service for 20 years, said she would not be attending the new Eucharist because it was in ‘supermarket’ English.

‘We think it’s been changed for fatuous reasons,’ she said. ‘The lady who sits in front of me turned around last week and said “have a good Easter, but I don’t know when I’ll see you after that”. It’s very sad.’

The Book of Common Prayer was written by Thomas Cranmer in 1549 during the reign of Edward VI and revised in 1662. The version used in churches today is broadly similar to Cranmer’s book. A spokesman for the Prayer Book Society, which works to preserve usage of the text, said: ‘It was written by Cranmer over 400 years ago and it’s beautiful. For many people who have used it all their lives, to suddenly have that taken away is devastating.’

From the Registers – 1959-60

Heading for the Swinging Sixties



Chris Price

The last chapter of this epic saga drew to its close in mid August A.D. 1959. As we resume all is calm and still, with W.H. celebrating on Sundays and weekdays and T.S.S. taking all non-sacramental services. But from August 31st T.S.S. is absent, and W.H. takes everything, including an evensong for St Giles (has he cropped up before?) and an unusual entry of an Adult Baptism at a later weekday evensong.

Two weeks later TSS reappears, celebrating Low Mass on Sunday, September 13th. Presumably he had been priested at some stage during his two weeks away, but no acknowledgement is made. What is flagged up after the 6.30 pm evensong that day is ‘Recital by (church organist) Mr George Pratt – music by Bach. Retiring Recital for Church Refugees Fund £15.’

September featured a Vespers for the Dead for Mr Harold Costin and a Harvest Sunday evensong sermon by R. Preston Thomas. Soon it was Patronal Festival time: 78 communicants on the weekday celebration and, as usual, an unspecified number at the

Octave Sunday services. It's worth noting that the number of communicants at the 10.45 am Sunday (still theoretically non-communicating) sung masses has crept up from 1 (the celebrant) to as many as 16 on some occasions at this stage, and is still rising.

For the record, our faithful clerics have been laying on daily weekday eucharists (except Tuesdays) and evensongs (no exceptions) come rain or shine for some months now. For the curious, communicants over six weeks in November and early December of 1959 averaged 11 on Mondays at 10.30 am, 9 on Wednesdays at 7, 6 on Thursdays at 8, 5 on Fridays at 7 and 8 on Saturdays at 9.

As Christmas approaches, school services crop up. On Monday December 14th at 3.00 pm we read 'Merchant Taylors Boys School Carols.' Presiding was T.W.Silkstone, priest and head of R.E., from whom, collectors of trivia will doubtless wish to know, your scribe purchased his house not many years later. Notice the two missing apostrophes: a third is likewise absent the following day from the somewhat oddly labelled 7.00 pm 'M.T.S. Carols Parents Service'.

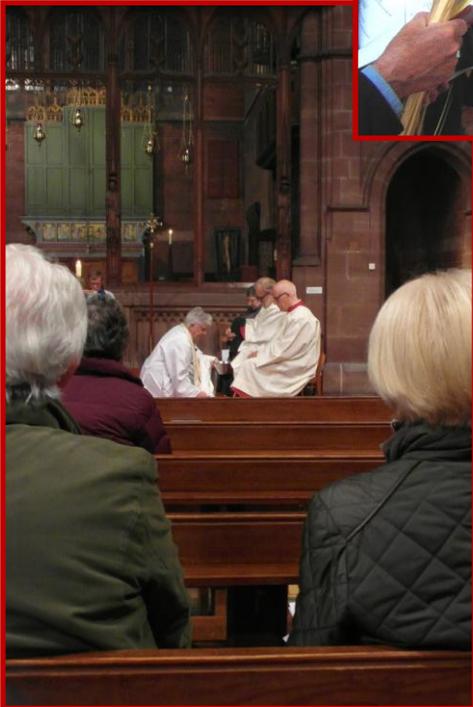
The next page is headed by another striking painted banner proclaiming CHRISTMASS 1959. The vicar records an impressive 335 midnight communicants and proudly notes 'church very full'. There were 80 at the early mass on the Day (a Friday), and no fewer than 20 communicants at 10.45. The year closed with a recorded and record total of 8663 communicants (not to mention collections totalling £2,345.9.9) as St Faith's, incense ready and lit, moved in to the Swinging Sixties.

There are few, if indeed any, signs of the eventful decade in the sedate pages of the register. At 8.00 pm on the evenings of Monday January 4th and Tuesday 5th there were performances of 'Morality Play - "He came unto his own".' A little later we read 'Confirmation Class every Sunday till Passion Tide'; later again Peter Ryan celebrates a Saturday morning Low Mass. Preachers and celebrants signing in include old friends Frs Cawley and Urwin, as well as new ones in the shape of Charles Walker, Frank E. Jones, J.C.C. Pepys, H.M. Bates and (possibly Reginald) Lindsay. There was a Requiem for Andrew Jones and Alan Gale (any relation to Jessie of blessed memory, I wonder), and a rare annotation of the Annual General Meeting on March 10th.

The preacher on Mothering Sunday was Charles Warrington, and at the 'W.Deanery Service' on the last day of March Clifford Liverpool addressed the congregation.

Holy Week is upon us, and it was the traditionally busy time for clergy and people. We have earlier noted the slow increase of communicants at the Sunday 10.45 service, but of particular note is the Sung Mass at 8.00 pm, with no fewer than 99 taking the sacrament: surely very few would have fasted! J.C.Brooks took the Good Friday Three Hours; soon after there were an impressive 364 Easter Day communicants: 252 at 8 am, 77 at 9 am and 35 at the 10.45.

Easter Day is lettered with the usual exotic penmanship, but this is nothing compared what is soon to follow. The Diamond Jubilee Festival is all but upon us, but its splendours must wait for the next instalment.



Lent and Easter Gallery

Top Uniformed organisation children head the queue for Mothering Sunday posies

Above In the hall on Palm Sunday palms great and small are held aloft before the walk to church

Left The washing of the disciples' feet enacted on Maundy Thursday



Above Gathering round the altar on Maundy Thursday

Left The candles are lit in the Garden of Gethesemane

Below Before the watch begins the procession of the blessed sacrament ends in the Lady Chapel





Above The Lady Chapel as the Maundy Thursday Watch begins

Right On Good Friday, Gareth carries the cross up the church to the Nave Altar

Below Fr Dennis lights the Paschal Candle from the new fire during the Easter Vigil service





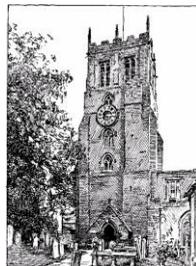
Above At the font as the
Easter Vigil nears its
end

Right On Easter
morning, the Easter
Garden is blessed

Below Meanwhile, over
in Sierra Leone...
See Rick's Waterloo
Partnership article on
page 6



A Weekend in the Dales



The trip to David's House in Yorkshire by a group of men from St Faith's and friends was particularly successful this year as it incorporated visits to no fewer than three widely different and interesting churches.

As we unpacked the trailer and our bags on Thursday however, Mike Taylor complained of feeling under the weather and by Friday morning was on the sick list suffering from a bad case of 'something'. With little sympathy available in the Group he wisely headed home, only the second time in the history of the group that this has happened. The dreaded 'something' was to strike again, but to keep up the suspense you will have to read on!

On Friday morning we drove to St Gregory's in Bedale, (the church that gave us the idea of our own Teddy Bear trail), to meet their Rector, Ian Robinson, and present his church with a new bear. You can read all about the visit in Denis Griffiths' report in last month's magazine.

Fortified by the arrival of Brian and Paul on Friday evening, and another splendid meal provided by our very own Chef de Cuisine, AKA Geoff Moss, we set off for our regular visit to Durham Cathedral. If you have not visited this magnificent building then put it on your list of things to do! It is a 10th century Romanesque masterpiece (and the food in the refectory is pretty good as well!) The lunchtime communion service, which is held in various remote corners of the building, is well worth attending and we are always made to feel welcome.

Whilst in Durham we took the opportunity of visiting St Chad's College, our Patrons, and were made very welcome by Rev Ashley Wilson and his wife who showed our small party around. We were delighted to see a picture of none other than Douglas Horsfall on the refectory wall. He, as one of the four founders of the college, vested the future of our church with St Chad's. Apparently there are several other Liverpool churches similarly placed with St Chad's although these days the college does not supply several high church graduates each year but is a highly regarded part of the university housing students in many disciplines. A wonderful wooden carving in the Senior Common Room by Robert "Mouseman" Thompson will be the subject of a future note in this magazine.

The third church we visited was on Sunday at the local church in Marske – St Edmond's. A centuries old and typically solid example of an English country church, St Edmond's always make us feel at home, and although we more than doubled their congregation (there were two of them and an organist) the retired priest, Jenny, and a visiting Reader, coped with the extra numbers and apologised that nobody had remembered to bring a Thermos of water so there would be no coffee. They well remember the takeover of their communion a few years ago by Fr Charles who had made quite an impression on them!

Sunday evening was quiet as Gareth had returned home along with Brian and Mike who still had jobs to go to, and Geoff was feeling 'unwell'. The dreaded 'something' had struck again. This left just Denis and Rick to put the world to rights, discuss the pros and cons of disestablishment, the vagaries of glass making and the efficient control of effluent in cruise liners. Oh, and we did the washing up, hovering and housework but don't tell our wives.

Monday saw Geoff feeling even worse so we decided that in the interest of medical science we should cut short our visit and return him to Crosby where Jenny could do more for him than we could.

Although the trip had been shortened, and one or two had fallen by the wayside, the few days away from wi-fi, TV and 'phone signals had given us the chance to re-charge our batteries and talk about many things that we are usually too busy to think about.

Whether the Teddy Bear family will grow, St Chad's will be able to locate a candidate for the United Benefice or even if St Edmond's will remember their Thermos next year, we don't know, but we do know that we are lucky to have a home base like St Faith's.

Rick Walker



Look North?

Many of us will remember the time, a few years ago, when Philip North, the Bishop of Burnley, visited St Faith's and preached inspiringly and from a great height, not just from the pulpit but on account of his tall stature and High Churchmanship. Two separate newspaper reports below tell the unhappy story of recent events. They speak for themselves and need no comment, other than to lament the evident hostility and bitterness his aborted elevation has brought out.

“A Bishop who has faced calls to quit a new post over his opposition to women priests has been publicly supported by 36 female clergy who say he ‘created a real buzz’ in his old diocese.

Philip North, 50, is currently Bishop of Burnley, but becomes Bishop of Sheffield later this year. That makes him the first bishop opposed to the ordination of women to be appointed to a senior post since the Church allowed women to become bishops in November 2014.

In 2012, the Bishop withdrew from a post as Bishop of Whitby amid controversy about his views on women clergy. He continues to be a member of a conservative group called ‘The Society’, which opposes female ordination and refuses to recognise any priests ordained by women bishops. According to its rules, ‘Priests of the Society’ can only be ‘male priests, ordained by a bishop in the male historic succession’.

Last week, the Dean of Christ Church, Oxford, the Very Rev Martyn Percy, invited Bishop North to decline the Sheffield appointment, saying it would ‘feel like a step backwards.’

Sheffield churchgoers have also signed a letter to Bishop North expressing ‘concern and disappointment’ at his appointment. However, the signatories of another letter, addressed to the Church Times, have said Bishop North had gone ‘the extra mile to affirm and share in the ministry of women clergy’. The letter was co-ordinated by the Rev Canon Fleur Green, an advisor for women’s ministry in the Blackburn diocese. Three female bishops also publicly backed his appointment, saying female clergy would find him a ‘thoughtful and caring pastor’. The Bishop of Repton, the Rt Rev Jan McFarlane, said: ‘Philip is a gifted bishop with a real heart for the less privileged... someone who is willing to speak out and give a voice to the voiceless.’

Bishop North was popular in Burnley for reaching out to those in the city’s more deprived areas. He has criticised the Church for being elitist and too concerned with sexuality at the expense of tackling social inequality.

Last year, he said the Church was too dominated by the middle classes to understand the concerns that led to Brexit. He also criticised it for neglecting deprived areas in a speech to the 2016 General Synod.”

“The bishop-elect of Sheffield criticised Church members for being unable to ‘disagree well with other Christians ‘ as he withdrew from the post last night.

The Rt Rev Philip North, 50, has stepped aside, citing ‘highly individualised’ attacks from members of his new diocese over his view that women should not become priests. He is currently Bishop of Burnley, but had been promoted to the new role as a diocesan bishop and was due to take on the position later this year. He said: ‘There is clearly much to be done on what it means to disagree well and to live with theological difference in the Church of England.

‘The highly individualised nature of the attacks upon me have been extremely hard to bear. If, as Christians, we cannot relate to each other within the bounds of love, how can we possibly presume to transform a nation in the name of Christ?’ The Archbishop of York, Dr John Sentamu, said there were ‘lessons to be learned’ from his withdrawal and added that members of the Church had to learn to ‘disagree Christianly’.

Bishop Philip would have been the first bishop appointed to a senior role who did not agree with women’s ordination since the Church voted to allow women to become bishops in November 2014. He had withdrawn from public life for a period of ‘prayer and reflection’ and had not previously made any statements about the controversy.

Residents of the new diocese and liberal Church members had urged him to stand aside over his views. The controversy stems in part from his membership of a Church of England group known as the Society, which does not recognise women priests

Olivia Rudgard

Religious affairs correspondent, the Daily Telegraph



2017 Annual Meeting – Chairman Rick’s Remarks

I start with a huge sigh of relief that we have made it through the first year of this interregnum!

Thanks to one and all for their help. St Faith’s is a team, and everyone plays a part in what we are. Brenda and I would like to thank all those who took a lead in the past year, whether or not you have been named in the report. I will not tempt fate and name names, but those who organised rotas, cooked food, helped with services on Sundays, cleaned and polished, counted money, led youth groups or whatever your contribution was - you know who you are and on behalf of the entire congregation I say thank you.

During an interregnum we are all basically working without a captain on the bridge, and from time to time we find ourselves in tricky or unknown waters. It is then that the team provides the energy to ensure that we keep moving forward. I add my personal thanks to the Standing Committee for supporting me in some tough decisions.

The accounts that David Jones has prepared for us show a relatively healthy financial position, but not a very healthy situation going forward. It has been several years since we had a stewardship campaign, and it is likely that we will be starting one this year. Just to give you something to consider, if we take the figure of £91,680 from the accounts as our expenditure, and divide it by the 52 weeks of the year, you will see that it actually cost us £1,763 each week to keep the doors open for our Sunday worship.

There have been difficulties during the year as we try to discern our relationship within the Anglican churches in Waterloo, and many of us have spent a considerable time meeting with fellow Christians from the other three churches. Much of this time has been productive, and has convinced us all that there is much common ground between us that can be happily shared and enjoyed. It has also demonstrated that there are differences between us, and that they need to be both acknowledged and nourished.

We are currently in a joint benefice with St Mary’s, as we have been for 15 years or so. This has made us very aware of the huge problems that they are now facing as they close their church building, and possibly even their church hall. We are fortunate that our church is in relatively good condition and our hall is well used and fit for purpose. Our church is seen and used by thousands of non-churchgoers every year as we host

concerts, festivals and other events – a benefit for the wider community.

Our new PCC will have as its first priority to consider the formal relationship not only with St Mary's, but also with St John's and Christ Church. Indeed there will be a joint meeting of all four PCCs on 8th April, when we will have the opportunity to hear from the Archdeacon his vision of what he wants for the future of Waterloo.

So today I cannot announce an end to our interregnum, and to be honest I cannot even offer you an idea of what or when that end may be. What I can tell you is that the spirit of St Faith's is alive and kicking, and with your help and support, both physically and financially, we will come through it all with a renewed vision of what Douglas Horsfall set out all those years ago. Thank you for the trust that you put in your Wardens and PCC – let us all hope and pray that our own incumbent will lead the next APCM!

Points from a Pilgrimage

Val and Mike Broom

...present the first chapter of their novel trip to the Holy Land.
This one might be subtitled 'Have Kalashnikov, will travel...'



Our pilgrimage began at 6.30a.m. when we boarded a coach at Knutsford Services for a journey to Heathrow. The El Al flight taking us to Israel was due to leave at 15.25 and we arrived in plenty of time, found our check-in point and settled down to wait. By noon, we were surrounded by armed police and sniffer dogs, closely followed by dark-suited members of El Al security. The Bishop of Chester was asked if he could vouch for every one of the 109 members of the party and he had to admit that five of us were "outsiders"...two Irish passport holders, one American and the two of us from the Liverpool Diocese, all of whom had joined the group on the invitation of friends. We were separated from the main party and hustled off for individual interrogation. Amongst other questions fired at us were "Are you a member of ISIS?" (Mike) and "Are you carrying knives or any other weapons in your hand bag?" (me). We were also asked if our servants had packed for us!

On arrival at Ben Gurion airport, Tel Aviv, we were met by our tour operators and conducted to our coaches. At this point we met our guide for the duration... a Barnsley born Israeli national called Jan. We were informed that we were members of "The Green Party" and issued with green baseball caps, which were to be worn at all times! Two hours later, at midnight, we reached the Dan Jerusalem Hotel where we were to be based for five nights. In spite of the late hour, the hotel staff welcomed us with refreshments. Worn out after the early start (we left Crosby at 5.15a.m.) we anticipated a good rest. Imagine our horror when we were told "Your wake-up call will be at 6.30. The coaches will be leaving at 7.30 for the Mount of Olives and a short service in the Garden of Gethsemane".

Our first sight of the Old City from the Mount of Olives was truly breathtaking. We began to understand the wisdom of the early call as we had the area to ourselves for some time before the crowds began to gather. We took our places around one of the small stone altars in the Garden for a hymn and prayers led by the Bishop of Birkenhead. (We were accompanied by 3 bishops: Chester, Birkenhead and Stockport, 1 archdeacon, a canon and 2 professors). After a short time to ourselves, Jan led us out onto the Mount and pointed out the various places in the Old City that we would be visiting later in the week. We joined “The Red Party” and “The Blue Party” (all wearing their identifying caps) and made our way back to the coaches.

Jan told us that we would be eating typical local food for our lunches and this was our first taste of the dreaded falafel “sandwich” which was to haunt us at mid-day during our stay. A pitta stuffed with salad, falafel balls and cold chips may be a local delicacy but it did nothing for us (although I must admit that some were better than others).

In the afternoon, we visited the Israel Museum to see the Shrine of the Book where the Dead Sea Scrolls are housed. Back at the hotel there was just time for a quick shower before we went up to the dining room for Compliment and dinner. The food at both hotels was excellent although the Kosher menu deprived me of cheese to end my meal.

The next day started just as early, as Jan knew it would take us some time to enter the Old City through the various checkpoints. Waiting in the queue was no hardship as there were so many interesting things to see. Thursday is a popular day for Barmitzvah celebrations and we watched several groups dancing, singing and playing musical instruments as they escorted small, nervous-looking boys up to the Western Wall. Once inside, exhorted by Jan to forget we were British and push and shove to make sure we stayed together, we reached one of my highlights - the Temple Mount, with its Crusader Church and the magnificent golden-topped mosque built on the site of Solomon’s Temple. Jan was careful to distinguish between “historical” and “traditional” sites, where the former has archaeological evidence while the latter may often be the product of a fertile imagination.

Descending to the main square again, we were told that the men would be allowed to go inside the compound in front of the Western or Wailing Wall and to place any prayers that they had written out into the cracks in the wall. Women are not allowed to enter but were able to watch over the fence. Mike was close enough to one barmitzvah party to see the beautifully ornate scroll as it was unrolled for the boy to read his portion of Scripture.

Driving to Bethlehem, we had to pass the check point through the high barrier separating Jerusalem from Palestine. It was manned by heavily armed soldiers, all extremely young. The Church of the Nativity was very crowded and we were hustled through by the press of people. In contrast, the Shepherds’ Fields, a sight now marked by a lovely garden, was peaceful enough to allow us time to think over the events of the day. So much information and so many sites can lead to overload, and it was good to have time to reflect.

To be continued.





The Bishop of Liverpool's Easter message

People of a certain age like me may remember a simple hymn that went like this:

We are one in the Spirit, we are one in the Lord,
We are one in the Spirit, we are one in the Lord,
And we pray that our unity may one day be restored
And they'll know we are Christians by our love, by our love,
Yes they'll know we are Christians by our love.

A key thing that preoccupies any diocesan bishop is how we can sustain unity in our Church. I don't confess this to be anything new. Throughout the long history of the church we have held different, deep, sincere, prayerful and well-thought-through theological positions on a whole range of matters. But disagreement can feel sharper today, as our social networks and scandal-hungry media lay bare these divisions in an aggressive manner. So we need, for our mutual flourishing, to continue to seek out places of unity and commonality.

The Easter story, the Easter message gives us something to unify around. The story of hope triumphing from the jaws of despair and defeat. It is the powerful testimony at the heart of our Christian witness, the fulfilment of the promise that God has sent his Son to save the world. This is what lies at the heart of the difference we can make as Christians. It is a basic truth and hope that the world is crying out for. It is the hope we can offer.

And it is the story we want people to know because it points to the Jesus we want them to know. This story of hope is too precious to keep to ourselves, we need to share it, shout it, broadcast it to the world. That Jesus is alive, that He saves us, that he wants to know us and for us to know him.

I believe we can shout that loudest by re-pledging our commitment to Him. To make a deeper commitment to be a disciple of Christ, a follower who not only keeps the story to themselves but through their love, their actions, their quest for justice they show the world what it is like to how the transformational presence of Jesus in their lives. For the church, Easter can be a time of commitment and recommitment. At our Chrism Eucharist as many as possible across our diocese gather to reaffirm our baptism vows, and those who are ordained renew the promises of their ordination. In so many churches in our diocese and across the Communion we see faithful people rededicating themselves as Christ's disciples at this time. Alongside my senior colleagues, I am reflecting and praying on how we can encourage a culture of discipleship, a rule of life in our diocese. This will be something that unites us as difference-making disciples seeking to have more people knowing Jesus, more justice in the world. It is a theme I examined in my Lent Lectures at the cathedral and in my recent speech to our Diocesan Synod. I encouraged us to look afresh at that great focus of unity for the church, which we know as the Lord's Prayer and I have been calling the Disciples' Prayer.

So as we celebrate Easter this year let me encourage you, this day and every day, to join with fellow disciples in prayer. Together with them, together with all disciples in this Diocese of Liverpool and in this worldwide Church, as our risen Saviour taught us, we are bold to say again: "Our Father..." THEN they'll know we are Christians by our love.

May you have a joyous and blessed Easter.

Paul Bayes



Using editorial privilege, the editor again fills the final page with his own verse. He also renews a welcome to all poets, as well of course as more prosaic writers, to relieve him of the ego trip of plundering his own archives. As they say, other poets are available...

Llanddwyn Island

Below the ragged black-winged ravens' croaking calls
The forest track winds between tall stalking trees.
Seaward, the souging tops echo the sea's singing
Until the path bends down to the spreading sands
Where, beyond the long lines of crested marching waves,
The grey green island beckons over the ebbing tide.

Here from the paths around this gentle place
See cormorants, heraldic, drying their dragon wings,
Limewashed lighthouses perched above the rocks,
And crosses high against the sky, honouring
A girl of holy legend, patron of Welsh lovers.
Dwynwen, a princess from the past's dark years,
Spurned in love yet faithful to this special place,
Her tale blended with legend and romance.



The arched ruins of her ancient church
Lie in a grassy hollow cropped by white ponies.
I sing a quiet hymn to her memory amid the tumbled stones.

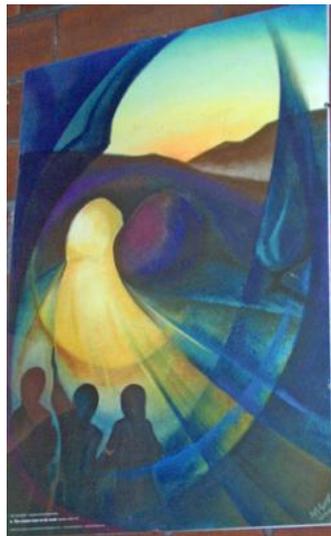
Returning, above the sparkling dancing waves,
Wind kites in bright and soaring arcs
Dip and race, lifting their skimming surfers
To slice and lurch and leap above the sea,
Or flop, satisfyingly, into the shifting spray.
And now, veiling the mountains' long, dipping crests,
The dun clouds crawl eastward, cloaking our world.
Llanddwyn's sanctuary is lost to sight.

Chris Price

October, 2008

Llanddwyn is a beautiful tidal islet, reached from the great mountain-ringed beach at Newborough on the east coast of Anglesey in North Wales. It is home to the romantic legend of the fifth-century princess and saint, Dwynwen, Welsh patron saint of lovers, whose feast day is January 25th.

The Parish Directory and Church Organisations



VICAR

Vacancy

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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.

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The next magazine will very likely be the May issue and will arrive as soon as it's reasonably filled. Happy to print (almost) all offerings at any time.

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

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