

JULY 1968

HALSALL PARISH MAGAZINE



Rector: The Rev. W. H. Bullough A.K.C. (Surrogate)
"The Rectory," Halsall. Tel. 321.

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Renovations

The Rectory,
Halsall,
12th June, 1968

My dear Friends,

The Confirmation Service on Whitsun Day will live long in the memories of those who were able to be present, and what an inspiration it was to see the Church so full. The Bishop of Warrington in a simple and friendly way thrilled us with the explanations and teaching of the New Service for Confirmation, used for the first time in St. Cuthbert's Church. The well groomed candidates (a credit to their parents) entered into the important service with real sincerity and carried themselves wonderfully well, we were proud of them all, and let this be shouted aloud in these days when so much adverse criticism is levelled against our teenagers.

On Trinity Sunday at the family Eucharist there was the record number of 179 Communicants. Here we really begin to see the Halsall families coming to Church regularly as a family. The sight of so many families, and especially the young children (we shall soon have to increase the order for the "Adventurer") is a real inspiration to us all. Supported as we are by our faithful Guides and Brownies and Scouts and Cubs, this service has now become the centre and hub of worship at St. Cuthbert's Church and enjoyed by all.

In order to maintain the dignity and solemnity of these great occasions on the second Sunday in each month it is very necessary for us to remember this request which I make again to you all. Please do not form a queue when you are going up to the communion rail which reaches beyond the end of the chancel. It is impossible for parishioners to go back to their seats without causing disturbance if the queue reaches out down the nave. I know you will all try to remember this on future occasions.

May I once again thank the many parents who have supported me in the effort to make the Family Eucharist just what it has become at St. Cuthbert's. Remember we are all engaged in one activity, the worship of God and the establishment of a regular monthly communion in the lives of our young people.

We all look forward in the future to seeing the parents of the newly confirmed joining in this great family occasion. I would like to thank them also for the wonderful way they supported me during the long period of the preparation of the candidates. It has been a joy to get to know them all and I urge you all to give them the encouragement of your support during the next two or three important years.

Let us also thank the organist and choirmaster and our excellent choir for the way in which they lead us in the offering of the Eucharist which is the real jewel in all acts of worship.

God expects and is worthy of the best that we can offer. If we can retain and develop a worthy picture of God, such as the Eucharist should provide, then there is little fear that our worship will fall beneath the level required. Time and time again in the course of the service we are reminded that our offering is made "through Jesus Christ our Lord." That familiar ending reminds us that our worship is a giving of ourselves, not

simply as we are, but in and through our Blessed Lord, who came to "seek and save those who were lost."

In an essay entitled "Christus Veritas", William Temple wrote: "Throughout our growth as Christians, worship is a duty; as we advance it becomes a delight; and at all times a true act of worship is the fulfilment — for a moment — of the true destiny of our being."

May the worship at St. Cuthbert's under the hand of God continue to go from strength to strength.

God bless you all,

Your sincere friend,

Herbert Bullough.

Different Design

Sir Basil Spence, architect of Coventry Cathedral, said recently, if he had to design it again, he would do it differently.

"I cannot help feeling that I might have done better.

"If a thing is more simple, it has more point and speaks with greater eloquence and unity. The total effect would be simpler and broader. I do not mean I think it too fussy now; but I would smooth out some of the detail.

"My tendency now is to have a more central altar. At the time my theological advisers—my masters—insisted that the altar should be where it is. I would like to bring the altar forward."

Church-going Increases

Britain's church-going habits are changing (writes Cecil Northcott). Someone who goes at least twice a month is now regarded as a regular churchgoer by the British Council of Churches. On this basis Britain has a 15 per cent churchgoing population compared with 10 per cent in the 1950s.

At least six in 10 claim a link with the Church of England, two in 10 with the Church of Scotland and the Free Churches, and one in 10 Roman Catholic. But regular church attenders are only one in 10 of the Church of England as against the Roman Catholic record of one in two.

Attendances at Easter Communion in the Church of England possibly reach the three million mark.

Cremated Ashes

The Bishop of Monmouth, Dr. Edwin Morris, known as the most quoted of the Welsh bishops, has again come into the headlines with some remarks deploring the scattering of ashes after cremation from aeroplanes or on golf courses at the request of the dead person. "The Church does not oppose cremation," he added. "But the Church does not support some of the customs that have become prevalent in recent years. Ashes should be buried in consecrated ground."

July, 1968

From July 25 to August 25, 1968, some 500 Bishops will be coming to the Lambeth Conference. Bishops from Africa and Asia will be attending in far greater numbers, suffragan, assistant and coadjutor Bishops will be there for the first time, as will also consultants to advise, and observers from other Churches. Its programme is topical and important, including Faith and Secular Society, International Morality, Technological Society, the Function of Laymen in Mission, the Role of the Anglican Church in Christendom.

Topical

July 15 is St. Swithin's Day, and most people will know this rhyme:

Saint Swithin's Day, if ye do rain,
For forty days it will remain.

Saint Swithin's Day, if ye be fair,
For forty days 'twill rain nae mair.

St. Swithin lived in the kingdom of Wessex nearly a thousand years ago. He was King Alfred's teacher and later became Bishop of Winchester. When he died he was buried as he wished, in a humble grave in the churchyard of Winchester Cathedral. A hundred years later he was canonised a Saint of the Church, and the monks felt that the churchyard was not a suitable place for his grave, so they decided to exhume his body and bury it in a place of honour inside the Cathedral. On the day they started this, it rained in torrents and continued for forty days, so the task was given up as it was believed that the rain was a sign that the Saint preferred his humble grave.

Do Not Give Up

When a certain prominent official hears a person talk about his own insurmountable difficulties, he points to an editorial on the wall of his office, which says:

Failed for business '31
Defeated for Legislature '32
Again failed in business '33
Elected to Legislature '34
Sweetheart died '35
Had nervous breakdown '36
Defeated for Speaker '38
Defeated for Elector '40
Defeated for Congress '43
Elected to Congress '46
Defeated for Congress '48
Defeated for Senate '55
Defeated for Vice-President '56
Defeated for Senate '58
Elected President '60

"That's my personal recipe for licking defeatism," says the official. "It's an outline of the life of Abraham Lincoln."

ALTAR SERVICES

The Server is the people's representative in the sanctuary at the Holy Communion. He is a great help to the celebrant and all ceremonial usages are symbolic and have a teaching value. Serving at the altar also deepens the spiritual life of the boy or youth.

We have a faithful number of servers and I would like to thank them for their services. It is my hope that their number may be increased from the newly confirmed boys.

H.B.

OUR CLEAN CHURCH

On several occasions recently visitors to St. Cuthbert's have remarked to me about the church being so clean and fresh. Our faithful church cleaners should know how much their efforts are appreciated by outsiders. As usual, we take them for granted, just like we take it for granted that the clock will be wound up, and only say something when something accidentally goes wrong. On your behalf I thank them for their excellent and careful work.

H.B.

SMILE PLEASE!

The Bass did it.

An umpire at a cricket match was also a versatile member of the village church choir. Discussing the match afterwards with some friends, the umpire said: "You know we would never have won if it hadn't been for me.

When Tom sent down the ball that hit the last man's pads, he was so flabbergasted he forgot to appeal. I had my wits about me, I said "How's that?" in my tenor voice, and "Out" in my bass voice."

Reserved Seat

It was a long and boring sermon, on the prophets, and one particular member of the congregation, sitting in the front pew, was getting fidgety.

"And now, Nahum," said the ponderous preacher. "Where shall we put Nahum?"

"Tha con put 'im in my pew," piped up the long-suffering one in the front pew, "I'm off."

Caught Out!

Three absent-minded professors, standing together on a station platform, were so absorbed in conversation that it was only when the guard was about to wave his flag that they were aware that the train was in. They all made a dash for the train, two of them were successful, the third was left on the platform disconsolate.

A porter passing at the time called out: "Don't worry mate, two of them made it." To receive the reply: "Yes - but they came to see me off."

* * *

Said the lady, shaking hands with the preacher after the service: "Wonderful sermon! Everything you said applies to somebody I know."

Bishop to Modern Ordinand:

"What do you know about Ethics?"
"Nothing I fear, I come from Sussex."

"How Many Gods do you Christians have?"

There is the Catholic God, the Methodist God, the Presbyterian God and now the Anglican God. Me, I'm a Pagan; I pray to one God."

This was said by a taxi driver soon after Kennedy Thom arrived in Bolgatanga, the first priest at the Anglican Mission Centre. He had been sent to preach the Gospel and build up a church amongst the people of Northern Ghana, and to provide pastoral ministrations for southern Anglicans working up there.

He found that the Roman Catholics had been working in the north since 1906, and the Presbyterians since 1954. Being alone and therefore no threat to the others he was able through personal contacts to overcome the suspicion and alarm generated by 'the Anglican intrusion'. Co-operation with other Christians working in Northern Ghana became one of his basic aims.

After a year's exploratory work with the Presbyterians, it was agreed to undertake a fully shared pastoral evangelistic ministry among the West Kersasi people, centred on Binaba. In this large village some 40 miles from Bolgatanga, the Presbyterians were to provide an evangelist and pay him, while the Anglicans provided his house. And Kennedy Thom and Cornelius Bot, his Dutch Presbyterian colleague, now work together in Binaba.

Recognising the problems of theology and church order involved, they think it worthwhile to try to work through them. When there is a United Church in Ghana these problems will crop up all the time, so there can be no harm in facing up to them now. They believe that their experience may be of value to others as reunion is achieved. With the blessing of the Presbyterian and Anglican authorities in Ghana, Kennedy Thom is authorised to minister sacramentally to already baptised Presbyterians, while the Christian initiation of catechumens includes episcopal confirmation.

On January 29th, 1967, the first "Presbyterian-Anglican" was admitted to the Church. In front of a large congregation made up of Roman Catholics, Assemblies of God, Presbyterians, Anglicans, Pagans and Muslims, he was baptised by Cornelius Bot and confirmed by the Bishop of Accra. Kennedy Thom preached the sermon. What is this man, A Presbyterian or an Anglican? Heaven knows! Heaven also knows he is a Christian.

A liturgy in the vernacular has been prepared for the services of Baptism and Confirmation (always administered as one rite), and for the Communion Service. This is not a direct translation of any existing rite, but contains that which is essential. The first Communion Service was held in Binaba last July after six months instruction.

All the Christian Churches in North Ghana are represented on the Christian Service Committee of which Kennedy Thom is Chairman. Nine-tenths of their budget comes from outside agencies such as Christian Aid and Oxfam. The Committee runs a model farm and Farm School, an agricultural station and a tractor school, and a rural development programme which provides wells, drains and public latrines. The distribution of food is another part of the Committee's work.

In 1967, for the first time, the Churches in Bolgatanga decided to pool their stocks of American Aid Relief Food. No more Catholic rice and Protestant rice in the hungry months, from February to July. 800 children received a cooked meal every day under Roman Catholic, Presbyterian and Anglican supervision.

This step forward grew out of the regular meetings of the clergy in Bolgatanga (Roman Catholic, Presbyterian, Methodist and Anglican) for prayer and discussion. These meetings are held once or twice a month in the Anglican Mission House. Apart from organised meetings there is an excellent tradition of hospitality amongst all the Christian missions. You can drop in for a meal or a bed or just a chat with notice neither given nor expected. It is generally agreed that nothing should be done separately that can be done together. So it was that last year the churches in Bolgatanga joined together for five nights to discuss a questionnaire put out by the Constitutional Commission who are writing Ghana's new constitution. This was an attempt to show Ghanaian Christians that their religion has close relevance to the way their country is governed.

One of the first projects the clergy undertook together was the revision of the two current translations (one Roman Catholic, one Presbyterian) of the Lord's Prayer into a single agreed version. Last year a committee consisting of representative Roman Catholics, Presbyterians, Pentecostals, Wycliffe Bible translators and a consultant from the Bible Society in Accra, was formed to co-ordinate the translation of the New Testament into the main vernacular of N.E. Ghana.

In one of his letters Kennedy Thom describes preaching in the villages: There is usually one man whose job it is to make encouraging remarks, roughly equivalent to "you don't say!" "Is that so?" "Quite right" or "The man speaks true" . . . There is a great advantage in that local communication is all in terms of dialogue and conversation. So you learn from each other, getting as much as you give. This might well be a description of the ecumenical scene in Northern Ghana. Through dialogue and conversation, through working together, Christians have learnt to know each other as persons rather than as labels.

(From the U.S.P.G. News Sheet—June).

LIVING UP TO A NAME

The new baby must have a name, but what is the name to be? More than ordinary care in the choice of a name is necessary.

Most of us are influenced by our names. For example, who can doubt that to be called Mr. Good, Mrs. Love, Miss Kindheart or Master Strong has no beneficial effect?

In the all-important school years, a Christian name, especially for girls, is a tremendous psychological advantage. How many parents go into this question thoroughly? How many link the sound of the name with the surname?

The number of single syllable Christian names tacked on to single syllable surnames is an indication of the amount of imagination used.

Sometimes too much imagination is evident. If he hasn't changed his name there is still in England a man called Mr. William Shakespeare, and wherever he goes people laugh, rude people guffaw, friends slap him on the back, and nearly everyone smiles and wants to ask him how his plays are coming along. A few years of this and the poor man is wishing that he was dead.

There is so much in a name that since the earliest days a change of faith has meant a new name. Saul becomes Paul, Simon changes to Peter.

In the Bible there are glorious names to help any parents in their choice. But it is not often that they seek their clergyman's advice, although he names hundreds of babies every year, and must therefore be something of an authority on the suitability or otherwise of names.

In a Moslem country, the Mullah, or holy man, assists in the choice of names. He reads selections from the Koran (the holy book), and chooses a name from one of its heroes or heroines. Mohammed is said to have commanded the faithful that the first letter of a girl's name should correspond with the initial letter of the mother's name, and likewise a boy's with the father's.

Ruth means a friend, Esther a star, Stephen a crown, Naomi pleasant, Andrew manly, Anna means grace, David beloved, and Timothy knowing God.

Such names, if their meanings were made clear to children, would have a splendid effect. I have a sister called Irene. That poor girl dared not be too quarrelsome in the nursery once we had discovered the meaning of her name. Ah, Irene! Peace, that's what you are.

Watch the initials though. You can call a boy Andrew and Stephen, but if his surname is Symons he'll be ass for the rest of his schooldays. Boys are very sharp on these things.

A clergyman may object to the name finally decided on, but he will never do this unless it is unsavoury in some way, or likely to be prejudicial to the child's future.

When a child's birth is registered it is not necessary to supply a Christian name, and a birth Certificate can be issued with no entry at all in Column 2. This gives an opportunity for thought and reflection and the name can be chosen at the Baptism and entered later in the Register of Births.

If a name has been chosen and then later the parents find one they like much better, the new name can for a small fee be entered on the birth certificate. But this must be done within a year of the original registration.

On the other hand, if the baby has been baptised and the first name chosen, then it is confirmed and an alteration cannot be made.

Many fail to realise that the facility for making a change is to enable the parents to add the Baptismal name. The birth certificate for England and Wales, but not for Scotland, has a special column for "Baptismal name if added after registration of birth." The new name then becomes as legal as the others.

Again, it is perfectly possible, and is often done, for the parents to call the child by a name not registered either on the certificate or declared at baptism. Many people go by names that have become theirs by custom and use. In such cases, however, it is only the registered name that has any legal standing on official documents. This name can only be changed at an adult age or added to by deed poll.

A deed poll is a long document which in the past had a straight or polled edge. After being signed and sealed, it is registered in the law courts. The cost for changing a name would be not more than £12. According to the London Record office, 5,000 people changed their names in 1945.

Our Christian name can only be changed either at Confirmation or by Private Act of Parliament. It has been given to us by the Church and belongs solely to the individual, whereas the father's surname is ours by custom rather than by right.

Be advised and choose a name that will not "date" a child, a name that embodies some of the Christian graces, a name where the sound and initials harmonise with the surname and a name that brings glory to God.

Let it be the kind of name that we should not be ashamed of having ourselves; and who knows, it may become famous. If we cannot live up to our names, then let us make our names live up to us.

C.M.S.

For those who are interested in the details of the societies income and expenditure during 1967 here are some details.

Contributions	648,313
Legacies (10 year average)	165,062
Special Covenanted gift	17,900
Income from Investments	56,772
Rents and service charges	7,044
Reimbursements by overseas governments and other bodies in respect of missionaries services	66,752
Available for the regular budget	960,943
Contributions received for expenditure overseas, outside the regular budget	91,516
Total income	£1,052,459
The expenditure during the year was:	
Overseas expenditure under the regular budget	669,403
Other expenditure overseas outside the regular budget	91,516
Home education, information and publishing services	141,832
Headquarters administration and maintenance	68,528
General expenses, including staff pensions	46,265
Loss on exchange, arising from sterling devaluation	10,124
Total expenditure	£1,027,668

THE MOTHERS' UNION

An open invitation is extended to all the womenfolk in the parish to join us at the meeting on the Rectory lawn at 2.30 p.m. on Tuesday, 2nd July. The speaker is Mrs. Hugh Wilkinson the wife of the Archdeacon of Liverpool. Please do not wait until you receive a verbal invitation from a member of the Mothers' Union. You are all very welcome and we do want the womenfolk who are not members to join us at any of our meetings. The Mothers' Union never should be a "closed shop" you are all welcome anytime. H.B.

SERVERS' ROTA

- July 7— 8.00 a.m. Brian Heaton.
- 14—10.30 a.m. Malcolm Serjeant and Peter Balmer.
- 21— 9.00 a.m. Tony Gaskell.
- 6.30 p.m. Michael Lewis.
- 28—NO CELEBRATION AT 8.00 a.m.
- 10.30 a.m. Harold Grimshaw, John Davies.
- Aug. 4— 8.00 a.m. **NO CELEBRATION OF HOLY COMMUNION.**
- 10.30 a.m. **CELEBRATION OF HOLY COMMUNION WITH MATTINS.** Roger Dutton.
- 11—10.30 a.m. Tony Gaskell and Jim Heaton.

SIDESMEN'S ROTA

- July 7 W. Robinson, E. Blackhurst, H. Baldwin, W. White.
- 14 J. D. Grimshaw, R. Dutton, B. Heaton, J. Colley.
- 21 J. Cheetham, H. Serjeant, R. Lewis, H. Rimmer.
- 28 P. Aynsley, N. Britnell, G. Porter, W. Park.
- Aug. 4 J. Heaton, J. Banks, E. Grimshaw, E. Gawne.

SANCTUARY FLOWERS

- July 7 Mrs. J. Silcock.
- 14 Mrs. J. Pounds.
- 21 Mrs. P. Saunders.
- 28 Mrs. H. Grimshaw
- Aug. 4 Mrs. Moorcroft and Mrs. Sephton.

HOLY BAPTISM

"Entered into the family of Christ's Church"
June 9 Jayne, daughter of Mark Anthony and Glenys Irene Hoofe, 72 New Street, Halsall.

BURIAL OF THE DEAD

"In sure and certain hope"
May 21 Elizabeth Houghton, aged 84 years, 74 Summerwood Lane, Halsall.

HOLY MATRIMONY

"Those whom God hath joined together"
June 1 George Eric Kenyon, 7 Linaker Drive, Halsall and Elizabeth Jean Snape, Morris Lane, Halsall.

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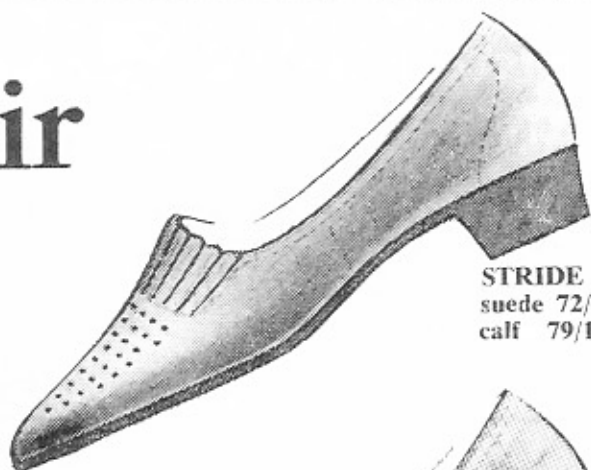
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