

# Newslink



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

**JUNE 2011**

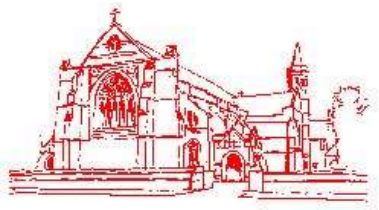
# Lord of the Church...

Lord of the Church, we pray for our renewing:  
Christ over all, our undivided aim.  
Fire of the Spirit, burn for our enduing,  
wind of the Spirit, fan the living flame!  
We turn to Christ amid our fear and failing,  
the will that lacks the courage to be free,  
the weary labours, all but unavailing,  
to bring us nearer what a church should be.

Lord of the Church, we seek a Father's blessing,  
a true repentance and a faith restored,  
a swift obedience and a new possessing,  
filled with the Holy Spirit of the Lord!  
We turn to Christ from all our restless striving,  
unnumbered voices with a single prayer:  
the living water for our souls' reviving,  
in Christ to live, and love and serve with care.

Lord of the Church, we long for our uniting,  
true to one calling, by one vision stirred;  
one cross proclaiming and one creed reciting,  
one in the truth of Jesus and his word.  
So lead us on; till toil and trouble ended,  
one Church triumphant one new song shall sing,  
to praise his glory, risen and ascended,  
Christ over all, the everlasting King!





# Worship at Saint Faith's

## SUNDAYS

<b>11.00am</b>	<b>SOLEMN MASS and Children's Church</b>
1.00pm	Holy Baptism (2nd Sunday)
6.00pm	Evening Service and Benediction ( <i>1st Sunday and as announced</i> )

## WEEKDAY MASSES

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

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

**Morning Prayer:** 9am daily

**Evening Prayer:** 6pm daily

*Please consult the weekly sheets or the church website for any variation in times for the Daily Office.*

## SACRAMENT OF PENANCE AND RECONCILIATION

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

## ANOINTING OF THE SICK AND DYING

Please contact Fr. Neil at any time, day or night, if someone is ill and requires the ministry of a priest.

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

If you, or someone you know, are unable to get to church and would like to receive Holy Communion at home, or be visited in hospital or at home, please ring the Vicarage or another member of the Ministry Team. We are always happy to make home or hospital visits to the sick and housebound so please call us to arrange this.



## **From the Ministry Team**

**June 2011**

In Dostoyevsky's great novel "The Brothers Karamazov", the Grand Inquisitor asks Jesus why he has chosen to reappear in the world, in Spain at the time of the Inquisition. "Why did you come to meddle with us?" he asks. He reminds Jesus that he had handed over all authority to the church before his Ascension. "So" he goes on, "there's no need for you to come at all now; and, at any rate, do not interfere."

The Grand Inquisitor's words are a recurrent temptation for Christians, and they serve to underline the crucial importance of the Ascension. Before it, Christ's presence was limited to a particular place and people at a particular time. After it, his presence became universal. A limited Christ is much easier to cope with, and generations of Christians have found it irresistibly tempting to apply fresh limits to replace the old ones; in other words to keep Christ locked up, a prisoner of their particular ideology or prejudice; a mascot to be wheeled out under strict ecclesiastical control in order to justify or canonize the prevailing fashion or sectarian cause.

But Christ is not the property of the church. The church is the property of Christ. And it has no monopoly of his presence, or of the Holy Spirit that was his gift. The reason is the story of the Ascension. Jesus did not tell his disciples to go straight out and convert the world. He told them to "stay in the city until you are clothed with the power from on high". (Luke 24: 45 – end). Once Christ had ascended, the disciples had to sit still and wait for the free gift of his Spirit. It came, as and when it chose. Only then were the disciples empowered to go out into the world. And, from that day onwards, Christians did not just bring Christ to the world. They found Christ in the world, his presence constantly widening ecclesiastical horizons and defying ecclesiastical control. That is what St. Paul means when he writes "the church is Christ's body, the completion of him who himself completes all things everywhere" (Ephesians 1: 15 – end). Christians do not make Christ present. They do not have to. They do have to make Christ known.

And there's an even more important point still. Earlier in his letter to the Ephesians, St. Paul says that 'the word "ascended" implies that (Christ) also descended to the lowest level, down to the very earth' (Ephesians 4: 1 – 13). The language and imagery may sound foreign to day. But the meaning is crucial. After the Ascension, there is no part of creation, from the depths to the heights, that are cut off from the presence of the risen Christ. Christ ascended and descended. The darkest dimensions of human life

and experience, as well as the highest ones, are known to him. The earth itself, and its fragile and constantly threatened fruitfulness, is holy. The reason the first disciples “were continually in the temple praising God” (Luke 24:45 – end) was because they knew what we easily forget; that Christ’s Ascension did not mean his departure. It meant, precisely, his arrival, part of the creation. From then on, even Grand Inquisitors were not immune from his challenge, or excluded from his love.

With every blessing this Ascensiontide,

**Fr. Dennis**

## **At the A.P.C.M.**



**The Annual Parochial Church Meeting is the yearly occasion when we take stock of the year past, hear what has been happening at St Faith’s, look forward to the year ahead and elect officials and committees of the church.**

For a full account of what took place (agendas, minutes, accounts, church and community reports and names of those elected), go to the church website and read all about it. For a flavour of the event, read the following summary of Fr Neil’s ‘State of the Nation’ address’

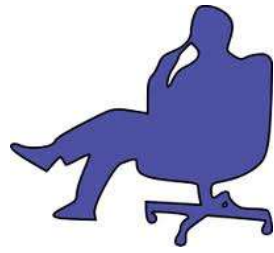
- Fr Neil began his remarks by inviting a moment of silent prayer to remember those of our church family who had passed away since the last APCM: Peter Gwilym Roberts (Priest), Frances Luft, Derek Clawson (Priest), Maurice Noakes and Frank Sharples.
- Fr. Neil thanked all those who had served on the PCC and undertaken other offices in the church, as well as **all** who have undertaken any kind of service and work in the parish – that which is seen on Sundays and that which is very much preparation and ‘behind the scenes’. He hoped he would be forgiven for not singling out particular individuals or jobs – thereby running the risk of seeming to value some more than others! We have many different body parts but they are working very well to make up the Body of Christ in this place.
- Since the last APCM we terminated the contract of our Parish Administrator, Liz Mooney, on financial grounds. The PCCs then created a new post, that of Parish Office Manager, and appointed Geoff Dunn to it. I think it is fair to say that we are all very happy indeed with his work, although the subsidy given from the Diocese has now finished.
- The joint PCC Away Day will take place on 21<sup>st</sup> May at the Seafarers’ Centre. This will be facilitated by our Parish Office Manager, Geoff Dunn. Fr Neil

reminded everyone present, as on previous occasions, that all meetings are public and open to everyone although only PCC members can exercise a vote. All those who love their Lord and their Church are welcome.

- A year ago we were in a very precarious situation regarding the Diocesan quota (parish share). Thanks to a number of factors we are in a much stronger position than we have been for a number of years with the majority of each month's payment being made. Whilst we need to work with some urgency to reduce the relatively small outstanding debt it does seem within our grasp – something we might not have said a year ago!
- It is disappointing that there are still some who worship regularly at St. Faith's but who do not match that commitment by planned giving. Such an attitude inevitably puts even more pressure on those who do give financially (and in some cases, sacrificially) to the work of the Church. During the coming year the PCC will discuss ways in which this problem can be challenged and improved. Fr. Neil said he was very aware that the PCC will be asking everyone to review their giving whilst the world around us is in recession. Jobs have been lost, people fear more redundancies and many are worried about the future. That stringent assessment has to apply to the Church, too. We cannot isolate ourselves from the real world: we can only carry on as we would like to if we can find the money to do so!
- The different reports from the various groups who serve the Church and the Community show what a vibrant and busy year it has been. We have managed to rise to every challenge!
- We continue to welcome Mirfield students with us and are grateful for that link which seems to have been forged and strengthened in the past year. We thank particularly those who came to preach during Lent and pray for those to be ordained this summer.
- Fr Neil emphasised the importance of the Ministry to sick and housebound and thanked all who share in this vital ministry.
- The Diocese remains committed to promoting the liturgy at St. Faith's as a model for good practice in its capacity as the first Diocesan Resource Church. That is something we should feel proud of.
- Despite figures showing a decline in church attendance, both nationally and more locally, St. Faith's remains the best-attended church in the Bootle Deanery! Whilst that doesn't invite complacency, we can however rejoice that people clearly demonstrate their very clear commitment to the Lord Jesus. With such dedication and commitment we have much to look forward to and build upon.

# Food for Thought

Chris Price



One of the churches with whom we exchange parish magazines is St Peter's, Formby, whose worship and churchmanship are in many ways similar to ours. A recent edition of their magazine carried an interesting article about the link between confirmation numbers and attendance figures, much of which might have been written about St Faith's.

The article quoted figures from the Statistical Unit of the Archbishops' Council charting the steady decline in the numbers of those getting confirmed in the Church of England over the past half century.

In 1960 the figure was 191,300, in 1980 it was 98,000, by 2000 it had fallen to 36,000 and in 2008, the latest figures available, it was just 27,000. 'In other words,' the article says, 'the annual number being confirmed each year is now less than one seventh of those confirmed in 1960.'

'One clergyman writing in 2003 stated: "While there are certainly many factors in the decline of congregations, yet church attendances and confirmation are firmly linked. If people are not already attending church, how will they acquire the urge to be confirmed and if so, into what? since they have no practice of churchgoing. And if people are not confirmed, why would they attend a form of worship in which they may not participate fully? since the usual form provided is Holy Communion."

'How's that for a chicken-and-egg problem?

".. and if people are not being confirmed how on earth or heaven can we expect them to attend worship geared only to the confirmed? Of course anyone may receive a blessing at most altar rails, but come on, get real, few will find that an irresistible attraction."

'If we accept the force of this argument, then what is likely to happen at St Peter's, if the type and pattern of our services remain unchanged, is that over the years there will be a continuing decline through age and infirmity of the existing congregation. This will occur because there will be an absence of younger people joining us at Holy Communion, merely because they simply have not been confirmed and will not want to join us.

'As at present our best-attended service is the Sunday mid-morning Eucharist, the

likely result is that St Peter's will decline as a parish, with the potential consequence of our becoming a minority and therefore a weaker partner in any merger with a neighbouring parish.

'Has the time not come for us to rethink both the type and structure of our services to make them more attractive to our parishioners, sufficient to both arrest the decline in numbers and to swell those attending our church?'

There is much for churches like St Peter's and our own United Benefice churches, traditionally centred round Eucharistic worship, to ponder as congregations inexorably decline. It would be interesting to know whether the drop is equally marked in 'Mattins churches', where non-sacramental worship is the main Sunday service. What is fairly clear is that children are not getting confirmed in significant numbers (as a consequence largely, of course, of their no longer coming or being brought to church as young children in the first place), and that as a result services like ours are becoming steadily less well-supported.

It is also clear that our family/parade services at St Faith's and St Mary's fare significantly better, due in no small part to the presence of loyal bands of youngsters and their leaders from the uniformed organisations, together with some of their parents. Do they find these (roughly monthly) services less threatening and more user-friendly? If we are seeking growth, does the future feature a pattern of more of such services, with the 'old-style' services in between increasingly becoming the preserve of the dwindling number of those of us brought up in the faith and still on our feet? Have a look at the hair of the congregations at our 'normal' Sunday worship. How many are darker than assorted shades of grey and white? Food for thought as we seek to meet increasing parish share levies and maintenance costs from the contributions of dedicated pensioners....

## **Funny You Should Say That...!**



The vicar was visiting an elderly couple and noticed that the old man was unfailingly loving and affectionate to his wife, addressing her constantly as darling, love, sweetheart and the like.

When the grand old lady went out to get tea he couldn't help but say: 'You know, it's not often I come across a husband as loving as you seem to be. After all these years it's an inspiration to see such wonderful devotion.'

'Wonderful devotion be blowed,' the man replied. I forgot her name ten years ago and I'm too scared to ask her what it is!'

# **The Visitation of the Blessed Virgin Mary to Elizabeth**

**Tuesday 31<sup>st</sup> May at 7.30 pm**



## **PATRONAL FESTIVAL EUCHARIST in S. Mary's, Waterloo**

**Celebrant and Preacher:  
The Right Reverend Richard Blackburn  
(Bishop of Warrington)  
Followed by cheese and wine**

## **Fifty Years of Memories** *continued*

As a boy, one of the most friendly and welcoming of ladies I knew at St. Faith's was Elsie May Foy. Her father, Arthur Studley, had been Mayor of Crosby (1942 – 1943) and Churchwarden of St. Faith's from 1920 until 1946. Elsie had married Fr. James Howard Foy who served his title at St. Thomas' Seaforth and came to St. Faith's in 1927 for a second curacy under Canon Brierley. In 1930 Fr. Foy moved to the

incumbency of St. Columba's, Anfield, where Elsie had been happy in her role as Vicar's wife until the sudden heart attack and death of her husband in the vicarage one Saturday afternoon, in between what I think was his third and fourth wedding of the day. Elsie returned to St. Faith's where she once again involved herself in parish life.

It was to Elsie and Rea Charlton that Fr. Charles Billington turned when High Mass vestments needed making in the late 1960's. Between them Elsie and Rea produced the white and the red crimplene sets that have seen much use and are worn to this day. Elsie was good company and every so often in my middle and late teens I would go to Lawton Road in an evening and enjoy a couple of hours chatting to her and hearing about her interesting past. She was pleased to give me two keepsakes from her days at St. Columba's. One is a crucifix which hangs over the mantelpiece on my guest bedroom wall and the other is a most unusual "Madonna of the Pomegranates" which sits on my bedroom bookshelf.

In the winter of 1971 Elsie was diagnosed with cancer of the pancreas and went into hospital. As death drew near, we noticed in church that in one of the two High Altar candlesticks which, years earlier she had given in memory of her husband, the flame of the candle flickered and wouldn't stay lit. She died on December 27th, having given loyal and faithful service to the church she had loved from the days of her youth.

A few hundred yards away from Elsie, in Somerville Grove, lived three other ladies who also gave devoted and dedicated service to St. Faith's. Madge Palmer was a very close friend of Elsie's and for many years did the valuable work of Flower Secretary, as Mary Crooke so efficiently does today. Assisted by her willing band of helpers at the major festivals, Madge saw to it that the church always looked well-decorated and cared for. Dorothy and Lilian Carter lived almost opposite Madge and often walked to church with her between them. Lilian, the younger of the two, had retired from a background in the tobacco industry while Dorothy, very much more matriarchal, had been Deputy Headmistress at Christ Church Junior School, Waterloo. Both sisters were very supportive of the church's work and generous in their giving.

Without doubt, the most colourful of the lovely ladies of St. Faith's was Jessie Gale. Jessie had been a Headmistress before retirement and was a trained singer and musician. Whilst her voice was still at its best I can recall Fr. Hassall telling me in the choir vestry that the singing we could hear in the nave was that of Jessie Gale, who was visiting the midlands. Jessie took great pride and delight in having been Robert Runcie's teacher at Coronation Road School in Crosby. Being present on the occasions of his being made Bishop of St. Albans and, ten years later, enthroned Archbishop of Canterbury gave her much joy and pleasure.

Her brother being a priest, no one was quicker to leap to the support and defence of the parish clergy than was Jessie. Absolute loyalty, in addition to as much practical

support as possible, she saw as her role and she was tireless in her offers of help and acts of kindness over the years of service she gave to the church that played so important a part in her life. Always to be remembered with mirth was the occasion when, owing to the tribal African dress he was wearing at the time, Jessie mistook Fr. Raphael Aloa for his wife and greeted him accordingly!

Over a number of years Christmas carol singing around the parish ended with bountiful supplies of hot mince pies and coffee being provided at Jessie's flat in Park Terrace. Here two or three more carols were sung and the evening finished with Jessie choosing a final carol before we went to our homes. Jessie's car driving and the legendary stories associated with it belong to another chronicler! After many years of devoted service to St. Faith's she died in 1983.

As a wolf cub, my earliest memory of Emily Conalty was early on Thursday evening when she had joined Fathers Hassall and Stanage for 6.00 pm Evening Prayer in the Lady Chapel. Her bicycle tyre had gone down and Fr. Hassall asked me to pump it up. After her parents died Emily lived with four maiden aunts in Fairholme Road. On leaving school she had gone to Durham University and studied theology under Professor Michael Ramsey, a future Archbishop of Canterbury. A strong bond of friendship had grown between Michael Ramsey, his wife and Emily and they remained in touch by letter until their respective deaths.

Emily had felt called to the Religious Life and went to Whitby to test her vocation with the Order of the Holy Paraclete. She was there for five years before returning to Crosby to care for two of her remaining aunts, Maude and Daisy. Emily had a fine mind and took up a teaching post at Belvedere School in Liverpool, where, teaching Religious Studies and Latin, many girls were fortunate to come under her influence and benefit from her pedagogy.

In the final stages of his incumbency, when he was finding many things difficult, Fr. Hassall was grateful for Emily's theological input and support. In my early years of secondary school teaching in the 1970's, I too was very appreciative of Emily's help, particularly with regard to the 'A' Level Studies in which she was now an expert.

Emily lived the sacramental life of the church to the full. She was exemplary in her attendance at mass, at prayer and study and in her regular use of the confessional. A prayer desk which is now in the Lady Chapel she gave me at the time she was having a good sort out of her books and belongings. Before she died from cancer in Jospice at the beginning of Advent 1989 I visited her for the last time and spoke to her of St. Augustine's vision of heaven: "There we shall rest and we shall see; we shall see and we shall love; we shall love and we shall praise. Behold what shall be in the end and shall not end."

**Fr. Dennis**



# Poetry for Pentecost

## We are rich

Who are clothed  
In the garment of righteousness  
Woven in truth  
At Pentecost  
We are as consuming fire  
Like flames on ancient hilltops  
We are aglow  
Red-robed in sovereignty  
Crowned from above  
The Spirit rests upon us  
Peaceful in His love.



## Follow me to that Upper Room

Where Christ's believers are waiting  
For God's Holy Spirit to come.  
Feel the building shake around you.  
See bright tongues of fire appear.  
Hear the mighty sound of God's wind.  
The Day of Pentecost is here.  
We too are gathered in Your name.  
Open us to Your infilling.  
Strengthen us, guide us, comfort us.  
May our souls truly be willing.  
For Your gracious gift we praise you.  
As Your Holy Spirit comes, Lord,  
Fill us with fire, our souls inspire,  
Into our hearts may Your power be poured.  
Power Your Great Commission to hear;  
Power to speak Your saving grace,  
Power to comfort, to conquer fear,  
To tell all You died in our place.

## In the Upper Room

Pentecostal wind  
swirled like a tornado of grace  
and fiery tongues  
burned language into stutters.

O Spirit,  
stir our passion again!  
Light wildfires  
and spin them past  
our tame intentions.

Huff and puff till you blow down  
the shutters we hide in,  
scarred by earlier zests,  
more cowardly and cynical  
than once upon a time

when we inhaled your fire  
and gulped your windstorms  
like tap water  
and laughed at those  
who counselled caution.



**He is risen,**  
and life begins again.  
He is risen,  
and light shines stark  
Against uncomprehending dark.  
The stone is rolled back;  
does it matter how?  
and life transformed beckons.  
Joy steps out  
from cave-blackness  
and knows itself reborn.  
And we will stand,  
looking up in wonder,  
because one must, one must,  
and wonder what more wonder  
can there be in store?  
The flame will come  
and cast out fear  
as perfect love must, we know,  
and wind blow clear,  
so set the sail,  
for now begins the journey.



**Thursday 23<sup>rd</sup> June**  
**Corpus et Sanguis Christi**



**8.00pm SOLEMN MASS**

and blessing of Eucharistic Ministers

**Preacher:** Fr. Graham Atherton (Rector of Guiseley)

*followed by a 'bring a bottle' party in the Vicarage Garden*

## **A reflection for Corpus Christi**

*from "The Shape of the Liturgy"- Dom Gregory Dix*

“Was ever another command so obeyed? For century after century, spreading slowly to every continent and country and among every race on earth, this action has been done, in every conceivable human circumstance, for every conceivable human need from infancy and before it to extreme old age and after it, from the pinnacle of earthly greatness to the refuge of fugitives in the caves and dens of the earth. Men have found no better thing than this to do for kings at their crowning and for criminals going to the scaffold; for armies in triumph or for a bride and bridegroom in a little country church; for the proclamation of a dogma or for a good crop of wheat; for the wisdom

of the Parliament of a mighty nation or for a sick old woman afraid to die; for a schoolboy sitting an examination or for Columbus setting out to discover America; for the famine of whole provinces or for the soul of a dead lover; in thankfulness because my father did not die of pneumonia; for a village headman much tempted to return to fetish because the yams had failed; because the Turk was at the gates of Vienna; for the repentance of Margaret; for the settlement of a strike; for a son for a barren woman; for Captain so-and-so wounded and prisoner of war; while the lions roared in the nearby amphitheatre; on the beach at Dunkirk; while the hiss of scythes in the thick June grass came faintly through the windows of the church; tremulously, by an old monk on the fiftieth anniversary of his vows; furtively, by an exiled bishop who had hewn timber all day in a prison camp near Murmansk; gorgeously, for the canonisation of S. Joan of Arc-one could fill many pages with the reasons why men have done this, and not tell a hundredth part of them. And best of all, week by week and month by month, on a hundred thousand successive Sundays, faithfully, unflinching, across all the parishes of Christendom, the pastors have done this just to make the plebs sancta Dei - the holy common people of God.

## Corpus Christi Poems

No longer bread, no longer wine,  
His body and His blood  
Through sacrifice are mine.  
Without such nourishment  
My soul would be  
A wasting headland  
Above a raging sea,  
A rootless acreage  
With neither leaf nor tree.

### *Love*

Love bade me welcome, yet my soul drew back  
Guilty of dust and sin  
Buy quick-eyed Love, observing me grow slack  
From my first entrance in,  
Drew nearer to me, sweetly questioning,  
If I lack'd any thing.



A guest, I answer'd, worth to be here:  
Love said, You shall be he.  
I the unkind, ungrateful?  
Ah, my dear, I cannot look on thee.  
Love took my hand, and smiling did reply,  
Who made the eyes but I?  
Truth, Lord, but I have marr'd them: let my shame  
Go where it doth deserve.  
And know you not, says Love, who bore the blame?  
My dear, then I will serve.  
You must sit down, says Love. And taste my meat  
So I did sit and eat.



## Furnishings of Faith

*In 1999, the editor invited various members of our congregation with knowledge or interest in various aspects of the furnishings of St Faith's, to write articles for a booklet, to be entitled 'Furnishings of Faith'. There are still a few copies around, and the text of the book may be read on the church website.*

*For those who have not had the chance to read the publication, here is the first of an occasional series of articles covering its contents. A few of the details recorded in 1999 have been overtaken by time. In this piece [ERIC SALISBURY](#) writes about the general architecture of our church.*

When I first considered writing an article about the architecture of St Faith's I expected that a couple of pages would suffice. However, as I started to describe the building it became clear that to fully understand and appreciate it some background information explaining features we take for granted would be necessary.

St Faith's church was founded by Douglas Horsfall and designed by the architectural practice of Grayson and Ould; it was consecrated in April 1900. It is in the Gothic style with a cruciform plan facing east, and conforms to the accepted form of church layout of the 19th century.

It is built in red pressed Accrington brick with Runcom sandstone dressings, and has a slated roof. The building is impressive in its size, which the brick work accentuates, and in its confident use of materials. It is finished off with some pleasing detailing, evident in the decorative carved stone work over the porches, at the apex of the main roof and, of course, the tracery of the windows. Flying buttresses take the thrust of the

roof and project over the slated roofs of the side aisles. The composition formed by the south transept, the polygonal bell tower and the vestry and organ loft is particularly good but unfortunately is now partly obscured by the vicarage and is ill-served by the car park. The foundation stone, located near the north porch, was laid in 1898 by the founder's son Robert Elcum Horsfall, who, as a captain in the Liverpool Regiment, was later killed in the Great War in 1917 and is commemorated by the chancel screen. He was 27 when he died as a result of a collapsing parapet causing him to be impaled on a broken bayonet.

The interior reflects the exterior in its use of brick and stone, and has a fine hammerbeam roof over the nave and a barrel vault over the chancel. Its vastness, austerity and dim atmosphere is what immediately strikes the visitor; all this only serving, as intended, to contrast with the splendour of the high altar and the reredos. It is a building that initially conceals its treasures, which only delight all the more on their discovery and familiarity with time.

The broad nave is served by a central aisle and two narrow passage aisles lit by stained glass memorial windows and a few spare plain ones. Additional light to the nave is provided by plain clerestory windows and the large plain west window.

On entering the church one sees the octagonal marble font, raised on four marble legs and protected by a carved wooden lid. Fonts were made of stone to prevent them being moved elsewhere and the use of four legs dates from the 12th and 13th centuries. Fonts were originally covered to prevent the theft of consecrated water for its supposed magical properties. The octagonal shape symbolised the number eight, the sign for a new beginning. The font is at the west end: the entrance to the 'sea of life', of the nave (from 'navis', the Latin for ship), as opposed to the potentially regenerated spirit at the east end.

At the front of the pews is the fine carved sandstone pulpit. It bears a marvellous frieze of a crown symbolizing Christ enthroned and in the company of cherubim with wings on their heads; below the frieze and flanking the crown are the images of St Peter, with the inverted cross on which he died, and St Paul, with the sword, referring both to his martyrdom and his militant work in spreading the gospel, and holding a book indicating the importance of the message. In the iconography of the church they stand next to the evangelists as establishers of the church, and the imagery here is a common representation.

The north transept forms the Chapel of the Cross and is dominated by the Great Crucifix; it contains a simple altar table and also the altar frontal chest. The crucifix was bought in Italy in 1928 in Douglas Horsfall and is a German 19th century work by Stuflesser; the figure is painted plaster on wood. The chapel displays four of the fourteen Stations of the Cross, designed and embroidered at the Roman Catholic Metropolitan Cathedral; like the new St Faith's banner they were designed by Sister Anthony at The Studio.

The south transept forms the Lady Chapel, with its altar and tabernacle containing the reserved sacrament and the votive light. It also contains the 'Rabbit Madonna' by the sculptress Mother Mirabel of Wantage (can you spot its unusual feature?), the book of remembrance, scroll of honour and place for private confession, together with the recently-added 'arbour niche' memorial flower shelf and the fine votive candle stand. The nave altar dates from the late 1960s and fills the crossing; its location and character are a result of the influence of the liturgical movement, with its reevaluation of the corporate nature of worship. The kneelers are removed from time to time for concerts and for certain services. The chancel screen was installed in 1921 and divides the nave from the chancel and, being open in design, does not impede the congregation's view of the High Altar. Pevsner did not consider it an improvement! The iron chancel gates are always open.

In the chancel, the choir stalls include seats for clergy and readers, backed by a wrought-iron screen to the north and clear glazing to the south choir aisles. The wall of the north choir aisle contains the ashes of four persons held in high esteem at Saint Faith's and a small statue by Liverpool sculptor Arthur Dooley.

***To be continued....***



## **Thank You!**

Thank you once again to Fred Nye and Reverend Denise for another lovely morning on Good Friday. Plenty of glitter, glue, tissue paper and feathers and not forgetting the delicious hot cross buns. *(see some pictures on the centre pages. Ed.)*

***Sarah, Eleanor and Grace Evison xx***

## **Please Remember ...**

*in your prayers those to be ordained as deacons and priests, among them:*

### **Deacons**

Gerard Callacher  
Steve Holt  
Michael Maine  
David Pickett  
Phil Saltmarsh  
Ian Wynne  
Richard Norman

### **Priests**

Chris Trundle  
George Davis  
Craig Roters  
Ian McCormack



Almighty God, the giver of all good gifts,  
who by thy Holy Spirit hast appointed  
various orders of ministry in thy Church:  
look with mercy on thy servants  
now called to be deacons and priests;  
so maintain them in truth and renew them in holiness,  
that they may faithfully serve thee both in word and deed,  
to the glory of thy name and the benefit of thy holy Church;  
through the merits of our Saviour Jesus Christ,  
who liveth and reigneth with thee,  
in the unity of the Holy Spirit,  
one God, now and for ever.  
Amen.

## Sunday Evening Services

Fr. Neil

At the recent Ministry Team meeting the subject of Sunday evening services was discussed. There was a general feeling that the time of 6pm (rather than 7pm) actually suited everyone. (It certainly suits the Vicar – especially if my main meal has to be prepared and cooked after the service ends!) We are also very conscious that the attendance at Healing Services has become very poor indeed.

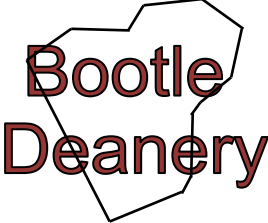
Whilst Compline and Benediction is not to everyone's taste, it does have an average attendance of some 15 people which is very good (and from both our congregations). Sometimes (as in Lent last year) Compline has been replaced by a Devotional talk based on music and/or art. So we thought it might be worth experimenting with a timetable of services at 6pm on the first Sunday of the month which might rotate something like:

- **Compline and Benediction**
- **Healing Service and Benediction**
- **Devotional address and Benediction**

We noted, too, that quite a number of people who used to attend the monthly healing services are also regularly attending the evening service on the first Sunday of the month. This need not be prescriptive but all churches from time to time need to ask if the current pattern is meeting current need. Placing the Healing Service once a quarter

within a congregation of some 12-18 people might well prove to meet a greater need than it currently does. There are also some months (normally May and October) when Choral evensong replaces Benediction which has been the case for a number of years.

This new pattern will begin in September and in the meantime if you have any views or comments to add to the discussion please let me know. Oh, and before any bright spark suggests “how about just Evensong/Compline without Benediction on the first Sunday of the month...?” – that was the pattern, twice a month, when I came to the parish in 1999. Me, and one person (usually) made up the congregation! Let’s not go backwards!



**Bootle  
Deanery**

**Sunday 3rd July at 11.00**

**Deanery Eucharist**  
in Christchurch, Bootle

**Preacher: Gee Walker**  
(mother of Anthony Walker who was murdered 3 years ago)  
Followed by lunch. Please support this service

## **Making the News**

*Sermon preached by **Fr. Craig Roters** for the May Devotions Service in S. Faith’s on 8th May, 2011.*

Every now and then we have that strange, surreal, experience of being aware that we are seeing history made. Thanks to modern technology, and rolling news, we can witness dictators fall, students protest and referenda fail – all from the comfort of our living rooms.

This past week or so has had its fair share of news. Millions across the world were captivated by the Royal Wedding - a heady cocktail of celebrity and royalty. We gasped at the dresses, and we marvelled at the millinery.

Then there was the less than comfortable spectacle of Americans rejoicing at the death of Osama Bin Laden – itself an event watched thousands of miles away in the situation room at the White House.

Nestling between these two events – and somewhat overshadowed by both - was the beatification of a great and holy pope. A pope who more than any other understood and appreciated the power of mass media. Indeed, a pope whose personal charm and charisma suited a papacy lived in the global media age.

But of course history is being made all the time – even when cameras aren't rolling. For all we know, right at this moment, something incredibly significant could be taking place. A discovery made, a device invented, a book written – all waiting to change the course of history. But.. we'd only know the significance with hindsight. The event itself passing unnoticed - known only by the effect that it may have at some unknown point in the future.

Tonight, as we honour Our Lady and make our May devotions, we celebrate that God has acted most powerfully and most wonderfully; but that he has done so quietly and unexpectedly. In the Incarnation God slipped into human history – choosing a lowly handmaiden, in a far flung corner of the Roman Empire, to bear the future of humankind in her womb.

Mary's 'yes' to God brought heaven and earth together. It is the hinge around which *all* human history revolves. And that 'yes' changed the world... but the world did not notice. And the world didn't notice the next thirty years or so. The nappy changes and sleepless nights; the washing and the cleaning; birthdays, family weddings, funerals; the yearly round of festivals and countless trips to synagogue. All unnoticed and unreported.

We know very little about those 'hidden years' – and we know so very little about Our Lady. The New Testament is tantalisingly silent about them. And whilst there are many pious legends that try and fill in the gaps, we can only conclude that those years were incredibly ordinary. An ordinary family life, with its joys, pains and sadnesses, blessed and hallowed by God.

Our Lady's example reminds us that what really counts in the Christian life is being faithful to God in the daily round of ordinary life.

Mostly, it's mundane and unglamorous. And if we're honest, there are times when church itself can seem so very *very* boring - and the daily, weekly, yearly round of

prayer and liturgy can begin to feel dry and lifeless. Wouldn't it be nice if, just once in a while, it could all be a little bit more entertaining? Couldn't there be a few more Christmas and Easter days – and a little less Ordinary time?

But if Our Lady shows us anything, it's that there were 33 long, ordinary years between Christmas and Easter. Thirty-three years to ponder. Thirty-three years to prepare. Thirty-three years of continually saying 'yes – let it be unto me according to thy word' - long after the glow of the angel had faded ...and as the shadow of the cross loomed.

Like her, we must say 'yes' to God where, and how, we are now. As she bore Him and gave Him to all creation, we must bear Him now - and make Him known in our own little corners of the world.

We may never make the news, we may never marry our prince or find ourselves on Peter's Chair. But we can rejoice that we belong to the common people of God – a chosen people, a royal priesthood, a holy nation, a people belonging to God himself.



## 100 Club Winners

Drawn on May 1<sup>st</sup> 2011

1	93	Angie Price
2	50	Neil Kelley
3	103	Paul Jones
4	22	Stephen Hargreaves



New members of this invaluable source of income for our church are warmly invited to see Gareth Griffiths for details. As successive organisers have proclaimed: **'You've Got To Be In It To Win It!'** The odds are vastly better than those of the National Lottery...

# SUNDAY SCHOOL

## PENTECOST PARTY

Sunday 12<sup>th</sup> June from 3pm – 5pm  
in the Vicarage Garden



PICNIC, GAMES,  
BOUNCY-CASTLE & LOTS OF FUN!

Also on Pentecost Sunday at 7pm in St. Mary's Annexe....

### **Men's Fellowship Open Meeting**

Guest speaker Claire Curtis-Thomas.

#### **"The other Waterloo"**

*How the Waterloo Partnership was born*

Tea, coffee, cake and biscuits available – but please feel free to bring your own wine/beer!

# Parish Directory and Church Organisations



## **VICAR**

Fr. Neil Kelley, The Vicarage, Milton Road, Waterloo. L22 4RE  
928 3342; fax 920 2901

## **ASSISTANT PRIESTS**

Revd Denise McDougall, 27 Mayfair Avenue, Crosby. L23 2TL. 924 8870  
Canon Peter Goodrich, 16 Hillside Avenue, Ormskirk, L39 5TD. 01695 573285  
Fr. Dennis Smith, 16 Fir Road, Waterloo. L22 4QL. 928 5065

## **READERS**

Dr Fred Nye, 23 Bonnington Avenue, Crosby. L23 7YJ. 924 2813  
Mrs Jacqueline Parry, 21 Grosvenor Avenue, Crosby. L23 0SB. 928 0726  
Mrs Cynthia Johnson, 30 Willow House, Maple Close, Seaforth, L21 4LY. 286 8155

## **CHURCH WARDENS**

Mrs Margaret Houghton, 16 Grosvenor Avenue, Crosby. L23 0SB. 928 0548  
Mrs Maureen Madden, 37 Abbotsford Gardens, Crosby. L23 3AP. 924 2154

## **DEPUTY CHURCH WARDENS**

Mrs Christine Spence, 52 Molyneux Road, Waterloo. L22 4QZ. 284 9325  
Ms Brenda Cottarel, 6 Lawton Road, Waterloo. L22 9QL. 928 4275

## **TREASURER**

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

## **PCC SECRETARY**

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

## **PARISH OFFICE MANAGER**

Mr Geoff Dunn 32 Brooklands Avenue, L22 3XZ • Tel & fax: 0151 928 9913  
Email: sfsmparishoffice@btinternet.com

## **GIFT AID SECRETARY**

Mr Rick Walker, 17 Mayfair Avenue, Crosby. L23 3TL. 924 6267

**TUESDAY OFFICE HOUR:** 6.30 – 7.30 pm (wedding and banns bookings)

Mrs Lynda Dixon, c/o the Vicarage. 928 7330

## **BAPTISM BOOKINGS**

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

## **DIRECTOR OF MUSIC**

Mr Sam Austin, 42 Arch View Crescent, Liverpool, L1 7BA. 07921 840616.  
email samOaustin@googlemail.com

## **SACRISTAN**

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

## **ASSISTANT SACRISTAN**

Mr Leo Appleton, 28 Hougoumont Avenue, Waterloo. L22 0LL. 07969 513087

## **SENIOR SERVER**

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

## **CHILDREN'S CHURCH**

Sunday 11.00 am in the Church Hall. Angie Price 924 1938

## **CHILD PROTECTION OFFICER**

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

## **CHURCH CENTRE**

1, Warren Court, Warren Road, Blundellsands

## **UNITED BENEFICE MEN'S FELLOWSHIP**

James Roderick 474 6162

## **CUB SCOUTS**

Tuesday 6.30 - 7.45 pm. Adam Jones 07841 125589

Thursday 6.30 - 7.45 pm. Mike Carr 293 3416

## **SCOUTS**

Tuesday 8.00 - 9.30 pm. George McInnes 924 3624

## **RAINBOWS**

Monday 4.45 - 5.45 pm. Geraldine Forshaw 928 5204

## **BROWNIE GUIDES**

Monday 6.00 - 7.30 pm. Sue Walsh 920 0318; Mary McFadyen 284 0104

## **CHOIR PRACTICE**

Friday 7.15 pm - 8.30 pm. Sam Austin 07921 840616

## **MAGAZINE EDITOR and WEBSITE MANAGER**

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

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Copy by **Sunday, June 5th**, please - but all contributions are welcome at any time.

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**Email:** cdavidprice@gmail.com



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THE CHURCH  
OF ENGLAND



Diocese of Liverpool



**After the Long Walk....**

The Men's Fellowship relax in a Hightown pub garden, replacing the calories burnt off earlier!



**Easter Gallery**

*This page:* children at work creating banners at the United Benefice Easter Workshop at St Mary's on Good Friday morning.



*Top left and centre*  
The Good Friday workshop  
*Below left*  
Easter parade – Fr Neil and  
Mirfield visitors  
*Top right*  
The sanctuary party after the  
St George’s Day service  
(with St George!)  
*Bottom right*  
The Men’s Group walking  
(and sprinting!) en route to  
Hightown

