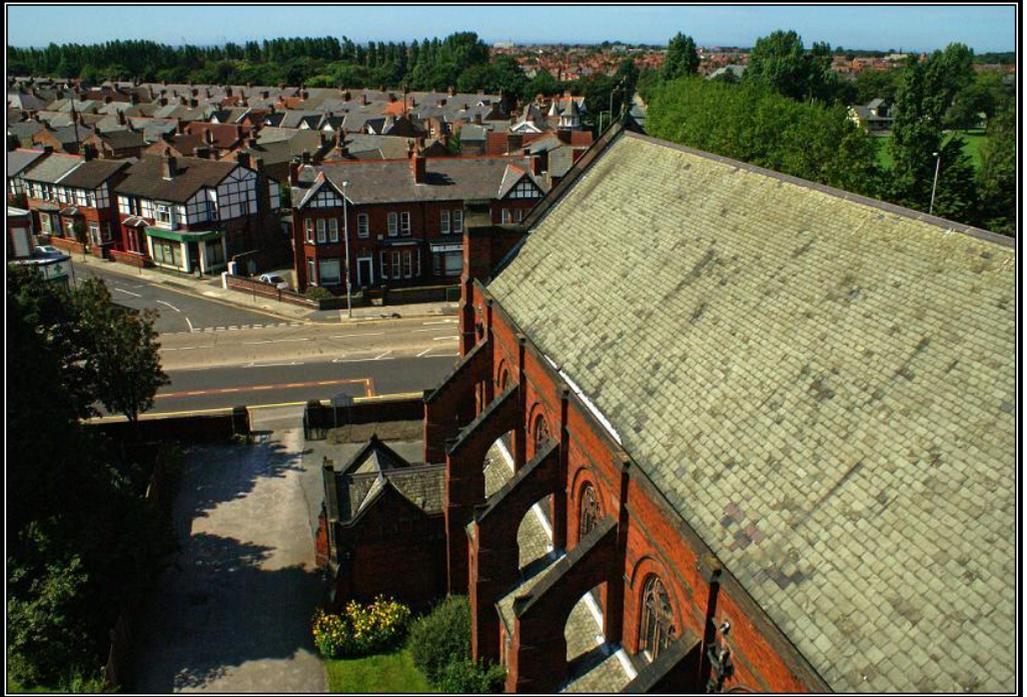


The Parish Church of St Faith, Great Crosby



The roof as it was and will soon be again!

NEWSLINK

September 2014

Worship at Saint Faith's



SUNDAY SERVICES

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

WEEKDAY SERVICES

Please see the article on page 5 for full details of the
service arrangements starting in September.

This is also on the website at

<http://www.stfaithsgreatcrosby.org.uk/autumnschedule2014.pdf>

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.



From the Ministry Team: September 2014

Everyone who has ever worked in education knows that the New Year really begins in September – and that January 1st is really just a date! There are quite a number of us at St Faith's who are, or have been, teachers, or lecturers, or have some role in forming young people educationally. When I was at school, (actually at Bolton School – and there are quite a number of us 'old girls' at St Faith's from there, as well!) – I used to mark the beginning of the School year by seeing the oak tree in the quad from a new perspective as I moved up the school and into a series of different form rooms. And the turning of the year was marked for me by the tree as well – it was beginning to turn autumn gold as my school years began, and was in full leaf as they ended the following July; and, at other times, in bud, bare, and occasionally, magically, covered in snow. It sounds as though I spent quite a large amount of time in school staring out of the window – I probably did, and it probably shows!

My year's beginning as a schoolgirl was the end of the year's cycle for the tree. And, in the same way, it is worth reflecting that it is always harvest time somewhere in the world, just as our dawn is dusk for someone in the world:

The sun that bids us rest is waking
Our brethren 'neath the western sky.

At this time of year our thoughts begin to turn towards harvest. This year, we celebrate our harvest festival on 21st September, St Matthew's Day – appropriately enough, as Matthew was deeply concerned with social justice in very real, material, literal terms (my colleague from Anfield, Fr Peter Winn, and Fr Paul Skirrow, who was Diocesan Missioner here in Liverpool have written a commentary on Matthew's Gospel emphasising these themes in an urban context and it is well worth a look – read it online at <http://www.urbanmatthew.co.uk/>)

It also seems extraordinary that I have now been at St Faith's six months. At one level, it has gone very fast; but at another level, it feels like a long time since I lived in Walton!

And much has happened – of both blessing and difficulty. There have been the rigours of Lent, with time for reflection, repentance and transformation. There have been addresses from our wonderful Mirfield students, whom we continue to keep in our prayers, as two of them, Rebecca Tobin and Ben Kerridge, begin their ordained life,

and as Gemma Sampson, who spoke to us in her address and in these pages in such impassioned tones about her work with trafficked women, returns to College for her final year. Gemma and two more of her colleagues will be back with us again in Lent 2015. We have walked together through Holy Week, the Triduum and Easter. There has been Corpus Christi and Bishop Lindsay's visit to us. There has recently been the barbecue.

Amongst the challenges has been the theft of metal from the roof, and now the need for a substantial repair to the arched window above the Milton Road door to the Hall. But by now, we have a scheduled date for work to start on the roof (26th August - more details elsewhere in this magazine) and quotations for the Hall window are in hand. Thanks to the astonishing generosity of St Faith's people, and St Faith's 'diaspora' – those associated with us but who have moved on to pastures new – we have already raised enough money confidently to start the roof work, and we haven't even formally advertised our fundraising campaign yet!

And, whilst people are understandably still feeling the aftershocks of the events of last year and the Episcopal Visitation, I sense that there is a determination to rebuild God's church here at St Faith's. There is actually a determination in a very literal way to rebuild the roof, and at the PCC Away Day just before the theft happened, we discussed more ambitious plans to think about building a kitchen and some toilet facilities to improve the social space at the West end of the Church, and to make the South West porch more welcoming. The discussion of this has had to be delayed because of the roof – yet, in a strange way, the evident fact that we can work our way through the complexities of that situation shows that we are up for planning and getting on with building stuff. Incidentally, you learn a lot as a vicar, not least about yourself – I would never have thought that dealing with buildings would be something I would have quite this much to do with – and I find I really rather enjoy it as well.

God moves in mysterious ways. Perhaps I can say – somewhat mischievously – at St Faith's, he has excelled himself! We are, perhaps, in an 'in-between' time – completing, and harvesting some things, yet also on the cusp of something new. 'In-between times' – to use a theological word, 'liminal' times – are edgy, sometimes difficult places – but places pregnant with possibility.

There is then work to be done here – and not just practical but also spiritual work – of rebuilding, and reenergising; not just of rebuilding the roof and making this historic building sustainable for the future, but reconnecting the practical and the prayerful (for in an incarnational faith, they are, and must be, one); reaching (to adapt a phrase familiar from a certain 1970s ad) the parts of the this parish that we haven't yet reached; and renewing what it means to be 'holy, catholic and apostolic.'

Are we up for it? I believe we are. I have never come across a parish anywhere, in my life in church as a laywoman or ordained, that can make things happen like St Faith's. I feel as though someone only has to say 'How about...?' and somebody has made a list, somebody else is unlocking the doors and somebody is making the

sandwiches! I have never come across a parish that is so serious and ‘intentional’ about attending worship; I have never come across a parish where the ‘formation’ – such as the Tuesday ‘think-about’s’ – are so well attended and discussion is robustly, intelligently and thoughtfully engaged in. All of the resources are here – in us and amongst us.

So what is to be done? Well, in the immediate future, simply what we are doing. A new schedule of services begins on September 7th for the autumn. We will also begin a new series of formation after the Eucharist on Tuesday evenings. Many of these will be focused on reflecting on what it means for a life to be eucharistically shaped; and I think this is at the heart of what St Faith’s is about. The Thursday morning Eucharist will move later in the morning, to 11-45; hopefully eventually we will offer a simple lunch at 12-30, and some more community-focused events at that time. The later time for the eucharist is to allow me to be available to do some assemblies in Merchants’ Boys’ School and hopefully to build on and strengthen our links there.

We of course need to get the work on the roof done and the hall window; we need to find the necessary funds and we also need to begin to think about the discussions the PCC began about the back of church in terms of our mission and ministry to this parish.

We need to think about what God’s Church here needs to be in a year’s time when my post in its current form comes to an end – and what we are being called to, not just for that time but for the next decade – and the next century and beyond!

And we need to do so in the confidence that God is at work – in this place, in our hearts and lives, in the Church throughout the world; sometimes mysteriously and hidden; sometimes very evidently and clearly. And our task is what it always is, in a way: prayerfully to discern what God is getting up to – and joining in!

Lord for the years your love has kept and guided
Urged and inspired us, cheered us on our way
Sought us and saved us, pardoned and provided,
Lord of the years, we bring our thanks today.

Lord for ourselves, in living power remake us –
Self on the cross and Christ upon the throne.
Past put behind us, for the future take us
Lord of our lives, to live for Christ alone.



Sue

100 Club Draw Winners

July

1	7	May Clark
2	140	Val and Mike Broom
3	68	Jackie Parry

August

1	57	Joe Hedgecock
2	70	Denise McDougall
3	7	May Clark



Liturgy and Formation : Michaelmas 2014

Sundays:

9.30am: Morning Prayer (said) – Lady Chapel

11.00am: Parish Eucharist

Sunday Evenings at 6.30pm (beginning Sunday 7th September)

1st Sunday of the month:

Compline and Benediction – Lady Chapel

3rd Sunday of the month:

Evensong (Common Worship or Book of Common Prayer) – Choir stalls

Full Choral Evensong – as announced

Weekdays:

The Daily Office:

All Offices in the Lady Chapel

Monday, Tuesday Wednesday, Friday:

9.00am: Morning Prayer

Tuesday:

6.30pm: Evening Prayer

Thursday:

8.00am: Morning Prayer

The Holy Eucharist:

All weekday Eucharists are in the Chapel of the Cross

Tuesday: 7.00pm

Thursday: 11.45am

Friday: 6.30pm

Saturday: 10.00am

Discipleship and Formation: Tuesdays at 7.30pm

We are all disciples of Christ; that is what it means to be the Church, the sacramental presence of Christ in the world in our own local communities and in our daily living. We are formed as the people of God and as disciples by seeking God in prayer and scripture, by feeding on Christ in the Sacrament, and by study of scripture and tradition. So, on Tuesdays after the Eucharist, we offer opportunities to reflect on our faith and to be formed in our discipleship.

Starting this autumn, there will be occasional ‘one-off’ input from visitors or our own clergy and readers, but from the end of September we will be following the ‘Doxa’ Programme, which is introduced below.

‘Doxa’ – The Glory of God

‘Doxa’ means ‘glory,’ and this course starts with the belief that the glory of God is encountered in the ordinary, everyday experiences of Christian people. It is based in what its editor, John Thomson (who is Director of Ministry in the Sheffield Diocese) calls ‘bread and butter’ theology, or ‘the theology of the pew’. Discipleship happens as ordinary Christian people discover more and more what it means to live as friends of Jesus Christ.

Doxa focuses on the Eucharist, because it is absolutely at the heart of Anglican worship and the ongoing sacrament of God’s grace. Doxa focuses on what we do in worship – and what worship does to us! It enables us to reflect on what it means to live eucharistically – which means living open to God, and worshipping in such a way that the liturgy opens to us God’s transforming grace. It is open-ended in approach, because wisdom emerges when Christians reflect together on their sacramental experience of the living God. God refuses to be absent from those gathering in his name – so believing and belonging are linked. Actively belonging to church is part of how we flourish as disciples of Christ – we are constantly participating in God and being transformed to share God’s life forever. And as we are, we make a difference to the world!

What is Doxa about?

- It is rooted in a way of listening for God often expressed in the phrase ‘lex credenda, lex orandi’ – loosely, ‘we pray what we believe, we believe what we pray.’

For Anglicans in particular this means:

- Attending to the interplay of scripture, tradition and reason as they weave together in the experience of public common worship
- Public prayer: prayer is never entirely private, even if it is sometimes solitary, but always a participation with others in the offering of life to God in Jesus Christ
- Liturgical listening. Liturgy – from the Greek leitourgia, meaning ‘public service,’ or ‘the work of the people’ is the way our praying is structured so

that it is always anchored in the wisdom of the wider Christian community.

- **Participation:** Common Worship reminds us that listening for God needs everyone's participation and sharing of wisdom – otherwise our hearing will be inadequate.

What is the structure of Doxa?

There are 18 sessions in all, based on the structure of the Eucharist that is familiar in the Western (Roman Catholic and Anglican) Church – thus, the three first sessions are on 'Gathering and Greeting,' the next on 'Penitence and Prayer,' the next on 'The Liturgy of the Word' and so on. Each session involves some reflection on our own experience, a short bible study and some resources for discussion and reflection.

We'll try to do it in blocks of three or six sessions with breaks and other stuff in between over the course of this year.

There is a book that goes with the course. You don't need to read it to get something out of the course, but it is very well worth a look and isn't too expensive. It is available online at Amazon <http://www.amazon.co.uk/DOXA-Discipleship-Course-John-Thomson/dp/0232526605> for £9.15

Tuesdays Formation at 7.30pm (after the Eucharist)

8th September: Canon Godfrey Butland, All Hallows Allerton: Aidan

15th September: Churches Together in Waterloo Meeting – Seafarers' Centre

23rd September: Mission and Justice Meeting: 23 Bonnington Avenue

Doxa starts Tuesday 30th September:

Doxa 1: Gathering and Greeting

30th September: Worship as Community

7th October: Worship as Celebration

14th October: Worship as Service

Doxa 2: Penitence and Prayer

4th November: Lamenting

11th November: Dealing with Damage

18th November: A Praying People



Through a Glass Darkly



The editor is a time-served pedagogic pedant, with a lifetime of spotting printing mistakes. He was once unfairly accused, at a colleague's wedding, of correcting the mistakes in the order of service while said colleague was marching past him to Widor on the way down the aisle. Nothing, however, compares with spotting a typo in a stained glass window.

The occasion was a little litany of prayer in the south aisle after a talk on one of the saints in our aisle windows, notably the Venerable Bede. Reading the dedication below, to a past St Faith's worthy, I spotted that in the phrase 'Headmaster of St Philip's School, Litherland, & for ten years a chorister in this church' instead of the '&' ampersand, the 1924 artist has substituted 'o'.

Whether it had been spotted at the time, or I was the first to recognise the mistake, we will never know, but it made an old man very happy, and almost made up for the jesting to which he was subjected when he ventured to point it out. See for yourself in the photo on the centre pages

How Many Times?

Dr Fred Nye, Reader Emeritus, preached this landmark sermon at St Faith's on Remembrance Sunday.

One hundred years ago today, Germany declared war on France; and tomorrow marks the centenary of Britain's declaration of war against Germany, on 4th August 1914.

In recent months we have heard much about the origins of the 'war to end all wars'; the complex web of political, social and economic factors that was eventually to leave 16 million dead and 20 million wounded. And behind the explanations and the statistics there is a deeper story, the story of human fallibility and frailty. In all wars, all conflicts, we see the effects of human fear and lack of security, the corruption and abuse of power, the injustices placed upon the weak by the strong, and the despair and smouldering resentment of the subjugated. And we see the devastating results of ideologies that put dogmas above humanity – whether the totalitarian dogmas of Communism or National Socialism or of fundamentalist Islam. Perhaps, more than any of these, we see the unthinking and often brutal depersonalisation of human beings: we end up referring to them as 'terrorists', or as members of an 'evil empire' or - most chillingly of all – just as 'targets'. Modern warfare with its cold, remote, computerised killing - by missiles, air strikes and drones - increasingly distances itself from all human contact. So what chance now for compassion?

Jesus our Lord enters our world with an ideal and a vision so breathtakingly different that is difficult for us to grasp, let alone to share. He encourages us to love our enemies – even more to turn the other cheek and try and do good to them: ‘if someone steals your shirt, give him your coat as well.’ He warns us against the hypocrisy that can’t see the lump of dirt in our own eye even though it is right there in front of us. And above all he tells us to forgive, and to go on forgiving, just as in Christ we ourselves are forgiven; ‘not seven times, but seventy times seven.’

Our Lord is the incarnation of forgiveness and reconciliation. In his earthly ministry he healed the sick and restored them to their families and communities. He befriended the poor, the alien, the sinner and the outcast, his care and concern extending to include the Jews’ religious and political enemies, the Samaritans and the Romans. And he added great poignancy to his own parable about hypocrisy by holding up, to his Jewish followers, the generosity of a despised Samaritan as an example of forgiveness and compassion.

And I hope you won’t mind me saying this, but I think we miss the point if we interpret Our Lord’s passion and crucifixion solely in terms of our own personal salvation. Jesus’ radical vision of justice for the hated, and compassion for the enemy was anathema to the political and religious authorities of his time. When he went up to Jerusalem for the Passover, he knew that confrontation was inevitable. By entering the city on a donkey, and scattering all that money in the Temple, he was stating his position once and for all. In his Father’s Kingdom, the Kingdom of Heaven, there was no room for corruption, or hypocrisy, or the abuse of power. And we know where those two acted parables were to lead him.

On the Cross we see the ultimate act of reconciliation. It was not only the veil in the Temple, the barrier between God and humanity, that was torn: all the barriers that separate us from one another were destroyed. As Paul says in the Epistle to the Ephesians: ‘He is our peace: in his flesh he ... has broken down the dividing wall, that is, the hostility between us’. We might think of the Berlin wall, or the West Bank wall, but sadly there is nothing new about either of them. Paul was almost certainly familiar with the wall in the Jerusalem Temple that separated Jew from Gentile, and which was death for a Gentile to cross.

We often give lip service to forgiveness, regarding it as a potentially ‘good thing’ rather than, as Jesus did, the very key to salvation. Perhaps this may be an unconscious way of trying to avoid it, as in our heart of hearts we all know how immensely costly and difficult reconciliation and forgiveness can be. It is very hard for us to risk losing face, to make ourselves vulnerable, to turn the other cheek, to make the first move. We have only to think of the recent hostilities and controversies that have blighted our own Anglican church: it seems that divisions among Christian communities are the norm rather than the exception. So how can we achieve the seemingly impossible task of embracing forgiveness and reconciliation, a task that seems so at odds with our basic human instinct of self-preservation?

Put simply, God does in us and for us that which we cannot do on our own. But we have first to come to terms with ourselves, to love ourselves a little more, to understand ourselves a little better, and to realise the breadth and depth of God's forgiveness for us. Unless we can do this, and go on doing it, how can we begin to understand, let alone forgive, anyone else? Fortunately we are not left to struggle on our own: we are provided with what the Prayer Book calls the 'means of grace': the ancient gifts of the scriptures, and of prayer and self-examination. And I hope you won't mind me putting in a 'plug' here for a great treasure, which as Catholic Christians we paradoxically tend to avoid, the Cinderella sacrament of confession. Perhaps it would lose some of its terrors if we remembered its other name, the sacrament of Reconciliation.

So here we are this morning – a rag-bag army of assorted and mostly ageing Christians, all with different hopes and fears, gifts and failings, gathered round the altar in a half empty building. But this is the Lord's table, and here we can all share equally, for we are all equally loved, accepted, and forgiven by the Lord, the Lord of Reconciliation. And startling though it may be He has provided plenty of empty places among us - perhaps (who knows?) to welcome people we might at first sight find different, or strange. Our Lord sends no-one away.

And we gather round an altar bearing a small jar of wine and some scraps of unleavened bread, perhaps enough to feed a few but certainly not a multitude. But remember how our Lord fed the five thousand. If we can only allow it to happen all that love and grace that we receive at his table will begin to multiply and spill over from us, bringing reconciliation to others. In Archbishop Justin Welby's words: 'To be the object of God's grace should be utterly overwhelming, leading to far more than we contain'.

Every day on the calendar brings a reminder of some horrifying consequence of human conflict. This coming Wednesday, August 6th, is the 69th anniversary of the nuclear attack on Hiroshima. The world will not be fully reconciled, nor our souls fully transformed, this side of the grave. But with God's grace we can make a start.

The Coming of Fr Dennis

Rooting around the editorial bookshelves recently, I dislodged a faded sheet of quarto paper (remember quarto?) headed Diocesan Directory Amendments at 5th December 1977. It lists appointments, moves, deaths and the like of clergy and officials in the Diocese. Heading the list (quite properly, I thought, until I realised that this is because we are Church No. 8 in the Directory listing, was the portentous line.

Dennis Smith to be Curate of St. Faith, Great Crosby.

That's it. Just thought you'd like to know. Ed.





A Michaelmass Reflection

‘War broke out in heaven, Michael and his angels fought against the dragon. The dragon and his angels fought back, but they were defeated, and there was no longer any place for them in heaven.’ (Revelation 12: 7-8).

In recent years there’s been a great vogue for what’s loosely called “fantasy literature”: books that retell old myths, or invent new ones, and films based on them. From Greek myths to Arthurian legend to “The Lord of the Rings” to Harry Potter, stories are told which, without claiming to be a statement of fact, are welcomed as a proclamation of truth. Some truths can only be conveyed by fiction. Some of the heroes and heroines had a basis in history, but they were redrawn to accentuate a tendency in human nature. From “Aesop’s Fables” to the latest soap opera on the television, the purpose of fiction is to make us identify with the characters, or pass judgement on their behaviour. In this way we learn how to behave when crises big or small confront us in our daily lives.

On the 27th September we celebrate the feast of St Michael and All Angels. The verses from The Book of Revelation quoted at the start of this article paint a picture of the outbreak of war in heaven. In the later Books of the Old Testament, such as the Book of Daniel, written after the captivity of the Jews under the Persians, the talk of angels seems to be influenced by Persian beliefs that every nation on earth had its guardian angel, representing the nation before the throne of God in heaven. So in Daniel chapter ten, a heavenly figure says “the prince of the Kingdom of Persia opposed me twenty-one days! So Michael, one of the chief princes, came to help me”; and in chapter twelve:

“At that time Michael, the great prince, the protector of your people, shall arise. There shall be a time of anguish, such as has never occurred since nations first came into existence. But at that time your people shall be delivered, everyone who is found written in the book.”

Michael is the heavenly representative of the nation of Israel, who defeats the heavenly representative of Persia. This can hardly have been intended as a description of earthly events, but it gives an eternal meaning to the struggle that is taking place on the earth. So, do angels exist? We can only reply with Shakespeare, “There are more things in heaven and earth than are dreamt of in your philosophy.”

But that isn’t really the important question. From Greek myths to Arthurian legend to “the Lord of the Rings” to Harry Potter, the important thing is to emphasize that there’s a struggle going on between good and evil; that’s a fact, whether or not the story is fiction. And the struggle that we see going on and taking place in the classroom, our neighbourhood or on the stage of international events isn’t just a local struggle. These conflicts all matter, because they’re all part of the cosmic struggle between good and evil.

The threads of good and evil are frequently tangled, so that some actions may be partly good and partly evil. Nobody's completely good or completely bad. Often we're faced with choosing the lesser of two evils; often the evil we have to fight against is within ourselves. But there really is a distinction between good and evil, and we have to choose which side we're on.

Our choices do matter. We may be only a Hobbit in the Shire, or a trainee wizard at Hogwarts, but our little decisions can have long-term consequences. Looking back at the end of a long life, we may be able to say, "On such and such a day I made a decision which changed my life. I didn't know it at the time, but now I can see why it mattered." Can we believe then, that all those seemingly unimportant choices added together can change the history of the world? Their effects are multiplied, until it can be seen that we too have a part to play in the cosmic struggle between good and evil. So, whether it's fact or fiction, to read that the archangel Michael defeated the Devil teaches us that even in seemingly trivial cases, choosing the good is important, and the decisions we make do matter.

Fr Dennis

Roof (and Window!) Progress!



Sue provides a summary for the congregation

I write this as work is about to start on the permanent repair on Tuesday 26th August. The temporary repair has been very good – it has largely held and kept us watertight but we now need to get the work done properly before the winter sets in. The quality of the temporary repair as well as our Architect Robbie Bell's involvement gives us confidence that our contractors will do a very high quality job.

The work on the roof alarm will begin on the same day. These have proved to be a very effective deterrent to thieves in other churches up and down the Diocese and elsewhere. Basically, if thieves try again, with the roof alarm, most of Crosby (and the Vicar and Wardens who are the designated 'to be called') will know very quickly – within minutes!

The alarm will be installed and operational from the first day of the repair. The work on the roof itself will take 2-3 weeks.

None of this comes cheap! The total bill comes to just under £27,000. However we have already raised just over £6,000 – without even formally launching an appeal, and with the £5,000 from the insurance payment, we are already over a third of the way there. Some of the money raised is from effort – people giving freely of their time, talents and energy, and some of it is from people directly giving –equally freely and



Sausages in the Sunshine

An oasis of generally sunny weather materialised for the Parish Barbecue in the vicarage garden. Rick and Rosie are ready to feed the hungry.



'Did you hear the one about?'

Fr Paul Nener, making a welcome return to St Faith's, chats to Peter Garner at the bar.



True to Type...?

Fr Dennis prepares to partake of a modest plateful of barbecue food, while Sue is seen wielding a black bag for the leftovers.



Birthday Boy - the Big 6-0

David Jones marks his coming of (old) age after a recent Sunday morning service.

We Will Remember Them

To mark the centenary of the outbreak of World War 1, Padre George Perera presided at a vigil service at St Faith's with visitors and members of our Services Family Support Group.



Musical Moments

Four talented members of the National Youth Orchestra performed recently at St Faith's. They will be returning to give a concert in aid of our roof fund on September 10th.



Leo's Farewell

We said goodbye to assistant sacristan Leo Appleton recently. Here is on parade in the vestry and later receiving a blessing at the nave altar. Also taking part are his successor, Mark Farrell, sacristan Judith Moizer and senior server Emily Skinner.



Roof Repairs

Following the depredations of assorted guttersnipes, a scaffolding tower is in place awaiting the permanent repairs. See page 12.



The Errant 'O'

See page 8 for the story, and the far end of the second line for the 'typo'.



generously – of their money. It is a huge testament to St Faith's that we have come so far in a short time.

Given this, we are now cautious but hopeful that we will be able to raise the money without resorting to a loan, whilst still being able to continue our commitment to Parish Share. This is a huge achievement!

We are hoping also that the less urgent but still necessary repair to the roof over the organ loft can be done at the same time – and this should enable us to save some money on it.

Meanwhile, the arched window over the Milton Road entrance to the Hall blew out of its frame in the storms on the night of Sunday 10th - Monday 11th August. Robbie Bell came to the rescue again, and a reliable local contractor is doing the work. A 'make safe' should happen within days, and get us open, and a replacement window in a short time.

Sometimes, it's like this in our own homes – one fabric issue after another! But the satisfying thing is seeing the work done and the buildings restored.

It has shown that we are up for buildings projects – though perhaps we'd rather not have found out in this way! We are lucky to have committed and hardworking wardens who have been involved at every stage in this process.

On the very day the lead was stolen from the roof, the PCC began to consider ways to give proper kitchen facilities, loos and a more open and welcoming entrance at the West end of the Church. So – coming soon! – an outline of what we hope for, as we seek to make this holy house a place of prayer for God's people and of welcome and hospitality for all our neighbours for another 100 years or so – and beyond!

Fairtrade News



The Fairtrade Crosby Network has been active this year promoting Fairtrade in schools and churches as part of our aim to become a Fairtrade Town. During Fairtrade Fortnight Fred the Fairtrade Man (a mobile cousin of the Gormley statues, dressed in Fairtrade logos and labels!) was out and about in shops, cafes and churches as we campaigned on the theme 'Going Bananas for Fairtrade'. A minority of supermarkets notably Sainsbury and the Cooperative sell only Fairtrade bananas but for others it is just another product to sell at the lowest price possible in their competition with their rivals, squeezing the producers beyond their limits. Traidcraft supporters have been tirelessly campaigning for tough European rules to stop supermarkets from mistreating their suppliers. More news on the results of this campaign is expected later this year.

The Rev Janet Bissex (St Mary's Church and member of Fairtrade Crosby Network) has kindly over the past few months provided us with a stall of Traidcraft goods every month. Towards Christmas she is hoping to widen her sales to other Crosby churches so we are going once more to have our own Christmas stall promoting especially Christmas cards.

Last year Traidcraft had a campaign in the press giving reasons why a real Christmas card means so much more not just to church communities but all communities. This year we are having another try to get the real meaning of Christmas across. **15th to 24th November will be Buy a Charity Christmas Card Week.** We are setting a target! Last year it is reckoned that a Traidcraft card stood on 2 million mantelpieces across the UK. If we meet our target there will be ¼ million more! We hope that St Faith's will help to meet this higher target.

Why buy Traidcraft cards?

- Christmas cards make a real difference to the work of fighting poverty through trade
- In five years Traidcraft has given over half a million pounds to Christian Aid, CAFOD and SCIAF
- Traidcraft is one of a few suppliers that offer cards with a Bible verse
- Cards and envelopes are printed on FSC (Forest Stewardship Council) material
- Cards are designed, produced, packed and printed in the UK using vegetable inks
- All cards can be posted using a standard stamp.

What makes Traidcraft different?

Some recent publicity, though unfair, has led some people to question the Fairtrade movement. Traidcraft customers can rest assured that their purchases are connecting them directly with small scale farmers and producers who might be bypassed by mainstream buyers who supply the supermarkets and other retailers. Though we should insist on buying Fairtrade produce in our weekly shopping, we should also be discerning purchasers. Traidcraft believes it 'does' Fairtrade in a radically different way from the supermarkets.

For instance when Traidcraft was looking for suppliers for their cocoa in the Cote D'Ivoire it was known that there were well-established Fairtrade cooperatives that could have been chosen. But Traidcraft sought out two more vulnerable and remote cooperatives which were unlikely to be the first choice for mainstream cocoa buyers. They provided the famers of Coopogaro and Coopabadia with a local trainer and a training programme for farmers, with advice about pruning the right branches at the right time of the year. Already the cooperatives are reporting a third more cocoa

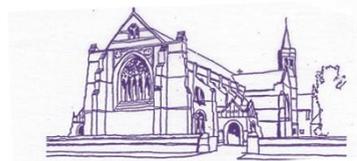
production at no extra cost for the farmer. The Fairtrade premium paid for a borehole to provide fresh clean water for a whole village, a basic wooden bridge to get cocoa from the fields in the rainy season and in due course a tractor.

More than just chocolate... Supermarket chocolate may be a few pence cheaper, and we are glad to encourage them to stock Fairtrade. But how do they compare when it comes to real values? Buy Traidcraft and you engage with a company that doesn't just talk the talk on justice but really does walk the walk about putting people before profit.

That's the Traidcraft difference.

Kathleen Zimak (with thanks to Traidcraft reports)

The 'Tate' Gallery



How many members of the Tate family belong to your church?

There is old man Dic-Tate who wants to run everything, while uncle Ro-Tate tries to change everything. There's sister Agi-Tate who stirs up plenty of trouble, with help from her husband Irri-Tate.

Whenever new projects are suggested, Hesi-Tate and his wife Vegi-Tate want to wait until next year. Then there is aunt Imi-Tate, who wants our church to be just like all the others Devas-Tate provides the voice of doom, while Poten-Tate wants to be a big shot in the church.

But not all members of the family are bad. Brother Facili-Tate is quite helpful in church matters. And a delightful, happy member of the family is Miss Felici-Tate. Cousins Cogi-Tate and Medi-Tate always think things over and led helpful, steady hands.

And of course there is the black sheep of the family, Ampu-Tate, who has completely cut himself off from the church.

How about it – do you know anyone in the 'Tate' family?

Peter Garner

found in a church magazine

Harvest 2014



This year, on September 21st, our church will stand with communities like Alok, in South Sudan, that struggle to find enough to eat or a secure shelter for their families. Sudan has been plagued by two brutal civil wars. Two million lives have been lost as a result of fighting, famine and disease. Millions more were forced to flee their communities to escape the violence, as a result of fighting, famine and disease. Millions more were forced to flee their communities to escape the violence. In South Sudan, our partners are responding to the current humanitarian crisis in South Sudan and also helping communities to develop in the long term

Nyipock Majak fled his home as a young teenager to start a new life in the north of Sudan. He was finally able to return home to South Sudan three years ago, when the region gained independence. He is just one of more than two million southerners who have since gone back to live in South Sudan. Many of them arrived with few or no possessions and have depended on the kindness of local communities to help them get back on their feet.

Christian Aid partner Hope Agency for Relief and Development (HARD) gave Nyipock a cash grant to build his own house. He is grateful to HARD for the stability and security a safe home brings. Nyipock, who prides himself on working hard, built his own clay oven. Now he rises at six every morning to bake 600 loaves a day for his community. He dreams of opening his own restaurant one day, saying, 'With the profit, I would buy school uniforms for my children and pay for their school fees. If they got sick, I would be able to pay for their treatment.'

'I do help others where I can and let them have bread. It's mainly elderly mothers and children, who have very little.'

Nyipock has so little, yet gives so much. As we celebrate God's gifts to us this Harvest, let us support communities affected by poverty and conflict around the world. Acting together, we can turn our daily bread into a secure harvest for some of the world's poorest people. Thank you so much for all you can give to St Faith's Harvest Appeal.

CAMPAIGNS

Hunger for Justice weekend October 18 to 19

Over this weekend hundreds of churches nationwide will be urging their local MPs to tackle climate change and praying for our sisters and brothers around the world. More details about the way we will respond in Crosby will appear in the next issue of Newslink.

Kathleen Zimak

From the Registers



Devoted followers of this protracted saga (if any there still be) will be aware of the mysterious register column headed 'coins' and of its use for certain somewhat arbitrary logging of attendance figures, despite the existence of the preceding column labelled as 'No. Present'. From 1934 a certain pattern emerges, with the 'coins' column used only for Sunday attendances.

J.B. (John Brierley), H.C.S. (Harold Stewart) and W.L.M.W. (Mark Way) sign in regularly and faithfully over a sequence of otherwise unremarkable months. Sampling the Sunday attendances over the first 8 week of 1934 we see that the 8.00 am Communion has between 58 and 124 attending, with an average of 90. For the 10.45 Sung Eucharist the figures are 221-307, averaging 270, for the 3.00 pm Children's service 179 – 231, average 195 and for the 6.30 pm Evensong 151-246, average 225. It would seem that the glory days of huge evening attendances are no more.

In contrast to the pattern in earlier years, between mid-February and the end of April there were no fewer than 13 decipherable signatures of visiting preachers or celebrants, and a few more indecipherable ones. They were, for the record: J.P.N.Potter, D.Railton, G.B.Goodliffe, Spencer H.Elliott, Archdeacon Howson (I think), Bishop Claude Petriburg, H.G.Warrington, Stuart Morris, H.P.Barsley, R.L. Hodson and Edwyn C. Hoskyns. Weekday morning communions were at 10.30 on Mondays, 7 on Tuesdays and Thursdays, 7.30 on Fridays and 9.30 on Saturdays. During Lent there were several additional celebrations, including the services for women again. Attendances on 'ordinary' days were usually in single figures, but larger on Wednesdays and Saturdays. There were Mattins and Evensong on Sundays, but no record of daily offices.

Throughout Lent Basil Oddie, S.S.M. (Society of the Sacred Mission, Kelham, I guess) preaches at Wednesday 8 pm evenings, listened to by 100 or so on average. Following the usual multi-service schedule for Holy Week, Easter Day's 8 services saw 457 communicants and an impressive total of no fewer than 1,406 total attendances. And there were as many as 883 in church over the traditionally quiet Low Sunday a week later – and just over 1,000 on Whitsunday, as they called it in the good old days.

The summer is uneventful, with only E.C.Dearne's visiting signature to break the long sequence of 'hone' initials. These include mention of Mr Bebb and Mr Houldin (who actually signs in once) taking Sunday Mattins and Children's Services. J.Howard Foy returns twice to celebrate in August.

The 1934 Patronal Festival was well celebrated, with the Festal Evensong on the Eve having as its preacher one F.W.Dwelly. This will be the then Dean of Liverpool, whose cathedral became known among the faithful as 'God's Dwelly House'! Then on October 10th, the initials of M.L.M.W. are crossed out and replaced by the fuller

version of W.L. (*actually Wilfrid Lewis*) Mark Way – a sure sign that he is signing in for the last time before following an upward career that was to lead him via a curacy at St Bartholomew, Brighton, to become Bishop of Masasi.

There were 449 at Harvest Sunday Evensong – more like the good old days. The next event of note is for once fully annotated in the register: ‘From Sunday November 25th to Saturday December 1st a School of Prayer was held conducted by Canon. J.F.L.Southam, Residential Canon of Chester.’ He celebrated and preached frequently over the period, with some extra services. Attendances on the opening Sunday totalled 827, and the following Sunday 863. It would be interesting to know the impulse that led 230 to communicate on that 2nd Sunday (Advent 1), the day after the Canon had presumably gone home, and no fewer than 317 to attend at the early time of 7.45 am.

On December 23rd, Maurice B.S.Godfrey joins the team as second curate and deacon. Christmas Eve saw an 8 pm Festal Evensong and Blessing of the Crib, with just 98 present, closely followed by the Midnight Sung Eucharist with 343 in church. The Day itself attracted 416 communicants and 762 attendees. JB’s faithful logging records a total of communicants for the year as 7,981.

As 1935 opens, Harold Evans, C.R. (Mirfield) puts in an appearance, and on Saturday, March 2nd, C.E.Jarman delivers three sermons for no explained reason. He would seem to be a Canon of Chester Cathedral if Google has got the right man. Little of note now until Lent, with no fewer than 7 services on Ash Wednesday (still including Communion). For the duration of Lent, extra Communion services were provided on Mondays and Wednesdays, and the weekday Services for Women resurface. Decipherable preachers include several appearances by J.Howard Foy, and one each by W.J.Phythian Adams, Stuart Morris, Robert W.Howard, D. Railton, H.G.Thompson and E.G.Selwyn.

The Sunday before Easter, not graced with the name of Palm Sunday, saw a healthy 424 at the Sung Eucharist but no recorded communicants at all. There were 947 in church that day, and goodly numbers throughout Holy Week. Easter Day, 21st April, with the bold accompanying rubric ‘35th Anniversary of the Consecration of Saint Faith’s Church’, saw total attendances of 1,327 over 8 services between 6 am and 6.30 pm, but, interestingly, almost 100 fewer at the main Sung Eucharist than had turned up for the previous Sunday’s service.

Monday, May 6th is marked down as ‘King’s Jubilee: Dedication of Carpets, Rugs and Curtains for Lady Chapel’. This was at a well-attended 8 am Sung Eucharist – an unusual occurrence, and C.F.Twitchett preached. One assumes that these furnishings are the ones in use today.

The next item of interest is on Monday June 3rd, when three red-lettered services (First Address at 2 pm, Second Address at 3.30pm and Evensong and Third Address at precisely 5.50 pm) are bracketed as **CANCELLED**. The margin declares that was to have been a **QUIET DAY FOR CLERGY**: it clearly lived up to its name.

John Bebb appears at Festal Evensong on Trinity Sunday, Rev F.H.Keatch presides on July 9th and Arthur C.Elliott on July 21st. John Brierley is away from August 1st to September 11th, with H.C.S. celebrating throughout, with deacon H.S.B.G. taking non-eucharistic services and doing some preaching. On Wednesday, October 2nd, 24 are in church for a ‘Special Mass on the departure of Eileen Gill to Africa (U.M.C.A.)’ Unless this writer has missed something, this is the very first time the term has appeared in the registers of our church.

St Faith’s Day falls on a Sunday, and 1,123 turn up for it over the course of the day. At the afternoon Children’s Service we read of ‘Children’s Banner, made and Dedicated by Miss Hamilton’ being dedicated. The Sunday within the Octave, a week later, attracts 1,026; there are 412 at Evensong, to hear Mark Way paying a return visit. On October 30th, a Wednesday, an extra service is squeezed in and is ‘Requiem – Mabel Delano Osborne’. It is worth noting that there are few if any recordings of funerals or baptisms in the registers..

On November 17th, only 156 attend for Sunday Evensong – but it is ‘Very Wet and Cold’. Then, on the next page, Friday November 30th is marked as ‘Day of Prayer – Church Abroad’. There are six services, at the first of which, the 7.00 am Holy Communion, the full signature of John Brierley appears for the last time as he celebrates the end of a distinguished incumbency. A day later, across the page is solemnly inscribed **Close of Vicariate of Canon John Brierley (October 19th 1918 to November 30th 1935)** An era has closed in the annals of Saint Faith’s Great Crosby. Fittingly, the rest of the register page is left blank.

Chris Price



The Waterloo Partnership presents:

An A Capella Extravaganza!



Famous for a wide range of excellent music, on Saturday October 11th, St Faith’s is playing host to an evening of unaccompanied singing by two local choruses with all proceeds supporting the work of the Waterloo Partnership in Sierra Leone.

A return visit of the Wayfarers Chorus from Southport will bring us some well known (and perhaps less well known) Barbershop songs and on this occasion we are also welcoming Indigo Vibe, a Liverpool based mixed voice chorus who performed last year in St Faith’s, and who will bring their own brand of relaxed and colourful music to the evening. In addition to the entertainment, there will be the usual opportunity to join in the harmony yourselves and also to enjoy a light supper and glass of wine in the interval.

As the evening is unashamedly a fundraiser for a well-known charity, the ticket price is £8, and of course there will be many prizes to be won in a raffle. With music for

everyone, the evening looks set to please a wide audience so save yourselves queuing on the night and buy your ticket soon. See Rick or Rosie Walker for tickets or more details.

Graceful Giving

FUND
RAISING

Our responsibility for a historic church building – for ‘this holy house,’ as we sometimes put it in our prayers, has come sharply into focus over the last few months as we’ve faced together the lead theft. Like any community, or family, or organisation responsible for historic buildings, our stewardship of this building is at once a pleasure, a privilege, a big responsibility, and – just occasionally – a headache!

Of course, it goes without saying that the church is not the building; the church is the people of God, who belong to one another as members of the Body of Christ. In the Church of England, as a parish church, we also belong to all who live in our parish – whether they worship here regularly, come for a baptism or funeral or wedding, visit for a recital or a table sale or the Christmas Tree Festival or, indeed, never cross the threshold at all. As the church of God and the Body of Christ, we reach out to and pray for all our neighbours, believing that to live as God’s friends is attractive, and is what enables us to be the best human beings we can be, the human beings God made us or be. In a church whose tradition is sacramental, this means being ourselves walking sacraments (to use a phrase of Austin Farrer’s) – visible, material signs of the Real Presence of God in our midst.

For us at St Faith’s, our building is also a sacrament – a sacrament in stone, if you like. It is, very visibly, at a crossroads, a sign of the faith that shaped those who have gone before us, and a faith which is living and to which we, as a Christian community bear witness today. In a very real and concrete and practical way, our building and our mission bear witness to Christ in this place.

Of course, all of this costs money! I have been deeply and gratefully aware of people’s generosity in response to the appeal made for the roof. It is now, thanks to that response, beginning to look as though we will be able to fund the roof repairs without recourse to a loan. Both our parish treasurer David and I are cautiously optimistic about this! So first, heartfelt thanks.

We do, however, need to look more widely at our financial circumstances. There is the continuing need to maintain this historic building; to fund the work of the parish, measured by every sick person visited, every confirmation course run, every school assembly taken, every baptism or wedding celebrated, every bereaved family comforted, every Eucharist celebrated and every person shown the love of Christ through our care, comfort and compassion.

There is also a continued need to support the wider church through our contribution to parish share. It is probably worth emphasising that parish share does not fund the

Diocesan hierarchy – the costs of St James’ House, the Bishops and Diocesan buildings are paid for by investment income and national church support. Parish share therefore pays 80% of the costs of ministry and mission in the Diocese. The remaining 20% of ministry costs are contributed by the national church. In 2011, for every £100 of Parish Share, £91.50 was spent on parish clergy (stipend, housing, national insurance, pension, and removal and other grants), £2.85 was spent on learning and development, £2.85 on training the next generation of clergy, £1.60 on Diocesan Schools and £1.25 on chaplaincies. Thus, parish share enables the Church of England to be a presence in some of our poorest communities - and enables clergy to work in them. It facilitates the work of people we may never meet but to whom we are able to give practical support – although of course we also give prayerful support through the Diocesan Cycle of Prayer.

David and I met our parish’s Independent Examiner Ray Bissex last week. Many of you know Ray as a Reader at St Mary’s. As a charity, we are obliged by law to have our accounts scrutinised by an Independent Examiner, and we are grateful to Ray for this work. He also goes the extra mile for us, and is an expert and invaluable source of advice. Ray has produced a budget and cash flow forecast for us, the conclusions of which are as follows:

- After some financial difficulties a few years ago, the trend is positive, but there is still work to do.
- It costs an average of just over £7,500 per month to keep St. Faith’s going – parish share, utilities, maintenance, upkeep of liturgy and services, the parish office, expenses of various kinds.
- We bring in an average of just over £6,100 per month.
- At first sight, then, we are running a deficit budget
- However, this does not take into consideration ‘extra’ fundraising – the special events that generally bring in a generous lump sum.
- There were several legacies received in 2012 and 2013 that cushioned the deficit – and are still doing so to some extent.

It would go a long way to addressing our financial sustainability if we could, as has been a long-term aim, cover the cost of parish share through planned giving.

- At the moment, parish share comes in at just under £3,900 per month and our planned giving raises just under £3,600 per month.
- Recent events with the roof have brought home to us that, as we have the privilege and responsibility of maintaining a historic building, it would be prudent to attempt to keep reserves in the account of 2-3 months’ expenditure – so that if our building springs an expensive surprise on us, as of course historic buildings do, we have a bit of room to manoeuvre!

So – taking all this into consideration:

If we could increase our regular planned giving income monthly by:

- £300 – we would cover our parish share out of planned giving – a long-standing target
- £400 – we would have £100 a month more for our other costs

- £500 – we would be heading nearer to a break even budget even without extras from fundraising and events. This would mean we could work towards having a sensible amount of reserves for the stewardship of our historic buildings and for serving our parish in mission.

We could raise the extra £300 if:

- 60 people gave £5 per month extra
- 30 people gave £10 per month extra
- 20 people gave £15 per month extra
- 10 people gave £30 per month extra



But our giving to the church is not only to support the work of the church, it is first and foremost an expression of our thankfulness to God. All that we have and all that we are comes from God, and our giving is a response to God's generous love to us. We give, that is, in grace – as a response to God's generous love and not out of compulsion or duty. There is no simple answer to how much each of us should give, but we do periodically need to reflect on this, as Christian adults, in the light of our own circumstances, and the circumstances of our church, and thoughtfully and prayerfully ask what we should do now.

- If after thoughtfully and prayerfully reviewing your giving, you believe you are giving appropriately, then – quite simply, thank you.
- If you give occasionally to the church, is it time to consider becoming a regular planned giver?
- If you are still using envelopes, is it time to move to giving by standing order?
- If you are not already gift aiding your contribution to church, is it time to consider doing so?
- Is it time to increase your contribution to God's work through the church?
- Christians are encouraged to give a proportion of their income – is it time to consider giving a proportion of what we receive?

During the autumn, we will be running a stewardship campaign – it is a few years since the last one, and this is something we need to revisit regularly – of course, our own circumstances change and so do those of our churches. It is perhaps not something that is easy to think about – however, it is certainly not about feeling guilty, or beating ourselves up – or, indeed, about being beaten up! It is rather about recognising the generosity of God towards us in very concrete material terms and reflecting again – and we all need to do this periodically – what our response to that generosity should be.

God of power,
 May the boldness of your Spirit transform us;
 May the gentleness of your Spirit lead us;
 May the gifts of your Spirit equip us
 To serve you and worship you, now and always. Amen.

The Parish Directory and Church Organisations



VICAR

The Revd Dr Susan J. Lucas, The Vicarage, Milton Road, Waterloo, L22 3XA
Tel 0151 928 3342; 07976 901389. Email revsue85@icloud.com

PARISH OFFICE

32 Brooklands Avenue, L22 3XZ . 0151 928 9913

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

ASSISTANT PRIESTS

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

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

READERS

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

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

READER EMERITUS

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

CHURCHWARDENS

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

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

Mrs Lillie Wilmot, Flat 7, 3 Bramhall Rd, Waterloo L23 3XA. 920 5563

DIRECTOR OF MUSIC

New appointment made from October 1st

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

CHILDREN'S CHURCH (*resumes September 7th*)

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 Avenue, Crosby. L23 7YJ. 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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An A Capella Extravaganza!



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St Faith's Church at 7.30 on Saturday 11th October
Tickets £8 including light supper and a glass of wine
Proceeds in support of the Waterloo Partnership