

# Newslink

St Faith's Church, Great Crosby

APRIL 2010



# Worship at Saint Faith's

## SUNDAYS

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

## WEEKDAY MASSES

Monday 10.30am, Tuesday 9.30am, Wednesday 10.30am (1662 Book of Common Prayer in S. Mary's), Thursday 9.00am (Holy Days only), Friday 6.30pm, Saturday 12.00noon (10.30am from Easter Saturday)

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

**Morning Prayer:** 9am daily (except Thursday)

**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, is 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 Vicar

April 2010

*Dear friends,*

Like the memory of a good holiday, the memory of a sabbatical can quickly fade, especially when harsh reality hits you head-on. Within a week of being back 'at the helm' I opened my first letter of complaint delivered through the letter box and called an emergency PCC meeting to deal with the matter of finance. Yes – I am well and truly back! And I am glad to be, too! I don't expect to be immune from such difficulties, they 'go with the territory', to coin a phrase.

Reflecting on the need to increase our regular covenanted giving, our fund-raising events and the money associated with them - and the awareness of the "real cost of St. Faith's being St. Faith's" - I thought of a book I read in 2007 as part of the preparation for a seminar I was asked to lead. Entitled "The Good Book" (Peter J. Gomes: Reading the Bible with Mind and Heart) the author deals in one chapter with the issue of Christians and how they view their money and what they give to their church. Peter Gomes says... *"Historically, most Protestants in the West, particularly in the United States but certainly also in England, have simply refused to accept that what Jesus and the New Testament have to say about wealth has anything to do with them."*

Gomes says that money, among Christians, is a bit like sex. We know we need it but we don't like to make too much of it in public! Do you recall the hymn "Take my life and let it be?" I wonder if any of you stop singing when we get the offending lines? What do we think we are doing when we sing **"Take my silver and my gold, not a mite would I withhold?"** Do we sing it and place all we have on the plate? Or do we not sing that verse? Or, do we sing it with no intention of doing what we say! It's amazing how we clever and intelligent people can say or sing things in worship we have no intention of actually doing!

I think that is part of the problem of our financial situation is that we see money as something divorced from worship. Worship is about offering the best we can to God and it is about offering what God deserves too. That doesn't just apply simply to music, or flowers, or well-rehearsed ceremonial, but our whole being.

We are very fortunate to have some very generous committed 'givers' but the real challenge facing both of our churches is that if we wish to maintain two fairly 'high maintenance' plants within walking distance of each other, we have to dig deeper than we are currently doing and we need to widen the circle of regular worshippers who, we hope, will be equally generous in their giving to enable our mission to flourish.

During the past year the 'Sustainability Group' has met under Fr. Peter's chairmanship. Liz Mooney has now produced a report which will be presented to both APCMs. It makes for very challenging reading but will also require a response from us as to how we proceed. It would be wrong to comment on the detail of that report in this article until members of the congregation have had a chance to read it and comment on it. One thing is quite clear though, the *status quo* is not an option.

Our generosity to God should not just be about keeping a luxurious show on the road, or providing a safe space in which we feel comfortable more than challenged. What we do in life bears some relation to what will happen to us in death – at least that's what the Bible teaches! As Gomes says... *"how one uses wealth in this life will have significant consequences in the life to come, and that is important because the life to come lasts longer than this one"*.

During Holy Week and Easter we think not just of this life, but the life to come and in so doing, we see the real cost of Love in the Cross. Jesus didn't give a little bit of himself, but everything. We are not called to lay down our lives for our faith (many are) but we are called to respond in a spirit of willing generosity. Being a Christian in the world today is costly – in more than one way. Such giving of ourselves and our talents (in all their forms) must never simply be a duty but a profound joy too.

With my love and prayers.

Father Neil.



***"Were the whole realm of nature mine,  
that were an offering far too small;  
love so amazing, so divine,  
demands my soul, my life, my all"***

# The Triduum 2010

**Preacher: Canon Robin Johnson**



## MAUNDY THURSDAY 1<sup>st</sup> April

- 8.00am Morning Prayer (SF)
- 10.30 am Chrism Mass with Blessing of the Oils (Cathedral) and commitment to Ministry, to which all are welcome
- 7.00 pm Holy Eucharist in commemoration of the Last Supper & Washing of Feet (SM)
- 8.00 pm Solemn Mass of the last Supper, Washing of Feet, Procession to the Altar of Repose & Watch of Prayer until midnight (SF)

## GOOD FRIDAY 2<sup>nd</sup> April

- 9.00am Morning Prayer & Litany (SM)
- 10 am–12 noon Joint Young People's Easter Workshop (SM)
- 11.00 am CTW Act of Witness at Crosby Civic Hall
- 1.30 pm The Solemn Liturgy of the Day (SF)
- 6.00pm Evening Prayer (SF)

## HOLY SATURDAY 3<sup>rd</sup> April

- 9.00am Morning Prayer (SM)
- 2.00 pm Sacrament of Penance (*SM: Fr Neil will be available for those wishing to make their confession in preparation for Easter*)
- 8.00 pm Joint Easter Vigil, Service of Light and First Mass of Easter (*SF - this will be followed by champagne, Easter biscuits, Easter Carols on hand-bells and firework display!*)

## EASTER DAY 4<sup>th</sup> April

- 8.00am Morning Prayer (SM)
- 9.30 am Blessing of the Easter Garden, Sung Eucharist, Holy Baptism, & children's Easter Egg Hunt (SM)
- 11.00 am Procession, Blessing of Easter Garden, High Mass & children's Easter Egg hunt (SF) followed by wine
- 6.00 pm Festal Evensong, Procession and Solemn Te Deum

## EASTER MONDAY

- 12.00 noon Solemn Mass (SF) followed by champagne in the Vicarage

# The Liturgy of Maundy Thursday

*Fr. Neil*



The Thursday of Holy Week gets its title from the Latin word ‘mandatum’ meaning ‘command’. On Maundy Thursday we recall the great command of Jesus. It is not, however, the command to celebrate the Eucharist, to ‘do this’ in remembrance of Christ, although we do so. The title ‘Maundy’ Thursday comes from the other command Jesus gave ‘love one another, as I have loved you.’

That command is portrayed in the liturgy by the **Washing of the Feet**, the first of four significant parts of the Maundy Thursday liturgy. The Gospel according to S. John is read, Chapter 13, and as it is read the ceremony of the washing of the feet is carried out with the priest and twelve assistants portraying the words we hear in symbolic gestures.

In a serious attempt to get the message across to his disciples, Jesus showed the kind of love he was talking about by kneeling down and washing the feet of the disciples. That powerful action demonstrates clearly that if we are truly to love and serve people as disciples of Christ, then nothing should be beneath us. Christian Service is not about wealth, or power or status; it is about a genuine humility. That is the Christian ‘manifesto’. That is our mandate. Going the extra mile. Sometimes perhaps feeling uncomfortable in doing so. The washing of the twelve feet (probably already showered and powdered in advance), is a challenging way of realising the depth of Christ’s love.

‘When the Mass is over, the Service begins’ If we truly want to encounter the living Christ then we need to embrace the poor, the vulnerable, the weak, the dispossessed, the stranger and the outcast. Or we stick to our own more comfortable view of Christ. We make God in our image rather than accepting that he has made US in HIS. We are called to service through our Baptism and nothing or no-one should ever be beneath us.

The second significant part of the liturgy is the **Commemoration of the Last Supper**. In order to try and recapture something of the intimacy of that first holy meal we have for many years at Saint Faith’s gathered together as one family around the Nave Altar. Altar rails are removed and there are no barriers between presider and people. It is a poignant moment. The words of the Eucharistic Prayer change slightly. Instead of saying “who in the same night he was betrayed” the priest says “who on this night he was betrayed”. This is the moment. This is the last meal He shares with His disciples before He is led to His crucifixion. This is my body. This is my blood. His presence is real. All that has been feared is about to happen.

After the Eucharist has been celebrated and we have received the precious Body and Blood of our Saviour the lights are turned out. People's candles are lit. The Blessed Sacrament is placed in a sacred vessel (Ciborium) and in the candlelight we remain kneeling as the choir sings an anthem. A chance to pause and reflect before the harsh reality to follow.

The third part of the liturgy is the **Procession to the Altar of Repose**. The priest leads the procession with the Blessed Sacrament and we all follow. We try to cram into the Lady Chapel which has been prepared with greenery and the Altar becomes the Altar of Repose, the place of rest in the Garden of Gethsemane. In S. Matthew 26:30 we read, 'then they sang a hymn and went out to the Mount of Olives'. We recall how Our Lord took his disciples to a place called Gethsemane and asked them to watch and pray. For centuries Christian people have marked this by a Watch until Midnight (in times past, and indeed in some places the watch continues throughout the night).

In a couple of weeks' time a list will be placed at the back of Church for you to indicate that you can 'Watch' for some of the time. If you have never done this before please do so this year; it is very moving.

The Blessed Sacrament is placed on the Lady Chapel Altar. The servers, choir and Sacred Ministers depart, not in a solemn dignified manner, but abruptly and noisily, recalling those horrific words of Scripture: 'And they all forsook him and fled'.

Immediately that is said the final part of the liturgy begins: **The Stripping of the Altars**. Fair linen, Altar frontals, banners, hangings, crucifixes, in fact anything and everything is removed from the church and placed out of sight. The church is made bare for the Solemn Commemoration of the death of Christ the next day. Psalm 22 is sung to plainsong whilst this is happening: 'my, God, my God, why have you forsaken me...?' This final part of the liturgy signifies the stripping of Christ before his crucifixion. For many centuries the priest has washed the Altar with water and wine signifying the blood of redemption and the water of regeneration. It reminds us of the water and blood that flowed from Christ's side. The Church washes the Altar because Our Lord's body was sprinkled with blood and water on the cross. The priest removes the white stole worn at mass and for this final part of the liturgy wears a purple stole (as worn at funeral rites).

The liturgy helps us to enter deeply into the mystery of the Passion in a way which we cannot grasp simply from reading words on a page. You will miss a huge amount if you are not present at this service. No-one can fail to be moved by it.

Maundy Thursday involves everyone. It includes everyone. It demonstrates the abundance of God's generosity and love for the world, whilst at the same time

reminding us of the cost involved. A costly sacrifice of God's only Son. But costly too for us if we are to truly take up our cross and be His disciples.

## Watch of Prayer and Washing of Feet

If you wish to participate in the Washing of Feet at the Maundy Thursday mass please sign the list at the back of church. 12 people are needed. Also, if you are able to be in church for some of the Watch of Prayer after the Maundy Thursday mass please sign the list at the back of church.

## Maundy Thursday Watch

Tall arches spanning darkness;  
High invisible roof: warm still air.  
The shadowed crucifix outlined against carved beams.

And light spilling out through the pillars:  
Soft radiance from a firmament of flickering candles,  
Gold and white in the night, swaying shadows.  
Burnished sanctuary lamp mirroring the arc of fire below;  
Dark grouped leaves and boughs, and frozen flowers:  
Christ on the altar in Gethsemane.

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

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

Surely, God is here.

*Chris Price*

*(St Faith's, 1973)*



# Food for Thought

People want the front of the bus, the back of the church, and the centre of attention.

"Somebody has said that there are only two kinds of people in the world. There are those who wake up in the morning and say, "Good morning, Lord," and there are those who wake up in the morning and say, "Good Lord, it's morning."

# Just to Say Thank You

The ongoing project to redevelop St. Faith's Church Hall has continued apace with yet more behind the scenes work bearing fruition. Ruth Winder and I are extremely pleased to report that another donation has been received specifically towards the cost of installing toilets and equipment for disabled people in the church hall. Donations from outside bodies make such a difference and whilst they will ensure the church hall meets the necessary requirements of the Disability Discrimination Act, ultimately they will enable redevelopment work to take place much sooner than anticipated!

We would like to thank BBC Radio Merseyside's Charitable Trust for their very generous donation of £1,000. A letter of thanks has already been sent but we would like to take this opportunity to publicly thank them for their support.

*Corinne Hedgecock*

**Thursday 22<sup>nd</sup> April at 7.30pm**  
**EVE OF S. GEORGE, PATRON OF ENGLAND**



**Solemn Mass of S. George**  
followed by a glass of wine and the Annual Parochial Church Meeting

Those currently serving on PCC will know that the PCC away-day  
is Saturday 8<sup>th</sup> May at Mersey Mission to Seafarers

# From the Archives

*Chris Price*



April 21st is the 110th anniversary of the consecration of St Faith's. Crosby Library houses bound volumes of many of the early St Faith's magazines, and, beginning with this month, we will again from time to time be publishing some of the more revealing, odd and entertaining items in their pages.

We begin with what seems to have been the first ever issue: the 'Monthly Leaflet' of September, 1901, a 4-page A4 production printed by George Reed & Co, who proudly proclaim themselves 'Electric Power Printers'. In this first issue, Mr Baxter, the first Vicar, writes of arrangements for presenting an illuminated Address to the founder, Douglas Horsfall, and hopes that before long a Parish Room can be built. He also apologises for this first issue, declaring that 'future issues will be more interesting and instructive' and bewails the fact that, in striking contrast to the present-day situation, so few people come to church in the morning, allowing 'the greater part of the Lord's Day to pass before they find time to attend his house.' He also asks for more boys with good voices for the choir!

We learn that the carved framework of the reredos was made by Messrs Norman and Burt of Burgess Hill, Suffolk, who have received instructions from the artist as to completing its painting and gilding. This somewhat confusing piece of information poses questions about the attribution of the reredos to the firm of Salviati of Venice, and adds to the puzzle since the same item talks about 'hangings of plushette' covering the whole east wall to 15 feet in height, and to be 'the exact tint of dark red that was put in the four panels on either side of the centre panel when the Church was first opened.' Some more research is clearly needed here; in a later issue the Vicar declares that the reredos is now completed, and is 'one of the most beautiful and effective to be found in the North of England'.

The text of the Illuminated Address, presented at a 'Conversazione' in Waterloo Town Hall is printed: it is, to say the least, fulsome in its praise for the founder's bountiful munificence. After its gushing tones, it is light relief to read Mr Baxter informing us that the Bible Class for Young Women held weekly in the Vicarage is 'intended chiefly for servants'!

Mr Baxter (no 'Father' in those cautious early days) soon strikes a note that is to become familiar, when he hopes for full congregational participation to make 'the Service so much more bright, hearty, and helpful'. After all, he continues, 'the choir is to lead, not to sing instead of, the people'.

Soon Mr Baxter is carefully explaining and defending the various postures of standing,

sitting and kneeling at appropriate parts of the service: one of several such apologies printed in the early years, and doubtless intended to counter attacks from those who, for many years, were suspicious of and hostile to St Faith's Anglo-Catholic practices.

In April 1902 comes the first mention of celebrating the Consecration of St Faith's, which had taken place on 21st April, 1900. The Vicar gives thanks for growing congregations, and bright and hearty worship. He gives thanks to Almighty God, 'Who put it into the heart of the Founder to build such a church in this neighbourhood' — the sub-text here seems clear!

However, he deplores the stinginess of regular Sunday evening worshippers who give little, or nothing, and who could 'well afford to give sixpence or a shilling each Sunday.' We are all good at spending our money on pleasure, he ruefully notes, but 'we are apt to be very 'near' when giving to God.'

However, Organist Mr George Lewis and Choir get heartily thanked, and we learn that the Organ Recitals are very popular, and 'draw numbers to the Church, thus helping to keep some in touch with the Church of England who might otherwise be lost to her.' This novel view of the value of organ recitals is accompanied by an equally surprising piece on Wedding Day Communion. A special early communion is to be laid on at the request of a couple being married later in the day. Mr Baxter commends this practice, as 'The Marriage Service itself, attended as it often is by many guests and friends, and also by sight-seers, is apt to lose something of its solemnity and devotion...'

All these tidbits come from the first year's faded leaflets: all are written by the indefatigable Mr Baxter. The story will continue in future months. Watch Mr Baxter battling for the faith. Read about the incense in the sanctuary lamps, the success of the incandescent gas fittings and the first stained glass window in St Faith's. And, of course, thrill to the Clown's Cricket Match on Merchant Taylors' Field, in aid of the Parish Room Fund, the Indian Shooting Jungle in the Town Hall, and the 'pretentious' name of Belvidere Park .

## You've Got to Laugh...

Dear Lord, I pray for Wisdom to understand my man, and Patience for his moods. Because, Lord, if I pray for Strength, I might beat him to death.

Two elderly dears were discussing their husbands over tea.

"I do wish that my Harry would stop biting his nails. It's very irritating"

"My Bill used to do the same, but I cured him"

"How?"

"I hid his teeth"

10



# We are an Easter People!

For a number of years now, a small number of us have gathered on a Saturday evening during Eastertide to celebrate the Stations of the Resurrection. On the following Saturdays during Eastertide at 6pm there will be 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 services will be held as follows (*a slight change to the dates published in the Diary of Events*):

**Saturday 10<sup>th</sup> April**

**Saturday 24<sup>th</sup> April**

**Saturday 8<sup>th</sup> May**

**Saturday 22<sup>nd</sup> May**

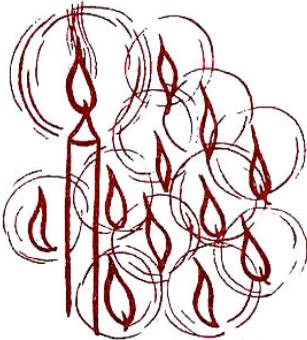
## Stay with us, Lord

Stay with us, Lord,  
for the day is far spent  
and we have not yet recognized your face  
in each of our brothers and sisters.

Stay with us, Lord,  
for the day is far spent  
and we have not yet shared your bread  
in grace with our brothers and sisters.

Stay with us, Lord,  
for the day is far spent  
and we have not yet listened to your Word  
in the words of our brothers and sisters.

Stay with us, Lord,  
because our very night becomes day  
when you are there.



# Food for the Journey – Struggling to be Holy

This was the title of this year's 'Lent Retreat' at the Cathedral led by Judy Hirst (whose book is titled "Struggling to be Holy"). Another good contingent from the United Benefice attended and in appreciation, the following comments were received:

- I thought the speaker, Judy Hirst, was excellent and she certainly answered a few questions for me.
- I could have listened to her (the speaker) for the whole time!
- I felt it had been a helpful, enjoyable and spiritually satisfying experience. I shall go again.
- A well thought out and integrated programme. The structure played a crucial part in the mapping out of a journey of spiritual discovery, nourished and sustained by a rich variety of appetising 'food for thought' and made all the more digestible by stops on the way for reflection and prayer.
- The time allocation for each event was spot on. I wasn't bored, I didn't feel that time had been wasted. It did leave me feeling, however, that some of the issues raised would be best dealt with at a future time and that I should continue my own journey at my own pace.
- The variety of the content and its delivery made for an interesting, informative, programme, over all too quickly.
- Judy Hirst was an excellent speaker, delivering her talks in an informal and humorous way. Her talks were well-structured, demonstrating a wealth of well-researched knowledge, based on her practical experiences as a woman priest and counsellor in her struggle to become a 'holy' person over the past 25 years.
- The worship, as expected, was in keeping with the best Anglican tradition.
- The 'My Space' activity, I thought, was relevant and helpful, giving me the opportunity to think about the themes of the programme.

*Comments supplied by Margaret, Joan and Lillie*

## 'Put it This Way'

*Chris Price*



Thanks to a fellow church magazine editor, who clearly shares a taste for the trivial and obscure, I have been browsing [www.anagramfun.com](http://www.anagramfun.com), a website which, just for the fun of it, rearranges names, or indeed any word or words, into anagrams: thousands and

thousands of them.

A wet afternoon saw me feeding in such phrases as **S(ain)t Faith's Church** (with and without Crosby), **(Fr) Neil (G...) Kelley** and, of course, **Chris(topher) (D) Price**. If you, too, have nothing better to do, enjoy this list of bizarre and occasionally appropriate anagrams, before, if so inclined and equipped, feeding in your own words.

**Church Anagrams:** this scarf hutch ... scratch fish hut .. ah hunt rich fascist (*let me know when you identify him and we'll touch him for a few quid*) ... tin hut arch (*a nice thought*) ... huh, fit thin carcass ... huh, frantic ass itch (*sorry about that one*) ... shifty rich hub ... fishy church abstraction ... and (*my favourite, I think*) sacrosanct fishy rib hutch.

**Vicar Anagrams:** Go feel, kill greenery (*don't tell the flower ladies!*) ... lily leg knee ... ken ill elegy ... elk eel groin elegy ... like one yeller egg ... leer fleeing gory elk and (*most surreal of all?*) fiery leg knell.

**The Editor:** chic hips reporter (*rather fetching, I thought*) ... rip porch heretic (*most unfair, that one*) ... hi crotch, perspire (*well, I ask you!*) .. or he chic stripper (*no comment*) and ... cries chirp!

After which, it's time to sign off ...

*Rích Heir Prospect* (...I should be so lucky)

## Postscript....

*By an odd coincidence, someone has just sent me some more entertaining anagrams, via the internet. The final one seems particularly timely...*

Presbyterian... Best in prayer  
Astronomer... Moon starrer  
Desperation... A rope ends it  
The eyes... They see  
The Morse code... Here come dots  
Slot machines... Cash lost in me  
Animosity... Is no amity  
A decimal point... I'm a dot in place  
The earthquakes... That queer shake  
Mother-in-law... Woman Hitler  
Election result... Lies – let's recount



# Poems for Passiontide and Easter

## The Coming

And God held in his hand  
A small globe. Look, he said,  
The son looked. Far off,  
As through water, he saw  
A scorched land of fierce  
Colour. The light burned  
There; crusted buildings  
Cast their shadows: a bright  
Serpent, a river  
Uncoiled itself, radiant  
With slime.  
On a bare  
Hill, a bare tree saddened  
The sky. Many people  
Held out their thin arms  
To it, as though waiting  
For a vanished April  
To return to its crossed  
Boughs. The son watched  
Them. Let me go there, he said.



*R.S. Thomas*

## I Give Up!

Do I give up chocolates or strawberry jam,  
Or simply remain just the way that I am?  
And chocolate cookies or chocolate drinks –  
To do a day's work, I need forty winks.  
It's day number one and my fingernails chewed;  
I don't want my reasons to be misconstrued.  
It's not for the money though between me and you,  
I could do with an extra penny or two,  
It's not for the weight or the extra spare tyre.  
No, I admit, my reasons are a little higher.

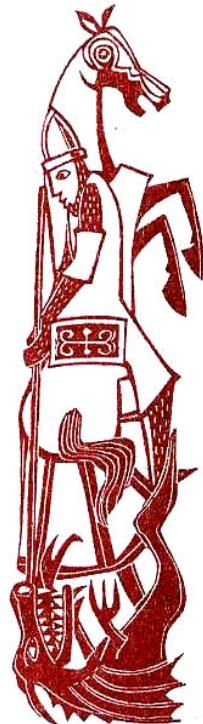
Lord it's all done simply in honour of you  
To give my soul a spring clean, make it anew.  
Some say abstinence is good for the soul,  
But me, I'll still want the last Rollo roll.  
So I'll try very hard not to partake  
Of Kitkats, MarsBars or Cadbury's Flake.  
How will I manage – I really don't know,  
But give me some strength and we'll see how I go.

*Corinne Hedgcock*

## Love Wins

I look upon that body, writhing, pierced  
and torn with nails, and see the battlefields  
of time, the mangled dead, the gaping wounds,  
the sweating, dazed survivors straggling back,  
the widows worn and haggard, still dry-eyed,  
because their weight of sorrow will not lift  
and let them weep; I see the ravished maid,  
the honest mother in her shame; I see  
all history pass by, and through it all  
still shines that face, the Christ face like a star  
which pierces drifting clouds and tells the Truth ...  
So through the clouds of Calvary there shines  
his face, and I believe that Evil dies,  
and good lives on, loves on, and conquers all.  
All war must end in peace. These clouds are lies.  
They cannot last. The blue sky is the Truth.  
For God is Love. Such is my faith, and such  
my reasons for it, and I find them strong  
enough. And you? You want to argue? Well  
I can't. It is a choice. I chose the Christ.

*Rev. G.A. Studdert Kennedy*  
(‘Woodbine Willie’)



# April Wind

The wind was cold one April morning,  
And the sun was hid in heaven.  
They took a man one April morning,  
And while he said goodbye,  
Blew the wind in April.

They took a man one April morning,  
And the sun was hid in heaven,  
They drove the nails into his fingers,  
And while he said goodbye,  
Blew the wind in April.

They murdered love one April morning,  
And the sun was hid in heaven,  
The sky grew black, the rain came falling,  
And while he said goodbye,  
Blew the wind in April.

They laid his body in a garden,  
And the sun was hid in heaven,  
They went away till Sunday morning,  
And while they said goodbye,  
Blew the wind in April.

The sun shone high on Sunday morning,  
Yes, the sun shone high in heaven,  
He said goodbye, goodbye to sleeping,  
And while he said goodbye,  
Blew the wind in April.

And there he stood one April morning,  
And the sun shone high in heaven,  
He stood and smiled one April morning,  
And when he smiled again,  
Blew the wind in April.

*Damian Lundy*



# The Donkey

When fishes flew and forests walked  
And figs grew upon thorn,  
Some moment when the moon was blood  
Then surely I was born.

With monstrous head and sickening cry  
and ears like errant wings,  
The devil's walking parody  
On all four-footed things.

The tattered outlaw of the earth,  
Of ancient crooked will;  
Starve, scourge, deride me: I am dumb,  
I keep my secret still.

Fools! For I also had my hour;  
One far fierce hour and sweet:  
There was a shout about my ears,  
and palms before my feet.

*G K Chesterton*



# Easter Morning

New Lord newly risen  
Rise now newly  
In our lives  
That we may rise anew  
That we may taste  
The joy of loving  
Living love  
That we may share  
The love of risen joy  
That we may live  
A life renewed.

*John Axon*

# 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?

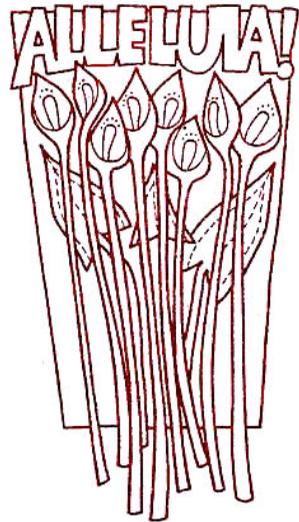
I heard the voices and the recognition  
And love like kisses heard behind thin walls.  
Were they my tears which fell, a real contrition?  
Or simply April with its waterfalls?

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*

## Resurrection

At this season, more than any other,  
They step forward from the darkness,  
Thronging the margins of the mind.  
Silently they rise up from the grave of memory:  
Some who have left their mark on this place and on us:  
Long-past worshippers congregating again,  
A parent mourned, a friend lost to the dark;  
Others known only to their God:  
Taken in their multitudes before their time  
By man's inhumanity to man.  
Their faces haunt us, their presence as real  
As the heavy clustered lilies given in their memory,



Before they slip away into the shadows,  
Back to the borders of oblivion.  
But their death is only a beginning  
And our lamenting will have an end  
In the certain hope of the resurrection,  
The new fire, the fanfare of faith,  
When the past and the present come once more together  
And all things are made whole again in God.

Surely ...

*Chris Price*



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## The 100+ Club: March Winners

1	134	Caroline Vitty	2	126	Judith Bougas
3	31	Anne Holland	4	117	C.S.Copiers

### *Memo from the organisers*

A reminder to those who haven't paid in their cheques for the Club. We know who you are. We know where you live!

## Funny You Should Say That...

**Memory** is what tells a man his wedding anniversary was yesterday.

**My wife** says I never listen, or something like that...

**Doctor:** "Has there been any insanity in your family?"

Woman: "I'm afraid so. My husband sometimes thinks he's the boss."

**Halfway** through a romantic dinner, my husband smiled and said, "You look so beautiful under these lights." I was falling in love all over again when he added, "We really should get some of these lights."

**Two men** were sitting on a riverbank fishing. Suddenly, they looked up to see a funeral procession going over the nearby bridge. One of the men took off his cap and solemnly held it over his heart. "That was a nice gesture," observed his friend.

"Oh," replied the first, "it was the least I could do: we were married for 25 years."



# The Liturgy of Holy Saturday

*Here we consider the different parts of the service we know as The Easter Vigil as described in the liturgical book "Times and Seasons"*

The Easter Vigil marks the end of the emptiness of Holy Saturday, and leads into the celebration of Christ's resurrection. The singing of the Exsultet, the ancient hymn of triumph and rejoicing, links this night of our Christian redemption to the Passover night of Israel's redemption out of Egypt. Christian baptism is a participation in the death and resurrection of Christ, a dying to sin in order to be reborn in him, and the Easter Vigil was from early Christian times a preferred occasion for baptism. It is fittingly a time when those who are already Christians may repeat with renewed commitment the promises of their own baptism, and strengthen their sense of incorporation into the royal and priestly ministry of the whole people of God. The Easter Gospel is proclaimed with all the joy and splendour that the church can find.

The Easter Eucharist may follow immediately on the Vigil, or be deferred until Easter Day. All the resources of the church – music, flowers, bells, colours – are used to celebrate Christ's resurrection. The 'Alleluia', which has been silent throughout Lent, returns.

***Now the queen of seasons, bright  
with the day of splendour,  
with the royal feast of feasts,  
comes its joy to render. (John of Damascus)***

The earliest Christian observance of Easter consisted of a vigil of watching and waiting, fasting and prayer, that lasted through the hours of darkness. Because the vigil began after evening prayer when, as every night, the evening candle was lit, in the Western Church on this particular night this light ceremony was eventually understood as symbolizing the return of the light of Christ and the beginning of the Easter celebration.

We begin with the lighting of a new fire from which the Easter Candle is then lit. Here, the resurrection is proclaimed from the outset in the Service of Light. The Easter Candle, together with the candles held by the individual worshippers, should, if possible, illuminate the church. This illustrates the way that Christians understand the Old Testament and interpret life itself in the light of the resurrection of Jesus. The history of our salvation in the Scriptures is heard in the light of the Easter mystery. The Service of Light reaches its climax with the Easter Proclamation. The Old Testament readings from the Vigil then follow. We hear the story of our salvation and are invited to reflect our own personal journey in the light of the Easter revelation. The Easter Liturgy is not just one of the Easter services but a major baptismal event.

Baptism and Easter have been closely linked from at least the end of the second century. Lent became the period of preparation for entering into the Church's fellowship through baptism at Easter. Candidates entered into the life of Christ's death and resurrection in the midst of the Church's celebration of them. It is therefore appropriate that there should be a celebration of Baptism, or at the very least, there should be a Re-affirmation of Baptismal Vows by the Christian community as a public declaration of their union with Christ in his death and resurrection.

The celebration of the Eucharist is the proper climax to the Easter Liturgy when we are sacramentally reunited with our risen Lord.

For this is the Passover feast,  
when Christ, the true Lamb of God, is slain  
whose blood consecrates the homes of all the faithful.  
This is the night when you first saved our ancestors,  
freeing Israel from her slavery  
and leading her safely through the sea.  
This is the night when Jesus Christ vanquished hell,  
broke the chains of death  
and rose triumphant from the grave.  
This is the night when all who believe in him are freed from sin,  
restored to grace and holiness,  
and share the victory of Christ.  
This is the night that gave us back what we had lost;  
beyond our deepest dreams  
you made even our sin a happy fault.  
Most blessed of all nights!  
Evil and hatred are put to flight and sin is washed away,  
lost innocence regained, and mourning turned to joy.  
Night truly blessed, when hatred is cast out,  
peace and justice find a home, and heaven is joined to earth  
and all creation reconciled to you.  
Therefore, heavenly Father, in this our Easter joy  
accept our sacrifice of praise, your Church's solemn offering.  
Grant that this Easter Candle may make our darkness light.  
For Christ the morning star has risen in glory;  
Christ is risen from the dead and his flame of love still burns within us!  
Christ sheds his peaceful light on all the world!  
Christ lives and reigns for ever and ever! Amen.



# An Obituary for Common Sense

## *... as printed in The Times*

Today we mourn the passing of a beloved old friend, Common Sense, who has been with us for many years. No one knows for sure how old he was, since his birth records were long ago lost in bureaucratic red tape. He will be remembered as having cultivated such valuable lessons as: knowing when to come in out of the rain; why the early bird gets the worm; life isn't always fair; and maybe it was my fault.

Common Sense lived by simple, sound financial policies (don't spend more than you can earn) and reliable strategies (adults, not children, are in charge). His health began to deteriorate rapidly when well-intentioned but overbearing regulations were set in place. Reports of a 6-year-old boy charged with sexual harassment for kissing a classmate; teens suspended from school for using mouthwash after lunch; and a teacher fired for reprimanding an unruly student, only worsened his condition.

Common Sense lost ground when parents attacked teachers for doing the job that they themselves had failed to do in disciplining their unruly children. It declined even further when schools were required to get parental consent to administer sun lotion or an aspirin to a student; but could not inform parents when a student became pregnant and wanted to have an abortion.

Common Sense lost the will to live as the churches became businesses; and criminals received better treatment than their victims. Common Sense took a beating when you couldn't defend yourself from a burglar in your own home and the burglar could sue you for assault.

Common Sense finally gave up the will to live, after a woman failed to realize that a steaming cup of coffee was hot. She spilled a little in her lap, and was promptly awarded a huge settlement.

Common Sense was preceded in death, by his parents, Truth and Trust, by his wife, Discretion, by his daughter, Responsibility, and by his son, Reason.

He is survived by his 4 stepbrothers: I Know My Rights; I Want It Now; Someone Else Is To Blame and I'm A Victim.

Not many attended his funeral because so few realized he was gone.



# *May Devotions to the Blessed Virgin Mary*

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

Preacher: Fr. Neil

*At this service we will welcome members of the  
College of the Resurrection, Mirfield.  
Please be here to give them a warm welcome.*



## **The Big Brew at St Faith's**

For Rita Mphupha of Malawi, growing tea is a hard grind. She and her sister wake up at 3 a.m, every morning to work their 6 acres of tea which supports them plus two orphaned grandchildren aged six and ten. The teacrops are sadly unreliable and prices fluctuate. There is no collective bargaining. The tea associations who buy the tea set whatever price they choose. Traidcraft is helping people like them to improve their yield and to form cooperatives that can bargain more effectively.

Like Rita more than a billion people in the world are fighting a daily battle to survive on less than one dollar a day. For tea growers like her life would be transformed if the big tea companies decided to buy only fairly-traded tea. That was the theme of our Big Brew event on March 6<sup>th</sup> and more than 50 people signed letters to the companies urging them to make their principal brand fair trade.

Fairtrade goods from Palestine, Africa, India and South America were on sale, together with delicious cakes with Fairtrade ingredients and Fairtrade tea and coffee. We also had the opportunity to visit prayer stations set up around the church and to meditate on the inequalities in the world in the provision of basic necessities, food, water, education and health. This was a chance to pray for justice as well as buy and sell.

We received wonderful support from local retailers, Baristas Fairtrade coffee bar,  
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Pritchards book shop, Sainsbury's store, who provided Fairtrade coffee and tea for the refreshments and Somerfields, now part of the Cooperative group. All have contributed immensely in recent years to the success of the fair-trade movement.

The high point of the Big Brew weekend - the last in Fairtrade Fortnight 2010 - was the Junior Church's enactment of the Hendrikson family in South Africa, whose improved production of Red Bush tea through Fairtrade certification has enabled their children to attend school for the first time.

Many thanks to the children and indeed to everyone involved in the success of this splendid event, supported by Churches Together in Waterloo and the Crosby and District Justice and Peace Group.

If you are wondering what you can do to make a difference to the lives of Rita and others like her – then do the swop – buy tea and other produce with the Fairtrade mark – for her sake and for Christ who came to give freedom to the poor.

*Kathleen Zimak*



## **Jubilate - Capriol Singers**

Saturday **17 April 2010** at 7.30 pm.  
**Crosby URC, Eshe Rd.**

Accompanied by a brass ensemble and organ, the Capriol Singers continue with their Golden Jubilee celebrations by performing much loved music by Purcell, Handel, Vaughan Williams, Ireland, Stanford and Emery. The conductor is James Gallagher, and the concert is dedicated to the memory of their conductor of 25 years, John Emery.

Tickets are £8 (concessions £7, accompanied under 19s, free) including refreshments, and are available in advance from Pritchards Books or choir members. They can be booked by ringing 0151-924-2007 or by e-mailing [tickets@crosbycapriolsingers.co.uk](mailto:tickets@crosbycapriolsingers.co.uk).

# God who Speaks in Silence

During Lent, a goodly contingent of people from our two churches are studying Lucy Winkett's book 'Our Sound is Our Wound', guided by Revd Denise. This anonymous poem, read to us at the opening session, sets the scene for the discipline of contemplation and the cultivation of the stillness needed to enable us to hear what God may be saying to us.

God who spoke to Elijah in sheer silence  
speak to us now.  
Help us to be quiet enough to hear the voiceless.

Help us to listen to the excluded, the stranger, and the unexpected.  
Open our ears and hearts to your word.

God who brought Elijah out of hiding  
call to us now.  
Confront us with the task you have for us.  
Challenge us with uncomfortable truths.  
Turn our comfort into action.

God who spoke to Mary through an angel  
speak to us now.  
Help us to be bearers of your word.  
Help us to face a hostile world with courage.  
Open our lives to the possibility of new life within us.

God who brought Jairus' daughter out of death  
call to us now.  
Grant us new life transformed by your love.  
Give us new opportunities to serve you.  
Turn our dis-ease into healing love.

Take our noise and quieten us.  
Take our silence and hear us.  
Take our injured voices and heal us,  
that we may shout for you,  
listen to you and work for you,  
in the name of Jesus Christ.

Amen



# Calling all Pilgrims...

The increasing attraction of the Celtic saints and the emergence of Celtic Christianity will be the focus of a pilgrimage based at St Chad's College, Durham this summer. The BBC Radio 4 Thought for the Day presenter Revd Rob Marshall will once again lead the popular summer journey. The week will run from 2nd – 9th August 2010 and costs just £450 (half board) in a university standard room.

The Celtic Summer Pilgrimage is open to everyone from this region. Participants register at the Durham College before a week of Christian pilgrimage and teaching focussing on the Celtic saints of Hilda, Aidan, Cuthbert and Cedd.

Those taking part visit Holy Island and Bamburgh as well as taking in Bede's World, Whitby, Lastingham and Durham Cathedral. "Each day consists of talks, services and many of the days include a trip out to a well known site including a highly memorable pilgrimage to Lindisfarne itself" said Marshall this week. "The Celtic saints have so much to tell us about the way in which we face up to the challenges of mission today," he added.

Rob Marshall is an experienced pilgrimage leader and is a priest in the team at St Mary Abbots, Kensington. Brochures are available on 01482 562 455

## And Finally...



Easter Saturday (which as all good church folk know, is the Saturday after Easter, not the one before, which is Holy Saturday) sees the beginning of the regular Summer Saturday concerts in St Faith's. As usual, we have a varied and entertaining programme of recitals by soloists and groups lined up. The church is open at 11.00 am (following the 10.30 Eucharist), the free recitals start at 12 noon (and last between 30 and 45 minutes) – and refreshments are on sale. The first few weeks' concerts are:

10 April	Isobel Jenkins (mezzo-soprano) & Luke Thomas (baritone)
17 April	Kari Dodson (clarinet) and Sam Austin (piano)
24 April	Michael Maine (organ)
1 May	Merchant Taylors' School students
8 May	Geoff Murdin ('cello) and David Holroyd (piano)
15 May	Birkdale High School Jazz Band
22 May	Senior and Junior Choirs from Stanfield, Merchant Taylors' Junior School for Girls
29 May	Pamela Ashcroft (mezzo soprano) and Brian Williams (baritone)

# 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

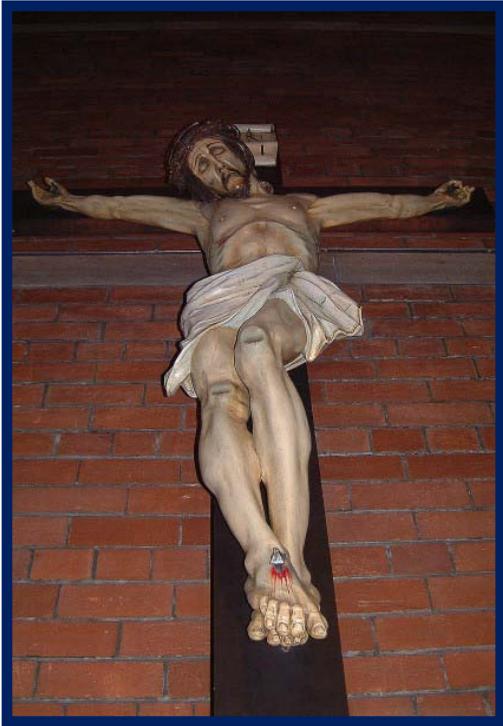
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The **May 2010 'Newslink'** will be distributed on or before **Sunday, 18th April**.  
Copy by **Sunday, 4th April**, please - but all contributions are welcome at any time.

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

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From  
Passiontide....

...TO  
EASTERTIDE

