



St Faith's Church, Great Crosby  
Parish Magazine

**OCTOBER 2011**  
*Patronal Festival celebrations*

# Worship at Saint Faith's



## SUNDAYS

**11.00am SOLEMN MASS and Children's Church**

1.00pm Holy Baptism (2nd Sunday)

6.00pm Evening Service and Benediction (1st Sunday & as announced)

*On 'Fifth Sundays' there is one joint Eucharist for both congregations followed by a shared lunch – please consult Diary of Events, website or notices for details*

## WEEKDAY MASSES

**Monday** 10.30am, **Tuesday** 9.30am, **Wednesday** 10.30am (1662 Book of Common Prayer in S. Mary's), **Thursday** 9.30am (Holy Days only), **Friday** 6.30pm, **Saturday** 12noon (or Midday Prayer, as announced)

## THE DIVINE OFFICE (The Prayer of the Church)

**Morning Prayer:** 9.00am daily (except Thursday)

**Evening Prayer:** 6.00pm daily (except Thursday)

**Night Prayer:** 9.15pm Saturday (Vigil of the Resurrection)

*Please consult the weekly sheets for any variation in times for the Daily Office*

## SACRAMENT OF PENANCE AND RECONCILIATION

Fr. Neil and Revd. Denise 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.

## ANOINTING OF THE SICK AND DYING

Please contact Fr. Neil at any time, day or night, if someone is ill and requires the ministry of a priest.

## 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, or be visited in hospital or at home, please ring the Vicarage or another member of the Ministry Team. We are always happy to make home or hospital visits to the sick and housebound so please call us to arrange this.



**From the Ministry Team**

**October 2011**

Dear friends,

As the saying goes, 'Old habits die hard' and for me this time of year fills me with excitement, expectation and hope. Why? You may well ask when so many people fear the nights closing in earlier, the changes to the weather and thoughts of a long, possibly hard winter ahead. However, having been entrenched in the education cycle for most of my working life, September and October were the months of new beginnings and productive times. Schools during these months are buzzing with fresh energy and renewed optimism and although we are still in 'Ordinary Time' in the Church calendar, we should also share a similar sort of fresh hope and excitement as we have so much to look forward to and focus on during the month of October.

The month begins with our Harvest Festival Celebrations, which include a Harvest Songs of Praise followed by buffet supper on 2nd October. Please do join us at St. Mary's for this service of thanksgiving and a reminder that for everything there is a season; see Ecclesiastes 3:1-6.

On Thursday 6th we celebrate ST. FAITH'S DAY which includes a Lunchtime Recital and a High Mass in the evening. We welcome as preacher Reverend Dr. Jennifer Cooper, a lecturer from Mirfield and Frs David Pickett and Michael Maine who will deacon for Fr. Neil during the High Mass at 8.00pm.

St. Faith was believed to be a young French virgin and martyr who lived during the 3rd and 4th centuries. It is thought that at the age of 12 she refused to make a sacrifice to pagan gods and so was put to death by the occupying Roman authorities who had her roasted on a brazen bed and then beheaded. Another version of the story records a miraculous shower of rain which extinguished the fire and necessitated the subsequent beheading. She was a true martyr of God, and I hope we will all be able to honour her at that service and renew our own faith and commitment to God.

Finally on Sunday 9th we have the Dedication Festival, ending with the service of Festal Evensong at 6.00pm.

In 2009 the PCC obtained permission from the Bishop of Liverpool to admit children to Holy Communion prior to Confirmation. Preparation sessions begin this month for any children aged 7 or over who would like to join these classes. Fr. Neil or any of the ministry team will be pleased to answer questions or give further details.

This month 30 people from the United Benefice and St. Oswald's, Winwick go on Pilgrimage to Walsingham. Walsingham has been a holy place of mystery and atmosphere for almost a thousand years since Richeldis de Faverches was inspired by Mary to build a Shrine in perpetual memorial of the Annunciation.

We end the month with Liturgy and Lunch for ALL SAINTS' SUNDAY and as we continue to keep Church growth in our minds do please try to bring someone along to share in the worship and the lunch afterwards.

Of course Faith isn't the only saint whom we remember in October, there are many whose lives have influenced us over the centuries; in fact there is one named for every day of the month; but some of the more familiar saints are Francis of Assisi on the 4th, Teresa of Avila 15th Ignatius 17th, Luke 18th and Simon and Jude on 28th October. We certainly live in a very different age from those saints but their stories, faith and commitment are still inspirational. They listened to God's call and committed themselves to do God's work here on earth and that is something we can all do just as well today as those people did all those centuries ago.

As St. Teresa of Avila says,



**Christ has no body now on earth but yours,  
no hands but yours,  
no feet but yours,  
yours are the eyes through which Christ's compassion  
is to look out to the earth,  
yours are the feet by which He is to go about doing good  
and yours are the hands by which He is to bless us now.**

At a time when so many people are struggling to support their families because they are without jobs, or have reduced working hours and when a secure future seems a very long way off then perhaps we can bring to mind the words of that prayer and act upon them with strength and love.

October will offer different highlights to different people but I hope that through your prayer life, reading the Scriptures, receiving the Sacrament and by making the most of the October diary you can be filled with fresh hope, excitement and optimism. I pray that this St. Faith's Tide we can all be directed back on track to the ways of God by the great glory of Saint Faith and all the Saints.

Love and prayers,

Denise

## HARVEST THANKSGIVING – Sunday 2<sup>nd</sup> October

11.00am Family Eucharist & Parade Service

6.00pm Harvest “Songs of Praise” in S. Mary’s

*followed by a glass of cider & buffet Harvest Supper*



*“All good gifts around us are sent from heav'n above,  
Then thank the Lord, O thank the Lord, For all his love.”*

## St. Faith's Patronal Festival Celebrations 2011



### *“A Living Faith”*

#### Wednesday 5<sup>th</sup> October – The Eve of Saint Faith, Virgin & Martyr

9.15pm Compline by Candlelight

#### Thursday 6<sup>th</sup> October – S. Faith's Day

9am Morning Prayer

12noon Lunchtime recital by Fr. Neil (lunches served from 11am)

8pm **Procession & High Mass followed by buffet supper**

Preacher: The Revd Dr Jennifer Cooper

(Lecturer and Tutor in Theology, College of the Resurrection, Mirfield)

*We look forward to welcoming back to St. Faith's Frs. David Pickett and Michael Maine (both recently ordained deacons) who came to preach for us in Lent. Frs Michael and David will be the Deacons for the Patronal Mass.*

# How the Internet Really Began



In ancient Israel, it came to pass that a trader by the name of Abraham Com did take unto himself a young wife by the name of Dot. And Dot Com was a comely woman, broad of shoulder and long of leg. Indeed, she was often called Amazon Dot Com. And she said unto Abraham, her husband, “Why dost thou travel so far from town to town with thy goods when thou canst trade without ever leaving thy tent?” And Abraham did look at her as though she were several saddle bags short of a camel load but simply said, “How, dear?”

And Dot replied, “I will place drums in all the towns and drums in between to send messages saying what you have for sale, and they will reply telling you who hath the best price. The sale can be made on the drums and delivery made by Uriah’s Pony Stable (UPS).”

Abraham thought long and decided he would let Dot have her way with the drums. The drums rang out and were an immediate success. Abraham sold all the goods he had at the top price, without ever having to move from his tent.

To prevent neighbouring countries from overhearing what the drums were saying, Dot devised a system that only she and the drummers knew. It was called Must Send Drum Over Sound (MSDOS), and she also developed a language to transmit ideas and pictures: Hebrew To The People (HTTP).

But this success did arouse envy. A man named Maccabia did secrete himself inside Abraham’s drum and began to siphon off some of Abraham’s business. But he was soon discovered, arrested and prosecuted for insider trading.

And the young men did take to Dot Com’s trading as doth the greedy horsefly take to camel dung. They were called Nomadic Ecclesiastical Rich Dominican Sybarites, or NERDS.

And lo, the land was so feverish with joy at the new riches and the deafening sound of drums that no one noticed that the real riches were going to that enterprising drum dealer, Brother William of Gates, who bought off every drum maker in the land. And he did insist on drums to be made that would work only with Brother Gates’ drum heads and drumsticks.

Lo, Dot did say, “Oh, Abraham, what we have started is being taken over by others!” And as Abraham looked out over the Bay of Ezekiel, or eBay as it came to be known, he said, “We need a name that reflects what we are.” And Dot replied, “Young Ambitious Hebrew Owner Operators.” “YAHOO!,” said Abraham. And because it was Dot’s idea, they named it YAHOO Dot Com.

Abraham's cousin, Joshua, being the young Gregarious Energetic Educated Kid (GEEK) that he was, soon started using Dot's drums to locate things around the countryside. It soon became known as God's Own Official Guide to Locating Everything (GOOGLE). And that is how it all began. Honest to God!

*(internet circulation... naturally!)*

## My child, why have you done this to us?

*A sermon preached by FRED NYE on the feast of the B.V.Mary*

My memory is failing me. Dates, names, requests, instructions and information, especially I may say from my spouse, behave like stealth bombers. They get under the radar of my memory as if they never existed. And so I haven't a clue what I preached about last year, on this self-same feast of the BVM, not at least without digging out the original text. And if I were a betting man I'd wager that you lot don't remember much either: so that I can safely repeat myself without anyone noticing!

But what in any case can be said about the mother of Our Lord which is new or different? So little of what we know, or think we know, about her comes from scripture, and so much from pious tradition and devotion, and from legend. The very word 'Assumption' is double-edged, and reminds us that doctrines about Mary are so often tinged with theological presumptions and assumptions. And I'm probably going to add to all that today, because I want to reflect for a few minutes on what the bible's *silence* may say about her.

For almost thirty years before his public ministry began, Our Lord's life seems to have been largely private and hidden, and the scriptures give us only occasional tantalising glimpses. It could be so helpful to know what Jesus was like as a child, a teenager, an adolescent and a young man; so interesting to know what struggles he may have had, what difficulties he may have encountered; but the record is largely blank. And yet it's clear from what happened later on that his mother's love for him was unfaltering, that through all these years Mary was always 'there' for her Son. It's even possible that for some of this time Mary brought Jesus up on her own, as Joseph isn't mentioned after Jesus was aged twelve, and may possibly have died before Jesus reached manhood.

Be that as it may, we can be certain that Jesus grew up with his mother's total understanding and love, and under her influence and protection. I very much doubt whether the Incarnation was completed once and for all at Jesus' conception or even at his birth. I am much more persuaded that Our Lord grew into maturity as the Christ with the guidance and encouragement of his mother, on whose lap he would have heard the stories of Genesis and Exodus and of the prophets, and at whose feet he would first have learnt how to pray.



Within this little picture of Jesus and his mother lies one of the great creative tensions of the Christian faith. Mary had the humility to live as the Lord's handmaid, and as the willing instrument of the Incarnation. Yet at the same time she had the incredible vision to see in her son the fulfilment of God's ancient promises. And she had the confidence to guide and encourage him towards his destiny. Luke even tells us that the child Jesus lived in Nazareth 'under the authority' of Mary and Joseph. There was nothing automatic or programmed about Our Lord's response to his Heavenly Father's will – we know that from the account of his temptations in the wilderness – and I feel sure that his understanding of who he was, and what was expected of him, could not have come about without the love and support of his earthly parents, particularly Mary.

I don't think it is fanciful to draw a lesson here for our own time, and for our own society. Do we value our country's children as much as Mary valued her son? And can we, as the nation's parents, learn from Mary to love our children with her unique blend of concerned authority, responsibility, and vision for the future? One of the many lessons to be drawn from this weeks looting on the streets of London and Liverpool and many other cities, is that parenting is not a bolt-on skill to be picked up at a few evening classes. We must learn from Mary that parenting is the means by which our children become grounded in love: it is a heaven-sent duty and privilege that determines the future happiness and well being of our society, and indeed of all humanity.

Of course there was both risk and pain in what Mary did for her son, and we don't even have to fast-forward to the Crucifixion to be convinced of that. Luke gives us an example in the rather engaging story of 'the day Jesus went missing'. When Jesus was a boy of twelve the holy family travelled as usual to the Passover festival in Jerusalem. On the way home, Mary and Joseph had a sudden panic: they couldn't find their son anywhere among the long dusty caravan of people and animals trudging back to Nazareth. It was one of those classic cases of 'but *I* thought he was with *you*'! So back they go to Jerusalem, and after much anxious searching find Jesus in the Temple, listening to Israel's finest religious teachers. 'My child, why have you done this to us?' says his mother, with perhaps a mixture of relief and exasperation. It was only later that Mary would have realised that this was indeed where her love and her motherhood were leading: to that vision of his heavenly Father's kingdom to which Jesus was now being irresistibly drawn.

Luke gives another, even more painful example later during Our Lord's ministry, when Mary and the rest of the family come looking for him while he is teaching the crowds. Someone says to him 'Your mother and brothers are standing outside and want to see you' to which Jesus replies 'My mother and my brothers are those who hear the word of God and put it into practice'. The great love that Jesus had known as a child among his family was now expanding, rippling outwards, until it was to embrace the leper, the alien and the outcast: no less than the whole children of God.

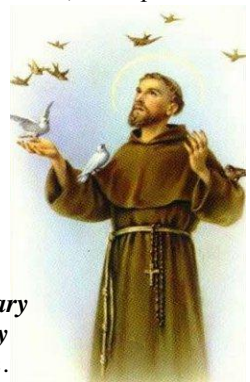


Perhaps Mary was the first of Our Lord's disciples to recognise that her Son was more than merely a descendent of King David, more even than the promised Jewish Messiah. Perhaps she was the first to grasp that Jesus' sonship with his heavenly Father was unique and intimate, and that the redemption of the whole world was to lie in who he was, and what he was to accomplish through his death. If our faith, like Mary's, runs deep and true, there will be times when it hurts. In Jesus, the love of God always seeks to draw us away from ourselves, deeper into God, and deeper yet into the needs and sufferings of our world. Sometimes it can even feel as if our own needs are not being recognised. But that is never, never, the case. It is just that the great love that Jesus first experienced at his mother's breast now fills the whole world, and spreads through all eternity.

## St Francis of Assisi

*Founder of the Friars Minor (1132-1226)*

***We have no right to glory in ourselves because of any extraordinary gifts, since those do not belong to us but to God. But we may glory in crosses, afflictions and tribulations, because these are our own.***



St Francis was born in the Umbrian city of Assisi about the year 1182. His parents were Pietro di Bernardone, a wealthy cloth merchant, and Pica, his French-born wife. Francis was one of the privileged young men of Assisi, attracted to adventure and frivolity as well as tales of romance. When he was about twenty he donned a knight's armour and went off, filled with dreams of glory, to join a war with the neighbouring city-state at Perugia. He was captured and spent a year in prison before being ransomed. Upon his return he succumbed to a serious illness from which his recovery was slow. These experiences provoked a spiritual crisis which was ultimately resolved in a series of dramatic episodes.

Francis had always been a fastidious person with an abhorrence for paupers and the sick. As he was riding in the countryside one day he saw a loathsome leper. Dismounting he shared his cloak with the leper and then, moved by some divine Impulse, kissed the poor man's ravaged face. From that encounter Francis's life began to take shape around an utterly new agenda, contrary to the values of his family and the world.

While praying before a crucifix in the dilapidated chapel of San Damiano, Francis heard a voice speak to him; 'Francis, repair my church, which has fallen into disrepair, as you can see.' At first inclined to take this assignment literally, he set about

physically restoring the ruined building. Only later did he understand his mission in a wider, more spiritual sense. His vocation was to recall the church to the radical simplicity of the gospel, to the spirit of poverty, and to the image of Christ in his poor.

To pay for his programme of church repair, Francis took to divesting his father's warehouse. Pietro da Bernardone, understandably enraged, had his son arrested and brought to trial before the bishop in the public market place. Francis admitted his fault and restored his father's money. And then in an extraordinary gesture, he stripped off his rich garments and handed them also to his sorrowing father, saying: 'Hitherto I have called you father on earth; but now I say: "Our Father, who art in heaven".' The bishop hastily covered him with a peasant's frock, which Francis marked with a cross. And so his transformation was complete.

The spectacle which Francis presented - the rich boy who now camped out in the open air, serving the sick, working with his hands, and bearing witness to the gospel - attracted ridicule from the respectable citizens of Assisi. But gradually it held a subversive appeal. Before long a dozen other young men had joined him. They became the nucleus of his new order, the Friars Minor. The beautiful Clare of Assisi was soon to follow, slipping through the city walls in the middle of the night to join the waiting brothers. Francis personally cut off her hair, marking her for the life of poverty and her consecration to Christ.

The little community continued to grow. In 1210 they made a pilgrimage to Rome and won the approval of Pope Innocent III. Some of the pope's advisors warned that Francis's simple rule, with its emphasis on material poverty, was impractical. But the worldly pope was apparently moved by the sight of the humble friar and perceived in this movement a bulwark against more radical forces.

Francis left relatively few writings, but his life - literally the embodiment of his message - gave rise to numerous legends and parables. Many of them reflect the joy and freedom that became hallmarks of his spirituality, along with his constant tendency to turn the values of the world on their head. He esteemed Sister Poverty as his wife, 'the fairest bride in the whole world.' He encouraged his brothers to welcome ridicule and persecution as a means of conforming to the folly of the cross. He taught that unmerited suffering borne patiently for love of Christ was the path to 'perfect joy'.

But behind such holy 'foolishness' Francis could not disguise the serious challenge he posed to the church and the society of his time. Centuries before the expression became current in the church. Francis represented a 'preferential option for the poor.' Even in his life the Franciscans themselves were divided about how literally to accept his call to radical material poverty. In an age of crusades and other expressions of 'sacred violence', Francis also espoused a radical commitment to non-violence. He rejected all violence as an offence against the gospel commandment of love and a

desecration of God's image in all human beings.

Francis had a vivid sense of the sacramentality of creation. All things, whether living or inanimate, reflected their Creator's love and were thus due reverence and wonder. In this spirit he composed his famous 'Canticle of Creation', singing the praises of Brother Sun, Sister Moon, and even Sister Death. Altogether his life and his relationship with the world – including animals, the elements, the poor and sick, as well as princes and prelates, women as well as men, represented the breakthrough of a new model of human and cosmic community.

Ultimately Francis attempted no more than to live out the teachings of Christ and the spirit of the gospel. His identification with Christ was so intense that in 1224, while praying in his hermitage, he received the 'stigmata', the physical marks of Christ's passion, on his hands and feet. His last years were marked at once by excruciating physical suffering and spiritual happiness. 'Welcome Sister Death' he exclaimed at last. At his request he was laid on the bare ground in his old habit. To the friars gathered around him he gave each his blessing in turn: 'I have done my part,' he said. 'May Christ teach you to do yours.' So he died on October 3rd, 1226. His feast is observed on October 4th.

*Supplied by Fr Dennis: from Robert Ellsberg's 'All Saints'*

## Picture Parade

*Opposite:* The United Benefice Parish Barbecue in August was again blessed with unseasonable sunshine. The usual suspects (David Jones and James Roderick) presided over the burnt offerings, supervised by the Vicar, while members of our two congregations and their guests enjoyed the sunshine and the food and (bring your own!) drink.

### *Centre Pages*

More snapshots of the vicarage garden barbecue as young and old tucked in. A few weeks later, the garden, church and parish hall played host to the wedding of one-time server George Whalley to Maureen Ferguson. Despite a monsoon of a morning, the sun shone in the afternoon. We see the church decked out and the happy couple posing, scenes in the garden and the hall transformed into a swish marquee for the reception. The St Faith's bespoke catering team looked justly pleased with their efforts.

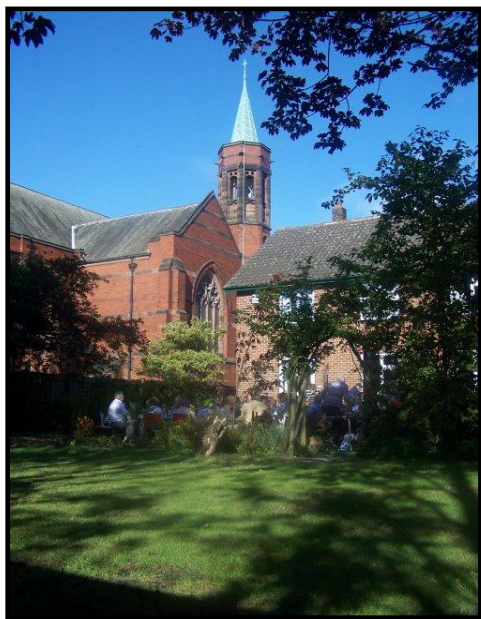
### *Final page*

Nearly thirty years earlier, Joyce Green's pictures show the legendary ladies of the '84 Club at their various weekends at Rydal Hall in the Lake District during the 1980s ('When We Were Very Young'!) – and from the same vintage, members of the Men's Group at a different location. Those were the days...

















## Magazine Matters

Lots of colour in this month's issue, to mark the Patronal Festival month and to record some of the colourful events of the past weeks. There are even more colour pictures in the online edition, and of course for the remaining months of the year, when we can't afford colour, the online magazine is always colourful and often has extra features.

So this is another plug for the electronic *Newslink*. I am grateful to the growing number of readers, both through our parish and local distribution and via the postal distribution, who have opted to access the magazine online and thus save us printing and postage costs; our print run has, for one reason or another, been reduced by about 100 over the past year or so. If you (dear reader, wherever you may be!) are happy to go digital, please let the editor or your distributor know, and you will be sent a monthly email when each edition goes online, with a direct link for you to click on, and another for accessing the back numbers menu so that you can catch up on any month you may have missed.

However you read our magazine, we hope you enjoy it – and be assured that the printed edition is not under threat! By way of a postscript, and following a recent brainstorming session at a PCCs AwayDay, we are currently circulating a survey of the magazines and websites of both churches, to see what people think of our productions and what they would like to see featured in them. In the interest of continuous product improvement (as they say) we will publish the results in due course, but if you have missed out on the surveys by reasons of distance or absence from church, and would like to air your views, do get in touch.

## Points from the P.C.C.



The PCC meeting of July 26<sup>th</sup> covered a wide range of topics and featured much interesting discussion. All our meetings are open to non-PCC members, but for those who prefer a potted version of events, there follow a few titbits to digest.

The chairman, in his opening remarks, reported on the success of ordinand **Helen Coffey**'s recent placement, and looked forward to her report on her visit to Paraguay. Fr Neil outlined various areas where **growth** might take place, under the headings of financial, numerical and spiritual growth, inviting discussion and challenging the PCC on how seriously these issues were taken. Rising to the challenge the PCC debated the pros and cons of the issues he had outlined and in the context of the **Liturgy and Lunch** services it was agreed that the differences in worship patterns between St Faith's and St Mary's needed to be taken into account.

In the aftermath of the joint PCCs' Awayday meeting, he reported on the formation of three follow-up groups, two of which had met at the time of this meeting. The third group, **Financial Well Being** (including buildings and land) Group, was yet to meet.

Reports were received from the two groups which had so far met. The **Public Appearance/Publicity** group had discussed our magazines and websites and possible improvements to these, including the possibility of asking people to pay for 'Newslink'.

The group dealing with **Youth Development** issues had discussed the importance of including families, and of finding out what young people wanted and already took part in and how best to satisfy their needs, together with possible future youth shows. There had been discussion about expanding the part played by young people on 'Parade' Sundays throughout the year, explaining the seasons of the church's year: this would have 'parent pulling power'. The possibility of an annual service for young people and families, run by the youngsters, was aired. Revd Denise mentioned the successful Tuesday Baby Sensory sessions and the need to publicise them as part of what the church had to offer to the young.

**The Premises Report** told us of progress on the security front. Padlocks and chains had been fitted to each new gate, the job was now complete and the final bill of £4,800 has been paid. Ironically a break in and theft occurred just two days before the padlocks were permanently fitted. Bolts and locks were removed from the garden store shed where the new cast iron guttering and brackets were stored awaiting such time as we could afford to renew and replace the guttering along the whole side of church. Some lead above the main porch was removed at the same time and there was attendant damage to the slates. It was believed that the thieves may have been planning to return with a vehicle so the new guttering was promptly removed to the bell-tower, padlocks put on temporarily and the heating cistern protected. The glazing job to the church hall windows has now been completed. The current high price of reinforced glass brought the cost of this job to £2,400.

The continuing issues surrounding the Memorial Garden are being dealt with. When the gate padlocks first appeared irate phone calls from some callers expecting 'open house' and graveyard accessibility were received by some of our personnel who fielded these calls with admirable patience and Christian fortitude.

It was hoped to have a session clearing rubbish, weeds and tree branches behind the hall. To accomplish an economical solution to planting out the wide bed alongside the front wall with intruder-repelling bushes, we are considering an appeal to those who have mature prickly shrubs in their gardens and who may be willing to spare one or two. We would ask our gardener Dave to dig up, transport and replant them alongside the wall.

Turning to the **Financial Report**, the Treasurer said that he was disappointed to note that three members of the congregation had cancelled their standing orders recently and were not now pledging a financial contribution to the church; this does nothing at all to help with budgeting and financial planning. A further standing order had stopped due to the death of the donor. Two new standing orders had been signed this month. A review of planned giving is one area for the new Financial Well-being Group to examine. There are currently 77 people in the planned giving scheme. Of the 105 on the Electoral Roll, 48 pledge their giving via a monthly standing order, 29 pledge their giving via the envelope scheme and **there is no evidence that the remaining 28 give anything at all**. Given that the average weekly cash collection on the plate to date in 2011 is only £34.60 this is very disturbing indeed. Attention will be given as to how best to deal with this situation.

David Jones and Joan Tudhope were revisiting the list of those affiliated to the **Friends of St Faith's** and looking at possible improvements to and publicising of the organisation. There are those who make a specific financial contribution to this group so it is vital that we are seen to give people something for their money.

Under **Any Other Business** there was discussion of the strategies for taking collections at back of church, and the possibility of a permanent mounted collection box for this purpose were raised. David Jones would look into this and report progress at the next PCC meeting.

Finally, Fr Neil mentioned the **Community of the Resurrection**'s new appeal to raise money for current maintenance and repairs and also for wholesale redevelopment of the monastery to meet future needs. Our prayers were asked for these wide-ranging projects. Although the Community found that great challenges lay ahead of them it has brought them closer together and they have found much support from their local community too. Fr. Neil said that our own situation is not dissimilar and many blessings can come from difficult times.

Lillie Wilmot *PCC Secretary*



## From the Archives

*'Scene in a Crosby Church. Protest at Nature of Service.'*

*Connoisseurs of the odd corners of church history may find this newspaper article of 23 February 1931, supplied by Margaret Goodwin, entertaining.*

“Protestant demonstrators visited the Church of St Faith, Crosby, yesterday morning, at the Sung Eucharist, and made a protest alleging that the service was illegal. Ten or a dozen men sat in three groups throughout the service, taking no part in it, and maintaining some sort of communication between their groups by nods and winks.

During the prayer of Humble Access, before the Consecration prayer, one man, near the front of the church, remained standing. It was thought by some who saw him that he might have had an injury to his leg, which made him unable to kneel. But as the last words of the prayer were being said, he turned to a group sitting in the SW corner of the nave, and a man then rose. 'I would like to know if this is a Church of England,' he shouted. Other words, which could not be distinguished, followed, and he added, 'I protest against this illegal service.'

The church authorities were forewarned that some disturbance might be created, and a number of sidesmen moved towards the group, and conducted them quietly to the door. The other groups followed them. Three men pushed past one man who was kneeling with his daughter, causing him to stand up. In the porch one of the visitors cried, 'Let's sing 'God Save the King,' and some mention was made of the name of Archbishop Downey. But no further demonstration was made, and the men left to go in the direction of Liverpool. As soon as the slight noise had died down, the celebrant, the Rev. M.L.M. Way, assistant curate of St Faith's, continued with the Prayer of Consecration.

A Daily Post reporter, who was present, observed that the service followed in every particular the Prayer Book service of Holy Communion. The congregation was large, and some members of it did not know what the disturbance was about, and sought information from church officials afterwards. Mr Way said that the words of the protest did not reach him at the altar, and he could find no occasion for a protest in the service, which followed the Prayer Book exactly. The only addition was the singing of the usual anthems 'Benedictus' and 'Agnus Dei' but they were sung in almost every church where the communion service was sung at all.'

## Putting Faith in Fragments

Hywel Williams



Be it medieval bones or rubble from the Twin Towers, relics affirm our belief in human vitality.

Nothing divides a secularist or a Protestant from a Catholic quite as much as relics. Can there be anything more creepy than a skeleton enclosed in a glass case beneath a Sicilian side altar? And yet the bones of departed saints once did the job of connecting past with present. Locked in a reliquary but often paraded in public processions, the cranium, tibia and fibula helped to turn the narrative of dry theology into a gripping soap opera.

The clever and beautiful Catherine of Alexandria, for instance, was condemned to die in around the year 305 by being broken on the wheel, a favoured Roman instrument of torture, after rejecting the advances of the emperor Maximinus II. But in martyrology, inanimate objects can conspire to frustrate the wicked. The wooden wheel collapsed, and the more reliable axe had to be used for Catherine's execution.

A millennium later the pilgrimage route to her remains, located in a monastery on Egypt's Mount Sinai, was thronged. Faith of Aquitaine was Catherine's contemporary, and barely a teenager when tortured to death on a hot brazier after refusing to make pagan sacrifices. Her grisly end turned Faith into a celebrity saint, and in the ninth century a relic-hungry monk from the Benedictine Foundation at nearby Conques stole her bones. It was there, on the route to Compostela, that Faith's relics became an object of mass devotion.

The passion for relics was a phenomenon of popular Christianity, and especially so in Syria and Palestine before the seventh-century rise of Islam turned the region's Christians into refugees. Enthusiasts arrived in western Europe carrying beloved bags of bones with them, but the Latin Church disliked the whole business. Theologians thought it common and bishops were suspicious of the mob element involved when crowds gathered to acclaim the dead saints.

Once it took root in Western Europe, the cult of the saints' relics refused to go away. Having failed with condemnation, the church authorities then tried to control the trade as best they could. Tests were applied to sort out genuine relics from the fake ones.

But ecclesiastical control was always precarious, and it was local congregations' choices that determined whether or not a saint was popular. Layers of miracles were added to the saints' original stories as devotion multiplied. Yet even when the miraculous cures and visionary appearances are stripped away, we are left with genuine historical examples of suffering, courage and endurance, of transformative belief and of hope. Objects touched by saints, such as items of clothing, acquired their own special power during the middle ages, and although not as miracle-inducing as the bones, these fragments were still a link with world of the spirit.

In the run-up to the anniversary of 9/11 a New York Times initiative shows that relics remain powerful, albeit secular. In the midsummer hear of Manhattan, the paper's readers are asked to sort out their collections of early 21<sup>st</sup> century relics: construction helmets worn on the day, scraps of paper that blew across the city from Twin Towers' offices, photographs of the dead and crosses fashioned out of the World Trade Centre's marble and steel.

Such objects, to be featured in a commemorative edition of the news-paper, recall the martyrs' anniversaries that punctuated the rhythm of the year in medieval civilisation.

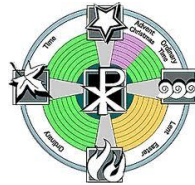
Those were not backward-looking occasions but affirmations of faith – and in a specific way. The bones of the martyrs were not regarded by worshippers as inanimate objects, instead these fragments anticipated a future last judgment when the body of every human being who had died would be reassembled from the pieces that had once constituted it. This was the resurrection of the body and it applied to everybody, not just saints and martyrs.

That element of the creed now seems so weirdly improbable that hardly any Christian mentions it. But the bodily resurrection spoke to the imagination because it affirmed a belief in human vitality and endurance, even in the face of loss and danger. It was not mere metaphor but a way of living, and in 2011 those relics of 9/11 communicate the same message.

**The Guardian, 22 August: thanks to Martin Freeman for providing the article.**

*What we do at St Faith's and why...*

## The Liturgical Seasons



One of the many innovations which came from the Church of England's new liturgical Material, known as Common Worship 2000, is a re-thinking of the liturgical seasons during the Christian Year.

The liturgical year begins on Advent Sunday and ends on the Sunday before Advent with the Feast of Christ the King.

The four weeks of Advent prepare us with joyful anticipation for the season of Christmas. The season of Epiphany continues until Candlemass (40 days after Christmas). Lent is the 40 days leading up to Easter, and Eastertide lasts for 50 days, culminating with the Feast of Pentecost.

After Pentecost we journey into "Ordinary Time". This phrase is new to the liturgical life of the Church of England and is one which has developed from the Roman Catholic Church and from other parts of the Anglican Communion.

Prior to Vatican II in the 1960's the Roman Catholic Church didn't have 'ordinary time': they had Sundays after Pentecost – that system had been established in the Roman Catholic Church by probably about the end of the 8<sup>th</sup> century. This practice was largely the result of the work of Alcuin of York who in 769 became Abbot of Tours where he died in the year 804. Alcuin revised the lectionary, compiled a sacramentary and was involved in significant liturgical revision work.

In another part of the world, Sundays after Trinity had been the custom of the Roman Catholic Church on the Continent and a system which Cranmer followed in the Anglican Book of Common Prayer. However in 1980 the Alternative Service Book returned to Sundays after Pentecost. Unlike Eastertide, for example, the Trinity Season didn't focus on the Trinity each week; the Pentecost Season didn't focus on the Theme of the Holy Spirit each week. They were simply convenient ways of marking the Sundays, the 'green' Sundays if you like, but they weren't specifically celebrating a season as we would with Lent or Advent or Eastertide where the theme is maintained each week. In the C of E's volume entitled "The Christian Year" the Note (p.15) on 'Ordinary Time' is as follows: "Ordinary Time is the period... (when) there is no seasonal emphasis."

## Saint Elsewhere

Chris Price



St Faith's, Great Crosby is of course, rightly seen by our people as the epicentre of celebrating our patron saint – although we might acknowledge the part played by the community at Conques in France, where more than a few have made pilgrimage from Crosby. But as we prepare to honour Faith on October 6<sup>th</sup>, it is good to pay tribute to the other places in our own land and further afield where she is honoured.

Over the years I have assembled a list of churches and assorted establishments which bear the name of St Faith. You may be surprised to know that the list currently stands at 56, and occasional additions are still being made. Some 39 of these are in England, mostly in the south, with 5 elsewhere in the UK and 12 overseas. The full list may be accessed on the church website at [www.stfaithsgreatcrosby.org.uk/sfchurcheslist.html](http://www.stfaithsgreatcrosby.org.uk/sfchurcheslist.html) with links to those which have their own websites. And if you go to the linked page [www.stfaithsgreatcrosby.org.uk/saintelsewhere.html](http://www.stfaithsgreatcrosby.org.uk/saintelsewhere.html) there are a series of illustrated articles about a good number of the churches and places on the list. Most of them are, like us, normal, unremarkable parish churches scattered around the land, but some have what are known as 'Unique Selling Points'. Here are a few samples to whet the appetite.

St Faith's, Ohenimu, Rotorua, New Zealand, is known as the Maori Church, and features a window depicting Christ walking on the waters, dressed in traditional Maori costume, topped with Kiwi feathers. The 'church' of St Faith in a suburb of Hemel Hempstead was, for a time, situated in the vicar's garage (A 'house church' with a difference). The chapel in the asylum known as the Stanley Royd Hospital was dedicated to our saint. Saint Faith's at Belper Lane End, in Derbyshire, was when last heard of being put up for sale, despite a vigorous campaign by its small congregation. Another St Faith's, at Dunswell, near Hull, suffered serious flood damage a few years



ago and the congregation worshipped that Christmas in a nearby hostelry, the Ship Inn, prompting the inevitable headline in their local paper: 'Fathers, Sons and holy spirits', and the equally inevitable references to their being room at the inn.

There are chapels to, or bearing images of our saint in Westminster Abbey, St Paul's Cathedral and Tewkesbury Abbey. The crematorium for the city of Norwich is known as St Faith's and is where this writer's father was cremated. And to conclude, a few oddities not identified with a particular church. Back on home turf, there is a setting entitled 'Saint Faith' of the well-known hymn, 'Sun of my Soul' by one-time organist at St Faith's, Mr George Lewis. A ferry plying out of Portsmouth to the Isle of Wight is called 'Saint Faith'. In remote areas of Canada, a lay organisation that called itself 'The Bishop's Messengers of St Faith's' was at work in the first half of the last century. And finally, and even more remotely, there were to be found a few St Faith's tokens: rare and valuable South African tokens whose origins are obscure but which may be connected with a Roman Catholic mission somewhere out there. Our blessed patroness certainly seems to have got around a lot since her fiery origins; it is good to think of her being the centre of worship in so many places near and far, and to wonder in how many of them prayers are offered on October 6<sup>th</sup> each year.

## The 100+ Club Winners

### September Draw, 2011

1	156	Joan Utley
2	70	Revd Denise
3	137	David Jones
4	169	C and J Webster



## And to end... a Handful of One-Liners

**Don't let** your worries get the best of you; remember, Moses started out as a basket case.

**Some people** are kind, polite, and sweet-spirited until you try to sit in their pews.

**Many folks** want to serve God, but only as advisers.

**The good Lord** didn't create anything without a purpose, but mosquitoes come close.

**People are** funny; they want the front of the bus, the middle of the road, and the back of the church.

**Stop complaining** about your church; if it was perfect, you couldn't belong.

**If the church** wants a better vicar, it only needs to pray for the one it has.

**God Himself** does not propose to judge a man until he is dead. So why should you?

**Some minds** are like concrete thoroughly mixed up and permanently set.

# The Parish Directory and Church Organisations



## **VICAR**

Fr. Neil Kelley, The Vicarage, Milton Road, Waterloo. L22 4RE  
928 3342; fax 920 2901

## **ASSISTANT PRIESTS**

Revd Denise McDougall, 27 Mayfair Avenue, Crosby. L23 2TL. 924 8870  
Canon Peter Goodrich, 16 Hillside Avenue, Ormskirk, L39 5TD. 01695 573285  
Fr. Dennis Smith, 16 Fir Road, Waterloo. L22 4QL. 928 5065

## **READERS**

Dr Fred Nye, 23 Bonnington Avenue, Crosby. L23 7YJ. 924 2813  
Mrs Jacqueline Parry, 21 Grosvenor Avenue, Crosby. L23 0SB. 928 0726  
Mrs Cynthia Johnson, 30 Willow House, Maple Close, Seaforth, L21 4LY. 286 8155

## **CHURCH WARDENS**

Mrs Margaret Houghton, 16 Grosvenor Avenue, Crosby. L23 0SB. 928 0548  
Mrs Maureen Madden, 37 Abbotsford Gardens, Crosby. L23 3AP. 924 2154

## **DEPUTY CHURCH WARDENS**

Mrs Christine Spence, 52 Molyneux Road, Waterloo. L22 4QZ. 284 9325  
Ms Brenda Cottarel, 6 Lawton Road, Waterloo. L22 9QL. 928 4275

## **TREASURER**

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

## **PCC SECRETARY**

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

## **PARISH OFFICE MANAGER**

Mr Geoff Dunn 32 Brooklands Avenue, L22 3XZ . Tel & fax: 0151 928 9913  
Email: sfsmparishoffice@btinternet.com

## **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, c/o the Vicarage. 928 7330

## **BAPTISM BOOKINGS**

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

## **SACRISTANS**

Mr Leo Appleton, 23 Newborough Avenue, Crosby. L23 3TU. 07969 513087  
Mrs Judith Moizer, 1 Valley Close, Crosby. L23 9TL. 931 5587

**SENIOR SERVER**

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

**CHILDREN'S CHURCH**

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

**CHILD PROTECTION OFFICER**

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

**CHURCH CENTRE**

1, Warren Court, Warren Road, Blundellsands

**UNITED BENEFICE MEN'S FELLOWSHIP**

James Roderick 474 6162

**CUB SCOUTS**

Tuesday 6.30 - 7.45 pm. Adam Jones 07841 125589

Thursday 6.30 - 7.45 pm. Mike Carr 293 3416

**SCOUTS**

Tuesday 8.00 - 9.30 pm. George McInnes 924 3624

**RAINBOWS**

Monday 4.45 - 5.45 pm. Geraldine Forshaw 928 5204

**BROWNIE GUIDES**

Monday 6.00 - 7.30 pm. Sue Walsh 920 0318; Mary McFadyen 284 0104

**CHOIR PRACTICE**

Friday 7.15 pm - 8.30 pm. Sam Austin 07921 840616

**MAGAZINE EDITOR and WEBSITE MANAGER**

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

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



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**THE CHURCH  
OF ENGLAND**



**Diocese of Liverpool**



*Above: the statue of Saint Faith, with book and martyr's palm*  
*Front cover: the modern banner of St Faith, to the design of Sister Anthony of the Metropolitan Cathedral.*

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

[\*Online gallery below....\*](#)



The '84 Group ladies at play...



...and posing for the camera

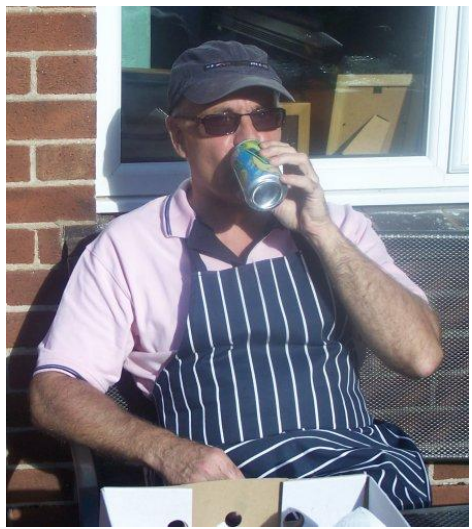




... and relaxing by the lakeside



The 'Men' in high spirits (one ex-vicar in particular!)



At the BBQ... the Treasurer in high spirits?



... parishioners tucking in at the tables







**‘In a Vicarage Garden’**



**The Whalley wedding: the bridegroom’s mother inspects the transformed church hall**



**Men in skirts (!) ready to welcome the wedding congregation**



**To all intents... the bride and groom cutting a dash**