

Newslink

St Faith's Church, Great Crosby
Parish Magazine

SEPTEMBER 2011

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** 10.30am (12noon from October)

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 September 2011

Dee Friends,

The early 1990's saw a significant development in the worshipping life of the Church of England with the publication of a prayer book entitled "Celebrating Common Prayer" (CCP). This book, commended by General Synod, contained within it forms of service for Morning and Evening Prayer as well as Midday Prayer and Night Prayer (Compline). Although various minor publications had introduced Compline on the Church of England liturgical scene this was the first time the C of E had all these offices within one volume. Based very largely on the Office Book of the Anglican Franciscans, this book became very widely used, not just in churches and communities but by individuals as well and those who wanted to pray 'with the church' wherever they found themselves. Whilst the 1662 Book of Common Prayer (BCP) remains the main service book of the C of E, CCP was welcomed by those who liked the seasonal and daily variety contained within CCP (for more explanation on this please research Fred Nye's excellent ministry team article: '*Advent is on Tuesdays*', to be found in the December 2008 Newslink – accessed via the website).

As the Liturgical Commission began its work which culminated in 2000 with the publication of Common Worship (CW), so too the daily offices were revised and much of what is to be found in CCP has found its way into *CW Daily Prayer*.

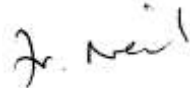
Because we have copies of CCP at St. Faith's I have not seen the need to graduate to (the expensive volume of) *CW Daily Prayer* and (I have to confess) having used *CW Daily Prayer* during my sabbatical time at Mirfield I prefer to stick to CCP; CCP didn't have to go through the synodical process of having to please each and every possible shade of churchmanship!

One of the services contained within CCP is the "Vigil" Service; based around the service of Compline this service is designed to be used on the night before a Festival, or on a Saturday night by way of preparation for Sunday.

For an experimental period (which began in August) at 9.15pm on a Saturday evening this short simple service will take place which will provide a way of spiritually preparing for the Sunday mass. If you find that, for whatever reason, Sunday morning can feel a little hectic (!) then this might be just what you need.

The Vigil Office (which has a mini ‘Easter Eve’ feel about it) begins with the Blessing of the Light (Lucernarium) and then continues with the repeating pattern of a reading, a psalm or canticle, silence and a prayer; it concludes with the gospel reading of the following day, the gospel canticle (Nunc Dimittis), the prayers and the blessing. The service will last some 20-25 minutes – and there is no sermon!

With my love and prayers



*Blessèd are you, Sovereign God,
our light and our salvation,
eternal Creator of day and night,
to you be glory and praise for ever!
Now, as darkness is falling,
hear the prayer of your faithful people.
As we look for your coming in glory,
wash away our transgressions,
cleanse us by your refining fire
and make us temples of your Holy Spirit.
By the light of Christ,
dispel the darkness of our hearts
and make us ready to enter your kingdom,
where songs of praise for ever sound,
Father, Son and Holy Spirit:
Blessèd be God for ever!*



A Reflection for Michaelmas



“You shall see heaven wide open, and God’s angels ascending and descending upon the Son of Man” John 1 : 51”

“With angels and archangels, and with all the company of heaven ...” Familiar words, that carry us along in the mainstream of the Church’s worship.

But, do they correspond to any reality in which we can today believe? The existence of a realm of purely spiritual beings is taken for granted in the New Testament. Every writer mentions Satan, the rebel against God, and most mention lesser evil spirits – demons and so on. All refer directly or by implication, to “angels”, the “un-fallen spirits”, instruments of God’s providence, and on hand to help us human beings from time to time, to avoid the toils of sin or to take the right course and not the wrong.

If we believe in the existence of the invisible God, Creator Spirit, there seems no logical difficulty in believing in the existence of invisible created spirits. The word “angel” is the Greek for “a messenger”. Messengers from God can be visible or invisible, and may assume human or even non-human forms. Christians have always felt themselves to be attended by helpful spirits – swift, powerful and enlightening.

Angels are often depicted in art, in our churches, as statues or in stained glass, in human form, usually with wings to signify their swiftness, perhaps with swords to signify their power, and wearing dazzling raiment to signify their ability to enlighten. Unfortunately, this type of pictorial representation – and especially the rather sexless, effeminate creatures too often shown – leads many to dismiss “angels” as either a kind of adult fairy tale or as simply mythical.

This would be a great loss, and a more realistic attitude needs to be taught.

We should not be afraid of frankly acknowledging the foolishness of so many attempts to render angels in graphic form, floating in white robes or in medieval armour, in illustrated bibles and prayer books, in paintings and in drawings. But at the same time, we should be ready to look for the “angels” in our daily lives, whether as other human beings, or the voices we may hear over the radio, the

pictures we see on TV, the words of a book we read – all can be messengers of God’s truth and enlightenment. They can also be warnings – and the role of “warner” is another that is traditionally given to the angels.

Since my teenage years I have been in contact with an Anglican Religious Order known as the Society of the Sacred Mission, for many years referred to as the “Kelham Fathers”. The Society’s annual dedication festival falls at Michaelmas. Both then and throughout the year the special Memorial and Collect of the Society reads:

V. I saw an angel:

R. Flying in the midst of heaven, having the everlasting Gospel to preach to those who dwell on the earth.

V. Fear God, and give glory to him:

R. For the hour of his judgement has come.

Almighty God from whose presence the angels go forth to do your will: Grant that in obedience we may serve to the glory of your name, and overshadowed by your protection receive at last the crown of life; through Jesus Christ our Lord.



Fr. Dennis

CCR

Companions of the Community of the Resurrection

Fr Neil

Back in Lent this year I had the joy of being admitted as a Companion of the Community of the Resurrection (CCR). This followed a probationary period which began in 2009. Knowing that I was attending a Companions’ Day recently, Chris Price asked me to write something about what being a Companion is and means. What better explanation than that on the Mirfield website? There you can read:

Companions of the Community of the Resurrection (CCR), who may be either male or female, are people who live away from the Community but share the Charism of the Community. In particular they:

- *live the baptismal vocation of all Christians through a commitment to each community to which they belong and to the Community of the Resurrection*
- *make a commitment to Eucharistic worship, corporate and private prayer and the use of the sacrament of reconciliation according to conscience*
- *make a commitment of time, talents and money.*

Those who wish to be Companions keep their commitments for at least a year before being admitted and thereafter, with all Companions, renew their commitment each year. The key requirements to fulfil the above include:

- *using the Mirfield "Simple Office" at the same time as CR or with a local CR group; praying with their local church; praying with other Christian groups; Bible reading, meditation and other study*
- *praying regularly for their communities, supporting the CR family by using the CR Intercession leaflet and by making the Community and its Companions their special intention at the Eucharist once a month*
- *proclaiming the death and resurrection of Christ, not only in words but in every aspect and action of their daily lives; taking every opportunity to show God's love and compassion to his world and to work for justice and the coming of the kingdom*

Accordingly, individual Companions should at all times have the following objectives in mind: to follow Christ

- *to deepen their discipleship of Christ*
- *to serve the church in the place where they live*
- *to understand the mystery of the Resurrection in their lives*
- *to bring a dimension of the Religious Life into their Christian world.*

The short answer to the question "What does being a Companion mean?" is "Following Christ but with added dimensions."

That is what Mirfield's website says. "With added dimensions" covers a whole host of things and, as you well know, following Christ is never straightforward and always has some added dimension or other.

For decades now St. Faith's has enjoyed a good link with Mirfield, either the College or the Community. Fr. Charles Billington was at one time a 'Mirfield Father' and a previous Assistant Priest, Fr. Tony Magness, was an Oblate of the Community. In my own time the Ministry Team has been to Mirfield for an Awayday and we have enjoyed welcoming members of the Community to preach during Holy Week and to lead Quiet Days for us. The last stipendiary curate that St. Faith's had, Fr. Chris Ketley, is also a CCR and we have enjoyed having many ordinands from the College on various placements with us since my sabbatical time at the College.

St. Augustine said that "we are an Easter People – Alleluia is our song!" If it's not too flippant, my own choice of words which perhaps best summarises the vocation not just of CCR but of every baptised person could perhaps be the song "Always look on the bright side of life!" That is certainly my daily challenge! And I pray that it is yours too.

The Companions' Prayer: O God, by the glorious resurrection of your Son Jesus Christ, you have brought life and immortality to light. Give us grace to die to sin, that we may ever live with you in the joy of his resurrection, who lives and reigns with you and the Holy Spirit, God, for ever and ever.

Amen



Gifts for Sale

We now have a selection of eye catching, heartwarming or humorous fridge magnets and key rings. Fridge magnets cost only £1.50 and keyrings cost just £1.30. Great for gifts or stocking fillers.

Available to buy from Christine Spence, in aid of church hall restoration.

The Senility Prayer (!)



Lord, grant me the senility to forget the people I never liked anyway, the good fortune to run into the ones I do, and the eyesight to tell the difference.

Thank You

Michael, Anne, Richard and Sandra would like to thank most sincerely the family of St Faith's for their prayers and support over the last year during Richard's illness. Please continue to pray for him: he is back at work and is better, but not yet cured.

Michael and Anne Holland

100 Club Winners

July Draw, 2011

1	63	Margaret Taylor
2	65	The Taylor family (no relation!)
3	142	Stephanie Dunning
4	89	Rosie Walker



Slow me Down, Lord

Ease the pounding of my heart by the quieting of my mind. Steady my hurried pace. Give me, amidst the day's confusion, the calmness of the everlasting hills.

Break the tensions of my nerves and muscles with the soothing music of singing streams that live in my memory.

Help me to know the magical, restoring power of sleep. Teach me the art of taking 'minute vacations'... slowing down to look at a flower, to chat with a friend, to read a few lines from a good book.

Remind me of the fable of the hare and the tortoise; that the race is not always to the swift; that there is more to life than measuring its speed.

Let me look up at the branches of the towering oak and know that it grew slowly and well. Inspire me to send my own roots down deep into the soil of life's endearing values... that I may grow toward the stars of my greater destiny.

Slow me down, Lord.



Vocation, Vocation, Vocation

Do you believe that God has a plan for your life? Christians have always taken seriously the idea that each one of us is called to use our gifts, personality and skills in a unique calling or ‘vocation’.

The process of feeling called and exploring one’s Christian vocation can vary enormously. For some it can become crystal clear in a single moment, for others it can unfold over a matter of years. When and how do you know you have been called? And what do you do next? Over the next few months, two events will take place in the Diocese, designed to help people to explore their Christian calling – whatever that may be.

Rev David Parry, Diocesan Director of Ordinands (DDO) for the Liverpool Diocese says, “We have a vibrant and diverse Diocese with a great track record of encouraging all kinds of ministry. These events will build on that good work and help people work out what step to take next.”

Life Call

David adds, “Feeling called does not just mean ordained ministry. There is a wealth of ways in which people can give their gifts to the Church, whether that is pastorally or through using the skills and experiences they have gained in their professional and personal lives. There are a range of roles available to those who feel called to serve.”

On September 10th from 10am to 1pm, Liverpool Cathedral will host Life Call, the Diocese’s biggest ever vocations event to help people learn about the exciting

opportunities available. From overseas mission to work within local communities and from formal licensed or ordained ministry to informal work, this event will cover it all. There will be stalls covering work and ministry within the Diocese, the Church Army, theological colleges, Liverpool Hope University, Christian Charities and more. So, whether you feel called to ordination, or simply want to learn how you can use your gifts on a local, national or even international context, this event is a must.

Vocations Retreat

If you want to explore ordained ministry in more depth, you may also want to attend the vocations retreat *Called by God – the Bible and me.* Led by The Rt Rev John Packer, Bishop of Ripon and Leeds, this retreat will take place from **Friday 2nd - Sunday 4th September 2011** at The Community of the Resurrection, Mirfield, Huddersfield. The retreat costs £125 and gives those feeling called to ordained ministry the chance to meet others in the same position, ask questions, weigh up the impact that your calling can have on your life, and learn about the exciting opportunities available. **For more information on the vocations retreat or Life Call contact David Parry ddo@liverpool.anglican.org**

Money Matters

Some prayers we are invited to use as we consider the challenging financial times many churches face.

Generous God, you ask us to trust in you for everything.
But it's so hard to do that.

We've learned to trust the money in our pockets
to put a roof over our heads,
food on the table
and to provide all the luxuries we feel we can afford –
and some we can't.

It's difficult to know how we would manage otherwise.



Father, forgive us our lack of trust.
If we had no money we would have to depend on you.
Help us to remember this
and, with that knowledge,
to understand that you are depending on us
To be open-handed with what we have,
on your behalf,
towards those who are trusting
that you will provide for them. Amen.

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In our collections, week by week,
From our purses, or by promised envelope,
Keep us cheerful in our giving,

At the gathering of the gifts, each time of worship,
From our pensions, or our housekeeping,
Keep us generous in our giving.

In our committed giving reclaiming income tax, Keep us humble in our giving.

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Reshape us, good Lord,
until in generosity, in faith, and in
expectation that the best is yet to come,
we are truly Christ-like.
Make us passionate followers of Jesus,
rather than passive supporters.
Make our churches places of radical discipleship
and signposts to heaven,
then, in us, through us, and - if need be -
despite us, let your kingdom come.
Amen.

Iona community



The General Prayer of Thanksgiving

Almighty God, Father of all mercies,
We your unworthy servants
give you most humble and hearty thanks
for all your goodness to us and to all people.
We bless you for our creation, preservation
and all the blessings of this life;
but above all for your immeasurable love
in the redemption of the world
by our Lord Jesus Christ,
for the means of grace,
and for the hope of glory.
And give us, we pray,
such a sense of all your mercies
that our hearts may be unfeignedly thankful,
And that we show forth your praise,
not only with our lips but in our lives,
by giving up ourselves to your service,
And by walking before you in holiness
and righteousness all our days;
through Jesus Christ our Lord,
to whom with you and the Holy Spirit,
be all honour and glory
for ever and ever. **Amen.**



All Change!

At the end of July, we said farewell to our Director of Music, Sam Austin, as he prepared to move south and take up a teaching post. Before he left, he provided a few words about our church bell, as a postscript to his lengthier article in an earlier magazine about the bells at St Mary's. His deep interest in all things campanological was indulged in his final service with us, when we sang the hymn reproduced opposite – which will probably be as unfamiliar to most readers as it was to the editor.

The story of the bell at St. Faith's

... is far less interesting. The bell was cast in 1899 by John Taylor & Co. of Loughborough, a firm still in existence today, and is hung in the top stage of the octagonal tower.

In c1897, the firm was the first to discover the secrets of true harmonic bell tuning, and consequently, this bell is in perfect tune. It weighs approximately 7cwt and measures 36" in diameter, sounding the note Bb. The bell is hung for full circle ringing, and is regularly swung prior to services. Access to the tower is from a fixed vertical wooden ladder from the organ loft. It is likely this bell was supplied from 'stock' as apart from the maker's name, there is no inscription.

Unchanging God, who livest
enthroned in realms on high,
to men the power thou givest
thy name to magnify.
We raise the bells for ringing
with ready mind and will,
and come before thee, bringing
our hearts, our strength, our skill.

We call, from tower and steeple,
upon the day of days,
all faithful Christian people
to worship, prayer, and praise;
we ring with joyous gladness
when man and wife are blessed;
we peal in muffled sadness
for loved ones laid to rest.

By union free and willing
the work of God is done;
our Master's prayer fulfilling,
we would in him be one:
one, as the Church our Mother
would have her children stand,
befriending one another,
a strong and steadfast band.



Our lives, like bells, while changing,
an ordered course pursue;
through joys and sorrows ranging,
may all those lives ring true.
May we, through Christ forgiven,
our faults and failures past,
attain our place in heaven,
called home to rest at last.



Holy Days in September

The Birth of the Blessed Virgin Mary 8 September

This festival in honour of the birth of the mother of our Lord is celebrated on this day in both the eastern and the western Churches. Falling just nine months after the feast of the Conception of Mary, this feast acknowledges the preparation by God of his people to receive their Saviour and Lord, putting ‘heaven in ordinary’ and showing that mortal flesh can be the bearer of Christ to the world.

Holy Cross Day 14 September

The cross on which our Lord was crucified has become the universal symbol for Christianity, replacing the fish symbol of the early church, though the latter has been revived in recent times. After the end of the persecution era, early in the fourth century, pilgrims began to travel to Jerusalem to visit and pray at the places associated with the life of Jesus. Helena, the mother of the emperor, was a Christian and, whilst overseeing excavations in the city, is said to have uncovered a cross, which many believed to be the Cross of Christ. A basilica was built on the site of the Holy Sepulchre and dedicated on this day in the year 335.

Matthew, Apostle & Evangelist 21 September

Matthew appears in the list of the twelve apostles of Jesus and, according to the gospel written under his name, was a tax collector. Mark and Luke called the tax collector Levi, and it has been assumed that they are one and the same. This occupation was despised by his fellow Jews as a betrayal to the occupying Roman force but Christ showed that judging by outward appearance was not what he was about. He ate with Matthew and with his friends, scandalising those around him. Matthew affirmed that his life would now change because of following Jesus, and

that he would make amends for any former wrongdoing. This was enough for Jesus, for he had drawn someone back to God. He was forgiven, therefore he was acceptable, therefore he was received.

Michael & All Angels 29 September

Michael, Gabriel and Raphael are the three named biblical angels, depicted as the beloved messengers of God. Michael, which means ‘who is like God?’, is described as protector of Israel and leader of the armies of God and is perhaps best known as the slayer of the dragon in the Revelation to John. He is thus regarded as the protector of Christians from the devil, particularly those at the hour of death. A basilica near Rome was dedicated in the fifth century in honour of Michael on 30 September, beginning with celebrations on the eve of that day, and 29 September is now kept in honour of Michael and all Angels throughout the western Church.

So why are these known as “Red Letter Days”?

The term originates from Medieval church calendars. Illuminated manuscripts often marked initial capitals and highlighted words in red ink, known as rubrics. The First Council of Nicaea in 325 decreed the saints’ days, feasts and other holy days, which came to be printed on church calendars in red. The term came into wider usage with the appearance in 1549 of the first Book of Common Prayer in which the calendar showed special holy days in red ink.

Funny You Should Say That



A Scottish couple decided to go to Spain to thaw out during a particularly icy northern winter. They planned to stay at the same hotel where they spent their honeymoon 20 years earlier.

Because of hectic schedules, it was difficult to coordinate their travel schedules. So the husband left Glasgow and flew to Barcelona on Thursday, with his wife flying down the following day. The husband checked into the hotel. There was a computer in his room, so he decided to send an email to his wife. However, he accidentally left out one character in her email address, and without realizing his error, sent the email.

Meanwhile, somewhere in Blackpool, a widow had just returned home from her husband's funeral. He was a minister who died following a heart attack.

The widow decided to check her email expecting messages from relatives and friends. After reading the first message, she screamed and fainted.

The widow's son rushed into the room, found his mother on the floor, and saw the computer screen which read:

To: My Loving Wife
Subject: I've Arrived

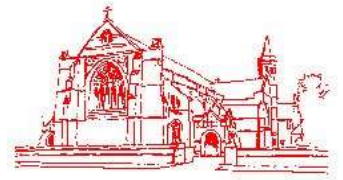
I know you're surprised to hear from me. They have computers here now and you are allowed to send emails to your loved ones.

I've just arrived and have been checked in. I see that everything has been prepared for your arrival tomorrow.

Looking forward to seeing you then! Hope your journey is as uneventful as mine was.

P.S. B****y hot down here!

Why We Do That...



Following last month's article explaining the background to some of the practices of the church, here are two more.

Processions

Christian tradition has always regarded pilgrimage as a way of life, the earthly existence seen as a continuing journey towards a heavenly goal. People sometimes speak of the journey from the cradle to the grave.

From the earliest centuries Christians have made devout journeys to shrines, holy places and other special sites. Journeys to the Holy Land, for example, were ways of not just reading the Scriptures but seeing the events of the Bible unfolding before them. The Church is often called a pilgrim body.

Processions often form an integral part of pilgrimages, as those who have been to such places as Walsingham or Lourdes will know. In both Old Testaments there are accounts of people journeying towards God. Their stories find echoes in our own lives and in the life of our church and world today.

Processions form an essential part of what we do in the liturgy. At the beginning of the Eucharistic celebration the servers, choir and sacred ministers may pass through the main body of the people towards the Altar. For the proclamation of the Holy Gospel the Book of the Gospels is held high and carried in procession. It is sometimes given due honour and reverence with acolytes bearing tapers because in the Gospels we hear the very words of Our Lord.

At the offertory the gifts (bread, wine and water, money representing our talents and skills) are brought up by members of the congregation in a procession. These processions serve as a visual reminder: a reminder that each baptised person is on a journey. We are all fellow pilgrims travelling together towards the fullness of life which God offers.

Some processions include a specific ceremony (walking into Church on Palm Sunday bearing palm crosses, carrying the Blessed Sacrament to the Altar of Repose after the Maundy Thursday liturgy or processing with lighted candles at Candlemass). Other processions are simply a natural part of the ceremony to add dignity to a special occasion (Patronal Festivals, Christmas or Easter).

Stations of the Cross

The name denotes both fourteen selected representations of incidents in the last journey of Christ and the devotion which consists in pausing at them in sequence for prayer and meditation. The devotion probably arose out of the practice recorded from early times of pilgrims to Jerusalem following the 'way of the cross' from Pilate's house to Calvary, and wishing to re-enact it when they returned home.

The first record of this pilgrim practice, walking the Way of the Cross in Jerusalem after the death and resurrection of Christ, comes from the Spanish pilgrim Egeria. In 381 and 384 AD she made a Good Friday pilgrimage from the Mount of Olives to the Church of the Holy Sepulchre. This church, built over the site of Christ's crucifixion and burial, was already the Christian focal point in Jerusalem during Holy Week that it is today. On Good Friday, during Egeria's two visits, everyone spent three hours in the church hearing the Psalms and

readings from the Epistles, the Acts, the Gospels, and other prophetic words connected with the Passion. Such outdoor processions as Egeria's did not thrive in subsequent non-Christian rule in Jerusalem. Still, six liturgical stations on a processional route from the Mount of Olives to the Church of the Holy Sepulchre were described in 10th-century Holy Week records. The processional cross would be carried within the church, from the Calvary site on the mezzanine floor to a small cave in the ancient stone quarry below, a cave known as the 'holy prison'.

When the European Crusaders reached Jerusalem, in the eleventh century, they found the Passion honoured only as a Good Friday ceremony in a partially rebuilt Church of the Holy Sepulchre whose original had been destroyed in 1009. What had once been outdoor Stations of the Cross were now interior chapels honouring Christ's scourging, his crowning with thorns, and the dividing of his garments. The Crusaders enthusiastically rebuilt the Church of the Holy Sepulchre and added others between it and the Mount of Olives, including one in Gethsemane, where the Church of All Nations now stands. The Crusaders focused on the Church of the Holy Sepulchre, however, because they preferred the story of Christ's death and resurrection to his Passion. No public procession was ever scheduled for Good Friday during the Crusader period.

Devotion to the holy places and to Christ's passion received an extra fillip with the return of the Crusaders, who often erected tableaux of places they had visited in the Holy Land. And when the Franciscans were given custody of the holy places in 1342 they saw it as part of their mission to promote the devotion and to encourage the erection of series of such tableaux. From their own churches the practice spread widely into parish churches too.

The subjects of these 'Stations' varied widely, as did the number (anything from five to over thirty). The number fourteen seems to have appeared first in the sixteenth century in the Low Countries, and when the devotion was regulated by Clement XII in 1731 it stabilised at this number, comprising nine gospel scenes and five from popular tradition. By the nineteenth century virtually all Roman Catholic churches tended to have a set of fourteen ranged around the internal walls (or occasionally out of doors in the church grounds).

When the Church of England produced its liturgy resource book entitled "Times and Seasons" in 2006 it included the Stations of the Cross which is now widely used in many Church of England parishes.

Lord Jesus, our Saviour, be our guide as we follow in the steps of your Passion; be our strength in our sorrow for having offended you; be our joy in whatever sufferings await us in this life, that we may come to share eternal joy with you. For you are Lord, for ever and ever. Amen.

A Prayer for Michaelmas

from *Uncommon Prayers* by Cecil Hunt

Good St Michael, if we must
Leave our bodies here to dust
Grant our souls a heaven where we
Still your Michaelmas may see
Do not make me quire and sing
With radiant angels in a ring,
Nor idly tread a pearl-paved street
With my new unearthly feet;
Do not shut me in a heaven
Golden bright from morn to even,
Where no shadows and no showers
Dim the tedious, shining hours,
Grant that there be Autumn still,
Smoke-blue dusk, brown, crisp and chill,
And let the furrowed plough and bare
Curve strongly to the windswept air;
Make the leafy beechwoods burn
Russet, yellow, bronze by turn,
And set the hedgerow and the briar
Thick with berries red as fire.
Let me search and gather up
Acorns green with knobbed cup,
And prickly chestnuts, plumping down
To show a glossy kernel brown.
Splendid cities like me ill
And for song I have no skill;
Then let me in an autumn wood
Sweep and pick up sticks for God.



Viola Garvin

The Food of Love

Chris Price



Some years ago, I wrote the piece below after watching what the papers later called 'the greatest Prom Concert ever performed'. I set it in the context of disturbing violence in our home city. Then, just a few days ago, the same conductor came back to the Proms for a thrilling performance of Mahler's 'Resurrection' Symphony – and mindless violence flared in the streets of London and Liverpool. The contrast seems even more poignant and the need for the Food of Love stronger than ever...

Way back in what passed for last summer, I happened upon a BBC Four live broadcast from the Proms. I don't usually watch televised concerts, preferring live events or sound recordings: but this was different. A great throng of colourfully-dressed young people were belting out mainly South American music, urged on by an equally colourful and charismatic young conductor. They took the Albert Hall by storm, and the applause was deafening and rapturous.

They were the Simon Bolivar Youth Orchestra of Venezuela, and he was Gustavo Dudamel. Their timing, rhythmic sense and sheer exuberance were captivating – and when the same channel some months later put on a documentary about them, I was not going to miss it.

The programme was a revelation. Briefly, the orchestra is one of the products of 'El Sistema' a visionary enterprise that brings music making to the poor and underprivileged of Venezuela, and in so doing transforms their lives. Children growing up in what is often abject poverty, in crime and drug-ridden environments, are given free access to instruments and coaching, and form bands and orchestras of which this flagship ensemble is just one. The scheme is hugely successful, and young people are given a sense of purpose and identity through performing the music of their native country and, of course, the western classical repertoire.

Couldn't see it happening here? Well, the documentary also focussed on a similar scheme being piloted in a run-down estate in central Scotland. The guiding light here is one Richard Holloway, seen visiting Venezuela on behalf of his local authority, and enthusing Scottish children to make music and change their lives. I thought I recognised the man – and indeed I did. Until a few years ago he had been Bishop Holloway, the Primus of the Episcopal Church of Scotland (the Archbishop of Canterbury's opposite number and spiritual head of Scottish Anglicans). When in post he was well-known for his controversial and decidedly liberal views, and a thorn in

liberal views, and a thorn in the side of the establishment. Now he is in mufti, and spreading the word with seeming success in a very different but equally dedicated environment.

I was left with nothing but admiration for these visionary people and the great work they are doing – and hoping to do – to bring great music to the most unlikely places. Anyone who sees classical music as the preserve of the middle and upper classes (apologies for such out-of-fashion terms!) and a remote ‘toffee-nosed’ activity, needs to see Dudamel and Holloway at work and watch the faces of little children given hope and a vision of the power and beauty of love through great music. Since then, I have been looking at other initiatives seeking to bring great music to young and underprivileged people in this country. There are Youth Proms, music competitions (whose splendid work we enjoy at some of our Summer Saturday concerts) and, of course, the Classic fm Music Makers programme, doing the same fine things and about to benefit from the gallant efforts of our very own Mari Griffiths. If music is indeed the food of love, there seems to be a happy overflowing of both commodities just now.

But the year’s ending also brought the trial and sentencing of those responsible for the horrifying murder of Rhys Evans just a few miles down the road from our comfortable suburb. The grief and outrage outpoured over recent weeks and months show the revulsion the majority of decent folk feel for the soulless gang culture that lay behind the murder. Particularly horrifying was the mentality that perpetuates this sort of behaviour, refuses to condemn it or help bring its perpetrators to justice and which, in the case of the unspeakable youth found guilty of the shooting, showed no remorse but merely a glorying in violence for its own sake and an unquestioning adherence to the amoral code of gang vengeance and retribution.

It is hard to reconcile these two worlds. Both centre on the under-privileged and the under-classes, yet where one finds ways to lift some of its inhabitants out of the morass of their impoverished lives, the other seems closed to any sort of redemption, unable or unwilling to change for the better. The success of El Sistema and other such admirable schemes gives the lie to those who take the simplistic option to brand gang behaviour as an inevitable consequence of background, poverty and upbringing.

There is no easy solution, otherwise it would have been found and put into operation. For the Christian it is a truism that God wills all people to live in peace and harmony in the redeeming power of love. It is equally apparent that God’s will is far from being done in the gang-ridden streets of our big cities, and that the church has no meaningful outreach there and may well be unlikely ever so to do. So could music, with its capacity to uplift the soul and transform lives, be the answer? Not, of course, the angry, aggressive and divisive ranting blastings of so much of what passes for ‘popular’ music in the street environment, but the sweeter strains of indigenous and

classical music, bringing people together to make it and rejoice in so doing? Music, indeed, hath charms to soothe a savage breast. Richard Holloway has left the orthodox path of the church to work more effectively among the young. He, and all who work with music for young people deserve our prayers. They at least may do something to bring the divine harmony to a dissonant world.

Let Shakespeare, as so often, have the last word.

**The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems and spoils;
The motions of his spirit are dull as night
And his affections dark as Erebus:
Let no such man be trusted.**

The Summer Angels

They came so gently I was not afraid
Nor spent in dizzy or remote excess.
They came in every swimming of the light
Among the beech cathedrals, where each bell
Rings out its certain note. They came like bees
Seducing the enraptured peonies.
They came in silences as cool as lakes
Under a woodland moon, where wild duck make
Quick shafts across the sky or nightlong doze
In reedy pools that cup the rippling stars.
They came like buried childhoods in the hills,
The bird-tongued air, the land that walks away
To solitudes stronger than any gods.
They came in peace, to tell me what I know.



William Haywood

Online edition extras....

Pictures from the Archives

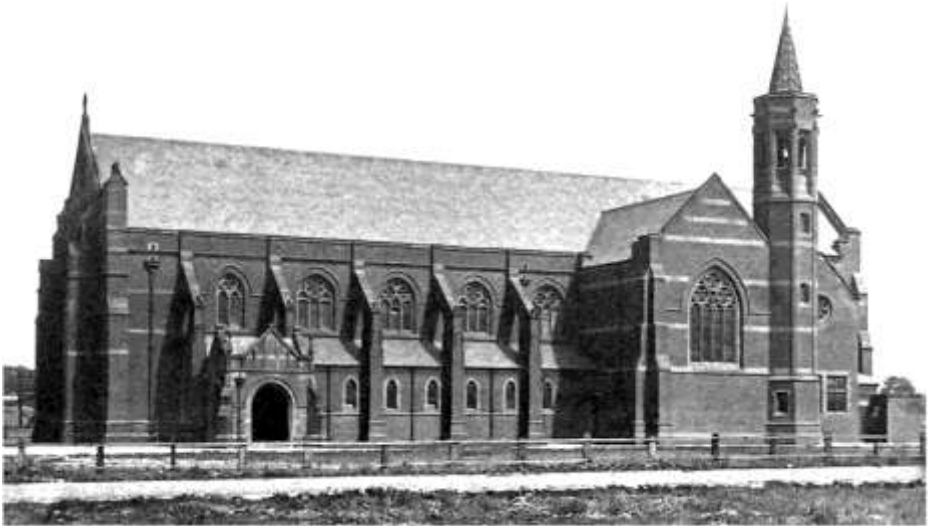


The laying of the foundation stone (outside the north porch) by Robert Elcum Horsfall, son of St Faith's benefactor Howard Douglas Horsfall, on May 24th, 1898. The choir is that of St Agnes, Ullet Road, Liverpool, an earlier Horsfall foundation; its vicar, Fr Elcum, is seen in his biretta



Howard Douglas Horsfall

– founder and benefactor of St Faith's, as well as of other churches in the area.



Two photographs of St Faith's in its early years, before the streets and houses encroached upon the view. The decorative bands of bricks are more visible than they are today.

Parish Directory and Church Organisations



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Mrs Lynda Dixon, c/o the Vicarage. 928 7330

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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

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**THE CHURCH
OF ENGLAND**



Diocese of Liverpool