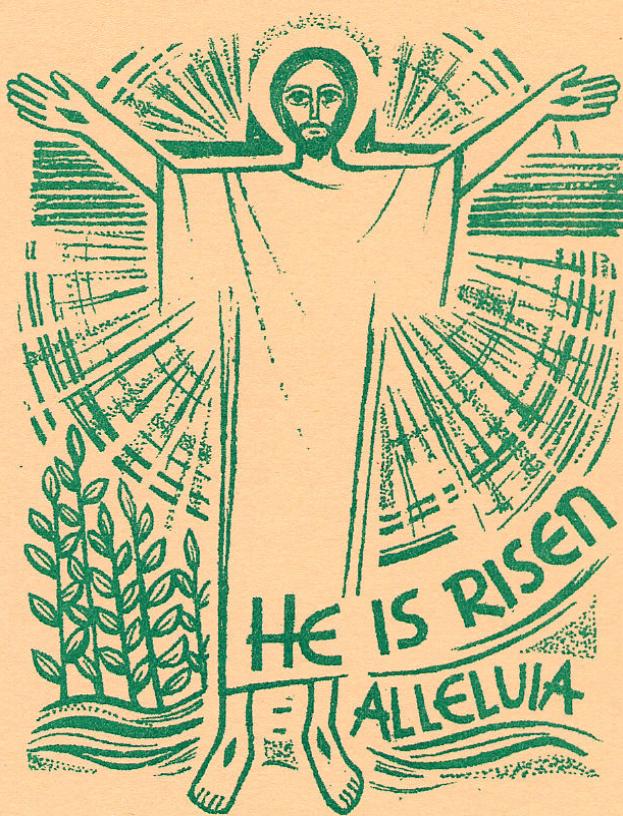


Newslink



**SAINT FAITH'S CHURCH,
GREAT CROSBY
MAY 2009**

Worship at Saint Faith's



SUNDAYS

- 10.30am Morning Prayer
11.00am SUNG EUCHARIST and Children's Church
1.00pm Holy Baptism (2nd Sunday)
7.00pm Compline and Benediction (1st Sunday)

WEEKDAYS: HOLY EUCHARIST

10.30am	Monday
9.30am	Tuesday
10.30am	Wednesday (S. Mary's, Waterloo)
9.00am	Thursday (Holy Days)
6.30pm	Friday
10.30 am	Saturday

SACRAMENT OF PENANCE AND RECONCILIATION

Father Neil is 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.

HOLY COMMUNION to the sick and housebound and those in hospital

If you, or someone you know, would like a visit from a member of the Church, please contact the Vicarage to arrange this. The Eucharistic Ministers are always happy to bring Holy Communion to the sick and housebound. If you are unable to get to church and would like to receive Holy Communion at home please contact Joyce Green (931 4240). If you or someone you know would like to be visited in hospital please let Fr Neil know. Fr Neil will normally try to take Thursday as his day off.



From the Ministry Team : May 2009

Dear All,

Sermons (probably the best ones) can be controversial. Over the years I can remember several at St. Faith's which have led to lively if not acrimonious debate. The odd thing is that, quite apart from differences of opinion over the preacher's views, there can often be disagreement about what was actually said! Amongst the congregation will be individuals with widely differing ideas on Christian priorities, and with pre-determined expectations on what they want to hear, or do not want to hear. As Oscar Wilde once observed, the truth is never pure, and seldom simple.

In this respect, it seems to me that there is often little difference between theology and science. Both disciplines have to consider truths which are multifaceted, and to cope with situations where long-held notions are challenged by new insights and experiences. Often the process of seeking the truth seems less like mining, and more like going on a journey.

Even Our Lord's person and mission were seen from many different perspectives by the New Testament writers and witnesses. Was he the Jewish Messiah, or the universal Son of God? Was he High Priest, or sacrificial Lamb? Did he come as saviour of the Jews, or the Gentiles? Jesus was seen differently again by the political and religious authorities, who regarded him as a rebel and even as a threat. Jesus himself dealt with all these uncertainties not by making claims, but by inviting Peter and the other disciples to make up their own minds, based on their experience of him: 'and you, and who do you say that I am?' His teaching had the same interrogative quality, inviting answers by asking further questions, or by telling parables which encouraged the audience to draw their own conclusions. The truth about his person and mission emerged gradually through the collective experience and understanding of his followers.

During this season of Easter, Ascension and Pentecost we have many reminders of the elusive, unexpected nature of the new life that we enjoy through Our Lord's resurrection. We know that Jesus is 'the same yesterday, today, and for ever'. Yet he appears to us as he did to those first post-Easter disciples: to different people at different times and in a multitude of surprising and unexpected ways. Often difficult to recognise, he nevertheless comes to us, greets us, breaks bread with us, and then for ever 'goes before us' on what for most of us is an uncertain journey.

And so our faith combines the great certainties of God's love for us in Creation and Redemption, with the uncertainties of how these truths are to be made real and incarnate in our daily lives, and in a world of constantly changing challenges and opportunities. When controversies arise in the local or the wider church we sometimes need reminding that none of us has a monopoly of the truth. We need to abandon some of our pre-occupations with what we think is 'right'. Then perhaps we will begin to recognise the Real Presence of Our Lord, in circumstances which to our mortal eyes may seem provisional, uncertain, strange, or surprising.

God bless,

Fred Nye



Read All About It!

Fr Neil writes:

Two items of news: a happy coincidence - not cause and effect!

If you were in Church on Passion Sunday you would have heard the news that the Reverend Denise MacDougall (currently serving as NSM at Christ Church, Waterloo) has been appointed as NSM Curate in the United Benefice. We are delighted that the Diocese has allowed us another member of staff and we look forward to working with Denise in her ministry here. She brings with her a wealth of experience from her current post as well as her work in the field of education. And she is of course used to the ways of St. Faith's (something that may or may not help her!). Denise will begin her ministry among us in September and will be formally licensed to the post during Evensong in the Cathedral on Tuesday 29th September (the Feast of S. Michael and All Angels). This is Bishop David's last licensing service in the Cathedral so he is doing a number during that service. We will however have a drinks and nibbles party after mass on Sunday 14th September to give her a warm welcome. Denise will share in the general round of services and preaching and will also be available during the week for visiting and pastoral work too.

The other piece of news announced was that from mid-October this year I will be taking a sabbatical (a period of study leave). This is something our Diocese encourages stipendiary clergy to take seriously and to engage with every seven years or so (as the name implies); to my shame this will be my very first, not my third as it ought to be! Mea culpa! For this, I will be based at the College of the Resurrection in Mirfield. (Whilst I am looking forward to it very much my recollection of writing essays is something I never took to when I was a student – so I'm not sure why I think that will be any different now!)

The title for my study leave is "**Liturgy, Culture and Context**". This will allow me to explore current thinking on what constitutes human cultures and how liturgy relates to

the culture within which it is set. The study will help to evaluate the processes of and motives for liturgical development and reform; to articulate the various ways that worship and the arts relate, for example in the quest for specifically Christian art forms and the way in which liturgy is depicted in art. Seminars offered will include:

- * What is culture?
- * Liturgy and Art
- * Worship and Postmodernity
- * Liturgical Theology
- * Liturgical Reform
- * Liturgy in Literature
- * Alternative Worship

When my time in Mirfield comes to an end I will then spend time in the United States of America. One week (still to be confirmed) may well be in the Diocese of Virginia (with whom the Liverpool Diocese is linked). One of the bishops of that Diocese (whom I have now met twice) has a particular involvement in the area of liturgy and church music.

I also hope to visit a friend who has recently been appointed by Pope Benedict XVI as General Secretary of the International Commission on English in the Liturgy and Executive Director of the ICEL Secretariat in Washington DC. Whilst there I hope to explore what future (if any) there is for ecumenical liturgical texts. Back in the time of the ASB (1980) Roman Catholics and Anglicans shared many core texts of the liturgy. In 2000 Common Worship made its revisions and departed from those, just as Rome is doing now. Will we ever have shared texts again? And, more pertinently, what are the pastoral implications of that, in places like Liverpool with its particular religious history, for mixed marriages and ecumenical places of learning? Three decades ago we rejoiced that we had come a long way. We will ever have prayers we can share again?

A good holiday is also encouraged as part of the process and, as I soon clock up ten years as parish priest here, I realise I am ready for this period of extended study leave. Most importantly I am looking forward to sharing the daily round of the College's worship at Mirfield (morning and evening prayer and the daily mass) and also the life of the community there.

Denise Writes:

Dear friends,



I am delighted to have accepted the appointment to become the new Non Stipendiary Minister at St. Faith's and St. Mary's later this year. For many I will need little introduction because I had been a life-long member of St. Faith's until I was licensed to Christ Church in Waterloo after my ordination in 2003. Others of course will know

very little about me and I look forward to us all getting to know each other well when I join the United Benefice in September.

I have spent six extremely happy and fruitful years at Christ Church, Waterloo but as we all know God moves in mysterious ways and I firmly believe that I am now being called to support the parishes of St. Faith's and St. Mary's as they continue to grow and develop spiritually. I see this opportunity as an exciting and positive move forward for us all. Please be assured of my prayers during the next few months; may I ask that you also pray for all who will be affected by this change and for me and as my own personal journey of faith leads me in a different direction.

God bless. With love and prayers,

Denise

Shaping our Mission in Crosby and Waterloo



Fr. Neil writes:

Led by Phil Pawley, the Mission Shaped Introduction Course was indeed a very enlightening experience. After the initial fears from some and comments such as ‘is this really our sort of thing?’ people soon realised they were learning an awful lot. So much time and effort can be spent on maintaining two large Victorian churches, built for a very different generation, that we can all too easily lose sight of the gospel imperative to mission, particularly on our own doorstep. St. Faith’s and St. Mary’s have some long-established links with the church in Sierra Leone and Malawi, but linking up to people close to home is something of a new challenge.

In this mixed economy church (to use Archbishop Rowan’s phrase) it is encouraging to see the new and fresh expressions that are emerging, without having to ditch the old. ‘A fresh expression is a form of church for our changing culture established primarily for the benefit of people who are not yet members of any church.’

Traditional forms of church, we are told, are still working well for about 40% of our population, mainly older than younger. What do we do for the other 60%? The last session asked ‘where do we go from here?’ and in many ways there could not be a more appropriate question to place at the foot of the Cross during Holy Week. We were challenged to provide space for people to consider their response to this course and what they might do next. And we were reminded of :

- * The Mission-shaped Church report and the impact it has had
- * Our changing world and the way the church needs to respond
- * The need for strong community within church and openness to community outside church.
- * The need to re-imagine worship
- * The need for different models of leadership and discipleship.

The MSI course recognises that, as we think about developing fresh expressions of church, there are three vital strands that need to develop alongside each other.

1. Prayer and support.

The prayers of the wider Christian community are essential.

2. Listening to God.

Discerning his call and following that call, through prayer, the Scriptures, other Christians and God's world.

3. Connection.

It is vital that fresh expressions remain connected to, committed to and accountable to the wider Body of Christ. And it is vital that the wider Body of Christ supports, resources and prays for the fresh expression. Whether it's a fresh expression or not, all liturgy needs to take account both of context and culture. We are a Eucharistic community and that is at the heart of our mission at St. Faith's and St. Mary's. The word we often use for our liturgy is mass – reminding us that the liturgy 'sends us out' into the world. 'When the mass is over – the service begins'.

As the last session finished, people were invited to come to the Altar to receive prayer with the laying on of hands and anointing with oil. This was a very moving and powerful time where people offered themselves afresh to the Lord within the context of the praying community. We said our thanks to Phil and to those from other parishes who had shared the journey with us.

So – what next?

I look forward to seeing what ways our tradition can engage with fresh expressions in our two parishes and also hope that other parishes of a sacramental or catholic tradition will feel encouraged to engage with this course too. It really is a gift to the Church. We are Easter people – may the Lord send us out with the joy of those first disciples to tell others "We have seen the Lord".

The final prayer of blessing at the end of MSI:

May the fire of Christ consume all indifference to God,
 The light of Christ illumine our vision of God,
 The love of Christ enlarge our longing for God,
 The Spirit of Christ empower our service to God,
 And the blessing of God Almighty
 The Father, the Son and the Holy Spirit
 Be among us, and remain with us always. Amen.

A Poet on Prayer

Chris Price

In this occasional series, I present famous religious poems of the ages, and try to explain something of what makes them special. This one is a favourite of mine, and one which I especially enjoyed teaching before I finally hung up my gown.

PRAYER

Prayer the Churches banquet, Angels age,
God's breath in man returning to his birth,
The soul in paraphrase, heart in pilgrimage,
The Christian plummet sounding heav'n and earth.
Engine against th' Almighty, sinners towre,
Reversed thunder, Christ-side-piercing spear,
The six-daiies-world transposing in an houre,
A kind of tune, which all things heare and fear;
Softness, and peace, and joy, and love, and blisse,
Exalted Manna, gladnesse of the best,
Heaven in ordinarie, man well drest,
The milkie way, the bird of Paradise,
Church-bels beyond the stares heard, the souls bloud,
The land of spices; something understood.



George Herbert, early 17th century Anglican priest and poet — and arguably the greatest of the many marvellous poets and writers of whom the Anglican Church may justly be proud and grateful - is perhaps less well-known than his famous contemporary John Donne ('Ask not for whom the bell tolls: it tolls for thee') but probably deserves to be better known. Seemingly destined for a life of academic and courtly fame, he took instead the life of a humble parish priest, as Vicar of Bemerton, near Salisbury, where in a few devoted years he wrote a wonderful collection of religious poems called 'The Temple' before dying sadly young, aged only 40. He is known to church people as a hymn writer ('Teach me, my God and king...'), but far more of his poems, including this sonnet, richly repay study.

Within the straight-jacket of the sonnet's 14 lines and its prescribed rhyme and rhythm scheme, Herbert produces what is really little more than a catalogue of phrases describing prayer: but they are wonderfully vivid, varied and striking, and packed with 'metaphysical' images: word-pictures which present apt, but unlikely and sometimes daring ideas.

He begins with the familiar idea of prayer as something which feeds the church, then proceeds to link it with the timelessness of the immortal spirits we call angels. Then he

speaks of it as a returning to God of the spirit which created man, an explanation of the soul of man and an expression of man's continuing journey to God. Finally in the first verse (quatrain) comes the bold idea of a depth-sounding measuring the distance between earth and heaven.

The images become increasingly bold, even warlike. Prayer is a siege engine attacking God; a tower from which man may hurl missiles at the Almighty; a returning of God's thunder to its creator and an emblem of the spear which pierced Christ's side at Golgotha. It can in one brief spell turn upside down the traditional six days of creation in its direct approach to God, and it is a divine melody heard and held in awe by all. The next line is a sublimely simple list, cataloguing the gentler aspects of prayer, before the poet turns to more exalted metaphors. It is man's version of the heavenly food of Manna, it is the highest experience of good men. It brings heaven into man's level of comprehension, and presents him to God as in his Sunday best. Next Herbert moves out into the celestial dimension of the stars and the exotic picture of the fabled bird of Paradise.

The final couplet begins with the beautiful image of bells heard in heaven (and equally from heaven), and continues with the concept of prayer as that which gives life to the soul. It is the legendary eastern land of spices: and finally it is something which gives man at least a partial understanding of God himself.

Just a list, then, but a sublime one, and one which, in fourteen compact lines possibly says more about prayer than the more prosaic utterances of a shelf-full of theologians. At its best, poetry can be an arrow penetrating spiritual truth and experience; and this is poetry at its best.



Thanking all Jumblies

Many thanks to everyone who helped with our jumble sale on 14th March. We raised just over £400 and everyone involved was extremely pleased with the result.

Thank you to everyone who helped set up the night before: Christine, Ruth, Geoff, Angie, Chris, Lillie and Denise. Also, thank you to those who were there on Saturday and made the morning such a success: Christine, Ruth, Audrey, Joan, Angie, Denise, Mary, Lillie, Rosie and Rick, Val, Mike, Kari and Sheila. Well done! And, thank you to everyone who donated goods: friends and members of the congregation. We couldn't have done it without you and appreciated your supporting this fundraiser.

Members of the public were especially pleased, as we sold items at reasonable prices and many commented upon the good quality of items on sale. So besides raising a lot of money we generated a great deal of goodwill.

Due to public demand, we will holding a second jumble sale, probably in May, so if you have saleable goods, particularly bric-a-brac and clothes, please bring the items on any Sunday morning and we will store them away.

Corinne Hedgecock

Food from Saint Faith's

Way back in the year 2000, Mary Crooke launched the Centenary Cookbook, featuring 100 (eventually it became 102) tried and tested tasty recipes supplied by members and friends of the Church. It sold well, indeed it sold out, and has been unavailable for some years. Now it has undergone a well-timed resurrection for Easter 2009, renamed as above (with the catchy sub-title of 'Rehashed recipes from the 2000 Centenary Cookbook served up again in 2009') and back on sale for a measly £3.00 in aid of church funds.

To celebrate the end of Lent and the renewal of self-indulgence, we print below a post-fasting pudding, as supplied by **Audrey Dawson**. Other recipes may appear in these pages from time to time, and be featured on the church website, but if you are fond of your food, please stop us and buy one!

Sticky Toffee Pudding

Soft Butter	4 oz
Caster Sugar	6 oz
Eggs	3 – beaten
Self-raising flour	8 oz
Stoned dates	8 oz chopped
Boiling water	Half pint
Bicarbonate of soda	1 teaspoon
Vanilla extract	1 teaspoon
Camp Coffee	1 tablespoon



Topping

Brown Sugar	3 oz
Butter	2 oz
Double Cream	3 tablespoons
(can double quantity and add 1 oz chopped pecan nuts)	

Put dates in bowl with boiling water, add vanilla, camp coffee and bicarbonate of soda - leave.

Cream butter and sugar and slowly add beaten eggs. Gently fold in self-raising flour.

Combine two mixes, folding in carefully and turn into 8 inch lined cake tin (mixture will be runny).

Bake for approximately 1.25 to 1.5 hours at 350 °F/180 °C/Gas mark 4.

For Topping - bring together in pan, sugar, butter and cream and heat gently until sugar is dissolved. Pour over pudding and place under hot grill until it bubbles.

Serve with cream and extra toffee sauce if desired.

Living the Easter Way

On the following Saturdays during Eastertide at 6pm there will be special services of devotion, based largely on the Stations of the Resurrection, using scripture, poetry and music. The services will last around 30 minutes and can be an ideal way to prepare for the Sunday Eucharist. The services will be held as follows:

Saturday 2nd May

Saturday 9th May

Stay with us, Lord,
for the day is far spent
and we have not yet recognized your face
in each of our brothers and sisters.

Stay with us, Lord,
for the day is far spent
and we have not yet shared your bread
in grace with our brothers and sisters.

Stay with us, Lord,
for the day is far spent
and we have not yet listened to your Word
in the words of our brothers and sisters.

Stay with us, Lord,
because our very night becomes day
when you are there.



Bio-Optic Organised Knowledge

*Introducing the new Bio-Optic Organised Knowledge device,
tradename - BOOK.*

BOOK is a revolutionary break-through in technology: no wires, no electric circuits, no batteries, nothing to be connected or switched on. It's so easy to use, even a child can operate it.

Compact and portable, it can be used anywhere, even sitting in an armchair by the fire, yet it is powerful enough to hold more information than a CD-ROM disc.

BOOK is constructed of sequentially-numbered sheets of paper (recyclable), each capable of holding thousands of bits of information. The pages are locked together with a custom-fit device called a binder which keeps the sheets in their correct sequence.

Opaque Paper Technology (OPT) allows manufacturers to use both sides of the sheet, doubling the information density and cutting costs. Experts are divided on the prospects for further increases in information density; for now, **BOOKS** with more information simply use more pages. Each sheet is scanned optically, registering information directly into the brain. A flick of the finger takes you to the next sheet. **BOOK** may be taken up at any time and used merely by opening it.

BOOK never crashes or need rebooting, though, like other devices, it can become damaged if coffee is spilled on it and it becomes unusable if dropped too many times on a hard surface or in the bath. The *browse±* feature allows you to move instantly to any sheet, and move backwards and forwards as you wish. Many come with an *index±* feature, which pinpoints the exact location of any selected information for instant retrieval.

You can also make personal notes next to **BOOK** text entries with optional programming tools, *Portable Erasable Nib Cryptic Intercommunicational Language Styli* (**PENCILS**).

100 Club Winners: April 5th

1	173	Derek Hyett
2	75	Hilary Weston
3	41	Mary Crooke
4	44	Anne Perry



Would You Believe It?

In a surprise press release embargoed until midnight 31 March, it has been revealed that supermarket giant Tesco has obtained permission to expand on to St Faith's church site. In return for a significant cash injection, which will more than solve the church's financial problems, the church will be rebranded as 'FAITHCO' to serve as a retail outlet, linked by an architect-designed ornamental bridge from the existing Tesco Express site next door. The congregation will be able to worship on Sunday mornings in a dedicated aisle of the building, and will be allowed to sell church-branded goods under the patented trade name of **ALTAR EGO**. Staff announcements and what will be called 'heavenly special offers' will be relayed from the pulpit. In deference to the past, on Sundays altar wine only will be sold in the off-licence shop, which is to be situated in the current vicarage. Welcoming the news, Fr Neil Kelley, Vicar of the present Church, declared himself thrilled by this bold vision, and looked forward to joining his people in this exciting venture. 'The church must move with the times,' he declared, 'and I do most of my shopping at Tesco's already. There will be rejoicing in the aisles!' More news after noon.

(As posted by the website manager (*mea maxina culpa*) on our home page to mark the day after March 31st, 2009. Many a true word...?)

The Things they Say ...



Allegedly real quotations from recent GSCE History student exam answers.

The sun never set on the British Empire because the British Empire is in the East and the sun sets in the West.

Queen Victoria was the longest queen. She sat on a thorn for 63 years. Her death was the final event which ended her reign.

One of the cases of the Revolutionary War was the English put tacks in their tea. Finally the colonists won the War and no longer had to pay for their taxis.

Thomas Jefferson, A Virgin, and Benjamin Franklin were two singers of the Declaration of Independence. Franklin discovered electricity by rubbing two cats backwards and declared: 'A horse divided against itself cannot stand.' Franklin died in 1790 and is still dead.

Two Octogenarians Let Loose in New Zealand

Joan Utley's Diary



Kathleen and I set off for Manchester Airport at 6.00 am on February 26th, asking for Assisted Passage, which involved a wheelchair each. It was great fun and a wonderful help. We had a good flight but it was a long 13 hours to Singapore, where we spent two nights.

In Singapore we had an evening tour which featured a Chinese banquet seated in the open air beside the River Singapore. After the meal we toured around a little and saw the city at night, then had a sail on the river, which was glorious. We went on to the Raffles Hotel, which is most beautiful since its refurbishment, but very noisy and festooned with peanuts in shells!

Early the next morning we were off on another tour and went into a Buddhist Temple, a beautiful and interesting Chinese Temple, then we were shown a Jewish Synagogue, the white stone Anglican Cathedral, an Indian Temple and back to the Hotel. The weather was very, very hot, punctuated by a torrential thunderstorm!

The next day we flew on to Auckland for two nights and enjoyed a sail and tour of the beautiful Waiheke Island in glorious weather. We then boarded the Overlander train to Hamilton to stay with Kathleen's friends Keith and Jennie Lightfoot. Keith had been a priest at St Anne's, Stanley in Liverpool before Myles Davies, and emigrated to New Zealand in 1985. He became Dean of the beautiful Hamilton Cathedral, but is now retired. Some of you may still remember him from his time in Liverpool. Keith took us to several interesting places, including a village dedicated to service, and we had tea with Brother Brian, S.S.F., a Franciscan Friar in charge of a Retreat House. It has accommodation for abused women and their children and flats for men who have been in prison. The programme is called the Te Hurihangher, and is unique to New Zealand. There was a beautiful chapel there, dedicated to Francis of Assisi and used by all faiths.

We then went on to Rotorua and the Maori Centre, where there is a beautiful Anglican Church decorated in Maori style – and guess what it is called... St Faith's Church! It has a lovely small chapel with a window looking out on to a lake and a figure of Christ, dressed in a Maori cloak and appearing to walk on the water. It was strange to see a St Faith's Church so far away from home and in such a lovely setting

We also stayed with other friends of Kathleen and saw the highest mountain in the North Island. After returning to Keith's we boarded the train again to Wellington and

had two nights there. We had a ride on the funicular car to the heights of Wellington where we found an extensive and beautiful park, so we decided to walk back down steep tracks and winding paths in the heat, and came out on to the road miles from where we should have been. A great mistake – and two octogenarians lost! After another long walk we finally reached our hotel and collapsed.

Next month: journey to the South Island.

Colourful photographs of this Antipodean St Faith's may be seen on the church website at www.stfaithsgreatcrosby.org.uk/saintelsewhere.html



Time for Action

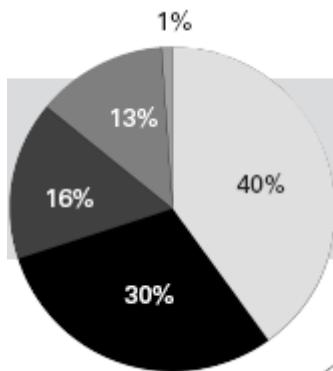
CHRISTIAN AID WEEK
11 -17 MAY 2009

During this week a team of volunteers from S. Faith's will visit every home in the parish twice to collect donations for the national Christian Aid fundraising week. It is a task our church shares with all other churches in Crosby and Waterloo. Last year we collected at S. Faith's just under £1000. Will you help us to beat this total this year by your prayers and support?

TEN THINGS TO KNOW ABOUT CHRISTIAN AID

- 1 We believe in life before death – we are passionate about rooting out poverty.
- 2 We fund long-term development work, respond to emergencies, and challenge the unjust systems that make and keep people poor.
- 3 We are the official development agency of 41 church denominations in the UK and Ireland.
- 4 We help people of all faiths and none.
- 5 We believe in helping people to find their own lasting solutions to poverty.
- 6 We work through more than 600 partners – local organisations – in nearly 50 countries.
- 7 We challenge those with power to change things that have an adverse effect on poor communities, such as international trade rules and climate change.
- 8 We don't give money to governments – we work directly with local organisations on the ground.
- 9 We spend money where it's needed most. For each £1 given in 2006/7, 83p was used for direct charitable expenditure. The remaining 17p was used to raise the next £1.
- 10 Find out more at www.caweek.org, www.christianaid.ie or call 0845 7000 300.

How your money helps transform poor communities



Emergencies – 30%
Long-term development – 40%
Campaigning, advocacy and education – 13%
Fundraising – 16%
Governance – 1%

A PARTNER IN BANGLADESH

Rekha Biswas from Bangladesh provides the most humbling and inspirational example for Christian Aid Week. This courageous lady goes from house to house, talking to families about the problems they face getting water. And vitally, she challenges gender roles. She encourages women to come to meetings of the local *pani parishad*, the village water council. One such woman Minu Basar had to cross a wide and sometimes dangerous river and travel up to 10km to buy drinking water for her family. Since joining the village pani parishad (water council), she has learned how to safely gather and store rainwater. The pani parishads are supported by Christian Aid partner, Bangladesh Centre for Advanced Studies (BCAS)

Rekha tells people that if they come together, they can achieve things that they couldn't if they were alone. By giving up a couple of hours during Christian Aid Week, you are collecting so much more than money. Your gifts can mean water, rights and courage. By coming together, we can achieve amazing things.

A gift of just 50p to Christian Aid would pay for one day's gender training per person with BCAS to improve relationships in families and lessen the burden on women. £50 would pay for the monthly salary of a community *pani parishad* coordinator, who helps women and the poor to discover their voice, understand their right to water, learn about health and hygiene, and begin to instigate change. Your gifts can help to give voice to a single woman or to a whole community.

WHAT YOU CAN DO DURING CHRISTIAN AID WEEK

Everyone in the congregation can do one or more of the following

- (1) If you are able, become a collector. The larger the team the lighter the load for each.
- (2) Support the collectors by prayer or even sponsoring them. They are acting on behalf of the whole congregation.
- (3) Become a campaigner. Join the movement for change in world trade rules and stricter controls over the world's climate. Christian Aid can tell you how.
- (4) Give generously.
- (5) Pray for a more equitable world.....and the courage to act.

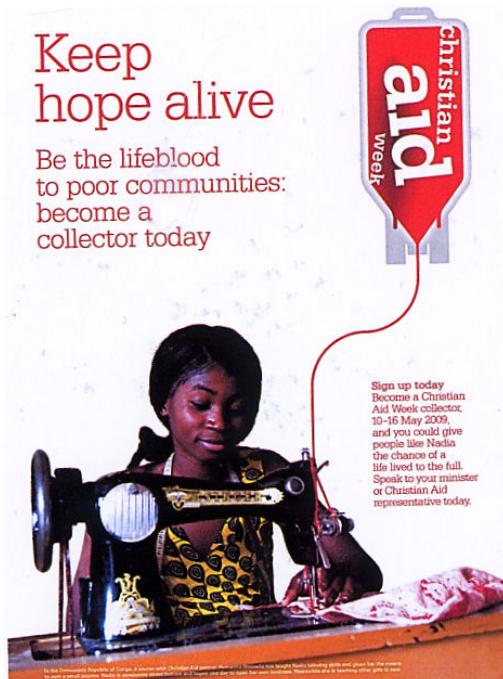
A PRAYER FOR CHRISTIAN AID WEEK

Lord Jesus, you were anointed to bring good news to those who felt no good news, to proclaim freedom to those imprisoned by injustice, and recover health and wholeness to all the world.

You took up the cause of the oppressed. You proclaimed the year of the Lord's favour. At the heart of your ministry was action.

Remind us of the unlikely group of people you gathered around you to perform your work of love, and empower us to bring your good news so your kingdom will come and your will be done on earth as it is in heaven. Amen

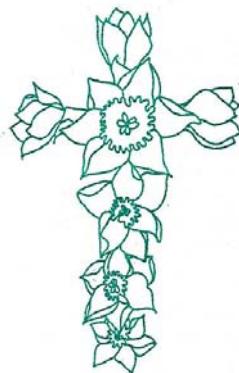
(For further information on Christian Aid week please contact **Kathleen Zimak**)



Poems for Eastertide

The Resurrection

I was the one who waited in the garden
Doubting the morning and the early light.
I watched the mist lift off its own soft burden,
Permitting not believing my own sight.
If there were sudden noises I dismissed
Them as a trick of sound, a sleight of hand.
Not by a natural joy could I be blessed
Or trust a thing I could not understand.
Maybe I was a shadow thrown by one
Who, weeping, came to lift away the stone.
Or was I but the path on which the sun,
Too heavy for itself, was loosed and thrown?
I heard the voices and the recognition
And love like kisses heard behind thin walls.
Were they my tears which fell, a real contrition?
Or simply April with its waterfalls?
It was by negatives I learned my place.
The garden went on growing and I sensed
A sudden breeze that blew across my face.
Despair returned, but now it danced, it danced.



Elizabeth Jennings

The World itself keeps Easter Day

The world itself keeps Easter Day,
And Easter larks are singing;
And Easter flowers are blooming,
And Easter buds are springing.
Alleluia! Alleluia!
The Lord of all things lives anew,
And all His works are living too.
Alleluia! Alleluia!

There stood three Marys by the tomb
On Easter morning early -
When day had scarcely chased the gloom,
And dew was white and pearly.
Alleluia! Alleluia!
With loving, but with erring, mind
They came the Prince of Life to find,
Alleluia! Alleluia!
But earlier still the angel sped,
His news of comfort giving;
And 'Why,' he said, 'among the dead
Thus seek ye for the living?'
Alleluia! Alleluia!
'Go tell them all, and make them blest,
Tell Peter first, and then the rest.'
Alleluia! Alleluia!
But one, and one alone, remained,
With love that could not vary;
And thus a higher joy she gained,
That sometime sinner, Mary.
Alleluia! Alleluia!
The first the dear, dear form to see
Of Him that hung upon the tree.
Alleluia! Alleluia!
The world itself keeps Easter Day,
And Easter larks are singing;
And Easter flowers are blooming,
And Easter buds are springing.
Alleluia! Alleluia!
The Lord of all things lives anew,
And all His works are living too.
Alleluia! Alleluia!



John Mason Neale

Easter

Rise, heart; thy Lord is risen. Sing His praise
Without delayes,
Who takes thee by the hand, that thou likewise
With Him mayst rise:
That, as His death calcined thee to dust,
His life may make thee gold, and much more, just.

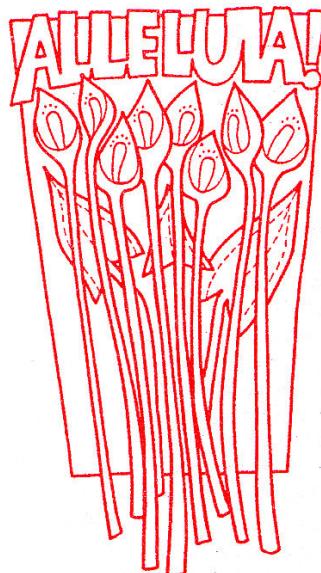
Awake, my lute, and struggle for thy part
With all thy art.
The crosse taught all wood to resound His name
Who bore the same.
His stretched sinews taught all strings, what key
Is best to celebrate this most high day.

Consort both heart and lute, and twist a song
Pleasant and long:
Or since all musick is but three parts vied
And multiplied;
O let thy blessed Spirit bear a part,
And make up our defects with His sweet art.

George Herbert

The Paradox

Our death implicit in our birth,
We cease, or cannot be;
And know when we are laid in earth
We perish utterly.
And equally the spirit knows
The indomitable sense
Of immortality, which goes
Against all evidence.
See faith alone, whose hand unlocks
All mystery at a touch,
Embrace the awful Paradox,
Nor wonder overmuch.



Ruth Pitter

Because the Snow

Because the snow clears in the valleys,
Leaving white lanes by the hedges
And moist clumps of primrose under the deep banks;
Because the fields lie green after the thaw,
And the young corn shows,
Pushing in trust to the promised sun;
Because the lambs
Race and dance on the buoyant grass,
Without thought, without cause;
Because I love and am loved,
Confirmed in belief
Against the world and reason's tyranny -
Because of these, I know. I know
The moment's faith outlogics fact and time,
And the heart's truth is truth.

Clive Sansom

Easter Folk-Song

To hear a far cock crowing
At midnight is not well:
When up and crew the black cock,
The demon plumed with hell,
The night before Good Friday
Great tears from Peter fell.
Its malice and its gloating
Went through him like a sword
Recalling how the third time
He had denied his Lord.
But the cock of Easter Sunday
Crowning at first light,
The white cock plumed with heaven,
Gold sheen among the white,
Sets every bell-throat singing
And heart's bell with delight.
But none sang more than Peter's,
Who knew so well, so well
His risen Lord forgave him
And the black cock down in hell.



Geoffrey Johnson

Desert Trek Log

The first instalment of Mari Griffith's diary of her epic desert walk to raise money for Classic fm's Music Makers Charity.

We arrived in Casablanca at 9.30 pm, very much a group of 50+ strangers: 30 for Classic FM and 20+ for Capital radio raising money for their particular charity. We were delayed in Casablanca for three hours with no money and nowhere to spend it anyway. We eventually arrived at our hotel in time for three hours' sleep before we started our trek. However we were luckier than the Gatwick flight who arrived in time for breakfast. Not a good start...

After breakfast we had a five hour coach journey to M'Hamid via Zagora where we had our last cold drink for a week and bought shashes (Arab head dresses to protect us from the sun). We later had a 'wee' stop where we were told - girls to the left and boys to the right! I decided the sooner I got the first time over the better it would be. So dignity, pride and vanity put firmly aside, I went. I don't think I've ever felt quite so uncomfortable. The second time it was more a question of who cares?

At the edge of the desert we were met by Ahmed and Brahim, the Berbers who were the caterers and provided the most amazing food in impossible situations and never stopped smiling for the whole week. Then we started the first walk only three hours, and I was pretty apprehensive. Actually it wasn't too bad. It was over Hamada (very rocky ground), but it wasn't too hot (About 35 degrees), and there was camp all set up for us, even makeshift toilets (little tents over holes in the ground) but private at least. We were met with hot mint tea and biscuits. After dinner an early night as my head was splitting and I slept like a log.

Up at 6am, breakfast of porridge, bread, jam and cheese and then taking down the camp where everyone pitched in.

This would be our first full day's walk. It started in small dunes, with my head still thumping, then more Hamada and the temperature went up to 46. We stopped for 10 minutes or so every couple of hours to allow the people further back to catch up. On this day I found myself walking in the middle of the group which by the end of the day was totally soul-destroying, mainly because the people at the front reached camp half an hour before me. I spoke to a few of my fellow trekkers today, all of them lovely.

Camp arrived sooner than I expected, but I was exhausted. Some of the front runners actually clapped us in to camp and, lo and behold, there was a shower waiting for us. It certainly puts things into perspective. We were allowed about 2 minutes per shower but I can't remember a better one.

In the evening the Berbers built a bonfire and sang and danced around it, ably helped by Annette (from Kansas) who has been learning to belly dance! A good time was had by all. At night the sky is amazing, with no light pollution the Milky Way is so clear and shooting stars were a common sight. I'm not sure I've ever experienced such a profound silence. Nature is truly humbling.

Mari

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Book Review

Christianity Rediscovered (Twenty-fifth Anniversary Edition)

V. J. Donovan. Maryknoll, New York: Orbis Books, 2003, 1978

ISBN 9781570754623 Price £12.83

The “Mission Shaped Introduction” course may have whetted your appetite to do a little more reading. If this is the case, then a book to provoke and challenge your thinking and understanding of the mission of the church is *Christianity Rediscovered*.

In 1965, Vincent Donovan, an American Roman Catholic priest, was working as a missionary at the Lolindo Mission, deep in the heart of Masailand, Tanzania, East Africa. Written in 1978, *Christianity Rediscovered* reflects on these experiences with the Masai people.

Although missionaries had already been coming to East Africa for one hundred years, their work coincided with the problems of that era: slavery. Prior to this period, the

people of East Africa enjoyed an orderly, stable way of life, but the arrival of the Arab slave traders and their European backers brought untold havoc, confusion and misery. The nineteenth century missionary movement fought the system, bought the slaves, took care of them, fed them by means of huge farms and plantations, but at a price – acceptance of Christianity. Whilst introducing schools and medical centres, their churches were built in a profoundly artificial manner. Ex-slaves were baptised, trained in the workshop schools, underwent arranged marriages all in the hope that they would settle as Christian families in the “mission compound”. In practice the number of Christians descended from these families was negligible.

With not one practising Christian at the seven-year old mission, in 1966 Donovan wrote to his Bishop proposing that he live and socialise with the Masai and talk to them about God and the Christian message.

Whilst there were hundreds of Catholic Masai schoolboys, on leaving school, the young men returned to an environment so foreign to the Christian life, they became swallowed up in paganism. As he started to talk about God in the life of the Masai, Donovan’s epiphany moment came, when they asked why it had taken so long to tell them about this!

Looking for a new strategy, Donovan turned to the writings of Roland Allen, an Anglican missionary in China at the beginning of the twentieth century who believed that many of the missionary methods had strayed from those of the early church. Prior to St Paul’s three famous missionary journeys or safaris that took about ten years in all, the church did not exist. Not only did Paul establish churches in the provinces of Galatia, Macedonia, Achaia and Asia, but he also considered his work to be completed and yet only a handful of others had accompanied him! Contrast this with the static mission of Lolindo after seven years and no results.

Making a distinction between missionary and pastoral work, Donovan concluded that the latter by its very nature is never completed, but evangelisation by its very nature has to be planned and carried out in such a way that it is finished in the shortest possible time.

Donovan discovered that the work of the mission begins with the rediscovery of the gospel by the missionaries themselves and that God is found in the midst of cultures of the world rather than in the church. Indeed, God offers salvation through the specificity and concreteness of culture, very different from the idea of mission as a one-way traffic moving from Rome to Africa.

Donovan traces the movement away from a theology of salvation on which all mission activity was based and out of which activity flowed to a new theological stance. Salvation was originally seen as a movement away from tribal life and human life and culture to the church where salvation resided. Out of this process the sacramental system flowed. Indeed, once baptised, the new convert became an object of ecclesiast-

ical discipline so that he or she could be conformed to the Christian pattern. Yet if in America these sacraments were seen as unreal and were only attractive liturgical ceremonies with little meaning for human life, how could he hope to translate them meaningfully for the Masai? By overcoming the assumption that they were not ready for the gospel, and in believing the gospel is for everyone (cf. Matthew 28:19-20), Donovan finds the response to the gospel is a church in a new place. It is evident that “it is not the Church of God that has a mission in the world but the God of mission that has a Church in the world”. “The mission of God as creator, through Christ, in the Spirit, is to bring into being, sustain and perfect the whole creation”. Donovan clearly exemplifies the move from a theology of salvation to a theology of creation and concurs with Barth, who was first to articulate that mission is an activity of God himself.

The Nicene Creed, written in 325, affirmed the full divinity of Christ against the Arian understanding of his creaturely status. Consequently, it is reaffirming to read the Masai African Creed, which speaks of believing as a community rather than as an individual and lacks the scars of bitter theological battle.

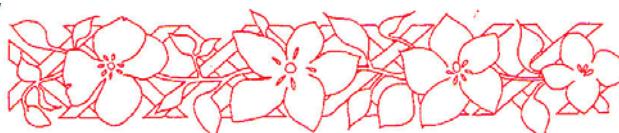
The legacy of the Masai is that they are a pilgrim church, always on the move. With no church buildings, they travel light, they are a mobile nomadic church, that is not perfect, does not have all the answers, never reaches the end and is always on safari. Could this be a solution to the United Benefice’s problem of increased maintenance costs for its many buildings?

For Donovan, his biggest disappointment was that the Roman Catholic Church did not see fit to develop and sustain his identified Masai leaders, for ordination remains unacceptable for married men and for women is a non-starter. Though the Anglican Church is more enlightened, it still has some way to go before it reaches parity!

Originating from Donovan’s first hand experience, documented in monthly newsletters written for his benefactors back home in America, he lived up to the book’s premise, that every theology or theory must be based on previous missionary experience, and not to do so is empty words and useless.

Reading his book thirty-one years later, I find *Christianity Rediscovered* to be perceptive, prophetic and captivating. The lessons for the local twenty-first century church are to engage with the cultures around them, for failure to do so will abrogate the responsibility given them by Christ to reach all people with the gospel.

Liz Mooney



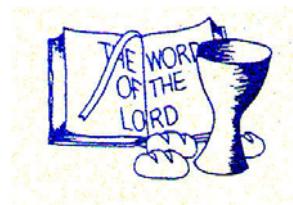
Bible Search

In these remarks are hidden the names of 15 books of the Bible. It's a real lulu. Kept me looking so hard for facts I missed the revelation. I was in a jam, especially since the names were not capitalised. The truth will come to numbers of our readers. To others it will be a real job. For all it will be a most fascinating search. Yes, there will be some easy to spot; others hard to judge. So we admit it usually results in loud lamentations when we can't find them. One lady says she brews tea while she puzzles over it.

Contributed by Corinne Hedgecock

'Diversions'

Outings and Opinions

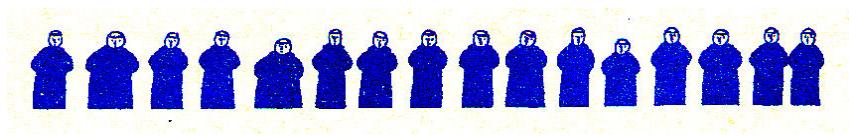


Over the past two decades or so, the editor has been enjoying the privilege of printing his own essays, articles and poems in these pages. Now, in a further act of self-indulgence, he has assembled a selection of such pieces and published them in what is best described as the traditional Slim Volume.

A good number of the pieces are essentially travelogues, being accounts of visits to churches, cathedrals and other religious foundations the length and breadth of England, Wales and Scotland. These are the **Outings** of the sub-title. The **Opinions** are commentaries on news items, trends in society and suchlike, which prompted editorial outbursts, some serious ad others less so. Finally, there are a scattering of poems not already published in my three collections of verse. Article titles include 'Hidden Treasures in Maghull', 'Schism on Stronsay', 'Memories of Manhood's End', 'Want to Start Your Own Church?', 'One Foot in the Past', 'Canon and Convert' and 'Don't Mention Christmas' (to name but a few...)

The editor/author/pontificator will be happy to send a copy (£5, incl p.&d.) to anyone interested. Copies will be on sale in church quite soon.

Chris Price



The Parish Directory and Church Organisations

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email parishadministrator@btinternet.com

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

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Mrs Cynthia Johnson, 30 Willow House, Maple Close, Seaforth, L21 4LY. 286 8155

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

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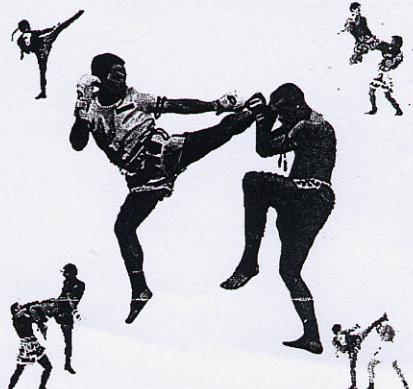
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