

The Parish Church of St Faith, Great Crosby



Newslink

October 2014

Worship at Saint Faith's



SUNDAY SERVICES

**11.00 am SUNG EUCHARIST and Children's Church
Holy Baptism by arrangement**

WEEKDAY SERVICES

The Daily Office

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

Tuesday: 6.30pm: Evening Prayer

Thursday: 8.00am: Morning Prayer

Friday: 6.00pm: Evening Prayer

Saturday: 9.30am Morning Prayer

The Holy Eucharist

Tuesday: 7.00pm; **Thursday:** 11.45am; **Friday:** 6.30pm; **Saturday:** 10.00am

SACRAMENT OF PENANCE AND RECONCILIATION

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

HOME VISITS to the sick and housebound and those in hospital

If you, or someone you know, are unable to get to church and would like to receive Holy Communion at home, the Eucharistic Ministers are happy to undertake this - please call 928 3342/07976 901389 to arrange this, or to arrange a visit to someone in hospital or at home.

IN A PASTORAL EMERGENCY

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

OCTOBER

From the Ministry Team : October 2014

October is that time when we know winter is approaching, but we can usually enjoy at least a few beautiful orange-golden days of autumn. The harvest has been collected and celebrated and we make sure that our houses are insulated as well as possible against the elements for the winter months ahead. At St Faith's we can take heart now that the roof is protected, that all the hard work has been done to restore its integrity, though we are mindful that the fundraising efforts continue.

As is the great tradition at St Faith's on the liturgy and life of faith, we continue on our spiritual journey. In October there are many opportunities for us to do this. The church is currently in Ordinary Time, which offers a relatively uninterrupted sequence in the scripture readings. We can focus on the narrative and respond to the word of God. The autumn schedule of extra services and reflective groups in church should help with our spiritual nourishment.

The calendar of saints for October is impressive. There is of course St Faith – and so makes it a focal point of the year in the parish. Some of the other saints whose feast days are celebrated in October include Our Lady of Walsingham, St Jude, St Therese of Lisieux, St Theresa of Avila and St Francis of Assisi. There are also three English saints of note – Edward the Confessor, Alfred the Great and Cuthbert of Canterbury. As we draw nearer to All Saints and All Souls days, the example of the lives of these saints can give inspiration when life can seem particularly harsh and testing, or dampening to the spirit.

With the inspiration of the saints, we can transform our lives and the lives of those we touch. In the everyday activities, which can seem humdrum, there is the potential to breathe new life, and a creative energy. Mindfulness is key to this – where we observe what is going on with new eyes. Otherwise we may unwittingly switch off, and do things mechanically. It can be a potential danger – such as forgetting if we locked the back door or turned off the stove. This can happen when we do these things on auto-pilot. If we are not mindful, we neglect to do the basic things for our own safety and security.

We have those ‘awakenings’ – when we glance in the mirror and notice one day that we have neglected our health or appearance. So, it is important to make time for prayer and spiritual awareness. If we are too busy, filling our time with activities and

talk, we fail to listen and see what is happening around us. As Lao Tzu, the ancient Chinese poet said:

‘Only nothing can enter into no-space’

St Therese of Lisieux wrote in her autobiography about the preciousness of each moment of life, and how to embrace Christ and his ways, in the mundane or apparently repellent. Having read some of her writings, I have to say that she sets the bar high on tolerance of the abhorrent! If I could absorb just some of her spirit I would be doing well...

This direction from Therese is something we may aspire to follow:

‘Miss no single opportunity of making some small sacrifice, here by a smiling look, there by a kindly word; always doing the smallest right and doing it all for love.’

Love and prayers

Paula

Last Words from Leo



Just a quick note to everyone at Saint Faith’s to say a big ‘Thank you’ for the farewell and the gift that I received from you on Sunday 31st August, my final Sunday with you as a ‘local’. It won’t be the last time I worship at St Faith’s, as I intend to continue to visit Crosby in the future, but I wasn’t expecting any fuss on my departure so to receive the blessing and kind wishes from everyone was very unexpected and very moving.

I joined the congregation of St Faith’s the last time I moved ‘back’ to Merseyside in 2001 and I was seeking a local church in which to worship and to bring my two young daughters, Josie and Marcie (they are now 15 and 13 respectively). It was my very good fortune to have moved into the parish of St Faith’s and it didn’t take long for me to get involved in parish and church life. I have been privileged to have a number of roles at St Faith’s over the last 13 years including being on the PCC, deputy church warden, church warden, pantomime writer and director and even a brief stint as a Sunday School helper. The roles allowed me to play a very active part, not just in the church, but in the wider United Benefice, and the many years in which we were able to produce our excellent pantomimes I really enjoyed working with our friends at St Mary’s and in particular bringing the children and young people of the two churches together. My involvement in the United Benefice has also allowed me to be a part of some great teams and to work with some very inspirational and spiritual people, who I am very proud to be able to call my friends. I include in this the ministry team, the

pantomime team, men's group and the Saint Faith's serving team, and my life is all the better and richer for having been a part of these teams. During my time at Saint Faith's I feel that the church has always been led by truly wonderful clergy. Father Neil was the incumbent when I arrived and he was the one to really encourage my involvement in church life. Similarly Father Dennis, Father Peter, Father Mark and Reverend Denise have always been very supportive towards me and it has been wonderful to have served on the altar whilst they have presided and celebrated. More recently I have found Reverend Sue to be a yet another inspirational leader with whom to worship and I am so pleased that I have been able to assist her as she settles into St Faith's. I wish Reverend Sue all the best as she moves Saint Faith's forward and I feel very assured that the church is in very safe hands.

I would like to mention some other wonderful relationships and friendships that I have made over the years, in particular David Jones, Chris Price, Christine Spence, Ruth Winder, Mari Griffiths and Lillie Wilmot. Being involved in the pantomimes and with the PCC allowed me to work closely with them all and in their own ways they have all taught me a lot. I would also like to make a very special mention of Annie Dickinson and the rather excellent creative team that she and I have become over the last eleven years, and by my calculations about 15 theatrical productions. If it were not for the United Benefice pantomime, Annie and I would not have gone on to produce many more pantomimes, both for the churches and for the wider Sefton community. The last four years have seen Annie and I involved in developing the Waterloo and Crosby Theatre Company Youth Theatre Group, along with my wife Alex, which has had a huge impact with regard to the provision of inclusive and accessible youth theatre in the area and is something we are very proud of.

And last but not least I would like to thank Jude and Emily and all those I have had the pleasure of serving with on the altar over the last eight years. I'm not sure where the time goes but I have been the Assistant, to Jude's Sacristan since 2009, and it is perhaps this role I have enjoyed and gained the most from. It has always been a privilege to serve on the altar in Saint Faith's and I cherish every moment that I have spent in this position. Jude and I have worked very effectively together both in our sacristan roles and in many other creative and fundraising ventures for the church over the years. It was also Jude and Emily who first welcomed me to St Faith's when I arrived in 2001, and they have both continued to support me in all aspects of my life and in everything I have done over the years. For this I am ever grateful to them and assured that I have such strong friendships with them.

Indeed, I am proud to be able to call all of Saint Faith's my friends and I thank you all for your support and friendships over the years as I have continued on my spiritual journey. Saint Faith's will be a very hard act to follow as I seek a new church in the town of Harlow in Essex, which is where Alex and I have chosen to make our new family home. Thank you again for your gift and kind words. I look forward to hearing news of Saint Faith's and to visiting again in the future.



Anglican Catholic Futures



*National Festival: ‘Life Abundant’ –
Southwark Cathedral, Saturday 13th September 2014*

At about the same time as I became Priest-in-Charge at St Faith’s, I also became a trustee of Anglican Catholic Futures. It is a network of people formed and nourished in the Catholic tradition of the Church of England, and, unusually for such organizations, includes those of both integrities – those who can and those who cannot accept women’s orders – united by a desire to inspire and equip both clergy and laity for the work of Christian mission rooted in Catholic practice, piety and theology, without recourse to political agendas and rivalries.

Some 350 people gathered in Southwark Cathedral to this end on Saturday – a heartening response, and evidence that that concern for mission rooted in Catholic practice and piety – something I dare say very recognisable to St Faith’s, and to which I am deeply committed – is also in the hearts and minds of many others as well.

The day began with a superb keynote address by Revd Professor Alison Milbank, Professor of Theology and Literature at the University of Nottingham and Priest Vicar at Southwell Minster. Her address was entitled ‘It is easy to miss him’ – a quotation from the wonderful poem ‘A, a, a, Domine Deus’ by the Roman Catholic poet, artist and sculptor David Jones. That poem [which is quoted in full elsewhere in this magazine], written in the mid-twentieth century, expresses beautifully the sense of alienation of a Catholic Christian in an increasingly mechanised world. Milbank suggested that alienation has deepened in the fifty years since Jones wrote the poem; the world has become not simply mechanised, but more and more virtual, faster and shaped by the manipulation of desire. Even half a century ago, elsewhere, Jones could write, ‘can a poet write of water and know their hearers would recognise the baptismal font?’ – can even an echo of the baptismal font be heard now?

We, as Catholic Christians, might then ask ourselves, where is the cultural expression of our faith to be found?

Yet, now, more than ever, Milbank asked us to give a resounding affirmation to an Anglican Catholic future; for what we can distinctively offer to the Church and to the world has never been more needed. She identified three gifts in particular, which were expanded upon in the various workshops during the course of the day: embodiment, holiness and the symbolic use of language.

The contemporary world has a peculiar attitude to embodiment – paradoxically, we acquire more and more machines – become more and more mechanized – which strangely allow us, almost not to be physical at all; we communicate in text, emails, on Facebook and Twitter; whilst magazines, TV reality shows and advertising present a

view of the body as a project to be worked on, perfected, and pleasured. All of this gives us a relationship to the physical which takes us away from the vulnerability and messiness of being an embodied human being.

Catholic Christianity insists on the worship of the Word made Flesh – and therefore, on meeting the physical world with friendship. And if we honour our physicality, our messiness and our vulnerability, as several of the workshops made clear, that implies social justice at once – we cannot honour the sacramental presence on the altar if we do not also honour it in others, particularly the most vulnerable. So, Catholic Christianity offers a return to embodiment for an increasingly disembodied culture.

And it isn't that we are 'holier than thou' in some way – but we do cherish a way of life that sees our worship and our work as in the service of a God who is utterly beyond us. The Catholic way of life is a passing over into mystery – the mystery of a God who is not absent, but not always easily found either; not an object among objects, but the way in which we see all objects. Even in the Church, perhaps we have got too matey, and the God who is utterly mysterious has become too much of a comfort blanket. One way we can recover this utter beyondness is through what one of the workshops called 'Biblical Imagination' – faith-full imagination that dares to go beyond what seems obvious and normal, and instead to imagine the world from a Godly perspective; for, the end of all our worship is not going to heaven when we die, but 'thy will be done on earth, as it is in heaven' – the heavening of earth and the earthing of heaven, a much more radical and transforming thing.

Another way is in shifting the Christian life from the individual to the communal – one writer put it in terms of prayer 'moving away from the individual tea light,' to focused, intentional intercession for the whole body of Christ, for the world and for others (this is why, for example, we have a particular responsibility to pray for our parish street by street).

Finally, Catholic Christianity enables people to discover their true vocation as sign makers. David Jones in *Art and Sacrament* points out that we are by nature sign makers – birthday cakes are about more than simply something to eat, giving roses is about more than simply pretty flowers, for they make human connections; and God lurks wherever there is human connection. But people can only fully discover themselves as sign makers if they can recognise what something is a sign of; and we, in the Catholic tradition understand that the symbolic is beautiful not in itself, but as a sign of the God in whom truth, love and beauty are one. This is particularly true of liturgy – which is why we like to do things well, 'decently and in order' – not as an end in itself – as Milbank put it, somewhat wryly, 'God really doesn't mind if a sub-deacon does something wrong!'

There was a wonderful twist at the end of all this; perhaps it is the very alienation of Catholic Christianity from culture that allows us to offer these gifts. Estrangement can, at times, make the world more visible to us, more real; this is nowhere more true than in the Eucharist, in which bread and wine are made strange – alienated from their material nature, in order to be given back to us as the Body and Blood of Christ.

Perhaps our alienation is our particular Cross – yet our vocation is to ‘take up your Cross’ – and perhaps it is a happy alienation, since the sacramental mode of reconciliation, with its emphasis on the body, on mystery, and on the symbolic, reveals so much to us of the nature of God.

Only the sacramental view of reality can nurture humankind in this way. Yet – if we are to be truly Catholic – which means, literally, ‘according to the whole’ – we cannot do this, as Archbishop Roger Herft, Archbishop of Perth and Metropolitan said in his address at the Mass, saying to any other tradition of Christianity, ‘I need thee not’. To be Catholic means to learn from the best of the Evangelical tradition – its concern for evangelising, its care of the young, its seriousness about scripture; from the Liberal tradition, with its openness and willingness to live with questions; and from Broad Church Anglicanism, with its rootedness in the civic.

Alison Milbank ended her address by suggesting that what all this amounts to us what G.K. Chesterton called ‘the imaginativeness of holiness.’ This surely is where we must look in seeking to form the distinctive gifts of the Catholic tradition in the service of God’s mission through his Holy, Catholic and Apostolic Church.

There are more details of the work of Anglican Catholic Futures on their website - <http://www.anglicancatholicfuture.org/>

Sue

October Roof Update



As this is being written, the repair to the high roof is now complete and there are pictures elsewhere in the magazine to prove it! Our Architect, Robbie Bell, inspected the work (and took the piccies) and has pronounced it a text book job – and quite possibly better than what was there before. The work on the porch has now begun and there is more scaffolding up. Meanwhile, the scaffolding used for the high roof repair will come down soon, and reappear above the organ loft for that repair – which is unconnected with the theft – to be done. Robbie continues to keep an expert eye on all this work for us.

The ‘slates fund’ stands at just under £10,000 – a phenomenal amount of generosity and effort from the people of St Faith’s. With the insurance payout of £5,000, that gives us £15,000 – we are on our way, in other words. We still need to raise another £10,000 for the total cost of the repairs, so we need another push – but things are looking very much better than they were a couple of months ago.

A huge thanks to all for your generosity, commitment and enthusiasm – we are indeed raising the roof!



Robin Williams' Top Ten

The greatly mourned actor Robin Williams, was an Episcopalian – an American Anglican, if you like. He once listed ‘Top 10 reasons to be an Episcopalian’ – a list with which many home-grown members of the C of E can perhaps identify.

- 10 No snake handling
- 9 You can believe in dinosaurs
- 8 Male and female, God created them; male and female, we ordain them
- 7 You don't have to check in your brains at the church door
- 6 Pew aerobics
- 5 Church year is colour-coded
- 4 Free wine on Sundays
- 3 All of the pageantry – none of the guilt
- 2 You don't have to know how to swim to get baptised
- 1 No matter what you believe, there's bound to be at least one other Episcopalian who agrees with

Thanks to Eric Salisbury for this cutting from the Church Times

The Ebola virus outbreak in West Africa

Many members of St. Faith's have recently donated generously to the Waterloo Partnership's efforts to combat the Ebola epidemic, as it takes a grip in Waterloo, Sierra Leone. I will now do my best to describe this devastating disease, outline its impact on the local community, and say a little about how the Waterloo Partnership and other UK NGOs are trying to help.

Ebola virus disease is one of a number of viral haemorrhagic fevers (or VHF) which include Lassa fever and Marburg virus disease. I have to declare a personal interest, as in the 70's and 80's part of my duties as an infectious diseases physician in Liverpool was to help run a high security isolation unit for returning travellers with suspected VHF.

Ebola was first identified in 1976 (the same year that smallpox was eradicated), in the Sudan and the Democratic Republic of Congo, and was named after the Congolese Ebola river. Since 1976 there have been a couple of dozen incidents of Ebola in several African countries; Congo, Sudan, Zaire, Gabon, Cote d'Ivoire and Uganda; but the current epidemic has already affected more people than all the previous outbreaks put together.

The Ebola virus itself is a threadlike ‘filovirus’ often shaped like a shepherd's crook. Its natural host in Africa is the fruit bat, which is not itself adversely affected by the

virus, but which can spread infection to other wild animals such as chimpanzees, gorillas, porcupines and antelope. Human infection is initially acquired by direct or indirect contact with these animals (including the eating of 'bush meat') but can then spread from person to person. The virus is acquired from infected body fluids or from objects contaminated by them: burial rituals in which the mourners wash the dead body increase the risk of transmission.

After an incubation period of two to twenty one days, an infected individual begins to complain of fever, weakness, muscle pains, headache, and sore throat. These non-specific symptoms can easily be confused with those of many other illnesses, particularly malaria. Later on the patient develops diarrhoea and vomiting, internal and external bleeding, and multi-organ failure. Death follows swiftly, and the mortality in the current epidemic has so far been about 50%.

The recent outbreak in West Africa began in Guinea, where the disease had not occurred before. On December 6th 2013 a child died with what turned out to be Ebola: the deaths of four family members and two nurses soon followed. All the thousands of subsequent cases can be traced back to that one index case. The disease spread in March 2014 to Liberia, where it has increased exponentially, and in May to Sierra Leone. In Nigeria there have been 21 cases and eight deaths. At the time of writing (12 September) there have been in all about 4,000 cases and 2,000 deaths, although the figures are probably underestimates.

There are a number of very disturbing aspects of this new epidemic:

- The rapid growth in the number of cases
- Spread of the disease from the customary rural areas to towns and cities
- The large number of health care workers affected and dying
- Insufficient resources to deal with the outbreak; shortages of staff and protective equipment, and of drugs and other medical supplies for giving patients basic care
- The lack of a vaccine or of any specific treatment
- Ignorance of the disease and its transmission, and high risk behaviour such as burial customs
- Collateral damage: closure of clinics and hospitals, diversion of basic health care resources to fund the Ebola response, death of trained health care workers, lack of food for quarantined families, closure of schools, transport restrictions, escalating food prices, and economic depression

We heard on 25 August that the disease had reached Waterloo SL: two patients at a small mission hospital had died of the disease, and the entire hospital, staff and patients, were being quarantined under military guard for 21 days. The closure of this hospital places immense pressure on the nearby government Community Health Clinic which is now the only health facility in Waterloo. By 29 August there had been 21 cases and six deaths in Waterloo, and by 10 September 36 cases, of which one third had died. There are currently over 300 people in quarantine, unable to leave their homes even for food and water. The situation is now very grim, and new cases and

deaths are reported almost every day. With only one ambulance for the entire Western District the burial parties are taking days to locate and remove bodies: corpses lie in the street, and this morning one was ‘dumped’ at the Health Clinic.

Truly heroic efforts are being made by the local people to contain this terrifying outbreak, led by the Community Health Officer, James Jajua. We in the Waterloo Partnership are doing what we can to support them, working closely with two similar UK-based charities, CODEP and Build on Books. So far we have sent out £2,000 to provide protective equipment for the Health Clinic, a programme of Health Education to show people how they can protect themselves from infection, and food for the quarantined. The government has recently ordered a three day ‘lockdown’ or enforced curfew, from September 19th to 21st. Although designed to identify and isolate new cases it is proving controversial, and the charity Medicins sans Frontieres has warned that it may paradoxically encourage concealment of those who are ill. What is certain is that the quarantining of the entire population will increase the need for food aid.

What of the future? An international response is needed to turn back an impending humanitarian disaster of Biblical proportions. It is good to hear that the Gates Foundation has given fifty million dollars to the cause. But a lot more than money is needed: particularly the provision of well-equipped teams of health care professionals trained in infection control, given proper logistical back-up, and supported by major health education campaigns throughout the affected countries.

‘Big Pharma’ has historically had little research and development interest in tropical diseases, however horrible, that have no impact in the West. But since 9/11, given the increasing risks of bioterrorism, researchers round the world have taken a new interest in Ebola - and it is now possible that medical technology will come up with an effective treatment. A mixture of three antibodies (genetically engineered in tobacco plants) prevents the virus from attaching to human cells and buys time for the patient’s own immune system to mount a response. It was used successfully to treat Will Pooley, the British nurse repatriated from Sierra Leone to the Royal Free Hospital isolation unit in London. However, as in the early days of penicillin, the possible side effects are unknown, and the treatment is in very short supply. More recently medical scientists here in Liverpool have discovered that Ouabain, a heart drug that has been around for a very long time, can reduce virus replication. This medicine, if it works, has the advantage of availability and a known side effects profile.

Despite our enthusiasm for technology, in a sense new drugs are not the real ‘answer’ to Ebola. The disease has emerged and proliferated because of poverty of resources, ignorance, and a health care system that is inadequate even for the population’s basic needs. Whatever else we may learn from Ebola, it has served as a thermometer to measure the underlying economic health of countries like Sierra Leone. The patient is still weak and disadvantaged, and needs our help.



Fred Nye

Welcoming our new **Director of Music**

We said farewell at the end of June to Daniel Rathbone. We are now looking forward to welcoming our new Director of Music, **Robert Woods**. Robert comes to us from Holy Cross, Woodchurch on the Wirral. He continues as a counter-tenor Lay Clerk at the Metropolitan Cathedral and accompanist to a number of local choirs. He is Director of Music of his own choir, Mostly Madrigals (which specialises in...well, madrigals!)

Robert is meeting the choir on 19th September and begins work on 1st October so we will see him in action first at the Patronal on 5th October.



Social Stereotypes **The Church Flower Arranger**

Two entertaining ‘biographies’ supplied by Mary Crooke. Naturally, none of our esteemed flower folk bears the slightest resemblance to anyone portrayed below...

Eileen Batterham has been doing hideous things to the font with berries and chrysanthemums for 20 Christmases. She is certainly not going to be told by Rowena, a mere newcomer to the Manor Farmhouse, not to smoke in the vaulting, chill vastness of St Mary’s. Rowena, so eager to help, has entirely failed to grasp the rigid order of precedence re window ledge and pew.

She offered to hold a ladder for Mrs Cripswell, who does things with poinsettias to the ledge behind the altar, in front of the stained-glass nativity scene, but was firmly told, ‘I may have had two hip operations, dear, but I am perfectly capable.’

Rowena humbly held greenery for Mrs Possett, who has the arrangement by the lectern. Fortified by blood-red dahlias, it is rigid, like sticky-out arms and legs. Mrs Possett was inducted into the triangular method of flower design at Winkfield in the 1960s and she’s not going to change now.

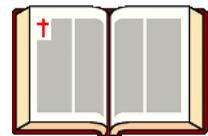
Nice Susie who, after 10 years in the Chantry House, has been allowed to do the back windowsill, is dithering between her holly and her ivy. Rowena says there’s a socket ‘just there’ and wouldn’t it be lovely to have fairy lights woven in with Susie’s greenery? As her still, small suggestion of festivity rings up the aisle, the collective breath of the flower ladies exhales in little clouds. Fairy lights? This is St Mary’s, not Santa’s Grotto at Harrods.

It is quite enough that Violet Mayfield, whose parents-in-law have only lived here
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since the last war, has given 200 night lights, which are so tiresome for the church wardens to light. Last year there was the tricky business of the new Polish family donating a battery-operated fibre-optic wreath for the church door. Where will it all end? Susie (who thinks fairy lights would be a heavenly lift to her sad little effort) gives Rowena a hug - as much as is possible through their layers of polar clothing - and says, Don't worry about old Eileen Battering-Ram, she's really a duck. And in the end it all looks marvellous.'

Barbara would be the first to admit that she is not Constance Spry, but doing the church flowers is a soothing and joyous task. She does like a bit of colour, particularly the brave merry faces of the daffs. 'They're real little harbingers of spring aren't they, Vicar?' she says, and the Rev Murgatroyd replies! 'Quite so, Jesus's little sunbeams,' while wishing that Barbara wouldn't smoke in the side chapel. Her dogs - pantingly eager flower arrangers both - leave mud on the kneelers painstakingly embroidered by Mr. Murgatroyd, but the vicar summons his charitable instincts. 'Where would we be without you at Easter, Barbara?' he says heartily. 'You transform St Botolph's into a bower in which we may truly celebrate the Resurrection'. Barbara gives a throaty 'Harrumph!' but is really rather pleased. She commends the other good ladies of the flower rota: 'Ruth and Muriel are doing something most imaginative on the altar with the snakeshead iris, Vicar.' She has discreetly kicked the wicker basket with the sherry and the thermos filled with consomme under a pew, but the time has come for a nourishing tincture. She snaps her secateurs together with decisive vigour as the vicar scurries down the aisle. Barbara, Ruth and Muriel have several companionable quick ones (although Muriel says she shouldn't, really) before dealing with a pile of intractable greenery - St Botolph's flower budget is a disgrace. 'More daffs, girls,' says Barbara. 'We shall go and pick them from the vicarage garden.'

Victoria Mather

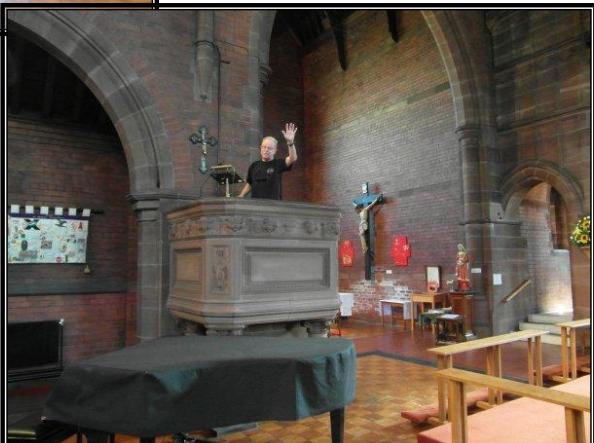


Bowing the Knee with the Baptists

Those who came along to our Service Families meeting in July will remember how interesting our speakers and my friends Terry and Doreen English were and as I had a recent stay in the area I joined them for Sunday service. I have to say that Hanley Baptist Church is nothing like St Faith's! I'm not sure what I was expecting, probably a building similar to the Baptist Church along from St Faith's, but that was not the case. Hanley Baptist Church is the former Magistrates' Court building, very 1960s, glass, concrete, and steel, very square and boxy so not very appealing on the outside or for that matter inside, where much 'upgrading' wouldn't come amiss. But is a church measured by how pretty it looks? Definitely not! All the people that I met and spoke to were kind, friendly, very welcoming and so genuine in their faith and commitment to give whatever help they can to whoever needs it and for whatever reason with no questions or recriminations.

Picture Gallery

A spectacular wedding at St Faith's recently featured an RAF guard of honour. Read about Oliver Fleming, 'Top Gun', on page 16.



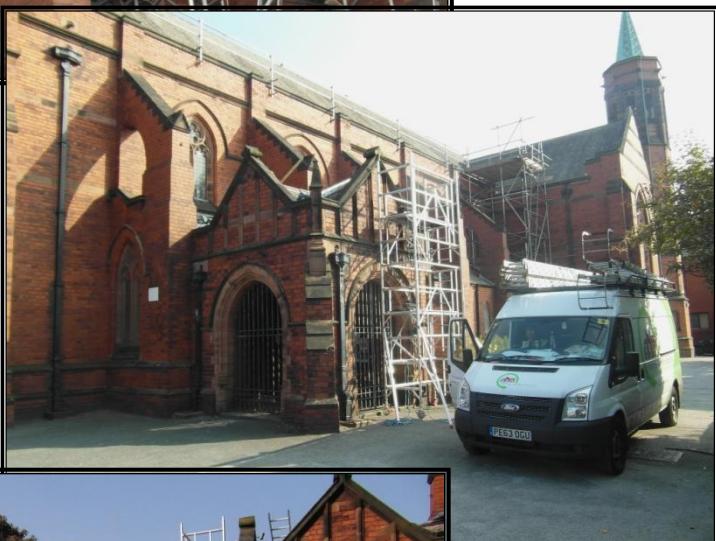
Three of the National Youth Orchestra's talented soloists performed in aid of our 'Raise the Roof' Appeal a few weeks ago.

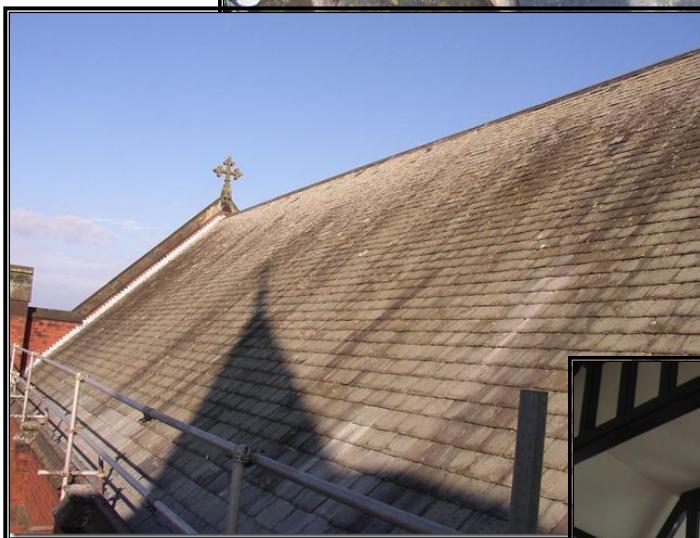
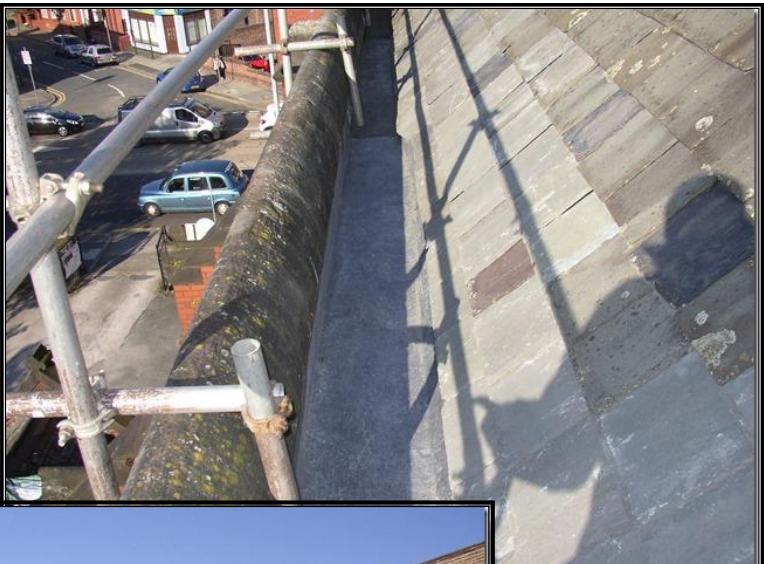
Earlier, ex- chorister Graham Barry dropped in from Australia to revisit his old church and tried his hand at preaching.



Men at Work

BBR roofers
working on the
high roof and,
later, the porch
roof. See the
report on page 8.





A Job Well Done

Architect Robbie Bell photographed the high roof repairs and was very pleased with the work so far done.

Meanwhile, the big window at the Milton Road end of the church hall came loose in recent gales, necessitating urgent repairs. It's all happening at St Faith's!



Past Patronal Pageantry

Pictures from previous St Faith's night High Masses. This year's celebrations will be by day on Sunday, October 5th – pictures next month!

Read about 'Saint Elsewhere' – some unusual dedications to our patron saint – on page 20.



A, a, a, Domine Deus

The service was very different from St Faith's, very different indeed. The basic structure is similar, a prayer to settle the congregation to start their worship, hymns, prayers and an address(sermon) but the actual form this takes, that's where the differences begin and what differences! The prayer, which was led by a member of the congregation, lasted about many minutes and was rousing to say the least, with other members of the congregation joining in as and when they wished. Then the service began, again with prayers and what I think they call 'statements', where again any member of the congregation can add their thoughts. Hymns and readings followed. The children then left to go along for Junior Church. That's when the 'address' began. This was given by the Baptist equivalent to our Reader, a very nice and committed lady who certainly had much to say on many topics and with much passion. I will never again think that a sermon is perhaps a tad on the long side! I had asked one of the young teenagers as to the form the service would take and approximately how long it would last, their reply was something along the lines of 'It's Anne, it could be a while!' How right they were! As Anne came to close her talk, she asked if any member of the congregation would like to come forward for blessing, several did and seemed to gain much comfort from this support.

The service now at an end, tea coffee and biscuits were served and a chance to speak to the minister just as we do. But then the difference came. Many of the people present need a great deal of help as it is a rather deprived area, so Doreen and her group have bags of food ready for those in need and there are also people on hand to help with any other problems they may be experiencing. I noticed a lady giving help and advice to a couple who had come after the service as well as giving them a bag of basic food supplies, much like a Food Bank would. I knew from Doreen and Terry that Warburton's Bakery gives the church their over-production of bread each week for it to be given to those who need it. They also get other staples and food stuffs near 'use by' dates that they can and do distribute to those in need. Other foods that they are given go to the meal given every Thursday to approximately 130 people, and on Monday and Wednesday morning each week tea, toast and help, in many forms, is given to all who come to the church.

Over coffee and biscuits I was introduced to members of the congregation, who naturally asked what church I attended and what the form of worship was. A few wide eyed looks came when I said that St Faith's was Anglo Catholic, but no condemnation, just a readiness to accept that although we worship the same God we did so in different ways. I left with the feeling that I had once again been in the company of true Christians who do wonderful work for others much less fortunate than themselves and get great joy out of doing so, but that worship at St Faith's is the right way for me and that I won't be changing that. Our Christian faith, our outreach and commitment may be different in the fact that we are in a different area with different needs, we may have a beautiful building with 'bells and smells' but we are the same and if we accept this of each other all is well.

A, a, a, Domine Deus

I said, Ah! what shall I write?
I enquired up and down.
(He's tricked me before
with his manifold lurking-places.)
I looked for His symbol at the door.
I have looked for a long while
at the textures and contours.
I have run a hand over the trivial intersections.
I have journeyed among the dead forms
causation projects from pillar to pylon.
I have tired the eyes of the mind
regarding the colours and lights.
I have felt for His wounds
in nozzles and containers.
I have wondered for the automatic devices.
I have tested the inane patterns
without prejudice.
I have been on my guard
not to condemn the unfamiliar.
For it is easy to miss Him
at the turn of a civilisation.

I have watched the wheels go round in case I
might see the living creatures like the appearance
of lamps, in case I might see the Living God projected
from the Machine. I have said to the perfected steel,
be my sister and for the glassy towers I thought I felt
some beginnings of His creature, but *A,a,a Domine Deus*,
my hands found the glazed work unrefined and the terrible
crystal a stage-paste ...*Eia, Domine Deus*.

David Jones

Sue talks about this poem in her page 5 report on her visit to Southwark Cathedral



News from Christian Aid

Christian Aid Week 2014

The house to house collection in Crosby and District this year was 10% down compared to last year's total. Nevertheless a magnificent total of £10,675 was collected by the congregations of local churches, an ecumenical effort and a reflection

of our shared Christian duty to help eradicate global poverty. Added to this were the sums raised by individual events, which raised a further £3070, enabling a total of £13,745 to be submitted to Christian Aid. The national total has not yet been published.

St Faith's members made their usual excellent contribution to this total. Thanks to our volunteer collectors we raised the sum of £866.79 from our street collection and we received individual donations of £184.30, much of it gift aided. A cake sale, including a delicious Fairtrade chocolate cake created by our vicar, Mother Sue, the recipe for which she demonstrated as part of her Sunday homily (!) raised £47 and our Super Soup Frugal Lunch a further £141. Well done everybody for an excellent shared effort.

Christian Aid's current work

The need for Christian Aid's work has never been greater. In every area of crisis that appears in the international news, Christian Aid is funding partners who are at the very centre of conflict and disaster.

At the time of writing Christian Aid is one of the charities funded by the Disaster and Emergency Committee's appeal on behalf of the stricken people of Gaza. Christian Aid has for many years supported partners such as the Palestinian Medical Relief Society which was founded in 1979 by a group of Palestinian doctors and health professionals seeking to supplement the decayed and inadequate health infrastructure caused by years of military occupation. The organisation runs 26 Primary Health Care centres in the West Bank and Gaza strip. Its work is invaluable but at present its resources are stretched to their limit. Another partner, the Culture and Free Thought Association, has been out on the streets of Gaza providing mattresses and hygiene kits to people who have been made effectively homeless by continuous bombing and missile attacks. They say that they will be providing psychological and social support for more than 1000 children who have suffered in horrific ways from their recent experiences.

Our church will continue to support the work of this Christian charity by fundraising, prayer and campaigning. Each Sunday the Christian Aid prayer for the week is included in our pew sheet prayers at the Eucharist.

The Christian Aid prayer for the Holy Land

Pray not for Arab or Jew
for Palestinian or Israeli
but pray rather for ourselves
that we might not
divide them in our prayers
but keep them together in our hearts. **AMEN**

Kathy Zimak



Well done the C of E!

The Church of England has long had a strong streak of pragmatism running right through it that has enabled it successfully to adapt to changing circumstances ever since it got started in the English Reformation.

Back then, it helped the fledgling Church steer a survival course as monarchs veered from Protestantism to Roman Catholicism in all but name, and then back to somewhere in the middle. And that same innate spirit of pragmatism was conspicuously on show as the General Synod in York voted through women bishops by the necessary two-thirds margin.

Some of those casting their ballot in favour hadn't actually changed their minds about opposing the core idea since it was rejected 18 months ago, but they have realised in the interim the damage that a further refusal would do - both to internal church unity (the overwhelming majority of Anglicans are in favour), and to the image of their church in wider society. It would look, frankly, so out of touch with the real world as to be utterly irrelevant.

And the supporters of women bishops - including those senior female clerics most likely to benefit by the vote and break through this latest ecclesiastical glass ceiling any day soon - have been unfailingly polite and muted in arguing their case. They stressed - as Jane Hedges, Dean of Norwich Cathedral did recently - the paramount need to understand where opponents are coming from, and walk a mile in their shoes.

Such a profound spirit of compromise is among the most attractive features of Anglicanism - certainly to this member of the unbending Church of Rome.

The urge to find a consensus that keeps the whole show together and on the road is, finally, the most powerful instinct of all in the Church of England, which should ensure that it is always with us. The vote in favour of women bishops is, then, both a landmark and routine. With so many of the able and dynamic priests in the Church of England now women, restricting bishops' hats to men would have been proof positive of a mad self-destructive streak had it persisted much longer. And since the day in 1992 that the Church allowed women priests, this decision has always been inevitable. If the ease with which female vicars were accepted back then is anything to go by, in a couple of years' time churchgoers will be struggling to remember why everyone got so worked up in the first place about women bishops. We may even have a female Archbishop of Canterbury in post.

Praise is therefore due all round. Had it happened quicker, it might have won the CofE more public respect, but alienated, possibly fatally, the Catholic wing that is a useful check and balance within a Church that remains an assembly of its various parts. Had it taken even longer for it to be agreed - because eventually, even if Parliament had to intervene and force the matter, it would have come to pass one day -

too much damage would have been done to go forward with any sort of shared purpose.

So the right decision, reached at the right pace, and sufficient to keep our national church doing a bit better than ticking over.

With a new injection of female talent in its most senior ranks, and the chance finally to concentrate efforts on what really matters - the issues Jesus talked about in the Gospels - this might even be the start of a minor renaissance. But let us not get carried away.

Peter Stanford, a former editor of the Catholic Herald



'Top Gun'

Sue writes about the marriage of Oliver Fleming & Claire Wilson

Oliver Fleming and Claire Wilson married in St Faith's on 15th August. The sun shone brightly, the choir sang Panis Angelicus during the signing of the registers – which is the same as Claire's parents, Agnes and Graham had at their wedding.

Oliver and Claire met at Merchant Taylors' School, and Oliver is now a fast jet pilot in the RAF. Some of his colleagues provided a very splendid guard of honour, and the reception was held at Merchant Taylors'. You can see pictures of the wedding in the centre spread and Oliver – our own Top Gun! – writes about his career below.

Flight Lieutenant Oliver Fleming, 6 Squadron

I have always wanted to be a pilot, ever since I first went on holiday and saw planes. As I grew up and watched Top Gun, I made up my mind that I wanted to be a jet pilot. The first thing I did was join the Combined Cadet Force RAF section at Merchant Taylors' School, where I met the girl who was to become my wife! During my time in the CCF, I learnt to fly with a flying scholarship from the RAF and also became an RAF pilot, taking other cadets on air experience flights.

During school I undertook the selection tests to join the RAF after university. I did well with the hand-eye coordination tests and maths problems but my interview technique and knowledge of current affairs was not very good! At this point, I was offered sponsorship through university, but whilst sitting my A-levels, I was offered direct entry, meaning I didn't have to go to university at all! I jumped at the chance and began my officer training at 18 years old.

Initially, I didn't enjoy officer training, but once I got used to RAF life, I began to really enjoy it and not only completed the course successfully, I also won an award for the Squadron Commander's Best Cadet!

After Officer Training, I finally began my flying training, initially learning on small propeller aircraft. After this course, I was placed on fast jet pilot training, gradually working my way through quicker more agile aircraft from the Tucano to the Hawk (which is the same aircraft the Red Arrows use). The Hawk course is one of the hardest courses I have ever done. By the end of the course, you have to fly solo, leading another aircraft on a planned target route and fight your way to a target, whilst evading the “bad guys”! You still have to hit a target with 5 seconds of a given time and this is all done using just a map and a stop watch. No GPS to help unfortunately!

Upon completion of my flying training (which took 3½ years) I was selected to fly the Tornado GR4 ground attack aircraft. This was my first operational tour, which included many exercises across the world and flying in support of the Army in Iraq, mainly in the Basra area. I was on ‘armed overwatch’ the day Basra town was handed back to the Iraqi people. These were some of the longest sorties I have flown, over 8 hours airborne being strapped to an ejection seat gets a little uncomfortable.

After three years flying the Tornado, I went back to RAF Valley on Anglesey to become an instructor on the Hawk, teaching students how to fly the Hawk and prepare them for the front line was very rewarding. I spent another three years teaching and was then selected to fly the Typhoon.

We moved to Lincolnshire while I completed the Operational Conversion Unit before being posted up to RAF Leuchars in Scotland. Being back on the front line is hard work, with lots of time spent away from home. I’m writing this now from the Falklands, following a four hour sortie patrolling the islands. The Typhoon is very different to any aircraft the RAF has ever had, it is so powerful that it can climb vertically from the runway all the way up to 55,000ft. Whilst on the Typhoon I’ve been lucky enough to intercept Russian aircraft trying to enter British airspace and help develop the aircraft into one of the best frontline aircraft in the world.

Of course, flying fast jets has its risks, and as a result I have had a few interesting moments and used up a fair few of my nine lives, be it with birds getting in the way, flying through thunderstorms which caused multiple holes in the aircraft or just aircraft malfunctions, meaning I have returned to earth much quicker than I would have normally liked!

Throughout life in the RAF, I’ve been lucky enough to have the love and support from Claire. She has always been there helping me with every aspect of my career, and my one most important objective before I leave the RAF is to be able to take her flying in a jet together, which will come one day soon. This would just be a small thank you towards all the perfect support through deployments and the constant time spent away from home and the time we are home together. The best feeling when away is opening up a letter or parcel that Claire has sent out to me to help make my time away more pleasant and help me to count down the days until I get home.

Oliver Fleming

17



From the Registers 1935–1937



Advent Sunday, December 1st, 1935 was the first day of interregnum at St Faith's following the departure of Canon John Brierley. Services were in the hands of Senior Curate Harold C. Stewart, Godfrey, assisted by Maurice Godfrey, still a deacon, but not for long. There is no record of his priesting, but a marginal note on December 23rd reads: 'Rev M.B.S.Godfrey first celebration of Holy Communion'.

The full pattern of services instituted under JB's reign is maintained for the rest of the year and thereafter. Christmas Day saw 327 communicants and 552 attendances during the day. The year ends with no evening service, but a helpful pencilled note records '1935 tot. communicants 7603'. This makes an average of just over 20 per day throughout the year – quite an achievement.

In January and February 1936 Sunday numbers remain solid: 60-80 at the 8.00 am, between 180 and 250 at the Sung Eucharist, 130-150 at the afternoon Children's Service and anything from 170 – 250 at Evensong. Mr Stewart's neat writing records little of other interest apart from, on Tuesday January 28th, Requiem for King George V. R.I.P.' (60 over two communions).

The this writer turns a page, wondering how things would shape up during the interregnum, and finds, on Tuesday February 18th a large announcement: 8.0 INSTITUTION OF REV JOHN SCHOFIELD BY THE RT REV THE LORD BISHOP OF LIVERPOOL . 575 doubtless relieved people attended, and parted with exactly £8.00 on the plate.

The next day reads THE BEGINNING OF THE VICARIATE OF REV JOHN SCHOFIELD, marking the end of an interregnum that lasted just 2½ months.

By way of an interlude, here are a few paragraphs from George Houldin's 1950 history of St Faith's. They shed further light on the events chronicled above, as well as anticipating some of the story in the following few years.

The tragic death of Rev. H. W. Cockett, who had gone to the Mission fields in Africa, occurred in 1936. This tragedy influenced a former assistant Priest of S. Faith's (1928-34) and colleague of Fr. Cockett, Rev. Mark Way, then at S. Bartholomew's, Brighton, to offer himself for the Mission field, and so there went out to the same station this keen priest, who is even yet doing wonderful work under the U.M.C.A. banner. A stained glass window to the memory of Fr. Cockett is in the South Aisle of the Church.

In this year Rev. John Schofield was appointed to S. Faith's. He was a saintly man of great charm, but unfortunately was not very robust. He came from Yorkshire's hills and dales, and the air in this neighbourhood was not suited to him. The news of the death of Mr. Douglas Horsfall caused widespread regret, and as he would have wished, the life of the

Church went on steadily, and no other memorial is needed to the memory of this devoted son of the Church than the magnificent edifice he so generously provided for us. May he rest in peace.

In 1938 Canon Sykes, Vicar of St. Mary's (out of whose parish part of S. Faith's was carved), retired, and S. Faith's became a Parish Church, Rev. John Schofield being inducted as first Vicar three years after his institution.

Mr Schofield seems to have carried on in the same pattern of worship and record-keeping as had been the case over the years. In his careful, lighter handwriting the regular pattern of Sunday and weekday worship is logged. Bishop Albert came to confirm on a weekday Lenten evening. Total attendances on Palm Sunday (still not so labelled) were 1,039, and over the 8 services on Easter Day a healthy 1,395. A Festal Evensong at 8pm on Monday 20th April is recorded as '36th Anniversary of Consecration', with 110 attending, while Easter 2 is recorded as 'in Octave of Dedication Festival'.

The 'Remarks' column records income and its destinations in minute detail, together with details of Communions of the Sick: of more interest perhaps is the logging of Sung Eucharist with Athanasian Creed' on Trinity Sunday. It was VERY WET a fortnight later, then on July 1st the full signature of Harold G. Stewart appears for the last time, signalling his departure for pastures new.

On August 3rd the vicar's pen would seem to have leaked, and he blotted our copybook. September 13th is marked as 'King George V Memorial'. Then, squeezed marginally in on September 20 we read 'David Ford ordained priest at Ormskirk' – presumably in the morning, since he signs in, in red ink, to assist at St Faith's Evensong that same Sunday. He does not appear to have served his title with us, as this is his first mention in the registers, but he is henceforth celebrating, preaching and acting as second curate alongside Mr Godfrey.

Among an assortment of visiting clerics, John Brierley returns in mid-August. All Saints Day features a Vespers of the Dead; next Day, All Souls, there are three eucharists, all labelled 'Requiem'. There are 287 at Christmas midnight, and the day totals 623 attendances. Sunday, December 27th, has an unusual entry: Festal Evensong with Carols, with 314 present. And so ends 1936, with another pencilled and helpful annual total of 7445 communicants for the year.

1937 seems to have seen a shortage of black ink in the vestry: from the previous December 24th to the New Year's January 11th, every entry, even the Toy Service on January 3rd, is in red. Normal two-colour recoding then resumes.

This writer is pleased to see that on Thursday March 11th, 1937, the preacher at the 3 pm Women's Service is a Bishop: 'William Sodor and Man' (as in the Isle of). As this was your scribe's actual day of birth, it seems as good a point as any on which to close the book for this month.

Saint Elsewhere



October 6th is, as all good St Faith's folk know, the Feast Day of Saint Faith, Virgin and Martyr. The story of our patroness is recorded, together with assorted pieces of information about the Abbey at Conques and associated items, on our website. Like many others, I guess, I had always wondered whether other churches bore her name or bore witness to her colourful story. A good many years ago now, I started to gather details of all the dedications to St Faith that I could find, and my findings are also listed on the website. Currently there are 39 English churches, 10 chapels and assorted curiosities and 12 worldwide, making a total of 62. If you are interested, go to the home page and hunt down the link to 'St Faith and St Faith's' and have a browse. Whether you are interested or not, here are a few of the more strange and intriguing facts about St Faith's association with an asylum, a garage and a ferry.

Saint Faith in the Asylum

The asylum was the now defunct Stanley Royd Hospital in Wakefield, which rejoiced in the name of The West Riding Jauper Lunatic Asylum. Its chapel was dedicated to St Faith, although, as so often, there is no clue as to why the name was bestowed. Despite the scary name, the hospital was reputedly a place of refuge and peace, and the chapel sported a striking stained glass window and artwork by patients.

The Holy Garage

The garage was in Hemel Hempstead, Hertfordshire.. It appears that the first priest-in-charge of a suburban parish there led his growing congregation in worship in his home's garage, in Windmill Road, Adeyfield, in the early 1940s. The then Bishop of St Albans conducted an open air service there before blessing the garage in the name of Saint Faith. We learn that the flock later worshipped in the house itself, before moving to a local hut, shared (though presumably not all at the same time) by the local football team and the communist party.

Saint Faith at Sea

And then there was the ferry, one of the car and passenger ships operated by Wightlink between Portsmouth and Fishbourne on the Isle of Wight. This time the dedication can be explained: it is named after the church of St Faith at Cowes on the Isle of Wight, and your editor saw and photographed it not many years ago.. During the D-Day celebrations in 2004, our boat cruised offshore carrying veterans to watch the departure of the naval squadron sailing off to France for the weekend commemorations. Her passengers were issued with old-style ration books in order to obtain refreshments on board.

A Hymn for the Patronal Festival

Lord of our life, we lift our hearts
In thankfulness and praise.
Your guiding hand has kept and held
And led us all our days.
How great your mercies through the years;
How great your love outpoured.
Make of our lives an offering,
Our living, loving Lord.

We have no gifts but those you gave,
No worth except in you.
Yours is the power to heal and save:
In us your gifts renew.
Through daily faithfulness and prayer
We walk our Saviour's way;
Help us to show your loving care
To others day by day.

Here at your altar day by day
Your people still are fed;
Broken for us you give us life
In form of wine and bread.
Strengthened for service by your love
In all we say or do;
A living sacrifice to bring
Our daily lives to you.

For those who raised this house of faith
And served it through the years;
Who worshipped in this family
And shared its joy and tears;
Within these walls they found the grace
To see their journey through;
Victors at last in life's long race,
We gave them back to you.

Lord, for a century of praise
Here on this holy ground;
For Faith in whose strong sacrifice
Our watchword still is found,
We give you thanks, and ask your grace
For holiness like hers:
To serve your world and keep the faith
Throughout the turning years.



The Parish Directory and Church Organisations

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Tel 0151 928 3342; 07976 901389. Email revsue85@icloud.com

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32 Brooklands Avenue, L22 3XZ . 0151 928 9913

Parish Administrator: Wendy Trussell; email: sfsmparishoffice@btinternet.com

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

READERS

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

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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 4275

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

TREASURER

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

PCC SECRETARY

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DIRECTOR OF MUSIC

Mr Robert Woods

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

SACRISTAN

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

SENIOR SERVER

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

ASSISTANT SACRISTAN

Mark Farrell

CHILDREN'S CHURCH

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

VULNERABLE ADULTS OFFICER

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

CHILD PROTECTION OFFICER

Mrs Linda Nye, 23, Bonnington Ave, Crosby L23 7YJ Tel 924 2813

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 7.15 pm - 8.30 pm.

MAGAZINE EDITOR and WEBSITE MANAGER

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

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