

**The Parish Church of St Faith,
Great Crosby**

NEWSLINK

September, 2016

Worship at Saint Faith's



SUNDAY SERVICES

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

WEEKDAY SERVICES

Interregnum arrangements

Until further notice, please consult the weekly service sheet (in church and online) for all information. Please note that there are no public weekday offices or eucharists at present. For regular updates see the church **website bulletin:**

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

Around Waterloo: The Eucharist

2nd and 5th Mondays & Feast Days as announced - Liverpool Seafarers' Centre 10am;
Wednesdays 10am - St Mary's; Wednesdays 7pm - Christ Church.

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

SACRAMENT OF PENANCE AND RECONCILIATION

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

HOME VISITS to the sick and housebound and those in hospital

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

IN A PASTORAL EMERGENCY

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



From the Ministry Team : September 2016

Although I've not made any for some time, one of my few culinary skills is to be able to make a decent blancmange, having enjoyed eating them since childhood. Another well-known sweet course that has proved very popular over the years is 'Angels' Delight' – a description suggesting that this dessert is the most delicious concoction in the universe, and even the angels in heaven would be delighted to taste a portion. But joking apart, what do we mean by angels; and do we seriously believe in them?

The word angel comes from a Greek word meaning a messenger; the Hebrew word for an angel means the same. In the Old Testament we hear of Jacob's dream, when he saw a ladder or stairway from earth to heaven, with angels coming down to bring God's message of hope, joy and guidance to humans, and returning to take our prayers up to God. The Bible tells us that angels are spiritual beings, created by God in the beginning, before the earth was founded, and who rejoiced when creation was completed. The Bible doesn't tell us what angels look like; in fact sometimes they appear as ordinary human beings, and can't be recognised as angels, so that, as the Epistle to the Hebrews says, 'some have entertained angels unawares.' Later, Jacob thought he was wrestling with an angel and only later did he realise that it was God himself, disguised as an angel. Abraham gave hospitality to three angels, who then became one, and Christians have seen this as an appearance of the Holy Trinity. But then, if there really are spiritual beings who carry God's messages, they don't have a physical body, and can appear in any form they choose.

Hebrews asks, 'are not all angels spirits in the divine service, sent to serve for the sake of those who are to inherit salvation?' And spirits are not bound by the laws of time and space as we are. So we can't expect to understand very much about them, and there is no scientific way of proving whether or not they exist. Jesus said that in the resurrection we shall be like the angels in heaven, who neither marry nor are given away in marriage. All thoughts of property rights and inheritance are irrelevant when we are talking about beings without physical bodies.

Some people seem to have a deep faith in God, but never give the angels a second thought. Others claim a close relationship with their own guardian angel. Jesus said there's joy in the presence of the angels when one sinner repents, and for some Christians that's enough to prove they exist. But it may be better to think of them as

a poetic way of saying that there are many things in the universes which we can never understand, but which have a great influence upon us. Poetic references to angels may be a way of leading us to contemplate the mystery of God and of the afterlife.

The feast of St Michael and All Angels (Michaelmas) is one of my favourite festivals, and falls on September 29th. A little bit of anonymous light verse with which I conclude, like most poetry and much humour, conceals a serious point. It's an attempt to talk about God's spiritual messengers in the language of modern science. And why not, if that helps modern, scientifically educated people to imagine the unimaginable – to conceive of beings which are not subject to the laws of science, but which act upon the physical world in ways beyond our understanding? But then the poem ends with a reference to the delight which angels experience in doing what God has created them for, and reminds us of that delicious dessert:

ANGELS' DELIGHT



We soar at a velocity
Exceeding thought or sight,
With boundless curiosity
At twice the speed of light.



We travel without tarrying
Through universal space,
Obediently carrying
God's messages of grace;

In new dimensions listening,
Discovering God's will,
And then fly fast as glistening
His wishes to fulfil.

And endlessly, with clarity,
Through depth and width and height
Proclaiming heaven's charity,
The angels' one delight.

With my love and best wishes for a blessed and joyful Michaelmass.

Fr Dennis

Perusing our Profile



In recent issues, we have been kept up to date with what's been happening on the vacancy front, as the long process of finding a new incumbent for St Faith's and St Mary's has got going. It may have seen as if little was going on.

Diligent followers of the church website will however know that things have in fact been moving. The diocesan website has uploaded the advertisement for the post, together with the much-worked-upon profiles of the two United Benefice parishes, together with those of Christ Church and St John's, these two provided in advance of the eventual Team Ministry, which latter is of course the subject of parallel

planning and bureaucratic procedures. There is therefore much to publish in this august journal; first things first, here is our parish profile, minus the photos which adorn the full version online.

The Parish Church of St Faith, Great Crosby



St Faith's was consecrated in 1900 from the benefaction of our founder, Douglas Horsfall. It stands in the liberal Anglo-Catholic tradition, and we look for a priest who will, with the grace of God, sustain this vision as we continue our journey in and with the local community and our fellow churches. We seek to maintain our tradition of weekday Eucharists and daily offices and to build on these both spiritually and pastorally.

Our church has nurtured over 30 vocations to the priesthood, and we have both a priest and a reader currently in training, together with a very active ministry team, including two retired priests, two readers and an emeritus reader. With their help and that of other members of our congregation we are able to maintain a committed programme of visiting the housebound and the sick. There are 87 on the electoral roll, 45 of whom live in the parish, and attendance at the 11.00 am Sunday Sung Eucharist currently averages 60. There are some 5,000 people living in the parish: the area is largely residential with many small shops and businesses.

We produce a regular church magazine, *Newslink*, and a busy and comprehensive website: www.stfaithsgreatcrosby.org.uk, which contains extensive records of our history and traditions, as well as regularly-updated details of current activities. We also maintain an independent Facebook presence, the Friends of St Faith's.

Our large Grade II listed church building is well maintained and supports several community and civic initiatives. These include a well-established programme of free summer Saturday lunchtime recitals by a wide range of musicians, the Crosby Symphony Orchestra's concerts, and our highly regarded free Christmas Tree Festival, showcasing local and national charities and welcoming the parish, schools and the wider local community. Local schools also visit us for services and gatherings, and we have strong links with a local independent school, Merchant Taylors'. We seek to strengthen and build on these connections, making use of our prominent and centrally situated landmark building.

We have a fine organ and four-part choir under our energetic new musical director, maintaining the rich musical traditions of our distinctive style of worship. Our vicarage and garden are within the grounds and are in excellent condition.

Our well-maintained parish hall is adjacent to the church and is in constant use for church and community activities, including our uniformed organisations, table sales, parish lunches, community groups, children's parties and receptions.

We are proud of our well-run and enthusiastic uniformed organisations, who provide a youth programme for the parish, and take leading roles in our Sunday church parades.

We have always been very aware of those outside the church and parish who need our prayerful and practical help. We actively support Christian Aid through collections and events, likewise the Children's Society, as well as two overseas charities, Medic Malawi and the Waterloo Partnership, Sierra Leone, which latter we were instrumental in setting up. Our Service Families' Support Group, unique in the North West, meets monthly for worship, fellowship and to welcome visiting speakers, and has strong links with the local British Legion. We are also involved with community programmes through such organisations as Traidcraft, the Fairtrade movement and Justice and Peace groups.

We have a strong PCC and Standing Committee with appropriate supporting committees and groups. We aim to involve as many people as possible in our mission and activities and to make use of the talents of all. We seek to sustain our traditional welcoming, open and friendly atmosphere, as we encourage individuals to engage in the whole life of the church, spiritual, missional and social.

Financially we are able to meet our responsibilities but are overdue a stewardship campaign. After meeting the expense of two major and very costly lead thefts in 2014, we hope now to reorder the church interior by building a kitchen and crèche, better to reflect our needs and to open our doors to more people and activities. An equal priority is to maintain and increase our commitment to supporting mission and outreach locally and further afield.

As we emerge from a challenging and difficult few years we look forward under God to a minister who will:

- Lead us prayerfully
- Support us spiritually
- Guide us sensitively
- Develop the Waterloo team

There we go, then. We hope and pray that, in God's good time, it will bear fruit for us and St Mary's. As a previous incumbent more than once said, it's no good expecting the Archangel Gabriel. Which leads nicely to the little verse which follows, reprinted from a previous interregnum.

Views of the Vicar

If he visits his flock, then he's being nose-y;
If he doesn't, he's a snob.



If he preaches for longer than ten minutes – it's too long;
If he preaches for less, then he hasn't prepared a proper sermon.
If he runs a car, he is worldly;
If he doesn't, he is always late for appointments.
If he tells jokes, he's flippant;
If he doesn't, then he's far too serious.
If he starts the service on time, his watch must be fast;
If he's a minute late, he's keeping the congregation waiting.
If he takes a holiday, he's never in the parish;
If he doesn't, he should get out more.
If he runs a bazaar, he's money mad;
If he doesn't, there's no social life in the parish.
If he has the church redecorated, he's extravagant;
If he doesn't, then the place is shabby.
If he's young, he's inexperienced;
If he's older, then it's time he retired.
But when he finally goes mad or dies of exhaustion
There's never been anyone like him!

Many a true word, as they say. Back in the real world, the diocesan advert, reproduced on the back cover of this issue, invites expressions of interest in the post, setting a closing date of 19th September for applications, and an interview date of 24th October for interviews. In an ideal world, this would mean that, assuming someone is chosen and accepts he (or she) could be appointed at the latter date. It also assumes, of course, that there is at least one applicant: it is also worth pointing out that, although the interregnum that ended with the coming of Fr Simon was of about the same overall length as the current one would be, that which produced Fr Neil Kelley, and for which this writer was an interviewer (together with Rick), took over two years to come up with a mutually agreed incumbent. The Holy Spirit's help in avoiding so long a gap is being earnestly beseeched in all quarters.

Alongside the advert on the diocesan site there are links to assorted pages expounding on diocesan procedures and providing application forms (form an orderly queue, please!). The most interesting one is entitled 'Role Description', and features a statement by Archdeacon Pete Spiers, who has been proactive and supportive throughout the process to date. Here is part of what he writes.

Archdeacon's Statement

The new priest in charge of St. Faith's and St Mary's will be working closely with the united benefice of Christ Church and St. John's to bring about a new team ministry.

Over the last 12 months or so, all 4 churches have been working closely together as

a group to collaborate in all sorts of ways and this has been a very positive experience. When an appointment has been made, a team scheme will be brought forward for consultation and a proposal as to who will be Team Rector and Team Vicar will be made by Bishop Paul after full consultation with clergy, patrons and PCCs. The way in which the team will operate still needs further exploration and the Diocese is keen to help parishes think through what works and what doesn't in teams so that it can be organised in such a way as to be strategic and creative.

The Anglican churches in Waterloo are well served by retired and self supporting clergy and readers. The new priest in charge will need to appreciate the distinctiveness of each church's worship style. They will also need to see the many missional opportunities that a community like Waterloo presents and to be able to build good relationships with others and between others. It is a great place to live and has much to offer and enjoys excellent transport links.

Watch this space (Ed.)



Border Control

'A weed is a flower growing in the wrong place'

George Washington Carver (American botanist who was born a slave)

It is a pity that the debate during the recent referendum and subsequent events has often seemed very negative and xenophobic. It is heartening therefore to read of generous and imaginative gestures that reflect a more compassionate world vision.

One of the Royal Horticultural Society displays at the recent Hampton Court exhibition was mounted by two garden designers, John Ward and Tom Massey who teamed up with the UN Refugee Agency to create a show garden that highlighted one of the most pressing global issues of our time.

The 'Border Control' garden highlights the plight of refugees and the risks that many take to find sanctuary. A wild flower meadow sits within a treacherous moat, bordered by a razor wire fence and accessed through a tightly controlled crossing. At the centre of the oasis, a shelter provides protection. Outside, plants struggle to survive amongst rubble, starved of nutrients and water.

At first sight the central island planting appears to be a traditional British wildflower meadow, but on closer inspection many of the plants from the other zone have integrated amongst the native wildflowers, harmonising and adding to the overall beauty of the fertile sanctuary. As visitors approach, their view is from

the refugees' perspective, a world of danger, despair, and suffering with only glimpses of the sanctuary beyond. Dispersed amongst the dead and dying plants some are managing to thrive, colourful glimpses of hope and resilience in the face of adversity. Across the moat a path leads visitors to a traditional wooden gazebo, representing safety and shelter.

The tranquillity of the island paradise is in stark contrast to the hostile landscape outside. The fertile meadow is made up of British native species with non native plants that have made the perilous journey, integrated into the meadow and found sanctuary. The 'Border Control' garden emphasises the importance of providing shelter, both from the physical elements and the psychological trauma of fleeing a conflict zone. With forced displacement at its highest level since the Second World War, support is urgently needed to ensure that no one is left outside. To lend support to the campaign, please visit unhcr.org/nobody-left-outside

THE LAMPEDUSA CROSSES

At the other end of Europe Francesco Tuccio, a carpenter from the small Italian island of Lampedusa has created powerful symbols of solidarity with those fleeing their countries. When hundreds of refugees who were fleeing Eritrea and Somalia drowned off the coast of Lampedusa, he was moved to gather the driftwood from the wrecked boats and turn them into crosses, which he offered to survivors as a small but powerful symbol of hope. Many of these crosses are being displayed in our cathedrals and have been used to illustrate the current messages of hope cards that the charity Cafod has published. To find out more visit cafod.org.uk/yearofmercy

'We ourselves need to see, and then to enable others to see, that migrants and refugees...are brothers and sisters to be welcomed, respected and loved.' (Pope Francis). As we contemplate these imaginative and humanitarian acts by very different people, we should also be profoundly grateful for the words of the late MP Jo Cox in her maiden speech in Parliament. 'We have far more in common than that which divides us.'

Kathleen Zimak



Yet More from the Registers

Excising further reference to the Feast of the Circumcision, we venture out into 1954 and find little to disturb the faithful pattern of masses low and sometimes high. Uncurated, Fr Hassall manfully offers a daily celebration and evensong, as

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well as five Sunday services. Towards the end of January, a signature clearly reads W.H.Wutterson. Google surprisingly offers us a reference to one actually thus spelt, but later signatures reveal that it is of course Watterson.

Lent is prepared for with a quiet afternoon, then on Sexagesima Sunday Evensong is followed by Vespers of the Dead, followed the next day by the 'funeral of Father Sidney Singer' – an erstwhile curate at St Faith's. Ash Wednesday, March 3rd, provided three low masses. The third, at 10.30 am, is recorded as having 27 communicants – a surprising number considering the importance still presumably placed on fasting.

It is some time since the clergy offered meteorological data, so it is pleasing to note 'intense cold with snow all week'. By Lent the weather was doubtless back to normal, and we welcomed the usual collection of outside preachers for evensongs and women's services: among the legible signatories are F.W.Dillistone (Dean of Liverpool), Bishop Clifford Martin, H.Gresford Jones and Douglas Cestr (Bishop of Chester).

Unexpectedly, the turning of the page reveals a bold legend: **BISHOP OF LIVERPOOL'S HELPERS FROM S.FAITH'S who visited S.Margaret's Anfield on Saturday 27th March, 1954 on the occasion of the BISHOP'S LENT MISSION.** There are 21 bold signatures beneath the headlines, including Ernest Pratt, George Houldin, Caroline B Mountfield, Raymond Clark, Lilian Henderson, Madge Palmer, Lilian Carter, Barbara Skinner, Beryl Turner, Dorothy Carter, K. Armstrong and the vicar. Finally there is one Elizabeth Taylor in attendance, which may have caused something of a stir (apologies. Ed!) .

On Palm Sunday the Archdeacon of Liverpool preached at evensong, and the day after the vicar recorded an 8 pm performance of 'I Beheld His Glory' at the Scala, Liverpool (a unique entry, I think). Holy Week saw three evening Schools of Discipleship, while there was an 8 am Mass of the Pre-Sanctified on Good Friday. There were no fewer than seven Easter Day services, all taken by W.H. and a goodly total of 364 communicants.

In the weeks after Easter W.H.Watterson appears more frequently: doubtless his presence will have been some real relief to the diligent Fr Hassall in the absence of a regular curate. And now once more the turning of a leaf reveals a colourful double page spread featuring the events of Thursday 10th June, emblazoned strikingly as **LIVERPOOL DIOCESAN MISSIONARY FESTIVAL.** Some 21 clerics assembled for a 3 pm meeting, followed by 4.30 pm Tea in the Church Hall (writ large!), a 5.30 pm Evensong and Sermon, this latter delivered by the exotically titled Leonard Mombasa (Bishop thereof) and a further meeting from 8 to 9.30 pm. Sounds like quite a day.

Soon after a Requiem for Mr H. Schofield is attended by 'Nicolas N.S.S.F' (novitiate Franciscan, would that be?) – and Eric O(laf) Beard appears for a Low Mass. Otherwise the weeks and months roll on with W.H. shouldering the daily burden, until a marginal annotation on St Matthew's Day notes **ORDINATION AT THE CATHEDRAL OF CYRIL H TELFORD**. The new curate, for it is he, starts at once, but clearly only a deacon, can only preach and take the offices.

He was of course present for the usual junketings surrounding the Patronal Festival of October 6th, and was clearly thrown in at the metaphorical deep end in the weeks following, not least in late October. Interestingly, there are no entries at all for Friday 22nd and Saturday 23rd October (possibly a unique occurrence), and W.H.'s initials are absent for a week thereafter until he signs in again on Friday 29th. For the interim, there are no weekday eucharists, and stand-in celebrants on the Sunday. Was it an illness or a sudden holiday?

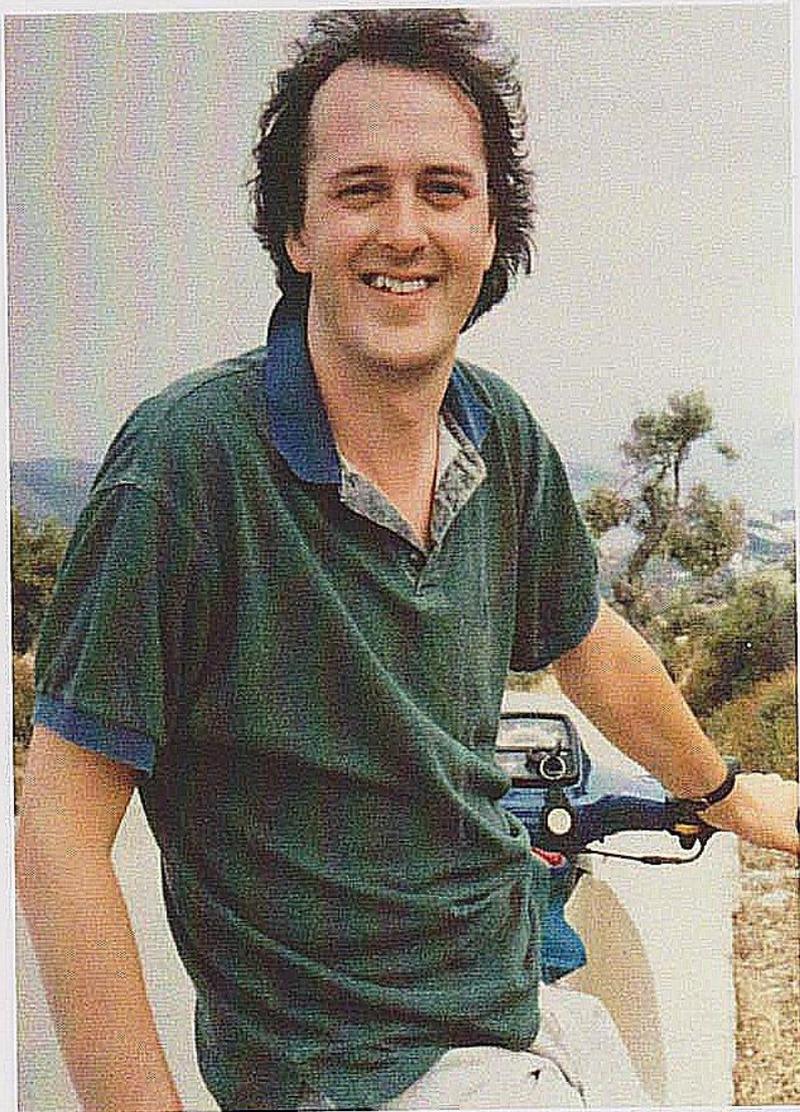
Normal service is resumed for the remainder of the year. A pasted in cutting, presumably from the church newsletter, records the 100th birthday of Mrs Helen Duggan on November 7th. Then Christmass (spelt thus as usual now) comes up, with 302 midnight communicants. Fr Hassall adds (+120) making no fewer than 422 in church. Then there are but a few days to go before the year ends, and the diligent vicar records a total of 7,411 communicants for 1954. There had been 7189 in 1951, 7605 in 1952 and 7438 in 1953, so things are still pretty healthy, and a credit to priests and people alike, not least the indefatigable William Hassall, in whose company we shall journey onwards in the months to come.

Chris Price



Game Rules

During the local football game, the coach asked one of his young players: "Do you understand what co-operation is?" The small boy nodded yes. "Do you understand that what matters is winning together as a team?" The boy nodded yes. "Okay," the coach continued, "do you also understand that when the referee makes a decision, you don't argue or curse or threaten to attack him, right?" Again, the boy nodded vigorously. "Good," said the coach. "Now go over there and explain all that to your father."



John Ryder Woodley

06/06/1958 - 23/07/2016



Good day to you all.

My name is James and I represent one of the first two Wardens of this splendid new church that Mr Horsfall has built here in Crosby. People thought he was a bit odd wanting to found such a large church here in the middle of a field when there are only a few houses around, but he thinks that over the next few years things will change:. He is anxious that what is known as the Oxford Movement will flourish here and that St Faith's will become an important part of the Crosby community.

I don't know whether his "Faith" in the future will flourish, but then I suppose that it is up to me and you to make sure that it does!

Well, after over 100 years, I'm looking forward to seeing as many of you as possible at the St Faith's Day service on 9th October this year when I will be returning to St Faith's along with many of my friends and other supporters of the church. Will you be there to welcome us "home" and find us somewhere to rest our weary (and rather furry) bodies?

See you in church I hope, Two of my companions have arrived already

James

The Bear Facts

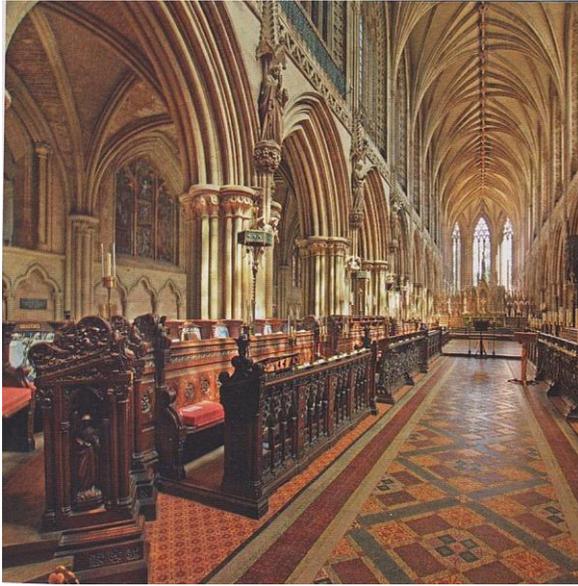


Last month we introduced the unfolding story of the new Teddy Bear Trail at St Faith's. Joseph (Bell) Bear (above), raised up from the engine room of the *Titanic*, was first on the scene.

He was soon joined by Angie the Superbear - the work of Denis and Victoria - looking after our children. Before her permanent installation in the children's play area at the back of church, she may well sport an attached label reading "Price" tag.

(mea culpa. Ed)





A Visit to Lichfield

If you don't know Lichfield you should go and have a look... not so much to see the town, though that is pleasant enough, but to see and wonder at the glorious cathedral. I ought to have visited years ago when my parents retired to Shropshire, (which isn't so far away after all!) but never did. So when the opportunity presented itself recently I seized it, and rejoice that I did so.

You are probably aware that, like church choirs, cathedral choirs have a rest from singing during the month of August. Other choirs often seize the chance to stand in for them and visit for the weekend. The St. Nicholas Community Choir, to which I belong, has done this for a few years now, and this time our venue was to be Lichfield.

God blessed us with glorious sunshine throughout the two days we were there and so we saw everything at its best: a truly beautiful Gothic cathedral, with its unique three spires reaching up to a cloudless blue sky. We arrived early on the Saturday afternoon, in time for rehearsal before Choral Eucharist (in recognition of the Feast of the Transfiguration) This was held in the Choir, which afforded us (and a small congregation) a clear view of the ornate and beautiful High Altar.

The next morning, by contrast, the cathedral nave was full... perhaps a bit intimidating to us as, after assembling in the Chapter House, we processed in with what dignity we could assume to sing Choral Eucharist. This was held at what I believe is called The Crossing, with a modern, slightly raised Nave Altar and choir stalls set in a semi-circle behind (a slightly unnerving experience in church to face our "audience"!) Finally, another rehearsal before Evensong, held once again in the choir stalls.

It was hard, concentrated work... but the clergy and the people generally were most kind and appreciative of efforts and of our singing. As for us, well, not only did we also enjoy the music, but just as much I believe we all enjoyed the opportunity to get to know each other so much better, and enjoy each other's company. St Nick's is not a choir of hand-picked voices; rather it is made up of people who just come together each week to rehearse under the baton of a certain Mike Foy (who was once for a time organist at St Faith's.) He is marvellously encouraging, and blessed with saintly patience! We enjoy our singing, and the music, but at rehearsal there is not much time for us to get to know each other well. This weekend in Lichfield enabled us to do just that, and to savour the music in glorious surroundings. Come and join us!

Margaret Davies

John Ryder Woodley, RIP



With many wearing an item of colourful clothing, at John's request, a large congregation gathered on Thursday, August 4th for the funeral service of one of St Faith's much loved sons, John Ryder Woodley.

Born in 1958, the youngest child of Rita and Harold (of blessed memory), John grew up and went to school in Waterloo and Crosby, and forever enjoyed a close and loving relationship with his older siblings, Richard and Angela. Under Ernest Pratt's directorship of the Church music, John, along with Richard, enjoyed several years of choir membership and was very much at home in the family and fellowship of the church he came to love and serve.

In 1977 John undertook a foundation course in art and design at Southport College of Art and in the following year started a degree course at North Staffordshire Polytechnic but soon transferred to Wolverhampton to pursue his studies.

On leaving college, John and a good friend Mark shared a house together with another two pals, all of whom found themselves without work for, in those harsh times unemployment numbers were about 3 million. Despite little expectation of being able to find work, John was fortunate in eventually securing a job teaching on the Youth Opportunity Programme Scheme based in Liverpool and was soon instrumental in finding similar employment for Mark. Remembering that John was always good company, Mark writes: "I don't recall doing anything particularly wild or adventurous with him but always enjoying his company and sharing time with him, be that in the studio, student's union, at home or in the pub. I remember going back to college with him sometime in the year after we had left, and fairly soon after Einir and I started going out together. Einir had a motor bike at the time and I remember John really enjoying telling various members of staff in a very embellished manner how I had got hitched to some wild biker woman! He liked that sort of thing."

Career-wise, John moved on from the YOPS scheme to a teaching appointment at South Trafford College, where his considerable skills in Art and Design found an outlet.

John met Margaret on New Year's Eve 1988, at a mutual friend's party. There was an instant connection between the two of them and although it was a very cold night they sat outside, talking. The bond between them was made instantly that night and within six weeks John proposed to Margaret. He later divulged that he had known from that first encounter that she would be the partner with whom he would spend the rest of his life. They shared a similar ethos as well as an affinity to life and the world around them. A few months after they had met, John helped Margaret set up her Design Studio in Bold Street Liverpool, with John taking the lead in designing the branding for the company and also assuming the role of Chief Salesman, whilst still maintaining his full-time job. They were busy and exciting days and set the pace for their long engagement and married life which began in 1992.

Son Henry was born the year John and Margaret married and in the years that followed the three of them enjoyed many holidays broadening their horizons and opening up Henry's world. John particularly enjoyed the caravan they bought. This would be the base for many holidays travelling around European countries, giving Henry a thirst for more travel and the opportunity to develop and enjoy their shared love of photography.

Owing to serious health problems John had taken early retirement some years ago. Subsequently he had enjoyed a period of moderately good health until a worsening condition became evident in the early part of this year. Several months of rapid decline and deterioration resulted in hospital treatment, but throughout this time John maintained his dignity, sense of humour and interest in what was going on in the world outside his considerable personal suffering. He was very appreciative of those who visited him and was grateful to receive the Blessed Sacrament both at home and in hospital in the weeks before he died.

In recent years John had served on the Parochial Church Council and enjoyed assisting the editor of Newslink in a number of historical investigations into St Faith's past. On a personal level we shall all very greatly miss our dear friend's charm and sense of humour, his warm and cheerful friendship, his courtesy and kindness. John was indeed a gentleman in every sense – a lovely and much loved member of our community of faith. Our thoughts, prayers and love go out to Margaret, Henry, Angela and Richard in their great loss and we pray that in the warm and welcoming embrace of God's love our dear John will rest in peace and be raised in glory.

Fr Dennis

Editor's Postscript

Fr Dennis alludes to the work John and I tackled together, and for which I shall always remember him with gratitude and affection. Thanks to his diligence and persistence we



were able to identify the names and stories of the men from our church who gave their lives in two world wars. Thanks again to him we also have a developing record of the stories of the more than thirty men and women whose journey to the ordained ministry began at St Faith's. The results are archived on the church website and are a fitting memorial to a gentleman and a scholar. Well done, good and faithful servant. May you indeed rest in peace.

Chris Price



Training Tales

I'm now half way through my two-year ordinand training course at All Saints Centre for Mission and Ministry. It's been a busy year, and has had its ups and downs, but I now feel I've settled well into the programme. The students on the course are lovely; it's amazing to hear how we have all been on very different pathways to get to this point, and yet are all on the same journey and have one thing in common, that is God's calling us to ordained ministry. It is truly humbling.

Our Director of Studies has just become the Director of Ordinands for Liverpool Diocese, so we have a new Director of Studies starting in September, who coincidentally was our lecturer for part of the New Testament module, so he is well known to many. There are a number of courses ongoing at the same time which often overlap, for example in my year alone students are studying for the Chester University certificate, All Saints certificate, and Durham university certificate, amongst others.

I am studying for the Certificate of Higher Education (180 credits) in Christian Theology, Ministry and Mission, which is awarded by Durham University and is part of the Common Awards, which is quite a substantial and varied course. In the past year I have studied Local Mission and Ministry, Church Doctrine and Evangelism, the New Testament, Human Development and Pastoral Care, Theological Reflection, Faith and Belief, Reflective Practice in Context, and Baptism. The modules are undertaken by doing a mixture of weekly lectures, themed residential weekends looking at specific areas of ordained ministry, a summer school and home study. There is also a 3 month placement in an external parish (mine was Holy Trinity, Formby and St Michael with All Angels, Altcar) in the second year, with a shorter secular placement in the third year, which I will be doing later in the autumn. I am delighted to say that I've passed all the modules, and am looking forward to getting to grips with the next ones!

We've just completed a week at Summer School, which happens at the end of each academic year in early August, but because I am doing a two year course, I only attend this once. This year's Summer School was based at Lancaster University, and we resided on the campus there. Lancaster University is in a beautiful setting; I think the campus is larger than Crosby, Waterloo and Blundellsands, put together!

The second year (which is my first year) students studied theological reflection (TR). This is a process where an individual or small group reflect on their personal or collective faith experiences. It is understood that to reflect theologically helps in forming one's faith and, as well as the academic study, is a very important part of the ordinand training process. Theological Reflection, including the training process as a whole, helps to form the students personal, liturgical and spiritual development in preparation for the distinctive role of ordained ministry. This formation does not finish at the end of the academic study, but is a lifelong learning process. Summer School was quite intense, but also incredibly humbling, and certainly aided each person to look deeply within themselves, to reflect on their calling and how we can develop into the priest which God has called us to be.

My fellow students are lovely, and we have all grown and developed together throughout the year, with many longstanding friendships formed. As well as studying hard, it was absolutely necessary to relax of an evening, eating meals together and wondering off to the local hostelry for the odd glass of wine!

On the Sunday, groups of students went to different local churches to experience life in that parish. Our group visited St James, Shireshead, which comes under the care of the Rt. Revd Pearson and his wife Jean, who is also a Reader at the church. We were fortunate to be invited back to Bishop's Lodge, formerly the Vicarage for a chat with Jean. The bishop was unavailable because as he was on a retreat in Africa with the youth group.

The church is situated in a small village and surrounded by farmland, and we were welcomed not only by the congregation in church, but also by the extra congregation (a herd of cows!) who all wandered up to say hello. It was amusing though to hear the occasional "moo" from outside, throughout the service!

Part of Summer School, as well as having work group and worship groups, we were also placed into home groups from across both year groups. This was a little similar to house groups where we spent some time together in worship, prayer, and a little socialising too. For the first meeting in my group, we decided to take a little drive off campus and take a trip to Morecambe bay. It was a beautiful evening as we strolled along the beach and of course, had the obligatory photo taken with Eric Morecambe!

Just as the sun was setting, we agreed that this would be the perfect time to say compline, sitting on a bench in a semi-circle, overlooking the bay with the evening sun setting on the horizon. It was a truly spiritual and moving moment!

We have just a few weeks off over summer, and we begin our studies again on 14th September 2016, which will be based at Chester University, Warrington Campus. Our modules for the third (final) year are Topics in Christian Doctrine, Leadership and Theology for Ministry and Mission, Exploring Judaism, Christianity and Islam in Encounter, Old Testament Text Study in Context, Introduction to Christian Ethics, Developing Preaching and Introduction to Christian Worship, and weddings. It looks like it's going to be another busy, but interesting, year of study.

If all goes well, then my fellow students and I Liverpool Diocese hope to be ordained deacon next year! Exciting....and scary, but I feel so very blessed to be part of this and thank God

that he called me to ordained ministry, and is incredibly patient with me! It is a huge privilege and an incredibly humbling, and wonderful experience, and as ever, I am grateful for your wonderful support and prayers.

With my love and prayers,

Jackie Parry

The story behind the hymn

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 that word, the word of life which fires us,
speaks to our hearts and sets our souls ablaze,
teaches and trains, rebukes us and inspires us:
Lord of the word, receive your people's praise.

Lord, for our land, in this our generation,
spirits oppressed by pleasure, wealth and care;
for young and old, for commonwealth and nation,
Lord of our land, be pleased to hear our prayer.

Lord, for our world, when we disown and doubt you,
loveless in strength, and comfortless in pain,
hungry and helpless, lost indeed without you,
Lord of the world, we pray that Christ may reign.

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.

This well-loved hymn was written in 1967 by the Rev Timothy Dudley Smith, who later became Bishop of Thetford. He later confessed: “I wrote it on a train when I was very pressed for time. I’m thankful if something I write gets picked up, but I suspect anyone who does something in a rush later regrets that they didn’t find time to apply the sandpaper a bit more!”

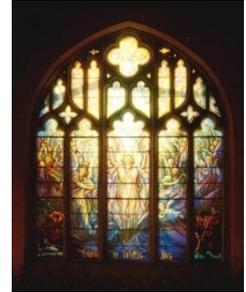
Dudley Smith had been asked to write a hymn for the centenary service of the Children’s Special Service Mission, now Scripture Union, in St Paul’s Cathedral. His commission was to write words that could be fitted to Sibelius’s *Finlandia*, as it was to be accompanied by an orchestra with this tune in their repertoire. And so – ‘Lord for the years’ was written. Dudley Smith need not have worried about lack of time – his lyrics were a ‘hit’ in the cathedral on



the day, and went on to become so well-loved that George Carey chose the hymn to be sung at his consecration as Bishop of Bath and Wells, and then again later, in 1991, on his consecration as Archbishop in Canterbury Cathedral. The hymn continued to be widely sung and loved, until in 2002 Timothy Dudley Smith was asked to write an extra verse for it so that it could even be sung around the time of the Queen's Golden Jubilee.

Many of the words in the hymn are true for the Queen herself, as she officially celebrates her 90th birthday this month. She does indeed thank God 'for the years your love has kept and guided, urged and inspired us, cheered us on our way'... And so indeed the 'extra' verse added for the Queen has also held true:

Lord for our hopes, the dreams of all our living,
Christ and his kingdom one united aim,
Rulers and peoples bound in high thanksgiving,
Lord of our hopes, our trust is in your Name.



Shining Examples

Most of the stained glass in Liverpool's mighty Anglican Cathedral is too high up and far away to make out. I know, having been frustrated during more than one sermon. But in the Lady Chapel stairway you may much more easily admire portraits of twenty-one latter-day 'Noble Women', designed by James Hogan and installed there as the Lady Chapel - the first part of the cathedral to be finished - was being completed in 1908/9. What Bishop Chavasse at the time described as the 'saintly succession' of heroic self-sacrifice, was commissioned to complement the existing windows in the chapel itself, which depict women of faith up to the 17th century.

One portrait in particular is of special interest. Alongside such worthies as Grace Darling and Elizabeth Fry may be seen the head and shoulders of a woman against a background of rocks and a lighthouse. She is Mary Rogers, and the scroll around her head reads 'Stewardess of the Stella, faithful servant 1899'. Her story, central to a tragic tale of shipwreck off the Channel Islands, is told in 'The Wreck of the Stella, Titanic of the Channel Islands,' by John Ovenden and David Shayer, and I am grateful to Frances Luft, back from a visit to those same islands, for putting me on the trail of the dramatic story.

The Stella, a railway passenger steamer, was one of several boats competing for custom on the run from Southampton to Jersey and Guernsey. The rival ships often raced to their destinations, and on March 30th, 1899, the Stella, in thick fog, ran recklessly into the Casquets reef and sank within eight minutes with the loss of some eighty lives. The book goes into fascinating detail about the events of that day and the subsequent enquiry, as well as telling of the relatively recent discovery of the wreck and what it has revealed. The story seems to be one of over-confidence and negligence, and certainly of the unnecessary loss of life, but the actions and behaviour of Mary Rogers do much, as so often in times of tragedy, to redeem the disaster.

In the short time available after the ship struck the deadly reef, she worked calmly and speedily to get women passengers out of their cabins and fitted with lifejackets: seeing one without a lifejacket she gave her her own and helped her into an already overloaded lifeboat. She then refused to endanger the lifeboat's safety further and turned away. At that moment the Stella slid backwards, Mary Rogers, according to many reports, cried 'Lord, have me', went down with the ship and was not seen again. As Ovenden and Shayer write, 'Her heroic action, her final reported words, and the poignancy of her death on Maundy Thursday, caused her to become within a short time a national heroine.' An eye-witness called her 'the quiet, calm, good angel of the wreck'.

Little seems to be known of Mary Rogers' background. Born in Somerset and living in Southampton, she was a widow, her sailor husband having tragically been drowned at sea sixteen years earlier. After her death she became a nationally-known figure and an icon of the women's suffrage movement. The book speaks of 'a woman doing a man's job and putting duty before female rights of escape, leading to a sacrifice which has a strong Easter resonance.'

There are quite a few memorials to Mary Rogers, but the cathedral window is probably the most distinctive. In a city by the sea, it speaks eloquently of the heroism and self-sacrifice of 'those who go down to the sea in ships'. And the book, by calling the Stella, however inappropriately, the 'Titanic of the Channel Islands', makes a final link with Merseyside in general, and St Faith's in particular.

Mary Rogers is in the fine tradition of Joseph Bell, the Chief Engineer of the Titanic who, as many readers will know, worshipped at St Faith's, is commemorated in a fine plaque in the south aisle and who also gave his life in a final act of Christian witness that others might have a chance of survival.

Chris Price



Re-arranging the Deckchairs?

A while back, the Liverpool Diocese published a paper summarising its findings and stating its priorities concerning the future of parish ministry and churches in the diocese. It showed a refreshing acceptance of reality and a recognition of the very real decline in attendance across the diocese. The Bishop had already made it clear that long-term plans for parishes involved drastically reducing the number of churches and priests in the future. This is what the report now said, under the heading: **Our Growth Conversation: the challenges we face:**

“When the Growth Agenda was launched in 2011 and updated in 2013 we faced some clear challenges. The context of the world in which we are called to ministry and mission is changing and challenging. We want, in our thoughts, prayers and

planning, to be ready to accept and embrace that need for change whilst pursuing a faithful obedience to the Gospel.

The Growth Conversation paper recognises four sharp realities we face.

1. Church attendance has been in fairly relentless decline and whilst initially we began to change this we have reducing attendance levels.
2. We have less stipendiary clergy. We have to select and train more people if we are to avoid longer vacancies.
3. Our congregations are getting older. The average age of a church attender is 61 and only 0.6% of 18 to 24 year olds attend church. That is a startling figure.
4. The national church has agreed we cannot subsidise decline – we need to fashion a vibrant church.

In our conversation we need to face these realities and agree a way forward. The challenges are not for negotiation, they cannot be changed for they represent the clear reality the church faces. We can control our response and this is what this conversation is about. We have carried out work to:

- Develop local leaders
- Encourage vocations
- Explore the sustainability of individual churches
- Tackle the buildings issue
- Make good appointments
- Grow our giving base
- Find ways to make parish life, mission and ministry easier”



It is tempting to see an irony in calling it ‘Our Growth Conversation’, when ‘Managing Decline’ might have been more accurate for the Diocese and the church nationwide, but the unadorned truth and frank admissions of the statement are welcome. ‘Fairly relentless decline’ reflects an experience in many of our local congregations, not least our own. We are fortunate that the comment about ‘less stipendiary clergy’ (they mean *fewer*, but there you go), although reflected in the eventual staffing of the Team with just two full time priests, is currently counterbalanced by the number of non-stipendiary clergy faithfully serving the Waterloo Anglican churches.. The average age of ‘attenders’ quoted is probably quite a bit lower than that of St Faith’s folk, while we at St Faith’s aren’t exactly bursting at the seams with 18-24 year-olds either.

The bullet points boil down to saying that there will have to be fewer churches in future with the congregations who survive all giving more. Nothing new there then ...

Chris Price



The Parish Directory and Church Organisations



VICAR

Vacancy

For all enquiries ring 928 3342

Parish Administrative Assistant email dunngoeff@talk21.com

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ASSISTANT CHURCH WARDENS

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CHILD PROTECTION OFFICER

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

BAPTISM BOOKINGS

Mrs Jackie Parry. 928 0726

Mrs Brenda Cottarel. 928 4275

BEAVER SCOUTS

Thursday 5.00 – 6.15 pm Mike Carr. 293 3416

CUB SCOUTS

Thursday 6.30 – 8.00 pm. Mike Carr. 293 3416

SCOUTS

Thursday 8.00 - 9.30 pm. Mike Carr. 293 3416

RAINBOWS

Monday 4.45 - 5.45 pm. Geraldine Forshaw. 928 5204

BROWNIE GUIDES

Monday 6.00 - 7.30 pm. Mary McFadyen. 284 0104

CHOIR PRACTICE

Friday 7.30 pm - 8.45 pm.

MAGAZINE EDITOR and WEBSITE MANAGER

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

The next magazine will arrive some time in October. To avoid having it largely written by the editor, please provide lots of material at any time.

Church website: www.stfaithsgreatcrosby.org.uk

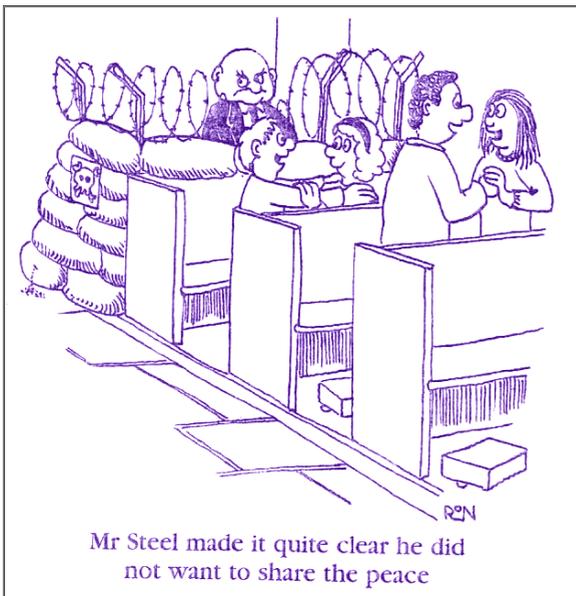
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THE CHURCH
OF ENGLAND



**Printed edition:
Merchant Taylors' Schools'
Reprographic Department**

Priest in Charge

United Benefice of St Faith's Crosby and St Mary's Waterloo

Are you a team player? Do you have a warm and welcoming nature? Working in close collaboration with the united benefice of Christ Church and St. John's Waterloo, you will have the opportunity to help shape the new Waterloo team ministry.

Our parishes are located close to the sandy beach, where you'll find the famous Antony Gormley installation - 'Another Place'. The parishes offer a great work-life balance. There's an abundance of leisure pursuits and great transport connections to major cities across the North West.

Your role:

- Welcoming, encouraging and nurturing the differing congregations, of all ages into the Christian faith.
- Cultivating a vision of what team ministry looks like, with PCCs, clergy and readers.
- Exploring and maximising the varied missional opportunities offered by the parishes.
- Establishing the work of the parishes as central to the community.

Closing Date: Monday 19th September 2016

Interviews: Monday 24th October 2016

Details from www.liverpool.anglican.org/vacancies

Applications to Warren Hartley:

warren.hartley@liverpool.anglican.org

The Diocese of Liverpool is an exciting, challenging and rewarding place to be. We serve a wide mix of communities in urban, rural and town parishes. We are innovative, seeking new ways to further God's mission while respecting cherished traditions. The Diocese of Liverpool strives for equal opportunities in all its appointments. This post will be searched and is subject to DBS enhanced clearance.



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