

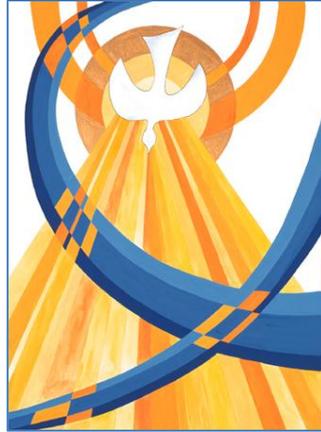
**'Repent ye, for the day of reckoning is at hand!'**

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

**NEWSLINK**

***May 2016***

# Worship at Saint Faith's



## **SUNDAY SERVICES**

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

## **WEEKDAY SERVICES**

### **Interregnum arrangements**

Until further notice, please consult the weekly service sheet (in church and online) for all information concerning the reduced pattern of weekday services and events.

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

### **Around Waterloo: The Eucharist**

2nd and 5th Mondays & Feast Days as announced - Liverpool Seafarers' Centre 10am;  
Wednesdays 10am - St Mary's; Wednesdays 7pm - Christ Church.  
See the weekly online bulletin for full details of services and any variations.

## **SACRAMENT OF PENANCE AND RECONCILIATION**

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

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

If you, or someone you know, are unable to get to church and would like to receive Holy Communion at home, the Eucharistic Ministers are happy to undertake this - please call 928 3342 to arrange this, or to arrange a visit to someone in hospital or at home.

## **IN A PASTORAL EMERGENCY**

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



## From the Ministry Team

May 2016

Usually in early June, but this year in late May, falls the Feast of Corpus Christi, the Church's great Festival of Thanksgiving for the Holy Eucharist.

The Eucharist, like death, is about being changed. It is about bread and wine, humble tokens of our earthly life, being changed. It is about we who eat that bread and drink that cup being changed – being changed by him who at the Last Supper took the bread and blessed and broke it and gave it to his friends: being changed into him who said that his body and blood were given for the life of the world.

Jesus came amongst us preaching the Gospel of God and his Kingdom, and urging upon us the necessity to repent, to change. He said that if we would see the Kingdom of God, and enter, we must be born again, we must change. And so we come to the Eucharist in order to be changed – to be changed into the likeness of him who, claiming nothing for himself, said that he was in the world as one who serves, and who to drive the point home, at the Last Supper performed the most menial task of all, the slave's job, and got down and washed his disciples' feet.

The Lord of the Eucharist in sharing his life with us in bread and wine invites us to become like him, invites us to be broken and given away as he was, invites us and enables us to forego all policy and protectiveness, to be defenceless and vulnerable and generous with our lives as he was with his, to live as he lived without privilege and safeguard, to go the second mile with the outcast and the dispossessed, to love as he loves, "to the end."

Week in and week out, month by month, year by year as we come to church, we place ourselves at the Eucharist into the hands of this Lord of ours, opening out hearts to him so that the meaning of his life might pass into ours and be made flesh in us. At the heart of the Eucharist is a life poured out for us, a life which is to enter into ours if only we will open our hearts to it. At the heart of the Eucharist is a sacrifice – the setting forth in bread and wine of Christ's sacrifice, Christ's emptying of himself, "taking the form of a servant." Jesus demonstrates in his life and death that sacrifice is the principle which runs through all existence: that it is the deepest law of our being and the only truth which makes sense of life. Jesus shows us that where there is no sacrifice, no self-surrender, life stands still, withers away and dies; he shows us that sacrifice, the giving away of self, is within the heart of God himself.

Every Christian is invited through Baptism into that spirit of sacrifice, is invited to make it the governing principle of his or her own life. The spirit of sacrifice is the characteristic Christian response to the demands of existence: sacrifice, the emptying of self, the laying down of one's life, this is what we are to be about, and not the desperate struggle to survive at all costs which is the motivating force of so much human behaviour. The struggle to survive at all costs is not a proper concern for those who seek to follow Jesus of Nazareth; the willingness to risk the loss of all things in order to gain life at its fullest and richest is: the readiness to set aside the choices and preferences which one's own will makes and clings to, in favour of a more blessed and glorious will, his will, is what makes us disciples of him who said that to do the will of the Father and to accomplish his work was meat and drink to him.

And the Eucharist is also about friendship. The Lord who comes to us in bread and wine comes to us as our Friend, renewing day by day his covenant of love with us, binding up our lives with his in the gracious union of friendship. He calls us his friends; this is how he chooses to think of us – it is not a privilege which we would dare to claim for ourselves: “You are my friends ... I no longer call you servants, but friends.” It is he who insists on that – at the Last Supper. It is a gracious gesture. For make a friend of someone and you make him an equal with yourself, you put him on the same footing, the same level as yourself. So Our Lord in offering us his friendship raises us to a kind of equality with himself, places us on the same level as himself, and shares with us his relationship with the Father, making us by adoption and grace “heirs of God and fellow-heirs with Christ.”

At the Lord's Table there are no human distinctions, “for the same lord is Lord of all, and bestows his riches upon all who call upon him.” This meal is a sign of that unity in Christ, which God our Father wills for all his children. Here at the Eucharist, we all come together as one family to share equally in the Divine Mercy – a foretaste of that day when we shall all sit down together at the Father's table in the Heavenly Kingdom.

And lastly, the Eucharist, like the manna in the wilderness for Israel of old, is our food for the long march through our wilderness, our iron rations for each day's journey, our daily bread, food of man way-faring. For, one day, sustained as we are by this gift through our years of earthly pilgrimage, our journey will be over, Jordan will have been crossed and we will be at home at last. We will have the last and greatest invitation of all, “Come, for all is now ready ... come to the marriage-feast.” And we shall have no need of signs and sacraments; for us faith will be swallowed up in vision and grace flowered into glory. For “eye has not seen nor ear heard, nor has the heart of man conceived what God has prepared for those who love him.”

With my love, prayers and every blessing,

**Fr Dennis**



# Finance and Stewardship

There is a story told of two spiders that meet in the nave of the church and one asks the other why he is on the move. He replies that he used to live in the pulpit but the vicar preached long and loud and he has not had a moment's peace for weeks. The other spider says, "Come and live with us. We live in the collection box and we have not been disturbed for months!"

That St Faith's needs money is a fact of life. At the Annual Parochial Church Meeting in March, I reported that there is an urgent need to look at our capacity for income generation, including weekly giving and fundraising. If you missed it, the Annual Report and Accounts are available on the church website. Asking for more money is never popular – especially in the church where some feel that the church is about prayer and worship, not bills and budgets. We are, of course, very grateful to those who already give so generously to the church so "thank you".

After three challenging years, I am pleased to report that the APCM approved the re-formation of a Finance and Stewardship Team to plan and implement an income and fundraising strategy for the future. Back in the heady days of 2012, after a hugely successful Stewardship Campaign led by Fr Neil, we had one of our most successful financial years ever, where there was a real energy and enthusiasm for raising funds – money that pays for our worship and outreach to the community.

Some of the issues that the new Stewardship Team will be looking at over the next few months are:

- A fundamental review of our planned giving
- A new Parish Giving Scheme
- Online and text giving
- Legacies and Wills
- General fundraising, and
- The Friends of St Faith's

If you have any thoughts or questions about any of these issues, or you would like to be involved with the Team's work, please let me know. We would welcome your input. I shall publish occasional updates in Newslink about our work and please look out for news on the church website. If you or your friends are on Facebook, please join our "Friends of St Faith's Great Crosby" page too.

Thank you for your support.

**David Jones**

Parish Treasurer



'For God loves a cheerful giver'

2 Cor. 9 v 7

## Two Messages of Thanks

**From Christian Aid** (in response to our Christmas Tree festival donation,)

*'We want to say a massive thank you and well done to everyone who raised money for our Christmas appeal. The appeal had raised £2.12 million by the end of January, which will be matched by the UK Government £1 for £1. Your support has gone to help some of the world's poorest communities'.*

(£80 of the retiring collection from Sue's leaving service was also donated to Christian Aid and has been earmarked for Christian Aid's partners in the Philippines.)

**From the Dean of the Cathedral of St George, Jerusalem**, the Very Reverend Hosam Naoum (in response to our Easter cards to the Anglican parishes in Israel and Palestine).

*Thank you so much for the Easter Cards from the Ecumenical Justice and Peace group in Liverpool. We have a number of visits around the parishes in the coming week and so the Archbishop, his Chaplain the Revd Canon David Longe, and myself shall be delivering them by hand!*

*Thank you for your Easter greetings and prayers, they are much appreciated. Blessings and Peace,*

Hosam+

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## The Lucky Winners: the May 100 club draw

1st Gill Edwards No 45      2nd St Faith's Bobcats No 160  
3rd. Edna McGovern No 187

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We make no excuse for marking, on the following pages, one of the most significant events in the history of our city and its people: the long-awaited publication of the final inquest on the tragic events at Hillsborough football ground in 1989. Denis Griffiths's powerful words speak for themselves. My poem, written at the time, brings back to me the pain of a day when my family spent anxious hours not knowing whether my son, who was at the ground, had survived. Thank God he had, unlike the 96 who did not return.

# Truth, Justice, Accountability



I cried today (Tuesday 25th April 2016). I wasn't physically in pain, nobody close to me had died, had become seriously ill or had gone missing. Like many thousands of people around Merseyside and the whole country, I watched the televised broadcast of the Hillsborough Inquest verdicts. I cried in relief that those brave families who had defended the honour of their children, brothers, husbands, fathers and friends, had been vindicated. Their loved ones, as good people everywhere already knew, were not responsible for their own deaths, they had been Unlawfully Killed.

I am a Liverpool fan and unless I was away at sea I would go to as many games as I could. By the time of Hillsborough that had long since stopped, as I had a family and other things to distract me, but I still took an interest. That Saturday, 27 years ago I listened and watched in horror and disbelief as the tragedy unfolded. But that was just the start of it and the families of the 96 have had to endure the lies about their deaths for these past 27 years. What the people responsible for the cover-up and lies did to the Hillsborough families and friends is beyond contempt, it was evil. The families knew, friends knew and good honest people everywhere knew, that there was a concerted effort to protect the guilty and blame the innocent. It wasn't just a few individuals, it was a large section of the establishment, who concocted stories and fed them to an eager press which was looking for a convenient victim. Victims make good scapegoats and what better victim could there be than a 'drunken' football supporter; after all they were only from Liverpool and they were only football supporters. Who would miss them and who would care? But the brave families cared and fought long and hard for justice.

Invented stories in the press were obviously lies but some people were more than willing to believe them: after all if it is in the papers it must be true. One paper in particular (I refuse to use its name but for those who cannot remember, it is called after the bright object in the sky about which the earth orbits) willingly printed the lies given to it by the local police authority: lies intended to protect the reputations of the officers who had so callously let down the fans at the game. It took 25 years for the senior officer in charge to acknowledge his responsibility, by which time some people who had lost loved ones at the game had gone to rejoin them. In those 25 years the bad-mouthing of the Liverpool fans continued as the responsible parties held on to the belief that they could protect themselves. In that aim it seems that they still could find sections of the media to defend their corner, but it was an eroding defence and one which has now been washed away. They were and are guilty.

Certain parties who acknowledged some guilt after the report of the Hillsborough Independent Panel swiftly withdrew it and put the families through many more months of agony at the second inquest. That was wicked and immoral but, I suppose that it was to be expected of the sort of people who cared only for themselves, their careers and their next promotion. There are lots of people like that about; they are in many walks of life but the worst seem to be in those professions which we, as children, were brought up to trust; I won't name them but I am sure that you can guess who they might be. These are the people who profess to have honour, morals and integrity, but who would

sell their own grandmother if it meant a step up the ladder. Some people will do anything to hide their own incompetence and will readily blame others. You can always find some willing section of the media to take your side, especially if you leak a story before the other side is able to put its case.

However, as time goes on the lies got harder to defend, particularly when those who have been kicked and abused begin to find the truth. And especially when you have people as strong as the Hillsborough Families Support Group. The truth will out. That is what it is all about: Truth.

From Truth comes Justice and from Justice comes Accountability.

**Denis Griffiths**



## Liverpool Morning

### *After Hillsborough*

On this grey Liverpool morning the suburbs are empty:  
The early church-goers are already behind closed doors with God.  
But the Anfield streets are filling with streams of people  
Converging on the high cramped bulk of the stadium  
That has become a place of pilgrimage.  
Already the line stretches back out of sight.  
All manner of folk come now to stand here,  
Their differences unnoticed and unimportant.  
They clutch flowers, or bear mementos of past glories:  
Offerings to lay at this shrine.

The indifferent walls of this football fortress rise above streets  
Strewn with wet litter and festooned with tributes.  
Here graffiti is transformed into homage  
On walls where old enemies have inscribed the end of ancient hostilities.  
Now even 'Mancs' felt-tip their sorrow on red brick:  
Scrawled scripture of reconciliation and hope.  
And the line shuffles on endlessly,  
Round new corners, down narrow boarded streets in the dull morning,  
To pause briefly before the iron gates.

Here is the first centre of the feeling.  
The verses on cards, ink running down torn paper;  
The sentiments misspelt and trite yet tragically heartfelt.  
The simple outpourings of thousands for whom football is their faith.

To these Shanks waits at the gates of heaven to receive his own;  
A tribal hero set in their eyes only a little lower than the angels.  
Here believers have honoured the trampled dead  
With long-cherished tokens, given up in their memory  
That here at least they may never walk alone.  
But we are borne forward on the tide at last  
Into the holiest of holies.

No pictures could prepare for this:  
The stadium lies open, its hallowed turf transformed and diminished.  
The stands rise silently behind and to each side;  
But below the far terraces the goal is drowned in a wave of living flowers  
And flowers, fashioned into all manner of shapes  
And in a host of bright and beautiful colours  
Have flooded almost half of the field.

As the lines move slowly on over the laid tarpaulin  
Their offerings are taken and laid down in new rows  
On the living altar of this cathedral of flowers.  
It is silent here, but for subdued murmurings.  
The Kop has never been so still.  
Its terraces are hung with scarves and trophies, flags and banners,  
Peopled with the memories of its dead.

There are no songs today, and few words.  
They sit on scattered seats to think or pray  
Or just to be a part of what is happening here:  
The lying in state of a way of life.

And the crowds are marshalled relentlessly on and out  
Into the untidy shuttered Sunday streets.  
Tonight the gates will close upon a week of history  
And soon life will flow back.  
But today, for faithful and agnostic alike, this is the place to be.  
At this focal point of pilgrimage all belong together  
And uncertainty is stilled.

Outside there will be questions to ask, hard answers to be given  
And truths to be faced in the end.  
But despite doubts and misgivings, on this day it is surely fitting to be here.  
This unforgettable place, sanctified now by remembered suffering,  
Unites all who have obeyed their instinct to follow a million others.

Tomorrow will be another day  
But today belongs to Liverpool and its dead.

*Chris Price*

*Anfield Stadium, 23 April 1989*



# Service Families Support Group Report

Our April meeting saw what I hope is the first of several interesting speakers coming to our group when two members of The British Legion, Robin McGrath and Dave Quinn, came to talk to us about the work of the Legion. Everyone knows about the Legion but what they actually do is another matter.

We heard that one of the biggest problems facing ex servicemen and women in adjusting to civilian life is having to sort out the simple details of signing up to doctors, dentists, finding accommodation, the things that during their time in the Forces they haven't had to do. There's job hunting, CV writing, advice on what job to go after, any training or even college courses that could be available in this search. Enter the Legion! Help with all of these, including any fees that may have to be found should they be needed is available and the Legion show how this can be done, and to help the 'vets' adjust back into civilian life. Of course many do have trades that they have learned during their time in the services, so transition is relatively easy for them, but this is not always the case. There is not much call for snipers, tank drivers or paras in civvy street! This is where the help is needed and appreciated.

Families present another set of problems, in so much as they may not have lived in this country for several years and have not had the opportunity to build up the 'points' system to gain Social/Council accommodation and don't have the deposit for buying their own home and without having a job to go to can't get a mortgage and start on the property ladder. The good thing is most Housing Trusts have signed up to the Covenant for ex service personnel, which means that regardless of their length of service, they go to the correct position on the housing list to make them eligible for a house. The Legion also help with getting any children into the local schools and colleges: none of these things have ever been a problem for the service families in the past when they moved from one posting to another. Single men and women also get similar help which can include deposits, first month's rent and even a basic furniture package to help them set up home. Some police forces, hospital trusts, etc have also signed up the the Forces Covenant which means that the ex 'squaddie' does get the help they need when they are confronted with a situation that puts them out of their depth now that they are out of the forces. This can be as simple as a phone call to the Legion to get the right support that is needed.

It was only a brief insight into the work the Legion do, not just the wonderful parades, festivals, poppy selling, and general fund raising that is a 'thank you' to all those who have served their country in any of the branches of the Armed Forces, but also the less glamorous but often very much needed work of straight forward help and at this the Legion excel.

*Eunice Tittle*

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# A TTIP Too Far!

No it's not an extra strong teabag, not a gratuity, not a waste dump! So what is it and why should we care? Why do so few people know about it?

## What is TTIP?

TTIP is a secretive trade deal that harms the poor. Its full title is the Transatlantic Trade and Investment Partnership. It aims to remove 'non-tariff barriers to trade'. Safety regulations, workers' rights, environmental protection rules and food standards are all threatened by TTIP.

There's very little obstacle to trade between the EU and the US at present - tariffs are at an all-time low. But corporations, on both sides of the Atlantic, want to remove other rules and regulations that might be stopping them from making even bigger profits. The prospects for countries in the global south are bleak. Many enjoy preferential access to the European Union market, but TTIP threatens to undermine the benefits of that access and make it more difficult to export to the EU. Worse will follow if the deal is agreed, as TTIP will become the global standard for trade deals in the future and more power will shift to corporations and away from elected governments. Already dangerously undemocratic methods are being used, as negotiations are being conducted behind closed doors to force a deal which could spell disaster in many different ways

## Corporate courts

TTIP and similar deals give corporations a new way of imposing their will, called the Investor-State Dispute Settlement mechanism (ISDS). ISDS is a legal system that allows corporations to sue governments if they think legislation will damage future profits. It is a system that has been implemented in other trade deals previously and we can see the injustices it brings:

- **Tobacco giant Philip Morris** has sued Australia for introducing plain packaging on cigarettes. The same company sued Uruguay simply for printing a health warning on cigarette packets.
- **Waste and energy company Veolia** sued Egypt for introducing a minimum wage.
- **Argentina was sued for freezing energy prices** to protect consumers following the country's financial collapse.

Food and agricultural multinationals are spending more money than any other sector in lobbying for TTIP, while US food giants want EU legislation removed on many food safety rules – including the ban on meat raised using certain growth hormones and additives.

If TTIP is agreed, health, education and water will each face being opened up to private companies. Regulations on the financial sector introduced in the wake of the 2008 financial crash are also in the sights of big business, as are restrictions which protect the welfare of farm animals and protection for consumers' data online. TTIP is less of a negotiation about trade and more of a shift in power, away from people and towards corporations on both sides of the Atlantic.

## **Why should Christians be worried?**

*“In the unrighteousness of your trade, you profaned your sanctuaries.” Ezekiel 28:18*

The Bible calls on us to stand in solidarity with people in poverty. Several churches have suggested that TTIP will benefit the very wealthy at the expense of the rest. For example, the Church of Scotland has expressed concern that TTIP will lead to “increased inequality and further stratification between communities”. The Evangelische Kirche, one of the largest churches in Germany, has challenged the system of corporate courts.

The prophetic books of the Bible are full of comments about those who use legal mechanisms to exploit the poor. The prophet Isaiah is typical when he slams those who “write oppressive statutes” to “rob the poor of my people” (Isaiah 10:1-2).

It is worth noting that this is not a condemnation of illegal practices, but of those which are legal but immoral. It cannot be morally right to remove protection from the poorest to make profits for the richest. And as British Quakers put it when they condemned the slave trade two centuries ago, “What is morally wrong cannot be politically right”.

**Christians have long been at the forefront of campaigning for trade justice. Churches from many different traditions have seen this as an important way of following Jesus’ example of solidarity with the poor.**

From the Fairtrade movement to the campaign for global debt cancellation, British Christians have for years joined with people of other religions and of none, to challenge the unjust structures that keep millions in poverty.

## **What can Christians do about TTIP?**

Challenging TTIP is not about being simplistic or objecting to change. It is part of our calling to stand alongside the poor in resisting injustice as we seek God’s guidance for building a better society. We need to think carefully about how to act effectively. Here are some steps to get started:

- Pray about TTIP, asking that God will guide all those involved as well as those campaigning against TTIP..
- Write to your local MP, MEPs and council asking them to declare their opposition to TTIP. Many local authorities in the UK (including Sefton after discussion with representatives from Global Justice Merseyside) have already declared themselves ‘TTIP-free zones’. A letter from our church congregation congratulating the council would have considerable impact.
- Write to a local paper to express your concerns. A challenge to TTIP from a church or churches will make clear that this is not just a worry for only one or two individuals.

## **Food for Thought: Martin Luther on theft and exploitation**

Heathen were able, by the light of reason, to conclude that a usurer is a double-eyed

thief and murderer. We Christians, however, hold them in such honour that we fairly worship them for the sake of their money... Meanwhile, we hang the small thieves... Little thieves are put in the stocks, great thieves go flaunting in gold and silk.

*Martin Luther (Protestant reformer), sixteenth century*

### **The Pope challenges the power of the marketplace**

While the earnings of a minority are growing exponentially, so too is the gap separating the majority from the prosperity enjoyed by those happy few. This imbalance is the result of ideologies which defend the absolute autonomy of the marketplace and financial speculation.

*Pope Francis I*

### **A well-known prayer for debt cancellation**

Forgive us our debts, as we forgive those indebted to us.

*Jesus*

**The campaign against TTIP is supported by Global Justice Now, 38 Degrees, Christian Aid, War on Want, Africa Europe Faith and Justice Network, CAFOD, Commitment for Life (United Reformed Church), Green Christian, Jubilee Debt Campaign, Justice and Peace Network, One World Week and Trade Justice Movement.**

For further information visit <http://www.globaljustice.org.uk/campaigns/trade>.

*Kathleen Zimak*



## **The Men's Group Debate**

A group of chaps, all aged 40, discussed where they should meet for their re-Union lunch.

Finally it was agreed that they would meet at Wetherspoons in Southport because the waitresses were curvaceous and wore mini skirts.

Ten years later at the age of fifty the friends once again discussed where they should meet for lunch.

Finally it was agreed that they would meet at Wetherspoons in Southport because the food and service was good and the beer selection excellent.

Ten years later at age sixty the friends again discussed where they should meet.

Finally it was agreed that they would meet at Wetherspoons in Southport because there was plenty of parking, they could dine in peace and quiet and it was good value for money.



## Happy Eaters

Sunday, 17<sup>th</sup> April saw another in the series of Parish Lunches in the Church Hall. Young and old paused from their face-filling to smile for the camera at the sunny Spring Lunch



## Picturing Pentecost

Pentecost Sunday, May 15<sup>th</sup> was a busy day. Fr Paul Nener made a welcome return as one of our regular interregnum celebrants, with Gareth putting him straight. Our cubs took part in support of Christian Aid





## 'Out, out, brief candle'

At the close of a colourful and happy celebration, to mark the end of Eastertide, the paschal candle was extinguished for the last time.

While the banners are furled, Fr Paul and Denise look deservedly pleased.





## Still Eating

This time it was the Pentecost Sunday soup lunch at the beginning of Christian Aid collecting week. One for the road?

**Postscript:** The furniture van bearing Sue's goods and chattels outside the vicarage recently. The firm was called 'Bishop's Move' – surely just a coincidence? Thanks, Rick!



Ten years later at age seventy, the friends discussed where they should meet for lunch. Finally it was agreed that they would meet at Wetherspoons in Southport because the restaurant was wheelchair accessible and had a toilet for disabled.

Ten years later at age eighty, the friends discussed where they should meet for lunch. Finally it was agreed that they would meet at Wetherspoons in Southport because they had never been there before.

**Rick Walker**

(This didn't actually happen, but it might well have done. Ed)



## Dates for the Diary

Three events taking place in Liverpool in May, June & July of this year, all connected to poverty, refugees, asylum seekers, etc.

### **FEEDING LIVERPOOL**

Friday 20th May is the launch of the Feeding Liverpool group at LACE on Croxteth Drive from 10:30am – 12:00noon. Feeding Liverpool is a church based organisation that aims to bring together people who are concerned about food poverty in Liverpool. For further details see the poster or email [s.atherton@rcaol.co.uk](mailto:s.atherton@rcaol.co.uk) or ring 0151 522 1080.

### **WELCOMING THE STRANGER**

Liverpool Justice and Peace Commission invite you to 'Welcoming the Stranger' at the LACE conference centre on Saturday 25th June, 10:00am – 4:30pm. The day will use stories, analysis and conversations to help participants understand the asylum seeker and refugee situation, and offer workshops on practical ways to become involved in the response. For further details see the poster or email [s.atherton@rcaol.co.uk](mailto:s.atherton@rcaol.co.uk) or ring 0151 522 1080.

### **LIVERPOOL CITY OF SANCTUARY FAIR**

Saturday 9th July 10:30am to 4:00pm at Quaker Meeting House, 22 School Lane, Liverpool L1 3BT. Local community Volunteer Organisations are coming together to tell you about their work with stalls, information sharing, networking + children's activities – Why not drop in for a chat or stay for the day—refreshments served.



## Keeping the Balance

The article on the next pages is a hard-hitting and even harsh response to a previously printed piece and presents a strikingly different perspective. It is of course, a very personal statement, and does not in any way necessarily represent the view of the editor, the church or the churchwardens, which latter have agreed to its publication in the interests of balance and of giving a hearing to Gareth's strongly-held beliefs.



## Justice and Peace – a Different Perspective

As our esteemed editor will attest, it is no easy matter to induce me to write for Newslink but on reading the report of the talk given by Brian Brown, organised by Sabeel Northwest and hosted by Kairos at St Luke's church, I felt compelled to write. Kairos and Sabeel claim to be working for justice and peace in Palestine and Israel. To achieve this they aim to encourage boycott and disinvestment in Israel. They are keen to paint Israel as an evil racist state, practising apartheid. These claims are a pack of lies of course. They refuse to accept that Israel has a right to exist and defend itself and they justify Arab terrorism as just protest.

It seems from the report of Brian's talk that he was perpetuating this lie. He talked of parallels between Israel and South African apartheid. Let us examine them. In South Africa only 'whites' have the vote but in Israel all Arabs and Jews have the vote. Israel is one of the few countries in the region which have functioning democracies and where human rights are respected, especially the rights of women. In South Africa better paid jobs were reserved for 'whites': nothing like that exists in Israel. In South Africa interracial marriages were banned but not so in Israel where indeed a greater freedom exists than in any Arab country. If an Arab needs medical treatment and needs to go to hospital he or she is treated by the same doctors and nurses as a Jew. No, there is no apartheid in Israel: the Arabs living in Israel have more freedom than they do in Arab-ruled countries.

Brian Brown makes a distinction between primary and secondary violence. The violence of the dispossessed is described as secondary and therefore not as bad as the primary violence of the dispossessors. Palestinian violence is lightly described as 'firing off rockets etc' It sounds like fun - but pity the poor victims of this secondary violence and pity the emergency workers sorting through the mess of body parts and rubble that used to be a restaurant until it had a visit from a Palestinian terrorist. From 2000 until 2005 over 900 Israelis were murdered and thousands were injured and maimed by Arab terrorists.

Brian says we must listen to the dispossessed. Who are the dispossessed? To answer this we must look at Jewish-Muslim relations. If we examine the Koran and the Hadith and the earliest biographies of Mohammed we will discover that Mohammed was a most enthusiastic killer, rapist and robber of the Jews. He encouraged his followers to do likewise and within 60 years of his death all the Jewish communities, of what is now Saudi Arabia, were destroyed or expelled.

We are, I suppose, all aware of the persecution of the Jews at the hands of Christians but I think less aware that the Muslims were at least as active in this respect. The first recorded massacres of Jews were in Spain in the Muslim contended cities of Granada and Cordoba. Throughout the Muslim world Jews were a despised minority, subject to heavy additional taxation and other discriminatory laws. From time to time this tolerance would be broken by outbreaks of massacre, forced conversion or expulsion.

Christian, Bahoi, Hindus, Buddhists, Zoroastrians and non-orthodox Muslims such as the Druze, Ahmadis and Alawites were all subject to similar treatment. While European powers controlled much of the Muslim world these minorities received some protection but when they left the Jews were ethnically cleansed: mostly, they left with only the contents of a suitcase. Their homes, land factories and businesses were stolen by their Muslim neighbours. They were well and truly dispossessed. The Palestinians did not stand aside from this and the earliest Jewish immigrants to Palestine were often robbed and murdered by Palestinians. In the 1930s the Jewish communities of Hebron and other places were destroyed by them. The British prevented them from achieving their aim of cleansing Palestine of Jews. In 1948 the United Nations sanctioned the creation of Israel and immediately all the Arabs attacked Israel, their declared intention was to drive the Jews into the sea. This was of course in direct contravention of international law. With little help from anyone the Jews held criminal armies at bay and they have been struggling to do so ever since.

What of Christian Arabs in Israel? If the Jews were so racist and horrible you would expect this species to be extinct but no, it is the only flourishing Christian community in the Middle East, with their numbers substantially up since 1950. They have the highest employment rates of any religious group in Israel, the best education system and the best health. Oh what a contrast with their Muslim neighbours.

The Turks had killed or expelled their Christians by the mid-20s. The elimination of Christians in Iraq, Syria and Palestine was well under way and the Christians in Egypt existed under a state of siege and martyrdom. Israel is the only country in the Middle East where minorities can expect protection from the police and the courts, rather than persecution at their hands.

The Jews have had to endure over a thousand years of dispossession at the hands of the Muslims. They are surrounded by Muslims who hate them and want to destroy them. I will give you one example of the culture of hate that exists there, it is typical of the many expressions that abound in the Muslim media, it is from a sermon given by Sheik Ibrahim Mudeiris on Palestinian Authority T.V. in 2005. "With establishment of the state of Israel the entire Islamic nation was lost because Israel is a cancer spreading through the body of the Islamic nation and because the Jews are a virus resembling AIDS from which the entire world suffers. We have ruled the world before and by Allah the day will come when we will rule the entire world again. The day will come when we will rule America. The time will come when we will rule Britain and the entire world except for the Jews. The Jews will not enjoy a life of tranquillity under our rule because they are treacherous by nature as they have been throughout history. The day will come when everything will be relieved of the Jews - even the stones and trees which were harmed by them. Listen to the prophet Mohammed, who tells you about the evil end that awaits the Jews. 'The stones and trees will want the Muslims to finish off every Jew'."

Kairos and Sabeel want to undermine Israel's ability to defend itself and deliver them up to the Muslims who want to destroy them - to usher in a new holocaust. I say, shame on them!

**Gareth Griffiths**





## From the Registers

After the heady delights of the 1950 Golden Jubilee celebrations, church life, as faithfully recorded in our service registers, continued. Vicar William Hassall and Assistant Curate Lawrence Milne presided over five services each Sunday and daily eucharists each weekday. 'Low Mass' and 'Sung Mass' are the invariable names recorded, as St Faith's creeps up the candle. The Sunday 8.00 am has attendances of between 60 and 80 or more, with weekday figures usually in single figures. There is now a regular 10.30 am Monday celebration.

Before leaving the first post-Jubilee page, your diligent scribe feels bound to record that on May 4th, the vicar entertainingly records the 6.30 pm service as **EVENGONG**.

As the weeks unfold, E.S.U. (Urwin) reappears and on 8th July, after a prolonged absence from the records, G.W.Houldin D.R. (Diocesan Reader?) appears in a full flourish of a signature. A variety of saints have their days marked around this time, with what is probably the first appearance of 'St Peter's Chains' on one occasion. Google reports that this, February 3rd, is a distinctly Roman Catholic feast day and church dedication, and that the reputed chains in the bible story are preserved in St Peter ad Vinculum basilica in Rome. Just thought you'd like to know.

Fr Hassall was strong in his support for the uniformed organisations of St Faith's. Among the otherwise sparse marginal annotations at this time we read variously in August: 'Scouts go to camp ... 18 Communions: Scout Camp ... Guides go to camp ... Week end Camp for Cubs. Mass at 8 am Sunday. 10 communicants, all (21) present.' Red letter days see the entertaining addendum 'with Procession' added to the Sunday afternoon Children's Services. One of these is on the 1950 Patronal Festival; the vicar records 'Complete set of new kneelers. New Red Chasuble. New silver Wafer-box'. Paul Nichols, Colin Wood and J.M.Buckmaster sign in – the first 'outsiders' for some months.

Wednesday October 11<sup>th</sup> featured 'Requiem Mass for all departed priests, and benefactors and members of our congregation'; later, on All Saints' Day evensong (in red) is followed (in black) by Vespers of the Dead.

St Andrew's Day, 30<sup>th</sup> November, is marked as 'Day of Continuous Intercession for Missions'. Then '**CHRISTMASS 1950**' in page-wide florid lettering comes into view: the highlight on record is an impressive 320 communicants at the midnight mass.

The year ended with a promising page with bold headings of 'Total Communicants 1950', 'Total Collections 1950' and 'Gift Day Boxes 1950'. Sadly, no figure accompanies the first of these, but the second announces £919.19.4 and the last £106. The year ends with a note: 'The money from the Jubilee Gift Boxes was used to buy new Altar Frontals (Purple and White)'

And so to **1951**, fanfared by more striking red calligraphy. The first annotation reads ‘more snow’ on New Year’s Day. Two days later Fr Hassall informs us that ‘A very severe epidemic of Influenza swept over the Country for several weeks.’ Life at St Faith’s carried on, with Charles Warrington conducting a Quiet Afternoon on the feast of St Anskar (which, as everyone knows, is on February 3<sup>rd</sup> in honour of a famous early apostle to the Scandinavians)

S.M.Gibbard, SSJE (Society of St John the Evangelist) puts in some appearances around Quinquagesima. Not long after this, a note declares ‘Vicar ill’ and L.M. takes over for a fortnight or so. Fr Hassall will have missed the appearance of Bishop Clifford Liverpool for a midweek service: no attendances recorded, of course, but £2.10.6 on the plate.

Among the more frequent visitors’ signatures in mid-Lent we see Robert Nelson, J.S. Bezzant, J.M. Buckmaster, Bishop Gresford Jones and W.J. Phythian-Adams – and, once again, John Brierley dropping in. And then Holy Week comes round once more. Four services a day were provided, including a 4.30 pm children’s Service and an 8.00 pm Compline and Address. Kenneth Warren took the Three Hours on Good Friday, and Holy Saturday saw ‘Solemn Evensong with Procession and Blessing of the Paschal Candle’ at 7.00 pm. Then, below a handsomely emblazoned red headed Easter Day inscription six services are logged in, with 84 taking communion at 7.00 am and an impressive 240 an hour later.

Marginal entries log £40.11.7 for the Easter Offering for the clergy. And we end with a conscientious detailing by the hard-working clergy of the Sick Communion variously taken out to 14 named members of the congregation, 12 of whom were female. Some things haven’t changed.

## Chris Price



... is upon us

You would have to be a very occasional member of our church not to be aware that St Faith’s has embarked upon an interregnum. Below, the Churchwardens, our temporary lords and masters, write about what’s happening, and they will have much to report on in the week and months ahead.

So what exactly is an interregnum? Your editor has lived through no fewer than six of them before the current one, and was churchwarden for three of them, including one with Rick during his earlier stint in the post. The word is a Latin one, translated as ‘between reigns’, which perhaps is a slight exaggeration. The idea of C of E clergy as ‘a pope in every parish’ is one thing – but a monarch...?

There is much to understand, and with the increasing bureaucracy surrounding every sort of change these days, the organisation, the meetings and the paperwork are ever more demanding, as Rick and Brenda are already all too well aware. Once a vicar packs up and departs, the wide range of things for which he or she has been responsible become the responsibility of the diocese and the parish: worship, governance and finance devolve upon us.

We are entering the strange world of sequestration, of parish profiles, job descriptions, and advertising, with ever more hoops to be jumped through. And it's not, as was once the case, just a question of finding a vicar for St Faith's. Sue's successor will reside in St Faith's vicarage, but will take on roles and team responsibilities for St Mary's, St John's and Christ Church, as the process of forming the Team Ministry takes shape.

That said, those of us who have been through interregna have found them far less threatening than the foreboding logo on this month's cover suggests. Indeed, they can be invigorating and cleansing occasions, and whether they last a few months or over two years, they are capable of unifying and strengthening a church. We pray that this will again be the case as we await the priest that God will send us.



## From the Warden's Pew

We all know where we live don't we? We know a great deal about St Faith's – we even know what sort of vicar we want next time.

Ah! But there's the rub! Our next vicar doesn't know any of these things – he or she may not even know where Crosby is or even that we are looking for a new vicar. It is the work of the Standing Committee and PCC over the next few weeks to paint a word picture which will then be published in as many ways as we can before the hunt begins!

This time of course we have to include similar information from our other 'Group' churches – St Mary's, St John's and Christ Church, so the Group Council are well on the way with a 'Role Description' and a general description of the area. It is important however that each church writes its own 'Parish Profile' stating what exactly we would expect from our incumbent in terms of skills, background, churchmanship, and all the other things that we may consider important.

St Faith's Standing Committee has talked through a provisional version of this and will be considering it again at their next meeting in early June. The PCC can read and hopefully approve the final document at their next meeting.

There will inevitably be some differences in what the four churches are looking for, but there will I am sure be much more overlapping of aspirations, and as each church will have to be 100% happy with any appointment, I am sure that the right person will emerge at the end of the process however long that takes.

Brenda and I will do our best to keep everyone informed as we progress, and as I have said before, the Diocese are offering a great deal of support - they are keen for us to progress to the next stage of the 'Team' process when we formally join the other parishes and our new incumbent will be a Team Vicar or Team Rector rather than a Priest in Charge of the United Benefice.

Watch this space next month when we hope to have more news

**Rick & Brenda**



## Lavatory Humour?

Last Christmas, goodness knows why, your editor was presented with a roll of toilet paper, printed from top to bottom with a succession of one-liners. Some were ancient and corny, of the 'why-did-the-chicken' variety, while others were quirky but likewise well-worn (e.g. what's brown and sticky? A stick). Some were odd but beguiling (e.g. what do you call with a man with a pole through his leg? Rodney, of course.)

It was only after several sittings that I realised why I had been thus blessed, when the first religious one-liner appeared.

**What do you call a sleep-walking nun?  
A Roamin' Catholic.**

They're on a roll!

## Earthquakes

*A sermon preached on Sunday, 8th May, 2016*



'Suddenly there was an earthquake.....and everyone's chains were unfastened'.

Cecil B de Mille, when asked how he managed to produce so many blockbuster epic movies, said 'You begin with an earthquake, and then build up to a climax'!

In this morning's reading from Acts we have not one, but two, earthquakes. There's the geological earthquake that conveniently releases Paul and Silas from prison, but before that we have the story of another very different sort of earthquake. Paul's exorcism of the Roman slave girl was in its own way just as earth-shattering: it so angered the crowd and the Roman authorities that Paul and Silas found themselves stripped naked, severely beaten up, and then shackled and banged up in jail.

So what's going on in this extraordinary exorcism, that almost brought Paul's mission and ministry to a premature end? To understand it we need to know a little more about the status of slaves in the first century Roman Empire. If you visit Pompei you can still see in the basements of the villas the cramped, cold and almost pitch black cubicles where the slaves slept. So in a way that says it all. The riches of the wealthy were built upon the oppression of the poor. For many domestic slaves life was indeed nasty brutish and short: the fate of those employed in agriculture or industry was probably even worse. And yet in a society where there was no welfare state, not even a 'poor law', when times were hard slaves would still be fed and have a roof over their heads: they had a degree of precarious security not shared by those living in poverty around them. So the life of a slave was an uneasy mix of exploitation and dependency.

And some slaves were particularly valuable. The girl in the story had a peculiar gift that was very useful to her Roman owners. We are told that she had a 'spirit of divination' which in Greek translates as the 'Python' spirit. The name comes from the snake associated in legend with the oracle at Delphi, where the priestess, inspired by the same spirit, had the power to speak in riddles and foretell the future. So to own a young woman with such amazing magical powers, which could readily be turned into hard cash, was to put it mildly a stroke of luck for her masters.

And then Paul comes along and kills the goose that lay the golden eggs. It's hard to say exactly what he found disturbing about the slave girl. She certainly kept following him and pestering him, using the same sort of language that the unclean spirits in the gospel stories had used to address Jesus the Messiah. And so Paul uses Jesus's name, that's to say Our Lord's power and authority, to rid her of her demon. But I wonder if Paul was also moved by her enslavement. Not only did her masters own her, body and soul, they were also abusing and exploiting her, using whatever it was that was tormenting this poor young woman as a means of filling their own pockets. Whether we call it a demon or a mental illness - a psychosis - which troubled her, once she was healed she was of no value to her owners. I wonder how they reacted? I guess they probably dumped her, abandoned her completely.

Tantalisingly, we are not told what happened to the slave girl afterwards, as the focus of the story shifts to the revenge that her owners took on Paul and Silas. Perhaps like many Gentile slaves she became a Christian, and found acceptance and security within a new family, the family of the early church that Paul had founded in Phillipi. But she probably had some mixed feelings about her new way of life. As a walking oracle, speaking in riddles, she had been something of a celebrity, the centre of attention - now, all that was over: she had been stripped of any sort of false glamour, and had to re-discover her own real self-worth.

So, where is all this going? We don't believe in demons any more, and we like to think that slavery is a thing of the past. But deep down this is a story that is all about the power of money.

We live in a global society where increasingly human values are measured in pounds, or dollars or euros. The modern mantra has it that competition rather than co-operation is

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the way to human prosperity and happiness, that what gives citizens value and worth is our purchasing power as consumers, and that riches have some sort of intrinsic merit, while poverty is just another name for failure. Inequality has been re-labelled as virtuous, because the free market ensures that everyone gets exactly what they deserve. Everything is weighed in the currency of economic growth. It is Mammon who is now the master, and the whole planet – it's natural and its human resources – are in danger of becoming slaves to money, of being exploited for the sake of money. It's the economy, stupid!

But we confess the faith of Christ crucified, we proclaim a risen Lord, the reign of God on earth, and the love of neighbour as ourselves. And with Paul, we believe that 'there is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female, for all of us are one in Christ'. So let's never miss the opportunity to proclaim that gospel, to challenge money as a measure of human worth, to do what we can to remove the chains of inequality, and to exchange them for the bonds of peace and justice. We need to re-discover the true value of human beings as children of God.

We will need some help and courage, the strengthening of the Holy Spirit, to fight this battle, because like Paul and Silas we risk the wrath of those whose self-interest lies in maintaining the status quo. And like the slave girl when she was removed from her abusive masters, we too will have something to lose. Here in the comfortable West we are also trapped in an economic system that partly exploits and partly protects us. The chains of self-interest and destructiveness which are such a denial of Christ's Lordship bind us too.

So as a Christian community we need to start a debate on how we can de-value some of the worth that we all of us attach to comfort, money and possessions. There are so many chains to be unfastened, so many habits to be challenged: our unthinking dependence on climate-damaging energy to heat our homes or use the car, or to go on foreign holidays; perhaps our attitudes to taxation and migration, certainly our reluctance to lobby for global justice. But above all we need to lose our fear of generosity. How many of us should be tithing our incomes, and of those who do, how many should be giving a little more? Would that, for me at least, be one earthquake too far? Perhaps like the slave girl when she was freed from her previous way of life we may be reluctant to let go. In re-discovering our true value as children of God, we stand to lose something that we had begun to enjoy.

*Fred Nye*

## They Also Serve

**Members Serving on the PCC 2016-17**

**Ex-Officio Members:**

**Wardens:** Mrs Brenda Cottarel (Lay Vice Chair); Mr Rick Walker (Lay Vice Chair)



**Deanery Synod Representatives** (appointed until APCM 2017):  
Mr Peter Garner; Mr Gareth Griffiths; Mrs Kathleen Zimak

**Reader Representative:** Mrs Jackie Parry

**Elected Representatives of the Laity:**

**To APCM 2017:**

Mrs Maureen Madden; Mrs Lillie Wilmot (secretary) ; Mr Brian Worster-Davis

**To APCM 2018:**

Mrs Christine Spence; Mrs Fiona Whalley; Mrs Eunice Little

**To APCM 2019:**

Mr Bill Dagnall; Mrs Irene Taylor; Ms Jackie Williams

**Co-opted members:**

Mr David Jones (Treasurer); Fr Dennis Smith

## The Saturday Concert Series 2016



29th April	Edwin Palin and Rosalin Lazarov (violins)
7th May	Linda Newman (mezzo soprano)
14th May	Crosby Gilbert and Sullivan Society
21st May	Mostly Madrigals (Choir)
28th May	Jill Crossland (Piano)
4th June	Claire Hyams (mezzo soprano) & Keith Cawdron (bass)
11th June	Last Night of the Proms – music for the Queen’s birthday
18th June	Music for Strings by Merchant Taylors’ boys
25th June	Students of Ranee Seneviratne
2nd July	Liverpool Festival Choir
9th July	Woodwind students of Shaun Lock
16th July	Vive la France – celebration of French music and poetry
23rd July	Aintree National Health Service
30 <sup>th</sup> July	Ian Dunning (baritone)
4 <sup>th</sup> August	Rebekah Pritchard (mezzo soprano)
13 <sup>th</sup> August	David Stokes (organ)
20 <sup>th</sup> August	Students of Ranee Seneviratne
27 <sup>th</sup> August	Come and sing Faure’s Requiem!

Light refreshments are on sale. We look forward to as many of you as possible to support these community events – which are also a vital part of our income.

# The Parish Directory and Church Organisations



## **VICAR**

Vacancy

For all enquiries ring 928 3342

Parish Administrative Assistant email [dungeooff@talk21.com](mailto:dungeooff@talk21.com)

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Revd Denise McDougall, 58 Hartley Crescent, Birkdale, Southport PR8 4SQ

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

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Mr Bill Dagnall, 14 Duddingston Ave, Crosby. L23 0SH. 928 4997

Mrs Christine Spence, 52 Molyneux Road, Waterloo. L22 4QZ. 284 9325

## **TREASURER**

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

## **PCC SECRETARY**

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## **DIRECTOR OF MUSIC**

Mr Robert Woods, [robertwoods1986@hotmail.co.uk](mailto:robertwoods1986@hotmail.co.uk). 07847 251315

## **GIFT AID SECRETARY**

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

## **VULNERABLE ADULTS OFFICER**

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

## **CHILD PROTECTION OFFICER**

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

## **BAPTISM BOOKINGS**

Mrs Jackie Parry. 928 0726

Mrs Brenda Cottarel. 928 4275

## **BEAVER SCOUTS**

Thursday 5.00 – 6.15 pm Mike Carr. 293 3416

## **CUB SCOUTS**

Thursday 6.30 – 8.00 pm. Mike Carr. 293 3416

## **SCOUTS**

Thursday 8.00 - 9.30 pm. Mike Carr. 293 3416

## **RAINBOWS**

Monday 4.45 - 5.45 pm. Geraldine Forshaw. 928 5204

## **BROWNIE GUIDES**

Monday 6.00 - 7.30 pm. Mary McFadyen. 284 0104

## **CHOIR PRACTICE**

Friday 7.30 pm - 8.45 pm.

## **MAGAZINE EDITOR and WEBSITE MANAGER**

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

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**Church website:** [www.stfaithsgreatcrosby.org.uk](http://www.stfaithsgreatcrosby.org.uk)

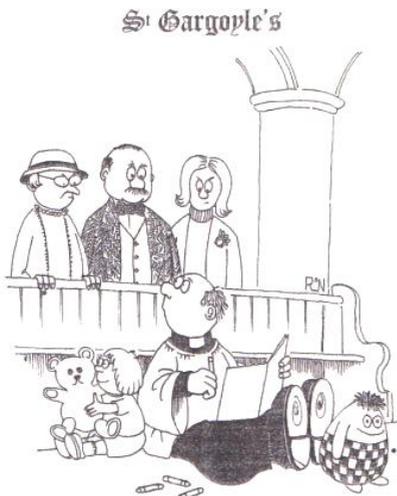
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### **Next issue?**

Possibly out on 19<sup>th</sup> June, with the (very) notional and inevitably flexible deadline on 5<sup>th</sup> June. All contributions accepted at any time, preferably not as a result of multiple reminders and proddings!



For little ones who got bored, there  
were soft toys and crayons



THE CHURCH  
OF ENGLAND



Diocese of  
Liverpool

**Printed by Merchant Taylors' Schools'  
Reprographic Department**



**‘Make a joyful noise to the Lord all the earth; break forth into joyous song and sing praises ... Shout joyfully to the God of Jacob.’**