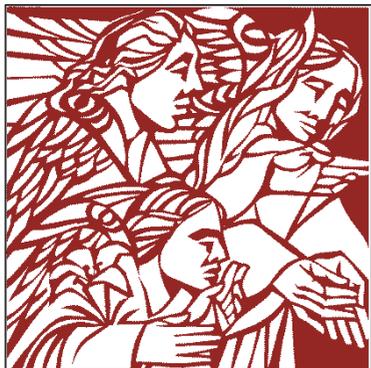


The Parish Church of Saint Faith,
Great Crosby

NEWSLINK

August & September 2017



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 (only until November)

Please consult the weekly service sheet (in church and online) for all information.

For regular updates see the weekly 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 10.30 am at St Mary's; Wednesdays 7.00 pm at Christ Church.

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

SACRAMENT OF PENANCE AND RECONCILIATION

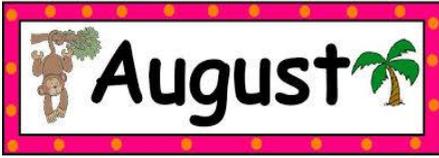
The Clergy are available by appointment to hear confessions or to talk about any matter in confidence. The Sacrament of Reconciliation is always available in preparation for Christmas and Easter and at other advertised times.

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 5065 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

August 2017

Not many people have heard of the Italian saint, St Frances of Rome. She lived in the fifteenth century and her seventeenth-century biographer Fulgiato, a Jesuit priest, tells us that for practically the whole of her life, he claimed to be aware of the presence of her guardian angel, who stood by her side spinning a golden thread. If ever, however, St Frances lost her powers of concentration, which in her case was a rare occurrence, the angel would stop spinning and would not start again until the saint returned to her work. Would that each of us had such a helpful guardian angel!

Although Michaelmas Day, one of my favourite Feasts, still appears in diaries and the church calendar still acknowledges the celebration of the Feast of St. Michael and All Angels, not many people, even practising Christians, take angels very seriously these days. But there are many, even amongst agnostics and atheists, who will admit that there are some things, some forces which cannot be accounted for in human or scientific terms.

People who believe in God, both Christians and those who are committed to one of the other great world religions, think of God as pure “spirit”. What should seem strange, then, is not that God created angels, whom we are led to believe are purely spiritual beings, but that he created men and women, who are only partly spiritual.

Whether we believe in angels or whether we do not does not really matter, for what is important, is that we should recognize what they symbolize or what they stand for. They symbolize those who carry out God’s will and those who understand how to worship him perfectly – in spirit and in truth.

We are sometimes puzzled and amused by those medieval scholars who, we are told, used to argue about how many angels could stand on a pin. If, however, angels are spiritual beings who symbolize God’s presence, there would have been vast numbers of them, for God’s presence is everywhere.

‘The angels keep their ancient places/Turn but a stone and start a wing’ wrote another Francis, the poet Francis Thompson. Maybe when he wrote that, he was thinking of the ancient Irish legend which says that wherever God has been worshipped, an angel guards the spot.

So, whether we find it possible to believe in angels or whether we do not, we should at least keep in mind the importance of their imagery, which served to remind us of God's ubiquitous and universal presence, of the importance of God's will and of the meaning and joy of perfect worship.

In a famous Bible passage in the Book of Isaiah, we read of angels praising God and saying,

Holy, Holy, Holy, is the Lord God of Hosts
The whole earth is full of his glory.

And in St Luke's Gospel, it was the angels who sang, as they announced the birth of Christ to the shepherds:

Glory to God in the Highest
And on earth peace among men of goodwill.

Eternal Lord God, who ordained and constituted the service of angels and men in a wonderful order: grant that as your holy angels always serve you in heaven, so by your appointment they may help and defend us on earth, through Jesus Christ our Lord. Amen.

With my love, prayers and every blessing,

Fr Dennis



Coming Soon Now!

What has seemed a long period of turmoil and interregnum is at last coming to an end, as we await the induction of **Fr John Reed** on October 30th to the United Benefice.

He has already provided some background information, and, at the editor's request, has recently sent us this extended autobiography. The centre pages of this issue feature a photo of our new vicar for those who have yet to see it. We look forward eagerly to seeing the real thing before too long now, and to welcoming him to Crosby.



The Story so Far...

My teenage years were spent in a sleepy village on the north of Cambridge: the parish Church of All Saints, Rampton was important in my family's life. Dad became a church warden, and Mum was the first woman Reader in Ely Diocese 40 years ago. She later became a Deacon and was in the first group of women to be priested in Ely Diocese. Several years ago she became a Canon of Ely Cathedral. My two younger sisters and I were part of group that sang in Church. My guitar playing started around this time.

The Church Army came to our parish for a mission; they were fun to be with but at that point I was sceptical about what they were saying. The mission team kept in touch through my parents and had an annual house party for young people they were in touch with. When I was 17, on the first of several house parties, I made a commitment to follow Jesus.

For my degree at Sussex University I studied Biological Sciences, and during Summer holidays I went to help with Church Army Beach Missions at Bridlington and Porthcawl. I became the music for the Porthcawl Beach Meetings. During one long summer beach mission I felt a strong call to ministry in the Church Army; others confirmed this calling. After graduating I went on a selection conference and began training at Wilson Carlile College in Blackheath the following September. It was a demanding three years of regular services, study, practical work and fun. You learned to live in community on good days and bad days.

In my final year I met Ruth: we became engaged just before my Commissioning in Southwark Cathedral. The Church Army's Founder Wilson Carlile had a saying that we were there to "go for the worst." My first job was at St. Margaret Toxteth, a year after the 1981 riots. Besides learning a lot about parish ministry, I spent time in schools and local youth clubs. Ruth finished her Church Army Training in 1984 and we married at her parish Church in Southport. Ruth has been the Diocesan Disability Awareness officer since 1984 and in addition more recently the Vulnerable Adults Adviser.

In 1987 I moved to the Good Shepherd West Derby as Youth Evangelist. I began youth work training by distance learning with the YMCA College. Alan was born in 1988. Emma was born in 1994. During nearly 9 years in Norris Green I set up a detached youth work project, which was supported by Liverpool City Council Youth workers. Years later meeting with some of the young people I had worked with in the early years, after they had grumbled about the behaviour of the current generation of young people they asked; are you still doing this? The answer was yes, with the realisation that they now had jobs and some had families too.

I never set out to be ordained, but an unexpected encounter with God shortly after Emma's birth turned my life upside down. Two years on the Northern Ordination Course followed and during that time the family moved to Christ Church Padgate. I was ordained Deacon in Liverpool Cathedral by Bishop David Sheppard in 1997. My Curacy at Padgate was short lived, as a year later the Rector announced he was leaving.

In 1999 we moved to St. Margaret and All Hallows Orford. I stayed there till 2008. It was a busy time with the church school, working with a local housing association and restoring the church tower. Disabled access, wheelchair spaces and toilets were also installed. There was a huge fundraising project around this. In between there were weddings, funerals, baptism and lots of services. The church also grappled with the question of whether women priests should be allowed to celebrate in the church. I am pleased to say St. Margaret's has joined the rest of the church on this one. I worked for the Lifelong Learning Department in Church House on clergy continuing professional development in the Diocese mainly around study leave and preretirement courses.

I was invited to become a Scout District Chaplain on the assurance it was only two services a year; well it grew to County Chaplain, regular meetings, county dinners and camps. It was good at the time but involved mainly working with adults. I led a service at a jamboree for 1,400 cubs.

In 2008 I moved to Golborne as Priest in Charge, on the promise of a pastoral reorganisation with the two Lowton parishes. My Scout involvement grew to becoming Assistant Scout Leader. The church had very close links with the Scouts and Guides. Regular Family Services being led by different Church groups, work with the Church school, a Community School and messy church were important in the outreach to children and young people. There was a long-running visiting group, two women's groups, a breakfast bar and other social activities. Over time it was noticeable that elderly people were having to hand on their responsibilities to others, new people had to be found and often a change in the activity was required.

The churchyard at Golborne is reputedly the largest in the diocese, it is still open and church funerals are a regular occurrence, as are baptisms and weddings. Last year we replaced 120,000 clay tiles on the roof and renewed the guttering so the church no longer leaks.

In 1979 there was a mining disaster at Golborne Colliery and 10 men died. They are commemorated in a window in the church. On major anniversaries the ex-mining community gather for processions and services, and there are concerts in between to raise funds for future celebrations. Recently I was asked to bless some plaques commemorating the miners who died on the benches in the town square, at an event attended by local Councillors, the Mayor, and our local MP.

In December 2010, with the vacancy at St Luke Lowton, we joined St. Mary's Lowton in a cluster of 3 parishes, 2 clergy and 6 readers. Services and times had to be changed, extra meetings, extra schools, extra funerals, weddings and baptisms had to be fitted in. In 2013 we became the Lowton and Golborne team ministry. From the start we had the help of several retired clergy who live in the area, and from the start they were part of the ministry team. Rev Bill Stalker left in 2014, and after a year the Rev. Jonathan Stott joined the team.

Over time it was obvious the number of Readers was diminishing, and to promote ministry from the congregation, with the PCC's support, worship leaders were chosen from the congregations. After a course called Worship for Today, with the Bishop's permission we were able to commission them to minister in St. Thomas and St. Mary's within specific worship roles supported by clergy or readers to fulfil the legal requirements of the Diocese.

That's a quick portrait of my life so far; what is missing are all the things that happen in between times. There is the gardening, I have a history of taking very neglected gardens and enhancing them with ponds, vegetables and beautiful flowers. The garden at St. Faith's is a welcome surprise. I enjoy fishing, reading, music, particularly modern folk music, playing the guitar and related instruments. Ruth and I enjoy good food, and Socks the family dog enjoys lots of walks and meeting people.

I am looking forward to sharing the next stage of my ministry with the people of St. Faith's and St. Mary's on the journey that God is taking us together.

Patronal Festival 2017



Friday 6th October: St Faith's Day - 12noon said mass with hymns.

Sunday 8th October: 11.00am - High Mass in the Octave of St Faith.

Celebrant and Preacher : Fr Michael Raynor, Vicar of St Andrew, Orford
(Curate at St Faith's 1985-1988).

A buffet lunch will follow the mass and the Group of Churches are invited.



The 2017 Saturday Recitals

It doesn't seem four months since the first of the 2017 Saturday Recitals started – but it is and, eighteen recitals later, the series finished with a family programme by Ian, Stephanie and Peter Dunning that sent us away in fine style!

Organised once again by our Director of Music, Robert Woods, the programme of recitals was rich and varied. It is always uplifting to see such musical talent in our young people and this year was no exception – including two performances by Merchant Taylors' pupils and a new group to S. Faith's, SaxPac. Other new groups such as Exordium (you can *like* their Facebook page) and the BID Community Choir gave great performances too.

Saturdays are always a great opportunity for church outreach too and we have welcomed old friends and new to the recitals each week as they gather for refreshments before enjoying the music.

After three years where attendances seem to have dropped, we were much encouraged to see a healthy rise both in attendance and income:

Income: **£2,088** (2016 - £1,677)

Attendances: **1,009** (2016 – 729)

Much of the increase in income is due to the sterling work undertaken by our dedicated team of caterers who provide a tempting range of sandwiches, cakes and drinks week by week, so this deserves a very big "Thank You" for all that you do! Thank you, too, to the people "behind the scenes" who look after the arrangements for the recitals and to Robert for organising all the performers.

We must also thank all our performers who give their time freely and with such enthusiasm to entertain and inspire us with their music. We always enjoy seeing old friends at the recitals and it's always a great pleasure to welcome new people each year.

Next year, our 20th season, begins on Easter Saturday again – 7th April – so please make a note in your diary. Watch out for details on our website about other musical events during the year, including the Christmas Tree Festival in December, and the list of 2018 recitals will be published as early as possible in the New Year. Thank you again for your support and we look forward to welcoming you back next April, if not before!



David Jones

Parish Treasurer

It was with great sadness that his many friends at St Faith's heard a few weeks ago of the passing of Alex Zimak on 1st August at the age of 91. Words spoken at his funeral on 17th August at All Saints' Church bore witness to his full, eventful and often heroic life. We reproduce below the tribute printed in Alex's funeral service order, and extend our continued sympathy to our friend Kathy.

Alexandr Zimak 27th January 1926 - 1st August 2017

Alex (Sasa to his Czech family and friends) was born in Plzen in Czechoslovakia, a town noted, as he would often say, for its invention of the light lager that is now world famous, and for its production of Skoda machinery. His father, the son of a village school master, was a senior manager of the Skoda enterprise and was despatched in his work to other European capitals, taking with him his children who were consequently immersed in the cultures of Poland and Rumania as well as France and Germany, where they were sent to improve their languages. Alex's mother was the daughter of a wealthy farmer.

When the Nazis occupied Czechoslovakia, the family were forced to share their house with German officers, and German was compulsory in all schools. Liberated by the Americans and Red Army in 1945, the country enjoyed some democratic freedom until the Communist coup of 1948. Alex became a university lecturer at the Prague School of Economics. A brief liberalisation under Dubcek in the 60s was brought to an abrupt end by the 1968 occupation by the forces of the Warsaw Pact countries. Alex refused to emigrate but like many other dissident intellectuals, was ostracised and he was forced to leave his post. After a complete breakdown in his health, he later took up a freelance post in the national travel agency, and his enjoyment of travel began. He made friends with tourists of every nationality and visited many of their countries, keeping in touch with them to the day he died. He also later enjoyed his visits to South Africa and wrote a short history in Czech.

He was greatly active in the events leading up to the 1989 Velvet Revolution and as a keen activist, demonstrating at the Prague rallies, he even appeared on the front page of the Independent in his familiar beret behind his camera.

After marriage to Kathleen (one of his tourists) he spent his later life writing about maritime commerce throughout history, and published several books. He was still revising his last book when he died.

He loved Liverpool with its maritime links and supported the links which Archbishop Blanch School had with Prague and Cologne. He was disappointed with the result of the 2016 referendum, arguing that our destiny really lies in Europe. At the same time, he was intensely patriotic and loved his country, always proud of its sportsmen and women.

He will be sadly missed by Kathleen; his sister, Svetla; a son and three grandsons, and niece and nephew, and countless friends in this country and abroad.



Believe it or not

Cambridge University examiners are told to avoid using words like "flair", "brilliance" and "genius" when assessing students' work because they are associated with men, an academic revealed. Lucy Delap, a lecturer in British history at the university, said history tutors were discouraged from using the terms because they "carry assumptions of gender inequality".

"Some of those words, in particular genius, have a very long intellectual history where it has long been associated with qualities culturally assumed to be male," she said. "Some women are fine with that, but others might find it hard to see themselves in those categories." Ms Delap, who specialises in gender history, said one of the reasons men achieved more first-class degrees at Oxford and Cambridge than women was because female students struggled with the "male-dominated environment". Examples included reading lists dominated by male academics and portraits hanging on college walls that were either of men or by men, she said.

Academics were told to stick closely to the mark scheme when marking history essays, which assesses the ability to answer the questions, analytic skills and breadth of knowledge.

"We want to use language that is transparent," she said. "We're rewriting our first two years of our history degree to create a wider set of paper choices, to make assessment criteria clearer, and to really try and root out the unhelpful and very vague talk of 'genius', of 'brilliance', of 'flair', which carries assumptions of gender inequality and also of class and ethnicity."

Cambridge University's history faculty runs confidence-building workshops in the run-up to exams, as it is thought that one reason why male and privately-educated students are more likely to get first-class degree is due to increased self-assurance.

Remembering



Continuing Fr Dennis's monthly journey through the Remembrance Book, selecting the names and stories of those of whom he has particular knowledge and memory.

August 14th 1984

Dorothy Carter, and her younger sister, **Lilian**, for many years lived in Somerville Grove, Waterloo, almost opposite their great friend and fellow worshipper at St Faith's, Madge Palmer. The two sisters were stalwarts of the church to which they were devoted, and were exceptionally generous in their commitment and giving. As Deputy Headteacher of Christ Church Primary School, Dorothy exuded authority and leadership qualities. Both sisters gave enormous support to the clergy, serving the church in many different capacities over the many years during which they worshipped. Whether as Sunday School teachers, PCC members or behind the scenes embroiderers, they were always prepared to be involved in the life of St Faith's. Like so many of the faithful, they enjoyed decorating the church before major festivals and were only too happy to spend hours helping with the flowers. As a teenager and, later as a young man, I was grateful to receive support and encouragement from Dorothy and Lilian and know how pleased they were to see me Deaconed and Priested in the late 1970's. They encouraged a number of ordinands over the years and were held in great regard and affection by us all. True pillars of St. Faith's, may they rest in peace and be raised in glory.

August 22nd 1987

Charles Pennell: Born at the end of the Great War, Charles Pennell hailed from Gloucestershire and never lost his accent. Having trained for the Priesthood at St. Aidan's Theological College, Birkenhead, he was ordained as Deacon in 1949 to serve a title in the Blackburn Diocese.

In 1952, now a priest, he moved to the Diocese of Liverpool to take up the appointment as Rector of Hesketh with Beconsall, not far from Southport. In 1961 Charles Pennell came to our neighbouring parish as Vicar of St Mary the Virgin, Waterloo Park. He became something of a legend in the twenty five years he spent faithfully serving the people and parish of St Mary's. I first met him when I was a teenager, serving a 10.30 a.m. mass he'd come to celebrate on a Monday at St Faith's, covering Fr Hassall's absence. He was a most pleasant and genial gentleman who had spent a lot of time with the Territorial Army, as Chaplain. He was renowned for his story-telling and hugely popular with both adults and children. Devoid of a car, Charles went everywhere, locally, on his push bike and was instantly recognisable. It is said that he never took a family holiday during the quarter of a century he lived in the Vicarage, with wife and two children. He invariably went on and enjoyed the annual parish holiday. I shall always remember his warm and endearing smile and his gentle manner. May he rest in peace and be raised in glory.

August 15th 2012

John Douglas Miller: For many years before he began training for the priesthood John, and, wife, Kathleen, lived in the leafy suburb of Bramhall, Cheshire. A chartered accountant by profession, John was a Church Warden of St Michael and All Angels, Bramhall and remained throughout his life financially astute and perceptive. In September 1974, along with myself and six or seven other men from the North West area, John embarked on a three year non-residential priestly training course based at the Northern Baptist College, Manchester. Three years of a demanding and challenging course involving weekly seminars, weekend study periods and three summer schools resulted in John and the rest of us being Deaconed in 1977 and Priested a year later. His three children having grown up and fled the nest, John and Kathleen moved to the stockbroker belt of Cheshire and the village of Prestbury, where John was to serve his title. Three years later he was appointed Vicar of St. John the Evangelist, Ashton Hayes, a small church and parish a few miles north west of Chester. Here John put his mark and, with Kathleen's great help and support, did much to build up the life and strength of the parish. On a number of occasions over the seven years of his incumbency I was delighted to be invited by my good friend to preach at the Sunday Eucharist and enjoy a couple of pleasant days in rural Cheshire. On his retirement, the Millers moved to a lovely spot in Colyton, Devon where, using his financial expertise, John became Treasurer of the local Abbeyfield Home. Besides helping out with services in his local church, John enjoyed writing two or three hymns. Their leisure pursuit which took up a good bit of his time was his passion for sailing which being so close to the sea he was able to indulge with great enthusiasm. A great believer in dignity and reverence in worship, John found there was much in the contemporary liturgies which irritated and displeased him. Nothing but the best for God was good enough. He and Kathleen were good friends to me and I recall John's life with much thanksgiving. May he rest in peace and be raised in glory.

August 23rd 2016

John Callaghan, my next door but one neighbour, died in Jospice, having lived for almost eighty one years in the house in which he was born. We had been neighbours for sixty two years and I recall, as a small boy, seeing his Irish mother, often dressed in black, on her knees scrubbing the front step of 12 Fir Road. Mrs Callaghan died in the late 1950's and, with his sister having left the family home to be married, John was now the sole occupant.

Following in the footsteps of his mum, John was a devout Roman Catholic and remained so. He was a very private person and none of us in the road knew him well. His working years as a clerical officer in Liverpool being over, and not having a car, John enjoyed many days out all round Merseyside and beyond, using his travel pass. In the summer months, on his return from a day out or from shopping, he would find me sitting reading in the front garden of 16 Fir Road. He would often stop and sometimes for up to nearly an hour we would chat away on all sorts of subjects, usually finishing our conversations by reminiscing about all the changes we had seen in the road over the last fifty or sixty years. It wasn't until he had died that I discovered what a brilliant artist John had been. Sorting and clearing out the house, his niece, Linda, invited me inside



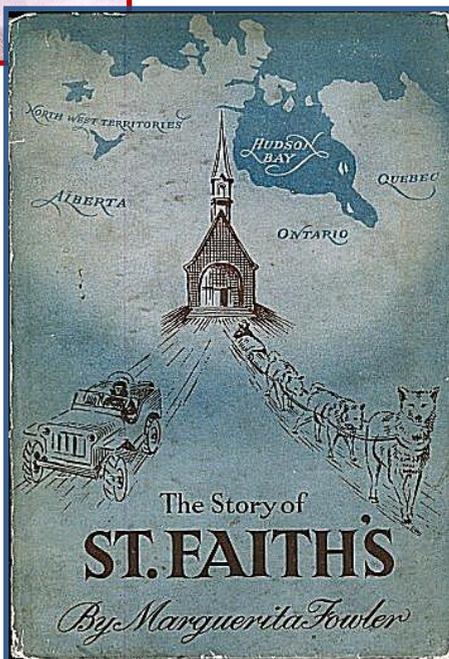
Our imminent incumbent

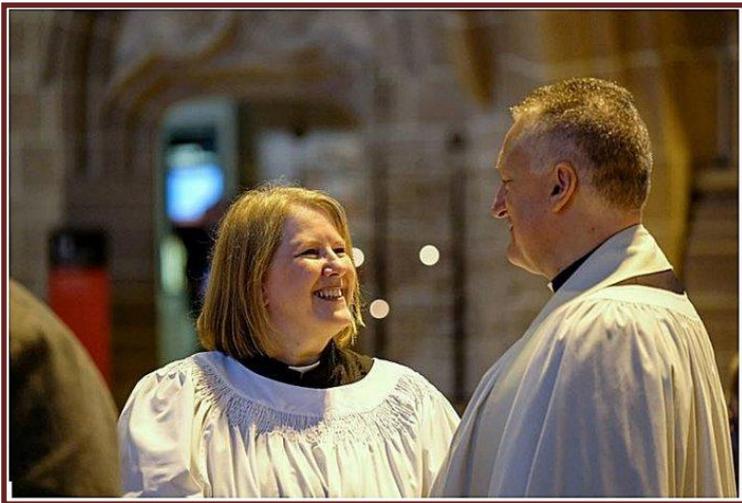
Fr John Reed will be inducted to the United Benefice in St Faith's on Monday, October 30th at 7.30 pm.

Read more of his story on page 3 of this issue.

A very different St Faith's

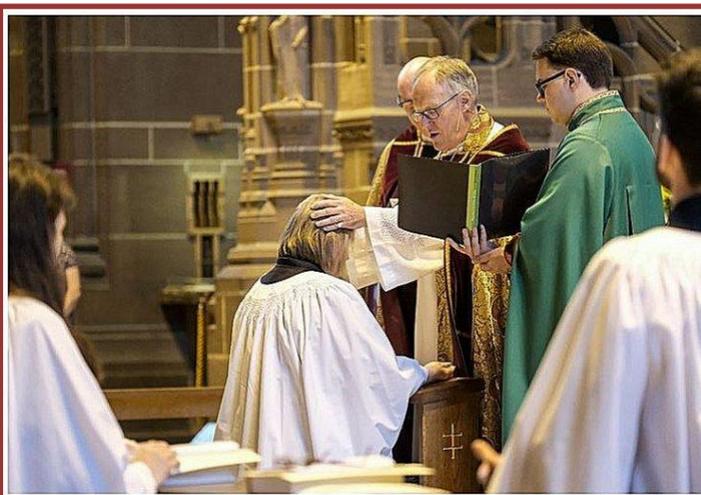
Read about an indomitable evangelist in northern Canada and the Messengers of St Faith's on page 11





Cathedral Celebrations

Two pages of pictures (and one on the cover) by the official Liverpool Cathedral photographer show Jackie Parry before, during and after she was made deacon recently.

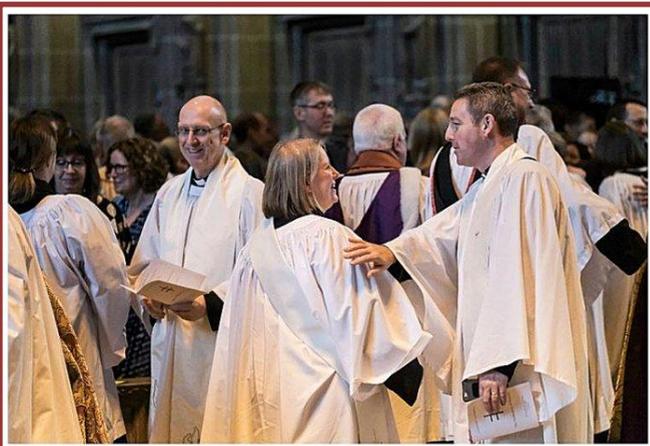


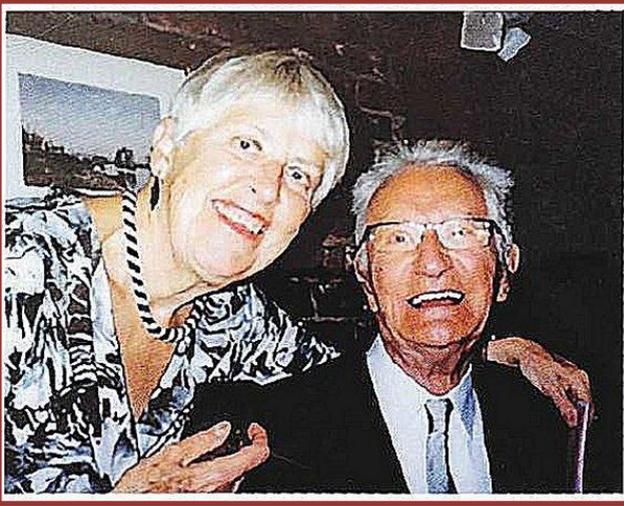


Rejoice!

The photos speak for themselves, but you can see Jackie's captions – and more pictures on our website at

www.stfaithsgreatcrosby.org.uk/jackiedeacon3.html





R.I.P Alex

Here and on the cover of this issue, photos from Alex's funeral service order on August 17th

Read his story on page 7

In Memoriam Harold Bennett Whinyates

Three days earlier, a posting on the Friends of St Faith's Facebook pages uncovered the story of a St Faith's man killed in the Great War on August 14th, 1917. The full story is told by Harold's descendant, Andy

Whinyates, on page 13: the photos are of Harold's service record and memorial stone

Name	Corps	Rank	Regt. No.
	* 2 nd South Lancs	1 st Lt	1776
<u>WHINYATES</u>			220354
<u>Harold Bennett</u>			
Medal	Roll	Page	
Vicinity			
Service			
1/5. 26. 11/2/1917			
<p><i>Appel Comm: 2/11/1917</i> <i>Disch. Comm: 2/11/1917</i> <i>2nd Lt. 14.8.17</i> <i>1st Lt. 14.8.17</i> <i>1st Lt. 14.8.17</i> <i>1st Lt. 14.8.17</i> <i>1st Lt. 14.8.17</i></p>			
<p>Theatre of War first served in</p>			
<p>Date of entry thereof</p>			
<p>31.2.15</p>			
<p>H/1/16230</p>			

Correspondence	
Address	<p><i>T. Whinyates Esq</i> <i>London</i> <i>College Road</i> <i>St. George's</i> <i>London</i></p>
<p>GIVEN BY THE SECRETARY TO THE SOCIETY OF FRIENDS OF ST FAITH'S CHURCH</p>	



No. 12 and showed me the quite amazing paintings her uncle had produced of Fir Road at different times of the year. One winter scene depicted a view looking towards the A565 with St Faith's under a blanket of snow. Another scene, depicting an air raid shelter in the middle of the road gave enormous historical perspective, and confirmed the impressive ability my neighbour possessed in his untrumpeted leisure pursuit. Being away at the time I was very sorry to have to miss his funeral mass at the church of St Edmund, Waterloo, where he had worshipped for many years. May dear John rest in peace and be raised in glory.

Fr Dennis

Those readers who penetrate the deeper recesses of our church website will find lists of the various churches and establishments bearing the name of our patron, Saint Faith. More than a few have stories attached, and more than a few tell fascinating stories (well, this writer thinks so anyway!). As we approach our Patronal season, we reproduce one such piece below, uploaded in August 2005. Any with the time and inclination can unearth our St Faith's archives at,

www.stfaithsgreatcrosby.org.uk/saintelsewhere.html and take it from there.



The Bishop's Messengers and St Faith's

A little book, published in 1950 (priced at two shillings!) by The Society for the Propagation of the Gospel in Foreign Parts, supplied by Fr Dennis Smith, tells a remarkable story. The St Faith's of the title is in the Brandon Diocese of the Anglican Church in Canada, and it was there that Miss Marguerita Fowler came from England fairly early in the last century and founded the Canadian 'Bishop's Messengers' to spread the gospel, and establish schools and missions over a very large area. Starting at Swan River Valley, then the northern limit of the main settled area, and a parish itself some 400 miles square, she and her workers extended their influence over the vast areas leading north to Hudson Bay.

The Mother House of this lay order (it seems never to have been monastic as such, although they wore distinctive clothing, created a Rule, recited daily offices and held retreats) became known as a true household of faith. 'We called the house St. Faith's because we already had a vision of the work opening in many directions, and we realized we were out on a "venture of faith",' Miss Fowler wrote in 1931. She and her helpers worked tirelessly in remote areas, both with white settlers and with the Sioux Indians, and established Sunday Schools and medical facilities.

She retired eventually to England, where she died in 1970. An internet search of the current Diocese shows no trace of St Faith's name, the mother house having been renamed and its purpose changed, although the scattered mission outposts her team helped to set up exist today as staffed Anglican parishes. What also remains is a plaque in Brandon Cathedral, recorded on its website. It reads:

**To the Glory of God
and in memory of Margeurita (*sic*) D. Fowler O.B.E.
Founder of Bishop's Messengers of St Faith's 1928,
Born 1884 –Died 1970**

It was placed there, according to the Cathedral, 'on Feb. 26, 1973 in honor of a great pioneer lady whose vision and fervent dedication to a calling has furnished the people of Swan River and surrounding areas with a unique experience in courage, Christian love and charity.'

The little book (apparently quite a rarity) tells the story of this indomitable Anglican lady. She chose our patron's name for its meaning rather than its story, but her life and work add a very real lustre to the long story of Saint Faith and all those associated with her down the centuries.

From the Registers - 1960/1961



Our last trawl through the annals of our church paused for breath at the conclusion of the prolonged and clearly splendid jubilee junketings of May, 1960, with Curate Fr Tom Stanage taking up the baton for two weeks or so while the indefatigable Vicar, Fr William Hassall, presumably took a well-deserved rest.

During his absence and indeed after his return (on May 22nd) the full pattern of weekday and Sunday services was sustained. The schedule at that time saw daily weekday evensongs at 6.00 pm, with eucharists at 10.30 am on a Monday, 7.00 am on Wednesdays and Fridays, 8.00 am on Thursdays and 9.00 am on Saturdays. Communicants for these weekday masses were almost invariably in single figures, but rarely cancelled though non-attendance. Sunday saw the usual 8.00 am low mass celebration, with anything from 70 to 120 taking the sacrament, matins at 10, the sung mass at 10.45, now often with over 20 communicating, continuing the slow climb upwards. The Guilds service was at 3.00 pm, and evensong at 6.30. Regrettably, attendance (as opposed to communicant and collections) figures remain unrecorded.

Ascension Day Eve (Wednesday, May 25th) saw a 'Mothers (*sic*) Union Festival Service', and a marginal note records '500 present'. Clerics present were W.H, and Messrs Jones (in the pulpit), Robinson, Thomas, Lewis, Chipping and Bolton (looks like Bottom, but probably not). The Feast the following day attracted a healthy 114 communicants to masses at 7, 8 and 10.30 am.

Corpus Christi 1960 seems to have been a low-key affair, with just 37 communicants at two morning services. Thereafter little disturbs the even tenor of the days and weeks. Fr Peter Ryan celebrates at the end of July, and the Tuesday evensong is dropped. From August 18th to September 1st, T.S.S. alone signs in, including on August 9th marginal mention of funerals for Lilian Henderson and W.R. Outram.

Two signatures break the monopoly of the parish clergy at this time: Charles S. Nye preaches at Harvest evensong, and J.S. Tilston at solemn evensong on the eve of St Faith's Day. The Day itself (Thursday October 6th) is marked by low masses at 7,8, and 10.30 am, with 29, 19 and 18 respectively communicating. The following Sunday ('in the Octave') saw Thomas. F. Robinson preaching at evensong: he was last seen at the Mothers' Union service in May.

All Saints' Day evensong featured 'Vespers of the Dead (Mrs E.Smith – Funeral 2pm)'. Remembrance Day (Sunday November 13th) raised £3.15.0 retiring collection for 'Earl Haighs Fund' (*sic: we are in an apostrophe-free zone*). These momentous events apart, nothing stands out until Christmas, apart from there being no fewer than 28 communicants at one December Sunday Sung Mass - surely not all fasting? It is just possibly worth noting that Sundays are no longer red-letter days in the St Faith's register; this distinction is granted to most, but not all, saints' days.

And so to Christmas – colourfully emblazoned with a nice little pen and ink drawing. It is scarcely worth recording that the banner has one terminal 's' but the service entries have two for the feast (*get a life!*). Far more important to note the presence of 340 communicants at the midnight and another 86 on the day, totalling a respectable 426. Evensong is said at 4 pm, then for the last few days of the year, times but no descriptions of the daily services, nor indeed dates, are inscribed, making it tricky trying to work out what happened when. It's all in red, apart from a squeezed-in black entry for Vespers of the Dead at 6.15 pm on the feast of the Holy Innocents. It was for a Miss C. Fry. Faint pencil marks over these incompletely-logged days suggest an unfulfilled intention to come back and ink in the archive.

The year is done, and a full page proclaims **1960 Total Communicants 8,629**. For the record totals over the preceding decade were :

1951	7185	1956	8075
1952	7605	1957	8011
1953	7438	1958	7947
1954	7347	1959	8663
1955	7676	1960	8629



The figures tell an encouraging story. The ten years tabulated saw an increase of just over 20% and are an impressive tribute to the devoted work of the clergy.

After taking two instalments of this saga to cover one year, we should at least dip a toe into the water of 1961. At a cursory glance, the dedicated parade of Sunday and weekday worship continues in unbroken succession.

Jumping ahead to the closing pages of 1961 and 1962, however, reveals a significant falling off of numbers, and the likelihood that 1959 and 1960 will prove to be the highest points of a century of worship at St Faith's.

Watch this space.

'We will remember them...'



One of the features of Facebook pages is that others may upload items on to them, and this happens from time to time to our own Friends of St Faith's site. On August 14th last, it was with some surprise and great pleasure that we found a new entry from Mr Andy Whinyates, marking the exact centenary of his ancestor Harold Whinyates' death in the Great War.

Thanks to the roll of honour in the Chapel of the Cross, and the diligent and faithful research over many years of my late colleague, John Woodley, St Faith's was aware of the outline of Harold Whinyates' story. Now, thanks to the work of his descendant Andy, we know much more about one of the men associated with our church who gave their lives in two world wars.

We are grateful to Andy Whinyates and please to reproduce below his original posting. To access the Friends of St Faith's Facebook (no membership required!) go to <https://www.facebook.com/groups/23599022440>.

For our website's feature on the war dead with connections to St Faith's the link is <http://www.stfaithsgreatcrosby.org.uk/sffallen.html>.

(Harold's service record and memorial stone arr on the centre pages of this issue



Lest We Forget ...

A Tribute to Harold Bennett Whinyates

In remembrance of Harold Bennett Whinyates who died at the age of 22 on 14th August 1917, 100 years ago.

Harold was fatally wounded at the third battle of Ypres (Passchendaele) on the 10th August 1917 during the assault on Westhoek Ridge having been shot in the head, shoulder and knee. He was transported from the battlefield to Casualty Clearing Station 17 at Remy Sidings near Poperinge, where he died on the 14th August 1917 and was buried in the military cemetery nearby, now known as Lijssenthoek Military Cemetery.

Harold enlisted on the 24th February 1915 initially with the Royal Liverpool Regiment as a private and then later transferred to the 2nd Battalion South Lancashire Regiment where he was promoted up to the rank of 2nd Lieutenant in March 1917. Harold must have seen a lot of action in the two and a half years he was in service over there, but he eventually ended up with the 2nd South Lancshires at Ypres in July 1917 awaiting battle orders.

Unfortunately on the 24th July 1917 Harold was transferred to Divisional Transport and Pack division with 19 other ranks and 11 horses. I imagine it must have been bad enough to be fighting from the trenches and having to go "over the top" and into a hail of bullets, but Harold was now out of the trenches in charge of transporting munitions and stores with horses and mules to forward positions.

On the 10th of August the 2nd South Lancashires, as part of the 25th Division, were to attack Westhoek Ridge and it is here that I assume Harold, while delivering munitions and stores, was fatally wounded. The War Diary for that day simply states that 2nd Lieutenant H.B Whinyates, employed with Divisional Pack Company wounded while in charge of a convoy conveying stores to positions East of Ypres.

Harold was born in 1895 and raised in Crosby, Liverpool where he lived with his parents Thomas and Clarissa Whinyates at 31 Birchdale Road, Waterloo, then later at "Ivydene", College Road, Crosby, Liverpool.

He was educated at Merchant Taylors' School, Crosby and attended St Faith's Church nearby. He played rugby for the Waterloo Rugby Football Club and cricket for the Northern Cricket Club, Crosby he is remembered on memorial stones at all of the above.

Harold is buried in Lijssenthoek Military Cemetery in Belgium; his headstone there reads as follows:

**SECOND LIEUTENANT
H.B. WHINYATES
SOUTH LANCASHIRE REGT.
14TH AUGUST 1917 AGE 22
GREATER LOVE HATH NO MAN
HE LAID DOWN HIS LIFE
FOR HIS COUNTRY**

Harold Bennett Whinyates was my Grandfather's cousin. Harold's Grandfather and my Great, Great, Grandfather are one and the same: Thomas Whinyates of 5, Brindley Road, Runcorn.

Harold had two brothers, Stanley and Edwin and two sisters Ada and Clarissa. Unfortunately Edwin died aged just 15 before Harold went to war. Stanley also served in the First World War and managed to survive it. Tragically Stanley not only lost his two brothers when they were young, but went on to lose his own son Stanley in the second world war, whilst he was serving in Thailand. He was on the minesweeper HMS Squirrel which was irreparably damaged by a mine and was scuttled by the British navy. The wreck of the HMS Squirrel now lies in shallow waters approx. 300 metres off Phuket beach in Thailand. Stanley's ship was the second to last ship to be sunk before the end of the Second World War in August 1945.

If anyone knew the Whinyates of Crosby and can tell me any more about Harold and the family then I would be really glad to hear from them and can be contacted via Chris Price.

Andy Whinyates



Church urged to ditch mitres

A senior Church of England figure is calling for bishops to ditch their mitres. The Rev Ian Paul, a member of the Archbishops' Council, said the traditional hats were part of a "world of the past" and meant that bishops appeared elevated above the rest of the Church. "It looks daft and it doesn't signify anything in the Church of England. It makes them distant and it makes them look silly," he said, adding that the hats were "Roman Catholicism by the back door".

Mitres were not generally worn by bishops in the Church until the late 19th century and there is no rule that compels them to be worn. Mr Paul linked the mitres to a "culture of deference", criticised by Dame Moira Gibb in her report following an inquiry into the Church's handling of the sexual abuse committed by former bishop Peter Hall.

The associate minister at St Nicholas' Church in Nottingham made the comments ahead of a debate at the Church of England synod about changes to clergy clothing. Clergy are to be able to dress down under plans to allow ministers to ditch vestments.



If I have a favourite prayer it is probably the General Thanksgiving, when we praise God above all for 'the redemption of the world by Our Lord Jesus Christ, for the means of grace and for the hope of glory'. These few words sum up the whole of our salvation history. The experience of the Transfiguration does the same – proclaiming Jesus as the Messiah promised in the scriptures, assuring the disciples of the real presence of God in their Master, praying with them there on the mountain top, and pointing forward to the future glories of the Resurrection and of the world to come. But Luke sandwiches this transcendent experience between two harsh realities. Before they climb the mountain Peter acknowledges Jesus as the Messiah, and Jesus immediately warns his followers that this will involve suffering and death. And as soon as they return to the valley, Our Lord is confronted by a noisy crowd, and by the tragedy of a young boy whose life is totally overshadowed by epilepsy.

We don't really have time this morning to go into every aspect of the Transfiguration, because Luke gives us so much to think about. The presence of Moses (standing for the Law) and Elijah (representing the prophets) certainly affirm Jesus as the long-awaited Messiah promised in the scriptures. And yet their message for the disciples is the same as his, that his destiny in Jerusalem will be departure, Exodus. To drive home the point, Peter James and John almost miss the whole experience through weariness and sleep – just as later they would fail to keep awake when Jesus was arrested on the Mount of Olives. On the Mount of the Transfiguration, Peter, in drowsy confusion, even tries to put up some shelters, trying perhaps to capture the moment, to build something familiar and reassuring and secure, rather than face the awesome reality of God on earth. And then comes the moment of holy terror, when the presence of God overshadows everything, just as the Spirit had descended on Mary at the Incarnation, just as the Spirit had descended on Jesus at his baptism. And the still small voice speaks: 'This is my Son, my chosen, listen to him!' Our Lord's relationship with his Father was the whole essence of his being and mission. It was his guide and inspiration. And yet his status as the Son of God was also to be the stumbling block that sent him to the Cross – the words that would later stick in the craw of his accusers. Then 'the chief priests and scribes gathered together... and asked 'Are you then the Son of God?' He said to them, 'You say that I am.' Then they said 'What further testimony do we need?'

The Transfiguration is not an easy story. If we want some help with it, we can do no better than read St. Peter's second letter, when shortly before his death and martyrdom, Peter poignantly records his memories of that dawn on the mountain top. Peter does not re-tell the story for its own sake, but to help his readers, to help us, to be the kind of people we are called to be. Peter was always aware that Christians have a life of exile – it often feels as if we are resident aliens in a world estranged from God. As we enter a new chapter in our church life, with a new parish priest,

we pray for a renewal of our Christian mission. But we will no doubt still have to face dangers and difficulties, and threats of one sort or another to our future growth. And yet 'God has not promised us safety, but participation in an adventure called the Kingdom'. The Christian life cannot be lived just 'for now', but neither is it merely 'for later'. It is lived now, in this transitory and uncertain world, in the light of a glorious and timeless future. And the story of the Transfiguration helps us to achieve that balance.

A footnote, if I may. I don't of course know exactly what took place on the Mount of the Transfiguration – but strange things can happen in the dawn light, particularly in winter. On 2nd February 1461 the 18 year old Duke of York prepared to do battle with the Lancastrian forces at Mortimer's Cross, in Herefordshire. His troops were exhausted and demoralised, but soon after dawn not one, but three suns appeared in the sky. Declaring the sight to be a sign of the Holy Trinity's favour, Edward rallied his troops, and the Lancastrian army was routed. The phenomenon is of course a natural one, caused by ice crystals in the atmosphere refracting the sun's rays and so producing two extra images, or 'sun dogs'. I'm not suggesting that this is the whole basis for the Transfiguration story – but rather that it is impossible to divorce our experience of the physical world from our interpretation of it. The miracle of our world, and the Providence of God, together enable us always to see things in a new light – this is the very foundation of faith itself.

I might take this one stage further. It is possible to stand on a high mountain, when the sun is low, and see your own shadow projected on to the clouds in front of you, surrounded by a rainbow-coloured halo or 'glory'. On experiencing this for himself, the poet Goethe wrote 'Who could know heaven but by heaven's gift, and discover God save one who shares himself in the divine?' An optimistic view of humanity maybe, and one that Christians may only dare to hope for. But Our Lord's transforming truth and beauty continue to draw us on, to follow him down into the valley of the world's uncertain shadows, and to begin again the adventure of the Kingdom.

We want our stolen churches back, say pagans



A group of pagans has written to the Archbishop of Canterbury, Justin Welby, demanding two churches to make amends for those it says were stolen 1,300 years ago. The Odinist Fellowship, which represents 1,000 members of the pagan religion, wrote to the Church of England last month asking for two churches to be returned to make up for actions which took place during the Christianisation of England.

The letter said: "With a view to re-establishing better relations between the Odinist Fellowship and the Christian churches in England, and persuaded that a restitution of past

wrongs is the best way to lay the foundations of improved relations, we wish you to be aware that the great majority of Odinists believe that honour requires the English church to issue a public apology for its former crimes against the Odinists."

Ralph Harrison, director of the Fellowship, told The Sunday Telegraph: "Two bishops have sent responses, which have been polite, but nothing substantial. The objective is just to get the Church to acknowledge that it has got a history of persecution when it comes to the Odinist religion and it has to take stock of that and not just write it out of history. Within the Odinist community there is a strong sense of antagonism towards the institutional Church." The group wants one church from the diocese of York and one church from the diocese of

Canterbury. It said that during the Christianisation of England, which began in the 7th century, many temple grounds were seized by early church leaders, including St Augustine, and turned into churches. Mr Harrison called this process a "spiritual genocide". "As things stand, the Church of England is in possession of a vast quantity of stolen property," he said.

In another letter sent to the Archbishops of Canterbury and York last year, a group of priests said: "If such satisfaction is not offered, albeit that your church possesses a superfluity of ecclesiastical properties, then we most respectfully assure you, that we will persist ever more vocally in our just demands until at last they are met."

According to Mr Harrison, Martin Warner, the Bishop of Chichester, responded by saying "As yet I am uncertain as to the evidence for the strength of Odinist faith in these parts".

A registered religious charity, the Fellowship promotes the "original, indigenous faith of the English people" which was practised by Angles, Saxons and Jutes. It is polytheistic and believers follow the High Gods of Asgarth, who they see "not as our masters, but as firm friends and powerful allies". According to Mr Harrison, there are around 10,000 Odinists in the country.

The long-suffering C of E is familiar with the claims voiced by some of our Roman Catholic brethren that we stole their churches at the Reformation. This, however, is something completely different...

Seeking Sponsors: a postscript from George Whalley



At the end of September 2017, I will be travelling to Uganda as a volunteer with #Retrak and #Connecting HR. We will be spending eight days in Uganda, providing management and team training for local staff and volunteers, whilst also spending time with street kids to help to show them that someone does care. As well as paying my own way, I have also committed to raise at least £2000 which will go direct to Retrak.

Retrak is a charity based in the north-west of England, whose vision is for "no child to be forced to live on the street". Working across Africa and Latin America, they are a world leader in returning street children home or into an alternative family setting. No other organisation is doing more to support homeless children. In Uganda, Retrak have three centres around Kampala which provide shelter and support to street kids. So far this year, they have opened their doors to over 230 children from the street in need of food, water and someone to talk to.

Last year, a friend of mine set up a scheme for HR professionals like me to raise funds for Retrak and to go out to work with the kids, staff and volunteers at the centres in Uganda. When I heard that it was being repeated this year, I felt I had to volunteer.

Any sponsorship / donations for this fantastic cause would be enormously appreciated. You can give to the charity via my JustGiving page <https://www.justgiving.com/fundraising/gwhalley>

The Parish Directory and Church Organisations



VICAR

Fr John Reed to be inducted on October 30th

For all enquiries meanwhile ring 928 5065

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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.

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The next magazine will appear when there's enough stuff to pad it out: October is the target. We are as ever happy to print (almost) all offerings at any time.

Church website: www.stfaithsgreatcrosby.org.uk

Online edition: www.stfaithsgreatcrosby.org.uk/magazine.pdf

Online events diary: www.stfaithsgreatcrosby.org.uk/googlecalendar.html

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THE CHURCH
OF ENGLAND



Diocese of
Liverpool

