



Benefice United: Corpus Christi High Mass at St Faith's and the Patronal festivities at St Mary's



Newslink

**Saint
Faith's
Church
Great
Crosby**

**Parish
Magazine**

**July
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

Morning Prayer

Monday to Friday at 9.30am

Evening Prayer

Friday at 6pm

Holy Eucharist

Monday, Tuesday and Saturday at 10.00am

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.



From the Ministry Team

July 2013

Dear Friends

As followers of Christ together, we have a special communion and identity. Our coming together as one body at church each week is an opportunity for renewal in fellowship and worship. Around us the world changes, with uncertainty around every corner. Yet, every time we meet at church we are renewing our commitment to Christ and to humanity, just as Christ did.

The recent event at the Plaza Cinema, which Fr Simon led – the showing of the 2013 film ‘The Spirit of ‘45’ was a great experience for the community in Crosby and Waterloo to come together to watch the film and afterwards discuss the burning issues it raised. ‘The ‘Spirit of ‘45’ tells the story of the creation of the welfare state in Britain, in the aftermath of World War II and the subsequent reverse of some of the policies following the election of the Conservative government in 1975. Since then many of the public services and institutions have been privatised.

The discussion in the cinema after the film reflected the differences of opinion, but it was a great opportunity for us to think and to question each other and ourselves. Fr Simon has shown us that we need to ask the difficult questions and come up with some answers! It was a great example too, of how, as a church we are IN the community. We're not just going to stay inside the walls and welcome people inside. As Christians, we need to go out with the Gospel message too.

There is great commitment here, and positive action going on in our United Benefice – the generous donations to the Sefton Foodbank, to help those in need locally and the stalwart efforts to collect for Christian Aid to name just a few. As the Archbishop of Canterbury, Justin Welby remarked recently, these difficult times of austerity in our country give the church a greater role.

But, as Jesus reminds the Pharisees in Luke 11, it is vital that we attend to that which is within, not just the cleanliness without. Actions must be supported by the spirit. In our prayer and worship we are renewed and need to have that honest dialogue with God about ourselves and our relationship with one another.

Yours in Christ,

Paula

'Food Bank Now Open!'



By the time you read this the Food Bank in St George's Road, Waterloo, will have been open for a couple of weeks, providing a three-day supply of food to local people in crisis, referred to the charity by professionals because they quite literally could not put food on the table. There has been a huge amount of activity during the last few months, acquiring the lease on the former Housing Office premises in the Town Hall, putting up shelving, setting up the 'kitchen' facilities, and building up a sufficiently ample food stock to supply the first 'customers'.

This has been all been supported by prayer, whether in a regular monthly group at St Luke's, or by individuals, giving thanks for what has been achieved so far, and asking God's blessing for the future. There has been volunteer training too, with references supplied and confidentiality agreements signed. Half a dozen volunteers from St Faith's (all ladies!) nobly attended two evening sessions led by the Trussell Trust, and heard about the charity's ethos and established working practices, as well as how to approach 'customers' who may feel depressed, angry or stigmatised. And we thought we were just going to be shelf stacking!

Local and national press have taken interest in the issues around Food Banks, the Crosby Herald featuring a front page splash after a major food collection at Sainsbury's in Crosby. The 'Indie' newspaper has kept the topic in the public eye with regular articles; and as one not known for putting pen to paper, I was unjustifiably pleased to have two letters published in it. The first countered the official view of the Department of Work and Pensions that the dramatically increased demand on Food Banks was due solely to their better 'marketing' and increased availability. The second, written at the time of the budget changes to the benefits system, challenged George Osborne's statement that 'vested interests' such as charities and churches were responding with 'depressing predictability' to those changes. My view was that the Church had an obligation to seek justice and equity, and to have a 'bias to the poor'; and I asked Mr Osborne to explain in what sense this could be described as a 'vested interest'.

Food poverty is certainly a topic which highlights a political divide, and comments from the public during the Sainsbury's supermarket collection illustrated this. When invited to buy an extra item of food while shopping, to help a local family in crisis, a shopper replied 'Here in Crosby? Certainly not!' The other refusal went along the lines of 'No way. The Government does enough'.

Fortunately many shoppers were very generous, and the comment frequently heard, and particularly from older folk who remember hard times in the past, was 'Isn't it awful that Food Banks are needed in this day and age?' Sadly in Crosby and Waterloo today there are families indeed struggling to put food on the table, since for people on

low incomes a sudden crisis such as even an unexpected bill, not to mention redundancy, can mean going hungry - about 20% of 'customers' needing help from a Food Bank are in work.

Appeals at Sainsbury's and Formby's Tesco have provided the essential stock of food needed to open the local Bank, but need and demand will continue, and donations from individuals will be essential as time goes on, to 'top up' the shelves at the distribution centres. So thank you again for the steady supply of tins and packets in the crate at the back of church, and especially for the more expensive items of fish and meat! They will be used to make up a three-day supply of food in a nutritionally balanced box, the quantities depending on family size. Even your plastic bags are useful! Above all, let us continue to remember Christ's command in St Matthew's gospel to 'feed the hungry'.

Linda Nye

100+ Club Draw 20th May

1	Gill Edwards	45
2	Price children	94 (<i>I may not tell them! Ed.</i>)
3	Fr Sean Thornton	195
4	Sally Noakes	111



Liturgy Notes: Nave Altar arrangements

No aspect of the ministry of a new parish priest provokes more exasperation than changes to the liturgy.

It is perhaps inevitable that this should be so. The liturgy is, after all, what conveys us into the presence of God. To it we repair in joy and sorrow. We rely on its beauty for help and nourishment week by week and year by year, and part of its beneficial effect comes from its familiarity. The effect of liturgical change – at least initially – will often be to de-familiarise what we hold most dear, most sacred. So of course, from a congregation's point of view, change is hard.

From the point of view of a priest arriving in a new place, misunderstandings about liturgical change can also be hard. Clergy have been trained over a period of years and in a variety of settings to consider deeply the historical, aesthetic, and theological aspects of the liturgy. Our liturgical ideas will be of a piece with other aspects of our understanding of ministry, so it can all feel quite personal.

I hope that this and any subsequent articles will prove helpful as we seek together to give our full consideration to the development of our liturgy.

History sheds considerable light on the issue of our nave altar arrangement. Fr. Charles Billington's introduction of a nave altar in 1966 was very controversial at the time. The change reflected the liturgical reform movement of the inter-war years, a movement found its fullest expression in the reforms of the Roman Catholic second Vatican Council (Vatican II), which simplified in line with historical precedents, and also translated it into the vernacular languages. The reformers preferred simple altars on the flat, rather than elaborate ones up many steps, and for the Eucharist to be celebrated with the priest facing the people.

These practices signalled a profound shift in Eucharistic theology. On the old understanding, the Eucharist was a transcendental mystery at which the congregation would basically be prayerful on-lookers, while almost everything was done by the priest. In the new-style liturgy, it was a family gathering around its common table, with roles for all.

Simpler, less solid altars, spoke of a God who in Christ had embedded himself in the realities of his people. In keeping with the new understanding of the liturgy as a work of priest and people together, elements of lay participation were brought in, such as intercessions led by a member of the congregation, the exchange of the Peace, and the involvement of lay people in distributing the consecrated bread and wine.

I don't know how far the theology of all this was taught and understood at St. Faith's. But it's certainly true that the 'new' arrangement was one that had theological roots far deeper than the mere desire to make the service simpler or friendlier (though it seems both these were achieved too; Fr. Charles was an effective evangelist, and was particularly successful in bringing in families).

Ever-informative, our parish website describes the relevant features of the design for the nave altar, once the parish had resolved to make it a permanent feature:

'A design was produced, with the legs of the altar and the supports for the communion rails reflecting the hexagonal columns and open spaces of the chancel screen... The nave altar platform, originally uncarpeted, was made of beech, which blended well with the oak of the altar and communion rails. There were only four rails at first but a further two were given in memory of 'Marjorie Turner 1915 - 1981' so that more people could be accommodated round the altar. The platform, nave altar and communion rails were all made by Taylor and Madden, who later made the lectern to a similar design'.

It is clear from this that the original intention in introducing the nave altar was that it should be uncovered rather than covered, and that there was a unified scheme underlying the whole arrangement that included altar, platform, altar rails and lectern.

Various considerations lead me to think that later changes to the original scheme as regards the nave altar were not an improvement. I would prefer to have it uncovered,

at least for part of the year, as at present, during the long season of ‘green Sundays’ after Trinity. So too, as regards the altar rails. Sticking to the original four, allows for a much more ‘open’ feel to the nave sanctuary, while still offering support to those who prefer to kneel for communion. The two additional rails are also available for use at the eight weekday services that take place in the Lady Chapel, where they make a safer and more comfortable alternative to the rather rickety pews.

Aesthetic considerations also lead me to prefer an unveiled nave altar. Some of the frontals in question are very much products of their time, with intense, bright colours. These colours do not all blend well, either with the deep colours of the building itself, or with more subdued and traditional High Altar frontals.

History and aesthetics are important, and so too are the feelings of the congregation (once they have had the chance to give due consideration to a change). But the main factor will always be the theological one. We must ask the question: why does it matter whether the nave altar has a frontal or not?

The liturgical reform sought to re-imagine the Eucharist as ‘food for the journey’ rather than cultic sacrifice, and as a work of the whole people of God. These are good aims. But the reform often did not take enough account of the buildings in which the reformed liturgy would be celebrated.

In many of our older buildings – and of St. Faith’s it is supremely true – the sense of the numinous, of the ‘beauty of holiness’, comes in part from a powerful eastward orientation towards a beautiful and elaborate high altar. The intensely coloured nave altar frontals serve to bring the eye down from where it would otherwise naturally rest, turning the nave altar into more of a solid object than it was originally intended to be. I would prefer to maintain the ambivalence of visual focus between high altar and nave altar because I think the tension is a positive one theologically.

The issue, in theological terms, is to do with the paradoxical immanence and transcendence of God – the nave altar speaks of God’s nearness and approachability, the high altar of his majesty and transcendence.

Given that both things are true - God is both very near to us, and also ‘far above’ - we surely want an arrangement that allows both aspects their due weight. In our case, I think we can achieve this by allowing the nave altar its original lightness and simplicity. This serves to remind us that the Eucharist, the ‘source and summit’ of the Christian life, is, after all, provisional, a breaking into the here-and-now of the light, joy and peace of eternity.

A man that looks on glass,
On it may stay his eye;
Or if he pleaseth, through it pass,
And then the heaven espy.

Fr. Simon



'Exploding Eccles cakes, firemen's nemesis'

'A fire service has been forced to issue a public safety warning concerning current-filled pastries, following a series of incidents. Although sold ready to eat, the cakes have been bursting into flames after consumers attempted to heat them at home in microwave ovens.

James Murphy, a manager at Crosby fire station in Merseyside, said 'The sugar in Eccles cakes can ignite if cooked for a little too long. We advise that cooking is never left unattended, even for a moment.'

Dafna Lev of Dafna's Cheesecake Factory in Wavertree said that, apart from safety concerns, supermarket-bought Eccles cakes were no match for the real thing.'

This splendid story made the nationals this week, but another epic Crosby event probably did not, although many of us saw it flagged up prominently in a recent Crosby Herald. It featured a larger-than life ex-member of St Faith's who had to be rescued by coastguards and the RNLi when he became mired in muddy sand on Crosby beach. No names, no pack drill, but it will give quite a few of us something to chat about next time we are at the dentist.

Critics' Corner



Following the special showing of Ken Loach's controversial film 'Spirit of '45', initiated by Fr Simon, at the Plaza Cinema, there has been much debate about the film and the showing. Paula's Ministry Team letter at the beginning of this issue, lauding the event, is counter-balanced by the two articles below, written at the vicar's request. Elsewhere in this issue you can read an interview with Christine Physick, Director of Creative Development at the Plaza.

• Keeping Things in Balance?

Nature has a way of keeping things in balance. With every plus there is a minus, with every up there is a down. Night has day, ying has its yang.

Unfortunately I think we only saw one half of the film 'The Spirit of '45@ by Ken Loach - it was so one-sided that I think the projector must have been lying on its side!

Not that balance is necessary in everything, as long as there is space left for the compensating weight or argument.

As a piece of entertainment this film was a total failure. As a piece of political propaganda it was in a class of its own.

Starting in the awful scenes of the world economic depression in the 20s and the appalling state of this country during the war years, the film showed clearly a nation that was in a mess – caused by external world factors and the hardships of wartime deprivation in a country virtually brought to its knees by an evil Nazi-inspired regime – and tried to claim that this mess was due to a manipulative national government. Every subsequent problem was then blamed on money grabbing privatization and at the expense of the “working class”.

This imbalance was heightened in the film by a 25-year leap from a country in a post war struggle to the election of Margaret Thatcher and her speech outside 10 Downing Street. No mention was made of the intervening years of politicians, entrepreneurs, inspired engineering feats, mistakes and successes, and social evolution. The film totally ignored the fact that it would be impossible to jump from the 1945 situation to the relative opulence of 2010 in one quick jump. It assumed that the “country fit for heroes” could be ready in a couple of years. Yes, the NHS and many other innovative ideas were brilliant but they needed to evolve, and that step requires blood, sweat and tears by everyone and continuing hard work by the majority for many, many years.

I look forward watching the second half of the film when the real social gains that were won by the hard work of all members of society are lauded from a non-political standpoint: when positive outcomes are applauded and failure acknowledged without ridicule.

Only then will I have been entertained.

Rick Walker

• A Christian Conversation?



Due to work commitments, I was unable to attend the previous St Faith’s film viewing of ‘Babette’s Feast’, and so I was very pleased when “Spirit of 45” was advertised as being shown in the evening, I was able to attend the viewing, although to be honest I had no knowledge of the film whatsoever and really didn’t know what to expect.

The cinema was quite full both with a few members of our church as well as the general public who had an interest in the film. There was a panel comprising of 4 people, one of whom being our very own Fr. Simon, and the others from local agencies/committees, and from the advertising literature I knew that the film would be followed by a discussion. However, I felt that the introductions when on far too long, especially bearing in mind that members of the general public were attending and just wanted to watch the film. A brief welcome and introduction would have sufficed and then people could decide whether or not they wanted to stay for discussion following the viewing. In fact, the long introduction actually resulted in someone shouting from the back of the cinema “just get on with it and show the film!”

I was very surprised when I discovered that film to be very political. I'm not very politically minded, although I do obviously take an interest in local politics and listen to the news etc, but politics is not really something that I'm avidly involved with. As the viewing was in connection with St Faith's I had presumed that the film would have some sort of spiritual or religious dimension to it, but this was definitely not the case. My personal feeling is that, although there is an element of political connection with the Church, it is not something which should take precedence over the spirituality and main focus of the church, which is God and proclaiming his Gospel and teachings.

My feelings regarding the debate are quite mixed too. Although it was interesting, I felt it was more of a political rally instead of a discussion surrounding cultural changes and the Christian conversation which I had expected.

Jackie Parry

'The Mish'



An article for Sea Sunday from the Liverpool Seafarers' Centre

Since 1856, The Mersey Mission to Seafarers has welcomed and cared for seafarers from the four corners of the world. Whilst today's seafarers may have changed, the same issues face the crew on board vessels. It is through the ecumenical partnership of the kindred societies of The Apostleship of the Sea (Liverpool) and The Mersey Mission to Seafarers that Liverpool Seafarers' Centre is committed to the welfare of all seafarers. Daily vessels berthed within the Port of Liverpool and Manchester Ship Canal receive a visit, often leading to a run ashore, sometimes during the day but more likely during the evening. Ship visitors are in the majority of cases well received, as we are the only visitor to the vessel with a genuine interest in the seafarers. Others visiting the vessel have a statutory obligation, with an endless tick list to be completed.

Merchant seafarers are always at the very heart of our work. We listen and ensure that their voices are heard and their troubles listened to and where possible acted upon. We seek to provide higher standards in the provision of seafarers' welfare. In addition, we endeavour to ensure where possible that the multinational merchant seafarers are treated fairly, positively and with respect and are not merely the invisible and largely forgotten community that people mostly take for granted but upon whom we all unconsciously rely for so much of our daily life. We also offer support to their family and relatives when disaster, detainment or personal tragedy occurs.

Liverpool Seafarers' Centre, through its staff team, extends an outreach to thousands of seafarers to enhance their wellbeing. By so doing, we are able to relieve loneliness,

isolation and sometimes distress. The Centre remains the hub of the operation. It is from here that the staff team, including our invaluable volunteers, plan and coordinate the work. On average 800 – 900 seafarers per month are brought to the centre, a safe haven in which to relax. Transportation and communications are two priorities identified by seafarers visiting any port. Liverpool, being no different, is proud of its services and facilities that are on offer to all seafarers. Sea Sunday is an opportunity to give thanks for seafarers and all that they do to ensure that our lifestyle, to which we have become accustomed, continues as normal.

Our costs are £90K per annum, of which we can raise £40K, leaving a shortfall of some £50K . To maintain this service we need your support. Will you help us NOW? Regular donations will be most welcome, irrespective of the amount. As a Registered Charity we can take advantage of Gift Aid. Please do what you can to ensure this vital lifeline continues to operate on behalf of us all.

For further information please call **JOHN WILSON** at the Centre on 0300 800 808; email: john.wilson@liverpoolseafarerscentre.org; www.liverpoolseafarerscentre.org
The Mersey Mission to Seafarers, 20 Crosby Road South, Liverpool, L22 1RQ

(St Faith's has a long history of involvement with and support of what was originally known as The Mersey Mission to Seamen' - 'The Mish'!)

Christian Aid 2013



Many thanks to all who contributed this year in many ways to our magnificent record total of £1200.87, a result of our street collection which raised £948.87, our two church events which raised a total of £187, and a donation of £25. This would not have been possible without the willing help of our 27 collectors who ensured that we visited all the roads in our parish. Door to door collection is never easy and of course not everyone gives us a bright cheery welcome(!)but nevertheless some were extremely generous in these difficult times and over £200 was gift aided. At least £30 was donated in every street. Many thanks to Rosie Walker for organising coffee and cakes on the first Sunday of Christian Aid, and soup and cakes after the second Sunday. Fred and Linda Nye undertook the mammoth task of counting and banking the proceeds. A tremendous corporate effort by all involved. Most important of all this was a major act of Christian witness to our parish showing our solidarity with the world's poor. The total raised by the whole area of Crosby, Waterloo, and Hightown will be published in July.

ENOUGH FOOD FOR EVERYONE IF.....

Christian Aid is one of 200 charities who have signed up to the Big If campaign. Alex and I have just returned from a huge rally in Hyde Park ahead of the G8 summit meeting in Belfast hosted by our own prime minister. Supporters travelled to London

from all over the country. We travelled by train with members of St Helen's and St Edmund's churches and we were pleased to represent St Faith's and our local Christian Aid group. We wore our special tee shirts to church the following day! It was a tremendous day, beginning with a service in Westminster Central Hall and a walk of witness from there to Hyde Park where a crowd of 45,000 listened to stirring speeches from Danny Boyle of Olympics fame and Bill Gates, amongst others, calling on the G8 nations to take decisive actions at their Belfast summit on June 17th. There was a huge installation near the Serpentine made up of 250,000 spinning flowers with each one of the millions of petals representing a child's life lost because of malnutrition.

The Big IF campaign aims to challenge world leaders to bring to an end the scandal of global hunger especially amongst children. Under-nutrition is the largest single contributor to child mortality worldwide, underlying one third of deaths amongst children under five. It is also responsible for the loss of billions of dollars in productivity, in effect stunting not only citizens, but also the competitiveness and economic growth of the countries most affected. The problem could be massively addressed IF four conditions were met by the governments of the most powerful and rich countries.

There is enough food for everyone...

 **we give enough aid to stop children dying from hunger and help the poorest families get enough food.**

We know that families can feed themselves - but they need a boost to get them started. **The UK Government has already pledged in the Budget to keep its promise to spend 0.7 per cent of national income on aid.** This was a great step in times of austerity. The Government has also promised additional money, not from our taxes, to help poor countries cope with climate change, which is making it harder to grow food.

 **we stop poor farmers being forced off their land and we grow crops to feed people not fuel cars.**

Some of the world's poorest farmers are losing their land to giant corporations. Often, they use the land to grow biofuels for cars, not food for people. If we stop this, we can help millions of people get enough to eat.

 **governments and big companies are honest and open about some of the things that stop people getting enough food.**

Many governments and big companies would rather not make information public about their impact on people's lives and on the environment, so no one can hold them



Peaceful demonstrators in Hyde Park on June 8th: Kathy and Alex Zimak at large (see their story on page 10)



Christine Physick of the Plaza Community Cinema in Waterloo (see John Woodley's interview with her on page 12)
 Photos: Chris Price, Paula O' Shaughnessy and Chole Johnson



Springtime Gallery
 Images from May and June in our churches and further afield



Top left Sailing Soldiers (see the story on page 20)
Top right Dai Hawkins' 'Pianothon' (see the story in next month's magazine!)
Performers at our Saturday concerts: St Nicholas Singers (above); MTS Stanfield (right)





Benefice United

At the High Mass of Corpus Christi (30 May) Eucharistic Ministers from both our churches were re-commissioned.

On St Mary's Patronal Festival (June 2nd) we worshipped together at St Mary's before the fun and games of the May Fair took over! A highlight of the day was the crowning of the Rose Queen for 2013.



to account for actions that result in millions of people going hungry. We need to strengthen laws to make them open and honest.

IF governments stop big companies dodging taxes in poor countries, so that millions of people can free themselves from hunger.

Too many big companies don't pay the taxes they owe in developing countries. That money could be invested in helping farming families grow enough food for everyone in their country. Our government needs to close tax loopholes. We need to get all the G8 leaders to agree a new international tax treaty.

By the time this article is published the main events of the G8 summit and the June **IF** campaign will have taken place with the summit in Belfast. However YOU can still take part by writing to your MP. or by debating the issues. What kind of aid is appropriate? How can we regulate banks who speculate on food and send up prices worldwide? Visit the web site <http://enoughfoodif.org/> to see the coverage of the events and to see how you can get involved. And thank you once again for your support of Christian Aid and its partners overseas.

kathleen zimak

(There are photos of the rally on the centre pages. Ed)



In Conversation with Christine

*In the first of a series of interviews with key members of the Crosby community, roving reporter and assistant archivist **JOHN WOODLEY** talks to Christine Physick of the Plaza Community Cinema in Waterloo. The editor wanted to entitle the piece **PHYSICK'S EXAM** but decided against so frivolous a phrase.*

At one time there existed twenty-one cinemas within a three-mile radius of the Plaza. The Plaza now stands as an independent community cinema staffed by a handful of core employees and supported by over fifty volunteers who work front of house and behind the scenes, supported by ticket sales, the Cinema Charity Support shop based in St. John's Road as well as funding from Trusts, Foundations and donations from the public. I recently met with Christine Physick to discuss her work at the cinema and the wider community as well as the recently-forged links with St Faith's.

What is your link with Liverpool?

From 1975 to 1978 I was a student in Liverpool, studying Fine Art. I never really

touched upon this part of the city, only occasionally coming to this area to go for a walk and enjoy the beaches. I never realised that many years later I would come back and live here! After finishing my degree course I became involved with the library service through community projects and in 1980 moved to Sunderland to take up a residency in an artists studio. I supplemented my income by teaching art in a local further education college and working with theatre groups, becoming a 'Jack of all trades'. In 2000 I moved here to take up an appointment at a primary school in Wavertree as a learning mentor.

How did you become involved with the Plaza?

I first became involved with the Plaza when I moved to the area towards the end of 2000. I discovered that there was a community cinema on my doorstep so I used to come up and see films here. In 2004 the Plaza advertised for an 'arts and education officer'. I applied for the job, got it and started in 2005 and I've been here since. I've become very passionate about the work that I do and I like to look at new ways of meeting the needs of different people within the community and involving film but also creating dimensions to it as a means of engaging with people.

What is your job at the Plaza?

I suppose I've got quite a grandiose job title. I'm called the Director of Creative Development and it covers a multitude of sins. I was behind the funding for some of our recent projects. I don't have a budget so what happens is that I get an idea and I talk that through with other creative people to plan what's possible, what it will cost and then I do bids to trusts and various funding bodies. Often we will get lucky and then we're able to deliver the project. My role is quite varied. I manage my own workload so within that I am required to work with communities within the area; that includes schools, young people, old people, anybody in between, families etc. so I do this in a variety of ways.

What inspires you?

I believe very strongly in education and the ability for people to express themselves creatively in whatever way they feel best able. I think if you can do that you can always make sense of your situation; if you're feeling quite low or at an impasse in your life then if you have those skills you can somehow or other divert yourself from dependency. It's something I feel strongly about and it is this that drives much of the work that I do.

Can you discuss a recent project?

Once a month I host a special film screening for families with children and young people on the autism spectrum. It's quite a rewarding part of my role really in that there's instant feedback, that I work with the families to choose films and we show them in quite a safe environment. The screenings take place in the big screen in the cinema, which is totally self contained, meaning that parents can relax. We've got a big space at the bottom between the first row and the screen where we have some bean bags there for children to sit or roll on and there's a big space for them to wander

or play if they find it's difficult for them to sit through the length of the film. Being here means that they can do that and it doesn't interfere with the rest of the family's enjoyment of the film. Arising from that I've got to know some families quite well and in February half term this year we developed a documentary project to explore the condition of autism and how it impacts upon the individual and their families. The families have had a go at being interviewed, going behind the camera and learning how to edit the film. It's been quite a learning experience. Learning for us because we've been learning about the impact of autism on the lives of the families and they've been learning some different skills as well.

Tell me about the work with St Faith's

It's a strand of community involvement and it's an important strand. I'm keen to engage with all different voices and needs within the community. It's been very exciting the work we've done with St Faith's in that it's used film in a different way. We've been looking at it from a point of view of generating a discussion, looking at issues that are impacting upon people's lives and some faith issues as well so it's been quite good for that. Again, it's helped formulate another conversation with people so that has been good and obviously I'd like to develop that further.

What is the future for creative development for the Plaza?

A good question. The role has evolved and I think it will constantly evolve. I am working with some very talented people and feel very positive about the future, and the continuation of the Plaza's community engagement through the arts and education programme. Over the next five years the work here will become much more community focussed but with schools as well as the community working collaboratively together.

Remembering Joan Utley, R.I.P.



*Those of us who were present for the recent funeral of our dear friend Joan will have been informed, entertained and moved by the tribute delivered by her grandson, **Richard Wright**. With Richard's permission we reproduce it below in full as a moving and informative record of the life of a dear friend, who touched so many of our lives for good and who will be much missed.*

I spoke some words at Grandad's funeral in 2002. Although it might sound odd, for me it is easier to give this speech for Nana. The reason is that Nana is now reunited with Grandad. Seeing Nana after Grandad died was hard. She was heartbroken at losing her companion and soul mate. Although she remained cheery and fun with her family, there were 3869 days where Nana lived with a continuous loss and now that loss has ended. I was shocked in April this year when I heard the news that Nana was ill. It was so sudden; she was full of life and energy. It didn't seem possible that it could be true. I live abroad and came home with Camilla for three days in May to visit Nana in hospital.

We are coming back to the UK in July and I hoped that I would see her again, but was worried I might not. Leaving hospital on the third day, hugging Nana, saying goodbye and walking out the room was the saddest moment in my life. I'm pleased for Nana that there was no pain or long suffering involved. I'm pleased she got the chance to say her goodbyes. Nana spent the last few weeks in Hospice and I'd like to thank them for their loving care and compassion. She was a spiritual person and she was able to spend her last days in a peaceful place.

Nana was born on 13 February 1924. By all accounts she had an excellent childhood (except for a story she told about her siblings and a fork in the head!) Nana went to Litherland Central School; she excelled at PE and was a brilliant swimmer. As an adult she took all her life saving medals at Balliol Rd baths in Bootle. Her family were and still are Nurserymen in Sussex. It was obvious Nana was very proud of her Mum and Dad, she loved them deeply and the rest of her family: her sister Kate and her brothers George and Harry. Nana often used to talk about how much her Mum and Dad had taught her, such as her father always giving her a reason why something should be done, rather than just asking her to do something.

Nana was lucky to make it past her teens. During the Blitz her house was bombed and she was buried in the rubble for 24 hours. She was in the basement with her Mum and Dad and an elderly neighbour. Every time there was an air raid, the four people would sit in the same positions. On the night they were bombed, the neighbour insisted on swapping seats with young Joan: the neighbour was sadly killed by the bomb but Nana survived.

It was revealing that after such a terrifying experience, Nana decided to join up and help the war effort. When I did a Second World War school project I asked her why, and she said she felt it was the best way to make a difference and fight for the country. She enlisted in the ATS when she was old enough, in April 1942 aged 18, and served in Droitwich as a corporal in the pay service. She had fond memories of this time and made many good friends and, it was during her ATS service that she was given her well known sobriquet "Ginny".

After the war, she worked as a secretary for Frodsham's Horticultural Suppliers until her retirement. Occasionally as children we would visit and it was exciting to see Nana at work.

Nana met Grandad at St Faith's Church Hall. She knew of him as they both lived in Seaforth and his parents owned the local butcher's shop. Grandad was playing violin in his dance band at St Faith's and Nana and her best friend Auntie Peth went to the dance. He asked could he walk her home, knowing she lived in Seaforth. She agreed, but unfortunately for him she was staying at Peth's house in Litherland, so he had an extra few miles to walk, all in the name of love!

Nana and Grandad were married on 13 April 1946. Auntie Peth was her bridesmaid. One of Grandad's cousins, Louis, was the best man. Nana was 22, Grandad was just

21. His mum had refused to give her permission to marry before he was of age, so as soon as he could after his 21st they got married in Waterloo Congregational Church where they were both members. Despite having such a strong mother-in-law in Gran, Nana's character won through and eventually they were great friends.

Alan and Jill were born in 1950 and 1953, and like all family that followed in later years Nana adored them all: daughters and sons in law, grandchildren, granddaughters and grandsons in law, great grandchildren.

Nana was part of the fabled 'Gang', which started in the 1960s as a group of about 12 friends and neighbours and friends of friends. Virtually every Sunday after church they would go somewhere like Formby beach or the Pinewoods with a picnic, play football or none-stop cricket, both adults and kids! They would sometimes go for whole days out to the Lake District or Wales.

This tradition continued long after the children had grown up and they met at each other's houses. Nana and Grandad continued to go on holidays with friends from the Gang. Sadly as time went by the numbers got smaller. I was staying at Nana's house when her best friend Auntie Peth died. I still remember it as one of the saddest days for Nana. It is wonderful that this group of friends lasted so long and had so much fun, laughter and great memories. We referred to the members affectionately as Auntie or Uncle, like Uncle Len.

Nana had a legendary social network and calendar, even in her eighties: you often had to make an appointment to visit or go out together, because she was so popular. Her popularity stemmed from her intuition, which underpinned other areas in her life: she had an instinctive feel for what was important in our lives. She was an excellent listener, and made people feel special. She was a fun person to be around, you felt comfortable with her. And she had an inner strength, along with being kind and affectionate.

Nana loved joining family and friends for meals and drinks. One of my favourite days out was going for pub lunches with her and Grandad. He always had gammon, but Nana was more adventurous, and only used to eat a small amount so I happily ended up with more to eat!

Nana and Grandad loved to travel. Even on a two-week beach holiday, they liked to explore, visiting lots of places and going on trips. Remarkably in 2009, only four years ago, she went to New Zealand with Auntie Clegg for an extended trip. I'm sure many people here enjoyed reading her Antipodean exploits in the St Faith's magazine. Here is a small passage from her New Zealand holiday diary:

"Then it was off again early to Queenstown, another lovely place, but so hilly that we needed a taxi service! We went up in a cable car and the views from the top were beautiful. We faced the Remarkable Mountains and the lake and bungee jumping - not for us! En route back to Christchurch we travelled through the fine rugged landscape

of Otago, into Mackenzie County and on to Mount Cook Village at the base of the highest mountain: in Maori “Aoraki”. We rode in a helicopter, through the snow-covered mountains to land on the glacier on Mount Cook. It was awesome – beautiful warm sunshine, no wind and ice and snow beneath our feet.. I can’t find words enough to describe the grandeur of God’s glory all around us.”

Nana only really stopped travelling abroad when she was worried about her health and being able to manage her luggage. She wanted to visit Abu Dhabi and it’s a shame she didn’t quite make it there.

Church was a huge part of Nana’s life, and Father Peter can elaborate on her faith far better than I can. But there are a few points that I would like to mention. Whenever we spoke about religion, Nana was interesting and passionate, but she always respected other people’s views; she never showed any frustration or hurt with people who didn’t fully share her religious beliefs.

I also have some nice memories of St Faith’s: Midnight Mass at Christmas, Dinner Merry-go-rounds, taking communion with Nana, the Friday Club. Although she was deeply religious, she could also have fun. Looking through St Faith’s *Newslink* from 2008 I found this story she supplied.

“Sister Mary lived in silence in the nunnery for five years before the Mother Superior said to her, ‘Sister Mary, you have been here for five years. You may speak two words.’ Sister Mary said, ‘Hard bed.’ ‘I’m sorry to hear that,’ the Mother Superior said, ‘We will get you a better bed.’ After another five years, Sister Mary was summoned again by the Mother Superior. ‘You may say another two words, Sister Mary.’ ‘Cold food,’ said Sister Mary, and the Mother Superior assured her that the food would be better in the future. On her 15th anniversary at the nunnery, the Abbess again called Sister Mary in to her office. ‘You may say two words today.’ ‘I quit,’ said Sister Mary. ‘It’s probably best,’ said the Mother Superior. ‘You’ve done nothing but complain since you got here.’”

Nana did a staggering amount of charity work and volunteering in her life, but not surprising knowing her kindness, passion and energy. She went through her whole life helping people. She volunteered in the Crosby Housing association Charity Shop in Waterloo for 25 years. She worked as an ancillary nurse in Stanley Road hospital, Bootle. She worked with stroke patients for many years, helping to rehabilitate people who had suffered a stroke. She was involved in many activities with the Church. She cared for Auntie Kate. A lot of things she carried on, even when she was getting older and it was obvious it was detrimental to her own health.

Nana was a fanatical gardener and very knowledgeable about the subject. She liked to keep a diary about the weather and what was happening in the garden. The garden at Belvedere Park was very welcoming to most birds, but not pigeons; she used to bang on the window, run out and shoo them away! I was lucky to spend a lot of time gardening with Nana and it was character building: hard work, getting dirty, but also

feeling satisfied afterwards. It's very difficult, for balance, to find many faults with Nana, but buying clothes as present for her was always a challenge! She was very strong willed, but I can't remember her ever having an argument or raising her voice, although Grandad and she did have some spirited discussions! Belvidere Park was like a sanctuary, one of the happiest times and happiest places: safe, fun and enjoyable routines. As with the other grandchildren, I used to stay over at Nana and Grandad's from an early age. It was a big part of my life and I have such great memories of these times, too many to talk about but I will mention just a few:

Satterthwaite's egg custard and Bavarian slices ... Electric blankets and Nana warming pyjamas in front of the fire in the lounge ... Watching TV programmes in the evening such as Morecambe and Wise, The Two Ronnies, Casualty... Last Night of the Proms and waving flags ... Playing UNO and the hand squeezing game ... Rounders in the garden ... Toast and marmalade ... Baking cakes, cooking and the tastiest food ... Supper and Ovaltine ... The Daily Mail and completing the crossword in the You magazine ... Watching Grandstand and FA Cup Finals (happy to say Nana was an avid 'Red'!) ... Searching for slugs with a torch ... Lovely neighbours like Mick and Lynne

We also had enjoyable family Christmases: delicious food, lots of party games, Grandad would inevitably spill his wine, spotted dick for pudding, playing Newmarket after dinner. Even in the University of the Third Age, Nana was extremely active and energetic. Until quite recently she was a member of the U3A walking group and used to walk for a good 5 or 6 miles on the outing each week. She embraced technology and had her own laptop where she Skyped and emailed. She was a great lover of crosswords and jigsaws, and she didn't mind if someone helped out with the odd piece.

Nana had a strong belief in being reunited with Grandad and the rest of her family, which she took great comfort in, and it is this fact which for me makes this occasion more bearable. That she will be happy to see old faces. She will be greatly missed - both by her many friends and family whom she helped and inspired. Nana should know that she has made her family proud. Through her love, compassion and character she instilled goodness and kindness throughout her whole family which will continue to live on.

John Canon Winder, R.I.P.



Not long before Joan's death came the sad news of Ruth Winder's husband Jack. Father Dennis has penned this tribute to him.

In late May, Ruth's many friends at St Faith's were saddened to hear of the death of her husband, "Jack".

For many years Jack's smiling face had been a familiar one in and around the local

shops and roads of Waterloo. A spell as a “Lollipop Man” on duty outside Waterloo Primary School meant that he was well known to parents and children alike and, being of a gregarious and outgoing nature, the regular conversations in which he engaged provided a constant source of enjoyment and pleasure.

In recent years serious ill health greatly restricted Jack’s mobility and, despite ongoing problems he encountered, he never lost his endearing cheerfulness and sense of fun. To meet and talk to Jack was always a delight and he invariably showed a positive and interested concern in what was going on round about.

Devoted to the family he loved, Jack had been very happily married to Ruth since November 1986 and had enjoyed a wonderful relationship with her two children, Jeffrey and Judith, our Sacristan. Judith’s daughter, Emily was the apple of her grandfather’s eye and the two were very close, sharing a deep bond of affection.

Soldiering had been a big part of Jack’s earlier life and it was with exemplary courage and resolve that he faced the final difficult years with uncomplaining dignity and stoical acceptance. We shall greatly miss “Gentleman Jack” whom it was a joy and privilege to have known, and we assure Ruth and her family of our love and prayers. May our dear friend, Jack, rest in God’s peace and be raised in His glory.

Fr Dennis

Money Matters



It is hard to believe that, by the time you read this, we will be nearly half way through the 2013 financial year. At the time of writing, it’s only seven weeks since I presented the most optimistic set of accounts for many years to our Annual Parochial Church Meeting.

At the additional meeting of the PCC in April, I reported that there had been a dip in planned giving income in the first quarter of the year which meant that we had to use other funds to pay the Parish Share – which we continue to do, in full. I am pleased to report that, in April and May, that position has righted itself and the average income from planned giving from the first five months of the year has exceeded our monthly Parish Share commitment (£3,813). We must ensure that continues.

On the other side of the balance sheet, expenditure has been restrained but there have been two heavy items to pay out. Firstly, some essential roof repairs to the church and hall have been carried out and, although not finished yet, the cost has been in excess of £2,000. We also face a hefty gas bill due to the exceptionally cold “spring”. The longer we can keep the heating off in the latter part of the year the better – so please be prepared to bring your woollies!

All this means that we are managing our finances prudently but there is no spare cash

for any “extras”. As Maureen Madden so wisely said in her remarks at the APCM, we cannot afford to be complacent in terms of financial management and we cannot spend money that we simply do not have.

I would encourage anyone who is not yet giving regularly to S. Faith’s through the planned giving scheme – whether in weekly envelopes or a monthly standing order – to review their giving as a matter of urgency. Please ask me for details. Sadly, over the past three months, we have lost four generous planned givers due to various reasons and we need to replace them, with more besides. It is through regular, planned giving that S. Faith’s can continue to grow.

I hope this brief update is helpful and thank you all for your support – practically and financially – that you give to S. Faith’s.

David Jones *Parish Treasurer*



The Sailing Soldiers

As regular readers may recall, following a recent talk to our Services Family Support Group, in which he spoke graphically of his experiences, Padre Simon Farmer told us of a planned project to give soldiers wounded in Afghanistan a sailing holiday. We decided to raise some money towards this splendid initiative, and were able to do so.

Then, to our surprise and delight, our very own Ron Rankin, on holiday in Dubrovnik, read in a local paper there the story reproduced below. Together with the photo on our centre spread, it forms a fitting and satisfying finale to the whole adventure.

A crew of eleven from the 1st Battalion of the Royal Welsh set off on Friday on a sailing trip from the ACI marina in Dubrovnik. The trip, organised by Rev (Major) Simon Farmer, was a rehabilitation holiday for brave soldiers of the battalion injured in the conflict in Afghanistan. The soldiers had been on a tour of duty in Afghanistan last year and of the crew eight of them had been injured. “I started to think about this trip during a six and a half month tour in Afghanistan last year. I was working closely with the doctors and saw many of the injured who came through our medic centre. It came to one night that we had to give something back to these brave men,” commented Rev Farmer.

The 1st Battalion Royal Welsh, based in Chester, is one of the new large infantry regiments of the British Army and has served with distinction in various conflicts. With assistance of the Help for Heroes charity, as well as other UK charities, money was raised to take the injured soldiers from the 1st Welsh on a sailing trip in Dubrovnik.

The Reverend Simon Farmer, who is a keen sailor, is the official skipper onboard, with Captain Pete Hayward his first mate. "I love sailing, especially in this part of the world, I've been to Dubrovnik three times before and always had a great time," added Rev Farmer. "It's taken a lot of courage for these guys to come along on this sailing trip and I'm sure it will be a learning curve for all of them, I am sure they'll have a lot of fun," said Rev Farmer. Adding that "I'd also like to say thank you to Gatwick Airport and Sunsail for organising the First Class Lounge at Gatwick for the guys, that really was the perfect start to their holiday." The trip was organised through the yacht charter and sailing holiday specialist Sunsail, and Keith Harvey, the base manager of Sunsail Dubrovnik, commented that "it was great to see the guys enjoying themselves, I'm sure they'll have an adventure that they'll never forget."

From the Registers

'Contending for the faith'



This combative-sounding title heads the chapter in George Houldin's history of St Faith's at the beginning of the account of the short and controversial incumbency of the Revd Herbert Bentley Bentley-Smith. A full account, taken from the three published histories of our church, appeared in Newlink a few months ago and may be read at <http://www.stfaithsgreatcrosby.org.uk/magjune2013.pdf>. It explains the exchange of livings that replaced Baxter with Bentley-Smith, and outlines the subsequent events: landmarks are the introduction of Sung Eucharist and the decline of Mattins, problems with the choir, and the ill-health of the new incumbent. This latest in the sequence of trawls through the church's service registers attempts to see how these major and sometimes disruptive events are reflected in the pages of Register No. 2, opened on Whit Sunday (lovely old name), June 11th, 1916.

There were 125 communicants that day and the freewill offering went to the assistant curate. The marginal note reads 'Linen Vestments first worn'. This presumably means a chasuble and all the trimmings: it would be interesting to know what earlier celebrants had worn - or been allowed to wear. A week later the vicar presided and preached at the first recorded Masonic Service; the marginal note reads 'Roll of honour week' and the collection was an impressive £20.8.5.

Wednesday 29th June sees 'Chapel Dedication' (presumably the Lady Chapel) and the preacher looks like Archdeacon Spooner (or it might be Sponger!) Thereafter the book starts to settle down to a sequence of minimally-annotated daily and weekly service taken by 'V' and 'M' (curate Mr Musgrave), until July, when for a long spell only 'M' signs in, perhaps because of the aforementioned indisposition of the Vicar. With just the odd gap there are daily services – and when Mr Bentley-Smith rejoins the register in August the frequency is maintained, and we see no sign of 'M' (perhaps enjoying a well-earned month off) until early September. There are fewer visiting preachers now: W.Shaw, C.G.Wicks and S.G.W.Maitland are recorded but given no titles or locations. Nor is there any comment when Charles C. Elcum presides at evensong on

Trinity 14, labelled as ‘Harvest Fest. Procession with Banner’: he is of course the priest who was present at the consecration in 1900 and frequently thereafter, and after whom Douglas Horsfall’s son was named.

And now for the first time our esteemed patron gets proper recognition: on Friday, October 6, th, her feast day there are three services, mustering 62 communicants. At the first there are ‘Silk Vestments for first time’, and at the last (evensong) ‘Cope used for first time’. The following Sunday is ‘in the Octave’ (another first for this nomenclature). At the end of the month, V.Spencer Ellis signs in for a Quiet Day, and the stately-sounding S.Gladstone Stanton takes the helm on the following Sunday. The Vicar records ‘Vespers’ (another first?) on All Saints Day and presides at two celebrations of ‘H.E.’ on All Souls Day.

Mattins made a brief comeback on November 12th at 11.15 am for ‘M.T.S. Cadet Corps Parade’ (£2.18.2 on the plate), but the 10.00 Choral Eucharist is billed as the main service of a Sunday, and the numbers attending are regularly logged (the new register, S.P.C.K. issue, has a column for attendances) at between 68 and 103 souls. ‘National Mission Week’ now makes its appearance, with S.G.W.Maitland (again: who he?) taking mission services at 3.00 and 7.45 pm from Monday 13th to Thursday 18th – and an extra one at 4.30 on the Friday. S.G.W.M. is earning his keep, signing in no fewer than 26 times, climaxing on Tuesday 21st November with a 7.00 pm Thanksgiving Eucharist, with 48 communicants.

Thereafter, the even tenor of events is restored, though from November 23rd to December 21st only the faithful M (Musgrave) is at the helm. The pattern established, seemingly by Mr Bentley-Smith, of only the celebrant and one or two other officiants communicating at the now well-established 10.00 am Sunday Choral (sometimes ‘Sung’) Eucharist continues, as it did indeed right up to the arrival of Fr Charles Billington many years later. This writer recalls being disconcerted on first arriving at St Faith’s in 1961 and making his communion at what was then the 10.45 am service and finding a notice in the porch which said ‘persons desirous of making their communion at the 10.45 am service should register their intention with the wardens’ – or words to that effect!

Christmass Day is now thus spelt in the records: 221 communicants at 4 of the day’s 6 services – even though it was a Monday and there had been a full array of Sunday services – although not a Christmas Midnight Mass - the previous day. Whether as a result of the Mission, or the vicar’s efforts, St Faith’s register now looks like the record of an unapologetically old-style Anglo-Catholic church at worship, with four services of a Sunday and a celebration of the eucharist every weekday morning. We thus break off in mid-January 1917 with the Great War still ongoing and the lesser conflicts within St Faith’s not yet fully resolved. When we return, we will be chronicling the unannounced departure of Mr Bentley-Smith, and the arrival of John Brierley, third Vicar of St Faith’s.

Chris Price



The Parish Directory and Church Organisations



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PARISH OFFICE

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

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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

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

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

Mrs Julie Voce, 32 Aughton Rd, Birkdale, Southport. PR82AG. 01704 567270

Sunday 11.00 am in the Church Hall.

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

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

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THE CHURCH
OF ENGLAND



Diocese of
Liverpool