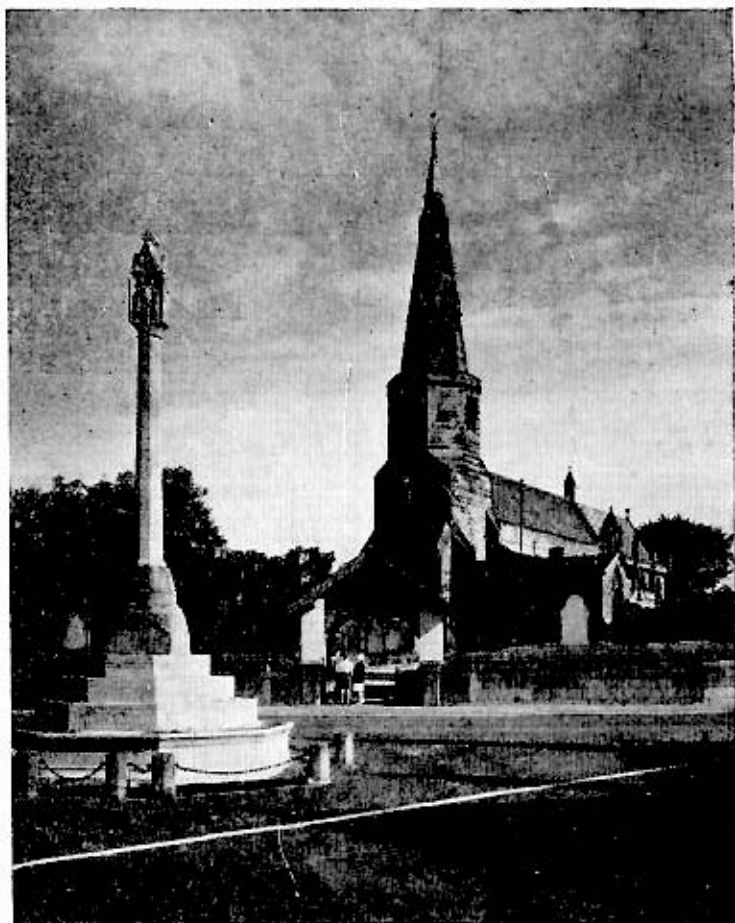


AUGUST 1967

HALSALL PARISH MAGAZINE



Rector: The Rev. W. H. BULLOUGH A.K.C. (Surrogate)

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AFTER TRINITY

The Rectory,

Halsall.

10th July, 1962.

My dear friends,

Time rolls by! No sooner have I written the notes for one Parish Magazine than I find myself writing them for the next. We pass from one Magazine to another—one month to another with the rapidity of a river. Experience is full of such reminders of the passage of time. The Church Calendar! Easter Day came and Whitsuntide seemed far away, but the seven weeks were over before one had time to turn round. Already seven "Sundays after Trinity" have gone, but there are twenty more to come before Advent Sunday on December 3rd. This may seem to be an interminable period during which time may seem almost to stand still—but do not believe it—Advent Sunday will be here before we have time to dream, and we shall be hanging up the Christmas Holly incredulous that the festive season is with us again.

This consciousness of the fleeting days and months may be due to old age, of course, but there are various ways of adjusting oneself to it. There are two quotations come to my mind whenever I think of the passage of time; one from Andrew Marvell in the seventeenth century, the other from Walter De La Mare in the twentieth.

But at my back I always hear
Time's winged Chariot hurrying near
And yonder all before us lie
Deserts of vast Eternity.

—Marvell.

And De La Mare—

Look thy last on all things lovely
Every hour. Let no night seal thy sense
In deathly slumber till to delight
Thou hast paid thine utmost blessing;
Since that all things thou would'st love,
Beauty took from those who loved them
In other days.

Each of these quotations suggest in their different ways a balanced and philosophical adjustment to time. They are in a way complimentary. De La Mare—enjoy to the full the lovely things of this life while you can. Marvell has an awareness beyond this life, the "Deserts of vast Eternity." To combine the two approaches to the passing of time may well be the solution for ourselves.

God bless you all.

Your sincere friend and Rector,

Herbert Bullough.

We have come to the two quiet months in parish affairs, July and August! No great festivals! No changes in the Church seasons! Most of us take our holidays during these months, and even when we are not away from home there is golf, tennis, bowls, runs to the sea for others—to say nothing of gardening! Given good weather they are delightful months for freedom and enjoyment.

Our church services at this time are as beautiful and interesting as any in the year. Gospels and Lessons for each Sunday are concerned with the ministry and teachings of Christ, with His life amongst men. There are meetings by the wayside, visits to people's houses; glimpses of towns, and villages; side-lights on the life of the times. It is somehow very right that we have these readings in summer with their impressions of hot sunny days, summer storms, fields of ripening wheat, hillsides ablaze with flowers; the sea; boats and fishermen; dusty streets, and the cool solitudes of hill tops! As we read, or listen, it is not difficult to fit it all into our own experience. He might have walked through the fields and villages of rural England with His disciples. Capernaum by Galilee might become Whitby, or a harbour on the Cornish coast, and the hillsides might be anywhere in Britain. There are differences in superficials, but the essentials are unchanged. So much of the teaching is drawn from the natural world, and from the basic facts of human experience. So much so that there is a clear implication that if we understand this world we shall understand much of the Kingdom of God—of the Rule of God.

In the church services during these Sundays after Trinity we may capture something of that wisdom, serenity, and faith which are so necessary to meet the changes and chances of life.

THE TRANSFIGURATION OF CHRIST (6th August)

In St. Mark chapter ix verse 2, St. Matthew, xvii, verse 1, and St. Luke ix verse 28, we read the account of the Transfiguration of Christ in the presence of the disciples Peter and James and John.

"And He was transfigured before them: and His face did shine as the sun, and His raiment was as the light."—St. Matthew.

"The fashion of His countenance was altered, and His raiment was white and glistening."—St. Luke.

The Transfiguration has from the beginning been fixed upon as the central moment of Christ's earthly life. In that moment the three disciples see with their eyes what they had come to believe in their hearts—the Divinity of Jesus. What they see is the Divine shining through His humanity, transfiguring and transforming it. It is a symbol of the truth that the Divine can illuminate and transfigure all men.

In men the divine shines through. In our best moments we too are transfigured by kindness, by self-sacrifice, by worship, by love. Divinity shines through our words and actions. It shows in our faces. In the Gospel story the transfiguration of Christ is momentarily perfect and complete—the Divine wholly breaks through and the humanity pales. We never see that perfection. But there are occasions when we may glimpse in someone we know the struggling radiance of an other-worldly beauty and perfection, to remember and to keep for life-time.

The Gospel story then, brings before us the whole mystery of our religion. God in man. It brings to our notice a beautiful and essential truth about ourselves.

The day set aside by the Church for the especial worship of God for revealing this truth in the Transfiguration of Christ is August 6th. This year it is a Sunday.

LAMMAS

The first Sunday in August—anciently August 1st

Of the four agricultural festivals, Plough Sunday, Rogationtide, Lammas, and Harvest—Lammas alone is a purely sacred occasion, yet without it the cycle of growth would be incomplete.

The word is derived from the Anglo-Saxon, and is translated "loaf-mass"—a festival at which loaves of bread were consecrated, made from the first ripe corn.

"In the Middle Ages the harvest itself, the ingathering, remained virtually a heathen festival, its primitive uses very lightly disguised or consecrated. Thomas Hardy would have us believe that even in the 19th century the countryman, or at any rate, the country woman, remained a pagan at heart. "Women," he says, "whose chief companions are the forms and faces of outdoor nature retain in their souls far more of the Pagan fantasy of their remote forefathers than of the systemised religion taught their race at a later date."

Nothing like the modern Harvest Festival seems to have existed in the middle ages. The Christian event of the season was Lammas, the first communion in the bread of the new corn. Lammas has a special Anglo-Saxon origin. It may have begun to decline in Norman England but it vanished completely at the Reformation, "along with many another symbolic and beautiful practice supposed at that time to have become idolatry."

After a lapse of four or five centuries the Church of England, especially in rural areas, has begun to observe the festival of the first fruits.

A quotation from "The Plough," published by the West Sussex Church and Countryside Association gives a good description of the festival.

"The purpose of the Lammas Service is to offer the first of the crops to God; and to offer Him the first food made in the village from these early crops. It is not so much a thanksgiving, though obviously that element must be included. It is an offering, irrespective of what the results have been, or are to be. A sheaf of corn, and a loaf (made from the wheat that has just ripened) are brought to church by members of the village and farming communities. Generally a farm labourer offers the sheaf, and a baker the loaf, and members of the Young Farmers' Club take other parts in the service. The next logical stage is for the bread to be used at the Holy Communion; only a few parishes reached this stage as yet, though it must always have been an integral part of the ancient service."

LITURGY IN THE HALSALL SETTING

Changing the principal act of worship from Matins to Holy Communion and calling it Family Eucharist involves no small change in the life and outlook of the local congregation. It is not just a change of name or substitution of liturgy for divine office. It is in fact a re-interpretation of the whole meaning of worship. It revives our link with the life of the early church. It renews the true centre of Christian worship as the service to which all may come.

The aim is to establish a meeting point for the local community, at a time when ordinary people can assemble and know themselves to be the people of God, by partaking of the bread and the shared cup, and becoming what they really are. "This is the Christian Sacrifice, the many become one body in Christ" (St. Augustine).

Family Eucharist is a common service for ordinary people, the communion of the local community. Whole families worshipping together transform the individualistic approach to the Lord's Table of 50 years ago. They come to do the Thanksgiving together, all joining in the action of the liturgy, exuberant joy in singing, conviction and force in saying the prayers together, quiet and solemnity in movement to and from the sanctuary, are the people's share in the work of Worship. "Let the liturgy be splendid," said the Abbé Michoneau. In the Family Eucharist it is made so.

At your Parish Church in the course of the last six years the Family Eucharist has been established as the central act of worship, sung to simple congregational settings. The people learn to do the Sacrifice TOGETHER, so that they 'proclaim the death of the Lord, until He comes.' Teenagers as well as adults carry up the alms of the people and their offerings of bread and wine and water from the west end of the nave, where each communicant as he comes in has placed his gift on the alms dish. Christ is present indeed in the midst of His people to unite and refresh them with His body and blood in the great eucharist feast.

A lovely feature of the Family Eucharist at your parish church is the presence of children with their parents and grand parents and members of the Scouts and Guides and Cubs and Brownies with their faithful leaders. Future confirmation candidates also and all of them learning to enjoy the rhythm of worship, moving forward to the communion rail in quiet reverence and simplicity.

After doing the liturgy TOGETHER we go out again into our lovely village to spread the good news into the secular life of our neighbourhood. So it is, or so we pray it may be. H.B.

MADE POSSIBLE BY USPG

Canon Frederick Amoore of Johannesburg writes:

Over four years ago USPG made their great gesture in helping our difficulties under Group Areas by the gift of R260,000 (£130,000) and a loan of R200,000 (£100,000). This has now been allocated (though not yet spent owing to delays—ecclesiastical, municipal and governmental).

On Passion Sunday I was able to see the largest church built with this money (and a good deal more from the diocese), the Church of the Resurrection at Bonteheuwel. The church is vast; and a large hall has a sliding door opening on to the altar, so that an overflow congregation can use the hall, as was necessary on Passion Sunday. Even so, there is not enough room in this plant for the two thousand children in the Sunday School, who have to be accommodated in the premises here, there and everywhere!

Smaller, but much more interesting architecturally, is St. Monica's Church at Vredenburg, not far from Saldanha Bay. Even in these days a good church holding 200 people can be put up for R16,000, even with expensive foundations necessitated by the sandy ground.

St. Monica's is hexagonal, the sides of unequal length; no windows because of the uninteresting surroundings, but with adequate lighting and ventilation through a lantern in the roof. All the congregation is close to the sanctuary which accommodates both altar and font.

(The Group Areas Act in 1950 provided for the division of Africa into separate areas in which only members of the same racial group may live and work. This has involved mass movements of population from one area to another, where the area has been designated for "white" occupation only, or for "native" occupation only. In fact the majority of removals have involved Africans and not Europeans. The USPG grant and loan was specifically to help provide churches for the thousands of displaced Africans in their new communities.)

AFRICAN LABYRINTH

Some Europeans think of Africa as a big country where the normal colour of men's skin is black. No doubt it is equally convenient for Africans to think of Europe as a big country where people are normally white.

Such ideas may be convenient, but both are misleading.

A FALSE IMAGE

Africa is so vast and complicated, and it is changing at such a rate, that we are all tempted to invent a simplified version for ourselves.

We don't talk of Europe as if Russia was the same as Ireland, nor of America as if Honduras was the same thing as the United States. Why should we be so slow to realise that there are differences just as great between, say, Congo and Rhodesia, or Tanzania and Basutoland?

SELF DEFENCE

Part of the reason for our ignorance is simply that we think we see the same patterns repeating themselves all over the continent. We do not know what it is to be the subjects of foreign rulers, and we find it hard to sympathise with the desire for self-rule. For us there is no magic in the word Independence.

So we rest content with a picture of Africa which shows little more than a long succession of countries which alter the names we learned from our school atlases, and which in doing so seldom avoid shedding blood.

UNCIVILISED

Looking at African countries we see poverty revolutions, and a way of life which ignores most of the lessons learned in the western world. If we think Africans have a civilisation of their own, we are often in fact thinking of it as an undeveloped civilisation, which will some day evolve into a developed culture and society after the pattern of our own.

So long as we think this way we are irresponsible. There are fewer financially poor people in Europe than there are in Africa. But is money happiness? There is violence in Africa. But didn't we ourselves manage to have two sizeable wars here in Europe in this civilised century?

NATIONAL PURPOSE

It is true that many African countries are underdeveloped. They have neither the money nor the body of technically-trained men and women to make full use of their great resources. But it is also true that all such countries are anxious to find a way forwards. Many of them are unclear both about the direction in which they should move and the distance they can hope to go. But surely they are reasonable enough if they don't particularly want to become like the Europe of 1967.

OUR CHURCH LIFE

This is a continuation of the theme I began in the July magazine where worship was presented as the first essential in our church life.

After worship our church life requires us to work. All around us are people who have never discovered the secret of happiness, and strength which the worship of God brings. People who are disillusioned, and disappointed in life—who have been let down badly by the pleasures and aims in life upon which they mistakenly depended!

If our Christian life means anything real to us, we cannot stand by and not help others to find happiness and strength. If we have found that God alone never lets us down, and that sincere worship of Him helps us not to let ourselves down, then we must help others to find this assurance to face life.

At home, at work, amongst our friends is there not someone close to us in daily life whom we can help? Perhaps there is some one person who only needs a little encouragement from some one of us to come with us to Church and to join in our church life. We must never forget this work which the Church asks of us.

To this work every Christian is called, but there are many particular tasks to be done which provide each of us with special duties. There is the choir; children to be taught in Sunday School; ringers are required for the tower; there are Guides and Brownies, Mothers' Union; U.S.P.G. and C.M.S. Important work is required from members of the P.C.C. and other special committees. All these put first the worship of God, and in their different ways their task is ultimately concerned with bringing happiness and spiritual strength to as wide a circle of people as possible, in fact the circle is as wide as the world when we consider the call of the Church overseas. We must always remember that we have a share in this work, and not merely in our own parish.

FIELD DAY 1967

Here is the balance sheet for our Field Day. It is a fine result and our thanks are due to all who helped us achieve this result. Again I want to thank especially the children who came in fancy dress. They were wonderful and great credit is due to their parents for a really magnificent fancy dress parade. Well done children! Thank you parents and teachers for your valuable help.

St. Cuthbert's, Halsall, Field Day
1st July, 1967.

INCOME

1966	1967
£ s. d.	£ s. d.
10 0 0	Donation (Barton)
27 10 0	Donations
33 7 0	Lingerie
27 0 0	Cakes
26 8 6	Fruit and Vegetables
26 0 0	Raffle
15 0 0	Bottles
21 10 0	Refreshments
10 0 0	Scouts
10 8 0	Knitted Goods
5 0 0	Sweets and Minerals
12 10 0	Hoop - La
7 3 6	Whist and Domino Drive ...
4 0 4	Coco Nut
5 10 6	Guides and Brownies
10 9	Ice Cream
20 4 6	Bowls
5 12 0	Barton
5 11 8	Pig Competition
2 14 3	Can Can
3 6	Football
	Golf
284 4 6	£264 8 9
23 12 3	26 16 2
260 12 3	BALANCE £237 12 7

EXPENDITURE

1966	1967
£ s. d.	£ s. d.
5 11 3	Fancy Dress & Race Prizes
5 19 0	Insurance & Advertising ...
2 0 0	Coco Nut Balls
5 18 0	Whist & Domino Prizes
1 2 0	Flowers
1 0 0	Caretaker
2 0 0	Microphone Hire
	11 12 0
	3 15 0
	6 1 8
	1 7 6
	1 0 0
	3 0 0
23 12 3	26 16 2

Paid into Organ Fund £237 12 7.

THE MOTHERS' UNION

Congratulations to the Branch on a fine turn out to the Cathedral on the occasion of our visit to Task 6. It was grand to see so many members enjoying themselves. What a wonderful parish party we had. The programme for the next session is now well in hand and our next meeting will be on 5th September. A service in Church at 7.30 p.m. Have a good holiday.

SANCTUARY FLOWERS

August 6	Mrs. Stopforth.
13	Mrs. McCoy.
20	Mrs. Crook.
27	Mrs. Taylor
Sept. 3	Mrs. Ord.

SERVERS' ROTA

August 6—8.00 a.m.	Brian Heaton.
13—10.30 a.m.	Harold Grimshaw,
	Roger Dutton.
20—9.00 a.m.	John Gaskell.
6.30 p.m.	Michael Lewis.
27—8.00 a.m.	John Davies.
10.30 a.m.	Harold Grimshaw,
	Raymond Juba
Sept. 3—8.00 a.m.	Malcolm Serjeant.

SIDESMEN'S ROTA

August 6—10.30 a.m.	J. Heaton, J. Banks.
6.30 p.m.	E. Grimshaw, E. Gawne.
August 13—10.30 a.m.	H. Huyton, A. Grimshaw.
6.30 p.m.	T. Swift, T. Hunter.
August 20—10.30 a.m.	R. Gaskell, R. Hunt.
6.30 p.m.	R. Dutton, T. Grimshaw.
August 27—10.30 a.m.	E. Serjeant, D. Swift.
6.30 p.m.	C. Shacklady, J. Balmer.
Sept. 3—10.30 a.m.	H. Baldwin, W. White.
6.30 p.m.	W. Robinson, E. Blackhurst.

GIFT DAY 1967

The Rector will sit in Church all day on Sunday, 3rd September, from 8 a.m. until 8 p.m. to receive the gifts from parishioners and friends. Please make a note of the date. 3rd September.

BURIAL OF THE DEAD

"In sure and certain hope"

June 22—John Fairclough,	age 85 years, Boundary Farm, Scarisbrick.
July 5—Robert Lamb,	age 84 years, Meadow Cottage, Haskayne.

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