

# The Parish Church of Saint Faith, Great Crosby



# NEWSLINK

## August 2014

# **Worship at Saint Faith's**



## **SUNDAY SERVICES**

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

## **WEEKDAY SERVICES**

**Please see the information on page 3 for details of all  
weekday services during the summer season**

## **SACRAMENT OF PENANCE AND RECONCILIATION**

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

## **HOME VISITS to the sick and housebound and those in hospital**

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

## **IN A PASTORAL EMERGENCY**

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



## From the Ministry Team : August 2014

**‘Summertime, and the living is easy...’**

So runs the famous song from Gershwin’s *Porgy and Bess*. Taken from the jazz composer Gershwin’s only opera, it has been performed in a myriad different versions – from the lullaby for soprano it was written to be, to something more like a torch song, from Louis Armstrong to Ella Fitzgerald to rock, it is Gershwin’s most recorded song. However it is interpreted, it somehow captures the sense of the halcyon days of summer, where hazy afternoons stretch into long evenings.

Despite the all too predictable unpredictability of the British version of summer, we are now mid-summer; and I am writing this having just listened to Paula’s marvellous sermon on Matthew 11, which began with a reflection on how the summer sun perhaps brings out the best, most child-like versions of ourselves – enabling us to lay aside, with the winter woollies, some of our cares and to recover some of the flexibility and spontaneity of youth.

Perhaps this is also because summer is holiday season; and I am certainly looking forward to my own holiday in a couple of weeks’ time. Holiday, of course, means ‘holy day.’ So it is worth meditating on the thought that we are most ourselves, most human, and so most holy, most in the image of God – when we are at rest. This is built into the story of creation in Genesis 1 – humans are ‘made in God’s image’ – just before the Sabbath, the day of rest. We were made for rest, and not, fundamentally for work!

Of course, not that there is anything wrong with work either – our work too is a creative expression of who we are, who God made us to be – and this is as true of our most mundane labours as it is of our more intellectual pursuits – ‘who sweeps a room as for thy laws/makes that and the action fine,’ writes George Herbert. All and any work participates in God’s creative activity; the problem is that in our age, work has become instrumentalised, made into an idol, become an end in itself, or linked solely to economic productivity; even rest too has become instrumentalised, and the unwanted and yet forced leisure of those who have no work has become a stick with which they are beaten for being feckless and unproductive.

We as a Christian community need to resist this with all our might, and to recognise our labour and our rest as both expressions of our humanity, and as participation in the creative activity of the Creator God.

In this Summer season though, the emphasis should be on rest; rest even from the *leitourgia*, the liturgy that is, literally, the work (*ergon*) of the people of God (*laos*). Thus, we have moved on to a lighter schedule of weekday Eucharists and Offices for July and August – people (including clergy!) are away, so it is time, in a sense, to do the ‘work of rest’ – to kick back a bit and reflect and contemplate in our own space and time – and I, personally, have no problem with that contemplation going on in the back garden as the day cools with a G and T or cold beer – a good time for conversation with the Almighty, when many a knotty problem can be straightened out and put in perspective.

Of course, we are still much exercised with what is before us – the roof, the shape of how we will be the Church of God in this place in the years to come. Yet, this is not *less* reason to rest, but *more* – for it is only in recreation, in allowing God to re-create us in rest and relaxation, that we will be able to draw on the deep resources in each of us that will allow us to discern God’s will for God’s Holy People here – and, having discerned it, to join in with all the energy and commitment we can muster!

Love, prayer, blessings – and Happy Holidays to you all

**Sue**

I write this having learned earlier this week of the sad death of Fr John Hughes, Dean of Chapel at Jesus College Cambridge at only 36. I didn’t know Fr John personally, but he is friends with friends of mine. His PhD work was on work as an expression of our humanity, and published as *The End of Work*. He was killed in a car crash on the way back from an ordination service. His Requiem Mass is in Ely Cathedral on 10th July. May he rest in peace and rise in glory.

### ***The full list of weekday services until 1<sup>st</sup> September, 2014***

#### **Monday to Friday**

9.30 am Morning Prayer

#### **Tuesdays 1, 8, 15 July and 11, 18, 25 August:**

6.00pm Evening Prayer

6.30pm Eucharist

**No Tuesday Eucharist 22, 29 July, 4 August**

#### **Saturdays: Recital Series continues until 9 August:**

**5, 12, 19 and 26 July and 2, 9 August:**

10.30am: Eucharist



# Metal Theft from St Faith's



## A summary for the congregation, from the vicar

A large amount of lead was removed from our south porch and the south side of the main roof during the night of 14<sup>th</sup>/15<sup>th</sup> June, along with considerable damage to several hundred tiles and some rainwater gutters.

It is unfortunate that this type of theft is on the increase again, and there has been a spate of such metal thefts across the Diocese recently. In order to warn others, Sue gave an interview to the Diocesan Bulletin and you can read it online via a link on our website.

Sue also gave an interview to Roger Phillips' Daybreak programme for Radio Merseyside – details of how to access this available shortly,

A temporary repair to make the church watertight was completed on Wednesday 2<sup>nd</sup> July. This should last for several months. The scaffolding – properly protected from further unwanted 'climbers' – will remain up to allow us to get quotations for the permanent repair and for a roof alarm. Roof alarms are very effective – if it happened again and we had one, half of Crosby would know someone was on the roof – an excellent deterrent.

Meanwhile, the Wardens and Sue, with support from the PCC and advice from the Archdeacon and Diocesan Heritage Support Officer (Ian Simpson) have asked our Quinquennial Architect Robbie Bell to project manage this work, because he has the professional expertise to ensure it is done to the highest possible standard. Robbie, with the various tendering contractors, is looking into the feasibility of using material other than lead for at least some of the repair – this should save some money and also is an additional deterrent – less metal to steal! Details about this will be part of Robbie's presentation and final recommendation when the quotes come in.

It will be necessary for us to get a faculty for the repair because of the extent of it, and also for the roof alarm. A faculty is the Church of England's equivalent of Planning Permission, and information on the faculty process is available online on <http://www.liverpool.anglican.org/DAC>

Sue and the Wardens have kept the Archdeacon of Liverpool in the picture about all of this – it is, quite simply, our duty to do so. Archdeacon Ricky has agreed to write to the Diocesan Chancellor to grant us permission to get on with this work before the faculty process is completed – basically, because you can't mess around with roofs! A lasting repair has to be done – if you lose the roof, you lose the building.

No church is insured for metal theft for more than £5 000. This is because metal theft

is considered 'high risk' for churches - so, as with any insurance, the insurance companies either put the premiums prohibitively high (in which case probably no church would bother!) – or limit the cover. This means that we will almost certainly need to fund some of the repair ourselves. We are not yet sure of the kind of sums that are likely to be necessary, however, Sue, the Wardens and the PCC have had to face the possibility that we do not have enough available capital to cover the cost. It is hard to put a sum on this until the detailed quotations and specifications have been received but we are likely to face a bill running into 5 figures.

Sue has sought the advice of the Archdeacon and the Diocesan Secretary. If we cannot raise the capital in any other way, the procedure is that, through the Diocesan Board of Finance, we take out a loan which the Board of Finance then underwrites. This means that the Diocese takes on the RISK of the loan but the parish has the RESPONSIBILITY for paying it – it is a disciplined but generous way of approaching a difficult situation. Sue did ask about the possibility of a Parish Share holiday, but this is no longer a real option. If any parish does not pay its Parish Share, (i) it is itself made more vulnerable in terms of viability and (ii) the Deanery to which it belongs carries the cost – by losing some of its mission and growth budget. The PCC agreed to us investigating such a loan (not totally unanimously but with a very substantial majority), and Sue is in touch with the Diocesan Secretary (Mike Eastwood) and Finance Manager (Matt Elliot) about this. We have to look at this possibility, hard though it is, because, to emphasise, 'to lose the roof is to lose the building.' However, given that the LDBF is bearing the risk of the loan, if this is what it comes to, they will work with us to ensure we do not overstretch ourselves in this way. We do need to fundraise – not just for these repairs, but for work to the fabric of the building in general; however, we need to ensure the work is done as soon as possible, and this is putting in place the credit to do it – if we need to.

It is ironic that the theft happened the very night of a PCC Away Day at which we discussed the fabric of the building. It was a positive discussion in that we acknowledged our excellent geographical situation, and our work with the community, particularly through the musical life of St Faith's. Ian Simpson had previously visited us, and we looked together at a number of possible developments to the building, including again looking at getting running water and a functional kitchen at the back of church, and having a more welcoming entrance.

So, we are looking to 'Raise the Roof' – to launch a fundraising initiative not just for this repair but to improve the fabric of the building and to sustain its ministry and mission in the future. More details of this will follow.

This is a challenging situation, thrust upon us and not of our own making; however, St Faith's is a resourceful, creative and courageous community – and we will face this, with the help of God, in solidarity with one another, and mindful that our building allows us to play our role in the mission of the whole church – to worship God and serve our neighbours in this place.

In the meantime, more information will be posted online as it becomes available – but please feel free to contact Sue or one of the Wardens if you want to know anything about this – we will do our best to keep you in the picture!



There will of course be much more to report and flag up in the following weeks and months. Rick Walker has produced some attractive little slate plaques from the damaged material, and we are invited to make a small initial gift-aided donation (£5 suggested, but more would be welcome!) to launch the fabric appeal. The resurrected St Gargoyles' cartoon above may raise a smile in a painful time. There are pictures of the problem on the centre pages.

## Services Support Group

This last meeting of the group before our summer hols, was one that I had been looking forward to since I had finally managed to arrange it earlier. Our guest speakers were Pastor Terry English and his wife Doreen from Hanley Baptist Church, Hanley, Staffordshire, who also operate Manna House, a charity for the homeless and vulnerable. Terry, an ex soldier who served in the Royal Corps of Transport, told us of the background of Street Pastors and how they had come into being. It was very surprising to learn that they had only been formed in 2003 by Rev Les Isaacs, who had been invited by a friend and fellow preacher to visit Jamaica to see a scheme that had

been set up to deal with the problems in the most dangerous no-go areas there where even the police couldn't, and more to the point *wouldn't* go for fear of being killed. Then a group of Christians decided to try a very radical approach, they would enter these areas in a group and try a gentler approach using God's word and kindness to help these people to a better life - and it was a success!

Rev Isaacs was very impressed and began to wonder if the same approach could be used here, particularly in London. So on his return home he set about putting the idea into action. To make it work there has to be agreement from three bodies: the local council, the police and the local churches, if any one of these three doesn't agree, then the scheme cannot go ahead. Fortunately he got all those concerned to agree and so the scheme was trialled in Brixton, one of the most dangerous areas of London, and again it was a success! And so Street Pastors began, rising from their initial five to the present several thousands working in most of the major towns and cities in this country with very good results. Their main work is with 'party goers' making sure that they get home safely after a night's heavy drinking, but they also look out for and look after the homeless and those who live on the streets, getting them into hostels if they can, seeing that medical help is on hand should it be needed and that they are safe. They work in groups, wearing a distinctive coat so that they can be easily recognised, but the work they do is invaluable and I for one am very happy to know one such person.

Doreen then went on to tell us about the work that Manna House does with the homeless in the Hanley area, but this work could be anywhere in England. They have all sorts of people coming to them in need of help, many homeless, for although councils only count the people they actually see sleeping on the street as "homeless" these figures are not always accurate as those sleeping rough will find places that are quiet and as sheltered as they can be from the weather, so they are not going to be easy to find because they do not want to be found. Then there are those who are "sofa hopping", that is spending one or two nights on someone's sofa or floor as they have no permanent home, so they too are 'homeless' but not included in any council's figures as they are not known. Of course amongst these are ex servicemen, but it is often difficult to discover this for these men who have served their country, placed their life on the line and while they were serving everything was done for them as far as shelter, food, clothes, medical care was all found, but when they leave the forces they have not been prepared or given the right help for what they will have to do in 'civvy street' so they lose everything but are too ashamed to say. They could also be ill as many are suffering from Post Traumatic Stress but are not aware that they are, and because of this cannot either find a job or keep one if they do get one, so no job, no money, no home. All very sad. So places like Manna House are literally a God send to them, and people like Doreen and her team are there for them giving all the help they can from clothes, medical care and food. On Thursday evenings Doreen cooks for and feeds 130 people, then they are given a food bag to take out so that they have something to eat the next day, they are truly amazing. Manna House is so well

known that they are given bread, in quantity, from Warburton's bakery, various warehouses pass on their over stock and they recently been given enough kitchen equipment and furniture to re vamp the kitchen and dining room, all of which would have gone to the tip if Doreen hadn't found it first!!

Terry and Doreen are two very committed Christians who do so much for others that they are a great pleasure and joy to know. I have been in touch with them and they found their evening with us a very happy experience and are very happy to meet us all and are delighted that some of us are going to go see them and help out at one of the Thursday night meals and we'll tell all about that on our return.

We have no meeting in August but will be back on Wednesday September 3rd at 7.30pm. Information about that meeting will be on the weekly notice sheet and online. Thank you for all your support and see you in September

*Eunice Little*



## **A Reflection upon the Feast of the Transfiguration**

In the Eastern Orthodox Churches the Feast of the Transfiguration of the Lord is one of the most important feasts which they observe in honour of Christ. The gospel accounts of the Transfiguration attempt to describe an event which is cloaked in mystery, an event which spans the interval between two other great mysteries of Christ, his Baptism and Resurrection. We can only approach it with reverence, as did the three Apostles, Peter, James and John, before whose astonished gaze the bodily appearance of Jesus was briefly, but dramatically, changed, and his whole person transfigured. His face shone like the sun, we are told, and his clothes became as dazzling as light. Two figures from the distant past of God's chosen people, Moses, the one to whom God gave the Law, and Elijah, the prophet supreme who championed the Jewish faith against heresy, appeared beside him and spoke with him. Finally, a bright cloud covered the whole place with its shadow, and a voice was heard speaking from within it: "This is my Son, the Beloved ... Listen to him."

We may begin to understand a little the significance of all this if we pose the question: "What did it mean for Peter, James and John?" And St Peter in his second Epistle tells us clearly that they sought its meaning in the prophecies of the Old Testament, because Christ, for the Apostles, was seen as being the fulfilment of the Law and the Prophets. For example in the Book of Deuteronomy – for the most part, a book of the Law – Moses made his prediction concerning Israel's future: "The Lord your God will raise up for you a prophet like myself; to him you must listen. And the lord said to me: "I will put my words into his mouth, and he shall tell the people all I command him. Those who do not listen to the words he will speak in my name, I myself will make them answer for it" (Deut. 18:15ff).

The Apostles would be quite familiar with this passage, as with the promise made at the end of the Book of the prophet Malachi, “Behold, I will send you Elijah, the prophet, before the great and terrible day of the Lord comes” (3 : 23). Christ himself would tell the Apostles, on the way down that mountain, that Elijah had indeed returned in the person of John the Baptist. From passages such as these it became plain to Peter, James and John, Jesus’ “inner circle”, that the Transfiguration was God’s way of telling them that the promises made to Israel in the Old Testament were being fulfilled in the person of Jesus, and that the presence of Moses and Elijah was definite confirmation of this.

We have clear affirmation of this in Peter’s own words, so full of beautiful imagery. In his Second Epistle, “You will be right to depend on prophecy and take it as a lamp for lighting a way through the dark until the dawn comes and the morning star rises in your minds.” The Apostles were themselves given a fleeting premonition of what the immediate future held in store for Jesus. For St Luke tells us that Moses and Elijah spoke about his passing, in other words, his departure, from this life, which he would accomplish in Jerusalem. Christ would come to his messiahship through suffering, thereby winning many and rich blessings for those who would come to believe in his message. At the end of this account we detect a sense of anti – climax for the disciples when this brilliant vision had ceased. They saw no one with them any more, we are told, but only Jesus – only Jesus, the one they had almost come to take for granted, as so often do we, even now in our own time, after so many centuries during which people have reflected on the significance of Christ’s life and message for the world.

Herein lies the lesson of the Transfiguration for us too. Day by day we must try with the eyes of faith to penetrate beyond, the ordinary, familiar externals of our Eucharistic celebration to the glorious supernatural realities that at present remain unseen. For the Eucharist gives expression, as does the Transfiguration, to our hope for human transformation after this life. What happened on Mount Tabor is a demonstration of what we are capable of becoming. But eye has not seen, nor ear heard, neither can the human mind conceive what God has prepared for those who love him. We can only pray that we may be found worthy to be numbered among those who will attain what he had promised.

*Fr Dennis*

## Dates for the Diary



Saturday July 26<sup>th</sup> at 12 noon: concert: Melanie Harvey (violin)  
Saturday July 26<sup>th</sup> at 7.30 pm: concert by National Youth Orchestra members  
Saturday August 2<sup>nd</sup> at 12 noon: concert : Ian Dunning (baritone)  
August 9<sup>th</sup> at 12 noon: final Saturday concert: Melanie Harvey (violin)  
and Gregor Cuff (cello)  
Sunday 17<sup>th</sup> August: Parish Barbecue

## Still More from the Registers



We pick up the story with the beginning of the ministry of Herbert William Cockett, ordained at St Faith's on September 30<sup>th</sup>, 1931. As a deacon, his functions are naturally limited to non-eucharistic services, taking children's worship and evensongs and assisting where he cannot yet celebrate. He is there at Festal Evensong on the Eve of St Faith's Day, and throughout the following octave. The Patronal Festival fell on a Tuesday, and there was a 6.25 am Sung Eucharist (possibly the first sung one at this early hour?) with 68 communicating before breakfast and work took over. The following Sunday saw an impressive total of 722 attendances and, as the Festival Octave drew to a close, the Tuesday Festal Evensong saw 154 coming to listen to ex-curate T.R.Musgrave preach once more.

The next page features two events of interest. The vicar celebrates the anniversary of his institution with a 'special celebration for those confirmed 1918-1931': 143 attended on that day (Monday, October 19<sup>th</sup> at 7 am). Then on All Saints' Day, November 1<sup>st</sup>, at the Sung Eucharist, we read 'Dedication of the windows to the memory of Charles Rowley Whitnall'. These are the second and third windows, counting from the font, dedicated to St Francis and St Catherine: Charles Whitnall was a churchwarden. The dedication speaks of him as 'for many years a constant worshipper in this Church who passed beyond the veil November 25th 1930. This window is given by his fellow worshippers in thankful remembrance of his character and example. R.I.P.' There were 299 in church for the occasion, boosting the day's total to 939.

The normal pattern of worship continues, with goodly numbers at Christmas, including 340 present for the midnight Sung Eucharist. As 1931 gives way to 1932, the steady pattern of devotion continues, with little marginal comment. Bishop Albert Liverpool preaches to 267 women on a Thursday afternoon in February. Shortly after this, JB appends a brief meteorological observation ('hail + rain'); a page or two on J.Howard Foy comes back to preach at a Sunday evensong and speaks to 341 people. The same page shows a more exotic visitor, as John, Glasgow and Galloway comes to preach to the Women – the first Scottish Episcopal bishop so to do? Easter 1932 sees no fewer than 1,469 people in church over the seven services, all taken by the home team. There were even about 800 in the pews for Low Sunday. Moving on, we note the 32<sup>nd</sup> Anniversary of the Consecration of the Church flagged up on April 21<sup>st</sup>.

Spring and summer roll by, with immaculate and consistent logging of services, attendances (or 'coins'- see last month!) and a scattering of visiting priests, although most sign illegibly and their names are not otherwise recorded. One legible and noteworthy entry, taking 10.00 am Mattins on August 28<sup>th</sup>, is that of G.W.Houldin, (Licensed Reader). Another milestone is reached on Wednesday, September 28<sup>th</sup>, when 'Rev H.W.Cockett celebrated Holy Communion for the First Time', presumably following his priesting elsewhere. The 1932 Patronal Octave has a succession of red letter entries for services and visiting clergy; the services are well attended.

All Saints Day has Vespers of the Dead at 8 pm, then November 11<sup>th</sup>, flagged up as Armistice Day, has a Service of Remembrance, with the collection for Earl Haig's Poppy Fund. Soon it is Christmas, and the steady growth of attendances at the Midnight continues: 327 present, with 227 communicants. It was a Sunday, and the total attendances were 939. Someone (doubtless the vicar) had been totalling the year's communicants in pencil, and has recorded a total of 7,001 for 1932.

1933 got off to a good start when the Bishop dropped in again on Epiphany 1 and attracted 484 to the 10.30 Sung Eucharist. As a result the day's attendances added up to a mighty 1,132 – yet there were only 59 communicants during the day.

Saturday, February 25<sup>th</sup> saw a series of three addresses by J.M.Buckmaster, with no explanation and no figures recorded. Google reveals that he was in fact a vicar from Wigan. A more exalted figure preached at a Service for Women on Thursday, March 2<sup>nd</sup>, when no fewer than a formidable 805 women listened to William Ebor, who is William Temple, Archbishop of York, and a much-revered name in the annals of Anglicanism. The collection (a regular preoccupation of these registers) was £10.7.7. (which Google estimates at about £500 today!)

On Thursday, March 2<sup>nd</sup>, Woodbine Willie (Studdert Kennedy) addresses the Women, with a mere 330 female personages present. At the end of the month Albert Liverpool signs in yet again, for an evening confirmation. The margin records that there were 37 St Faith's out of a total of 86 candidates, but there is no record of attendances, let alone collections, so maybe the service was elsewhere. A further episcopal presence was logged at the April 6<sup>th</sup> Service for Women: this time it is the splendidly named Claude Petriburg (Bishop Claude Blagden, Wikipedia declares) – but there were but 212 present to listen to Claude.

Good Friday saw 298 at the Three Hours, and no eucharists on the day. Easter boasts 461 communicants over the day, and 1,450 attendances: well above the Christmas figure. And there were nearly 1000 attendances on the traditionally less well-attended Low Sunday.

Thereafter all is routine. Corpus Christi is celebrated as a red letter day, but none too well attended. Interestingly, J.B., the vicar, has a fortnight away early in the year, and then is absent from the register for a further five weeks in August and September. Upon his return, the three priests share the duties of the autumn, with the Patronal Festival duly celebrated and faithfully attended. Not the same three priests, though. Harold C Stewart, seemingly a deacon, signs in quietly on September 24<sup>th</sup>, and the next day sees the modest final signature of H.W.Cockett.

Moving (relatively) swiftly onwards, Christmas Eve fell on a Sunday, and attracted

715 in all, while the Day itself, beginning with the midnight service (342) totalled slightly fewer at 678. This somewhat unusual reversal of numbers is a prelude to the final days of 1933: as the year ends, the pencilled total of communicants reaches 7,503 – well up on the previous year.

**Chris Price**



## **Daniel's Farewell**

On Sunday, April 29<sup>th</sup>, we said goodbye to Daniel Rathbone as he takes up a post at St Luke's, Farnworth. After the morning service, he received a presentation and posed for the camera with some of the choir – see the happy photo on our cover. Finally, his last service was a splendid Festal Evensong with our choir and that of St Mary's Walton, at which his fine new choir anthem 'Tu es Petrus' was given its first public performance. His thanks are below, as he leaves with our gratitude and every good wish for a musical future.

The post of musical director has been advertised and we look forward to giving further news as soon as it is available. Meanwhile Richard Woodley is gallantly holding the fort!

### **Dear St Faith's community,**

Thank you all very much for your very generous presentation after Mass on Sunday. I shall always remember your many kindnesses. I have had a wonderful time working with you and I shall miss you all greatly.

I was delighted to end my time at St Faith's with such a splendid day of worship and music and fellowship.

Best wishes to you all,

**Daniel**



## **100+ Club - June**

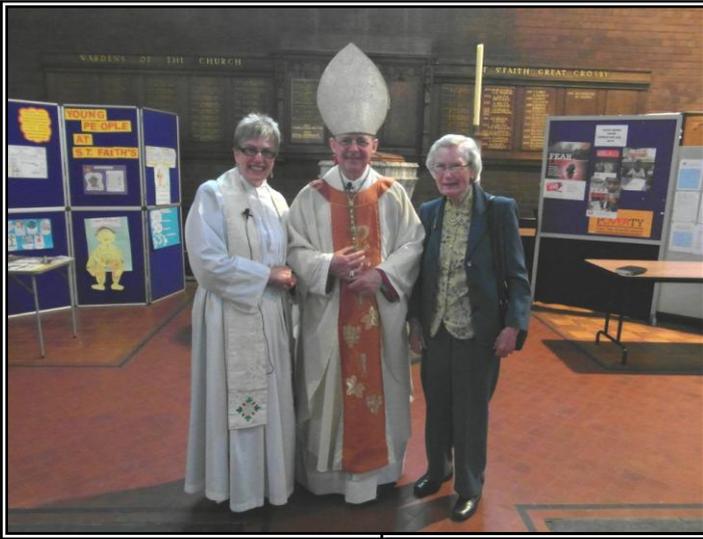
1	31	Peter Garner
2	125	Peggy Mattison
3	17	Dave Clark
12		



No, not our Junior Church or our cubs... these St Faith's children attend the St Faith's kindergarten attached to St Andrew's Hospital, Malawi. See the article on page 19.



At the Corpus Christi eucharist, Bishop Lindsay Urwin Administrator of the Walsingham Shrine was the, guest celebrant and preacher, and blessed our eucharistic ministers for another year in office.



At the back of church after the Corpus Christi service, Bishop Lindsay has his picture taken, flanked by Mother Sue and Sue's Mother!



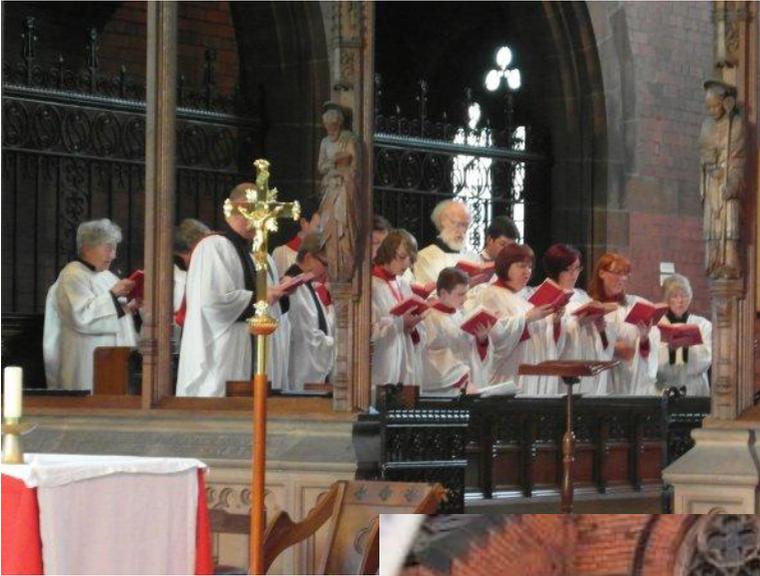
In the late evening sunshine, bishop, vicar and congregation enjoy the weather, the food and the drinks.



On his last day as Director of Music at St Faith's, Daniel Rathbone receives a presentation and cards at the font after the morning Sung Eucharist.



The sun shone for another garden event later that day, as Rick and Rosie Walker hosted the annual Strawberry Tea.



Our departing maestro Daniel conducted the first performance of his new anthem, 'Tu es Petrus' at Choral Evensong, where our choir was joined by that of St Mary, Walton. Read Daniel's parting words on page 12.



The celebrations of the previous days and weeks were brought to an abrupt end when thieves removed large quantities of lead and damaged many slates in a major attack on our roof. Before the concert a few days later, heavy rain found its way into the church. Read about it on page 4.

# Resources for Prayer and Study

## A new church website feature



Prayer is the work of the whole people of God. When we share in the daily prayer of the Church, we are drawn into something which forms us, which deepens our communion with one another and with God, and which strengthens our hold on eternal life. When we pray in the liturgy, the words we pray come from the Bible, and so we are drawn into God's life-giving Word.

We never pray alone; even when we say our prayers by ourselves, we are always drawn into the prayer of the whole Church on earth, and in heaven.

In the Church of England, clergy make a promise at their ordination to say Morning and Evening Prayer in Church every day, a commitment the clergy here try to keep. But the prayer of the church belongs to all. Even when we pray at home, and at a time that fits in with our own lives, we are still, by marking the days, the hours and the seasons, somehow all praying together in God's time. In this parish, it is also a way of acknowledging our solidarity with one another, and of praying for our world, our Diocese, deanery and neighbours.

It is our custom at St Faith's, as in many Anglo-Catholic parishes, to say a Daily Office (Morning and Evening Prayer) in Church. This is an important part of our catholic discipline, and clergy are obliged by canon law to say the Daily Office. It is however, not the prayer of the clergy but belongs to the whole people of God. If it is your practice to say Morning and/or Evening Prayer, and you can't get to church, the Church of England now publishes the Office for each day, complete with readings and psalms, on the web. If you go to the site – 'Join us in Daily Prayer' - the calendar should show the right day and time of day - just choose 'traditional language' or 'contemporary language,' click 'select this service' and it is all there for you! Follow the link here

**<http://www.churchofengland.org/prayer-worship/join-us-in-daily-prayer.aspx>**

### **Contemplative Prayer:**

A form of silent prayer which focuses us on being still in the presence of God and listening for his word: **<http://www.contemplative-prayer.org.uk/>**

### **The Benedictine Tradition**

A link to the Order of St Benedict, containing Benedict's Rule – one of most systematic monastic rules which, whilst intended for those living in community has much wisdom for daily living of a Christian life in the world.

**<http://www.osb.org/gen/rule.html>**

### **The Ignatian Tradition:**

A flexible yet systematic way of both praying and connecting prayer and life, based on the Spiritual Exercises devised by the founder of the Jesuits, St Ignatius Loyola:

<http://www.ignatianspirituality.com/>

### **The Society of St Francis**

The website of the European Province of the Anglican Franciscan Brothers and Sisters, this contains a wealth of material about Francis and Clare, about Franciscan prayer, and about the work of the Society.

<http://www.franciscans.org.uk/>

### **Gospel Imprint**

A joint initiative of the Affirming Catholicism and the Society of Catholic Priests, Gospel Imprint provides free resources and aims to support catechesis, liturgy and pastoral care rooted in an Anglican tradition that is at once orthodox and liberal, open and catholic, positive, inclusive and joyful

<http://www.gospelimprint.com/>

## **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, is arguably the greatest of the many marvellous poets and writers of whom the Anglican Church may justly be proud. 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 of consumption sadly young, aged only 39. He is known to church people 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 its prescribed 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 links it with the timelessness of 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 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.

# Having a Spanking Good Time

‘The service during the Archdeacon of Norfolk’s visitation to St Mary’s Church, Martham, recently had to be halted for what must rank as one of the best notices ever. The Vicar stood up and announced: ‘In the next hymn, please sing ’speaking’ rather than ’spanking’.‘ The service sheet read:

**Lord your Church on earth is seeking  
Power and wisdom from above:  
Teach us all the art of spanking  
With the accents of your love.**

A genuine typographical mistake, we understand. A bit unfortunate, though, that verse two begins:

**You release us from our bondage,  
Lift the burdens caused by sin...**

and verse three mentions

**In the streets of every city  
Where the bruised and lonely live.‘**

*Paul Handley, Church Times*



A sign found on the wall of a convent in Baltimore:

Trespassers will be prosecuted to the fullest extent of the law. The Sisters of Mercy.

# ‘The Fast that I Choose’

Here is the text of the final of three addresses given in Lent by visiting Mirfield ordinands. This one is by **REBECCA TOBIN**. We send our congratulations, love and prayers to her and Ben Kerridge, both deaconed at Petertide.

“Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin?”

Have you heard of the 5:2 fasting diet? Recently two friends of mine have been trying it, in an effort to lose weight for their upcoming wedding. You eat ‘normally’ 5 days of the week, and significantly restrict your calorie intake for the 2 remaining days. They both took a different approach, one eating mindfully throughout the week, having a little of what he enjoyed; the other eating whatever she liked – which happened to include cake, ice cream and crisps – for the five ‘normal’ days. Both ate mainly soup and vegetables on the two fast days, which left him feeling a little less full than usual, but well and healthy.

She suffered greatly under the restricted calorie intake of those two days, becoming somewhat... stressed and irritable. I will leave you to guess which one has successfully managed to lose weight on this diet.... But I can also reassure you that the wedding is still taking place this spring!

This tends to be how we define fasting – simply eating less or very little, or denying ourselves things we enjoy. Some people fast for health reasons. Some fast for spiritual enlightenment. These verses from Isaiah tell us that the results of genuine fasting will be a powerful corrective response to poverty and injustice, stemming from this commitment made to God.

Of course, Lent is the period during which we, as Christians, can choose to behave more mindfully, avoiding certain foods, drinks, or habits which we know are, or become, a distraction from our relationship with God, and damage ourselves or others – made in God’s image as we are.

This year, Lent began for me with a fast that I did not choose. I was taken into hospital and, within 24 hours, I was nil-by-mouth, awaiting surgery. This was definitely not what I expected. A miscommunication meant that, although I was fasting – quite literally – once or twice nurses came in to offer me toast and tea. There was a temptation, but of course fasting in preparation for surgery is pretty much a matter of life and death. A general anaesthetic can only safely be administered on an empty stomach.

How was I supposed to “loose the bonds of injustice” from my hospital bed; how could I “break every yoke” while hooked up to a drip? I was scared and vulnerable; hungry and thirsty. This was not the Lenten fast that I had planned.

Our College principal is very fond of telling us that we should be grateful. Our first response, he says, should be to say ‘Thank You’. I’m afraid that had he come to see me in hospital with these words, I would have responded with a few choice words of my own. But his advice did occur to me, as I waited for yet another examination. I was not grateful.

And I am still not grateful for the pain, the fear; the lost sleep and missed meals. But I

am grateful for the skill of the surgeons. I am grateful that I had access to the care I needed. I am grateful for the love and support I experienced from my family and community. I was helpless, and I received help.

My relationships were strengthened in that peculiar way which can come through being naked, not quite literally despite those skimpy hospital gowns, in front of a friend. Unable to swallow the tears, or hide the fear. I have many things to be grateful for.

Lenten fasting, in part, comes from a deep sense of gratitude and love. Our love for God, and our love for each other as brothers and sisters in Christ, both of which are a pale reflection of God's overwhelming, eternal love for us. God sent us God's son, Jesus Christ, to live and die as one of us, for all of us. Saying thank you for all God has done and continues to do for us all, in order that we may live in love – this is where the gratitude comes in.

I cannot thank God for my illness, but I give thanks that God was with me through it all. I cannot give thanks for the pain, but Jesus knows suffering, and shared in mine. At times I felt very alone, but as I fell asleep, I knew that God was holding me. This did not bring me joy, nor did it make me strong, but I relied entirely on God's unfailing strength. I began to recognise that I was experiencing a kind of Lenten fast.

My fast was not the one I chose, or one I would recommend. But in the stripping away of my comfort and confidence, there was God. In my fear, in my helplessness, there was God. In my boredom and frustration, there was God. I could not hide, or resist. There is little more painful than the process by which you give up your life completely to God. I thought I had done this by giving up my job and my home in order to be formed for the priesthood, but I was only just beginning.

Fasting can bring a particular clarity and focus to life with Christ. Daily living, with its routines and comforts, can sometimes dull our senses. We begin to take for granted God's loving care, and the many ways in which it is imparted to us. But when we are brought up short by happiness or hardship, when we experience deep joy or suffering, we become suddenly aware of our humanity, and the presence of God.

Some of my most profound experiences of God happened whilst I was attached to a prison chaplaincy, a place right at the margins of society. I was initially sceptical about finding God in a place like that. But God is never more present than right at the edges. These men had committed crimes, some foolish, some unspeakable. There was evil. But there also was God, and for so many of these men, their first encounter with unconditional, overwhelming love.

People like these, who are people like us, prisoners, the poor, hungry, homeless, are people who need God's love, demonstrated in real and practical ways. What good is our fast unless we are living it? What good is our fast if in the rest of our lives we lose the clarity that it brings? What good is our fast on Friday if by Monday we have forgotten our duty of care to one another?

My fast this Lent has become the challenge to continue the process of giving my life over to God, painful as it still is. To give thanks that I am getting well, without forgetting that painful reminder that I am completely dependent on the love of my Father in Heaven. And to remember others in need, especially the women on the ward of the hospital.

These women were curious about my visitors, as we often said evening prayer, and I was brought sick communion. The woman in the neighbouring bed asked if we were Mormons, and in responding I was able to have the first of several conversations about the college, training, church – and about God, with the women in hospital.

Because everything comes back to God, all the time, in every situation. But how can I show God's love, and live in Christ, unless I have experienced the depth of my dependence, and the breadth of God's love? Fasting enables a little insight into these painful mysteries.

During Lent, we are fasting under the shadow of the cross. But we are fasting in preparation for the joy of the resurrection. Let us take our Lenten fast seriously, whatever form it takes, and through our fasting let us trust wholly in God's unfailing love, and show this love to one another. Amen.

## News from Medic Malawi



For many years, the people of St Faith's have supported the wonderful work at the Anglican hospital of St Andrew's, Mtunthama, Malawi. A kindergarten attached to the hospital bears the name of St Faith's (see the charming picture on the centre pages), and the refreshment donations from audiences at the regular Crosby Symphony Orchestra concerts at St Faith's go to Medic Malawi. Below you can read a report for Medic Malawi by Georgia, a gap year student who recently spent three months there.

I am writing to you not just to update you on what I've been up to over here but also to ask you for your help on behalf of this community. I've been working everyday in the hospital, mainly in the laboratory but from time to time in the ARV clinic. The hospital is called St Andrew's and was founded by Dot and Mac Forsyth. It is almost completely funded by donations from its founders Medic Malawi, and is designed to look after around 50,000 people. It has a superb reputation employing some of the most hard working people I've ever met. It does not have a Doctor (not uncommon as I think there are only five in the whole of Malawi) but instead has 8 Clinical Officers. Last week I was whisked away from the lab by one to be shown some ultrasounds of the mothers attending the ante-natal clinic. I literally had to run after the clinical officer since he moved at such an astonishing pace - normally when you walk past him you just see a flash of a white coat! After seeing two mothers he disappeared.

Upon his return he apologised profusely for being away for such a long time but said he had just been called to the operating theatre to perform a small procedure - he had been gone five minutes!

I've been spending the majority of my time in the lab. Life there is manic at the moment, it has never been busier. We do a variety of procedures from Malaria and Hepatitis B rapid tests to blood transfusions and cerebral spine fluid analysis. At this time of year they expect an increase in workload because it is when the mosquitoes are on the rampage so there is an increase in cases of malaria and therefore of anaemia. Anaemia is common among those suffering from the parasite since it resides in the red blood cell until viable at which point the cell is destroyed. As a result, especially in young children, a bad case of malaria results in the need for a blood transfusion. Last year in the month of May I think the hospital did 39 transfusions, which is relatively high, but this year we have already done around 100. Our district government hospital does not have sufficient funds to buy hospital necessities like blood bags and even vaccinations for new born babies, so they are now referring all their patients that need transfusions to St Andrew's Hospital. It's a ridiculous situation and as a result we've all had to mutate into superhuman lab personnel. Starting work at 7:30 am, we once didn't leave until 1:30am the next day, whistling for bike cycle taxis to go to the local trading centre to get us chips and getting them delivered through the window.

So, it feels like this small hospital is the life support machine to the whole district, and it depends on the generosity of people back home to ensure that it doesn't break down. Patients do pay heavily subsidised fees here however, unlike at the government hospitals where care is free. This has meant that the hospital has been put under even greater stress since those patients who have been referred here can't afford the services, not even the petrol for the 20km journey here. But can we turn them away? Of course not! It's a desperate situation and so I ask for your help on behalf of this community, I ask for you to give them a chance. Every single penny of what you give will be coming right here to aid this community. Medic Malawi doesn't have any UK administration fees, not even a postage stamp is claimed. It will all be going towards helping support the already fantastic work this hospital is doing.

My Mum and Dad have already managed to make an impact. When I first got to the lab I noticed that they did not have a working fridge and as a result they had no blood bank. This meant that every time a patient needed blood we would have to wait for family replacement donors to arrive, with journeys sometimes taking over a day. Once they got here we'd then screen them for malaria, HIV, Syphilis and Hepatitis B. As you can imagine finding a donor in time who was healthy and had the right blood group was more than a challenge. So I spoke to mum and dad one morning after a young girl called Patricia Banda passed away, a 1 1/2 year old who had severe anaemia as a result of malaria. They very kindly sent me some money so that I could buy a fridge and I can now proudly say that the fridge contains over 12 pints of blood. I was even speaking to a friend last week who told me he had been on his way into

town on the bus and overheard a man telling the passengers that he was coming from St Andrew's hospital where his child had been very ill. He said his family couldn't provide any donors as they were coming from so far away but thankfully a British family had donated a fridge which meant they could use blood from the bank to save his child. That fridge cost around £250. (Medic Malawi has now purchased a Blood Bank for the hospital.) Andy and I have also started a Blood Donation Club at some of the local schools in order to try and get more voluntary donors and educate the community about the importance of blood transfusions, hopefully ensuring there is a continual supply of blood to keep the bank full.

This is just a small example of how any money you can give can make a mammoth difference to people's lives here. I know how hard you've all worked for what you've got and want to make sure it goes a long way so I just want to reiterate to you that this is most of all about giving the people here a chance, a chance at life. For the people here, life is not a right but a gift. If Patricia Banda had been born in the UK would she still be alive now? Almost definitely, so why her and why not me? So please, let's give more Patricia a chance at life by giving them their lives.

With love and many thanks,

**Georgia**

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While researching the life of James Eshelby, one of the first churchwardens of St Faith's John Woodley came upon this entertaining glimpse into the life of our sister church some ten years before our church was built, when Mr Eshelby was a sidesman at St Mary's. It's worth ploughing through for the insights into finances, church growth and expansion plans - and to note the assiduous reporting of the meeting (today's APCM) in the local press. Today only scandals or disasters (roof thefts!) make the papers.

## **Easter Vestries**

ST. MARY'S, WATERLOO. THE CHURCH  
EXTENSION SCHEME.



The Easter vestry meeting of the parishioners of the St. Mary's Church, Waterloo Park, Waterloo, took place yesterday morning in the church vestry. The Rev. H. Burrows, vicar, presided, and there were also present the Rev. W. A. Reeves (curate), Messrs. J. Eshelby, M. Anders, S. M. Freeman, J. A. Ritson, J. H. Vernon, E. Taylor, G. Rollo, and others. - The statement of accounts showed that £185 10s. 7d. Had been received from the weekly offertories towards the church expenses, £13 12s. 2d. for Hospital Sunday Fund. £14 9s. 4d. Indian Famine Fund, and £15. 4s. 2d. Liverpool Diocesan Finance Association. The expenditure side showed £70 6s. 1d. For organist and choir, £60 curates' fund, and other items, totalling to £288 5s. 4d. The year closed

21

with £9 6s 10d due to the wardens. - In moving the adoption of the accounts, Mr. Freeman said the offertories generally were smaller by £20 than the previous year, and the hospital collection also were less, but this he thought was due to the bad time of the year at which the latter were made. This was the first time for ten years that the church had a balance on the wrong side, but the congregation was so liberal that he was confident the finances would soon be put right. - The Vicar nominated Mr. Freeman as his warden, observing that it was only upon great pressure that Mr. Freeman had consented to again undertake duties of that office. He was deeply grateful to Mr. Freeman for his consent. - Mr. Freeman, in accepting the nomination, said he had really thought that after ten years' rather arduous service as warden he would have been relieved for a time at least. However, as it was the vicar's wish, and he believed also the desire of the congregation, he willingly assented. Mr. Freeman then remarked that since they built the church there had been a very great increase in the parish, and the rural dean was now taking steps to raise funds for building another church in the parish. He did not think the rural dean was going about the matter in the right way. Before a new church was built the present church ought to be completed. A new church was certainly wanted in the north end of the parish, but if they were able to finish that church they would have accommodation for another 250 persons, and there would then be sufficient accommodation for church people, certainly for the next five years. Any help the rural deanery could afford should be given to the parish church, which should be finished first. and Messrs. J. Marsh, J. A. Ritson, W. J. Robinson, E. A. Bowman, G. Rollo, W. E. Johnson, and J. Eshelby were reappointed sidesmen. A vote of thanks was accorded to the choir, which is now all voluntary, the vicar remarking that now their trouble with the choir was at an end he hoped they would get smooth again in musical matters.

The Vicar acknowledged with thanks the Easter offering of £40 6s from the congregation. Last year the amount was £44 6s. 8d. - Mr. Eshelby suggested that the church should establish a mission at the north end of the parish instead of purchasing land for a new church. He suggested that the large room in the Constitutional Club might be secured for Sunday services, and said he would be pleased if 20 gentlemen would join him in guaranteeing the expenses of the undertaking. That would be some solution to the difficult question of providing church accommodation in that populous neighbourhood. - The Vicar inquired how the mission services could be conducted, stating that as he had four services at the church on Sundays he did not think he could take any more. - Mr. Eshelby thought that some half-dozen laymen would help, and the vicar or curate might attend occasionally. - Mr. Freeman thought they should complete their own church first. - The Curate said the church was not more than a quarter of an hour from any end of the parish, and if people wanted to come it was not difficult for them. He did not think people ought to be spoilt, and expect to have a church provided at their own doors. From his experience, too, he thought the people at that end were not the class who would care to attend a mission room. - Mr. Freeman said the matter could be discussed at the forthcoming meeting to be called by the rural dean. A vote of thanks to the vicar for presiding concluded the proceedings.

*Liverpool Mercury, April 20 1897*

# The Parish Directory and Church Organisations



## **VICAR**

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Tel 0151 928 3342; 07976 901389. Email revsue85@icloud.com

## **PARISH OFFICE**

32 Brooklands Avenue, L22 3XZ . 0151 928 9913

Parish Administrator: Wendy Trussell; email: sfsmparishoffice@btinternet.com

## **ASSISTANT PRIESTS**

Fr. Dennis Smith, 16 Fir Road, Waterloo. L22 4QL. 928 5065

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

## **READERS**

Mrs Jacqueline Parry, 21 Grosvenor Avenue, Crosby. L23 0SB. 928 0726

Miss Paula O'Shaughnessy, 30 Curzon Rd, L22 0NL. 286 2764 / 075823 19440

Dr Fred Nye, 23 Bonnington Ave, Crosby L23 7YJ Tel 924 2813

## **CHURCHWARDENS**

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

Mr Rick Walker, 17, Mayfair Avenue, Crosby. L23 2TL. 924 6267

## **ASSISTANT CHURCH WARDENS**

Mr Bill Dagnall, 6 Lawton Road, Waterloo. L22 9QL. 928 4275

Mrs Christine Spence, 52 Molyneux Road, Waterloo. L22 4QZ. 284 9325

## **TREASURER**

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

## **PCC SECRETARY**

Mrs Lillie Wilmot, Flat 7, 3 Bramhall Rd, Waterloo L23 3XA. 920 5563

## **DIRECTOR OF MUSIC**

Situation vacant

## **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

## **SACRISTAN**

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

## **ASSISTANT SACRISTAN**

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

**SENIOR SERVER**

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

**VULNERABLE ADULTS OFFICER**

Mr Gareth Griffiths, 6 Lawton Road, Waterloo. L22 9QL. 928 4275

**CHILD PROTECTION OFFICER**

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

**BAPTISM BOOKINGS**

Mrs Jackie Parry 928 0726

Mrs Brenda Cottarel 928 4275

**BEAVER SCOUTS**

Thursday 5.00 – 6.15 pm Mike Carr 293 3416

**CUB SCOUTS**

Thursday 6.30 – 8.00 pm. Mike Carr 293 3416

**SCOUTS**

Thursday 8.00 - 9.30 pm. Mike Carr 293 3416

**RAINBOWS**

Monday 4.45 - 5.45 pm. Geraldine Forshaw 928 5204

**BROWNIE GUIDES**

Monday 6.00 - 7.30 pm. Mary McFadyen 284 0104

**CHOIR PRACTICE**

Friday 7.15 pm - 8.30 pm.

**MAGAZINE EDITOR and WEBSITE MANAGER**

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

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The **September 2014 'Newslink'** will be distributed on or before **Sunday, August 24<sup>th</sup>** (or possibly a bit later!). Copy by **Sunday, August 10<sup>th</sup>**, please – but all contributions are welcome at any time.

**Church website:** [www.stfaithsgreatcrosby.org.uk](http://www.stfaithsgreatcrosby.org.uk)

**Online edition:** [www.stfaithsgreatcrosby.org.uk/magazine.pdf](http://www.stfaithsgreatcrosby.org.uk/magazine.pdf)

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Printed by Merchant  
Taylors' Girls' School  
Reprographic  
Department