

HALSALL PARISH MAGAZINE



Rector: The Rev. Canon W. H. Bullough A.K.C. (Surrogate)
Rural Dean of Ormskirk
The Rectory, Halsall. Tel. 321.

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Warden.

Organist:

MR. E. CARR, L.L.C.M., 99 New Lane Pace, Banks. Tel. 85650.

Vergers:

MRS. E. HUYTON, 28 Gregory Lane, Halsall.

Services at St. Cuthberts

1st SUNDAY IN THE MONTH

9.00 a.m. Holy Communion
10.30 a.m. Mattins and Sermon
6.30 p.m. Evensong and Sermon

2nd SUNDAY IN THE MONTH

10.30 a.m. Family Eucharist
6.30 p.m. Evensong and Sermon

3rd SUNDAY IN THE MONTH

8.00 a.m. Holy Communion
10.30 a.m. Mattins and Sermon
6.30 p.m. Evensong with Holy Communion

4th SUNDAY IN THE MONTH

8.00 a.m. Holy Communion
10.30 a.m. Sung Eucharist
6.30 p.m. Evensong and Sermon

5th SUNDAY IN THE MONTH

8.00 a.m. Holy Communion
10.30 a.m. Mattins with Holy Communion
6.30 p.m. Evensong and Sermon

Holy Baptism: Second Sunday in the month at 3.30 p.m.

Churchings: By appointment

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The Rectory,
Halsall, Ormskirk.
15th November, 1972.

My dear Friends,

Christmastide leads us to the heart of our faith. Men have differed, and always will differ, in their interpretations of Christian belief. "What think ye of Christ?" There are many answers, according to the measure of our opportunities of learning Him, our capacities to understand Him, and our faith. And in each of us the answer grows, as by our experiences He draws us near to Himself. But behind them all stands eternally this central fact, that on a day and in a land of God's choosing, the Word became flesh. In a new sense God came into His world, never to leave it.

This year is bringing an experience which, if we accept it rightly, will enrich our understanding and increase our faith. Times are hard, and the outlook, though brighter than seemed possible six months ago, is still full of perils. Many who will read these lines are facing private anxieties so heavy that sometimes they are tempted to despair. But the real question is not whether we can make our own positions secure for ourselves and our children, nor whether those we have chosen to govern us can find the way back to prosperity. More important for us and for all the world is the spirit in which we seek that way.

I am writing to people who believe in God, whose prayers are both an expression and a strengthening of that belief. All prayer, whether called forth by special anxieties or not, brings us an ever accumulating experience of God. Just now our prayers, private and common alike, are including petitions, very urgent and particular, that He will inspire our rulers, and so order the spirit and life of this nation that, having used aright the lessons of adversity, we may be led into the way of prosperity and peace. As we pray, let us remember what manner of God it is who receives our prayers.

Once men saw Him as a Being outside and above the world, who gave or withheld according to His pleasure. Since the first Christmas Day men cannot see Him so. He is not to be thought of merely as "on our side" against whatever troubles us. He is Himself in the trouble, sharing it, using it, leading us through it. If we find it hard to explain our distresses, let us hold to the thought that He understands them all. And when we wonder whether we can endure, let us at least assure ourselves that of His own will He endures it all. That is the special message of Christmas in 1972. May it colour all our prayers, for the Government, for the Peace Conferences for those whose suffering is harder than ours, and for ourselves.

May God Bless your Christmas and may your hearts be moved to adoration through the glorious Christmas Eucharist on Sunday, 24th December, at 11.30 p.m. Please remember Evensong is at 4 p.m. on December 24th and also December 31st when there will be a New Year's Eve Eucharist at 11.30 p.m.

God Bless You all.

Your sincere friend,

HERBERT BULLOUGH.

CHRISTMAS—and Christmas

Christmas—and the greatest problem is not to remember Christmas—but to try and turn them from being so sentimental, so self-evading, and of course, self-indulgent.

Our commercial-social world blunders in in a bouncy "come-on-chaps" sort of way: "Make Christmas—spend plenty, eat plenty, drink plenty—and don't forget Aunt Jane or she'll weep all Christmas—and of course a bit for charity. God bless you, old man."

And to give the appropriate atmosphere—Father Christmasses galore, small, large, real, papier-mache, cardboard, gum labelled, reindeers in the snow; while sugary, sloshy sentimental sound oozes forth: "Silent Night, Holy Night" — "I'm dreaming of a White Christmas"—to "Jingle Bells" or "Hark the herald Angels Sing" . . . What is it really all about?

And then of course, it is the season of goodwill—"Something about that in the Bible, isn't there, padre?" Drinks all round and perhaps again, extra party, extra frivolity, more food.

What a gorgeous, gooey, goofy, gaff we have made of a small child in a manger 2,000 years ago! Or is it that we still haven't escaped from the Roman feast of Saturnalia, only added an extra reason?

Now in moderation it may have a place. In the middle of our winter there is room for some cheer and let up. But to think this is celebrating Christmas!

Christmas is, at least to me, a traumatic experience. One little child, outside recognised wedlock—and that's not disagreeing with the New Testament—in an oppressed and subjected land, and for Him a short hard life-time, crucified at the end, yet His words and ways so impacted his age and the ages since—that mankind feels he has no peer—and outside Him and His words there is basically little understanding of or meaning to life. And those with aspirations try to understand and follow Him. I trust you are one.

The ages have shown many attitudes of awe and reverence. Ours virtually shows or knows none which is real. Perhaps that is why all it has got left is buying and selling, drinking and eating and much hollow noise.

MONEY FOR OLD ROPE

Last year as our accounts show our Parish Church was able to recover £618 as a result of Covenants into which a comparatively small number of our church members have entered. So without any extra cost to themselves, the covenants added to the church funds over double the amount we raised at our field day.

Covenanting is Common Sense.

WHAT IT'S ALL ABOUT

1. What is a covenant?

It is a simple, written agreement by a tax-payer to give a chosen amount of money to his Church for the next seven years. The agreement is between the individual and the Church; it is NOT an agreement with the Inland Revenue.

2. Why sign a Covenant?

Because it provides a "Free Cash Bonus" each year to your parish. The Church can recover from the State the whole of the income tax that you have paid on the gifts which you make by Covenant.

3. Does a Covenant cost anything?

No, it is absolutely free. You do not pay anything more to the parish and you do not pay any extra tax.

4. What does the Parish gain?

A "Free Cash Bonus" each year of 42p for every £1 paid in covenantal donations. This is a substantial bonus, as the table below clearly shows.

If you give	The Parish will receive an Annual Cash Bonus
10p a week	£2.22 a year
20p a week	£4.44 a year
25p a week	£5.57 a year
50p a week	£11.14 a year
75p a week	£16.71 a year
£1.00p a week	£22.28 a year

5. Will I have to change my way of giving?

No. Carry on precisely as you do at present. However, the usual Envelope system is advised (if not already in use) though this is not essential.

6. What do I have to do to become a Covenantor?

- Very little and it is quite simple.
1. Complete the Covenant Form (which will be supplied to you).
 2. Get it witnessed.
 3. Give the Form back to the Rector.
You are then a Covenantor.

7. Can I safely commit myself for seven years?

In the event of your death, or if you leave the diocese the covenant lapses.

If you move to another parish in the diocese, the covenant can be transferred.

In the event of unfortunate circumstances, such as an illness or hardship, payments may be suspended or the covenant may be cancelled.

8. What check is there that I have fulfilled my covenant?

Only you know how much you have given to the church? and soon after 5th April each year, you will be sent a certificate (R185) and asked to sign it to the effect that you have given to the church during the year, at least the amount shown in your covenant. This is all that is required.

9. How do I see the results?

Every year, after 5th April, the parish receives a cheque for the tax recovered on all the covenants taken out for the parish.

10. Is Covenanting Confidential?

Yes, at every stage. No one need know what you earn, how much tax you pay, how much you give to the Church, or how much you covenant for. You will be shown how to make a Covenant without such questions being asked. You will place your signed Covenant in an envelope and your tax certificate will come to you, in April, under cover.

INFLATION MEANS—

The Church needs money as never before, and this is an easy way to increase its income without any further cost to yourself.

The government makes no direct contribution to the upkeep of the Church, but allows it, in common with most other charities, to claim back from the Inland Revenue the tax that YOU have paid on the income out of which you make your contribution to your church. BUT it will only allow your church to do this if you sign the form.

Please, therefore if you pay Income Tax (or have it deducted from your wages) seriously consider entering into a covenant and ask the Rector for further details. The matter is so important for the welfare of your church.

ADVENT TO CHRISTMAS

This is the time of the year when we must all enter into the spirit of the first Advent, which, long ago, was lived through by the man and woman, Mary and Joseph, who, in the name of all of us, waited for the Christmas of Christmases.

Advent calls us to put ourselves at the feet of the Holy Family and ask them to help us by sanctifying our family life and making Christianity's chief blessing, joy, prevail within it. Advent offers us the grace of family renewal. What better way is there of preparing for Christmas than by making the family circle more welcoming, warmer and more brotherly?

Let us consider one small duty of family life which is a wonderful help in creating that atmosphere of peace and joy; the sharing, the give-and-take in the family circle, the putting into the common store the best that each member of the family has in him.

We all have the same longing deep down in our hearts to regard everyone else as a brother, one of the family, one of us. At first sight, human beings seem to be pursuing complicated and very different ends; they are engaged in business or politics, art or literature, ploughing the soil or sailing the seas. In reality, behind the facade of all these occupations, they are all searching for something extremely simple, something moving in its simplicity; they are in search of love. They are longing to love and be loved.

Let us then try to find out how best we can help each other find and experience in the home mutual understanding, the sharing of feeling and affection, which gives warmth and joy to the home.

We all know houses where all the members of the family live side by side as if they were in a boarding-house. They eat the same bread at the same table, but they live like strangers. Spiritually they are poles apart.

If you want to introduce a little warmth into surroundings like these, you will have to start by introducing a little warmth into your own heart, by sharing something more than bread—your heart and your life. We are all too fond of shutting ourselves up in our ivory tower; whether from timidity, shyness or resentment, I cannot say, but that's what happens. Men even manage to live in complete spiritual isolation, like hermits, when the best thing they could do, the greatest happiness they could give

to those they live with would be to show them what they are really like.

When you get to know a person really intimately, it is always a surprise to find what an unknown world comes to light, what his outlook really is and generally how full of goodwill he is at heart.

How can we bridge the gap between these men of good will? This is surely the question we face at Christmas, the great time for bringing people closer together. And if bridging gaps seems too much like hard work, let us make a start, at least, by putting down one or two little gangways, and by putting into practice those much-vaunted "human relations" the experts have been discovering in the field of economic or social productivity. It is a problem as old as Christianity, but we can only rejoice at this discovery and all the work that is being put into it.

It is so much easier to be pleasant to passing strangers than to our own families: our families are not deceived by appearances. Why not try to establish good human relations at home first?

The temptation to self-sufficiency begins, if not at the moment of waking, at least with the reading of the morning paper! This is the first moment of the day when we are in danger of isolating ourselves. You know the familiar scene: Father, oblivious to his surroundings, wraps himself up in newsprint like a screen; and once he has consumed his daily ration of bread and news sets off, full speed, for the office!

If he emerged from his reading occasionally, if only to talk about some news item of the day, would that not be the first step towards good human relations? One word, a comment or two, and the gap has been bridged. The newspaper is no longer an insulator but a meeting-point, a common centre of interest. The children feel grown-up and the wife understands that she exists for her husband on another plane than the domestic.

That will serve as an example. The day is full of such opportunities. It will not be difficult for any of us to find out what we should share with others and what we should keep to ourselves. We should all keep the happiness of others in mind.

There is no beauty in a mosaic, unless each contributes to the overall effect and unless each piece is in place. Love is built up stone by stone, each act is necessary for the harmony of the whole. What have we contributed? If the examination of conscience proves negative, let us offer the Lord our goodwill to do better tomorrow.

HELP CHRISTIAN AID TO MAKE ROOM FOR THE POOR

A PLACE TO LIVE

Man always finds room to be born: a bed, a stable, or even the back of a taxi. But room to live is another matter. It's not so much a question of space as a question of place; can the society into which a particular child is born sustain another human being—feed him, educate him, tolerate him, give him opportunities for self-support?

A place and a purpose

People need a place — but also a purpose. A physical location, certainly, in which to subdue their particular plot of earth and create a sufficiency to sustain the life they have been given; but also a place that ensures each individual the full stature of man made in the image of God. That means opportunity to create sufficiency and preserve dignity.

This is no more than justice. Some inherit it. Some don't. And that is unjust. So is the fact that one man's place in the sun too often casts a shadow over his neighbour. To inherit opportunity is also to inherit responsibility to the disinherited.

Changing the quality of life

In a world full of injustice, Christian Aid is an instrument for change. It was forged by the Churches, thank God, and put at the disposal of all who see the need to give or restore opportunity to those deprived of it from their birth, or by violence, or by some overwhelming calamity.

The processes by which Christian Aid changes the quality of life are necessarily mundane—programmes of education, technical instruction, agriculture, industry and welfare—but the changes themselves are not. A life changed is a life improved, when the change is from the intolerable to the tolerable, from hopelessness to hope, from misery to a little joy and contentment.

"Bread for myself," wrote Nicholas Berdyaev, "is a material question; bread for my neighbour is a spiritual question." In concerning itself with the development and relief of others, Christian Aid is therefore not being exclusively obsessed with a merely "social" Gospel as some allege, but with major obstacles to man's spiritual attainments—our own, as well as our neighbour's, for world poverty degrades not only the poor but the rich as well. Ours is one world, not two, or even three.

These are our neighbours

Christian Aid's range of commitments is comprehensive and world-wide, but all have one aim in common: to change men's lives for the better. The agricultural projects develop not only the potential of the soil but the potential of human beings. The industrial projects provide the means by which individuals and whole communities can buy those essentials which they cannot produce themselves. Scholarships are given so that productive minds are not wasted. Churches and their institutions—through which much of Christian Aid's work is done—are strengthened so that they can glorify God by their works as well as by their words. And in the United Kingdom we underpin community relations work so that those who come here in search of opportunity are not frustrated by problems of ignorance or prejudice.

The poor of the earth, the refugees and the victims of national disasters and unrest . . . these are our disinherited neighbours. Will you show your love for them this Christmas by again sending all you can afford to Christian Aid?

David L. Edwards, Chairman.

Alan R. Booth, Director.

The Parochial Church Council unanimously decided that St. Cuthbert's Christmas Appeal shall be for Christian Aid. It is hoped that every parishoner will make a generous contribution. An envelope will be brought to your home. Please return them to the Rector or place them in the wall safe in the Church porch. Thank you all! H.B.

SERVER'S ROTA

DECEMBER

- 3 9.00 a.m. Stephen Dutton
10 10.30 a.m. Tony Gaskell and David Stopforth.
17 8.00 a.m. Jim Heaton
24 8.00 a.m. John Gaskell
11.30 p.m. Brian Heaton and Harold Grimshaw
25 8.00 a.m. Raymond Juba
10.30 a.m. Colin Stopforth
31 8.00 a.m. Peter Balmer
NEW YEARS' EVE EUCHARIST
11.30 p.m. Malcolm Sergeant and Brian Heaton

SANCTUARY FLOWERS

DECEMBER

- 3 Mrs. N. V. Britnall
10 Mrs. N. Smith
17 Mrs. B. Foster
24 THE CONGREGATION
31 Vacant

JANUARY

- 7 Mrs. R. Heaton
14 Mrs. H. Gaskell

SIDESMEN'S ROTA

DECEMBER

- 3 E. Serjeant, D. Swift J.H. C. Shacklady, W. White.
10 P. Saunders, T. Grimshaw E.O. B. Heaton. J. Gaskell.
17 E. Blackhurst, J. Rimmer H.S. P. Attwood, H. Rimmer.
24 J. D. Grimshaw, R. Dutton R.H. G. Porter S. Park.
31 J. F. Smith, H. Dean J.H. E. Grimshaw, D. Sephton.

JANUARY

- 7 P. Aynsley, R. Gaskell E.O. T. Swift, T. Hunter.
14 H. Huyton, A. Grimshaw H.S. J. Heaton J. Banks.

HALSALL AGRICULTURAL DISCUSSION SOCIETY

A grand evening awaits us on 14th December at 7.30 p.m. when we visit the Eagle and Child at Bispham for a BRAINS TRUST. Our representatives on the panel will be Mr. B. Richardson and Mr. E. Orritt. Please support us by turning up in strength. We join the Parbold District.

For the remaining meetings we are to welcome again our friends from the Ministry all well known in the area.

11th January—Modern Fertilizer Application

Speaker: Mr. J. Webber, (Regional Soil Chemist)

22nd February—The 35 Ton Crop 1972

Speaker: Mr. J. A. R. Neild (Agronomist)

22nd March—Pest Control

Speaker—Mr. C. C. Collingwood (Regional Entomologist).

We look forward to your support at all these meetings and if you can persuade a friend to come with you so much the better.

Herbert Bullough, (Chairman).

HOLY BAPTISM

"Received into the family of Christ Church."

October 22nd

Andrew George, son of George Eric and Elizabeth Jean Kenyon of 148 County Road, Ormskirk.

October 22nd

Christopher John, son of John Graham and Margaret Gillian Leighton Temple, of Mayfield, 17 Ince Road, Thornton.

November 5th

Jill Elizabeth, daughter of James and Linda Elizabeth Heaton of Plex Brow farm, Plex Moss Lane, Halsall.

November 12th

James Anthony, son of James Lawrence and Judith Blundell of 30, Carr Moss Lane, Halsall.

November 12th

Trudi Catherine, daughter of Jeffrey Stanley and Alex Lavinia Bryson of 6 South Meade, Chorltonville, Manchester.

HOLY MATRIMONY

"Those whom God hath joined together."

October 21st

John Gaskell of Green Kettle Farm, Plumpton Lane, Halsall, and Linda Louise Holmes of 44 Eversley Tanhouse, Skelmersdale.

October 28th

John Francis Brent of 43 Lea Crescent, Scott Estate, Ormskirk, and Dorothy Riding of 131 Summerwood Lane, Halsall.

CHRISTIAN BURIAL

"In Sure and Certain Hope."

November 3rd

James Halsall of 40 Station Road, Barton. Aged 63 years.

ST. CUTHBERT'S GUILD

Tuesday, 12th December
FILM EVENING

7.30 p.m.

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