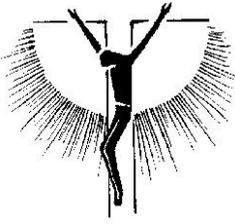


**St Faith's Church, Great Crosby**

# **Newslink**

**April 2013**



# Worship at St Faith's

## SUNDAY SERVICES

11.00am	SOLEMN MASS and Children's Church
1.00pm	Holy Baptism (2nd Sunday)
6.00pm	Evening Service (1st Sunday)

## WEEKDAY SERVICES

The following weekday service pattern will be introduced after Easter

- *See the separate notice in this issue for details of Holy Week and Easter services.*

### Morning Prayer

Monday to Friday at 10am

### Evening Prayer

Friday at 6pm

### Holy Eucharist

Monday, Tuesday and Saturday at 10am

Wednesday 10.30am at St Mary's

Friday 6.30pm

## 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 to arrange this. Likewise, to arrange a visit to someone in hospital or at home, please call 928 3342 to arrange this.

## IN A PASTORAL EMERGENCY

Please contact the vicarage (928 3342) or a member of the ministry team.

# April 2013

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## From the Ministry Team

### **‘AAA’ Church**

Dear friends

In February, the UK lost its top ‘AAA’ credit rating, on expectations that economic growth is ‘likely to remain sluggish over the next few years’.

This was undoubtedly a blow to the coalition government, which had staked a lot on keeping this rating, and on the need for reductions in public spending as a means to that end.

The debate will continue whether deficit-reduction, achieved by huge cuts in public services, is really the best thing for our economy.

Up and down the country, poorer people in our communities are certainly feeling the pinch. On a recent visit to the Children’s Centre based at Waterloo Primary, I was shocked to hear stories of real hardship among local families. We will want to do our bit:

- By supporting the Food Banks (more information in this issue)
- By extending and deepening our contacts with Waterloo Primary and the Children’s Centre, which serve very deprived areas in north Bootle and Seaforth, as well as struggling families in our own parish
- And perhaps by taking some corporate action to address fuel poverty in preparation for next winter (see my Letter in Newslink for March).

In the church, we will probably be looking to combine elements of both the Government’s policy, and of the Opposition’s. That is, we want to hold ourselves to the highest standards of financial management by avoiding waste, and by keeping our affairs transparent and accountable. At the same time, we will want to ‘stimulate growth’ in the congregation by using our resources well.

The financial news at St. Faith’s is good. David, our Treasurer, reports that regular

giving is now covering the Parish Share that goes into the Diocesan central pot, freeing up money to use for the mission of the church. And the congregation has managed to reverse the 2011 deficit, turning it into a healthy surplus.

St. Faith's is the wealthiest parish in the Bootle Deanery, which contains many areas of high deprivation. Churches in those places are sometimes under huge pressure. The Parish Share is a means of re-distribution within the local church, and hence a highly Christian aspect of the governance of the Church of England. The Share exists so that the strong help the weak, and the weak do not go to the wall. We should no more mind paying the Share than we would begrudge paying taxes towards vital local services.

Congregations sometimes mutter about money 'disappearing into Diocesan coffers'. This fear is quite unfounded. In our own Diocese, more than £90 out of every £100 contributed by the parishes goes on clergy costs – stipends, national insurance and pensions, housing, removal costs, and so on. The general running costs and administration of the Diocese do not come out of the Parish Share. Those are covered mainly by funds raised by the Diocesan Board of Finance mainly through the fees people pay for weddings and funerals, and by investment income.

So having covered our obligations to the wider church, what do we want to do with the extra money? Well, that is a matter for the PCC, and will no doubt come up at the joint PCC Away-day on Saturday 11<sup>th</sup> May. But likely priorities, as I will be indicating at our Annual Meeting on St. George's Day, 23rd April, may include:

- Improvements to the sound system in church, to make our worship more accessible and more meaningful for everyone
- Investment in our children and young people through the Junior Church and other ministries
- Development of our communications through print media, internal and external notice-boards, and online

We will be planning a Stewardship Sunday for later this year. This will provide a natural opportunity for us all to review our giving, and a stimulus for those who do not yet give to start to do so. You do not have to wait till prompted! David is always happy to hear from anybody who wants to discuss their financial contribution to St. Faith's, and can be contacted by email on [treasurer@stfaithsgreatcrosby.org.uk](mailto:treasurer@stfaithsgreatcrosby.org.uk).

For now, can I simply say a huge thankyou for all you give to God's work in this place: your time, skills and creativity, your scrutiny of future plans through the PCC, and your money. Let's work together as willing labourers, committed to bringing in a harvest that may turn out to be more plentiful than we had dared to dream.

Best wishes

FR. SIMON

# Holy Week and Easter Services

<b>Sun</b>	<b>24</b>	<b>PALM SUNDAY</b> 11am Blessing of Palms, Eucharist and dramatic reading of the Passion
<b>Mon</b>	<b>25</b>	<b>MONDAY IN HOLY WEEK</b> 8pm Stations of the Cross and Eucharist followed by Compline
<b>Tue</b>	<b>26</b>	<b>TUESDAY IN HOLY WEEK</b> 10am Mass of Prayer for Reconciliation 8pm Stations of the Cross and Eucharist followed by Compline
<b>Wed</b>	<b>27</b>	<b>WEDNESDAY IN HOLY WEEK</b> 7pm Eucharist with hymns and address (after which the Sacrament of Penance will be available for those wishing to make their confession in preparation for Easter) 9.15pm Compline
<b>Thu</b>	<b>28</b>	<b>MAUNDY THURSDAY</b> 2pm 'Babette's Feast' film showing at Plaza Cinema 8pm Solemn Mass of the Last Supper, Washing of Feet, Procession to the Altar of Repose and Watch of Prayer until midnight
<b>Fri</b>	<b>29</b>	<b>GOOD FRIDAY</b> 10am Joint Young People's Easter Workshop at St Mary's 11am Churches Together in Waterloo Act of Witness at Crosby Civic Hall 1.30pm The Solemn Liturgy of the Day
<b>Sat</b>	<b>30</b>	<b>HOLY SATURDAY</b> 8pm Joint Easter Vigil, Service of Light and First Mass of Easter
<b>Sun</b>	<b>31</b>	<b>EASTER DAY</b> 11am Procession, Blessing of the Easter Garden, High Mass, Holy Baptism and children's Easter Egg Hunt 6pm Solemn Evensong and Benediction

## An Eastertide Reflection

Fr. Dennis



“Men fear death as the child fears the dark.” There is a strange and compelling likeness between death and darkness and we tend to fear both. Night is the day's dying. Hope returns with the daylight.

This is the rhythm of the world – a steady rise and fall. Not a direct line, nor a curve upward or downward. The whole compass of creation, field, flower, animal and man subsists in a regular pattern of undulation. Rise and fall, decay and renovation –this is the cadence of things. Night consumes day. Day evolves from night. In this great alternation the two poles are life and death; at odd moments we inevitably ask which is to be dominant. When the motion stops – which will prevail?

No one looking at a dead person will dispute the authority of death. A dead person seems almost an offence against nature. If the person is one we loved death becomes the great criminal and the sovereign power. Gesture, speech, smile, eyes in life so vivid – all so easily stilled. Only death can erase the rich and varied content of human personality.

The death of the innocent is pure heartbreak. They are so rare. What of the death of Christ? That, great sculpture, the Pieta of Michelangelo, is, somehow, more than a dead son in the lap of his mother. Never before was there such a son. Nor such a mother. On those sustaining shoulders had pressed the weight of the world's malice. He had found divine support in his heavenly Father. Like us he had found human consolation in his mother. But the weight had pressed too strongly. For this Son had claimed to be Life. And he was dead. He had claimed to be the Light of the world and he had been submerged in darkness.

If Good Friday was anguish, Holy Saturday is despair. It is the day of the pessimist, of the disillusioned. For this man had claimed to be the mediator of immortality. Just forty eight hours before he had, in saying good-bye, imparted the Bread of Life. And just forty eight hours before he had been so alive, so wonderfully alive, so richly communicative in the roles of friend, leader and host. Of all nights with Christ this, surely, was the most memorable. Never had he spoken so divinely. And his theme – Life, the new and unsorrowing Life that was to be theirs. Who could forget that supper?

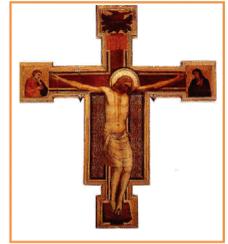
Yet Saturday and its darkness eclipsed the warmth and light of all that had gone before. Death is so physical and so final, it has the power to congeal the mind and harden the recollection. For Christ had spoken not only of life. He had spoken also and often of death. He had accepted its role in the rise and fall of creation. He saw death ahead, saw it keenly, but differently. For him it was neither futile nor final. It was not something to be evaded. It had purpose. Dark and malevolent it may be, yet it had something. It had – necessity.

Christ loved the countryside and many a revelation is wrapped in the simplest rural image. His revelation on death, for instance. For him, death was not a tomb, nor an abyss. What, then, was this strange terror of man's imagining? It was, said Christ, a seed put into the soil. No more – and no less. The seed dies, is buried. But not fruitlessly. Its dying is an agent of fecundity, of rebirth. From its dying a richer and more pervasive life will emerge, coin and bread for man's invigoration. It is a fertile

extinction. That is how Christ saw his own death and burial as the passage to newer and enduring Life. That is how he saw the darkness as the parent of Light. This was a key revelation. A little life must die that a larger Life will be born.

Still, death will always stir an ache, and darkness will always impart a tremble. This revelation does not assuage the pain. Rather it explains it. It explains the rhythm of creation, the great alternation of light and dark, the mystery of decay engendering renovation. It discloses that death is a necessary agent in the procreation of the larger life for which the human heart aches in light and shadow.

No night, no day. No darkness, no light. No death, no Resurrection.



## The Medic Malawi Connection - Detached

Many will remember Frank, Eunice and Emmanuel Dzantenge who visited St. Faith's whilst staying in Crosby around ten years ago. Frank was the parish priest in Mtunthama, Malawi, where Medic Malawi first began.

Some will also remember the sad times suffered by Frank and Eunice, first losing their baby daughter Rachel, known name Revival, then at the age of seven Emmanuel was drowned in a chalk pit whilst walking home from school with a group of friends. Sadly, because water is a rare commodity in Malawi, Emanuel did not realise the need to be able to swim to survive in deep water. Now Frank and Eunice have just one son, Maranatha, who is their pride and joy, although no more indulged than any other Malawian youngster.

Last year Frank left his living in Mtunthama and the family moved to a parish in Lilongwe. Not of his choice I believe, nor did it serve Medic Malawi well, as Frank was 'our man on the spot' and was steadily fulfilling his dream of a thriving, healthy community in Mtunthama. However, being such a charismatic character, the diocese had other plans for the Dzantenge family, so now they no longer live the rural life so suited to them. The new parish is huge and so a car has been provided, but as the running of this is beyond the family's incomes and petrol is not provided, Frank finds himself still cycling to his various flocks throughout the multi-benefice communities he serves and the car stays in its parking place.

Maranatha is showing signs of being an academically gifted boy and is doing very well at school. Unfortunately because of the move to the city he had to be removed from Kamuzu Academy and now attends a private school in Lilongwe, the fees being paid for by donations from families in St. Andrew's Church, Plymouth. It is hoped that at the age of eleven he will be offered a bursary at the Academy and pursue his studies whilst boarding there. It is a fine school with excellent facilities and I am sure

it will benefit him to be able to attend and maybe one day he will be ‘our man on the spot’ for Medic Malawi.

Margaret Houghton



## Remembering St Faith's

Each year, about 5,000 people leave a gift in their will to a Church of England parish. In total, parishes receive over £50 million each year – money to finance mission projects, maintain beautiful church buildings or enable some other aspect of church life.

Here at St Faith's, we have been very fortunate over the years to have received some very generous legacies which have, amongst other things, paid for a complete new heating system and on-going repairs to the church fabric. In 2012, as I shall report at the APCM, we were fortunate to receive legacies from the estates of Fr Peter Roberts and Joyce Woods. In Fr Peter's case, he died in South Africa, so it was particularly challenging to deal with a bank in Johannesburg and with the exchange rates! With Joyce's very generous legacy, we were able to pay off our Parish Share debt with money left over for church maintenance and mission.

This month, Fr Simon writes about money and sends a timely reminder that the general running costs and administration of the Diocese do not come out of the Parish Share. There has often been a misconception that our payment of the Parish Share goes into some mythical Diocesan treasure-chest. Not so!

These gifts make a real difference to the future work of the church as regular giving is often consumed maintaining the existing mission and ministry.

In 2011, the PCC approved a Legacies Policy:

*The policy of the PCC is to use legacies to help fund significant development projects in the parish, whether buildings, equipment or staff. As circumstances change over the years, it may not be possible to fulfil specific donor requests, so church members are encouraged to leave gifts in their wills for the general purposes of the parish. The PCC will discuss with executors the most appropriate use of the gift in the light of current projects and the donor's known areas of interest in the church (e.g. young people, music, buildings).*

Many church members may like to know how they can leave a gift to St Faith's Church, although they may be reluctant to ask. Legacy giving should be seen as a natural part of Christian stewardship – which simply means how we manage the

resources, wealth and possessions that have been entrusted to us.

There is a very useful website, [www.churchlegacy.org.uk](http://www.churchlegacy.org.uk), that is aimed at individuals and seeks to guide them through the process of making a will and considering whether to leave a gift to the church. It also offers helpful information for solicitors. You can, of course, contact me or Fr Simon for a confidential discussion if you wish.

Thank you for your support.

*David Jones* **Treasurer**

Email: [treasurer@stfaithsgreatcrosby.org.uk](mailto:treasurer@stfaithsgreatcrosby.org.uk)

## Howard Douglas Horsfall – delving into the past

*John Woodley*



As I sit and admire the brick and stonework of St. Faith's, I marvel at the ingenuity and skill of the craftsmen who created our church over 100 years ago. My thoughts turned to our benefactor, Howard Douglas Horsfall (more often known as Douglas Horsfall) and I began to wonder how and why he was able to raise a church at this spot. Who was Douglas Horsfall and how did he obtain his wealth to enable him to build St Faith's?

With this as my starting point I conducted research using 'Ancestry' (a well-known genealogical website) and was able to find an entry for the Horsfall family in the 1891 census. They were living at 'Mere Bank' in Ullet Road, not so very far from the city centre. It was a large household made up of Douglas' mother, Emily (listed as the head of the household), his wife (also called Emily) and his children' Winifred, Gladys and Robert. In addition there were eleven servants, made up of lady's maid, cook, nurse, housemaid, kitchenmaid, butler, footman and groom. Clearly, this was not any ordinary Liverpool family but one perhaps typical of wealthy and prosperous Victorian Britain. Douglas' occupation is given as a 'share and stock broker', a job that would most likely have seen him deal with the buying and selling of shares and advising companies and individuals on investment portfolios.

In 1885, at the age of 26, Horsfall had provided the capital for the building of the beautiful grade I listed St Agnes in Ullet Road. Designed by John Loughborough Pearson (who also designed Truro Cathedral), this really is a gem of exquisite craftsmanship and well worth visiting. Shortly after the church was finished, Horsfall had his house, Merebank Hall, built almost opposite the church by the notable

architect Richard Norman Shaw. Shaw was also responsible for the design of the vicarage at St. Agnes and the famous *White Star* building in Liverpool (one of his most notable local buildings). The building of St. Agnes amounted to some £28,000 (about £3 million today).

Clearly, Horsfall was a committed churchman and generous benefactor. Following in his forefathers' footsteps, he maintained a keen interest in the Anglo-Catholic tradition and church building. He had the means and desire to undertake these statements of witness and intent; Horsfall was a serial church builder.

1897 was to be a busy year for Douglas Horsfall. The *Liverpool Courier* of January 11th reported on the need for an extension to St Agnes as "that church has been inconveniently crowded". The new church, initially to be a mission church, would nevertheless be well appointed with all the fitments required of a late Victorian church. It was planned to later add a church to the site and for this mission building to become the church hall. I doubt if the larger church building was ever built.

In late May 1897, *The Liverpool Daily Post*, under a column headed *The Diamond Jubilee*, reported the intended construction of an, as yet unnamed church that, from its description and location, would become St. Faiths. The new church was to be endowed "as a memorial of the Diamond anniversary of the Queen's reign". The article goes on to state that Horsfall was a partner in the firm his father started, Horsfall Brothers, stockbrokers of Dale Street.

By comparison to St. Agnes, the cost of building St Faiths in 1898 was a more modest £21,000 (still well over £2 million today). Mark Sargent, who researched the history of the foundation of St. Faith's as part of the centenary celebration of 2000, established that the land upon which the church stands was conveyed to the Church Commissioners by Horsfall's cousin, Frederick Myers. His cousin had been a landholder in Crosby and at one time owned Crosby House, later sold to the Sisters of Nazareth.

St Paul's Church, Stonecroft was Horsfall's last church to be built. Designed by Giles Gilbert Scott (of Liverpool Cathedral fame), and with some architectural similarities, this was completed in 1916. Horsfall continued to make his presence felt in later years, making financial contributions to the building of Liverpool Cathedral.

The obituary of Douglas Horsfall, published in *The Times* in 1936 spoke of his faith and involvement in the Anglo Catholic movement. "Mr. Horsfall was deeply attached to the Anglo-Catholic movement, and so convinced was he of the need for the training of clergy in that school of thought that he founded St Chad's Hall at Durham University in 1904, and at one time was bearing the cost of the training of upwards of 40 men for the ministry."

On the 8th February 1936, Howard Douglas Horsfall died at Mere Bank, Ullet Road.

Despite his generosity over many years in building, supporting, furnishing and providing training for priests, Horsfall was still a wealthy man at his death. He left an estate of nearly £87,000 – the equivalent of over £5 million today.

For anyone interested in finding out more about the Horsfalls, there is a very comprehensive collection of articles and information on the church website which is well worth exploring on <http://www.stfaithsgreatcrosby.org.uk/horsfallhome.html>

## The 100+ Club Winners: March 2013

1	142	Stephanie Dunning
2	54	Margaret Houghton
3	178	Peter and Margaret Goodrich
4	41	Mary Croke



## Service Families Support - Update

Firstly a ‘thank you’ and then a reminder.

You will remember from my last article I mentioned that Padre Simon Farmer (Royal Welsh) is taking a group of servicemen who are recovering from injury sailing around the Mediterranean as part of their rehabilitation, and that as a group we decided to raise funds to help with this scheme.

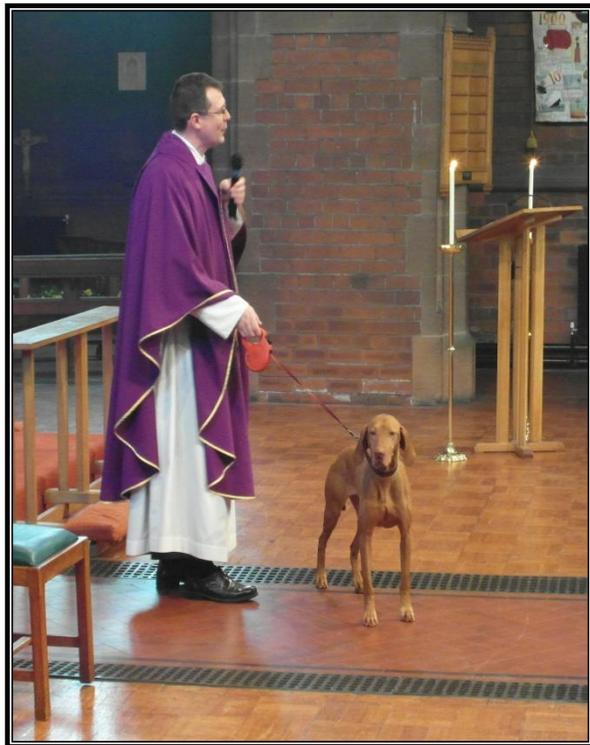
To start this off a cake sale was organised for Sunday March 10th and I am very pleased to be able to report that we managed to raise £95! So many thanks to all who helped make this possible.

Our next fund raiser is the showing of the film ‘The Way’ about a pilgrimage to Compostela, and this will be held in the hall on Saturday April 6th at 4pm (after The National!). Light refreshments will be available and also a raffle will be held. There is a list at the back of church for you to sign if you would like to join with us to see this film and raise yet more funds for this very worthy cause. Thank you in advance and hope to see you there.

*Eunice Little*



**Above** Men's meal out at Saffron, St. John's Road on 9th March. See notices for further men's events after Easter



**Images of Mothering Sunday morning at St Faith's: At the votive candle stand... one preacher and his dog .. hands up if you know the answer!... flowers for mother**





**Picture extras...**

Mothering Sunday: more scenes from the family service, the dog-fancying and the parade of the uniformed organisations with their banners



*Right* Fr Simon shows off his new car, after Denise has sprinkled it with holy water (but presumably not in the radiator!)



# An Easter Letter from Bishop James

I love Easter Day. We often have family or friends staying. I'm usually up early and once I hear others stirring I put on a CD (at a moderate volume!) and play "Jesus Christ is risen today, Allelujah!"

I love that hymn that rings out a melody full of hope. It puts a song into my heart and fills the house with the music of faith and causes the pigeons loitering under the eaves of Bishop's Lodge to fly off into the trees. The sight of the birds taking flight also speaks to me of the Resurrection. There will come a time for us all to depart this mortal coil and find our rest in God's heaven. Like a homing pigeon with that mysterious inner programme that drives it homeward so our souls have in their DNA a deep mystical instinct to find their rest in God. Throughout life there are moments when we get a taste or a glimpse of that union with the divine – when worshipping, or praying or through silence or in nature or listening to music or a poem or hearing someone else's story. These are intimations of what is to come when one day the soul set free from all distractions finds perfect rest in God's presence.

This isn't just wishful thinking about some pie in the sky when we die. It is founded on fact. The Resurrection of Jesus Christ from the dead. Turn to the end of any one of the four Gospels and read the story of the disciples, depressed by the killing of Jesus, discovering his grave empty then meeting him face to face, not just a ghost or an illusion, but visible, audible and tangible, a spiritual body that they could see, hear and touch. This is God's sign to the world that death is not the end. As Pope John 23rd wrote, "Death, like birth, is only a transformation, another birth". Easter is God's invitation to put our hand into his and to follow Jesus through the door of death out of the land of the dying and into the world of the truly alive.

As I step down in August from being Bishop of Liverpool it is my heart's desire that we let our lives be loved by God. The Gospels tell us "God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life".

God's desire is for us to trust him throughout our life for forgiveness of the past and for all that lies in the future.

This prayer I often pray and with it I wish you a Happy Easter.

"O Lord Jesus Christ  
who hast created and redeemed me  
and hast brought me  
unto that which now I am.  
Thou knowest what thou wouldst do with me  
Do with me according to thy will  
For thy tender mercy's sake"



## Registering the Past – an interlude



Those who have followed my prolonged delvings into the first service register of St Faith's (and I am grateful to those who have said that they have enjoyed reading the unfolding story) will recall that we broke off last month at the point where our first Vicar, Thomas Howe Baxter, left St Faith's and was within a few days replaced by Harold Bentley Bentley-Smith after an exchange of livings. The registers, to which we will in due course return, naturally reflect this unusual development with new signatures and style of entries, but they do not reveal the story of what seems to have been the most turbulent period in the history of our church. To tell this tale we need to look in the pages of the two earliest histories of St Faith's. My 1975 history which, like the earlier ones, is online, used the registers, early magazines and the 1930 and 1950 histories as a basis: what follows to some extent recaps on that text with the benefit of further discoveries and researches since then.

The 1930 historian (name unknown) naturally writes from nearer the events he is describing. Speaking of Bentley-Smith's innovations he writes *Other changes were made of a more controversial character. That these changes had to come ultimately is no reflection on Mr. Baxter's policy of delay. Rather the reverse, for the changes provoked (even so late as 1916) a considerable stir. The Sung Eucharist took the place of Morning Prayer. Vestments were introduced. Times for hearing confessions were announced.* Reflecting what were obviously still controversial issues in 1930 he further says *That these were right and proper moves no one holds more strongly than the present writer. Whether the time was ripe for them is another question about which those who were not in the parish at the time cannot form a right judgment.*

George Houldin, long-serving Lay Reader at St Faith's, will doubtless have read the 1930 writer's account when writing his own much filler booklet. He explains that the exchange of livings was made because Mr. Baxter felt *that the time had arrived for further advances in the ceremonial to be made, which he was precluded from introducing by reason of his undertaking given nearly fifteen years earlier.*

The controversies of the years that were to follow are flagged up by Houldin's title of his chapter on the new vicar's incumbency: **CONTENDING FOR THE FAITH.** *The Rev. Herbert Bentley Smith was obviously unfamiliar with the Churchmanship of the Liverpool Diocese, and having read the Chancel inscription, was somewhat puzzled as to where to find Catholic Faith and Doctrine at St. Faith's. Some of us may recall hearing similar comments in later years. When he voiced this, there was antagonism, but contending for the Faith was what he enjoyed. He instituted a Sung Eucharist every Sunday at 10 a.m. and put Mattins to 11-15. As a compromise he left the sermon at Mattins, but this arrangement of two morning services was hard on the Choir. They rose to it, however, and loyally stood by the Vicar, who subsequently arranged for a short break between the Eucharist and Mattins, during which the Choir members were fortified by a cup of coffee.*

The sparks began to fly in earnest. *Now the congregation was split into two camps and it is regrettable that ill-feeling often was evidenced. A protest meeting, with the Vicar in the Chair, broke up in disorder, no decision being reached. The congregation at the Sung Eucharist was somewhat smaller than at Mattins. Such was the position when, in 1916, the Guilds were formed and the younger people attached themselves to them. Members were invited to "wear their badges and join in the procession at the Sung Eucharist." Within a few months the congregation at Mattins had declined seriously, so that, in the words of the Priest-in-charge, there would be no sermon to such a "miserably small" number, so the sermon was transferred to where ordered in the Prayer Book, and attendance at Mattins declined still further.*

The attitude of St Faith's Choir clearly played a significant part in what was to follow, and their demands became a catalyst for further change. *By now the Choir felt they were not called upon to sing a second service to a mere handful of people and requested the Vicar to excuse them. He did. He decided that Mattins without music would precede the Eucharist at 10 o'clock and fixed the time for the Sung Eucharist with full choir and sermon at 10-30. Further protest meetings were held and the Vicar was accused of "disloyalty" by a certain faction. Tempers now thoroughly aroused, no settlement was possible. As was printed in the magazine in September, 1917, "at all the other churches in the neighbourhood Mattins can be had as the chief service; we shall be one where the Lord's Own Service is given its rightful place."*

Having given us his 'take' on what seems now a sadly unedifying sequence of events, George Houldin concludes this bit of his history with a somewhat rueful statement. *The split was fait accompli, many joining various neighbouring churches. The now united congregation which remained settled down.*

This writer - and perhaps others with long memories at St Faith's, may see echoes in later years of these events in their own lifetimes. From a purely historical perspective, I summed up my feelings in 1975 with these words:

*It seems strange, sixty years on, to imagine the heat generated by so relatively mild a stand; it is interesting to speculate, however, what might be the reaction today if an incumbent were to adopt similar tactics in an attempt to reinstate Mattins at the expense of sung Eucharist! Certainly the effect was deep and long-lasting; many of the congregation seem to have left for other churches, and those that remained were perhaps less representative of the parish than may have been the case before. From this period will have dated the formation of the image that St Faith's was to enjoy for the next half-century: distinctive and uncompromising, a party rather than a parish church. Reputations take a long time to build up, and even longer to die.*

The service register, to which we will return later, will tell the story in terms of attendances and collections: it shows an unsurprising decline and, in terms of churchmanship, a move, as they say, 'up the candle'. Watch this space - and smell the incense being lit!

Chris Price



# Researching the Reredos



With the help of fellow-archivist John Woodley, the editor has been looking again at the story of the splendid reredos above the high altar at St Faith's. Next month we will try to cast light on some of the apparent contradictions emerging as to what exactly was in place behind the altar at the east end of St Faith's on the day of its consecration in 1900, as well as looking at contemporary accounts of the service on that day. By way of introduction, we reprint Joyce Green's article published in *Newslink* in March 2000, when she wrote of her researches into the origins of what most would regard as the crowning glory of our building.

## Letters from Italy

*Joyce Green*

Some time ago, Joan Tudhope and I were discussing the reredos, and its possible value and provenance (as they say in the Antiques Roadshow). We decided that it might be a good idea to write to some art galleries in Italy to ask for their opinions. As Joan's daughter Judith speaks Italian, we asked her to translate the letter I had prepared into Italian. I then took some photographs of the reredos, and sent them with accompanying letters to various galleries whose addresses I had gleaned from my Italian tourist guide books. I also sent a similar letter, in English, to the Victoria and Albert Museum. Not all of the galleries replied, but the information we did gain was extremely interesting.

The Vatican Museum in Rome was particularly helpful. They told us that the folding altar screen depicted in my photograph was known as a *retablo*. This is a piece of furniture which usually has a wooden frame, into which painted panels or sculptures depicting religious images are inserted. This type of reredos was very popular in the 15th and 16th centuries throughout Europe, except in Italy, where a more modest screen was preferred.

The letter goes on to say: The reredos became popular again in the 19th century-neogothic style in northern Europe, including England. The reredos in St. Faith's seems to be particularly beautiful and striking. (Praise indeed from the Vatican!) They continue: Like many works from the last century, the neogothic style (spiky bits, gold background, abstract angel figures etc.) is combined with other styles, which contribute to the composition. The crucifixion scene at the centre is in classic Italian style (comparable to that of Guido Reni, 1575-1642), and the use of mosaic takes us back to the Venetian Renaissance.

A briefer reply was received from the Ministry for Culture in Venice: ‘The beautiful neogothic reredos is very probably a liberal interpretation by Antonio Salviati of the work of Gentile da Fabriano. It is of symbolic and technical interest, but is difficult to value on the basis of your photograph.’

The Ministry of Arts in Florence again speaks of the beautiful screen which decorates the altar at St. Faith’s, and adds that its neogothic carving and mosaic suggest that it dates from the second half of the 19th century. They say that Salviati was a Venetian mosaicist and restorer, and was the owner and manager of an enamelled mosaic studio at Murano, which restored the San Marco mosaics at Venice.

They also wondered whether there was a signature, documents, or whether the name is simply known by tradition. They emphasise that Salviati did have links with England, having decorated the chapel at Windsor Castle, the central portico in Parliament, and the dome at St. Paul’s.

Finally, I had a reply from the Assistant Curator in the Department of Furniture and Woodwork at the VA museum. He had shown my photographs to colleagues and they were sure that the reredos came from Salviati’s workshop. He adds:

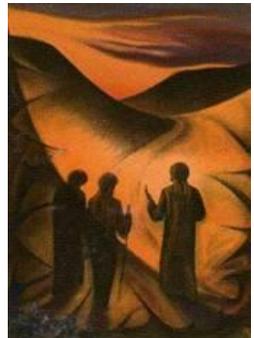
They had a busy international trade based in Venice during the last quarter of the 19th and early 20th century, and your altarpiece is based on Venetian examples of the early to mid 15th century. The tracery, crucifixion and saints on either side are based on art of that period, but the archangels hark back to Byzantine models. It is very likely that Salviati’s firm had a trade catalogue, possibly available through a library in Italy, and that customers could specify just what they wanted when they placed their orders.

They end their letter by saying that Salviati wrote a book about mosaics, with the improbably long title: *On Mosaics (generally) and the Superior Advantages, Adaptability, and General Use in the Past and Present Age, in Architectural and other Decorations of Enamel Mosaics* (London 1866).

Well, we know a little bit more, but there is still more to learn particularly about the value of our reredos. However, perhaps that’s just as well. We could probably never afford the insurance premiums!

## If Jesus came to your house

If Jesus came to your house to spend a day or two  
If He came unexpectedly, I wonder what you’ do.  
Oh, I know you’d give your nicest room to such an honoured guest,  
And all the food you’d serve to him would be the very best.  
And you would keep assuring him you’re glad to have him there -  
That serving him in your own home is joy beyond compare.



But when you saw him coming, would you meet him at the door  
With arms outstretched in welcome to your heavenly visitor?  
Or would you have to change your clothes before you let him in?  
Or hide some magazines and put the Bible where they'd been?  
Would you turn off the video and hope He hadn't heard?  
And wish you hadn't uttered that last, loud, hasty word?

Would you hide your worldly music and put some hymn books out?  
Could you let Jesus walk right in, or would you rush about?  
And I wonder – if the Saviour spent a day or two with you,  
Would you go right on doing the things you always do?  
Would you go right on saying the things you always say?  
Would life for you continue as it does from day to day?

Would your family conversation keep up its usual pace?  
And would you find it hard each meal to say a table grace?  
Would you sing the songs you always sing, and read the books you read,  
And let him know the things on which your mind and spirit feed?  
Would you take Jesus with you everywhere you planned to go?  
Or would you, maybe, change your plans – for just a day or so?

Would you be glad to have him meet your very closest friends?  
Or would you hope they'd stay away until his visit ends?  
Would you be glad to have him stay forever on and on?  
Or would you sigh with some relief when He at last was gone?  
It might be interesting to know the things that you would do  
If Jesus Christ in person came to spend some time with you.

*Lois Blanchard Eades*

*(Supplied by Fr Dennis)*

## CONCERT

### BY FORMBY BRASS BAND

(Director: Louise Hough)

Saturday 20th April at 7.30.p.m. in St Faith's

Tickets £6.00 to include refreshments.

Proceeds to Woodlands Hospice



# Food Bank Update

Thank you to all the very generous shoppers who have already started putting tinned food and other non-perishables in the Food Bank crate at the back of church. I am emptying the crate weekly, and our spare bedroom now has a growing quantity of soups, baked beans, rice pudding and other dried goods such as cereals and teabags!

The intention is that the Crosby Food Bank should be up and running in April, based in part of the Old Town Hall in St George's Road, Waterloo. An enormous amount of work is being done at present by members of St Luke's Church to recruit volunteers, sort out the premises, engage partners, and to interest major employers and supermarkets in making regular donations of food. The Sefton CVS website gives an interesting picture of how Food Banks are developing throughout the Borough, in a response to increasing poverty and deprivation.

Devotees of 'The Archers' will remember that they first heard about Food Banks a few months ago, when Emma Grundy was too ashamed to admit that she couldn't put food on the table for her family, and found her way to a happy ending over a hot meal at the Bank in Borchester. For anyone curious about the concept of Food Banks, it is worth looking at the website of the Trussell Trust, to read how it all began with a committed Christian couple responding to the needs of another human being. The Trust's working model is now widely accepted and adopted nationally, and will be used here in Sefton.

Believe it or not, **THREE TONS** of food is needed before our local centre can open in April! That represents a mountain of tomato soup and teabags; but the community of St Faith's has been asked to help in two ways, the first being to remember this long-term venture in our prayers. Secondly, we can try to buy an extra item when we do our weekly food shop, to pop in the crate at the back of church, and so help provide a meal for an individual or family who would not otherwise eat.

Thank you all for your generosity. Please do speak to me if there is anything you would like to know about the scheme. And finally: we're doing very well for beans and rice pud, but some tinned meats would be very welcome!

*Linda Nye*



# A Poet on Prayer

Chris Price

In this occasional series, I present famous religious poems of the ages, and try to explain something of what makes them special.

## PRAYER

Prayer the Churches banquet, Angels age,  
God's breath in man returning to his birth,  
The soul in paraphrase, heart in pilgrimage,  
The Christian plummet sounding heav'n and earth.

Engine against th'Almightie, sinners towre,  
Reversed thunder, Christ-side-piercing spear,  
The six-daies-world transposing in an houre,  
A kind of tune, which all things heare and fear;

Softness, and peace, and joy, and love, and blisse,  
Exalted Manna, gladnesse of the best,  
Heaven in ordinarie, man well drest,  
The milkie way, the bird of Paradise,

Church-bels beyond the staires heard, the souls bloud,  
The land of spices; something understood.



George Herbert, early 17th century Anglican priest and poet - and arguably the greatest of the many fine poets and writers of whom the Anglican Church may justly be proud - is perhaps less well-known than his famous contemporary John Donne ('Ask not for whom the bell tolls: it tolls for thee') but deserves to be better known. Seemingly destined for a life of academic and courtly fame, he took instead the life of a humble parish priest, as Vicar of Bemerton, near Salisbury, where in a few devoted years he wrote a wonderful collection of religious poems called 'The Temple' before dying sadly young, aged only 40. He is known to Christians as a hymn writer ('Teach me, my God and king...'), but far more of his poems, including this sonnet, richly repay study.

Within the straight-jacket of the sonnet's prescribed 14 lines and rhyme and rhythm scheme, Herbert produces what is really little more than a catalogue of phrases describing prayer: but they are wonderfully vivid, varied and striking, and packed with 'metaphysical' images: word-pictures which present apt, but unlikely and sometimes daring ideas.

He begins with the familiar idea of prayer as something which feeds the church, then proceeds to link it with the timelessness of the immortal spirits we call angels. Then he speaks of it as a returning to God of the spirit which created man, an explanation of the soul of man and an expression of man's continuing journey to God. Finally in the first verse (quatrain) comes the bold idea of a depth-sounding measuring the distance between earth and heaven. The images become increasingly bold, even warlike. Prayer is a siege engine attacking God; a tower from which man may hurl missiles at the Almighty; a returning of God's thunder to its creator and an emblem of the spear which pierced Christ's side at Golgotha. It can in one brief spell turn upside down the traditional six days of creation in its direct approach to God, and it is a divine melody heard and held in awe by all.

The next line is a sublimely simple list, cataloguing the gentler aspects of prayer, before the poet turns to more exalted metaphors. It is man's version of the heavenly food of Manna, it is the highest experience of good men. It brings heaven into man's level of comprehension, and presents him to God as in his Sunday best. Next Herbert moves out into the celestial dimension of the stars and the exotic picture of the fabled bird of Paradise.

The final couplet begins with the beautiful image of bells heard in heaven (and equally from heaven), and continues with the concept of prayer as that which gives life to the soul. It is the legendary eastern land of spices: and finally it is something which gives man at least a partial understanding of God himself.

Just a list, then, but a sublime one, and one which, in fourteen compact lines possibly says more about prayer than the more prosaic utterances of a shelf-full of theologians. At its best, poetry can be an arrow penetrating spiritual truth and experience; and this is poetry at its best.

## Electoral Roll Revision 2013



Every six years Anglican churches are required to revise their electoral rolls – the lists of all those claiming allegiance to a parish church – and 2013 is the year when it is happening.

This means that all existing names are removed from our existing roll, and everyone has to register from scratch. The list of those on the old roll is at the back of church, together with a supply of new forms. So if you worship at St Faith's and want to be counted on this important database, please make sure you fill in a form soon, whether you live in the parish or not.

Membership entitles you to vote at Annual Parochial Church Meetings and to be a member of the Parochial Church Council, so please sign up soon.

# The challenge we all face...

The Church of England has an “ageing” problem, in the sense that many of those who attend are over 65 (and getting older), while there are not enough new younger people joining to keep the age ratio down. Recent figures released at the July General Synod Meeting by the First Church Estates’ Commissioner, Andreas Chittam Smith, indicated that, assuming the recent declines in younger people continued, the number of worshippers “would fall from 1.2 million in 2007, to half a million in 2030, and to 125,000 in 2057.”

The 1.2 million figure is the Average Weekly Attendance (AWA) in the Church of England, that is, Sunday attendance plus those coming during the week. A drop from that 1.2 million to a tenth of that figure (125,000) means an almost 90% decline in overall attendance in the 45 years between 2012 and 2057! That is a horrific rate of decline, which was highlighted by the Bishop of Manchester, Nigel McCulloch, writing in the September issue of his Diocesan magazine *Crux*, “alarming recent projections ... suggest that unless we start growing our congregations at 3% each year, we will decline into near oblivion.”

The implications of the forecast suggest that as well as the 2030 AWA dropping to 500,000, perhaps 9,000 of the current 16,000 churches will have closed as “unviable”, with large numbers therefore of redundant church buildings, several Dioceses merged, numbers of Bishops reduced, and so on, unless God revives His work again.

Unfortunately, Mr Chittam Smith’s projections to 2057 make the above scenario even worse. These figures are huge challenges, requiring clear strategic thinking to work through their consequences and the courage to take perhaps risky actions in an attempt to reverse them. The Church of England is not alone in facing such problems, other major denominations have similar issues ahead as well.

*Peter Brierley*

*Bushey Parish church magazine*



# The Parish Directory and Church Organisations

## **VICAR**

Fr Simon Tibbs, The Vicarage, Milton Rd,  
Waterloo. L22 4RE. Tel 0151 928 3342 email  
fathersimontibbs@googlemail.com

## **PARISH OFFICE**

32 Brooklands Avenue, L22 3XZ . Tel: 0151 928  
9913

Parish Office Manager: Geoff Dunn; email: sfsmparishoffice@btinternet.com

## **ASSISTANT PRIESTS**

Revd Denise McDougall, 27 Mayfair Avenue, Crosby. L23 2TL. 924 8870

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 Ho, Maple Close, Seaforth, L21 4LY. 286 8155

## **CHURCH WARDENS**

Mrs Margaret Houghton, 16 Grosvenor Avenue, Crosby. L23 0SB. 928 0548

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

Ms Brenda Cottarel, 6 Lawton Road, Waterloo. L22 9QL. 928 4275

## **TREASURER**

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

## **PCC SECRETARY**

Mrs Lillie Wilmot, Flat 7, 3 Bramhall Road, Waterloo. L22 3XA. 920 5563

## **DIRECTOR OF MUSIC**

Mr Daniel Rathbone. Tel: 07759 695683

## **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, 928 7330

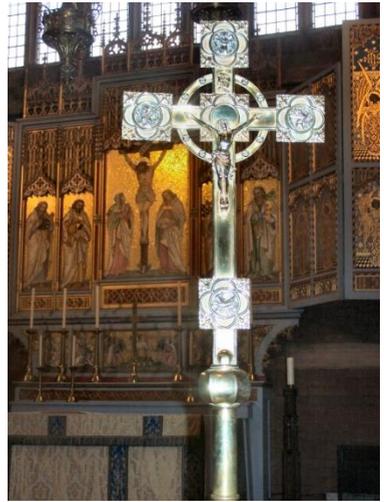
## **BAPTISM BOOKINGS**

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

## **SACRISTANS**

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

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



**SENIOR SERVER**

Ms Emily Skinner, 1 Valley Close, Crosby. L23 9TL. 931 5587

**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

**UNITED BENEFICE MEN'S FELLOWSHIP**

James Roderick 474 6162

**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. Sue Walsh 920 0318; Mary McFadyen 284 0104

**CHOIR PRACTICE**

Friday 7.15 pm - 8.30 pm.

**MAGAZINE EDITOR and WEBSITE MANAGER**

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

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The **May 'Newslink'** will be distributed on or before **Sunday, April 21st**.  
Copy by **Sunday, April 7th**, please - but all contributions are welcome at any time.

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



THE CHURCH  
OF ENGLAND



Diocese of  
Liverpool