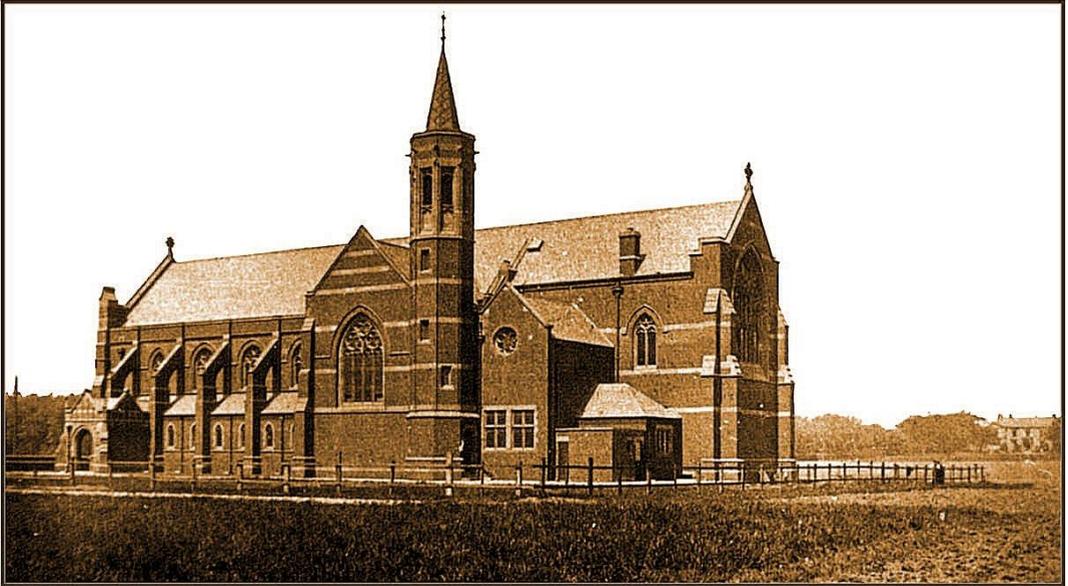


The Parish Church of St Faith, Great Crosby



'As it was in the beginning...'

St Faith's in 1900, soon after its completion,
standing among green fields before the suburbs encroached..

NEWSLINK

July and August 2016

Worship at Saint Faith's



SUNDAY SERVICES

11.00 am SUNG EUCHARIST & Children's Church
Holy Baptism by arrangement
6.30 pm 1st Sunday: Evensong

WEEKDAY SERVICES

Interregnum arrangements

Until further notice, please consult the weekly service sheet (in church and online) for all information concerning the reduced pattern of weekday services and events. There are no public weekday offices or eucharists until September.

Website bulletin: <http://www.stfaithsgreatcrosby.org.uk/bulletin.pdf>

Around Waterloo: The Eucharist

2nd and 5th Mondays & Feast Days as announced - Liverpool Seafarers' Centre 10am;
Wednesdays 10am - St Mary's; Wednesdays 7pm - Christ Church.

See the weekly online bulletin as above for full details of services and any variations.

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, 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: July & August 2016

Dear Friends in Christ,

Summer is upon us...well, the summer season is here, not quite sure where the sunny weather has gone, but still, summer holidays are here!

It doesn't seem that long ago when it was autumn and I began my ordination training at All Saints Centre for Mission and Ministry (Durham University Certificate). The time has flown by, and I have been kept very busy with study and assignments, as well as being on placement in Holy Trinity, Formby and St Michael with All Angels, Altcar.

I have met some amazing people so far; both on my course and whilst on placement, as well as here at St Faith's. It never ceases to amaze me how clearly Christian love shines through people. Christian love is more than a feeling, it is more than an experience; it is the manifested presence and glory of God. Remember God is Love, so when you experience Christian love you are experiencing God's glorious presence. Some words of a famous pop song have just popped into my mind: "Love is all around us, so come on and let it show." So, as our Lord Jesus commanded us to "love one another, as I have loved you" (John 13:34), may we all continue to let God's love shine through, and touch the hearts of all those whom we meet.

Talking of love, I received some excellent news in that my son Edd is getting married to the lovely Bridie next year, and of course Scarlett, who will be 2½ years old by then, will make a gorgeous flower girl. I'm visiting them next month, and they are having an engagement party whilst I'm there, as well as a party for Scarlett's first birthday. I'm so pleased to be able to join in the celebrations, and I'm sure there will be a lot of love around too!

It also transpires that their local Anglican church is none other than St Faith's, in Burwood, Melbourne, which apparently is one of only two Anglican St Faith's dedications in Australia. I've received an email from their vicar, Rev Stephen Pash, who sends his "greetings and prayers to the people of St Faith's in Crosby". He is also passing on our prayers and warmest greetings to his congregation on Sunday. Christian love being sent, literally, to the other end of the world!

I've been invited to visit St Faith's (who will also be in interregnum!) whilst I'm in Melbourne and meet with a few of the ministry team, who have offered to tell me all about their parish life and local mission, and of the Diocese in Melbourne in general.

It's such a privilege to be given this opportunity to learn more about the Anglican community in Australia, and I'm really looking forward to meeting the St Faith's community in Burwood.

Well, my placement at Holy Trinity finishes in two weeks, so by the time you read this I will be back at St Faith's. I am looking forward to seeing everyone again, but until then, I wish you all a happy and restful summer, and may the love of God and his blessings be with you all.

With my love and prayers,

Jackie

(Our website features a list of all the St Faith's Churches we know about, here and throughout the world, and includes an article about the Burwood church. Track it down on www.stfaithsgreatcrosby.org.uk/saintelsewhere.html. Ed.)

From the Warden's Pew



Yet again I seem to be writing a warden's note explaining the process of selecting a new incumbent but now I am able to say that we are at last making some progress!

The procedure to follow is long and complex, to say the least, and is made even more laborious because we are actually running two selections side by side:- one for a new incumbent for the vacant post of Priest in Charge of the United Benefice of St Mary and St Faith (the position that Fr Neil held), and secondly a team Vicar or Rector for the soon to be created Waterloo Group of Churches. We held what is called a **Section 11 meeting** last month where we agreed our parish profile, and the members of the PCC elected Gareth and myself to represent St Faith's in the selection process.

There are lots of legal things to go through as we move from one state to the other, but the focus is obviously attracting a priest who is happy to work in the four churches, and their diverse but closely related styles.

The next step is in late July when the PCC meet again for a **Section 12 meeting**. With the other churches and assorted diocesan people we will agree the timetable for advertising the post and more excitingly the interviewing of those who respond. By the time you read this note, those dates may well be set and who knows, we may already have had informal contact with one or two possible candidates! Please keep Gareth and me in your thoughts and prayers during what is bound to be a stressful time.

My thanks to all those who have agreed to take a Teddy Bear and dress him or her appropriately to take their place amongst us. If you represent a Group in St Faith's and I

haven't spoken to you then please call me and I'll explain what we are trying to achieve.

Lastly, we welcome Rev Dr Linda Bisig and her family to the Vicarage for a few months. She is "on placement" in the diocese from her home in Switzerland and I hope that she will enjoy her stay with the family of St Faith's.

Rick Walker

Service Families Support Group Report



At our July meeting we heard about the work done by the MOD (Ministry of Defence) with veterans from the Armed Forces. The speaker was Barbara Forster, a very dedicated and compassionate lady who concentrates on the veterans living in the North West from Blackpool down to Merseyside and across to the Wirral, a large area indeed. Many people are able to come to their office rather than having to go to them, but for various reasons that doesn't always happen and a home visit is needed. Obviously problems can occur at any time, sometimes as soon as a person has left the forces, or much later when the older "Vet" becomes ill and needs help with the problems serious illness can cause. This help is not only for the veterans themselves but also for their families, with help being needed with benefit entitlement or even just being put in touch with the correct Government department.

Ex service personnel are notorious for not being willing to ask for help, even when they need it, and this can often get them into serious difficulties. When they finally do realise help is needed and they do have to ask, along comes a case worker like Barbara to sort out their problems with kindness and sensitivity. In fact this was put to the test at our meeting! At all of our meetings there is always at least one person who has never been before and July's meeting was no exception.

Roy, an ex-Royal Green Jackets veteran, was passing, saw the notice on the gate and decided to come in. He joined our meeting, heard Barbara talk about her job and the work she does. So with a cup of tea and a piece of cake in hand, Barbara had a quiet one to one meeting with him and was able to give the advice and help he needed, which was wonderful. Roy has promised to come along again sometime, and even if he doesn't it's no matter: we could help him when it was needed and that is the important thing. He may even tell other "Vets" in similar positions and the help can be passed on which would be great!

Barbara left us plenty of leaflets about the work the MOD Veterans does, all of which are on the table at the back of church, so if you would like to read more about the very valuable work that they and other service charities, do please take a look.

Eunice Little



Neighbours

A sermon from St Faith's

I once had a neighbour, who I'll call Ann, who lived (shall we say) at number 18. She was a friendly woman, and particularly helpful to the elderly disabled lady who lived next door to her at number 20. But one day, when Ann and I got talking about the business of 'loving your neighbour' it gradually became clear that for Ann 'neighbour' meant the people living either side of her. For Ann, the duty to love one's neighbour didn't seem to include anyone else!

In the gospels, when Jesus talked about being a neighbour he wasn't just talking about getting along with the people next door: he had a much wider vision. Jesus said that we are to love our neighbours as ourselves, and in the story of the Good Samaritan he explained what he meant by this. The Samaritans and the Jews, although they shared the same scriptures, had been religious enemies for centuries – and I'm sure I don't have to dwell this morning on the misery that religious hatred and fear of the foreigner still cause all over the world. So it's a surprise that in talking to his fellow Jews, Jesus used the hated Samaritan as an example of a good neighbour.

In the story Jesus told, a Jewish traveller is attacked, beaten up, and left half-dead by the roadside. Along comes a priest, who avoids all contact with the injured man. After all the man might be dead, and the priest would be ritually contaminated if he touched him. So he passes by on the other side of the road. Close behind, and following him, is his assistant, a Levite. But if his boss is afraid to help, why should he? It would be more than his job's worth. So he too crosses to the other side and hurries on. And so despite the injured traveller being in effect his enemy, it is the hated and despised Samaritan who rescues him, tends his wounds, and carries him to a place of safety. But imagine the scene as the Samaritan faced the crowd at that inn, with one of their countrymen half dead, slung over his mule – it's a miracle that they didn't lynch him on the spot.

Since the earliest times, Christian scholars have seen Jesus himself mirrored in the character of the Good Samaritan. Jesus's love for the world was so great that it crossed all human barriers, even the barriers of hate and prejudice, so great that he gave his life for us on the Cross.

We see all around us the effects of this sort of transforming love, and perhaps above all in human relationships. Children who are brought for baptism in our church come surrounded and fed by their parents' love, and as they grow up supported by family and friends they become secure, strong, generous and at peace because of that love. And as they grow in faith within the family of the church we pray that they will reflect some of that transforming love back into the world. As Christians we are all called to follow Jesus across the boundaries of enmity and prejudice, called to help him transfigure our world from a place of hate and suffering into a realm of light, joy and peace. In baptism, Jesus invites us all to join him on his journey.

Fred Nye



From the Registers

The 'Way' of Faith (!)

Yet more from the endless archive saga...

Messrs Hassall and Graham carry the flag onwards and upwards in the latter months of 1952. In the days following the October Patronal Festival, the vicar lays on a Friday 7 am Requiem Mass for all Departed Benefactors and Worshippers: it attracts just 7 communicants. In the Octave of All Saints the Sunday Solemn Evensong with Procession, in red, is followed by Vespers of the Dead, in solemn black.

On St Luke's Day, October 8th, 1952 in Westminster Abbey, one-time St Faith's curate Mark Way was consecrated as Bishop of Masasi, Africa. Fr Hassall pasted in a couple of paragraphs from the magazine to record the great occasion. He notes that 'several' St Faith's people would be present. 'It was on Wednesday, October 19th, 1934,' the vicar records, 'that he brought to a close a very successful ministry here, to take up work in Brighton, from which place he later went out to Africa. Those of us who cannot be present in London will remember him here at the Altar where he offered the Holy Sacrifice for the first time, praying that God will abundantly bless him in the important work to which He has called him.'

On Remembrance Sunday a retiring collection for the Earl Haig funds nets £8.9.7. Then, on the Sunday before Advent, and for reasons that escape this writer, all services are marked by carefully inked-in vertical lines of varying thickness, either in black or red, between the second register column ('Day') and the third (Hour of Service') – a practice that continues at least to the end of the current vast tome.

There is little else to disturb the even tenor of the weeks as the year slips away. There is the first record of a 'Merchant Taylors' Boys' School Carol Concert' just before Christmas. Then comes Christmas(s) itself, with 354 midnight communicants, before the year ends with a recorded total of 7,605 communions.

The first 13 days of 1953 are all inscribed in red, especially the service of 1st January, pleasingly recorded, in a hand not the vicar's, as CIRCUMCISSION.

On Saturday, January 31st, the vicar pastes in a couple of paragraphs from the current newsletter. He recalls that it was on that day and date that he took over at St Faith's, and thanks everyone for their 'loyal support and affection' over those five years. 'If during these years,' he goes on, 'anything worthwhile has been accomplished, and in all humility I venture to think that something has, let me say at once that it is due far more to you good people than to me - and in the confident assurance of your ever generous help I look forward to much greater things for God and for His Church'

With these stirring words we move on into 1953. J.M.Buckmaster takes a pre-Lent Quiet Afternoon, and assorted visitors, including regular visitor Bishop Clifford Martin of Liverpool, preside over weekday women's services. A new departure was the Mothering Sunday afternoon 'Clipping of Church with Presentation of Flowers', laid

on for the Sunday School children, and explained in another pasted cutting, this time from the local press. 'Despite the nip in the air, the sun shone through brightly, gleaming on the golden Cross, which, held on high, took its rightful place at the head of the procession.' Such fulsome coverage would be less likely today!

'+Charles Warrington' takes a confirmation just before Holy Week, Then on each Holy Week evening we read, enigmatically, 'Compline followed by Film Strips'. Good Friday features an 8 am 'Mass of the Pre-Sanctified' with, uniquely just 1 communicant recorded. Equally uniquely, there is a large space left for the usual flowery 'Easter Day' banner, but no red lettering inscribed. Nevertheless, there were 363 communicants at the three masses of the day.

Easter 2 sees 'Crosby Boy Scouts' Association Saint George's Day Parade', with the collection of £10.09 'given to Scout Hostel'. A few pages later, Trinity Sunday is 'Coronation Sunday' with another unique entry at 3 pm – 'Coronation Drumhead Service'. The following day is one of 'Continuous Intercession for Her Majesty Queen Elizabeth', and the actual Coronation day, Tuesday 3rd June, attracts a goodly 189 communicants to two early celebrations.

Summer becomes autumn, the Patronal events occur, and now it's winter. No variations from the norm, no visiting preachers, no noteworthy services – and lo! 'Christmass' is upon us once more, with 397 communicants. The year ends with 7,438 communions totalled: a slight drop from 1952.

1954 begins with Circumcision correctly spelt. Everything else will have to wait.

Chris Price



Things people get wrong about Fairtrade

Patrick Say, Fairtrade Foundation

Most people are familiar with Fairtrade, so why do the same misconceptions about what it is and how it actually works keep cropping up?

We've all heard them. The mate in the pub who sagely informs you that Fairtrade doesn't really help farmers, that it's a marketing scam designed to get people to pay more for basic products or to 'make middle class people feel better about themselves'.

Anyone following the claims made by both sides during the EU Referendum would agree that sweeping unqualified statements are not exactly in short supply at the moment. But it would be unfair and inaccurate to dismiss all those questioning the way Fairtrade works as tin-foil hat wearing types. With a lot of seemingly contradictory information out there about Fairtrade online and falling consumer trust in brands and traditional advertising, it can be difficult to discern fact from fiction.

I work in the Fairtrade Foundation's Digital Team and over the last five years I've often seen the same misconceptions and inaccurate generalisations about Fairtrade crop up online. Here's a rundown of some of the most common we encounter:

Myth 1: "Fairtrade products are more expensive"

Are they though? The range of Fairtrade products is now huge, with over 5,000 Fairtrade certified products for sale in the UK, many of them supermarket own-label or inexpensive mainstream brands. Long gone are the days of Fairtrade products being the obscure and expensive preserve of 'yogurt eating vicars'.

All major supermarkets now have Fairtrade own-label tea and coffee ranges - Taste the Difference, Essential, Finest and Sainsbury's iconic Red Label tea - just 90p for a box of 80 teabags. Three of the UK's top five favourite chocolates - Cadbury Dairy Milk, Mars, and Maltesers are Fairtrade, along with 100% of bananas in Sainsbury's, Co-op and Waitrose.

All the tea and coffee at high street giants Greggs is Fairtrade and they are currently trialling Fairtrade bananas in 350 outlets. Those looking for a bargain will also note that discounters Lidl are selling Fairtrade roses. With more supermarkets and mainstream brands than ever selling Fairtrade, can you really afford to keep saying it's more expensive?

Myth 2: "Anyone can stick the Fairtrade badge on their product and claim it's ethical"

The idea that companies just slap the FAIRTRADE Mark on their products willy-nilly when they want to claim ethical credentials just doesn't hold up. The Mark is a registered certification label for products sourced from producers in developing countries. Products that display it *must* meet Fairtrade Standards, set by Fairtrade International.

These Standards apply to both producers (the farmers and workers) and traders (the shop you buy from) and are agreed through research and consultation with Fairtrade stakeholders, including farmers and workers themselves, traders, independent experts and national Fairtrade organisations such as the Fairtrade Foundation in the UK.

If a company wants to get one of their products certified (and hence have the FAIRTRADE Mark displayed on their packaging) they have to first ensure that it meets all of the above Standards. Any company 'just slapping the Fairtrade badge on their product' without meeting the above standards for that product would be investigated and could even open themselves up to legal action.

Myth 3: "Only a small percentage of the price you pay for a Fairtrade product goes back to farmer"

This one comes up all the time and is based on the misunderstanding that Fairtrade farmers are paid a percentage of the retail price you pay for a product in a shop – this is not the case. The retail price you pay as a consumer is determined entirely by the retailer.

While paying farmers and workers a percentage of the retail price might appear a good way to demonstrate the impact of Fairtrade from the consumer's perspective, it doesn't actually address the real inequities in conventional market arrangements.

The Fairtrade price that the farmer receives applies at the point where the producer organisation they are part of (such as a coffee co-operative) sells to the next person in the supply chain (usually an exporter or importer). This is intended to ensure farmers and workers can cover their costs no matter how low the world price for their commodity falls.

Myth 4: "Fairtrade locks farmers into a fixed price"

You may have read about the 'Fairtrade Minimum Price': this is indeed a real thing. But it's a safety net, calculated to cover farmers costs of production, and only coming into play in a worst case scenario. It is not something that locks farmers into a fixed price.

Let's use the example of Maria — a farmer for a Fairtrade coffee cooperative in Colombia – to explain.

In simple terms, if the market price of coffee falls below the Minimum Price set in the Fairtrade Standards, then under Fairtrade, Maria's cooperative would receive this guaranteed Fairtrade Minimum Price.

This safety net means Maria and other farmers in her co-op can cover their production costs which helps them to predict their income and budget for the future. However - and this is really important - if the market price of the coffee is above the Minimum Price, then the market price is the basis for negotiations between Maria's co-op and their buyers and of course they can also negotiate higher prices on the basis of quality and other factors.

This is something that people often don't pick up on, assuming that under Fairtrade farmers receive a fixed, flat rate that can never change, even if the market price of the crop they're growing is high.

It's also worth remembering that in addition to the receiving the Minimum Price or market price, Fairtrade producers receive a bonus-type payment called the 'Fairtrade Premium'. This is an extra sum of money that they decide democratically how best to spend. Some might spend it on improved training and farming techniques, others on building schools and medical clinics. Fairtrade doesn't dictate what it's spent on, it's entirely up to the producers, but in the interests of transparency Premium spending is audited.

Myth 5: "Our company ALWAYS pays farmers more than Fairtrade"

Occasionally we see companies making claims like 'we always pay our farmers more than Fairtrade'. But in light of the Minimum Price/market price explanation above, what do statements like this really mean?

Do they mean they pay more than the Fairtrade Minimum Price? What if the market price of the commodity is high and Fairtrade farmers are receiving the market price?

It's also worth remembering that when companies make claims like this without independent third party verification, we as consumers are essentially having to take them at their word. PACT coffee, who claim on their website to "always pay our farmers 25% more than the Fairtrade rate", admit themselves that they currently have no independent third party verification to ensure that this happens or for the monitoring of conditions on the ground for the farmers they source from.

The FAIRTRADE Mark on a product means that the Fairtrade ingredients in that product have been independently verified by FLOCERT an independent certifier accredited by the International Organization for Standardization (ISO). FLOCERT can and do suspend or, in some cases, even decertify Fairtrade producer organisations if their audit shows that Fairtrade Standards are not being complied with.

So when it comes to Fairtrade products, when we say that buying is supporting farmers to get a better deal, you don't just have to take our word for it.

Myth 6: "Fairtrade doesn't encourage farmers to improve quality"

This myth is occasionally levelled at Fairtrade coffee farmers. The argument goes that the safety net of the Fairtrade Minimum Price means there is little or no incentive for farmers to improve the quality of their crop. But as mentioned above, producer groups are not tied in to receiving the Minimum Price - higher quality produce can and does attract higher prices - so there is genuine incentive for Fairtrade farmers to innovate and improve quality.

In addition to the price they receive for their coffee, Fairtrade farmers also earn a Fairtrade Premium to invest in projects that will benefit their business or community. Coffee farmers must invest 25 per cent of this back into initiatives to improve quality and productivity, which are fundamental ways of increasing farmers' incomes.

Over the years, many Fairtrade coffee producers have won Cup of Excellence awards and several Fairtrade retail products, including coffees from Bewley's UK Grumpy Mule brand, Cafedirect, Wicked Coffee, Bailies Coffee Company, Percol, Tesco Finest and Asda Extra Special, have also won various taste awards - which is testament to the quality achieved. In total Fairtrade coffees have won over 28 Great Taste Awards in the last 3 years.

We'd like to claim them, but it's the farmers and the coffee manufacturers who deserve the accolades!



Summer Music

Among the ensembles entertaining us at the Saturday morning recitals were The Saxpack – talented saxophonists from Merchant Taylors’ – and Colin Porter’s Liverpool Festival Choir

Read all about it

Corinne devours the news while waiting to be fed at the July parish lunch. Other newspapers are available....



All-Age Eating

Assorted images (by Lillie) of young, medium-age and older friends tucking in at the July parish lunch







**Beverage and
Baptism**

Bill and Barbara
knocking it back
above ... and baby
Eva toddling to
her baptism
below



Be Your Age

When you are eighty,
All skinny or weighty
You must not give in dear,
It's really a sin dear,
So hold up your chin dear, you're not really old!

But why should I be sprightly,
And skip about lightly
And why should I hustle and bustle and race?
I don't mind a ramble
But don't want to scramble,
And much rather amble at a sensible pace.

It's not suicidal,
For me to be idle,
Why should I be sitting and kneeling instead?
Why shouldn't I let up
If I will not get up one day from my bed?

I have great aversion
To needless exertion
It's nice once or twice to arrive at the stage
When folks that are good, do
The things that I should do
And easily could do, but won't at my age.

The years I've spent baking,
In cooking, dressmaking
In mending, unending in bundles and stacks.
I won't live to wander,
Much time I would squander, why can't I relax?
They say don't be fragile
But active and agile,
Your fire of endeavour must never grow cold!

But oh how I treasure
My long-looked-for leisure,
It gives me great pleasure,
I like being old!



Fr Ian Brooks: R. I. P.



Long before 12 noon, Monday, July 11th, a very large congregation had gathered in the church of St Paul's, Croxteth for the funeral requiem mass of Fr Ian, who had been parish priest of St Paul's since his appointment in 1980 until his retirement in April of this year.

A southerner by birth in 1947 Fr Ian had taken a degree at Selwyn College, Cambridge and trained for the priesthood at Chichester Theological College. Curates followed at St Mary's Stoke Newington and St Anne's Hoxton, and it was in those London days that Fr Ian espoused his life-long love for, and commitment to, the catholic heritage of the Church of England.

At the request of Liverpool's Diocesan Bishop, David Sheppard, to "come and join us", in 1980 Fr Ian and his wife Audrey, came north to Croxteth where he served as a much loved and devoted parish priest for thirty six years. His unswerving commitment to the parish (one of the most challenging and difficult in the diocese), the local community and to the wider Church was obvious to all with whom he had contact.

Fr Ian worked tirelessly for the local community. He set up the Croxteth Federation in the early 1980s, providing support and activities for those in the area and for many years he was Chairman of Governors for the local Community Primary School where he regularly took assemblies and contributed much to the musical lives of the children.

In the wider church Fr Ian was deeply committed to the work and witness of the catholic societies. Himself a member of the priestly Society of the Holy Cross, he did much to promote and support the Society of Mary, The Confraternity of the Blessed Sacrament, the Guild of All Souls and the Shrine of Our Lady of Walsingham. By many he will be remembered for his editorship of "Forward Plus" the quarterly newspaper of Forward in Faith. His regular "From the Editor's desk" invariably demonstrated his deep understanding of current church concerns and afforded him the opportunity to alert readers to matters and issues which he deemed were worthy of their attention. His inspired series of articles "There were Giants in the Land" proved popular with readers and would have formed the basis for book he was intending to write had he lived and enjoyed a longer retirement.

As Chairman of the Liverpool Chapter of the Transfiguration, Fr Ian gave us insightful and sagacious leadership. He was a great and hospitable host, and the annual Patronal festival at the Croxteth church to which he was so devoted was famous in catholic circles for providing the best and most fulsome feast on the ecclesiastical circuit.

Fr Ian's talents and interests were many. Attending mass at St. Paul's on a Sunday or on a festival, it would often be the case that one would be singing a hymn of which the words or tune would have been written or composed by him. Without doubt it was the scale of Fr Ian's shepherding of his local community that was both exemplary and outstanding. He set up "Silph" which introduced people with disabilities to live inde-

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pendently in the community with support staff and advice. He started many luncheon clubs, monthly parties and groups in the church hall, including Bingo, craft classes, advice surgeries for young and old and a much needed food bank. Over the years of his long incumbency and motivated by a profound, pastoral desire to serve, many programmes of outreach and concern, became the hallmark of Fr Ian's ministry. With Audrey "Shado" was established to help people in volatile relationships and those with drug or alcohol abuse or suffering from depression. Very large sums of money were raised and secured through tireless grant applications to ensure the local community and his parish had facilities and programmes to suit every need and circumstance of the community in which he lived and to which he was devoted as their priest and pastor.

On a personal level Fr Ian was a greatly loved husband, father, father-in-law and granddad. As a faithful friend and parishioner has said, he was "a thoroughly generous, kind and caring man who never turned anyone away." To his colleagues and fellow priests he was "gentle and humble of heart", affable, welcoming, friendly and blessed with an endearing warmth and generosity of spirit.

The attendance at his funeral of such a plethora of priests and people from all over the country, and of the many for whom there was no room on the pavement, testified to the high regard and great esteem in which this faithful and loving priest was held. He will indeed be sorely missed by the many whose lives he touched for good. Our thoughts and prayers go out to Audrey, son Peter, and all the family in their great loss.

Father Jonathan Graham, a former Superior of the Community of the Resurrection, once said, that the essence of the priesthood was "Loving people into holiness." Fr Ian did just that. Of him can it truly be said "Behold a great priest, who in his days pleased God and was found righteous." May he enter into the joy of his Lord.

Fr Dennis

Scotty's Little Soldiers



This is a charity I learned about some 18 months ago when watching a TV documentary about three young war widows whose husbands had all been killed while serving in Afghanistan.

Corporal Liam Scott (his photograph is on our tree at Christmas) was killed on active service leaving a widow and 2 young children. They were all given all the usual care and support by the Army, but on seeing how much her children had suffered but were too young to realise what was wrong, Nikki decided that something must be done, not only for her children but all the other children in the same position and so "Scotty's Little Soldiers" was born.

Again there are leaflets at the back of church and a poster, which I have to say brings a lump to my throat every time I see it, explaining what their aim is, so please take a look. A retiring collection was held in support of this charity after the service on 12th June when we celebrated the Queens 90th birthday and I am delighted say people gave very generously and the collection was £250! I had already been given £300 so I was able to send a cheque for £550 which was fabulous and they were absolutely delighted when they received it. Nikki has sent us a lovely thank you letter for our donation, and she has included more details of their work. This is also on the notice board at the back of church for all to see.

I have sent copies of this letter to St Mary's, Christ Church and St John's so they too can see how much it has meant to Nikki and her team, so thank you all again for your support for this very worthy but not so well known charity, their work is very much needed now and for some time yet.

Eunice Little

School Reflections: A Chaplain's Chronicles

Fr Dennis looks back



Sixty one years ago this coming September, and I can still recall the feeling of absolute shock and horror I experienced at being taken to what was then known as Crosby Road Infants' School. Within minutes of the arrival of my mum and me, I knew I didn't want to be there and, following the departure of mum from Mrs. Darcy's classroom, I unsuccessfully tried to escape after her, but with her back to the door and being much bigger and stronger than me, the formidable teacher repelled my efforts to get past her and dejectedly, I knew myself to be a prisoner destined to a life of plenary education.

It would be no exaggeration to say that for the next five or six years I hated school. I used every ploy possible to avoid going and now and again my mum believed that I actually had the sore throat of which I complained and, in deference to my pleas, and much to my glee, allowed me to stay at home.

How things can change! Having not surprisingly failed the "Eleven Plus" I moved across the school yard to Waterloo County Secondary. There for the next five years, my attitude and approach to school life changed dramatically. I so enjoyed the experience that I don't recall ever having been absent over the five years spent in that most inspiring and encouraging of institutions. To this day I remain indebted to teachers at Waterloo County who saw my potential and whose wise counsel, support and guidance enabled me to recognise that I had goals to achieve and ambitions to fulfil.

My transfer to Merchant Taylors' School after O Levels was the next stepping stone, and my two years studying for A levels were indeed amongst the happiest of my life. Again, supporting and encouraging teachers were there to guide me, and in the summer of 1968 I knew I had achieved the results necessary for the university course that would provide the springboard for a future career.

Following a honours degree from Lancaster University, and a Post Graduate Certificate in Education from the University of Liverpool, in September 1972 I was appointed to teach Religious Studies at the newly constituted Manor High School in Crosby. During a mainly happy but very challenging seven years spent on the staff from 1974 until 1977, I studied on the Manchester-based non-residential Theological Training course to be made Deacon in 1977 and Priest in 1978. Mr Smith had become the Reverend, and in February of 1979 I applied for a Divinity post vacant at Merchant Taylors' and to my great joy and delight, was successful in getting the job.

From September 1979 to my retirement in 2010, along with other positions of responsibility, Form Master, Housemaster and Master i/c Cricket, I was Assistant Chaplain 1979-1982 and Chaplain 1982-2010; and so to the work and role of a school chaplain.

At the recent Patronal Festival mass of St Columba's, Anfield, the visiting preacher, Canon Christopher Cook (Vicar of St Agnes, Ullet Road) told us that when as an Army Chaplain he had been invited to a girls' school to give a talk, he'd asked the girls "What is a saint?" A hand went up and the reply came "A saint is a dead clergyman"; an amusing response. One of the great joys and privileges of being a school chaplain, and most chaplaincies carry a normal allocation of teaching periods, means that on a daily basis one is treated to the wonderful variety of humour, thoughts, opinions and ideas which can be found in any classroom of eleven to eighteen year olds. Someone once described teaching Religious Studies, as I did for thirty eight years, as being "in the front line of mission." This could be said to be true, because on a weekly basis encountering as many young people as perhaps five hundred or more, the sheer volume and regularity of comments, observations and inquiries about both the Christian faith in general and one's own in particular could be numerous. Here were afforded the timely opportunities to give an account of one's own understanding of, and justification for, belief, and also the occasion to dispel the countless misconceptions and erroneous beliefs about religion which have so often become part of a young person's mindset.

The taking and organising of assemblies is also one of the main responsibilities and tasks of a school chaplain. From 1972 until 2014 this challenging and demanding area of ministry was something I was committed to and regarded as very important. Thorough and thoughtful preparation was invariably required, if the opportunity to present something worthy, beneficial and thought provoking was to be taken advantage of. I doubt that there can be many chaplains or Head Teachers who have addressed a School assembly as many times as have I over those forty two years.

Pastoral care and oversight is, of course, another important area of the chaplain's concern. Some young people need extra support or guidance and find their way to the

chaplain in search of a listening ear or a word of encouragement or reassurance. Sometimes the problems or issues encountered can be emotional or psychological, but the chaplain is available if needed and, having taught most of the pupils at some stage in their school career, will often have established a significant relationship of trust and respect, making an approach to the priest a definite avenue for help, should it be so required.

A final but absolutely vital aspect of school chaplaincy is the very sad and demanding one of dealing with bereavement. There are occasions when one is called upon to counsel or support a pupil whose parent, sibling or other close relative has died and, as happened on a number of occasions in my ministry, both at Manor High School and Merchant Taylors', one is sadly involved in the arrangements for, and conducting of, the funeral of a pupil or one who may have recently left school. Often the tragic and untimely nature of such deaths means that the chaplain is ministering to both families and fellow pupils of the deceased who are in shock, overwhelmed by the emotional reaction at the death of a child, sibling or friend and experiencing the raw pain of loss with the enormous feelings of grief and emptiness which accompany the demise of one much loved. To be able to offer the necessary and much needed guidance, help and support at such times is a great privilege, but one which calls upon the training, skills and experience of the priestly vocation and demands extremely sensitive and very careful and, indeed prayerful handling.

Such are a few reflections, as both boy and man, on my own school days, which now, in retirement, as Emeritus Chaplain, I look back on with much thanksgiving and very fond and happy remembrance.

Corporal Jones Bear Reporting for Duty!

Very shortly there will be a new recruit to the Teddy Bear Trail. "Corporal Jones" has been "posted" to duty in the Chapel of The Cross. He is just awaiting his full movement order, the arrival of his Corporal's stripes, medal ribbons and cap badge before he takes up his position near to the British Legion standard and guard duty by the Poppy Wreath. There is no need to panic (Mr Mainwaring!) he will be there and all will be safe and calm!

Our Services Family Support Group is taking our summer break with our next meeting being Wednesday, 7th September, so do come along if you can, all are welcome and a light supper will be provided. To read more about our group see our website pages:

www.stfaithsgreatcrosby.org.uk/forces.html

Eunice Little



R.I.P John Woodley

It is with great sadness that we record the passing, in the early hours of Saturday, July 23rd last, after a long battle with cancer, of our old friend and loyal worshipper and supporter, John Woodley. He will be sorely missed. An appreciation of Jon and all he meant to us will follow in due course. May he rest in peace and rise in glory.



'Through Young Eyes'

Christian Aid exhibition of young people's art from Gaza

This incredibly moving exhibition was shown all too briefly at St Michael's Church of England School, but made a great impact, by all reports, on the students and staff there. We are grateful that the public including our local MP were able to see it and to sign the book of good will that will be sent to the Palestinian organisation CFTA (Culture and Free Thought Association) sponsored by Christian Aid which gave the young teenage artists the opportunity to express their experiences in such graphic ways.

'I had gathered all my pencils, colours and drawing paper and hidden them in a small bag - but the bombardment was faster than me. Israel's assault did not give me the time to escape with my dreams.' **Lama Shakshak.16.** pulled from the rubble of her home after it was destroyed by a missile

The exhibition features drawings by young Palestinians who lived through the Israeli military offensive on the Gaza strip in the summer of 2014. Their art reveals the suffering that took place during 51 days of destruction, killing and displacement, experienced through their young eyes. Some of them tell their own stories, others illustrate the stories of younger children they met at UN shelters set up during the onslaught and others depict stories they heard on the news or from their communities. CFTA supported by Christian Aid gives young people opportunities to learn, play and grow their talents in a safe space as they can provide. As part of its psychosocial support, the organisation gives them tools to express themselves and pursue their dreams to become artists, writers, musicians or actors.

'CFTA has really helped me. They help me by giving me pencils and paints to draw my suffering. I feel when I draw that something in my heart is released.' **Lama Shakshak**

Christian Aid has worked for decades alongside Palestinian and Israeli partners to address the root causes of the conflicts. The children and families of Gaza need long term support and international action to help rebuild their lives and livelihoods.

Alongside the practical help given through organisations like CFTA Christian Aid advocates for an end to the crippling blockade of the Gaza strip and a viable future for both Israelis and Palestinians.

To find out more about Christian Aid's work in Gaza or to donate, please visit

www.christianaid.org.uk/gaza

Kathleen Zimak

100 Club Winners - June 2016

1	149	Isaac Loan	£150
2	21	Paul Turner	£100
3	129	Peter Burket	£50

“I Am The Bread”

Judy Dinnen

She gave me a loaf of bread,
warm and springy, labour of love,
the pale crust dusted with flour.
She gave me the loaf to pray with,
to write about, to break open – to share.

I hold it in my hands,
hold the warm, round shape;
feel its gift, its possibilities.
I see in this loaf, a way to be:
hands still with the holding,
heart full with the receiving,
lips parted for the thanking.

I remember the gift of it, honour the grace
in the gift and the renewing,
as we hold out our hands to receive.



The Parish Directory and Church Organisations



VICAR

Vacancy

For all enquiries ring 928 3342

Parish Administrative Assistant email dunngoeff@talk21.com

ASSISTANT PRIESTS

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

Revd Denise McDougall, 58 Hartley Crescent, Birkdale, Southport PR8 4SQ
01704 550590; 078888 97564

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

READER EMERITUS

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, 14 Duddingston Ave, Crosby. L23 0SH. 928 4997

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

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Mr Robert Woods, robertwoods1986@hotmail.co.uk. 07847 251315

GIFT AID SECRETARY

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

VULNERABLE ADULTS OFFICER

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

CHILD PROTECTION OFFICER

Ms Helen Kibbey, 17 Oxford Road, Waterloo. L22 3XB. 293 3416

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 7.30 pm - 8.45 pm

MEN'S GROUP

Monthly as announced. Geoff Moss, 928 1273.

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Church website: www.stfaithsgreatcrosby.org.uk

Online edition: www.stfaithsgreatcrosby.org.uk/magazine.pdf

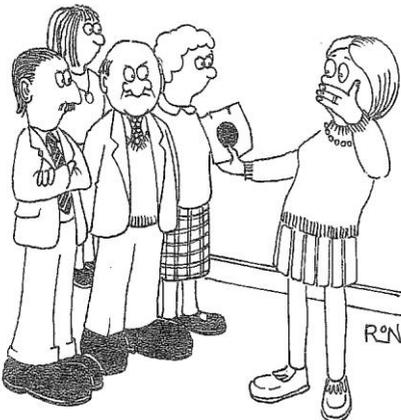
Friends of St Faith's Facebook: <https://www.facebook.com/groups/23599022440/>

email: cdavidprice@gmail.com

Next Newslink?

We still aim to resume regular dates by the autumn! The next issue will nominally be the September edition, probably emerging towards the end of August. As the Editor always says, all material is welcome at all times.

St Gargyle's



Pamela found herself elected
to deanery synod



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