



# **NEWSLINK**

**Saint Faith's Church  
Great Crosby**

***MAY 2010***

# Worship at Saint Faith's



## SUNDAYS

10.30am	Morning Prayer
<b>11.00am</b>	<b>SOLEMN EUCHARIST and Child</b>
1.00pm	Holy Baptism ( <i>2nd Sunday</i> )
7.00pm	Compline and Benediction ( <i>1st Sunday</i> )

## WEEKDAY MASSES

Monday	10.30am
Tuesday	9.30am
Wednesday	10.30am ( <i>1662 Book of Common Prayer, in S. Mary's</i> )
Thursday	9.00am ( <i>Holy Days only</i> )
Friday	6.30pm
Saturday	10.30am

## THE DIVINE OFFICE (The Prayer of the Church)

Morning Prayer: 9am daily (*except Thursday & Saturday*)  
Evening Prayer: 6pm daily (*except Thursday*)

*Please consult the weekly sheets for any variation in times for the Daily Office*

## SACRAMENT OF PENANCE AND RECONCILIATION

Fr. Neil and Revd. Denise 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.

## ANOINTING OF THE SICK AND DYING

Please contact Fr. Neil at any time, day or night, if someone is ill and requires the ministry of a priest.

## 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, or be visited in hospital or at home, please ring the Vicarage or another member of the Ministry Team. We are always happy to make home or hospital visits to the sick and housebound so please call us to arrange this.



## **From the Ministry Team:**

**May 2010**

*Dear friends,*

Each Holy Week and Easter bring with them very special moments at different points of the liturgies. It certainly seemed that attendances were up this year for the major Holy Week services and the hard work and dedication of so many at St. Faith's meant that we had a week to remember. Thank you!

Some would argue that the Church of England has become somewhat obsessed with figures – both concerning finances and concerning people. ASA (average Sunday attendance) figures do tell us something but of course only part of the picture. I have long believed that if we can find any small piece of evidence to enable us to chart church growth, Sunday morning isn't the best place to start. A more telling statistic are those services which happen at other times of the week when people come to worship God 'seven whole days, not one in seven' to quote George Herbert. That notion of worshipping God all week, not just one day of it, is at the heart of the church's worshipping life.

And so it was that with some encouragement on Easter Monday, Evening Prayer saw seven people gather together in the Lady Chapel to offer praise and worship. It is encouraging to have members of the congregation join with the clergy in the daily offering of Morning and Evening Prayer (the 'daily office' or 'divine office' as it is called) and to that end there will be a session for those who would like to explore these services further.

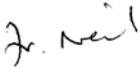
This session on **Saturday 22<sup>nd</sup> May will run from 1.30pm – 3.30pm** and will look at the history of the Daily Office in the Anglican tradition, some of the practicalities of 'how' the office is prayed here (what are 'antiphons', why do we observe a pause during each verse of the psalms, etc) and we will look at simple musical settings for the Gospel Canticles. One important fact about the daily office is that it can be prayed by individuals in their home, so if people are not physically able to be present in church, they may pray the same words in their own homes as are being prayed in church.

Fr. George Guiver (Superior of the Community of the Resurrection at Mirfield) writes of the daily office:

*“The prayer of the psalms is often described as a priestly act of the Church, and the daily office as the priestly service of the people of God. This is obvious in the intercessions. But in the psalms it is especially powerful. For instance, in the psalms of lament, and in those passages which verge on despair, we are giving voice to the hidden sufferings of countless people the world over who are trapped in oppression, exploitation and powerlessness. The daily offering of the psalms gives voice to the whole of creation. In us human beings the universe, which has no voice, finds its voice.”*

If you think you would like to know more about how to pray the daily office, either in home or at church, then come along and explore this further on May 22<sup>nd</sup> at 1.30pm.

With my love and prayers



*Seven whole days, not one in seven,  
I will praise thee;  
in my heart, though not in heaven,  
I can raise thee.  
Small it is, in this poor sort  
to enroll thee:  
e'en eternity's too short  
to extol thee.*

(George Herbert, 1633)



## **Prayers for voters ahead of the General Election**

*(from the Church of England website)*

Loving God, thank you for caring about how our country is run, and that we have the right to vote for our politicians and government. But in the run-up to this general election there are so many policies to understand, and so many different points of view to consider - sometimes I wonder whether there's any point in voting, whether anyone cares what I think. As I choose who I am going to vote for, help me not to be cynical about politics and politicians, help me to remember that my vote can make a difference, and help me vote for those people who will protect the poor and vulnerable, and do all they can to make our nation a place of fairness and peace. Because you call us to act justly, love mercy and walk humbly with you, our God. Amen.

Heavenly Father, source of all truth and wisdom, who knows and loves the whole creation, watch over our nation at election time: that truth may prevail over distortion, wisdom triumph over recklessness and the concerns of every person be heard. Lord Jesus, who chose the way of the cross in the Garden of Gethsemane, help us to turn our backs on self interest and to support policies that sustain the poor, the vulnerable and the frightened people of this world.

Holy Spirit, who brought understanding among myriad peoples and languages at Pentecost, give to all your people a passion for peace and inspire us to work for unity and co-operation throughout the world and in our political life together. Amen.

Lord, we give thanks for the privileges and responsibilities of living in a democratic society. Give us wisdom to play our part at election time, that, through the exercise of each vote, your Kingdom may come closer. Protect us from the sins of despair and cynicism, guard us against the idols of false utopias and strengthen us to make politics a noble calling that serves the common good of all. We ask this in the name of Jesus Christ Our Lord.

Amen.



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## **What... the Devil?**

'The devil is lurking in the very heart of the Roman Catholic Church, the Vatican's chief exorcist claimed yesterday.'

Thus wrote the Daily Telegraph's Nick Squires recently. The aforesaid exorcist, Father Gabrielle Amorth, claimed that the Christmas Eve assault on the Pope, together with the sex abuse scandals engulfing the Church worldwide, 'were proof that the Anti-Christ was waging a war against the Holy See'.

The evil influence of Satan, he believes, was evident in the highest ranks of the Catholic hierarchy, with 'cardinals who do not believe in Jesus and bishops who are linked to the demon,' he said. Although some Catholics mistrust the concept of exorcism, the Pope apparently has no such doubts.

The 85-year-old Fr Amorth, who has been in post for 25 years, claims to have performed 70,000 exorcisms. Possessed people, he says, scream, utter blasphemies and spit out 'pieces of iron as long as a finger, but also rose petals.'

## **'Incense is making us ill, say parishioners'**

The Daily Telegraph again, and in the same issue. A reporter reports that 'claims that incense burned in church services is making members of the congregation ill are being investigated by environmental health officials.'

A 73-year-old man has said he was forced to stay away from the church he had attended for 19 years because of illness from inhaling the sweet-smelling smoke.

Apparently several other parishioners at St Paul's in Chichester had to leave the church feeling dizzy and unwell. As a result the local Council, have inspected the church and are awaiting a Health and Safety Executive report.

The aggrieved gentleman holds forth: 'I emailed the reverend (!) but was told the church council had taken advice and had been informed there was no health risk. They are ignoring the fact that there is a lot of evidence that these particles are so deadly and dangerous. The thought that people are breathing in particles which could make them ill makes me so mad.'

The Telegraph reporter tells us that 'research scientists have found that the air in some churches where incense was burned was more toxic than the air along roads with high levels of traffic.' As a result of the furore the incumbent will now inform parishioners when incense is due to be burned.

## **Introduction to the Season of Easter**

(from *Common Worship*)

The Great Fifty Days of Eastertide form a single festival period in which the tone of joy created at the Easter Vigil is sustained through the following seven weeks, and the Church celebrates the gloriously risen Christ:

***Triumphant in his glory now,  
his sceptre ruleth all,  
earth, heaven and hell before him bow,  
and at his footstool fall.*** (Fulbert of Chartres)



Early Christians gave the name Pentecost to this whole fifty-day span of rejoicing, which Tertullian calls 'this most joyful period' (*laetissimum spatium*). It is sometimes also called 'Great Sunday'. In those places where the custom of lighting the Easter Candle at the beginning of Easter is followed, the lit Candle stands prominently in church for all the Eastertide services. The Alleluia appears frequently in liturgical speech and song; Morning Prayer begins with the traditional collection of Pauline texts known as the Easter Anthems, and white or gold vestments and decorations emphasize the joy and brightness of the season.

On the fortieth day there has from the late fourth century been a particular celebration of Christ's ascension. He commissions his disciples to continue his work, he promises the gift of the Holy Spirit, and then he is no longer among them in the flesh. The ascension is therefore closely connected with the theme of mission. The arrival of the promised gift of the Holy Spirit on the day of Pentecost completes and crowns the Easter Festival.

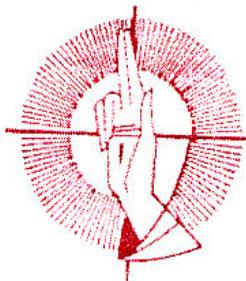
## **Continuing to be Easter People...**

On Saturdays during Eastertide at 6pm there are special services of devotion; some of these will be Stations of the Resurrection, others will be reflection and devotion using scripture, poetry and music. The services will last around 30 minutes and can be an ideal way to prepare for the Sunday Eucharist.

The final services will be held as follows (a slight change to the dates published in the Diary of Events):

**Saturday 8th May**

**Saturday 22nd May**



## **Thanks from Mirfield**

An ordinand writes...

My dear friends,

I would like to firstly express my sincere gratitude to all of you for the very warm welcome I received during my time with you. It was indeed a great joy and a privilege to journey through Holy Week with you. The experience will live with me and I am confident that my future ministry will benefit as a result of being with the United Benefice. I will cherish the memories for a long time.

I was challenged in many ways, and that is part of the purpose of spending such an important time in the church's calendar in unfamiliar surroundings. My attempts at trying to ring bells before morning and evening prayer, I dare say, have still left the residents of Milton Road traumatized! And as for that Paschal Candle, having to climb on and off a stool whilst fully robed, well I am amazed that I managed to stay upright and not set fire to the place!

Seriously though, I must thank both Fr Neil and Rev'd Denise for both their hospitality and support (though Fr Neil and the soup do not need to be thanked...). Many of you also ensured I did not go hungry and I thank you all for being such a welcoming and warm community. It was a privilege to be invited into homes for drinks and meals. All of you did so many things in so many different ways to help me, from clergy to churchwardens, sacristan to coffee ladies and I will be eternally grateful.

I look forward to seeing you all very soon and I sincerely hope that this is the start of a very successful long term relationship between us all.

I send my love to you all,

God bless you



**Stephen Holt**

## **Please become a Prison Volunteer**

Prison Fellowship, through its volunteers, shines God's light in the darkest of places and aims to transform the lives of prisoners and their families. Do you have some spare time and want to support one of the most vulnerable groups in our society? If so, then why not consider volunteering with us? There are many different ways in which you can get involved, including:

- praying for a local prison
- supporting chaplaincy
- fundraising/taking part in Angel Tree - a programme that provides Christmas presents to children who have one or both parents in prison
- Helping to run Sycamore Tree – our restorative justice course in prison.

If this sounds like the kind of challenge you are after then please come and join us! Together we can be God's instruments of change; to offer a message of hope instead of despair, love instead of hatred, light instead of darkness. If you want to find out more email [info@prisonfellowship.org.uk](mailto:info@prisonfellowship.org.uk) or phone 01621 843232

## **Robin and the Resurrection**

One of a week of inspiring sermons delivered by our Holy Week preacher, Canon Robin Johnson: this one on Easter Day

This holiday time has brought out the favourite old films on TV : Sound of Music, Oklahoma, Charlie and the Chocolate Factory. The good news is that there is a film to be released in May which will provide another addition to the list of family favourites. Russell Crowe and Cate Blanchett have been limbering up for the new version of Robin Hood. No expense has been spared; they are both Australian but the actors have been trained to speak with authentic Nottinghamshire accents. Just imagine the opening scene in the Greenwood. Robin to Marion "Ey up, Flower; it's waaarm, int it?" Marion to Robin: "Ey up, Mi Duck, I'm as cowd as owt!" This could go too far with King John lisping with a Norman-French accent a bit like Poirot or Officer Crabtree. Each remake of this great story has its idiosyncrasies - Crowe will be

dropping Errol Flynn's Lincoln green tights (!) in favour of something more like Levis.

But the gist of this story of derring-do, in which good triumphs, will remain the same. Let's hope there are some weepy moments too; there's nothing like a good nose blow at the pictures. It will surely speak to the depths of our romantic souls.

We don't know how much truth there is in this tale, though the telling of it is linked into history. We know King John was real enough, you can see his tomb in the middle of the Choir of Worcester Cathedral. Very handsome it is too, with a stone effigy of the king carved not long after his death. He may have been fierce, cruel and unlovely in life but after eight centuries lying down listening to Vespers and Choral Evensong he must be pretty peaceful by now. Not that he hasn't been disturbed; the tomb has been opened twice, most recently in 1797. It seems he was just over five foot six with a sword by his left side. In the ancient library of the cathedral is a fragment of his silk shroud, beautiful and delicate as gossamer, embroidered with the Plantagenet leopards. Rather more disturbing is a glass case exhibiting his thumb bone. I know the cathedral librarian and so in a recent flippant email expressed concern that King John's thumb bone should be available (should I say "handy") for him at the Resurrection. He calmed my worries by replying that there is one thumb bone on display but two more in drawers!

We have so many jokes about death and resurrection - St Peter at the Pearly Gates and so on. The very seriousness of the subject makes us handle it lightly. In fact nothing could be more important. Here we are in this wonderful world. If we are fortunate we have friends and perhaps family for us to love. Maybe we have pain, trouble and sorrow too, but how good it is to be here. Surely, God would not have given us this wonderful experience with all that seems to point to the eternal values of love, kindness, gentleness and many more unless the future stretches out ahead for us. We crave that our destinies should be robed in something even more beautiful than Plantagenet silk.

So back to the heroic. The story of Jesus appeals to so much that is good in us. This is heroism on a unique scale. We respond naturally to him. He is not engaged in physical, testosterone fuelled activity like Robin Hood. His sensitivity and courage are of a very different order and are all the more remarkable:

He affirms the beauty of the world: "consider the lilies"; the importance of the fragile: "not a single sparrow falls to the earth without our Father knowing it."

He reinforces the dignity of individuals: "the hairs of our head are numbered." He extends a welcoming hand to the untouchable leper and has time and love for the mad, bad, and desperate (we're all in there somewhere).

He stands up with courage to the bully, the bigot, the corrupt. Think how tough he was with religious and political leaders who wanted to keep a good thing to themselves (Pharisees, Sadducees and Herodians), not to mention his cleansing of the Temple.

He shows the deepest reverence for life. For him the Kingdom of Heaven or Life Eternal is not “Pie in the sky when you die”, it is a quality of life beginning here and going beyond death. Remember those graphic accounts of him bringing people back from the jaws of death: Lazarus his friend at whose tomb he wept and, poignantly, the daughter of Jairus. Incidentally St Mark records the very Aramaic words Jesus used with Jairus’s daughter: Talitha kumi. The Authorised Version translated this with “Damsel, I say unto thee arise”. Beautiful - but even more beautifully the words actually mean “Get up, Little Lamb”.

Today is a day for astonishing good news. Jesus of Nazareth is a real figure from history. He is heroic but historic, in a totally different league from any other heroic figure. His priorities, people centred and God directed, value this beautiful world, reinforce the dignity of individuals, face down bullying and corruption, and show by word and action that this world with its rich, loving human experience is of a piece with what is to follow.

We have just heard that part of the Gospel that speaks of Jesus’ Resurrection. Given the way he taught and acted is it surprising God raised him from death? Well, it certainly surprised his disciples. They were disconsolate, desperate and disorganised, dreading the future. Their experience of meeting the Risen Lord was to change all this. It provided a springboard to challenge and change the harsh values of the world. As for us - for the present we may enjoy this world, value each other and use our time unselfishly. For the future - that is with God, and Jesus’ resurrection he has given us compelling evidence to undergird our faith that we may continue to grow in faith and love with each other into his future

Jesus Christ is risen today.....Alleluia!

## **Father Paul Nener**

*Fr. Neil writes:*

On Low Sunday, Fr. Paul Nener celebrated his last mass as Vicar of St. John’s, Tuebrook, prior to retirement. We give thanks to God for his fifteen years of faithful service in that parish and throughout our Diocese. In my early days here, Fr. Paul came over regularly to celebrate weekday masses when I was away and (in his capacity as a member of the Guild of S. Raphael) he came to preach and help us to restore the Healing Services here in 2003. Fr. Paul has been a loyal supporter of special services at St. Faith’s and led our Advent Quiet Day in 2006. Please pray for him in his retirement. Please pray also for all those who will be charged with the task of finding a successor for one of the ‘gems’ of Anglo-Catholicism in the North West of England.

# *May Devotions to the Blessed Virgin Mary*

Sunday 2<sup>nd</sup> May at 6pm  
Choral Evensong, Procession and Te Deum  
*followed by cheese and wine!*



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## **The Sacred made Real**

Margaret Davies

During the season of Lent, on six consecutive Sundays, we were treated to a series of Devotional Addresses given by Father Neil on the theme: “The Sacred Made Real”. The first five meditations were based on a recent display of art work at the National Gallery, an exhibition of Spanish Paintings and Sculpture of the 17<sup>th</sup> century. This, we are told, was an exceptional period in Spanish Art History largely because of its stark realism and dedication to sacred subjects. The works of art were destined for the altars and walls of sacristies and oratories, or indeed to be carried in procession through the streets on religious feast days and during Holy Week.

Some quiet, reflective music introduced each subject. This was followed by an equally moving meditation and address, when Father Neil carefully examined with us the detail of the painting or sculpture we each had in front of us. In this way we were enabled not only to appreciate the skill of the artist but also to share his loving devotion and intention, namely “to give the faithful a sense of direct access to the scene depicted”. We were urged to look carefully at the detail of Francisco de Zurbaran’s “Christ on the Cross”, Pedro de Mena’s “Christ as the Man of Sorrows” and “The Dead Christ” by Fernandez, thus entering into a least some of the pain and suffering of Our Lord. Similarly, the devotion and anguish of Mary, as she gazes upon her dying son was made more real to us in contemplating De Mena’s “The Virgin of Sorrows”.

The last of the Spanish art was “St. Francis in Meditation” by Zurbaran, a moving and convincing portrayal of the saint kneeling, profoundly absorbed in prayer.

Finally, we were shown two paintings of a different school, on the theme of The Return of The Prodigal Son. One by Rembrandt, was familiar to some of us no doubt and shows the son kneeling before his father: the other, a quite different interpretation of the story, was by Reubens. Fittingly for Palm Sunday, the prelude to Holy Week, the theme of these meditations was Forgiveness, and the Joy of Homecoming.

The avowed intent of these great Spanish artists was to awaken reverence and deep devotion. By his thoughtful reflections upon these work of art, so carefully chosen, Father Neil has indeed made us more aware and made them more “real” and we are grateful to him for leading us so sensitively through our devotions. An article in the “Daily Telegraph” at the time of the exhibition suggested that the title should have been “The Sacred made Shocking”. If indeed any of us was shocked that might be no bad thing. For at least one member of the congregation the presence of Our Lord in the service of Benediction which immediately followed was certainly more “real”: thank you, Father.

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Our friends bring us to the grave and leave us there, but God will not.

Man’s way leads to a hopeless end – God’s way leads to an endless hope.

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## **In the Footsteps of Wilkins Micawber**

In Dickens’ *David Copperfield* Wilkins Micawber says: “*Annual income twenty pounds, annual expenditure nineteen pounds nineteen and six, result happiness. Annual income twenty pounds, annual expenditure twenty pounds ought and six, result misery.*”

Although inflation and decimalisation have changed the numbers, the message remains the same, if you spend more than your income you are in trouble. There are two ways around this problem; one is to increase your income and the other is to reduce your expenditure. For the individual in gainful employment the former is not easy: try asking your boss for a rise in salary. Two organisations have no trouble with this however; national and local governments can simply raise taxes and then indulge in profligate spending, after all it is easy to spend other people’s money.

At St Faith’s the only source of income is the congregation, either living or dead, and we are fortunate that many of those no longer with us loved the place so much that they

left St Faith's money after they shuffled off their respective mortal coils. In recent years, John Taylor and George Smith, to name but two, provided funds for essential works, especially the heating. We cannot, and should not, rely on such wonderful gifts and when they do arrive we must not waste them but must cherish them and the memory of those who so generously gave. The same is true for income from planned giving and other money on the Sunday plates; it is too precious to waste. Sadly the planned giving is reducing because we are an ageing and dwindling congregation. There is little or no chance of an increased income from the existing congregation, unless somebody wins the lottery big time. Most of the congregation are of pensionable age and so are on fixed incomes; actually reduced incomes because of the reliance on interest income from savings. Anyone with a savings account will know how low interest rates have fallen but the banks still get bailed out. Increased income can only be expected from an increased congregation. This seems to be a forlorn hope as the numbers are heading south, not north. Before we can increase the size of the congregation we must identify why it is declining and then try to rectify that problem. Only then can we expect a filling of the pews.

So if there is no chance of increased income we must reduce expenditure, the sums are easy and do not require a mathematics degree. Where the savings are to be made must be left for people to decide but we must not live above our income and pretend that we have more money than we actually have. The expression "Fur coat and no kn\*\*\*\*rs" would then be most appropriate.

I do not believe that you only serve God by what you put on the plate on Sunday, nor, in fact, by what you give to or through the church. You serve God by ensuring that you do your best with whatever abilities you have; that way you serve all of God's children. It is nothing to do with money, it is to do with love. Money helps, there is no denying that and I would much rather have it than not. But if you have money there is a big question, "Is the church better able to make good use of it than you are yourself?" Oh, by the way, I have just thought of another organisation which seems immune to normal economic reality and appears to just ask for more money when it wants it - the Church of England. I stand to be corrected but it seems that just like death and taxes the Quota, or whatever it is now called, is inevitable, imposed and inflation proof.

As a child one thing puzzled me (ok, I am lying, many things puzzled me and still do). At Sunday School I dutifully collected my text cards and listened to stories about the travels through Palestine of Jesus and the disciples but nobody ever mentioned where the money came from to fund daily life. The disciples had given up work as instructed and followed Jesus: devout lads doing what was expected. But who paid? Food, clothing, donkey hire. They don't come cheap and in the days before the welfare state somebody must have paid; the happy band neither had jobs nor Job Seeker's Allowance. Or did Jesus and the disciples just bum their way around Palestine expecting others to foot the bill for whatever they wanted?

Anyway, back to the problem in hand. Each church needs some money to pay the basic

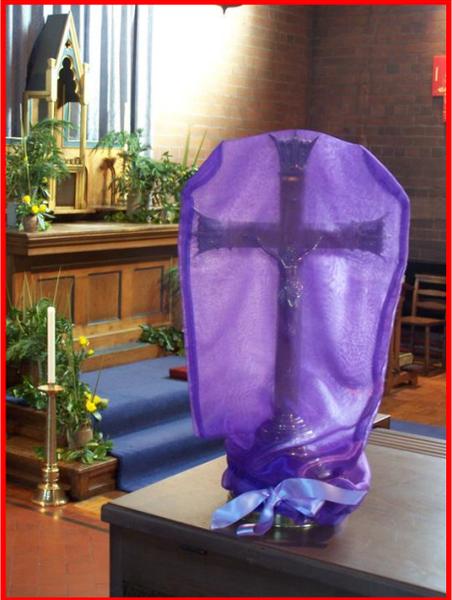


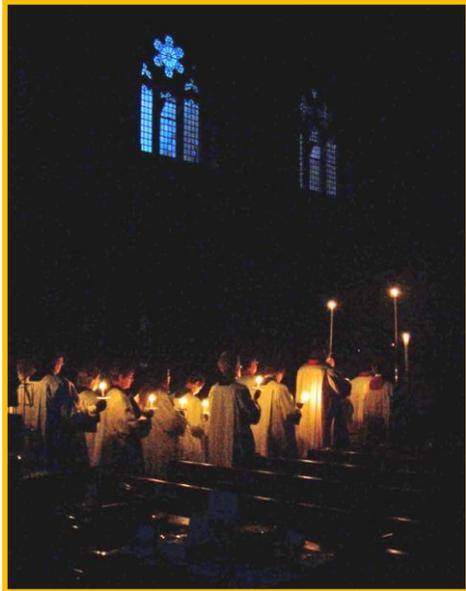
**Palm Sunday to Maundy Thursday**

Carry on, constable..... palms and a biretta.... The Nave Altar awaits the washing of the feet on Maundy Thursday night... and the Lady Chapel Altar is ready for the climax of the service



The veneration of the Great Crucifix in the choir.... One of the prayer stations, a circle of stones in the Chapel of the Cross... A joyful noise as the lights come on at the climax of the Easter Vigil... a veiled cross at the entrance to the Lady Chapel





## Easter Eve and Easter Day

The choir lead up the aisle by candle-light... the Junior Church show off their work to the church... the Easter Garden nestling beneath the pulpit... Fr Dennis, Fr Neil, Mirfield ordinand Stephen Holt and Holy Week preacher Canon Robin Johnson



## Palm Sunday Pictures

Children gather with their cardboard donkeys.... The choir serenade in the school car park... the gospel is proclaimed... Leo and the real donkey lead off... 4-wheel escort for the choir.



bills like heating and lighting; it also needs to ensure that the roof stays on and the building is safe. There are other fundamentals but I hope that you can see where I am going. After paying for the basics and the *essentials*, insisted upon by the 'equality police' and such like, what can we cut to balance the books? Balancing the books and living within our means is the only way for St Faith's to survive; cut out the excess and fund only what we can afford. In the short term, and possibly even in the long term, income is not going to increase.

We may be an Easter people but we are also an ageing people who are finding it difficult to make domestic ends meet. Yes, I know that we are not as poor as some people but it is all relative and most of us do have obligations to our families. To sell everything and give it to the poor may be a beautiful sentiment, but for any normally adjusted and responsible person it is not going to happen. Who in his or her right mind would deliberately impoverish their family, no matter how much the poor might benefit? Such action would not only make that person's family poor but it would also enlarge the circle of the deprived. You would also have Social Services chasing you.

So there we are. It is a matter of money, or rather lack of it. St Faith's congregation does not have the disposable money it once had because the congregation is smaller. It is ageing and it generally relies on a fixed pension and diminishing income from savings. This means that church income is not going to increase any time soon. It is time to take the reality pill and adopt the only option, a reduction in expenditure. Wilkins Micawber would then be proud of us.

Denis Griffiths

## **FEASTS AND FESTIVALS IN MAY**

### **Thursday 13<sup>th</sup> May – THE ASCENSION DAY**

6.30pm Solemn Mass followed by breakfast  
10.30am Said Eucharist with hymns (S. Mary's)  
7.30pm Said Eucharist with hymns

### **Sunday 23<sup>rd</sup> May – THE DAY OF PENTECOST**

11am Procession and High Mass  
6pm Pentecost Praise in S. Mary's

### **Sunday 30<sup>th</sup> May – S. MARY'S PATRONAL FESTIVAL**

10.30am "Liturgy and Lunch" in S. Mary's Church Hall  
Preacher: The Archdeacon of Liverpool

# **Liturgy and Lunch – what on earth is this?**

*Fr. Neil writes:*

At the heart of our life together as Christians we share in the Eucharist, the family meal. It is a time of gathering, celebration and sharing. But the way it is celebrated in church each week can possibly become mechanical and static.

Each week, we...

- **Gather**
- **Pray**
- **Share**
- **Are taught**
- **Support**
- **Encourage**
- **Are fed by Word and Sacrament**

We could sometimes do it another way. Last year both PCCs voted to experiment with a different kind of liturgy on the 5<sup>th</sup> Sunday of the month.

In “liturgy and lunch” all of those elements above remain, except we have the chance to do some of them in more depth. With tables neatly arranged in the hall, and adorned with white tablecloths and candles, as we currently adorn the Lord’s Table, the Liturgy of the Word would be replaced by a Bible Study with the opportunity to engage in discussion and questioning, something that doesn’t currently happen in the sermon!

This will also give us an opportunity to include some different styles of music. Everyone present will contribute to the prayers by pinning their own prayers on post-it notes which can be read out at the time of intercession and prayer. Children will have their own session together. The Bread used for the eucharist will be baked in the Hall kitchen which gives a deeper meaning to the words “which earth has given and human hands have made”.



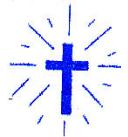
After sharing Communion together the liturgy will lead straight into the lunch. A connection can then be made between the food and drink we share in the eucharist to

the food that we share as a common meal. An open table of food will be provided (ticketed like Harvest) and tea, coffee and hot soup will also be provided. We perhaps do not make the connection between service in church and service to one another as clearly as we might!

This not only draws us closer to one another in fellowship, most importantly the people who live on their own (quite a few of us in fact!) will share their Sunday lunch with someone, rather than go back to an empty house. It may also prove an appropriate vehicle for inviting new people to come along as it may seem less threatening than the formal ritual in church. For those who come it would be a powerful, visible demonstration of our commitment to one another as a Church Family.

The first of these will be at St. Mary's on Sunday 30<sup>th</sup> May at 10.30am when we shall welcome the Archdeacon of Liverpool to this very exciting 'first'!

## **Lent 2010: 'Our Sound is our Wound'**



Since gathering together on Ash Wednesday at the start of our Lenten journey the pattern of worship has led us deeper and deeper into the mystery of faith, a faith that centres on Jesus Christ; living, dying and rising for us. In the Eucharistic prayer we were called fast, pray and study God's holy word.

At one point earlier in the year a small group of us met to plan what form our Lent study would take and it was suggested that it could be called 'Challenge 2010'. Although that title was never used a study book was chosen which did prove to be quite a big challenge for most of the people who read it.

We chose the Archbishop of Canterbury's Lent Book for 2010 called 'Our Sound is our Wound' by Lucy Winkett, Canon Precentor of St. Paul's Cathedral. Over 30 people bought and committed themselves to reading and studying her book during the course of Lent. Each of the six chapters focused on a metaphorical sound; they didn't necessarily need to be read in sequence but each chapter demanded a lot of concentration in order to discern how we might recognise the presence of God in our lives. At the closing meeting it was evident that different chapters had resonated with different people and there were almost as many interpretations of Lucy Winkett's words as there were people reading the book. The book was challenging and thought provoking as we tried to understand how we can listen to the voice of God within the noises and the clamour around us.

In a busy and stressful world it is often difficult to know which voice we should be responding to but 'Our Sound is our Wound' helps us to understand how important it is to actually *listen*; if we do we might well be surprised by what we hear. Well done to

those who persevered, it may not have been the easiest book to read but it is certainly one of the most thought provoking.

## Reverend Denise

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# Poetry for Eastertide

## Easter

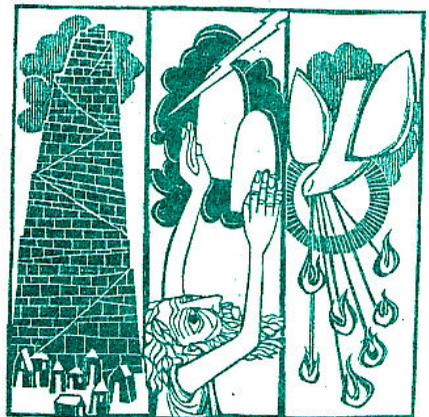
In the beginning  
The Lord God planted a garden  
Facing the rising sun.  
Adam was the gardener,  
And all was very good  
Until, worming its way  
Into his mind the idea  
Came that he could  
Do things his way.

And the rest was trouble.

But in another garden,  
The risen Son, Adam renewed  
Appearing as a gardener  
Brought new beginning,  
Showed that through God's grace  
All can be life.

## Mary of Magdala

A nudge and a wink your assessment.  
It has suited men so.  
To admit to alternatives  
Would be too upsetting.  
Yet consider the evidence:  
Healed of an illness unspecified,  
(Subject of much speculation);



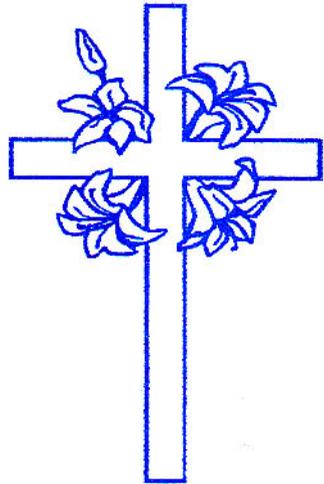
Named first of the women  
Whose ministry nourished and cared for him;  
Leader, a force to be reckoned with;  
Love marked by faithfulness,  
Courage too, there at the Cross.  
First of the witnesses,  
You met the risen Lord,  
You were sent first with the News,  
Meeting incredulous men,  
Who dismissed you  
As a bearer of women's tales.

From that day onward, women have  
Shown they have insight:  
Men have been slow to believe.

## Movable feast?

How do you feel, Thomas,  
Your day being moved  
From winter solstice  
To high holiday?

Perhaps you rejoice in  
More attention, away from  
The tinselled run-up to  
The Christmas Feast.  
For me, reflection on  
Faith emerging from doubt,  
The stirring of meaning,  
Needs darker symbols:  
Has more to do with  
The almost imperceptible  
Shift of the earth on its axis,  
A flicker of light  
On the shortest  
Day,  
Than a blaze of certainty  
In midsummer's sun.



## Restoration

Master, don't tease. You know  
I am your friend. Yet still you ask,  
And how can I reply?  
I swore unending loyalty, and then  
Three times denied, but Lord,  
I am your friend. And still you press,  
You are my friend, then? Lord it hurts,  
But in the hurting heals:  
Three times I say it, Yes, I am your friend.  
And gladly I will serve as you command.  
*John 21.15-17.*

*(These four poems by Ann Lewin - 'Watching for the Kingfisher')*

## Emmaus Way

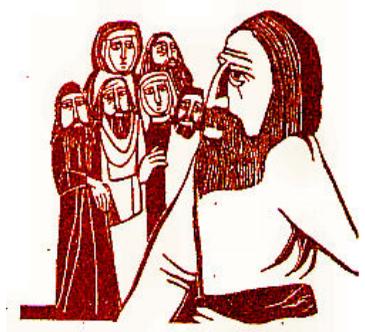
Along the road that leads to faith,  
Life's varied rhythms all must meet;  
Through light and darkness, life and death,  
Before our journey is complete.

Along the road Christ makes a space  
To walk with those in burdened gloom  
Of pain's self-loathing and disgrace,  
To love them well, and give them room.

'Your presence turns our thoughts about  
And shifts our feet from blank retreat,  
You light the candles death blows out;  
Your new reality we meet.'

'Come in and rest and share our meal;  
The way is long, the day near done.'  
The broken bread unveils the real;  
Before us stands the risen One.

When faith is hard and long the night,  
When grey despair on our path lies,  
Open our eyes to your new light;  
Show us God's Easter, Love's surprise.



## The Resurrection

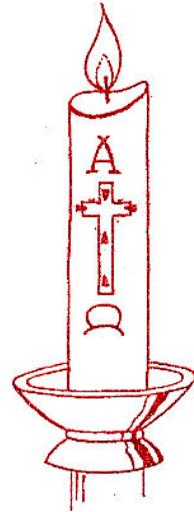
I was the one who waited in the garden  
Doubting the morning and the early light.  
I watched the mist lift off its own soft burden,  
Permitting not believing my own sight.

If there were sudden noises I dismissed  
Them as a trick of sound, a sleight of hand.  
Not by a natural joy could I be blessed  
Or trust a thing I could not understand.

Maybe I was a shadow thrown by one  
Who, weeping, came to lift away the stone.  
Or was I but the path on which the sun,  
Too heavy for itself, was loosed and thrown?

I heard the voices and the recognition  
And love like kisses heard behind thin walls.  
Were they my tears which fell, a real contrition?  
Or simply April with its waterfalls?

It was by negatives I learned my place.  
The garden went on growing and I sensed  
A sudden breeze that blew across my face.  
Despair returned, but now it danced, it danced.



**Elizabeth Jennings**

## A Reflection for Pentecost

The readings for the feast of Pentecost are full of contrasts. When men had one language they used it to make a name for themselves. On the day of Pentecost there were many languages but one theme: the mighty works of God. On Sinai God came down in fire and smoke and the people dared not approach the mountain. In the upper room tongues of fire rested on the heads of the apostles, not to burn but to illuminate, not to destroy but to enlighten. In the Gospels we hear Jesus saying to those he is leaving that he will come back to them. Through the Spirit, whom the Father will send to them, they will know the truth: know the relationship of Jesus with his Father. Know that the Father loves them, know that together they will come and make their home with those who love the Son and keep his word.

Wind and fire, love poured into our hearts like water on soil that is parched and cracked: symbols of the Spirit at work within us, “hiddenly, secretly, like leaven working heaven”. Yet Archbishop William Temple warned that when we say, “Come, Holy Ghost, our souls inspire”, we had better know what we are about. “If we invoke him it will be to do God’s will, not ours. We cannot call upon him to use omnipotence for the supply of our futile pleasures or the success of our futile plans. If we invoke him we must be ready for the glorious pain of being caught by his power out of our petty orbit into the eternal purposes of the Almighty.”

Mark Frank, Prebendary and Treasurer of St Paul’s in the seventeenth century, also reminds us that no place is exempt from the wind of the Spirit: “It finds St. Matthew at the receipt of custom and blows him out of a publican into an Apostle. It blows St. Peter and St. Andrew out of their boat to the stern of the Church of Christ ... No place so remote but it can reach; none so private that it can find; none so strong but it can break through ... and none so bad, but some way or other it will vouchsafe to visit.”

We are to be witnesses to this power of the Spirit. We may not have to proclaim our faith in words, but we cannot flee from what we are: witnesses by our lives to God’s mighty works. We are to be witnesses to his marvellous work of creation when at the first the Spirit moved over the primeval chaos, a creation which is now in danger from our selfish and reckless exploitation of the earth’s resources. We are to be witnesses to the yet more wonderful work of God’s new creation in the Incarnation as we see in Jesus the Spirit at work in our humanity, showing us what we can be like in terms of self-giving love. We are to be witnesses to that love in so far as, open to the Spirit, we are ready to be changed into loving people. “See how these Christians love one another” was first said, not in sarcasm as so often today, but as the truth.

On the evening of the first Easter day, the risen Lord breathed on his disciples and said: “Receive the Holy Spirit”. He gave them the power of forgiveness, a power to set men free, to heal them. We are witnessing today a renewal of the healing ministry of the Church. Sometimes there will be dramatic signs of the Spirit at work to heal, but he also works gently in the hidden recesses of the heart to bring peace, shalom, which is wholeness in the fullest sense.

Come, Holy Spirit, and kindle in us the fire of your love.



Fr. Dennis

## **Interested in American History?**

Some food for thought, supplied by Fr Dennis...

Abraham Lincoln was elected to congress in 1846.

John F. Kennedy was elected to congress in 1946.

Abraham Lincoln was elected President in 1869.  
John F. Kennedy was elected President in 1960.  
The names Lincoln & Kennedy each contain 7 letters.  
Both were particularly concerned with civil rights.  
Both wives lost their children while living in the White House.  
Both Presidents were shot on a Friday.  
Both Presidents were shot in the head.  
Both were succeeded by Southerners.  
Both successors were named Johnson.  
Andrew Johnson who succeeded Lincoln was born in 1808.  
Lyndon Johnson who succeeded Kennedy was born in 1908.  
John Wilkes Booth, who assassinated Lincoln, was born in 1839.  
Lee Harvey Oswald, who assassinated Kennedy, was born in 1939.  
Both assassins were known by their three names.  
Both names are comprised of fifteen letters.  
Lincoln was shot in a theatre named 'Kennedy'.  
Kennedy was shot in a car called 'Lincoln'.  
Booth ran from the theatre and was caught in a warehouse.  
Oswald ran from a warehouse and was caught in a theatre.  
Booth & Oswald were assassinated before their trials.  
A week before Lincoln was shot, he was visiting Monroe, Maryland.  
A week before Kennedy was shot he is said to have visited Marilyn Monroe.



## **Service Families Support Group**

What seemed like a long time ago, but was in fact only 6 weeks, the idea for a support group for service-families came into being and with help and enthusiasm from many people it has become a reality. So Wednesday, March 17<sup>th</sup>, 2010 marked not only St Patrick's Day but also the inaugural service for "Service Family Support".

Flyers, posters, e-mails, word of mouth had all been employed to advertise the events. Fifteen minutes to go, everything as ready as it could be and now awaiting people's arrival. Ten minutes to go ... and suddenly approximately 70 people had arrived! It was amazing. Regular servicemen, T.A. and ex-service personnel, Air Cadets, members of SSAFA, Support Our Soldiers Charity, people from other churches, family members, members of the public, all had come possibly with some curiosity, but also to lend their support.

The short service was very moving, particularly the presentation showing the body of a young serviceman leaving Afghanistan, his comrades on parade as his coffin was repatriated to his family in England. A candle was lit during a time of reflection, a candle of hope that will be alight during our planned open evenings.

Refreshments, to St Faith's high standard, were served, giving the opportunity to socialise and learn more about the ex-servicemen, the various charities present and the valuable work they do.

The next step is the follow-up 'Open Evening' (to start with) which will be on the first Wednesday of each month, starting on 5<sup>th</sup> May 2010 from 7.30 pm to 9 pm. An opportunity to sit quietly, think, pray or talk. Representatives of *the* service charities, members of the clergy, the military and civilian life, friendly people, who will be happy to help will be on hand. Light refreshments will be available: do come along all are welcome.

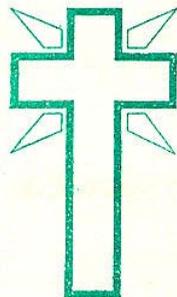
Lastly I would like to thank all those whose help, support and enthusiasm made this venture possible, particularly Rev. George Perera (TA Padre) Rev. Cole Maynard (Regular Army), Father Neil, all those from St Faiths, who gave their invaluable support, and I hope and pray that they will continue to do so, as we all watch, hopefully, as this really worthwhile idea grows.

**Eunice Little**

## **100 Club Winners**

**April 2010**

1	Joan Utley	(156)	2	Ken Bramwell	(96)
3	Caroline Vitty	(134)	4	Denise Walker	(60)



## **Paschal Postscript**

Over many years, the people of St Faith's have come to expect something very special as Lent draws to an end and Easter dawns. All who shared in this year's celebrations will agree that 2010 superbly maintained that long tradition of excellence and at times perhaps even surpassed it. Elsewhere in this issue, reports by Reverend Denise and Margaret Davies tell a little of the story, and my photographs, on the cover and in the centre, may capture something of what went on (and of course there are lots more online), but there is much more that will linger long in the memory. We are fortunate indeed to have been able to make so moving and memorable a spiritual journey. Thanks are due to so many people, from Fr Neil and the Ministry Team, through servers, organists and choir and a host of helpers and workers from the pews, for all that took place in our church.

Alleluia, Christ is risen! He is risen indeed, Alleluia!

# The Parish Directory and Church Organisations



## **VICAR**

Fr. Neil Kelley, The Vicarage, Milton Road, Waterloo. L22 4RE  
928 3342; fax 920 2901

## **PARISH ADMINISTRATOR and CHURCH BOOKINGS**

Liz Mooney, Parish Office, 32 Brooklands Avenue  
928 9913 (usually Monday to Wednesday 9.30 am – 4.30 pm)  
email parishadministrator@btinternet.com

## **ASSISTANT PRIESTS**

Revd Denise McDougall, 27 Mayfair Avenue, Crosby. L23 2TL. 924 8770  
Canon Peter Goodrich, 16 Hillside Avenue, Ormskirk, L39 5TD. 01695 573285  
Fr. Dennis Smith, 16 Fir Road, Waterloo. L22 4QL. 928 5065

## **READERS**

Dr Fred Nye, 23 Bonnington Avenue, Crosby. L23 7YJ. 924 2813  
Mrs Jacqueline Parry, 21 Grosvenor Avenue, Crosby. L23 0SB. 928 0726  
Mrs Cynthia Johnson, 30 Willow House, Maple Close, Seaforth, L21 4LY. 286 8155

## **CHURCH WARDENS**

Mrs Kari Dodson, 51 Stafford Road, Southport. PR8 4LX. 01704 565725  
Mrs Maureen Madden, 37 Abbotsford Gardens, Crosby. L23 3AP. 924 2154

## **DEPUTY CHURCH WARDENS**

Mrs Christine Spence, 52 Molyneux Road, Waterloo. L22 4QZ. 284 9325  
Mrs Rosie Walker, 17 Mayfair Avenue, Crosby. L23 3TL. 924 6267

## **TREASURER**

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

## **GIFT AID SECRETARY**

Mr Rick Walker, 17 Mayfair Avenue, Crosby. L23 3TL. 924 6267

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

Mrs Lynda Dixon, c/o the Vicarage. 928 7330

## **BAPTISM BOOKINGS**

Mrs Joyce Green, 14 Winchester Avenue, Waterloo, L22 2AT. 931 4240

## **DIRECTOR OF MUSIC**

Mr Sam Austin, 42 Arch View Crescent, Liverpool, L1 7BA. 07921 840616.  
email samOaustin@googlemail.com

## **ASSISTANT DIRECTOR OF MUSIC**

Mr Stephen Hargreaves, 86 Molyneux Road, Waterloo. L22 4QZ. 07939 119220

## **SACRISTAN**

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

## **ASSISTANT SACRISTAN**

Mr Leo Appleton, Flat 6, 45 Crosby Rd N, Seaforth. L21 1EN. 07969 513087

## SENIOR SERVER

Mr Ken Bramwell, 93 Rimrose Valley Road, Crosby. L23 9TF. 924 9894

## CHILDREN'S CHURCH

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

## CHILD PROTECTION OFFICER

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

## CHURCH CENTRE

1, Warren Court, Warren Road, Blundellsands

## CUB SCOUTS

Tuesday 6.30 - 7.45 pm. Adam Jones 07841 125589

Thursday 6.30 - 7.45 pm. Mike Carr 293 3416

## SCOUTS

Tuesday 8.00 - 9.30 pm. George McInnes 924 3624

## RAINBOWS

Monday 4.45 - 5.45 pm. Geraldine Forshaw 928 5204

## BROWNIE GUIDES

Monday 6.00 - 7.30 pm. Sue Walsh 920 0318; Mary McFadyen 284 0104

## CHOIR PRACTICE

Friday 7.15 pm - 8.30 pm. Sam Austin 07921 840616

## MAGAZINE EDITOR

## and WEBSITE MANAGER

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



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The June 2010 'Newslink' will be distributed on or before **Sunday, May 16th**. Copy by **Sunday, May 2nd**, please (earlier because of editorial holidays!) but all contributions are welcome at any time.

**Church website:** <http://www.stfaithsgreatcrosby.org.uk>

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





## Holy Week and Easter 2010 at Saint Faith's

**Front cover:** at the Altar of  
Repose in the Lady Chapel  
on Maundy Thursday

**Opposite:**  
Rehearsing the Easter Eve  
kindling of the New Fire.

**Above:**  
In the vestry the statues  
await their resurrection. One  
seemingly awaits a visit to a  
second hand shop...

