

**Patronal Festival 2012: the Feast of Saint Faith, Virgin and Martyr**

*The Parish Church of Saint Faith*  
**NEWSLINK**

**OCTOBER 2012**

# Worship at Saint Faith's



## SUNDAY SERVICES

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

## WEEKDAY SERVICES

Monday	10.30am	Morning Prayer
Tuesday	9.30am	Holy Eucharist
Wednesday	10.30am	Holy Eucharist (in S. Mary's)
Thursday	6.30pm	Reflections Prayer Group (in S. Mary's)
Friday	6.30pm	Evening Prayer
Saturday	10.30am	Holy Eucharist

*Please consult the website or weekly sheets for any variation in service times, particularly for weeks where there is a Holy Day.*

## 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. Likewise, to arrange a visit to someone in hospital or at home, please call 928 3342 to arrange this.

## IN A PASTORAL EMERGENCY

please contact a member of the ministry team directly or call **07986 478846**.

# October



## **From the Ministry Team: October 2012**

*Dear friends*

What an exciting time Great Britain has had so far this year. The Queen's Golden Jubilee was certainly a time to celebrate in style. I was touched by the love which the people showed, not only to the Queen, but also to the whole royal family, and their loving concern for Prince Philip when he was taken ill. A country united in celebration, joy, love and concern.

The Olympics was another great event which again showed Great Britain united in love and celebration. We heard over and over again in the news and interviews with the athletes that the cheers and evident love and support for them are something that will remain forever in their memories. I was fortunate enough to be on holiday in Spain at the start of the Olympics and can recall the cheers and pride of the spectators, from many countries, in support of the athletes. In fact, a few people sitting close by me actually stood up and joined in with the national anthem, which resulted in cheers from fellow British holiday-makers, and applause from people from other countries too. No hooliganism or fighting going on here, just mutual respect for each other as the different countries enjoyed the excitement of the Olympics and with respect for the people taking part.

After the Olympics came the Paralympics. I am always astounded by the strength and perseverance of these athletes, who overcome physical and emotional difficulties in life in order to achieve their goal and not only compete in the Paralympics, (a great feat in itself) but even win a medal, or more, also.

Where do these athletes get their strength and perseverance from? For some it may be their determination to succeed, and for others it may be an inner strength they get from their faith.

I've been reading a book called "Footnotes" which is a biography of Lena Maria Johansson, a Swedish lady born without arms and with only one full leg, who grew up to become a competitor in the Paralympics in Seoul. Lena writes that through the

difficult times in her training, when things became too much for her, she would feel God's strength and be encouraged by it. She writes "...and the most important reason why I have always had such a happy outlook on life is undoubtedly God. Faith has been such a natural part of my life for as long as I can remember, and as a Christian I know that I have worth whoever I am and however I look. I often think of a few scripture verses from psalm 139:

***'you created my inmost being, you knit me together in my mother's womb. I praised you because I am fearfully and wonderfully made; your works are wonderful, know that full well. My frame was not hidden from you when I was made in the secret place. When I was woven in the depths of the earth, your eyes saw my unformed body...'***

*Was God with me already at the foetus stage? Yes, I believe this...the most important thing of all is my relationship with him. I know that he loves me."*

Lena's faith constantly helped her get through difficulties and gave her the strength and perseverance to achieve her goals.

Lena is now a singer and songwriter and she ends her book with a song she wrote when she was taking part in the Paralympics in Seoul. I feel that the simple words in her song are not just for her, but for everyone.

*"Somewhere inside me I can hear you whispering my name  
As a wind, quietly whispering  
You are there.  
I am resting in your arms,  
You are saying to me that You love me  
And that You want to be my very best friend.  
Just imagine that  
Wherever I am, You are always there.  
You care about my innermost being  
And You take time to ask how I am.  
You know about everything which I cannot understand,  
All my faults, but You love me anyway  
You love me, You love me anyway."*

Every blessing,

**Jackie**



# Patronal Festival 2012

## Friday 5<sup>th</sup> October – Eve of St Faith's Day

7.30 pm: Patronal High Mass. Celebrant and Preacher: Revd Canon Richard Capper, followed by buffet supper

## Saturday 6<sup>th</sup> October – St Faith, Virgin and Martyr

10.30 am: Eucharist with hymns, followed by Bucks Fizz!

## Sunday 7<sup>th</sup> October - Dedication Sunday

10.30 am: Family and Parade Eucharist

6.00 pm: Festal Evensong and Te Deum



## Strange Cargo

Chris Price

When the Duke of Edinburgh was recently incarcerated in an Aberdeen hospital, he was unable to accompany the Queen to the usual morning service at Crathie Church on the next Sunday. The Queen, by the way, worships at the Presbyterian Church when in Scotland (it was her Balmoral break) rather than in an Anglican church, as the C of E is not the established church in Scotland.

To get to the point. I was idly watching the news when a BBC announcer broke the news of the Duke's absence and declared that at morning service at Crathie, 'prayers were offered up to the Duke of Edinburgh'. Needless to say, this hilarious bloomer caused great delight in our household, together with speculation as to how Prince Philip would mark his elevation to the ranks of the gothead.

But then a thought came unannounced: 'Cargo Cult'. I seemed to recall that some South Sea islanders actually did worship the Duke. Google as ever obliged with confirmation of this marvellous fact. The Yaohnanen tribe on the southern island of Tanna in Vanuatu, says Wikipedia, believe that Prince Philip is indeed a divine being: the pale-skinned son of a mountain spirit and brother of John Frum (don't ask). According to ancient tales, the son travelled over the seas to a distant land, married a powerful lady and will in time return. The villagers had observed the respect accorded to Queen Elizabeth II by colonial officials and concluded that her husband, Prince Philip, must be the son from their legends. When the royal couple visited Vanuatu in 1974, a few villagers had the opportunity to observe the Prince from afar and the cult took further root.

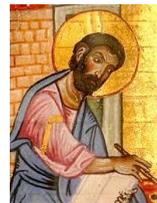
The Resident Commissioner suggested that the Prince send them a portrait of himself. A signed official photograph was duly dispatched. The villagers responded by sending a traditional pig-killing club called a nal-nal. At their request, the Prince in return sent

them a photograph of himself posing with the weapon, and further exchanges have followed, including a visit to England and an audience with the Godly Prince by a small delegation of Vanuatans.

On the occasion of the Prince's 89th birthday in 2010, when the islanders confidently expected his appearance, a visiting Scottish gap-year student stood in for him and posed, naked but for a discreet appropriate covering (hilarious photos online!), with the chief and the framed photo of the Duke of Edinburgh. The natives were delighted, and accepted that Prince Philip was with them in spirit.

So offering prayers up to the Duke of Edinburgh is more common than might be supposed, and that hapless BBC announcer perhaps not as absurd as might be imagined. And almost certainly the Duke would have been more than a little amused...

And why 'cargo cult'? It is, according to another web source, a phenomenon that spread across the South Pacific as Polynesian islanders first came into contact with westerners. The tribal societies believed that the western goods given to them – items such as tinned meat, usually dropped from cargo planes – were sent by the gods. Well, would you believe it!



## Studying Mark's Gospel

Reading the Gospel of Mark, Christian readers of the twenty-first century face a problem. We have heard the story so many times, we know the outline of it and how it ends, and we are so familiar with the individual parables and miracles that we can no longer sense the impact they had on the people who witnessed these events. How do we overcome the twin barriers of over-familiarity and puzzlement?

To help us deal with these questions, I propose running a study group on the Gospel according to Mark. Mark's Gospel is relatively short compared to the other three. It is vital, immediate, pictorial. We can almost see the events he describes. What the study will attempt to do is to find out what Mark was trying to convey, how he does that, and what the person of Jesus was like.

I have been reading a commentary on Mark by Donald English, who has been at various times, Chairman of the World Methodist Executive Committee, and President of the Methodist Conference. The study will be based on his book "The Message of Mark," and this will help us with the "difficult" bits, but I very much hope that the group will also bring its own insights to share and discuss.

The book is divided into seven sections and I propose to run the study group for seven weeks, looking at these sections, and trying to answer some of the questions the book puts forward as a basis for discussion.

I would emphasise that I am no expert on the Bible, and I will be relying on the book to provide the central thrust of this study. But, together, I hope that all of us will grow in our understanding of just who Jesus was, and the relevance of his message for our modern-day lives.

There will be sign-up sheets at the back of both churches. The course will begin in the week commencing 16th October. There will be two options, Monday or Wednesday evening, with the majority vote winning the day. I very much hope that some of you will decide to join me on what I am finding to be a very interesting exploration.

Joyce Green

## **Timeo Danaos et dona ferentis\***

***Bringing you up to date on the interregnum procedure***



Monday, September 10th was the date of the so-called Section 12 meeting at which the Archdeacon, Ricky Panter, met with both PCCs and a final discussion of the Parish Profile and examination of two appendices to the document took place.

Also present were Tom Rich, who is currently acting Area Dean and Jenny Brady who is Lay Chair of the Deanery Synod. The Profile had previously been discussed in July, corrections and amendments made and the document then sent to the Archdeacon for his initial approval. After Margaret and I met the Archdeacon to clarify several issues of procedure, it was agreed that he should chair the meeting on the 10<sup>th</sup> and that the Wardens would then be able to remind members of the earlier draft and take note of any further suggestions to be made before the final ‘signing off’ of the Profile.

The appendices which were also under discussion were the ‘Role Description’ and the ‘Person Specification’ which are something akin to a job description, an attempt to focus the needs of the Parishes as they have been expressed in the Profile and to clarify the ‘Essential’ and the ‘Desirable’ qualities we would hope to find in a potential new Vicar (at this point I deliberately avoid the word ‘incumbent’ for reasons which I hope will later become clear!).

The meeting began promptly at 7.00pm and eventually closed at 9.45. The time in between those stages was spent discussing points from the Profile and the two appendices and questioning the Archdeacon about further stages in the process of advertising, shortlisting and interviewing candidates who may apply...!

It has to be said that some points raised were minor issues but everyone present was entitled to the chance to express their view. Other issues were most definitely major: not least of which was Lillie’s request that the Archdeacon clarify the wording of the

Role Description and Person Specification which refer to ‘Priest in Charge’ of the United Benefice. This question had also arisen when the ‘Suspension’ Notice was posted in the Porch some weeks ago and we had to add a brief footnote of explanation.

The wording is important and reflects the current situation in many Dioceses in the Church of England today. In most cases when a vacancy arises, the ‘living’ will revert from freehold to tenure and the incumbent will be replaced by a priest in charge. What this effectively means is that economics have dictated that many parishes can no longer continue to survive independently. We became a United Benefice over 13 years ago, we have currently agreed to ‘explore’ the position of becoming a ‘Unified Parish’; the future may lead towards ‘Group’ or ‘Team’ Ministry. The essential difference is that whoever the new incumbent (sorry! ‘Priest in Charge’) may be, he or she will not be able to become independent of the decisions of the Diocese: ie. having once accepted the job, they will not be able to prevent pastoral reorganisation.

In one sense, we can all recognise that this is an inevitability. Of course, savings have to be made, parishes joined together, churches which have become expensive and unsustainable closed. After all; where are all those hordes of people waiting to come through our doors and add to our coffers every Sunday and Holy Day?

In another sense however, I cannot help but hear the voices of friends and mentors who have far more experience of working with and in the C of E than I do and who would be asking: ‘How are we being led by example? What cut-backs have been made in the Diocesan Offices? What radical changes have taken place in living/travelling expenses of Bishops and the Hierarchy? How are the ‘Management’ proving in the conduct of their daily business that desperate times mean desperate measures?’

I have no doubt that fellow cynics will echo these sentiments but we are nonetheless still ever hopeful of attracting the attention of someone who ‘knows the score’ and has already been able to place themselves between the rock and the hard place of recognising the needs of a Parish and the demands of Management.

Of course we are all committed, first and foremost, to ensuring that Christ’s word prevails in our church and in our daily lives. We must be careful therefore, not to let the minutiae of our individual preferences, nor the expediency of Diocesan bureaucracy get in the way and blur our vision of the right person at the right time.

The Parish Profile which you are now able to access on the churches’ and the Diocesan website is the result of months of hard work and careful thought. It is there to attract the interest and attention of that ‘right person’.

The Archdeacon, Area Dean and Lay Chairperson were all extremely supportive and encouraging of our situation at the Section 12 meeting; as has been the case with all those with whom we have had contact at the Diocesan Offices.

It is the continuing job of the Wardens, the PCCs and the elected Parish Representat-

Representatives to ensure that our efforts are not ‘sidelined’ in any way and that we follow through the whole process, avoiding any short cuts which may be suggested to us and considering carefully any ‘gifts’ who may suddenly appear from the wings.

\* loosely translated – ‘Beware of Greeks even when they bring gifts’

## **The Domestic Front**

At the time of writing there have been two interested parties shown around the Vicarage with a view to taking a six month lease on the property.

The Diocese employ an agency who use Sutton and Kersh Estate Agents to liaise with prospective rental tenants.

The Estate Agents have contacted one of the Wardens each time a viewing is requested but we would not hear anything further until a definite tenant has signed the lease. In the event of a tenant being secured, the Diocese will pay back 20% of the rental income to the Parish.

*Maureen Madden*

## **Office Life**



***Our parish office manager for the United Benefice writes from his eyrie down at St Mary's***

As I write, it's now over two months since Fr Neil's departure for a well-earned holiday, prior to taking up his new position as rector in Bushey.

Office life carries on regardless although without the same volume of “dynamic” things to do! I thought people might be interested to know what some of the more regular duties are in the office.

With Fr Neil, I developed a daily, weekly, monthly and annual set of tasks which I have documented, partly as a checklist for myself. For instance, the weekly list requires thought to be given to publicity which we might want. I am in regular contact with the Liverpool Diocese Bulletin people, the Crosby Herald and several Radio Merseyside presenters. Of course, we are not always successful in obtaining publicity however, I do try on a very regular basis and most often we do get a mention.

Each week, I also send out copies of the weekly notices on email and update the St Mary's website with the notice sheet and anything else that needs to be changed e.g. old news to be removed, forthcoming events to be added etc. During the summer, there is a constant flow of communication with those performing recitals at St Faith's. I need to ensure pen pictures are up to date and that I obtain the details on what each recitalist is performing so the programme can be put together. This I send to Chris Price as soon as I can so that he can do the printing in good time for the forthcoming Saturday.

On a monthly basis, there are Baptism certificates and anniversary cards to organise, invitations to set up for the uniformed organisations, rotas to check and update etc.

Of course there is also a lot of work involved for annual events – Christmas, Easter, Patronal Festivals etc. etc. I usually create one-off plans for each of these events covering publicity, printing requirements, invitations, posters etc.

In addition to the standard registers, I also maintain files for funerals, baptisms, burial of ashes, and more, so that our records are always up to date and complete. This is very important for events such as the annual remembrance services we hold each year, when relatives of the deceased from the past twelve months are sent invitations to the services. No errors allowed for actions such as this!

I am frequently in touch with funeral directors, wedding couples (e.g. if they require us to put their order of service together), church wardens and members of the ministry team, especially Revd Denise, with whom I meet roughly once per week or more if necessary.

The above will hopefully give you at least a flavour for what goes on in the office and not a day goes by without some one-off requests to keep life interesting! So life in the office goes on as usual now that Fr Neil has moved on though, as I'm sure is mostly the case for everyone else, things are just a little slower paced!

Geoff Dunn

**“Encore!”**



Another enjoyable series of Saturday Recitals finished early this year on 18th August with an organ recital from our Director of Music, Daniel Rathbone. There was sadness, too, with the departure of Fr Neil in June but we enjoyed his final recital on 23rd June with Gregor Cuff and Melanie Harvey.

Attendances this year were down again in 2011 and it is not really clear why this was so. We did not have the usual feedback sheets ready in time for the final concert but if you would like to tell us what you liked – or didn't like – please email or write to the Parish Office (details at the back of the magazine). We hope you'll let us have your views - and please tell your friends about the recitals.

The figures for the 2012 season are:

**Total income (net): £2,013** (2011 - £2,715)

**Total attendances: 1,126** (2011- 1,373)



The average weekly income dropped from £114 in 2011 to £106 this year but the income of £2,000+ is still very welcome for our church coffers and we are very grateful to all those who had a part in organising the recitals and making sure that everyone is welcomed and looked after. Thank you.

Again, it has been so encouraging to see a wealth of talent in our young people. We very much appreciate the support of all our performers who generously give their time to entertain us week by week.

Next year, the recitals will, as usual, start on Easter Saturday (6th April) and run through to 10th August. Please look out on our website for information about other musical events, including music at the Christmas Tree Festival in December. A list of the performers for the 2013 Recitals will be published on the website in the New Year.

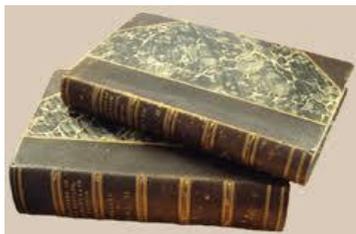
Thank you for all your support and we look forward to welcoming you back very soon!

*David Jones*

**Treasurer**

## **Registering the Past**

*Chris Price*



A senior moment during the compilation of last month's titbits from the first service book meant that several of the final events recounted were attributed to 1902, whereas they actually took place in 1903. It is hoped that any future researcher will realise that it was not 'very wet' for Rev. W.A. Reeves' last Sunday as curate of St Faith's in 1902 (although it may have been) but that the heavens actually opened over him on August 30th, 1903. Now read on...

The autumn of 1903 saw 'F.J.Liverpool' (the Bishop thereof) preaching at a September Sunday evensong, and attracting a bumper collection of £10.1.9. In October, St Faith does not get a mention on her day (6th) but the vicar of St Catherine's, Liverpool came and preached. Was this the church in Abercromby Square, now no longer there, another foundation of our patron Douglas Horsfall and whose saint, complete with wheel, graces our chancel screen? He was followed into the pulpit a week later by the Archdeacon of Chester.

On October 25th, an annotation by Mr Baxter records 'several pews were not collected from by mistake.' Later on his sermon theme at an evensong service was the ever-controversial subject of 'Prayer for the Departed'. November 23rd was 'Showery and cold' and those present will have rejoiced that St Faith's was 'heated with gas, new boiler being put in'. Preachers in the closing weeks of the year included the Vice-Principal of St Michael's College, Aberdare, Glamorgan' and the beguilingly-named J. Coke Norris. There were 140 Christmas Day communicants over three eucharists: there were also matins and evensong services on the day but as yet no Christmas Eve midnight celebration..

On January 3rd, 1904, Mr H.B.Wyatt gave 'a Bible or Prayer Book to 39 children who had repeated 1Cor xiii'. Those were the days... Mr Baxter continues to record interesting events in nearby churches: January 24th was not merely 'very cold and raw' but was also 'St Luke's, Crosby, 50th Anniversary.' Quinquagesima Sunday (14th February) has the marginal note 'Wedding 7.45 am'(!) and 'The Bishop and Archdeacon Madden at St John's.' The preacher at our evensong that day was one S.J.Sykes – doubtless the long-serving vicar of St Mary's, Waterloo.

Sunday early morning communicants in these months remained at anything from 7 to 30, apart of course from the seasonal boosts and for great festivals. From the beginning, the regular and unvarying 8.30 am celebration had been augmented by a later celebration, following the equally unvarying 11.00 am Matins. This eucharist is variously recorded as taking place at 11.45 am, 12 noon or 12.15 pm: it is often bracketed with matins in the book, and may have followed it without a break. These services took place every two or three weeks, with no discernible pattern as to their occurrence, and attracted between 12 and 30 extra communicants. It was however, to be many years before the main Sunday service became a Sung Eucharist and matins dropped out. The equally unvarying service of evensong was always at 6.30 pm. Attendance figures are not recorded, but using collections as a guide (these being faithfully recorded for all services) evensong was significantly the best-attended act of worship, with matins not far behind; the sacramental services, although faithfully attended, were less profitable! Quite a contrast with the 21st century, at St Faith's, with matins and evensong read for a handful of the faithful, and mostly mid-week at that.

Back in the summer of 1904, we see a rare weekday evensong on Friday 1st July, at the equally unusual hour of 8 pm; this was 'taken by the choir of St Nicholas, Southport' and raised the goodly sum of £5.17.5 for the Choir Fund. It's not easy to

find out how much that would be in today's money, but more than one conversion website suggest a figure of £500. Can anyone update or correct this seemingly vast sum?

Rev. W.A.Reeves, who had left St Faith's on that very wet Sunday in 1903, returned to preach at evensong on July 3rd, 1904. For three weeks that August J. H. Powell, took all the services, presumably during Mr Baxter's absence. He followed the vicar's example on August 4th, recording that it was 'Very wet early, fine later'. St Faith's day 1904 went unrecorded, save for the marginal note 'Church Congress in Liverpool'. Soon after, the Chaplain to the Bishop of Lahore came to preach, while on October 17th A.E.Andrew, 'a seatholder in St Faith's from the first' was laid to rest, and the following day Luke Bramwell, 'a regular attendant' was buried, both at Anfield (the crematorium, not the football field). To round off October, we hear of 'new incandescent mantles'.

Clergy from 'The Training College Warrington', Blundellsands and Knotty Ash variously preached in the final weeks of 1904; the year closed without the hitherto customary Watch Night Service.

In the early weeks of 1905 it is recorded that a sermon was preached on 'The Welsh Revival', and that the weather successively featured 'very severe hailstorm', 'stormy: showers' and 'very heavy rain' – and at Septuagesima, Plates used for the collection for the 1<sup>st</sup> time'. A Bible Class on Maundy Thursday attracted 22 people. More portentously, on March 19th, Charles Yeld of Grassendale preached, and tiny writing in the margin records 'The Rev. C. Yeld's last sermon – he had a paralytic stroke on the Wednesday following and died soon after Easter.'

At a 'Lent service' on the following Wednesday, the text is recorded as 'H.C. Names of Mass and Eucharist', but it was to be many years before the former term was used in St Faith's service books. Easter communicants held steady at 196 over the three celebrations at 7.30, 8.30 and 11.45. On Whitsunday 'Litany to the Holy Spirit used after Evensong in accordance with request of Archbishop of Canterbury'. Thereafter, apart from regular and usually gloomy meteorological reports, the next item to catch this writer's eye was the replacement of 'T.H.B' by Thomas Robinson, M.A., who took the services for a month from late July and whose spiky writing is practically incomprehensible.

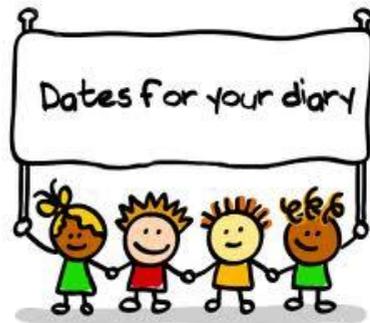
With Mr Baxter back at the helm, the rest of the summer was plain sailing, with the interesting addition of a midweek Harvest Festival service 8.00 pm on Friday 22nd September. 'John Wakeford' preached, and the congregation parted with £4.7.10 on the plate. St Faith's day passed unmentioned, but October 22nd was marked as 'Nelson Centenary' and the sermon intriguingly entitled 'Thoughts – Discipline of Nelson'. And for the past few weeks and the next few months, groups of numbers are recorded alongside the celebrant's initials: they seem to be the hymns sung at each service, but with no record of the hymnbook used – possibly the English Hymnal?

Guy Fawkes Day 1905 was a Sunday, and we were visited by Arthur French (S.P.G) preaching on ‘Missions to Indian Teaching’. On December 7th, five St Faith’s adults were confirmed at Liverpool Cathedral. A Lantern Service was held, also on December 7th - a weekday – by ‘special permission of the Bishop’, but it only raised 9s 8d in the collection.

There were 183 communicants on Christmas Day, but ‘no-one present’ (the first time for such an annotation) for the planned communion service on St John the Evangelist’s day, two days later. New Year’s Eve was a Sunday, with the usual services taken this year by the aforementioned J.Coke Norris. There were only 8 communicants at the 8.30 service – one of the lowest recorded since the church opened in 1900, and again there was no Watch Night Service to see the old year out.

Next time, if you’re still with us, the weather worsens in January 1906...

## Dates for the Diary



### October

Wednesday 3rd 7.30 -9.00 pm Services Support Group at St Faith's  
 October 5th – 8th St Faith's Patronal Festival celebrations – see page 4  
 Monday 8th 6.00 pm: First Holy Communion class 1  
 Tuesday 9th Service at Green Heys Nursing Home  
 Monday 15th 6.00 pm: First Holy Communion class 2  
 Thursday 18th St Luke: Eucharist at 9.30 am at St Faith's  
 Saturday 20th Quiz Night at St Mary's  
 Sunday 21st 1.00 pm: Baptisms at St Mary's  
 Monday 22nd 6.00 pm: First Holy Communion class 3  
 Monday 29th 6.00 pm: First Holy Communion class 4

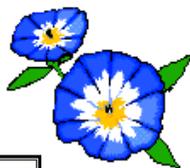
### November

Friday 2nd All Souls' Day  
 8.00 pm Solemn Eucharist of Requiem by candlelight, St Faith's  
 Sunday 4th All Saints' Sunday  
 1.00 pm: Baptism preparation and rehearsal at St Faith's  
 6.00 pm: Annual Memorial service for the departed at St Mary's  
 Monday 8th 6.00 pm: First Holy Communion class 5  
 Wednesday 7th 7.30 - 9.00 pm Services Support Group at St Faith's

## September Snapshots

*This page:* Ruth Winder and Christine Spence stand in the partly-redecorated church hall, seen below in all its glory as it was later re-opened for business. See page 14 for an account of this splendid enterprise and the whole hall refurbishment saga.

*Opposite:* Tam McLaren and Brenda Cottarel, two of our new Eucharistic Ministers, are welcomed into office by Revd Denise. Meanwhile, in the vicarage, some of the Men's Fellowship working party are busy, possibly ensuring that our next incumbent cannot escape so easily.



# Holy in One?



The vicar was a fanatical golfer. Every chance he could get, he could be found on the golf course swinging away. It was an obsession. One Sunday was a picture-perfect day for golfing. The sun was out, no clouds in the sky, and the temperature was just right.

The vicar was in a quandary as to what to do, but shortly, the urge to play golf overcame him. He called his curate to tell him that he was sick and could not make it to church, packed the car up, and drove for three hours to a golf course where no one would recognize him. Happily, he began to play the course.

An angel up above was watching the priest and was quite perturbed. He went to God and said, 'Look at that priest, Lord. He should be punished for what he is doing.' God nodded in agreement, but said nothing. The preacher teed up on the first hole, swung at the ball, and it sailed effortlessly through the air and landed right in the cup three hundred and fifty yards away - a picture-perfect hole-in-one.

The preacher was amazed and excited. The angel, however, was more than a little shocked. He turned to God and said, 'Begging Your pardon, Lord, but I thought you were going to punish him.'

God smiled. 'Think about it - who can he tell?' he said gently.

*With thanks to Liz Mackert*

# Hall Change!



Chris asked me to make a potted history of changes made to the hall in recent years. It will be potted, since not much is written down, so it will come from memory, which is dodgy at the best of times.

It all started with the arrival of Fr Neil and the increase in catering requirements, for which we had precious little in the way of equipment - cutlery, crockery, pots and pans, tables, chairs, etc you name it, we didn't have it. In order to equip ourselves Christine, Betty and I did a lot of outside catering and used the proceeds to furnish our needs, together with help from the jam factory and the resident bakers. We only had four or five tables, so it was necessary to borrow from St Mary's until we managed bit by bit to purchase the nineteen we have to-day. Chairs were sourced from all over the place, upper room, hall, church, organ loft, school and civic hall casts off, until we

were able to twist the treasurer's arm to fund some uniform decent ones until we were able to refund him from our first lot of table sales. Thanks to a legacy from George Smith we were able to have a lovely new kitchen and replace the old four-ring cooker with the beauty we now have. When Christine and I joined the premises committee, we soon realised how sadly neglected the hall was. The loft had to be cleared of dead pigeons and their mess, which was a major, filthy, hazardous procedure which could only be carried out by professionals at some cost. At this time there was a complete rewiring done, and fire safety measures put in place, a new boiler was also required for the heating system, which was a huge item at the time. These things were funded by the church and I think possibly small legacies.

At this time legislation required disabled access and toilet facilities, which we were sadly lacking; with the big hole made in the coffers by other works we had little chance of meeting the extortionate costs suggested (£20,000). Mike Broom found a building contractor working nearby and arranged to have the ramp and the steps at the vestry side of the hall done for a fraction of the cost. This left the problem of financing the toilet facilities. I approached Fr Neil and asked for permission to hold table sales monthly solely for the financing of them and other refurbishments, to which he agreed, so we set off on our next mission.

Corinne had joined us by this time, so the three of us got our heads together and agreed a way forward. We wrote to various charities requesting donations and were lucky enough to receive something like £2,300 variously from the Duchy of Lancaster, The Prison Services Charitable Fund and BBC Radio Merseyside Charitable trust. This was a big boost for us, and together with an initial fundraising evening in memory of Kevin Walsh organised by Judith we continued with two years of table sales etc which helped us raise the £6,500 needed to complete the job. We are currently raising small sums by selling items on eBay. We had quotes from various companies, but used people we knew and trusted who did a good job for the minimum outlay; Peter the plumber did all the plumbing gratis.

Next on the list was to hide the old ugly poly-carbon windows with new blinds, so we carried on with table sales, raffles, jumble sales and any other means possible to achieve this - job done, another £600. We then decided not just to hide the old p-c windows, but to get shut of them as they were loose and letting dirt in and heat out, and looked bad. So it was carry on, another £2,600 - same contractor as the toilets, another good job done. We also needed to replace the old hall doors with temporary fire doors whilst the originals were away being restored - another £500, not up five minutes and the out-of-town kids were scrawling all over them.

Now all this was done the old hall still looked sad and gloomy, so the only thing to do was to give it a good face lift. Onward and upward with table sales and any other means of funding, probably another 18 months worth. We wrote to Johnston/Leyland, Dulux, and Crown Paints, explained our task and our needs and were fortunate enough to receive two large donations of requested emulsion, undercoat, and gloss paint from

Johnston/Leyland, and one from Crown. We had various estimates for the work, but decided to go with George Neild Building Services again, who had done our other work and we knew would do a good job.

George and his son Steve did the ceiling, beams, and the top of the walls. Funds being minimal, we had to do all of the woodwork ourselves, and there's a lot of wood in that hall. Sanding down we had Christine, Corinne, Judith, Angie and Margaret Houghton. Undercoating we had myself, Corinne, Christine, Judith and Jacquie Parry. Glossing we had Mary and John Crooke, Mike Carr and Helen Kibbey, joined by Rosie and Rob (Mike's daughter and son) on the windows, and the cutting in. Myself, Judith, Emily, Christine and Corinne were on wood-work and doors, we enlisted the help of Stan, a neighbour, to help John Crooke out with painting the pipes as we were nearing the deadline to be ready for the Craft Fair on Saturday. Emily sat cross-legged on the floor painting the front of the stage and on the stage to give it two coats of Frigate Grey paint, (and didn't paint herself into a corner). The place has had two undercoats and a top coat from the top down.

It's been a lot of hard work over the years, but fun as well. Trouble now is we are all about twelve years older and not as bendy as we once were.

A few of us decided to give up two days a month to achieve our goal, but it would not have been possible without the help of people donating things to sell, coming to buy, supporting fund-raising. Many thanks to Audrey, Angie, Rosie, Mary, Fiona, Helen, Judith, Margaret Houghton, Maureen, Joan, Brenda and Gareth, Corinne, Liz Grey, Christine, Eunice, Irene, and anyone I have missed for helping out when possible on the days of the sales or baking us something to sell. Thank you all so much.

Special thanks to Mike Carr for the hundred and one jobs large and small he has done for us, he's a little treasure, and together with Helen, fine ambassadors of the scouting movement, always willing to join in and help in various ways. They make sure their charges are involved whenever possible, and give up precious time to ensure their presence at church parade for the church they represent. Thank you, you are all so valued.

I can't tell you how good it is to realise the fruits of our labours and see the hall looking so bright and fresh. If we had the energy we would have a party - to raise more funds!

We are not finished yet. The next project is the upstairs loo, it's gross. Then we want to carry on from the porch to the upper room - helpers needed again! We have the paint ...

Over the years we must have raised something over fifteen thousand pounds, and for the work we have done little or nothing has been taken from church funds.

Finally I must commend George Neild the contractor. He and his son had a mammoth task on their hands with that ceiling and worked extremely hard to bring it to life and expose the fine character of the beams. Thankfully if and when we need him again there will be no task as challenging as that one, well done and thanks to both of them.

*Ruth Winder*

PS. Not very potted this is it?

Memory must be better than I thought!



## **News from the (Welsh) Pews**

It takes a good deal to depress Anglicans but it's hard to take anything but a down-beat view of a new report on the condition of the Church in Wales. For anyone who tries to tell you that disestablishment is the answer to the problems of the C of E, just point them in the direction of Wales, where the Church has lost a quarter of its congregations in the last ten years and a scary half of its under-18s. Indeed, the report, led by the former Bishop of Oxford, Lord Harries, says baldly that 'the number of young people with whom the church is in contact is minuscule'.

And it's not as if it were flourishing a few years ago. In 2006, the number of people attending church was just under 40,000, with just 6,780 under-eighteens. I used to imagine that the Cultural Revolution in China was the outstanding example of how a culture can be violently disrupted in a single generation. I now think that the condition of Christianity in Britain and Ireland is an even better illustration of how an entire institution, mindset and way of life can be dissipated in a single lifetime.

It's not just Anglicanism that's in decline: Catholicism was never much of a presence in Wales and is also losing numbers; so, more importantly, is Methodism, the bedrock of working-class Christianity. And that decline feels like part of a bigger picture in which the real jobs went when the mines and heavy industry closed, and the hill farmers found themselves older and fewer. The male culture of mining and Methodism is dead.

The Anglican church is quite good at managing decline, and the report suggests various ways of making the best of things: abandoning the parish, structure and adopting instead big 'ministry areas', in some cases corresponding to school catchment areas; selling parsonages; and adopting unconventional liturgies for those unfamiliar with traditional worship and for use on days other than Sundays (the report referred to the way young people regard the church as alien).

Inevitably, the report recommends that lay people should be encouraged to become more involved. Quite a few of them will be oldies. If you live in Wales, and you care about the church, why not adopt a church? A lay community could say the offices of evensong and compline - they don't actually require an ordained minister and are very beautiful. I like the idea of worship being sustained by the faithful in the afternoons and evenings.

Numbers aren't everything, you know. When I was at Cambridge as an undergraduate, I used sometimes to go to mass in a potting shed at the end of a garden, where it was said by an elderly Benedictine monk. No one else was there; and the monk was so deaf he couldn't actually hear the responses, and just left as much space for me to say my bit as he thought I needed, and then carried on regardless. They were the best masses I've ever been to. For mass you do need a priest, but you don't for, say, services of morning or evening prayer, or in the case of Catholics, for saying the rosary. For God, two or three gathered together will do.

**Melanie McDonagh**

*The Oldie, September 2012*

## **Where did the Music come from?**



Our Director of Music, in the first of a series of articles, writes about the origins of plainchant.

Plainchant has its origins in liturgy. It is sung in free rhythm at normal speaking pace and a single note usually represents a syllable. A four-line notation stave is used rather than the five-line stave that is now more common.

Plainchant has inspired many composers and their source is the Graduale. This contains the music of the liturgical year. 'Quatre motets sur des thèmes grégoriens' by Maurice Duruflé (1902-1986) is one such example. He wrote his four motets based on the original plainchant found in the Graduale. They are 'Ubi caritas', 'Tóta púlchra es', 'Tu es Petrus' and 'Tantum ergo'.

The first motet, 'Ubi caritas', which will be performed at St Faith's during October, is predominantly hymn-like or chordal. The music flows constantly, apart from breaks for the ends of phrases. The melody is first sung by alto voices accompanied by tenors and basses. Sopranos are introduced in the middle section as they sing the original melody in a higher key. A new melody, seemingly unconnected with the plainchant continues in the sopranos to the words 'Timeámus et amémus Déum vívum.' The

original key is eventually restored for a return of 'Ubi caritas' as heard at the beginning.

The second motet, 'Tóta púlchra es' differs from 'Ubi Caritas' in its instrumentation and use of plainchant. It is also taken at a livelier pace. The introduction, cited above the motet is itself paraphrased. The first few bars for the soprano voice are the only obvious link with the Graduale source and the remainder of the vocal line is merely an outline of the original melody.

The third motet, 'Tu es Petrus' continues the pace of the second and forms a lively core to the 'Quatre motets sur des thèmes grégoriens'. The plainchant introduction has been simplified but is still close to the original form. This motet is also the most powerful in terms of volume or dynamics. The four-part harmony is reinstated and the music flows without a break.

The fourth motet, 'Tantum ergo' continues the contrapuntal style developed in the second and third motets. The sopranos carry the unchanged melody throughout in contrast to the other motets. Tenors take up their own version that interacts with altos and basses, maintaining the harmonic flow of the music.

Daniel Rathbone

## Time for a Rant



It was a piddling aluminium ladder - the smallest in the shop. One small step, and then the platform, less than 18 inches above ground zero. Just the job for changing light bulbs without balancing precariously on a chair. It would take a genius to tumble off, yet even so the young assistant asked if I had used a ladder before, adding anxiously, 'Take care with that, love.'

It was only when I got the thing home that I learned the full seriousness of the danger to which I'd exposed myself. Running down one leg of my dinky ladder was a stick-on label with no less than 18 pictograms warning of increasingly bizarre ways in which matchstick men could do themselves a mischief, or simply fail to get the ladder to stand firmly on its four feet (which were clad in sweet little non-slip rubber boots).

The diagrams advised me not to perform gymnastics on the ladder, not to stand it in a puddle of oil, and not to let it tilt sideways in the rain. A separate sticker, illuminated by two red lightning flashes, stated 'DANGER: ELECTROCUTION HAZARD: This ladder conducts electricity. Do not use where electrical hazard exists.' Like changing light bulbs, maybe?

What winds me up is the sheer wasted time, effort and money involved in producing such garbage. Some committee of ladder factory executives must have met and decided it was necessary to explain the bleeding obvious to fools like you and me. Copywriters and artists were commissioned. Printers were hired to produce the stickers. Staff stuck the damned things on.

This isn't a rant about 'elf and safety', but against the relentless dumbing-down of just about everything. Get a grip, marketing men. Your customers aren't all idiots.

**John Torode**

*'The Oldie', September 2012*



## **Does Religion 'Work' ?**

*The text of a recent sermon by Fred Nye*

Does religion actually work? Believe it or not, a number of experiments have been designed to test this question, going back as far as 1872. Francis Galton, a Victorian scientist, thought that if prayer was effective, members of the Royal Family should live significantly longer than average, seeing that thousands of loyal Anglicans prayed for their well-being at Matins and Evensong every Sunday. Sadly, he found no evidence that this was so. Wikipedia gives the results of 17 controlled clinical trials of prayer. They even include a study of praying for patients *after* they had come out of hospital, to see if prayer could speed their recovery even if administered after the event. At best, the results of all of these 17 trials were inconclusive, and at least one of them was marred by irregularities and probable fraud. So what about sermons? Do *they* work? Do they help congregations to love Our Lord more dearly, or to follow him more nearly? And how in any case could we measure these desirable outcomes?

I doubt whether all of this would have worried the writer of today's epistle, even though it reads less like a letter, and more like a little sermon. James isn't much into spirituality, or deep theology; he is much more concerned with how we should behave towards one another. Traditionally St. James is believed to have been James, the brother of Our Lord, and that he was writing only a decade or so after the Resurrection. His letter is full of echoes of Jesus' teaching, and you can feel the legacy of Our Lord's love for human beings, alive on every page.

This morning's 'homily' from St. James is about the ministry of welcome. He reminds us that our care for others should not be influenced by their social status. We shouldn't of course look for exact parallels – a time traveller from James' synagogue visiting

our church might reach the conclusion that the reserved seat for the best dressed church member is up there by the altar! What James is stressing in his letter is the Christian duty to love our neighbour as ourselves, and to seek out as neighbour, not the rich and influential, but the poor, the powerless, and the overlooked. James is surely remembering the way in which Jesus welcomed poor fishermen into his inner circle, how he welcomed tax gatherers and sinners to his table, how he ministered to Samaritans and Romans, to the sick and the deranged, how he gathered little children into his arms to bless them.

The principle of giving welcome and hospitality, especially to the stranger, goes back thousands of years, to Old Testament times and beyond. In an interdependent nomadic culture it was in everybody's interest to avoid unnecessary misunderstanding and conflict. Meeting, greeting, and getting to know your guests, and learning to understand their intentions and motives, were invaluable in ensuring a harmonious sharing of resources. And times were hard and dangerous: a host's concern for the safety and protection of the traveller was important, because he himself might be the one in need of shelter the next time round!

And there was always the possibility that your guest might be someone really remarkable, whom it would be as well not to overlook. I'm sure all of us have embarrassing stories to tell of how we have totally misjudged someone on first impressions, of how we have totally under-estimated them because of their age or colour, of how they spoke or behaved, or how they were dressed. I remember going to a lecture at the Liverpool Astronomical Society and coming across someone I took, dismissively, to be just another new member; an anorak-clad Liverpoolian with an accent as thick as a good dish of scouse. But during question time after the lecture, he revealed a breathtaking depth of knowledge, way above my head: he was of course, a first class academic astrophysicist!

The best Old Testament example of the hidden quality of strangers is the story from Genesis of Abraham and the three travellers. In this passage Abraham is visited by three unknown men. Sensing that, despite appearances, there is something very special about them, he gives them hospitality, washes their tired feet, and offers them food, water and rest. In return they promise that his infertile wife will conceive and give birth to a son. Had it not been for his hospitality, Abraham would have remained childless. He would not have become the father of a great nation, and the rest would not have been history. As the writer of the epistle to the Hebrews put it 'Let brotherly love continue. Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares'.

We are so often strangers to one another. If only we could always meet and greet both those we think we know well, and those we may not know at all, without preconceptions, or prejudices, or favouritism, or misunderstandings. If only we could always offer them the time and the confidence to share with us a little of their needs, their feelings, their view of the world. If only we had the humility to acknowledge that

we can never ‘sum people up’, that the depth and richness of the human personality is a constant surprise and delight. If we did all of this, what would the world look like? Would it, could it, begin to resemble the Kingdom of Heaven?

Perhaps what matters most in religion is not so much piety, or even spirituality, but a deeply-ingrained Christian hospitality and generosity, and a highly valued Christian courtesy. I said just now that James wasn’t much into theology, but that was misleading. At the beginning of this morning’s reading he links Christian behaviour very firmly with faith in the risen and glorified Christ. If we are prepared to follow Our Lord, then all the fruits of his spirit; the generosity, the kindness, the patience, the self control, will be our harvest. And we all recognise and know members of our Christian family who have these gifts in abundance: yes even here, at St. Faith’s and St. Mary’s, we can entertain angels unawares. Christians with these Christ-like graces are living proof that our faith ‘works’. With angels like them among us, who needs clinical trials?

## 100+ Club Winners



### July 2012

1	146	Avis Port
2	199	David Heather
3	40	Mike Broom
4	127	Mona Turner

### August 2012

1	46	Mona Turner
2	155	Wendy Trussell
3	58	Rick Walker
4	19	Peter and Karen Lunt

### September 2012

1	33	Kevin Mulholland
2	173	Betty Cogin
3	176	Graham McFadyen
4	31	Peter Garner

Thanks to all who support this valuable source of regular income for St Faith’s. There are currently some 134 members and excellent odds on winning a prize! Always room for more contributors – see Gareth or Brenda to learn more about it. You’ve got to be in it to win it!



## Wot! No Pictures...?

Lots of words this month, so no room for pictures. There are photos of the church hall redecoration, the U.B. Men’s Fellowship at work and the welcoming of two new eucharistic ministers in the online edition if you feel deprived...

# The Parish Directory and Church Organisations

## **VICAR**

Vacancy

## **PARISH OFFICE**

32 Brooklands Avenue, L22 3XZ . Tel: 0151 928 9913

Parish Office Manager: Geoff Dunn; email: sfsmparishoffice@btinternet.com

## **ASSISTANT PRIESTS**

Revd Denise McDougall, 27 Mayfair Avenue, Crosby. L23 2TL. 924 8870

Canon Peter Goodrich, 16 Hillside Avenue, Ormskirk, L39 5TD. 01695 573285

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

## **READERS**

Dr Fred Nye, 23 Bonnington Avenue, Crosby. L23 7YJ. 924 2813

Mrs Jacqueline Parry, 21 Grosvenor Avenue, Crosby. L23 0SB. 928 0726

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

## **CHURCH WARDENS**

Mrs Margaret Houghton, 16 Grosvenor Avenue, Crosby. L23 0SB. 928 0548

Mrs Maureen Madden, 37 Abbotsford Gardens, Crosby. L23 3AP. 924 2154

## **DEPUTY CHURCH WARDENS**

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

Ms Brenda Cottarel, 6 Lawton Road, Waterloo. L22 9QL. 928 4275

## **TREASURER**

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

## **PCC SECRETARY**

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

## **DIRECTOR OF MUSIC**

Mr Daniel Rathbone. Tel: 07759 695683

## **GIFT AID SECRETARY**

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

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

Mrs Lynda Dixon, 928 7330

## **BAPTISM BOOKINGS**

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

## **SACRISTANS**

Mr Leo Appleton, 23 Newborough Avenue, Crosby. L23 3TU. 07969 513087

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

**SENIOR SERVER**

Ms Emily Skinner, 1 Valley Close, Crosby. L23 9TL. 931 5587

**CHILDREN'S CHURCH**

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

**CHILD PROTECTION OFFICER**

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

**CHURCH CENTRE**

1, Warren Court, Warren Road, Blundellsands

**UNITED BENEFICE MEN'S FELLOWSHIP**

James Roderick 474 6162

**BEAVER SCOUTS**

Thursday 5.00 – 6.15 pm Mike Carr 293 3416

**CUB SCOUTS**

Tuesday 6.30 - 7.45 pm. Adam Jones 07841 125589

Thursday 6.30 – 8.00 pm. Mike Carr 293 3416

**SCOUTS**

Tuesday 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. Sue Walsh 920 0318; Mary McFadyen 284 0104

**CHOIR PRACTICE**

Friday 7.15 pm - 8.30 pm.

**MAGAZINE EDITOR and WEBSITE MANAGER**

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

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