

The Parish Church of Saint Faith,  
Great Crosby

**NEWSLINK**

*June 2017*

# 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**

Please consult the weekly service sheet (in church and online) for all information.

Fridays at 12.00 noon: Holy Eucharist.

For regular updates see the weekly church **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 10.30 am at St Mary's; Wednesdays 7.00 pm at Christ Church.

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

## **SACRAMENT OF PENANCE AND RECONCILIATION**

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

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

If you, or someone you know, are unable to get to church and would like to receive Holy Communion at home, the Eucharistic Ministers are happy to undertake this - please call 928 5065 to arrange this, or to arrange a visit to someone in hospital or at home.

## **IN A PASTORAL EMERGENCY**

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



## From the Ministry Team

June 2017

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

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

But Christ is not the property of the Church. The Church is the property of Christ. And it has no monopoly of his presence, or of the Holy Spirit that was his gift. The reason is the story of the Ascension. Jesus did not tell his disciples to go straight out and convert the world. He told them to 'stay in the city until you are clothed with the power from on high' (Luke 24: 45-end). Once Christ had ascended, the disciples had to sit still and wait for the free gift of his Spirit. It came, as and when it chose. Only then were the disciples empowered to go out into the world. And, from that day onwards, Christians did not just bring Christ to the world. They found Christ in the world, his presence constantly widening ecclesiastical horizons and defying ecclesiastical control.

That is what St Paul means when he writes 'the Church is Christ's body, the completion of him who himself completes all things everywhere' (Ephesians 1: 15-end). Christians do not make Christ present. They do not have to. They do have to make Christ known. And there's an even more important point. Earlier in his letter to the Ephesians, St Paul says that 'the word "ascended" implies that Christ also descended to the lowest level, down to the very earth' (Ephesians 4: 1-13). The language and imagery may sound foreign today. But the meaning is crucial. After the Ascension, there is no part of creation, from the depths to the heights, that is cut off from the presence of the living Christ. Christ ascended and descended. The darkest dimensions of human life and experience, as well as the highest ones, are known to him. The earth itself, and its fragile and constantly threatened fruitfulness, is holy.

The reason that the first disciples ‘were continually in the Temple praising God (Luke 24: 45-end) was because they knew what we easily forget: that Christ’s Ascension did not mean his departure. It meant, precisely, his arrival, and the assurance of his presence, in every part of the creation. From then on, even Grand Inquisitors were not immune from his challenge, or excluded from his love.

With every joy and blessing at Ascensiontide.

*Fr Dennis*



## From the Registers – A.D. 1960

### *‘Such a Jolly Entertainment’*

St Faith’s Church Register entries in the late 1950s had boasted relatively few colourful highlights, being rather a faithful record of devoted service by priests and people month upon month and year upon year. In particular we have noted a distinct lack of marginal annotations: not even the traditional meteorological observations.

In May of 1960 suddenly there is an explosion of entries, photos, signatures, press cuttings and more, marking the Diamond Jubilee of St Faith’s, turning the register for a week into something of a scrapbook.

It begins with an anomaly. The vicar includes among the memorabilia a leaflet, presumably given out to the whole parish, announcing the Festival as marking ‘the 60<sup>th</sup> anniversary of (St Faith’s) consecration by the Archbishop of York ... on Thursday 20<sup>th</sup> April, 1960’, and inviting everyone to ‘our rejoicings and thanksgivings’ during the week beginning 1<sup>st</sup> May. This is a cardinal error: the actual consecration took place on Thursday 21<sup>st</sup> April, the date celebrated correctly over the years as our Dedication Festival. To add to the puzzle, neither 20<sup>th</sup> or 21<sup>st</sup> April 26<sup>th</sup> is identified as being of any significance, nor is either date so identified or marked in the registers for the next two years at least.

Enough of your archivist’s pedantry – what’s a day between friends? The week of celebration kicked off in style on May Day 1960, with the Bishop of Whitby standing in for the Archbishop of York, who was abroad. There were 114 communicants at 8.00 am and 28 at the 10.45. Canon Wetherall, Principal of our patrons, St Chad’s College, Durham, preached at Solemn Evensong on Wednesday and presided at the altar the next morning. Later that same morning Canon John Brierley, now Rector of Wolverhampton, preached. Fr Hassall’s handout had promised that the Bishop of Liverpool would preside at this latter service, but the register has TSS in his place.

Friday evening saw a Parish Social, and the week ended with the real presence of Bishop Clifford on the Sunday morning, and Charles Claxton, Bishop of Warrington,

preaching at Evensong. Your persistent pedant notes that the vicar's leaflet refers to the latter worthy as 'Lord Bishop'. Only diocesan bishops, this writer believes, are thus addressed: lordship is denied to mere suffragans.

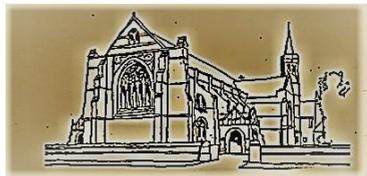
So much for the actual details of services. What makes these pages of more interest are the cuttings and the photographs: five of the former and nine of the latter, spread over several pages. The cuttings are not identified, but doubtless come from the parish newsletter and the local press. A few extracts, with some editorial comments, give the flavour of the Grand Occasion.

‘On April 21<sup>st</sup>, 1900, after a few vicissitudes, the church was consecrated, and the district had a visit from an Archbishop of York for the first time in its history.’ (*The Archbishop was Maclagan, and one vicissitude(!) was a petition to him by local worthies begging him not to consecrate this popish temple.*) ... ‘It is on record that three times in its first year the church, which holds 920, was full.’ (*People were a bit smaller then, but the figure still seems somewhat of an exaggeration.*) ... ‘The great central service was held on the Thursday morning. The preacher was Canon John Brierley, whose text was ‘Let us now praise famous men’. He spoke of the life and devotion of Howard Douglas Horsfall, who built not only St Faith's but two other lovely churches in the Diocese – St Agnes, Toxteth and St Paul's, Stoneycroft.’ (*the latter is no more, but the former (St Agnes with St Pancras, Ullet Road) is alive and well and has just appointed a new vicar*) ... On Friday evening the Congregational Social took place in the Parish Hall, which was crowded. The members of the branch of the Mothers' Union took responsibility for the refreshments and variety entertainment was presented by ‘The Magpies’ – the concert party consisting of the young people of the Church ... (*It must all have been rather splendid: elsewhere the vicar refers to the show as ‘such a jolly entertainment.’*)’

So ended a major milestone in our church's colourful history. It seems now like something of a high water mark for St Faith's. We seem by 1960 to have been accepted by the surrounding churches and assorted diocesan dignitaries, with a splendid festal mixture of historical recollection, a pageant of thanksgiving and much fitting junketing. Douglas Horsfall's foresight and generous sponsorship had, in an area not known for its ecumenical tolerance, planted the flag of the Oxford Movement in Liverpool's soil. In 1900 and for a good many years St Faith's was beleaguered and embattled. Now in 1960 it is more or less accepted and the barricades could mostly come down.

Life returned to normal after the Festival. Fr Stanage took every service for the next ten days or so, as Fr Hassall presumably took a well-earned rest. Your archivist will now follow his example.

Chris Price



# A Thought for Pentecost



“I’ve reached the age where people have stopped sending me birthday cards; they just send ‘get well soon’ cards!” a friend Sadly, some people feel the same way about the Church. Every few months, someone seems to come up with another set of statistics indicating a state of terminal decline. Pentecost Sunday has been called ‘the birthday of the Church’. The gift of the Holy Spirit, Luke tells us, transformed a couple of bus loads of people into an unstoppable force, like a torrent of water released from a dam. The work begun in the incarnation continues, as the Good News is spread in every language and culture of the known world. From the outset, it seems, the gifts of the Spirit are not to be hoarded; they are to be poured out by those who have received them in a similar pattern of generosity.

All too often, our churches have become greedy organisations. “Who will feed us?” we ask; we almost devour anyone who is young (and by that, we often mean under 55!), and with abilities and time to spare. we jealously guard what is ‘ours’; we see opportunities for sharing resources as an intrusion, an imposition. Our life becomes serious and sober; no one has ever accused our services of resembling a really good party! This Pentecost, is our church more likely to receive birthday cards or get well soon cards? And what does this say about our use of the gifts of God’s Spirit?

**David Jones**

*Parish Treasurer*

*(with acknowledgements to the Portsmouth Diocese)*

## Services Family Support Group report



The May meeting of our Service Families Support Group was slightly different as Rev George Perera had a previous engagement and our meeting was led by Padre Phil Burrows of 2Mercian Regt who are based at Dale Barracks Chester.

Phil has spoken to us before when he had seen service in Afghanistan and since he has been based in Chester he has joined with us for several meetings. 2 Mercian are getting ready for deployment in various parts of the world (Iraq, Turkey, Jordan, Cyprus, South Sudan and The Falkland Islands). This will take place from July onwards. Phil’s talk was mainly about the families and how they cope when husbands, fathers, sons and daughters are away; how they all support each other as they are all experiencing the same fears and worries, and the more experienced wives and children help those dealing with this for the first time. It is a strange set up, but knowing everybody is feeling the

same does help enormously. I know as I have experienced this many years ago when I was a very new Army wife, miles from my family but with other wives who were coping and so very willing to help the 'new kid on the block' get through. Bit different when I was experiencing this: letters were the communication, whereas now its mobile phones, Facebook, and the modern technology that keeps everyone in touch. There's even 'story time' for the children, so dads can read bedtime stories and the little ones don't forget the sound of daddy's voice, which is marvellous!

I shared some of my Army Wife Life with those that were there, and Phil was so pleased that he would be able to go back to camp and at their next briefing with the families, especially the newer ones, he was going to pass on what I had said, saying that he knew it would be a help for them to know how everybody supports each other and makes sure that they all cope. I mentioned the Christmas Tree Festival and as trips and activities are organised for the families I suggested it, so we may get a visit, which would be rather good I think!

Phil also talked about the soldiers themselves and how, however much they might say they are not sure if they have faith, they ask him to pray with them and even bless various very personal items they take with them. It is surprising how spiritual some of them are. In fact one young soldier has asked to be baptised, which has really delighted Phil. This is because the soldier is to be a godfather and thinks he should be, but also he wants to be, he's found his faith. He even told Phil that he found it very difficult to use 'strong Squaddie language' now he'd found his faith!

I have some information about the deployment which I will place at the back of church on our notice board. Please read it if you would like to know more and also include these young men in your prayers. Thank you.

## Scotty's Little Soldiers

I found out recently that there had been a garden party at Buckingham Palace hosted by the Princes William and Harry and the Duchess of Cambridge for the children of servicemen and women who had been killed while on active service. There were four charities involved one of which was Scotty's Little Soldiers. I was delighted to read this and have contacted them to pass on my joy at this recognition for such a worthy charity. I am also delighted to be able to tell you that the speaker at our July meeting will be a member of their team, so if you can come along to hear about the work they do that would be great. So the date for your diary is Wednesday 5th July at 7.30 pm in church, hope to see you then

*Eunice Little*



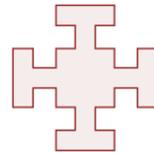
# University Challenge

During the annual trip to Yorkshire by some of the men from St Faith's we visited St Chad's College at Durham University – part founded by one Douglas Horsfall! Our host was Ashley Wilson, who is Postgraduate Director of the College (and represents St Chad's as our Patron), and he took us on a tour of the college, explaining how the collegiate system works in the University. We were surprised to hear that not all the St Chad's students were hoping to be ordained – in fact St Chad's provides accommodation mostly for undergraduates who are not seeking a theological career. However, from table tennis to meals in a splendid refectory and an interesting wooden chapel, the residents seem to be well looked after, and the portrait of Mr Horsfall and other founders looks down on the diners with appropriate sternness – see the photograph elsewhere in this journal.

One of the oddest but most interesting items we saw on the tour was a wooden carved picture in the Senior Common Room. It was carved in 1915. Take a look at the picture yourself (on our centre pages) and try to work out what it all means – points will be awarded purely for inventiveness, as accuracy is very unlikely!

The picture clearly shows the Cross of St Chad in the centre with a bell hanging on it, but in the corners there are four unconnected images showing (from top right clockwise)

- A pair of moles and one of the Yorkshire Dales,
- A gridiron and a corpse beneath,
- A fish,
- A horse that has stumbled.



Any ideas?

They represent four of the founding fathers of the college, and with apologies for the dreadful puns that even Chris Price would shudder at, they are, and in the same order:

- The first Principal of the College - the Rev Dr Stephen Mouldsdale
- The Classics lecturer - Lawrence Body (as you doubtless remember, St Lawrence was martyred on a gridiron)
- Vice-Principal of the College - the Rev Professor Charles Whiting
- Douglas Horsfall, described as a wealthy Liverpool businessman and devoted churchman

The bell represents a College servant Charles Bell – who was butler from 1904 to the late 1940s

The eagle-eyed will have also noticed not one but two carved mice on the picture. Extra points for spotting that this panel was the work of 'Mousy' Thompson.



# Confirming the good news

The Anglican Church is experiencing a small increase in congregation numbers, partly thanks to a resurgence in patriotism and pride in Christianity, a report has found. The decline in Anglican believers has slowed since 2013 while the growth in the number of non-religious people has stabilised, the study shows.

Academic Stephen Bullivant said that the church was recovering after losing a lot of believers after the publication of Richard Dawkins' *The God Delusion* in 2006. The professor of theology and the sociology of religion at St Mary's University in Twickenham also said that a rise in patriotism might be linked to greater pride in Christianity among some groups. 'People see Christianity as an expression of Englishness. There has been more rhetoric around Britain being a Christian nation. People are looking for ways to connect with others. I suspect a larger proportion of people who do say they are Anglican tend to be patriotic,' he said.

The figures, which are based on an analysis of the British Social Attitudes Survey and the European Social Survey, show the proportion of people who say they have no religion rose to a high of 50.6 per cent in 2009. It has been static or lower ever since, and reached 48.6 per cent in 2015.

Meanwhile, the proportion who say they are Church of England worshippers has risen from a low of 16.3 per cent in 2009 to 17.1 per cent in 2015.

The report says: 'The proportion of self-describing Anglicans in Britain has more than halved over the years, from 40 per cent in 1983, down to 17 per cent in 2015. That said, the past three years are worth highlighting. If talk of even a modest Anglican revival would be premature, one certainly can speak of a newfound stability.'

Professor Bullivant added that the release of Dawkins' book had stopped a lot of latent Anglicans from describing themselves as Christian. 'That book was really aimed at those people who said they were Anglican but didn't really believe in God,' he said. 'So a lot of them stopped ticking Anglican on the forms and started to tick atheist instead.'

He said that numbers could have stopped falling because the church is now left with a bedrock of genuine believers - and efforts to attract new worshippers could be working. 'After decades of bad news, this is certainly welcome for the Church of England,' he said. 'If I was in the Anglican Church I would be celebrating this.'

The Rt Rev Paul Bayes, Bishop of Liverpool, said: 'The report shows that the past four years have shown a gentle increase in the number of people who see themselves as Anglicans. In Liverpool, we want more people to know Jesus and more justice in the world - a message of personal relationship and community action. In my experience that message remains attractive to people in this increasingly self-centred and lonely world.'

However, Professor Bullivant also found that 61 per cent of those who say they are of no religion were brought up as Christians, suggesting that many people are still deserting Anglicanism.

*Olivia Rudgard*

## Hymn to the Holy Spirit

*Hildegard of Bingen* (1098-1179)

Oh fiery Spirit, praise to you  
who stirs us with cymbals,  
soothes us with the lute!  
From you the minds of men catch fire; you know  
how to set up the body's  
tent, to house the soul.

From both, the Will ascends: lends the Soul  
sapience, to taste the world;  
desires, to light it.  
Our understandings make  
music with you, set up the Spirit's workshop  
distilling golden deeds.

The secateurs are in your hand to cut  
that apple - full of the black Parasite  
who clouds our wills, and poisons  
our longings; sets our souls in a flap  
wheeling and screaming round, nowhere to settle -  
till the mind, restored, restrains those wills and those desires.

If our spirit is tempted to look  
through that evil eye - or talk  
with that 'wicked' tongue - you throw it back on the fire;  
If our reason is down on the boards, knocked cold  
by our own bad deeds, you pound it up even smaller  
and brew it up afresh - like a new Creation.

If evil draws a knife  
or gun on you, you're faster: down he goes again  
who made Heaven itself a penthouse for his pride.

You've made another tower to stand in Heaven  
from publicans and sinners - those who daren't  
look up, who beat their breasts.



So every creature that takes life from you  
praises you - precious ointment  
who turns stinking wounds to precious jewels.

Descend to us;  
gather us to yourself;  
Show us the paths of life. Amen.



## Bosco's Brain: a Reflection on Relics

Chris Price

Those with little better to do may have made acquaintance with the editor's growing online archive of unusual news items garnered from the papers (mainly the *Telegraph*, but other journals are available). The wide-ranging articles range from those showing the church in a favourable light to others less flattering. Apart from the odd brief appended comment, it is my habit to leave these assorted effusions to speak for themselves.

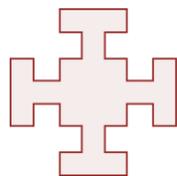
But one posted a short time ago set me thinking. The attention-grabbing headline read 'Church at a loss to explain theft of Don Bosco's brain fragment'. It transpires that 'thieves have made off with a fragment of the brain of Saint John Bosco, popularly known as Don Bosco, the founder of the Salesian order of Roman Catholic priests.'

'The cerebral relic' the report goes on to say, 'was stolen from behind the main altar in the basilica at Castelnuovo Don Bosco, a small town in Italy's Asti region which is named after Giovanni Bosco, who was born there in 1815 and died in Turin in 1888.

'The Carabinieri are investigating the sacrilegious heist and told reporters that they would exclude no motive in their hunt for the thieves, including a possible ransom, an attack by Satanists or the chance that the robbers may merely wish to sell the silver urn containing the relic. The thief evidently climbed over a gate in front of the shrine where the relic was housed and removed the flask from a small cupboard. The flask was small enough to be slipped into a pocket, the newspaper *Il Messaggero* said.

'The rector of the Basilica of Colle Don Bosco, Father Ezio Orsini said "one hopes that this is just a laddish prank". "We trust that Don Bosco can touch the heart of whoever carried this [robbery] out to make them retrace their steps just as he was capable of transforming the lives of young people who he met," Father Orsini told the state-run RAI television. "It may be possible to steal a relic but one can't steal Don Bosco from us and the many pilgrims who visit this place every day."

'The Archbishop of Turin, Monsignor Cesare Nosiglia, concurred. "This is one of the news items you never want to hear It makes one think of deep moral poverty".



## Hanging Chads\*

An enigmatic wooden hanging (above) and a skull-capped and moustachioed founder 's portrait (right) in St Chad's. College, Durham. Rick Walker's article on page 7 fills in the details.

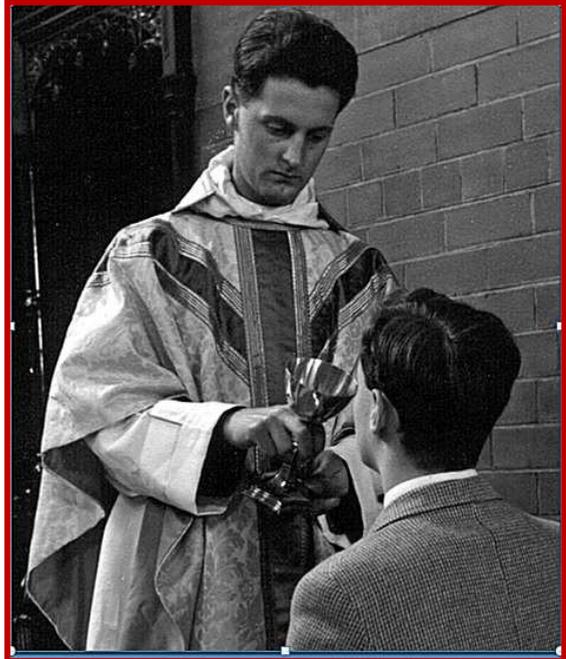
*\*The tiresome reference is to confusions over punched ballot cards in a recent election in the USA. Look it up in Wikipedia or just blame the editor*



**D**iamond  
**J**ubilee  
**F**estival  
**1960**

**From the Registers**

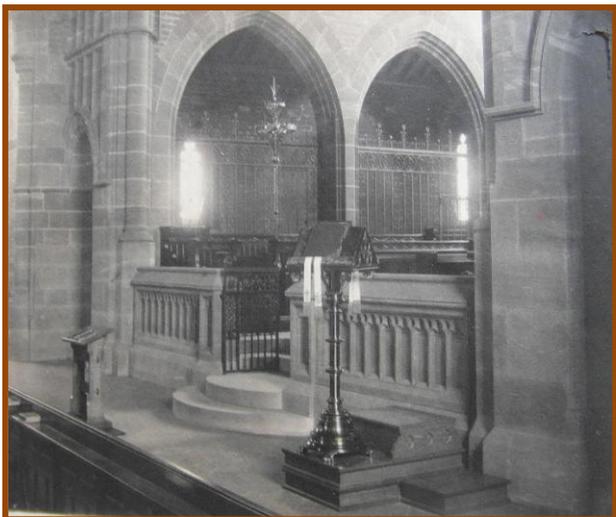
Items from the church register's detailed and colourful coverage of the festival headlined above. Fr Tom Stanage (curate at the time) is on the right and vicar Fr William Hassall below, in procession with various stalwart servers of the past (and the Bishop of Whitby)





The editor's article on page 3 provides the background to these 1960 highlights. At the top the vicar (biretta off, prominent dome on) talks to Bishop Clifford, flanked by civic dignitaries. Beneath them the Mother of All Processions swings past.

The register also contains several photos of St Faith's in 1900. The one on the right shows the chancel with hanging gas lighting and a big gap where the chancel screen had yet to be installed.





Quality if not Quantity on Retreat at Mirfield. Fr Dennis reports on page 14



It is the second time a relic of Don Bosco has been stolen. In 2011, a small bone reputedly from one of the saint's hands was stolen from a church in the town of Alassio. Don Bosco was canonised in 1934 under Pope Pius XI for his work in educating street children. The Salesians now run schools and other organisations in as many as 90 countries.'

Well, there's a story! Apart from the rather bizarre event itself, it prompts reflections on the veneration of relics and what place they have, or should have, in our beliefs and worship. We are accustomed to adorn our churches with statuary and symbolic artefacts, and most of us venerate the reserved sacrament in our Lady Chapel, as well as our Great Crucifix. But brain fragments? Fingerbones?

Geoffrey Chaucer, in his medieval masterpiece 'The Canterbury Tales' presents us with a Pardoner who peddles his stock of relics and sells them for the promise of divine forgiveness for sins committed or planned. The Host, the voice of blunt scepticism, berates him. 'Thou wouldest make me kiss thine olde breech, And swear it were a relic of a saint!' he robustly proclaims. And when Martin Luther nailed his famous 95 theses to the Wittenberg door to kick off the Reformation, one of his targets was that same practice of selling indulgences and worshipping relics. The Pardoner would have snapped up the Bosco brain fragment, given half a chance, and doubtless Luther would have added it on a Post-it note on that church door.

It is easy to dismiss the story, and the practice that underpins it, as merely an aspect of florid, over-the-top foreign superstition, which has no place in our sensible English pattern of belief and worship. But the dilemma remains. If we are moved to prayer and worship by powerful statuary and skilfully presented architecture and artwork, why not by saintly brain fragments? For this writer the jury is still out. Midway between hereditary plain old Protestantism and the lure of smells and bells; suspicious of tacky Roman excess yet drawn to worship the Lord in the beauty of holiness, he can, in true CofE style, look for the best of both worlds. So let's give space for relics, as long as they are tasteful, artistically displayed and relatively unobtrusive.

Sitting on the fence is very Anglican, and need not be too painful if you keep your balance.

## Points from a Pilgrimage *concluded*



Our fourth day began with a service at St Anne's Church inside the walls of the Old City, reached by a 'short cut' through the municipal tip. Following that we went, via the Pool of Bethesda, to walk the Via Dolorosa. With so many pilgrim parties around us, not to mention the ordinary day to day shopkeepers and their customers, this was not quite the uplifting experience that we had expected. As we had been warned to keep a look out for pickpockets, our attention was not always on our surroundings!

Back at our hotel we were intrigued to see that the Shabbat Elevator was in operation.

During the Jewish Sabbath, Orthodox Jews are not allowed to operate any machinery. This particular lift goes up and down automatically, but stops on every floor. In a twelve storey hotel, this journey can take a long time and we were warned not to use that lift if we were in a hurry!

A very early start on Saturday took us south along the shores of the Dead Sea to Masada. A cable car transported us to the summit of the steep sided mountain where, in 70 AD, a band of Jewish zealots and their families held out against the Roman army for three years. In the dry desert air, many remains from this period have been preserved and it made a great impression on all of us as Jan retold the story of the 960 who preferred death at their own hands to capture by the Romans.

A short journey away, the Dead Sea was waiting for those brave enough (or mad enough) to venture in. Although we both started out with the best of intentions, one look at the mud-covered crowd at the water's edge prompted us to volunteer as bag-minders. Sitting comfortably under a shady awning, we watched as our friends struggled to stand upright on the slippery rocks.

Our Sunday Eucharist was celebrated at St. George's Cathedral at 8am. This beautiful building with its quiet courtyard and cool white interior was a welcome sight in the heat. As Mike and I were singing with the Pilgrimage choir we were able to appreciate the fine acoustics, although the fact that the choir were at one end of the building and the organ some distance away at the other end did cause a few problems! After a lovely, meaningful service, we set off for our second hotel in Tiberias. On the way we stopped at Nazareth to visit the Basilica of the Annunciation and to view the beautiful mosaic panels donated by Christian communities around the world. While we were in the Basilica, we were startled by the sound of gunfire. Alarmed at first, we were reassured when our guide explained that this was merely a way of greeting the married couple at a Muslim wedding down the road. Not something that we should encourage at St. Faith's?

The balcony of our hotel room in Tiberias overlooked the Sea of Galilee, and the following morning the whole group set sail on a (quite) small boat for the centre of the Lake. Here we stopped for a short service during which we sang "Dear Lord and Father"...one of those special moments. On landing at the northern tip of the lake, we visited a museum where a 2000 year old boat, recently discovered on the lake bed, was on display. This was probably the type of boat used by fishermen at the time when Jesus and his disciples fished there.

We went on to Magdala, reputed to be the settlement associated with Mary Magdalene. While excavating to lay foundations for a new hotel, builders discovered the remains of a synagogue dating back to the first century and remarkably well preserved. It is possible that this was somewhere that Jesus might have visited, as the Gospels tell us that he spent the majority of his public ministry travelling and preaching in this part of northern Galilee.

Our final day as a complete group saw us celebrating the Eucharist together at the Mount of Beatitudes. The day was extremely hot, even early in the morning, and there

was very little shade. Mike and I were part of the choir, ending up in full sun as our director wanted us to be close to the keyboard. One of the three basses, a retired vicar sitting next to Mike, collapsed and had to be resuscitated by Mike and the group doctor and nurse while the rest of us struggled on with our hymn. As the next thing on the agenda was a walk down to the beach, we were all very thankful to take off our shoes and paddle in the lake to cool down. Lunch was taken at a kibbutz, where we were served St Peter's Fish (filleted, de-capitated or with the head on). This made a very welcome change from the dreaded falafel. In the afternoon we headed for Yardenit, the Baptismal site on the River Jordan. Here we occupied one of the many small arenas along the river bank to hold a short service and renew our baptismal vows. It should have been another special moment but as in many of the places we visited, I found the sheer commercialisation of the area detracted from its spiritual feeling.

Our final day meant a choice between a Free Day (by this time, very tempting) or one of two excursions. Too good to miss was a chance to visit Caesarea and Meggido, so we geared ourselves up for one more early start and set off through the Jezre'el Valley to the Mediterranean coast. The port of Caesarea was Palestine's largest city in Roman times and a great deal of excavation and reconstruction has taken place. This is now a National Park which extends from the Roman theatre in the south to the Crusader city in the north. As with most of the archaeological sites that we visited, we found the information given on plaques and posters most detailed and helpful. We could picture St Paul at the harbour before he set sail for Rome. Restoration is ongoing at a great rate and the Crusaders market will be a very impressive sight when complete.

By the time we reached Meggido for lunch (a final falafel?) it was incredibly hot and several of the party opted to stay in the shade. We had no intention of missing this World Heritage site, famed as Armageddon, and the centre of many battles throughout the ages. Unfortunately, after a long climb to the summit we were too short of time to visit the water tunnel which kept the city supplied throughout its many sieges.

It was still dark when we left Tiberias for the two hour trip to Tel Aviv and our plane home. Check in this time was a little easier, although our inquisitor examined my passport carefully and then barked out "Where is Bangor?" (my birthplace). I managed to stammer out "North Wales" and he seemed satisfied. As a friend remarked when I recounted this story " Any place beginning with BANG..." As a final present from the Holy Land, our flight was delayed by three hours following a wildcat strike to support pilots forced to retire at an earlier age. Eventually we took off with an emergency crew and settled back to think over our trip.

Did we enjoy the experience? A qualified yes. We wouldn't repeat the pilgrimage, but we are glad that we went. Some of the places that we visited were so crowded and commercialised that they had no spiritual meaning for us. Other places made us stop and wonder. Would we recommend a visit? Certainly!



# Money Matters



The Daily Telegraph's financial pages recently reported that the Church of England's investment fund saw 'stellar' returns of more than 17% last year. The £7.9bn fund is managed by the Church Commissioners for England body to 'support the Church of England as a Christian presence in every community'.

The body said the 17.1% return on investments during 2016 far exceeded targets, and was more than double 2015's 8.2% return. Its fund has an average return of 9.6% each year over the past three decades. First Church Estates Commissioner Sir Andreas Whittam Smith said last year's return was partly a reflection of the depreciation of sterling. The fund said it had seen strong returns from investments in global equities, private equity, residential property and timberland.

*Doubtless we can expect an imminent reduction in our Parish Share as the CofE cascades its wealth down to the people in the pews. Pigs might fly. Ed*



## On Retreat at Mirfield

The last weekend of April a small group of eight arrived on the Friday afternoon to enjoy a short stay at The House of the Resurrection in West Yorkshire.

For yours truly Mirfield has for many years occupied a very special place in my thoughts and affections. On Fr Charles Billington's recommendation I first visited the Community of the Resurrection in the Advent of 1969 whilst a student at Lancaster University. Fr Charles (Vicar of St Faith's 1966 – 1972) had been a theological student at the College of the Resurrection and, subsequent to his ordination, and curacy at Holy Trinity, Carlisle, had returned to the Community to test his vocation to the religious life. He had taken First Vows but decided that God was calling him back into parish ministry and so left C.R. in 1964, to take up a challenging appointment in Bradford, Manchester.

Set in twenty acres of the most beautiful gardens and woodland, the House of the Resurrection is an ideal place to find peace, refreshment and renewal. Our group of eight had decided that our time at CR would not be spent in total silence, and so over the course of the two days there were many opportunities for individuals to sit and chat in the lovely gardens or go for short walks along the woodland paths.

Having no Retreat Leader as such, Rev Denise had very kindly gone to the trouble of producing a helpful booklet based on the theme of a garden meditation in the community's grounds. Some of the group were able to make use of this material during

their time sat out in the tranquillity and sunshine, we were privileged to enjoy. Having just stated that we had no leader, in actual fact, we did have two very helpful addresses given us by Fr Dennis Berk. As on the occasion of our last parish trip to Mirfield, Fr Dennis had welcomed us on arrival, instructed us on all we needed to know and generally been very helpful and encouraging over the two days.

The highlight of our weekend for several of us was the worship which we shared in the Community Church. The singing in plain song of the offices was most uplifting and inspiring – the prayerfulness of praise and thanksgiving an absolute joy to behold.

Most of us were disappointed that only two of our meals were eaten in the main refectory with the brethren. Over my forty eight years of having visited CR one of the great joys has been to share in the Community's meal times and be able to engage with them in conversation.

My memory goes back to January, 1971 when, as a student at Lancaster, I had gone to CR for a weekend visit with my friend and fellow student, Graham James, (now Bishop of Norwich). Whilst having Saturday lunch with the brethren, one of their oldest and most illustrious number, Fr Alban Winter, overheard Graham and I talk about going over to Fountains Abbey that afternoon for a visit. Fr Alban said he would like to go with us and so, dressed in habit with cloak around him, skull cap on his head and pipe in his hand, the old priest sat in the back of Graham's Wolsey Hornet car, enjoyed a lovely afternoon outing, including tea and cake at a cafe on the way back. That weekend was Graham's first contact with Mirfield. All these years, later, he is now the Community's official Visitor, enjoying an important and advisory role within its life.

Most of the meals we had over our weekend at Mirfield were eaten in a relatively new refectory which is part of the College. During the course of the day, along the corridors of the Retreat House are kitchenettes in which tea, coffee and biscuits are always available, so one's needs are never neglected.

Having benefited from a reasonable degree of silence during the day, Saturday evening provided an ideal opportunity for the group to meet in the Guest Parlour, which had been specifically set aside for our use, and enjoy convivial conversation and a few glasses of wine.

The Sunday mass next morning was attended, as is the custom, by the College students and was celebrated by the Prior, Fr Oswin, with the superior, Fr George, being the preacher. The sweet smell of incense drifted through the Community Church and, as always in this most lovely of places, the worship of God was offered in the beauty of holiness.

After lunch final visits were made to the Community's shop from which all manner of books, cards, crucifixes, mugs, cuff links and other attractive memorabilia could be bought. Other items purchased earlier in the day had included eggs laid by the Community's hens, bottles of apple juice – the products of their orchard, and jars of jam made by Fr Thomas who, over recent years has become a specialist in this area.

We left Mirfield having thoroughly enjoyed our visit and with fond memories of being privileged to share in the life of a Community which has given such valuable service in its witness to the Gospel, both in this land and overseas.

## Fr Dennis

*(Reassuring to see that the good Fr Dennis's physical as well as his spiritual needs were again so well catered for. Ed.)*



## 100 Club Draw: April Winners

1st	72	Joan Tudhope	£150
2nd	100	Linda Nye	£100
3rd	38	Chris Price	£50 <i>(Alleluia! Ed)</i>

## “Giving for Life”

There is no shortage of biblical material on giving, with over 2,300 verses in the Bible on money, wealth and possessions. Jesus talked about it frequently, and over one-third of his parables relate to these topics. It is suggested that “generous giving” should be:

- a priority – assessed in relation to all of our income, and not simply the spare change after all other needs have been satisfied. (e.g. Deut 26.2-3, 1 Cor 16.2, 2 Cor 8.5)
- prayerful – an act of worship and thanksgiving. (e.g. 1 Chron 29.10-14)
- planned – but not prescriptive, and allowing spontaneous generosity. (e.g. 2 Cor 9.7)
- proportionate – a realistic proportion of our income. (e.g. 1 Cor 16.2, 2 Cor .11-13)
- given in community – both for the needs of others, and given with others for a common purpose. (e.g. Acts 2.42-47, 2 Cor 8.13,14). The act of giving shifts our focus from individual wants to a communal need, demonstrating solidarity with the poor and a commitment to working together in mission.
- sacrificial – in that there is a cost to our giving. As a result, we will have less to spend on ourselves, and our lifestyles will reflect this. Those who have more to give, will give more. (e.g. Luke 21.1-4, 2 Cor 8.2-4)
- cheerfully and joyfully given – whether giving of money, time or hospitality, we give with grace from the heart, as an offering to God. (e.g. 2 Cor 9.7,8)

The scope of Christian giving is not just financial giving but how we use the money, time, talents and possessions God has entrusted to us. Generous giving should become second nature to us, and as it becomes so, our living and our giving are transformed to start to resemble the overflowing generosity of God. This is “Giving for Life”.

**David Jones** Parish Treasurer

*(with acknowledgements to the National Stewardship Committee)*



## Sunday Lunch for Christian Aid

Like many local churches, St. Faith's has found it more and more difficult to field enough volunteers in recent years for the annual Christian Aid house-to-house collection. As a church we would dearly like to continue the practice as it is a convincing act of witness, and in recent years has raised a sum of well over £1,000 annually. Nevertheless we have to recognise that with an ageing congregation we must now look to other ways of raising funds.

After some thought the Mission and Justice Committee hit upon the idea of using one of our regular Parish Lunches as a means of combining a pleasant social occasion with an opportunity to support the Christian Aid appeal, which this year is focussed on the global refugee crisis. The Catering Committee responded generously and enthusiastically and started to plan an appropriate summer menu. When we floated the idea with the Standing committee and PCC we were delighted to learn that the Church was willing to stand the full cost of the meal, so that all monies raised on the day would go to Christian Aid.

Instead of tickets for the lunch, members of the congregation were each given a Christian Aid collection envelope, and invited to make a suggested donation of £10. And so, after the morning Eucharist on Sunday 21 May, forty-three of us sat down to enjoy an excellent meal of salmon, new potatoes and salad, complemented by dessert, wine and coffee.

The lunch raised the magnificent sum of £461, £345 of which was gift aided. Other donations are still coming in, but so far total over £200. So the event was emphatically not a 'second best', but a committed and generous response to the needs of those less fortunate than ourselves.

Our thanks to all concerned, to the lunch guests themselves, the Catering Committee, the Standing Committee and the PCC. May I also say a special word of appreciation to Audrey Dawson for co-ordinating the event so effectively: a rewarding example of good

teamwork. Hopefully we can repeat the fundraising lunch next year, if not before. And then of course (by tradition) it will become a St. Faith's tradition!

**Fred Nye**

## **Cathedrals thriving for not 'banging on' about God**



Cathedrals are doing better than churches because they don't 'bang on' about God, Sir Simon Jenkins has suggested.

The author and former National Trust chairman, who was at the Hay Festival discussing his new book on churches, said cathedrals were responding to a public desire for a more spiritual and less religious experience.

'There's something about cathedrals that draws you in, which is not being drawn into parish churches,' he said. 'One or two sociologists have explained it; one said if you go to a cathedral now, it's anonymous. It's pillar worship - people can't see you reading. No one shakes you by the hand, no one says peace be upon you.'

'I asked a canon once why cathedrals are doing so well, he said "unlike churches we don't bang on about God"'. Which is very odd but also I sense rather true.'

Sir Simon highlighted the importance of the services they offered, saying: music is very important- evensong is the most popular service. People go for the music. They [cathedrals] don't feel obliged to be religious. I think the churches, particularly cathedrals, are responding to people's desire for something that they might call spiritual.

He added: 'People don't bang on about God in cathedrals but they bang on about beauty, and that's why I love them.'

**Rosina Sabur**

*So that's the answer – why has it taken so long to realise it? Stop all this irrelevant banging on about God and mumbling irritating prayers and turn all our most beautiful churches into display centres, full of light and music and shorn of challenge and spirituality. Serve food and make sure the collection plate is prominent...*

*Hang on, that's what already happens at our Saturday recitals at St Faith's, isn't it? And on good days we get more bums on seats for the concerts than we do for services on Sunday. Must be doing something right. Sir Simon would be proud of us Ed...*

# The Parish Directory and Church Organisations



## **VICAR**

Vacancy

For all enquiries ring 928 5065

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

## **ASSISTANT PRIESTS**

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Revd Denise McDougall, 58 Hartley Crescent, Birkdale, Southport PR8 4SQ  
01704 550590; 07888 97564

## **READERS**

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Miss Paula O'Shaughnessy, 30 Curzon Rd, L22 0NL. 286 2764 / 075823 19440

## **READER EMERITUS**

Dr Fred Nye, 23 Bonnington Ave, Crosby L23 7YJ Tel 924 2813

## **CHURCHWARDENS**

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

## **ASSISTANT CHURCH WARDENS**

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

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

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

## **PCC SECRETARY**

Mrs Eunice Little, 77 Endbutt Lane, Crosby. L23 0TU. 474 9708

## **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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**The next magazine may well be the July issue and will arrive as soon as it's reasonably filled. Happy to print (almost) all offerings at any time.**

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

**Online edition: [www.stfaithsgreatcrosby.org.uk/magazine.pdf](http://www.stfaithsgreatcrosby.org.uk/magazine.pdf)**

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**Friends of St Faith's Facebook:**

**<https://www.facebook.com/groups/23599022440/>**

**email: [cdavidprice@gmail.com](mailto:cdavidprice@gmail.com)**



# The Parish Church of Saint Faith, Great Crosby



## 19th Saturday Concert Series

Saturdays at 12 noon from 22nd April to 26th August 2017

**22nd April** Music for Organ and Piano: Colin Porter and Robert Bird

**29th April** Merchant Taylors' Boys' School Instrumentalists

**6th May** Edward Paling and Rosalin Lazaroff (violin duet)

**13th May** Merchant Taylors' Girls' School Crescendo Music School

**20th May** The Cantilena Singers

**27th May** Exordium (choir)

**3rd June** The St Nicholas Singers

**10th June** Stanfield School Choir

**17th June** BID Community Choir

**24th June** The Capriol Singers

**1st July** SaxPac and Friends

**8th July** Liverpool Festival Choir

**15th July** Mostly Madrigals (choir)

**22nd July** Keith Cawdron (bass) and Clare Hyams (mezzo soprano)

**29th July** The Cantilena Singers

**5th August** Crosby Gilbert and Sullivan Singers

**12th August** Brian Williams and Alison Davies

**19th August** Ian Dunning (Baritone)

**26th August** Rebekah Pritchard (mezzo soprano)