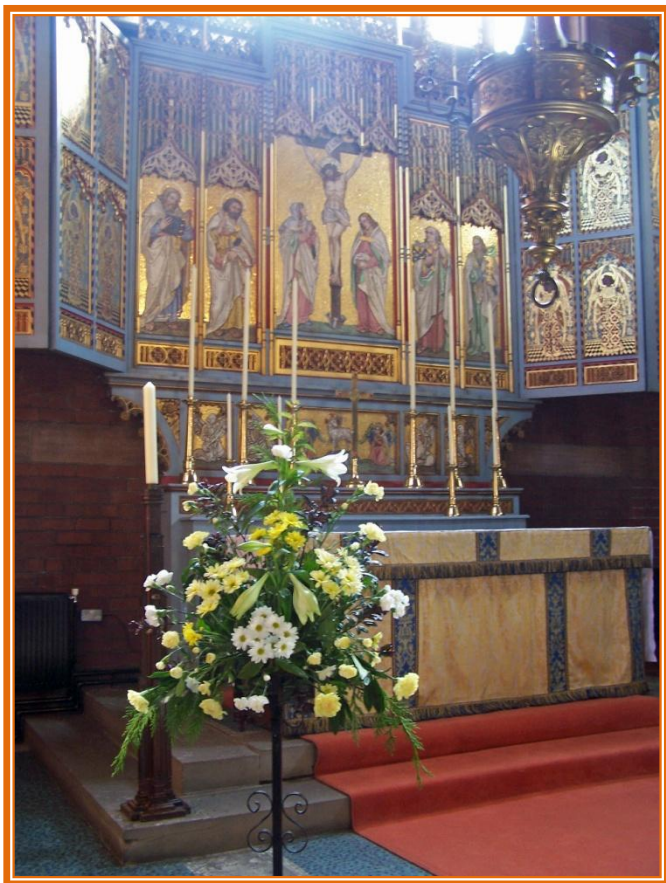


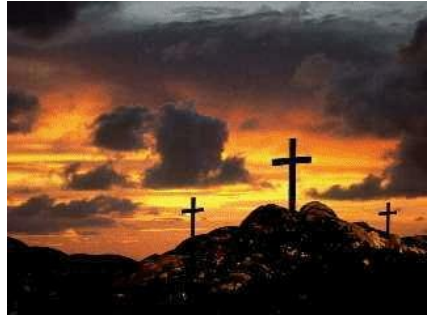
The Parish Church of Saint Faith, Great Crosby



NEWSLINK

May 2014

Worship at Saint Faith's



SUNDAY SERVICES

11.00 am PARISH EUCHARIST and Children's Church
1.00 pm Holy Baptism (*2nd Sunday*)

WEEKDAY SERVICES

Monday to Friday at 9.30 am Morning Prayer
Tuesday at 6.30 pm Eucharist
Thursday at 10.00 am Eucharist
Friday at 6.00 pm Evening Prayer
Friday at 6.30 pm Eucharist

SACRAMENT OF PENANCE AND RECONCILIATION

The Clergy are available by appointment to hear confessions or to talk about any matter in confidence. The Sacrament of Reconciliation is always available in preparation for Christmas and Easter and at other advertised times.

HOME VISITS to the sick and housebound and those in hospital

If you, or someone you know, are unable to get to church and would like to receive Holy Communion at home, the Eucharistic Ministers are happy to undertake this - please call 928 3342/07976 901389 to arrange this, or to arrange a visit to someone in hospital or at home.

IN A PASTORAL EMERGENCY

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



From the Ministry Team May 2014

Jesus was an uncompetitive man – very far from the advertisers’ macho super male. He left his ego at the door, and became an innocent victim of injustice. I suppose that’s one of the reasons why so many suffering people have loved him – because he was one of them. He identified with the losers and victims of his own society, not just with pious words, but in life-style and action. He was sometimes overwhelmed by the poor, the lepers, the blind, the mentally sick – and finally shared the death of a criminal. To me, his words to the thief on the cross, recorded by St Luke, are beautiful: ‘Truly, this day you will be with me in paradise’.

But if Jesus had just been a loser and a victim, I wonder if people would have staked their lives on him for 2,000 years. Most innocent victims are a cause of despair, not hope. After Jesus died, strange things happened. People didn’t completely understand what was going on. His friends were confused but they were convinced that in some way the death barrier had been broken.

That’s as much of a mystery for us as it was for them. But however uncertain they might have been about what exactly had happened, they were sure – absolutely sure – that Jesus, loser and victim, was the eventual winner. Not in the sense of the world’s winning, but that even the greatest evils would be overcome and the sorrows of mankind healed. This victory depended upon the reality of paradise – God’s place, God’s dimension, where Jesus and the thief would be together. This paradise was not to be a divine excuse for doing nothing about hell on earth – ‘Don’t worry, my child, your belly is swollen with hunger, but you’ll be fine in paradise’ – rather it made people even more determined to struggle till the world could be more like paradise. People who had a proper vision of justice and peace in heaven passionately wanted it here on earth as well.

Towards the end of this month, Christians the world over celebrate the feast of the Ascension. To many people that must seem a pretty way-out word and concept. But for us, it’s basically the reason why we keep cheerful – well, fairly cheerful – in what can seem a pretty drizzly world. Because we believe that despite of the frustrations and miseries, it’s well worth going on trying to make it a better place – and that losers and victims somehow share the death-defying victory of Christ, here and in paradise.

Wishing you very joy and blessing this Easter and Ascensiontide.

Fr Dennis



The 2014 A.P.C.M.

At 1.00pm on Passion Sunday, April 6th, following the spiritual food of the Sung Eucharist and the earthly food of a fortifying sandwich lunch, nearly 60 St Faith's folk sat down again to share in the annual meetings. We were presented with the obligatory report and accounts, as sent to the Diocesan authorities, whose full contents may be read on our website. The meeting itself elected wardens, PCC members and Diocesan Synod representatives, listened to commentaries by various responsible persons on their areas of responsibility, and allowed others to debate, discuss and add their own reports. Most of these are also online for you to read at leisure

Passion Sunday it may have been, but there was scarcely any negative passion and much sweetness and light to be enjoyed. Sue set the tone by her 'State of the Nation' address reproduced below, not shying away from mentioning the prolonged tensions and unhappiness of much of 2013, but seeking to look forward in faith and hope to a better future. And the inspiring reports by two young leaders of our uniformed organisations, also printed in this issue, as well as the ongoing success of our Services Support Group, together with much other causes for rejoicing, spoke of a church family happy to move forward to what we pray will be a brighter future.

The Vicar's Report

'Rejoice in the Lord always; I will say it again...rejoice. Let your gentleness be known to all; the Lord is at hand. .. Finally brethren, whatsoever things are good, whatsoever things are true, whatsoever things are lovely, think on these things, and the God of peace will be with you.'

Some words from the end of the Letter to the Philippians. It is a favourite piece of scripture for me; I used it for the 'lectio divina' I did in the School of Prayer I led a few weeks ago; I preached on it in this church in 2010 when I spoke at the end of year service for Merchant Taylors' School. And, in the version set by Purcell, in what is known as the Bell Anthem, it featured in the choral evensong that was my farewell in Walton.

And I somehow never grow tired of it; the writer's exhortation to the Church in Philippi is full of encouragement, hope and a sense of the relentless love of God.

It is perhaps an understatement to say this has been a difficult year for St Faith's; yet, these words to the Church in Philippi were written when they were struggling with huge difficulties; struggles with power, relationships and divisiveness within and the threat of persecution from non-Christian Rome without; these words were addressed to a Church in imminent danger of tearing itself apart.

It was ever thus; it always shocks us when things go wrong in a church – yet perhaps it should not surprise us – George MacLeod, one of the founders of the Iona Community wrote that 'wherever the veil is thin, there are both great spiritual riches and the potential for great hurt.' Our faith touches the deepest parts of us; so it should not surprise us that when things go wrong, that too touches us in the deep places of our soul.

And I say this not to dwell on the past – but to offer you, as the writer of Philippians did two millennia ago – words of hope, encouragement and love.

Hope – for, despite the struggles, much has been said today of what the people of God here have achieved; hundreds of children full of wonder saw the Church in full glory at the Christmas Tree Festival; there have been concerts and recitals; the choir has explored new repertoire; there are large and flourishing uniformed organizations, reaching out to many young people; table sales and craft fairs do not just raise money – although they do that very effectively – but are a way for the local community to meet us and for us to serve God in serving our neighbours.

Above all, St Faith's – for a time with the help of Fr Paul and of course Father Dennis and Mother Denise – has gone on faithfully worshipping God in word and in sacrament and being sent out to serve God in the world.

So there is much to rejoice at – all this has gone on and more.

And there is much to hope for; I have already said I have come with great joy – wanting to be here; and my task in the 18 months ahead is to work with you to enable you to think, thoughtfully and prayerfully, with regard for what is good, true and lovely – the shape of the Church of God in this place in the coming years. That is not a quick or an easy task; it is not something that we will finish in 18 months, but begin it we must.

Nor do any of us know fully how God will work his purpose out; but we must, within all our human limitations, with the guidance of the Holy Spirit, and with our sisters and brothers in the Deanery and particularly the four churches in the Waterloo Group try to discern the shape of living that God wills for his church here; and we must do it honestly and openly, with due regard for our tradition, but not making an idol of tradition either. We need to think, as Christian adults, appropriately and soberly and seriously, about our stewardship – of money, but also of time, energy, resources, and buildings. All churches must do this, and we are no exception.

One place we might start – and I have written about this in the Magazine – is with the idea of Parish – the Paroikos, the household of those who somehow both belong and yet are at the same time are in exile. It is significant that our Electoral Roll gives us a picture of a church as a gathered congregation – three quarters of it live outside the Parish, albeit many locally. This is true of many Anglican churches up and down the country – perhaps especially those of a distinctive tradition. Yet – the Church of England is not congregational but parochial – there is nowhere in England that is not somebody’s pastoral responsibility, that is not prayed for. So even as some of us are in exile geographically from this place, and make efforts to be here on Sunday, we must face the question of how we are to engage with those at home here, in this parish, but who are in exile – from the Church, from faith – perhaps from themselves? We have made a start in praying for our parish street by street; but how are we to begin to reach out to those who belong to us, are our responsibility, are those God has given to us, yet do not belong?

Not an easy question; but one we need to begin to address. Timothy Ratcliffe, the Dominican monk and writer wrote a book ‘why go to church?’ – and the final sentence of that book answers it in one way – ‘to be sent out again!’ – we don’t go to church for our own sake alone, although we are built by the sacraments and formed in God’s image – but so that we can proclaim the joy and hope of the Gospel for all our neighbours; our task in the coming months is to consider what that might look like in practice – not just for now, not just for the coming years, not just for the coming decades, but until that time when sacraments cease and all things are gathered into the Kingdom.

Sue

Bishop Richard’s Easter Message



I often wonder what it felt like on that Saturday between Good Friday and Easter Day. Despite Jesus’ promises, the disciples were facing the prospect of a bleak future. Their leader killed; their enemies showing every intention of clamping fully down on anything they regarded as dissent. They were clearly facing a bleak future without much sign of hope. What had seemed a promising, exciting movement was at an end. The future was definitely uncertain.

We all know what uncertainty feels like. We experience it in our lives, the wait for something momentous, important, maybe even dreadful to happen. The knotting in the stomach, the dread and above all sense of powerlessness. It is part of the human condition.

You may be experiencing it as you read this. There may be something in your life, the life of your family, of your church that creates that uncertain feeling at this moment.

We all know these are uncertain times, when many face poverty, austerity, debt and personal crisis. Easter is not about denying darkness or fear but facing them - and it points us to where we can find hope.

Easter may tell us that death is conquered, but it doesn't tell us there was never any contest. Good Friday suggests that it is not quite true to say "Death is nothing at all" and to talk of it as just "slipping into the next room". Death takes quite a bit of overcoming and Jesus was involved in a struggle. Jesus, as he faces death, takes the struggle with utter seriousness as he acknowledges his own terror and shrinks from it in his desperate prayer in Gethsemane. But no one could possibly claim that it was not for real. And in that authenticity, we find hope for ourselves.

Clearly we find hope in what happened on Easter Sunday. When death happens, there is no hope and so there is the bleakness of Good Friday and Holy Saturday. But to die is to fall into the hands of the living God and what he wills for us is new life. So on Easter Day, despair is replaced with the joyful hope offered by Jesus' resurrection. With the knowledge of what Jesus has done for us, we are able to hope. But living with that hope is not enough. We need to be agents of that hope, joining with Christ in His great mission.

In our Easter joy and gladness, we should be stirred to turn our eyes to look for those likeliest to be forgotten and to ask ourselves where our duty and service lies. God's justice rebukes our forgetfulness. The truth that God will never let go of the needy and the lost should not be an excuse for us not to bother: it is a reminder of the service to which we are called.

That is why I am keen for us all to grow in Christ. By growing confident in the resurrection hope, we will be able to share that hope with others - in our churches and schools, in the Food banks, credit union and debt advice centres; in our worship and daily lives. We need to show others that we are not under the shadow of bleakness. We have hope and can continue to offer that hope. Christ is risen; he is not here; he is present everywhere and to all.

When we say we believe that Jesus rose from the dead, we believe there is a kind of life and love, trust and joy - which is the essence of Jesus - that comes to life in us. We become alive in a fuller and deeper way than is just our own. And in the power of the Risen Christ, together we have resources to bring new hope and new life to others.

So this Easter, if you are feeling more of the despair of Good Friday than the hope of Easter Sunday my prayer is that you find someone or somewhere that you can experience the completeness of what Christ did for you. For those who are full of that hope do find ways, as the first disciples did, to share the good news of Christ's resurrection that all may see his glory. If Jesus is raised from the dead, we can count on the faithfulness of God.

Crosby Support Group for Woodlands Hospice

A Brass Band Concert



with Formby Band

at St Faith's Church

on Saturday 10th May at 7.30 pm

Tickets £6 including light refreshments.

Services Family Support Group report

Padres on Parade

Our March and April meetings were 2 very interesting but different experiences of tours of duty in Afghanistan, The speakers were Padres Phil Burrows and Nathan King, who have both recently returned from deployment.

In March we were treated to a short film showing The Duke of Lancaster's Regiment preparing for, serving and returning from their tour, and with Padre Phil's interesting and humorous commentary, it gave a good insight into the life of soldiers on deployment. Padres are non combatant - no guns - so they don't usually go out on patrol, but they do offer support, services, prayers comfort and coffee to the soldiers when they have been or are going out on patrol or waiting in camp for their next patrol. There are also times when a soldier receives sad news from home and it is not possible for them to return, so the padre is the person that they turn to for comfort and support. This happened when a soldier could not return to England for a family funeral, but did know the exact date and time when it would be taking place. Padre Phil arranged for a service to take place at that exact same time, to which all were welcome, bringing comfort and the closeness of home for the bereaved soldier, showing that their family was not remote or forgotten.

Although the tour was not without accidents or illness, happily they did not have any casualties that resulted in death, which was a comfort to them all. Soldiers are not renowned for being religious but many of them did take advantage of the prayer "tags" when offered, the most popular being 23rd Psalm, which they would either wear or have prominently displayed in their vehicles, gaining comfort from having it with them. The time on deployment teaches the servicemen/women much about themselves and the same went for Padre Phil, finding a strength that they did not know that they had, and a deepening of faith which was very meaningful for them all, thankful for the support of their families, Padre Phil, and our little group.

In April Padre Nathan King spoke to us of his experiences of being on deployment, firstly explaining his calling to the ministry and how, once ordained, he knew his calling was to Army Chaplaincy. He went on to explain how important it is for the soldiers to know and trust each other, so that if the situation arises and they were under attack, how much they need to be reliant on each other for support. Because of the dangerous situations servicemen often find themselves in they are issued with protective armour. This comes in tiers, usually 3, and Padre Nathan came to be known as "the 4th tier", protection for the whole soldier and God's help too. Padre Nathan often found himself supporting servicemen other than British, but he also pointed out that although most of the Afghani policemen and soldiers, who are being trained to take over at the end of 2014, are good, trustworthy people, it is still hard to trust them completely as there have been many instances in which British servicemen have been both seriously injured or killed by rogue Afghani personnel.

Adjusting back to family life is another problem they all face on returning home, for although they and their families are so happy that they are safely home, they do have to learn to cope with the change of circumstance which can prove difficult.

We have had talks from four padres, each has been informative and very interesting, but all have chosen a different perspective on their role and it has been interesting to see how they differ, but how they also "came together" in what they have done and how the servicemen/women react to the presence of a padre and to prayer, especially those who in the past had never thought about religion in any way, but how they have come to realise its importance in their lives.

As a footnote, it has been wonderful to discover that our group here at St Faiths is the ONLY one of its kind in the North West of England, so we can be rightly proud of this fact and also in knowing that what we have achieved is much appreciated.

Eunice Little



The Sacrament of Time

When planning our Lent school of prayer, Sue Lucas kindly asked me to take the session on the daily Offices. This she had sub-titled 'The Sacrament of Time' - which raised for me lots of questions; naturally about the place of time in Christian spirituality, but also wider questions too. How should we think of time in the context of our faith as a whole? And what might our experience of time have to tell us about our relationship with God? What follows represents some musings which formed part of my talk, plus a few afterthoughts.

‘A thousand years in your sight is but as yesterday’. Ps. 90, 4.

In 1650, James Ussher, the Bishop of Armagh, published a book in which he described how he had worked out the exact age of the cosmos. He used the only body of evidence available at the time; the Bible. Mostly by using biblical genealogies (e.g. ‘Abraham begat Isaac: and Isaac begat Jacob...’) he traced Christ’s ancestry back to Adam, and thus deduced the exact date on which the world had been created. This, he announced, was on Sunday the 23rd of October, 4004 B.C. (It was of course clear to him that creation necessarily began on a Sunday: the process had taken six days, before God took a rest on the seventh day, i.e. on Saturday, the Sabbath).

The best current estimated age of the universe is about 14 billion years: the earth is around 4.5 billion years old, and primitive life probably first emerged about 3.8 billion years ago. If these figures are mind-boggling for us, they would have seemed manifestly ridiculous (let alone unscriptural) to Bishop Ussher and any of his 17th century contemporaries. Even in the 21st century they are unacceptable to many ‘creationists’, both Christian and Muslim, who believe that the holy scriptures are the literal Word of God and cannot be contradicted.

If however we accept the scientific timeframe, we discover some spiritual insights of great importance. Anyone reading this article is part of a common tree of life with its roots extending downwards and backwards in time for nearly 4 billion years. Not only are we related to every other living thing, but we owe our very existence to our countless biological ancestors: individuals and life-forms who have lived, reproduced, and died before us, and from whom we are directly descended. The care, and cost, of our existence today has been immensely patient and painstaking: a gift beyond price.

‘A little thing, the size of a hazelnut’.

You may have heard the news, two or three weeks ago, of a likely breakthrough in our understanding of the early moments of the universe. Scientists working at the South Pole have detected signals from the first trillionth of a trillionth of a trillionth of a second of the Big Bang. Starting from a vanishingly tiny point, and in the first moments of creation, space-time exploded unimaginably rapidly, expanding faster than the speed of light. During this phase of ‘inflation’ the universe was very hot and very small (if we can describe such a state of affairs in human terms); and we can imagine it as about as big as a marble. Nevertheless the process of inflation, and the subsequent further expansion of the universe, determined the development of galaxies, stars and planets, and contained in embryo the nature and structure of all things, including the possibility of life and consciousness.

Once again, the implications for faith are profound. Not only is an immensely long and patient timescale necessary for our existence, it seems also that even a timespan so small that it can hardly be measured is of equal importance. Science has opened a window on to the universe: the physics can no doubt be explained in its own terms,

but to the eye of faith the miracle of creation, far from being diminished, grows in wonder. No one has expressed this sense of wonder better than Mother Julian of Norwich, writing in the 14th century:

‘In this vision he showed me a little thing, the size of a hazelnut, and it was round as a ball. And I looked at it with the eye of my understanding, and thought ‘What may this be?’ And it was generally answered thus ‘It is all that is made’. I wondered how it might last, for it seemed it might have sunk into nothingness because of its littleness. And it was answered in my understanding ‘It lasts and ever shall, because God loves it’.

‘The heavens declare the glory of God’ Ps. 19, 1

We must of course be careful to distinguish between the Creator and the created. ‘The heavens declare the glory of God’: yet the starry sky and indeed the whole universe, though signs and symbols of God’s beauty and power, fall short of the Divine Glory itself: instead they ‘tell of his handiwork’. What science does for me is to remind me of my *creatureliness*, of my utter dependence on the natural world, of my immensely humble place within it, and of the awesome beauty of the created order. One of the blessings of modern cosmology is that we have re-discovered time as part of that beauty. Time is given to us by God as a free gift of his creation, and we must as Christians re-learn our stewardship of it. All time, particularly time spent in prayer, is not some sort of possession that we give to God. It is God’s good time, that has both created us, and sustains us at every instant. To pray is to immerse ourselves in that living stream which is owned and loved by God through the long millennia, and in every tiny moment.

*How deep are your thoughts to me O God:
and how great is the sum of them!*

*Were I to count them
they are more in number than the sand:
were I to come to the end I would still be with you.*
Ps.139; 17 & 18



Fred Nye

Contemplating Kingfishers

On recent Tuesday evenings, a goodly number of St Faith’s people have been treated to a series of fine addresses on the subject of prayer. At one recent such event, when Revd Denise was talking about contemplative silence, we were asked to be silent in candle-lit semi-darkness for some considerable space (actually a mere 12 minutes, but 10



Mothers Sunday

March 30th, 2014

Showing the Flag at St Faith's

The uniformed organisations wait the cue to take up their flags... Emily and Gareth lead the choir procession in ... Judith clears the way for Mothers Denise and Sue





Mothering Sunday

The service under way

The Gospel goes up in smoke ...
Jackie uses young volunteers from the uniformed organisations to spell out the message of her address





Mike guides members of his unformed organisations at the lectern as they lead the intercessions ... Sue has invited them all to join her on the nave altar platform for the prayer of consecration at the heart of the service





Cub Scouts (and St Faith!)
focus on Sue – in pink
vestments for
gaudete Sunday ...

Posies of daffodils are ready
to be given out by the
servers to the young and the
young in heart at the end
of the service



for some it seemed longer!).

In preparation for this, we were read a short but powerful poem by Ann Lewin, entitled 'Disclosure'. It made a connection between hoping for the unpredictable appearance of a kingfisher and the experience of prayer. It reminded me later of an unexpected appearance of the magnificent bird in a small town in the Welsh Marches a good many years ago, which gives me an excuse for reprinting the poem I wrote about the experience. This in turn got me revisiting some half-remembered and strange legends associated with the kingfisher.

The bird is otherwise known as a halcyon, because in ancient times it was believed to have the power to calm the water so that it could build a floating nest and rear its young in peace. Hence the surviving phrase 'halcyon days' now signifying times of remembered tranquillity.

More exotic still is the legend that, when a dead kingfisher is suspended by its tail, its beak will turn in the direction of the wind. Shakespeare in *King Lear* (possibly the world's greatest work of literature) refers to this belief when a character refers to time-serving lackeys who 'turn their halcyon beaks/With every gale and vary of their masters.'

All of which has come quite a way from a simple Christian poem read in the Lady Chapel a few days ago but, like most things, when one thing leads to another, God is never far away – and at least it has added a hitherto unrealised dimension to my verses. I have seen a kingfisher only a very few times since then, but when next I do, the experience could be still richer.

DISCLOSURE

Prayer is like watching for the Kingfisher.
All you can do is be where he is likely to appear, and wait.
Often, nothing much happens:
There is space, silence and expectancy.
No visible sign, only the knowledge that he's been there
and may come again.
Seeing or not seeing cease to matter.
You have been prepared.
But when you've almost stopped expecting it, a flash of brightness
gives encouragement.

Ann Lewin



HEATWAVE

In the innyard of the Lion the cars swelter in airless rows.
Their owners crowd the bar and gulp down pints like trout,
Talking of the heat and traffic jams.
Pub grub is despatched to the burning garden under the trees,
Where babies fret and pallid flesh turns pink;
While the diminished river, brown and cool, slips silently away
Under the stone arches and past the village green
Into the shallows where the great dragon-flies are dive-bombing.

The riverside path dips through tall grass and nettles,
Crowded with willow-herb and giant hogweed,
White with fluttering butterflies.
Red Admirals with strong pulsing flight thread the dappled clearings.
In the fierce heat a fish breaks the surface of the Clun's silent stream;
Swallows dip and swerve and the restless swifts scream above.
Out of the swirl of sparkling eddies under the far bank
A snake traces its sinuous path in sideways undulations across the pool.

Then suddenly, a bolt from the blue,
A kingfisher, vivid in azure and startling red,
Arrows its dazzling momentary course over the water
And is lost in a cool green cave of distant willow.

For all our expectant watching it does not come again:
This heraldic, half-remembered, desired exotic vision.
There is only the continuing murmur of the sliding river
And the furnace heat of an English afternoon
In Leintwardine.

Chris Price

July 1989



In her month of May

A Reflection on Our Lady

In the biblical disclosure of God's plan of redemption, Mary stands as near the centre as it is possible to be. As the totally faithful and obedient Israelite, she is able to fulfil the vocation of the people of God and bring the Messiah into the world. Some of the prophetic books point to her in a startlingly direct way, when Israel is addressed as the Daughter of Zion. This is Israel as she is meant to be: feminine and responsive to the divine initiative, Israel as she indeed comes to be in the person of Mary of Nazareth, the willing partner of

God. The early Christian fathers trace this partnership of Creator and creature, and the prefiguring of Mary behind the history of the chosen people to the action of God in creation itself. They loved to draw a parallel between the virgin earth fertilised by the Spirit of God in the act of creation and the virginal womb similarly fertilised by the Holy Spirit at the beginning of the new creation. From the second century Mary was seen as second or new Eve: ‘the Mother of all living’.

It is impossible to exaggerate the importance of Mary’s ‘fiat’, for the Incarnation was as much dependent on Mary’s loving response as on God’s loving initiative. Some words from that massive and splendid volume ‘Consider Your Call: a theology of monastic life today’ put it well: ‘In the story of Mary’s call the classic elements are present: an assurance that “the Lord is with you”, the preliminary disclosure of the plan, the giving of a sign, and her consent in graced freedom... but from that moment she had to go forward in partial ignorance and total trust, not knowing where that first consent would lead her.’

We have already begun to see Mary from the other side of the centre of the history of salvation, not now as the final shining moment of the old covenant but as the first member of the new community of faith, as the type and ideal of the Catholic Church, the example of the perfectly redeemed life. The gospels show how painful the transition was for her and the glimpse we are given suggest that her way was the way of every Christian, a way of bewilderment and misunderstanding, of darkness and suffering at every level. She had to be weaned, as it were, from her unique physical relationship with Jesus in order to fulfil her unique spiritual vocation as Mother in the Church. Outside the Gospels we are given that lovely cameo of Mary at the praying heart of the apostolic Church in Acts 1:14 and finally that wonderfully rich and complex symbol of Israel – Mary – Church in glory in Revelation 12:1ff.

The whole length of her way Mary stands before us as the Church’s true self, in obedience and co-operation bringing Christ into the world, suffering with him, and looking forward to finding blessedness and glory. She is at once contemplative, pondering all that is said in her heart, and compassionate in her love and service of others. Indeed she perfectly fulfils the twofold command of love.

She is herself Good News for mankind, showing what our graced human nature can become and encouraging us all to be channels of Christ’s redeeming love.

Fr Dennis

Uniformed Organizations: In their Own Words



These splendid reports were presented to the recent APCM by Mike Carr. They are the words of two of our Young Leaders, Alex and Lucy. Our thanks to them, and to all of our Leader Team, and of course to Mike and Helen, who all put so much time and effort into Scouting at St Faith’s.

A Year in the life of a Young Leader

We are both Young Leaders in the St Faith's Scout Group and have been for around 18 months. Both of us do all three sections: Beavers; Cubs and Scouts. We love it so much it's something we have to look forward to each week. The pair of us have both been in scouting for around 6 years and now we couldn't imagine our lives without it. We have so many amazing memories from our time with the Scouts at St Faith's, and hope to have so many more.

Our meeting nights are held every Thursday, with each section meeting at different times. These nights are as much fun for us as they are for the kids, because we enjoy being with them so much. Our adult leaders run activities for them each week that we assist with. Some of these activities go towards badge work, and some are just for fun. A great example of a badge work activity that we did recently was towards the healthy eating badge in Beavers. For this we made fruit skewers and healthy sandwiches, one each week for two weeks. We laid out a variety of fruit the first week, and salads the second week. We encouraged all the children to try as much as they could, and most tried everything. They had loads of fun making their skewers and sandwiches, and after a few other little things (like learning how to wash their hands properly, and understanding the difference between healthy and unhealthy foods), they all earned their badge.

We also take our kids on great day trips. One of the most recent was a trip to the local cinema where a screening of 'The Sing-a-Long Jungle Book' was especially put on for all of the Beavers and Cubs in the District. We sat amongst some of the Beavers and had a great time singing and dancing with them. Another trip we went on recently was to the Fun Factor in Maghull with the Beavers. As Young Leaders we got in with them and had an absolute ball. Getting stuck in to the activities and just having fun with the children is by far one of the best feelings in the world, they love us going mad with them. These are just two of the great trips we have taken them on. We also took the Beavers to Gulliver's World in September 2013 and the Cubs to Chester Zoo a while back. This is on top of all the unbelievable camps we take the Cubs on.

Lucy writes about Camps

By far one of my favourite parts of being young leader is getting to go on camps to various places. As well as taking our Cubs to places such as Tawd Vale and Llansannan, our brilliant adult leaders organise camps specifically for us Young Leaders where we develop skills as Young Leaders. Most recently, we had a camp in our very own at Tawd Vale in the summer. We were taught how to properly and safely light a fire, which we then cooked our own breakfasts on (in teams); we also learned to carve our own walking sticks from green wood, and (most surprisingly for a group of six teenagers) we built and slept in our own 'bivvies'... ALL NIGHT!

For this, we split ourselves into two teams (boys v. girls) so that there was plenty of room in each for us to all get as decent a night's sleep, as you can at camp. We spent the afternoon collecting parts for our 'bivvies', such as leaves to pad the ground– and we were provided rope and two tarpaulin sheets by our adult leaders.

Admittedly, it was stressful trying to build our 'bivvies'. The rope wouldn't tie exactly how we wanted and the horrible, heavy down pour we faced didn't help either. Never the less, we got one shelter built well, although the other severely flooded. Luckily there was plenty of room in the other 'bivvy' to accommodate us all. So we started a fire beside it and ended up with a pretty decent night's sleep after all the hard work! In the morning, we cooked our own breakfast again (bacon tastes even better after a night in a self-built shelter!) and we thoroughly enjoyed it.

Our previous Young Leader camp was situated in Llansannan, North Wales. We slept in the bunk rooms and made boats which had to successfully float (and they did), down the river in a race. Again we went in teams, boys Vs. girls, and the girls won...obviously.

These are only the beginning of our specially engineered Young Leader camps, where we learn parts of the Young Leader training programme as well as our own activities. We enjoy them so much and can't wait to go on many more. We are so grateful that our leaders do these things, and give up their time for us.

Alex adds his bit!

One of my absolute favourite camps has to be District Camp. All the sections get involved and it's just a weekend full of fun, in the best place in the world– Tawd Vale. I have so many memories from the District Camps I've been on, both when I was younger and now, as a leader myself. District is always a themed camp, and the theme changes each year. In 2013 it was 'Vikings'. Through the theme, each group creates a display, and we built a full size Viking boat for our one, sail and all. It was absolutely amazing and ours was definitely the best.

The Beavers also come up on the Saturday for the day and that is always great fun for us and them. My first ever day as a leader was with the Beavers at District Camp in 2012, and I'll never forget it. I can't put into words how much I love the camps we go on, so you can only imagine how much our kids love them. We all have so much fun, it's crazy. But my favourite part of District Camp has to be camp fire. On Saturday night, all the Groups join together (over 200 people!) at Camp Fire Hollow to sing camp fire songs. Our own Akela Mike runs this, so obviously our group are always the best and loudest singers. There is just such an amazing atmosphere during camp fire. The camps are such great experiences for the kids, and I hope we can leave them with the amazing memories that my leaders have left me with.

Over the course of our time as Young Leaders, all of us at St Faith's Scout Group have been provided with opportunities to learn important and beneficial life skills. We have learned, and are continuing to learn, how to organise and run games and activities for the children, we've developed Scouting skills, we've learned leadership skills and finally, developed our social skills.

As well as this, we have achieved the seemingly impossible, in that we have been able to maintain such strong friendships for so long. Honestly, we couldn't have done that without being Young Leaders together, as most of us attend different schools, colleges, and sixth forms. This means we only really see each other on the Thursday nights, and on days out

and camps with our group. But all eight of us are such good friends. We are leaning to look after and care for children each week and on weekend camps which is highly beneficial for any future jobs involving child care we may apply for. For example, one of our Young Leader's wants to be a primary school teacher, so this experience is perfect. So, as well as the amount of fun we have and the memories we make, it looks great on our CV's.

We couldn't be more grateful for our opportunity to be Young Leaders. It's such a great experience and we love it so much. We'd be so lost without it and without seeing the kids. The St Faith's Scout Group is our second family.



Summer Saturday Concerts 2014

Welcome to another series of recitals at St Faith's. The church is open from 11.00am to 1.00pm each Saturday. Concerts start at 12noon and usually last between 30 and 50 minutes. Admission is free, with a retiring collection towards the expenses of the series. Tea, coffee, fruit juice and light lunches are on sale throughout.

Programme for 2014

April 26	The Cantilena Singers
May 3	The Coriolan Trio
May 10	Colin Porter/Joe Wakefield (organ recital)
May 17	Woodwind Students of Shaun Lock
May 24	The Rising Bridge Piano Trio
May 31	Woodwind Students of Shaun Lock
June 7	The St Nicholas Singers
June 14	Becky Waite (trumpet)
June 21	Liverpool Youth Orchestra
June 28	The Cantilena Singers
July 5	Liverpool Festival Choir
July 12	Claire Hyams (mezzo-soprano) and Keith Cawdron (bass baritone)
July 19	Crosby Gilbert and Sullivan Society
July 26	Melanie Harvey (violin)
August 2	Ian Dunning (baritone)
August 9	Melanie Harvey (violin) and Gregor Cuff (cello)

(Still) Registering the Past



The story recommences in January 1929, with 33 communicants starting the year on Tuesday January 1st, the Festival of the Circumcision. Thereafter the steady and faithful parade of daily services sets in again, with J.B. (John Brierley), J.H.F. (J. Howard Foy) and W.L.M.W. (Mark Way) sharing the honours.

In the first months, Sunday sampling produces communicants at the 8.00 am celebration between 50 and 90; attendances at the 10.45 Sung Eucharist between 220 and 290 (still just the one communicant) and evensong broadly the same. The exotically titled Thomas, Bishop of Zanzibar, signs in for several services at Sexagesima, as we move into Lent. ‘Woodbine Willie’ (Studdert Kennedy) comes back to preach to 553 women on a weekday afternoon at the end of February, and garners a respectable £7.6.7 for the Industrial Christian Fellowship. The power of the name is strikingly evident: other visiting clergy at these fairly regular events at St Faith’s rarely get above three-figure attendances.

Easter Day produced a record of 252 communicants (and 310 attendances) at the 8.00 Holy Communion, topping the 261 present for the Sunday Eucharist, but still below the 405 at evensong. In all, exactly 400 received the sacrament that day, and 1130 attended! What’s more, on the traditional less well-attended Low Sunday a week later, there were as many as 293 at the Sung Eucharist.

The eye is caught by the fact that for four pages of the register (10th May to 7th July) there were no visiting preachers or celebrants signing in. The daily pattern of eucharists continues unflinching: Monday at 10.30 am, Tuesday and Friday at 7.30 am, Wednesday at 8, Thursday at 7 and Saturday at 9.30; a weekday average would at a glance appear to be about 7 at each, with at least two more actually present but non-communicating.

In July there is a burst of legible signatures, featuring appearances by F.H.Keatch, G.Woodcock, C.F.Twitchett and Chas Budden. In late August J.H.F. (Foy) holds the fort alone for 29 successive services before J.B. reappears. Nothing much of note happens until there is a Special Service for Children and Parents on October 3rd (252 present).

The Patronal Festival for 1929 falls on a Sunday, and is marked by the usual array of acts of worship. 941 in all attend over the course of the day: a record up to then and almost certainly not beaten to this day. Interestingly the early celebration (227 communicants) was staged at 7.45 am on that occasion. The octave ended the following Sunday with 327 attending at 10.45, when the preacher was Fr H.L.Warrington (Rosie Walker’s father): there were just under 800 in church during the course of that day.

The careful, even immaculate, recording of the daily parade of services continues in the closing months of the year. There were 438 at Harvest Festival evensong to hear Walter E Harston Morris, while in the following week, which encompassed All Saints and All Souls, here were 11 weekday services, including Vespers for the Dead on the evening of the former to mark the latter. The total communicants for those 11 celebrations was exactly 100; intriguingly the total attendances was 160, meaning that 60 non-communicants turned out for what were mostly 7 am services.

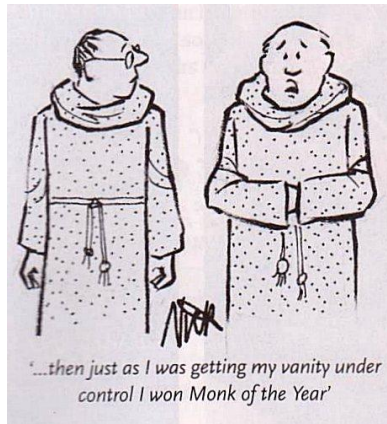
On the Eve of St Andrew's Day, Thursday, November 29th, a 'Day of Intercession for the work of the Church abroad, there were 6 services – three communions, two 'intercessions' and the usual Festal Evensong. On Christmas Eve there was an 8 pm Festal Evensong, and a midnight Sung Eucharist -still not a Mass! - with 156 communicants. There were 323 for the day's total. Easter, it will be remembered, brought out 1130: a striking imbalance that certainly doesn't occur these days.

C.E.Twitchett was the final guest preacher of the year, at the Children's Service on December 29th; 1929 bows out with the final entry of 6782 communicants for the year. The dedicated team of priests could be quietly proud of another year of unbroken worship, with attendances maintained at so enviable a level.

This fourth service register has but a few pages to run: time to record 'Torrential Rain' on the evening of the first Sunday after Epiphany, 1930, keeping evensong numbers down to a (mere!) 155 of the doubtless bedraggled faithful. Little else of note, save that the regular weekly notification of 'Bishop's Fund 1/-' becomes 'Bishop's Fund 6d'.

The final Sunday in this tome is Quinquagesima: a total of 748 in attendance overall, but only 65 communicants. J.P.W.Lovett preached in the morning and G.Hardwick Spooner in the evening. Then, two days later, and with several unused pages beyond, JB enters the book's final record: Tuesday 7.30 Holy Communion, 5 communicants and 7 present, 1s 0d garnered for the continuing 'Preventive and Rescue Work'. The moving finger writes, and having writ, moves on to another register.

Chris Price



The Parish Directory and Church Organisations



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tba

DIRECTOR OF MUSIC

Mr Daniel Rathbone. Tel: 07759 695683

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Mrs Lynda Dixon, 928 7330

SACRISTAN

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

ASSISTANT SACRISTAN

Mr Leo Appleton, 23 Newborough Avenue, Crosby. L23 3TU. 07969 513087

SENIOR SERVER

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

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 7.15 pm - 8.30 pm.

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THE CHURCH
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