

St Faith's Church, Great Crosby



NEWSLINK

JUNE, 2015

Worship at Saint Faith's



SUNDAY SERVICES

11.00 am SUNG EUCHARIST and Children's Church

Holy Baptism by arrangement

6.30 pm 1st Sunday Evensong (traditional)

3rd Sunday Evensong (modern) and Benediction

WEEKDAY SERVICES

The Daily Office

Monday, Tuesday, Wednesday, Friday: 9.00am: Morning Prayer

Tuesday: 6.30pm: Evening Prayer; **Thursday:** 8.00am: Morning Prayer

Friday: 6.00pm: Evening Prayer; **Saturday:** 9.30am: Morning Prayer

The Holy Eucharist

Tuesday: 7.00pm; **Friday:** 6.30pm; **Saturday** 10.00am

Please see the weekly online bulletin for full details 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 3342/07976 901389 to arrange this, or to arrange a visit to someone in hospital or at home.

IN A PASTORAL EMERGENCY

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



From the Ministry Team

June 2015

Dear Friends,

On Trinity Sunday I will celebrate 12 years of ordained ministry, serving primarily in the Bootle Deanery, and I thank God daily for the all the joys and the challenges which I have experienced throughout those years. Although I am now officially retired I do enjoy what is known as the Bishop's Permission to Officiate (PTO!); this enables me to preside at the Eucharist and cover where I am invited within the Diocese. PTO also allows me more flexibility with work load and I am thoroughly enjoying the luxury of more family time and the opportunity to do things on the spur of the moment.

Many of you already know how much I love going to our caravan in Rhosneigr, Anglesey, that beautiful island where I can recharge my batteries and enjoy a different pace of life. Also, to some small extent I am able to continue the pastoral side of the rural ministry which I enjoyed whilst I was on placement there as an ordinand, almost fifteen years ago. The church, which I still attend when I'm at the caravan, is dedicated to St. Maelog, a Celtic saint who settled in Llanfaelog around 1450. St. Maelog's has a particularly interesting graveyard, was significantly reordered in 2001 and well worth a visit if you are in the area. Some of you may remember my training incumbent at the time, Reverend Madalaine Brady, coming here to St. Faith's to preach. Madalaine has since retired and last Sunday I met their new priest who preached an incredibly powerful and thought-provoking sermon which concluded with the thought that vocations both lay and ordained can't exist in a vacuum and the glory of God should be proclaimed to all people, at all times and in all places.

This made me reflect more deeply on my own vocation and where I feel I have been led since ordination; I have enjoyed a wealth of wonderful experiences during that time in parish, cathedral and rural ministry. It is a massive privilege and great joy to serve God and God's people in each of these places.

I was first invited to preside at the 8.30am said Eucharist in the Lady Chapel in Liverpool Cathedral one Sunday morning about two years ago and have enjoyed doing so once a month since. The congregation usually ranges from about ten to fifteen people with perhaps six of them attending weekly. The others tend to be visitors to Liverpool from different countries, faiths and cultures or local people wanting to

experience a different place of worship. I have met so many interesting characters, with so many stories to tell.

The short time for interaction after the Eucharist encouraged me to become a volunteer chaplain. I am on duty on the second Monday afternoon of each month and as there is no prescribed structure to my time I am able to walk around the Cathedral engaging with visitors, tourists and other members of staff. People's reasons for coming in are numerous and varied; for some it could be as simple as wanting to get out of the rain!

It is wonderful to share a newcomer's reaction to our amazing sacred space and as the strap-line says, 'Liverpool Cathedral is a safe place to do risky things in Christ's service.' Everyone, without fail finds the grandeur and size awesome and breathtaking. I get asked many questions and generally if they relate to the actual building or architecture I direct the visitor to one of the guides; their knowledge and the information that they have at their finger-tips is truly remarkable. My role is more of a pastoral one and I have prayed with countless people, young and old from all walks of life, absolved sins, blessed a couple (and their two best friends!) who were on their honeymoon, having been married a couple of days earlier in a registry office in London. Another young couple brought their two-day-old baby so they could thank God for her safe delivery. On my last visit I took a young teenager to the top of the tower; her grandparents couldn't manage the steps (108 after taking two lifts!) and as youngsters can't go up alone they asked if I would take her. It's a trip well worth doing if you haven't already been to the top of the 331-foot Vestey Tower.

The number of football fans visiting always surprises me: not so long ago the place was heaving with the red and white scarves of Liverpool fans! They had flown into Liverpool from all over Europe for a match and chose to visit the cathedral before going to the game. It was good fun chatting to many of them, especially as I'm a Liverpool supporter too. Then of course there are a number of school parties who come on educational visits. I love engaging with these groups, having often been the teacher in charge of such outings in the past. Of course many people come for their own private prayers and quiet contemplation, their time in the cathedral is for time with God alone and without any distractions. As I'm sure you can imagine no two afternoons have ever been the same!

So as I return to the fact that ministry both lay and ordained is for all people at all times and in all places, let's embrace and give thanks for our calling. And yes, the people, the places and the times may change but as we know from Hebrews 13:8, Jesus Christ is the same yesterday, today and forever.

Love and every blessing,

Denise





Music Report

Sing unto the Lord a new song: Sing to the Lord, all the earth!

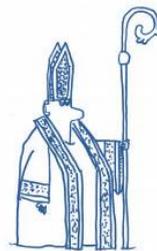
This is the first of a regular column which I hope to write for all those who wish to read it. I would like to thank everyone in the parish for their welcome and support, in particular the members of our fantastic choir. If you wish to get even more music for your attendance, the choir are hoping to sing regular monthly services on the first Sunday afternoon of every month (with the exception of August and September).

Many of you have noticed the change of music chosen for services. I thought that in this first column it would be worth explaining my own background on this. I first began to sing in my home cathedral choir, which is a moderate Anglican cathedral in Armagh, Northern Ireland. It was there that I was used to singing Matins, Eucharist (BCP and Modern), Evensong and Compline. It was through the singing of Evensong and Compline that I found my love and passion for both God and music, something which I am thankful for every day.

My previous two parishes have been much more family-orientated, with modern songs not found in our hymn books! Since 2007 I have been a Lay Clerk in Liverpool Metropolitan Cathedral, as well as associate organist for cantor masses. It is there that I have extended my experience of Gregorian Chant, plainsong hymnody and everything catholic!

As you can all imagine, having a diverse background in church music makes it rather difficult to choose music. It is important to have hymns that we all feel we know, that we all get something from, but it is also important that we find new ones to continue to inspire us. I do hope that over time, I will be able to have recommendations from you all, as well as getting to know each other along our journey.

Robert Woods



Pastoral Reorganisation

Sowing Seeds of the Church's Flourishing

Last month, I wrote about our discussions in the Waterloo Group Council about pastoral reorganisation in this area. I promised an update, so, here it is.

'Whatever ye ask...': Rogationtide

Before I get into the details, I can't help but notice I'm writing this on one of the Rogation Days, the three days before Ascension Day. When I worshipped, as a laywoman, in a rural benefice, we made much of Rogationtide, going out into the fields to bless them and blessing the plough. 'Rogation' comes from the Latin 'Rogare,' to ask; the Book of Common Prayer Gospel for Rogationtide includes the words of Jesus, 'whatsoever ye shall ask for in my Name, he will give it you.' The Christian observance of Rogationtide has pre-Christian origins, probably Graeco-Roman religion, in which an annual procession asked for divine protection for crops against mildew! I guess we could all do with a bit of that! The tradition in the Church grew of a processional litany around the parish for the blessing of the land, concluding with a mass. 'Land' is an enormously rich theological word – in the Old Testament, meaning not simply land, but people being blessed, able to relax a bit, hope for the future and their children, in fact, being fulfilled and flourishing. The poet George Herbert interpreted the Rogation procession very much along these lines – not just a means of blessing the (literal) land, but also of recognising boundaries, encouraging fellowship with neighbours, reconciling differences, and of charitable giving to the poor. In a contemporary, more urbanised world, Rogationtide has widened to include intercession for the world of work, for accountable stewardship and prayer for local communities.

What do we ask of God? What is asked of us?

I can't help but feel how appropriate all this is as we contemplate our hopes – and fears – for God's Church in Waterloo, and focus, as Bishop Richard has asked us to do, on finding the right pastoral scheme for the Waterloo Churches going into the future.

First, we are thinking about boundaries – what our parish boundaries will look like in the future. The essential background to this is Bishop Paul's clear vision for a Diocese that has much fewer parishes – as set out in his paper 'Fit for Mission', a summary of which is published in this issue.

Second, we are in the business of sowing seeds – for the Church that our children and grandchildren will belong to; we sow knowing others will reap, and in the hope and trust that God has a plan for his Church in the future;

Third, we need to do our part – to do what we have been asked to do – which is, in the next year or so, to create a structure that will allow those seeds to flourish, in terms of ministry, mission and buildings. We need, in the spirit of Rogationtide, to be in fellowship with the other Anglican Churches in Waterloo, to reconcile our differences, some of them historical, some more recent, and to witness together to the generous love of God in this place.

Pastoral Reorganisation is something that people sometimes fear; yet, fundamentally, the process in which we are engaging is about the generosity of God and the flourishing of his Church in the future. Of course, sowing seeds is also about seeds

falling into the ground and dying (1 Corinthians 15.36); that is the difficult bit. There are things – perhaps treasured images of ourselves – that all four churches need to die to, in order to ‘bear much fruit,’ in order to let God do new work in this place. I am confident, however, that we CAN do this – with prayer, openness, honesty and the guidance of the Holy Spirit.

That is why the first thing I have asked you to do is pray – the day after the Ascension, we began a Novena for Waterloo – Nine Days’ worth of prayer. I believe very firmly that a lot of people all praying together for God’s Church all at once is very powerful. So please spend just five minutes on each of those nine days, praying for the intention for that day.

Steps and Seeds

So, what does all this mean in concrete terms? What the Waterloo Group Council discussed last time, and which was discussed in detail at the PCC, came into two categories. First, our sense, as four Churches, of a common task to which we are called. I outlined the areas we discussed in last month’s magazine. This discussion has been positive and constructive, and there is a sense of being given to one another by God, and of a firm intention to make the different aspects of this common task happen.

What we also discussed at the PCC was the two options the Bishops’ Planning Officers have placed in front of us in terms of the stipendiary clergy posts in Waterloo. Basically, there are two – a Team Ministry or United Parish – both of which would include all four Waterloo Churches.

I shall also be writing to everyone on the electoral roll very shortly with the same information we discussed at PCC, which is the excellent summary of the two options David Burrows, one of the Bishops’ Planning Officer, prepared for us, plus an outline of the various stages of implementing a pastoral scheme. My letter and the information will also be available at the back of Church, or you can email me to ask for it, if all else fails! In due course, there will be a congregational meeting to discuss all of this, and I would also invite you, if you wish, to email me, ring me, or make an appointment to see me to discuss any aspect of this.

I would emphasise that all this was discussed fully and openly at PCC but with no vote at this stage. However, there was a sense of the need to think of the Anglican Churches in Waterloo as having a common mission under God, and that a structure to reflect this is long overdue. We need to take time over this – but not endless time! It is a fine balance between having the widest possible discussion and not dragging our feet! Bishop Richard gave a clear steer that there needed to be a pastoral scheme on the table by the summer. At the June meeting of the WGC, the intention is to produce an Interim report – not yet a full draft scheme, but setting a clear direction of travel. It will also come back to PCCs and congregations for further consultation.

The two stipendiary clergy posts that are the legal settlement under either structure would be very different from anything that has gone before in terms of the job descriptions – whilst there might be particular responsibilities for particular churches, built in would be a commitment of the two clergy to one another and to Waterloo as a whole. This would give the structure for the stipendiary clergy to lead Waterloo into something that begins to look like what Bishop Paul outlines in *Fit for Mission*.

What it doesn't mean....

I think it is important to clear out of the way some of the myths about pastoral reorganisation!

- It **DOESN'T** mean we'd have to worship in a different church for the principal service on a Sunday or a Feast Day. The *very most* it would mean in the first instance, is the *very occasional Sunday* (perhaps Low Sunday or a Sunday in August when lots of people go away) when there is a joint service in one of the Churches. We DO, however, have a commitment to thinking about having joint services at other times – for example, Sunday evenings and 'special occasions.'

- It **IS NOT** about closing Churches. A Team, or United Parish, can have one, two three, four...or more (in some cases – not in ours, of course!) – buildings/ congregations, even Parish Churches. We all, however, DO need to continue to have a conversation as Christian adults about our buildings, and how they serve best God's mission in this place into the future.

- It **IS NOT** about Churchmanship. Each congregation could continue in what is distinctive about it – indeed in some ways Teams and UPs give more space for 'specialisation.' It **DOES** mean that, in the future stipendiary clergy would need to be willing to serve across the Churchmanship in the four Churches. In fact, it is our calling to do so – and it is a Catholic calling – to serve the **WHOLE** church. There are Teams and United Parishes elsewhere in the country that embrace, successfully, a much bigger range of Churchmanship than we have here – some friends of mine, a 'clerical couple' – both priests, though now retired, both themselves formed in the Catholic tradition, once served together in a Team in the Monmouth Diocese that included a very traditional Catholic church and a Charismatic Evangelical one. And, yes, it did work!

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What does God ask of us?

First of all, as I suggested above, to pray for this process – for all the Churches. Second, to be open to the process – confident that, with the guidance of the Holy Spirit, we are stepping out – to some extent into the unknown, but into the future into which God is calling us. Third, to recognise it isn't just us – *Fit for Mission* and other documents make it clear it is Diocese-wide, indeed national; but also, it isn't just ABOUT us – but about how God's Church can best be a sacrament of the joy and hope of the Gospel – not just in the near future, but that it will bear 'fruit that will last' in generations yet to come.





How well do you know your church?

Chris Price

Your quizmaster is gratified by the interest shown in last month's questions, and is pleased to provide the answers below. Below that, there are another fifteen questions, the answers to which will follow next month. Enjoy, as they say...

1. Where and why is the archiepiscopal porker?

Quite an easy starter. Robert Runcie, Archbishop of Canterbury, kept a herd of pigs, and a representation of the porker is on the bottom right hand corner of his window just inside the south porch door. This writer was at pains to have it included.

2. Where is there one toe short?

Even easier. The Christ child in the Mother Maribel Madonna statue in the Lady Chapel has only four toes on one foot. Don't know why...

3. Where is there a 'typo' in a window?

Getting tougher now. The window is in the south aisle, (the one nearest to the Lady Chapel) depicting the Venerable Bede. The September 2014 magazine explains the mistake (an 'o' instead of an '&' in the inscription).

4. Where is a saint anticipating an upside-down crucifixion?

Carved in stone on the pulpit, St Peter is shown with an inverted cross, the supposed means of his death.

5. Where can you find a Gay doctor?

Dr Gay is honoured on a brass plaque in the south aisle.

6. Where might you find two circular fireworks?

St Catherine is traditionally seen carrying a 'Catherine Wheel' representing the manner of her death. She is doing so on the chancel screen carving and in one of the windows in the south aisle (the second one from the porch).

7. Where do two angels look the wrong way?

On both wings of the reredos above the High Altar, painted angels are shown facing inwards – but one on each side faces outwards.

8. Where is there one 'S' missing on a repeated monogram?

The same location: there are hand-painted 'ihs' monograms on the folding wings of the reredos, but the third letter is missing on one of them in the right-hand panel.

9. Where uniquely is there an 'S.' instead of a 'St.'?

The statue of our patron is labelled as 'S.Faith' – the only time this occurs in the church.

10. Where can you find the name of a bishop's father?

Kenneth McCulloch, father of Bishop Nigel McCulloch, is one of the war dead listed on the framed record in the Chapel of the Cross.

11. Where can you find ‘Elcum’ – and why?

Carved in stone on the chancel screen. Our founder, Douglas Horsfall, commissioned the screen as a memorial to his son, Robert Elcum Horsfall, killed in the Second World War.

12. Where can you see the work of Salviati of Venice?

Salviati, or at least his famous Venetian firm, was responsible for the great reredos behind the High Altar.

13. Where is a young man’s name recorded twice, once incorrectly spelt?

An impossibly obscure question! The young man is Niel Brooks, and that’s the correct spelling, as on the plaque below the ‘Boy Jesus’ statue, given in his memory by his mother. However, on the list of our war dead in the Chapel of the Cross, he is wrongly called Neil.

14. Where can you find the design of the architect of Liverpool Cathedral?

The chancel screen, designed by Sir Giles Gilbert Scott.

15. Where is there a running dog, and what does it signify?

It’s in the St Faith’s window (our oldest piece of stained glass, near the pulpit). The dog is the trademark of the window’s designer, Herbert Bryans.

Part Two

16. Where and what is the product of Ferdinand Stuflesser’s company?

17. Where would you find Veronica and what is she doing?

18. Where is our national saint currently to be found?

19. Where is there quite a lot of Zirbel wood?

20. Where is another Crosby church to be seen in St Faith’s?

21. Where are the three lambs to be seen in St Faith’s?

22. Where and how often can you find the name of Horsfall inscribed at St Faith’s?

23. Where is Fr William Hassall remembered by name in our church?

24. Where can you find several small white monks – and how many are there of them?

25. Where is the work of Sister Anthony to be seen?

26. Where would you go to see a pair of pandas?

27. Where is there a Bell in St Faith’s?

28. Where is Queen Victoria cited, and why might she not have been amused?

29. Where is one with black, and not just red and gold, to be seen?

30. Where does your quizmaster’s name have him in stitches?



St Faith’s and the Community

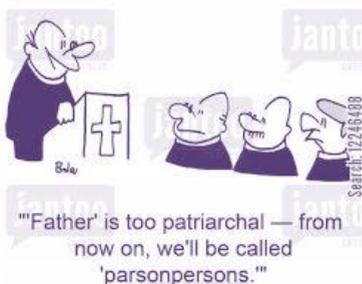
‘A new commandment I give you, that you love one another, as I have loved you’

Followers of the website will have noticed the launch of a new feature designed to highlight the various organisations and good causes with which folk at St Faith’s are

associated. The list runs to an impressive 14 entries. Some (such as the Services Support Group and the Christmas Tree Festival) are St Faith's initiatives; some (like the Waterloo Partnership) are more widely based but have substantial input from our people); others again are national organisations (such as Christian Aid) which have long associations locally with our church and people.

The link from the website's front page lists the various organisations, with for each (some still to come) a further link summarising the work and our involvement and providing further connections.

If you haven't visited the page, you may well be surprised at its contents, and happy with the extent of our involvement – and of course thankful for the efforts of those of our people serving the church and the wider world.



Jackie Reports

It's just a few weeks since I received the wonderful news of my conditional recommendation for training to the priesthood, and after the initial excitement and preparation for BAP, and following my lovely holiday in Australia, things have settled into a quiet routine.

I've been in discussion with Rev Simon Chesters (Director of Studies at All Saints), Revd David Parry (DDO), Mother Sue and Debbie Ellison (Vocations Officer) who have put together some training for the next few months, which is in agreement with Ministry Division.

Sue has kindly lent me some books which will be of interest and I will write a brief report on each; Simon and David both recommended a book regarding leadership, which is the additional pre-training requested from my BAP report. I started reading this whilst on holiday in Australia, much to the amusement of my family as every time they looked at me, they said I had my nose stuck in my Kindle with a notepad, pen and glass of wine close to hand!

During May and June I will attend courses at Sandymount on Leadership and Collaboration, following which Simon and I will meet for a few sessions for discussion/review. I'm still waiting to hear if I'm going to go on a short placement, but as soon as I hear anything, I will let everyone know.

The idea is that I will compile a folder with evidence of my studies and, once my pre-training has been completed, this will be sent to Ministry Division for review. I will also meet with an assessor again to discuss the studies I've undertaken so that they can ensure I've completed the required pre-training.

As you can see, I've a busy few months pre-training ahead of me, but this will only help to improve my skills and will be an excellent preparation for the studies when, hopefully, I attend All Saints College later this year.

Much love,

Jackie



Saturday Music

This is the up-to-date schedule for the remaining concerts in the 2015 Summer Saturday series. As always, the church is open from 11.00 am to 1.00 pm and recitals, lasting 30-45 minutes, start at 12 noon. Admission is free, with a retiring collection towards expenses, and light refreshments are on sale. Please support this series and enjoy a wide range of music to lighten your weekends.

April 30	Stuart O'Hara (baritone) & James Gallagher (piano)
June 6	Strings Attached (Merchant Taylors' Boys' School string quartet)
June 13	Crosby Gilbert and Sullivan Society
June 20	Clare Hyams (mezzo-soprano) and Keith Cawdron (bass)
June 27	Ellie Gaynard (harp)
July 4	Jonathan Stone ('cello)
July 11	The Liverpool Festival Choir
July 18	Robert Woods' Mostly Madrigals
July 25	Melanie Harvey (Violin)
August 1	Ranee Seneviratne's Cantilena Singers
August 8	Ian Dunning (Baritone)



From the Registers

We left the clergy enjoying their 1945 Easter Offering. During Easter week the familiar initials of W.L.M.W. reappear. Mark Way, one-time curate, who would at some stage in the future become Bishop of Masasi in Africa, takes a variety of services between April 6th and 11th, attracting a respectable 223 to Festal Evensong on Low Sunday. After this the home team of J.S. and S.S. hold the fort, although the former is missing from April 16th to May 6th.

He reappears in time for two services of thanksgiving marking the end of the Second World War: one is on May 7th, a Tuesday evening, the second is a 10.45 am Sung



**Making
Music on
Summer
Saturdays**



**The first concert
of the 2015
featured the
lively jazz music
of the Little Big
Band – boys
from Merchant
Taylors' School**



Music of a different kind came from the St Nicholas Singers, under the direction of one-time St Faith's organist, Mike Foy, offering a varied and melodic programme



Eucharist the following day. Each is marked as ‘Thanksgiving for Peace in Europe’, with collections earmarked for ‘Reconstruction of Churches in Europe’; between them they raised just over £11.00. Thanks were still being offered on the Sunday (‘After Ascension’): there were 548 in church that day, with 202 of them at 6.30 pm, labelled as Thanksgiving rather than the usual Evensong.

Normal services continue, with very few visitors (apart from Mark Way on Trinity II) and little of note for a stretch, although the modest signature of Joseph F. (for French, remember?) Parker appears once on Trinity VIII. The summer slips uneventfully by, until September 16th, Trinity XVII is designated Missionary Sunday, with H.G. Warrington and W.Haydock making appearances. Later that month another familiar name features, as Eric O. (for Olaf, as you will recall) pops up for the Patronal.

St Faith’s Day, October 6th, is a Saturday, graced by four services; the day after Bishop Clifford (Liverpool) preaches to 352 (but not a single communicant) at the 10.45 Sung Eucharist. Attendances for the day total 632, and there are exactly 100 communicants at the 8.00 celebration.

Back to routine, and so little to report that the spelling on one November weekday of ‘Evevsong’ (sic) stands out (how trivial can you get, I hear you ask). Christmas comes and goes, with 231 at the ‘midnight’, and the year ends with the pencilled annual communicants tally of 5804 (up a little from 5739 for 1944).

Here we go into 1946, the first year of peace. Tallying and averaging five successive January and February Sundays we come to an average of 51 communicants and 270 attendances per week: the discrepancy is of course accounted for by the celebrant being the only communicant at the Sung Eucharist: a state of affairs not to be changed until Fr Charles Billington’s time.

During Lent a succession of visiting preachers see to the Wednesday afternoon women’s services, then on Passion Sunday J.Howard Foy drops in for Evensong.

Backtracking for a moment to the last days of 1945, this writer noted a modest and hard to decipher signature which looked like E.S.Urwin. The initials E.S.U. appear now and again in the following months, but he is clearly not a full-time member of the St Faith’s staff. Research uncovers this sentence from George Houldin’s ‘Fifty Years’ book: ‘One of our parishioners, Canon Urwin, Diocesan Director of Religious Education, who had given and still gives much clerical help, was elected a member of the Parochial Church Council.’ So that’s that solved.

One ‘H.Bradshaw’ takes three weekday services during Holy Week, and ‘H.Gresford Jones, Bp’ took the Good Friday Three Hours. Googling him reveals that he was Bishop of Warrington, and a prominent Freemason. ‘WBro Gresford Jones’ was at one stage the Grand Chaplain of England’, no less.

Easter Day numbers were solid: communicants at 341 down just a little from last year, but overall attendances up to a respectable 809. Hereafter little breaks the pattern of J.S., E.S (and E.S.U intermittently) for a succession of weeks and months. Joseph Parker and Eric O Beard drop in, J.W.Garnett taking sundry services at this time.

For a long time, the initials of G.H. (George Houldin, Lay Reader and biographer) have been familiar. The first records of E. (for Emily) Conalty and C. (for Caroline) Mountfield alongside him at the Sunday afternoon Children's Service bring us ever closer to names fondly remembered by a few of us today.

Another name bridging the gap of years is that of Frank Sampson, taking Festal Evensong at the end of September. He was vicar of St John's Tuebrook, from 1946 to as recently as 1994.

St Faith's Day 1946 was a Sunday, and the day saw 511 attendees – probably a record for our patroness. Bishop Gresford Jones returned, and C.R.Warrington and E. Buckmaster also appeared.

The year is drawing to a close now. H.M. (Mark) Luft signs in for the first of a sequence of Wednesday evening Compline and Address in Advent – other signatories seem to be C.F.Russell and Paul Nichols.

There are 330 communicants in all on Christmas Day including the 'midnight', and a few days later the total of communicants for 1946 is given as 6328 – another annual increase. 1947 dawns, and it is to be John Schofield's final year at St Faith's – but that's another story...

Chris Price

Fit for Mission



Sue has provided this summary of Bishop Paul's Paper 'Fit for Mission'. This is in the background to our own discussions about Pastoral Reorganisation. The full paper is excellent and can be found at -

<http://www.liverpool.anglican.org/userfiles/files/Events/2015/synodmarch/13%20Fit%20for%20Mission%20Mar%202015.pdf>

Bishop Paul begins his paper by alluding to his first pastoral letter to the clergy in Liverpool, in which he owns the Growth Agenda, and the intention to 'sustain and strengthen the direction of our Diocese as a growing community marked by disciplined prayer, intentional evangelism and a practical commitment to justice.'

To do so, we need to address three key areas:

- Money – those who are committed to giving to the Church are older than the average of the population. The giving base to the Church is shrinking.
- There are more full time stipendiary clergy retiring than are coming in to ministry
- Our buildings are large – and often costly to maintain.

Bishop Paul is leading us in the direction of facing these challenges head on, so that we can engage in mission and make a growing difference in our world and to people's lives. He writes of a 'sharper and lighter' church.

He identifies three areas in which to take stock:

- Changing visions of ministry: at the heart of the Parish system is the idea that every person in England has a priest and a church to give them intensive care. Whilst it might be that George Herbert managed this in the 1500s with a parish of under 200, and two curates to help him, it is not the reality now. Also, it is not good for clergy to work alone, but much better to have colleagues with whom there are structural relationships of mutual support and accountability. England too has changed socially and spiritually, so that, whilst the local is still important, people now belong to other networks (at work, at school, online...) and Liverpool is committed to building a church that reflects this.
- Checks and balances: we need to have these so that power can be held to account. But our structures of governance are not exactly light and agile. Teams have Team Councils, as well as PCC, or a mix of PCCs and DCCs; Groups have Group Councils as well as PCCs. Accountability is necessary, but it seems to involve a lot of meetings!
- Far-off Bishops and Archdeacons: Bishop Paul is committed to the idea of shared episcopate – in practice, in this Diocese, that means with Bishop Richard, the Archdeacons and other senior colleagues. Nationally, the church has chosen to keep its number of Bishops low. Also, the relationship between bishop and clergy has changed; for example, the requirements of the Clergy Discipline Measure have made bishops more remote at just the point where clergy might need most support. It means the demands on Bishops outstrips supply and affects the way we, as a Church, think of their role as Father- or Mother-in-God.

So in all these areas, we need to lighten structures in order to free God's people to live out their calling – which is God's mission!

Practically, there are three steps he suggests we need to take:

- Reducing the current number of parishes in the Diocese from over 200 to about 50 or 60. These new, larger parishes would be thought of as a family of churches, with a mix of ordained and lay oversight, one of whom leads the parish as a whole. In some places that might mean the development of a
- 'minster church' in the parish with the resources to support others, whilst other parishes might choose to have churches that specialize in particular areas.

- Making communication easier and faster – Bishop Paul suggests a monthly cycle of meetings – in Week 1, Parish Meetings, with ‘the people in the pews’ meeting their leaders; in Week 2, Deanery Meetings – Parish leaders with Area Deans; in Week 3, Archdeaconry Meetings – Area Deans with Archdeacons, and in Week 4, Archdeacons with Bishops. The hope then is that communication is faster and easier, and more responsive to particular needs.
- ‘Relational Oversight’ – Archdeacon Missioners and Pastors: we are a large Diocese, but at present have only two Archdeacons – both of whom work at full tilt, and often on structural stuff – appointments, buildings, clergy reviews...they can’t be everywhere. So two more are going to be appointed. The aim is that they are able not simply to do the structural stuff or be an ‘emergency call,’ but to be a resource in the ordinary life of the parishes. Other Dioceses such as Chelmsford have already gone down this route and testify to an increased level of support if their Archdeacon can give them proper time and care.

What next?

I am going to quote +Paul’s closing paragraphs in full, whilst also commending the full paper to you:

This paper is a plea for imagination, but also the beginning of a journey. Nobody is pretending that this is a polished vision that we could or should implement at a stroke. There is no pre-existing blueprint to re-structures any Diocese into new, harmonious and perfectly formed communities. We are all feeling our way into God’s future.

There is an emotional journey to make too, and I do not under-estimate the work of care and communication that this will bring. The church will be different, and for many of our people the church is the one thing that should stay the same, in a world where everything else is changing. It’s also possible that some incumbents or PCCs will find it hard to give up their autonomy and move to being part of a bigger whole.

However, for me the urgency of our present context is a gift from God, enabling us to be creative and faithful. I believe that the future mission needs of our diocese will be better served by working more closely and more flexibly together, that by more consciously pooling resources and cutting out duplication we can free up precious time, move from maintenance to mission and be free to explore new opportunities which are currently choked off through current demands and constraints.

This paper seeks to lay out some of the things that would enable that to happen. Colleagues in the Team Meeting and in the Bishop’s Council have seen earlier drafts of this material and have given substantial feedback, and I have tried to take account of that in this paper for Synod. On behalf of the Core group, I offer it for reflection, prayer and action.





A Reflection for the Feast of Corpus Christi

For devout Jews the world over, the place of greatest attraction in Jerusalem is not of course any Christian shrine but rather, the Western Wall, or as non-Jews usually call it, the Wailing Wall. The reason is that it is the only surviving portion of the great Temple which once stood there for over a thousand years, and which was central to Jewish worship of God. Since the final burning of the Temple by the Romans in 70 AD, it has been the custom of devout Jews to express publicly here their grief over the destruction of this sacred place, which they looked on as the sign of God's presence in their midst. While the Temple stood it was a tradition that everyone, young or old, should go up there at least once a year. This was not done grudgingly, but with great joy, as we see from the Psalms: "I rejoiced when I heard them say, 'Let us go to God's house', and now our feet are standing within your gates, oh Jerusalem." Even during the exile in Babylon, when the Temple lay in ruins for close on seventy years, their thoughts kept going back to it. "By the Streams of Babylon we sat and wept, when we remembered Zion." Zion was the hill on which Solomon erected the first Temple. "It was there they asked us, our captors, for songs: "Sing to us", they said, "one of Sion's songs". Oh how could we sing the song of the Lord on alien soil?" (Ps 137).

We are told in the Old Testament that when it was first consecrated the "glory of the Lord" enveloped it – a sign that God had taken possession of his sanctuary. The most sacred part of the Temple was the Holy of Holies, the place in which was kept the Ark of the Covenant, which Moses had made. But to us, it comes almost as an anti-climax to read in the Book of Kings (1 Kg 8:9): "there was nothing in the Ark except the two stone tablets Moses had placed in it at mount Sinai". Hence we might say that the destruction of the Temple was permitted in order to make way for a more real and uninterrupted visible presence of God in this world. There was a promise of this in the discourse of Jesus with the Samaritan woman at the well. "The hour is coming", he said, "when you will worship the Father, neither on this mountain nor in Jerusalem ... The hour will come ... when true worshippers will worship the Father in Spirit and truth" (Jn 4:21).

Central to this worship is, not a building, but a person, the sacred Body and Blood of Jesus Christ, the focus of all our attention at Corpus Christi. It was at the Last Supper, on the very night he was betrayed, that Jesus made good his promise, both for his immediate followers and for all of us in the years and generations to follow. By instituting the Eucharist he gave the Church a memorial of his death and resurrection, a sacrament of love, a sign of unity, a bond of charity, so that the minds of all taking part in it would be filled with grace and thereafter rest secure in the pledge of future glory which it grants to people of faith. St Peter in his discourse to the household of Cornelius, the Roman centurion, said, "They killed Jesus by hanging him on a tree. Three days afterwards God raised him up, and allowed him to be seen, not by all, but only by such witnesses as God had chosen beforehand, by us who ate and drank with him after his resurrection from the dead" (Acts 10:40f). In other words, a witness to

Jesus's resurrection was one who shared in the Eucharistic meal with Jesus, after God had raised him from the dead. And so it is that every time we celebrate the Eucharist together we too are giving witness before the world to the resurrection of Jesus. But there is another reason why we join in this celebration, and Jesus himself states it very definitely. "Unless you eat the flesh of the Son of Man, and drink his blood, you will not have life in you". (Jn 6:53).

Without the Eucharist we will become like dead branches that wither away because they have ceased to draw sustenance from the parent stock. On the other hand, for the person who receives Christ at the table of the Eucharist there is a solemn promise of eternal life, of resurrection on the last day. The Book of Deuteronomy speaks of the manna by which God preserved the lives of the chosen people in the vast and inhospitable desert wastes, where they had been wandering for forty years. (Deut 8: 2 -3, 14-16). But no matter how extensive and efficient the securities with which we surround our earthly existence, a life without Christ is a starved life, a meaningless journey with nothing at the end. Whereas for the person with faith and trust in the loving providence of God, this bread come down from heaven becomes the guarantee of life everlasting.

Fr Dennis

Franciscan Harmony

The Three Notes of the Franciscan Order

St Faith's Parish Retreat, May 2015

The Community of the Resurrection, Mirfield

Franciscan Harmony: Humility, Love and Joy

On our Parish Retreat, we focused on the three 'notes' of the Franciscan order – the three things that, like a triad, set the tone or key for the rule. But these 'notes' perhaps can also influence positively the 'key' in which we live our own, uncloistered Christian life. The following, which shaped the addresses, is adapted from *The Principles of the First Order SSF and Community Obedience of the Third Order* – in the Daily Office SSF © 2010 The European Province of the Society of St Francis.

The Three Notes which must ever in special degree mark the lives of the brothers and sisters are humility, love and joy. If these prevail within its members, the object of the community will be fulfilled and its work fruitful. If they are lacking, it will be unprofitable and barren.



Address 1: The First Note: Humility

We always keep before us the example of Christ, who emptied himself, taking the form of a servant, (Philippians 2.7) and who, on the last night of his life, humbly washed his disciples' feet (John 13.4-5). We seek to clothe ourselves with humility in our dealings with one another. (1 Peter 5.5)

Humility is the recognition of the truth about God and ourselves, the recognition of our own insufficiency and dependence, seeing that we have nothing that we have not received. It is the mother of all Christian virtues: St Bernard of Clairvaux writes, 'no spiritual house can stand for a moment save on the foundation of humility.' The glad acceptance of the rule of obedience and the loyal fulfilment of tasks that are distasteful or difficult can be a way of growing in this grace.

*O God, you resist the proud and give grace to the humble.
Help us not to think proudly but to serve you with the humility that pleases you;
grant that, like your servant Francis,
we may walk in the footsteps of your Son, Jesus Christ,
and through him receive the gift of your grace. Amen.*

Humility means that we aim to refrain from all contemptuous thoughts of others. We seek always to be reconciled with others. We gladly accept the lowest place. (Philippians 2.3) The faults that we see in others become the subject of prayer and not of criticism. We take care to remove the log out of our own eye rather than the speck out of our neighbour's eye (Matthew 7.5).

Nevertheless, if we are called to a work of which we feel incapable or unworthy, humility says we should not shrink from it, but rather accept it and attempt it confidently in the power of Christ made perfect in weakness (2 Corinthians 12.9).

In our Christian witness, we should remember that we are bound together with all our Christian sisters and brothers, of whatever denomination, race, gender or sexuality; and we must resist the temptation to see ourselves as superior because we are Christians, realising that there are people of all religions and none who face sacrifice and suffering with as much nobility as those who confess the faith.

*God our creator, by your gift Francis followed Christ in poverty and humility;
may we, after his example, serve you without faltering
and come with joy to the riches of eternal life,
through Jesus Christ our Saviour. Amen.*

Address 2: The Second Note: Love

Jesus said: I give you a new commandment, that you love one another just as I have loved you. By this everyone will now that you are my disciples if you have love for one another. (John 13.34-5). We



seek to love all to whom we are tied by bonds of family or friendship. Our love for them increases as our love for Christ grows deeper. But it is also our Christian vocation to seek the same love for those with whom we have little natural affinity. This kind of love is not a welling up of emotion, but a bond founded in recognition of our common union in Christ.

Such love is witness, as our Lord intended, to his divine mission. To all amongst whom we live, of all faiths or of none, we show the same Christ-like love, and gladly give of ourselves, remembering that love is measured by sacrifice. If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.

Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things. Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love. (1 Corinthians 13)

Grant, O God, that as your servant Francis carried the love and peace of Christ into the hearts of all who knew him; so may we who seek to follow his example shed abroad that same love and peace in the minds of all and in the dark places of the earth; through Jesus Christ our Lord. Amen.



Address 3: The Third Note: Joy

Finally, brothers and sisters, rejoice in the Lord always (Philippians 4.4), showing forth in our own lives the grace and beauty of divine joy. We should always remember that the Son of Man came eating and drinking (Luke 7.34), loved the birds and the flowers, blessed little children, and was a friend of tax collectors and sinners (Mark 10.16). We should, therefore, not be unduly aloof from the common interests of people, and we should delight in laughter and good fellowship. We should rejoice in the world and all its creatures, calling nothing profane or unclean (Acts 10.28)

*Blessed Lord, as Francis found joy in creation, in beauty and simplicity,
but perfect joy in sharing the sufferings of the world,
so may we, abiding in your love,
receive your gift of perfect joy,
and by the power of your Spirit, radiate your peace,
and find, even in painful experiences, the glory of God. Amen.*

Joy is a divine gift, coming from union with God in Christ. It is still there, even in times of darkness or difficulty, giving cheerful courage in the face of disappointment, and an inward serenity, even in sickness and suffering. Those who possess it can rejoice in weakness, insults, hardships and persecutions for Christ's sake; for it is only when we are weak that we are strong. (2 Corinthians 12.10)

*God in heaven, your servant Francis found perfect joy in being rejected.
Help us also to draw near to our crucified Lord,
that the joy of his triumph may shine in us,
to your glory and the healing of your world;
through Jesus Christ our Lord. Amen.*

Rejoice in the Lord always; again I will say, rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. (Philippians 4.4-7)

Address 4: The Harmony of Francis: the Three Notes

These three notes of humility, love and joy are not acquired by our own efforts, but are God-given graces. They are gifts of the Holy Spirit. The purpose of Christ is to work miracles through people who are willing to be emptied of self, and so become channels of grace through whom his mighty work is done.

*O Most High, Almighty, good Lord God,
grant your people grace to renounce the vanities of this world;
that, after the example of blessed Francis,
we may delight in all your creatures,
for love of you with perfectness of joy;
through Jesus Christ our Lord. Amen.*



The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control (Galatians 5.22)



The Parish Directory and Church Organisations

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DIRECTOR OF MUSIC

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

GIFT AID SECRETARY

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

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

Mrs Lynda Dixon, 928 7330

SACRISTAN

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

CHILDREN'S CHURCH

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

VULNERABLE ADULTS OFFICER

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

CHILD PROTECTION OFFICER

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

VULNERABLE ADULTS OFFICER

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

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

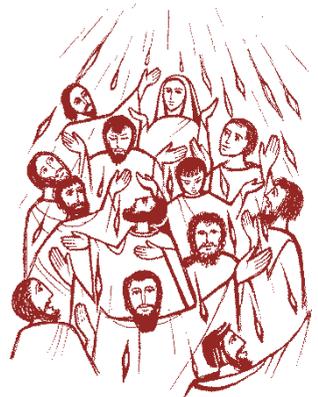
Monday 6.00 - 7.30 pm. Mary McFadyen. 284 0104

CHOIR PRACTICE

Friday 7.30 pm - 8.45 pm.

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