

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

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MR. E. CARR, L.L.C.M., 16 Green Hill Crescent, Billinge, Nr. Wigan.
Telephone Billinge 894342

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

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

4th SUNDAY IN THE MONTH

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

5th SUNDAY IN THE MONTH

9.00 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,
20th April, 1975.

My dear Friends,

During the past few weeks we have been hearing the story of Moses read at the evening services. An interesting and important fact is revealed, namely that a man's whole life can be a dialogue with God. In such a dialogue, God speaks; and man responds; God speaks again and man makes a reply.

So it was with Moses from the day that he heard a voice speaking out of a burning bush in the desert until the day that the Lord said to him "Thou shalt sleep with thy fathers." In chapter after chapter, life goes on; through days of quiet; through days of crisis; through days of decision, through days of defeat; through days of victory. Each day, God speaks; and each day man responds; until at last God says, "Thou shalt sleep with thy fathers."

God needed a leader to follow through His purposes for His chosen people the children of Israel. God therefore entered human history, and He acted on history through men. God needed a man to deliver Israel out of bondage in Egypt, to carry them through a long wilderness journey; to mould them into a nation, and to bring them to the portals of the promised land.

God found such a man in Moses, who, in the back side of the desert near Mount Horeb, was keeping the flock of his father-in-law.

There Moses came upon a burning bush that was not consumed by the fire.

And Moses turned aside to see the great sight. Here we stop to observe that there are two impulses in man: one is to accept and take for granted; the other is to examine with an inquiring mind. Moses, instead of saying, "A bush on fire!" and passing on, turned aside to examine more carefully; and to his astonishment he noticed that the bush was not immediately reduced to ashes; it was burning but not burnt. That was mysterious enough!

But it is out of such mystery and wonder that religion, philosophy, science and art are born. It is also in such moods that God speaks to man's soul. This seems to point to the fact that if we are sensitive, eager, and alert in quiet places, as well as while going about our humdrum tasks, a dialogue may begin; with God speaking first.

So it happened to Moses; for, the vision broke out in speech, and confirmed the presence of God. God called Moses by name: "Moses, Moses." That, no doubt, was an awful experience—to hear God calling one by name, with no other person nearby to hear!

This reminds me of the story of the little girl, in a town called New Haven, who kept making a mistake every night when she repeated the Lord's Prayer. She would begin it by saying "Our Father who art in New Haven how did you know my name?"

The young mother asked her vicar what she ought to do about it. And the Vicar replied: "I don't think I would correct her yet. She has a hold on two wonderful truths of our Christian faith; first, that God is everywhere, even in New Haven; and second, God knows her by name!"

In like manner, God knew Moses by name, and made Himself known to Moses. God then revealed His plan and assigned to Moses the role he was to play in it.

The dialogue therefore continued with Moses response: "Here am I." And God spoke again: "Draw not nigh hither put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. We observe here that in a land where the heat and rays of the sun may be deadly, it would seem to be a safer gesture of reverence to remove the shoes than to remove the hat.

However, having obeyed God's command, Moses next response was: speechlessness. He hid his face. As a man cannot look at the sun with naked eyes, so Moses was afraid to look upon God.

The dialogue then concluded with God revealing His purposes and issuing His call to Moses in the words, "Come... and I will send thee unto Pharaoh, that, thou mayest bring forth my people the children of Israel out of Egypt."

This call shows clearly that the assignment is God's project—God is at the centre of it—and Moses is only a unit in God's work.

The question then arises, what is it that qualifies Moses for this great assignment?

God found Moses to be sensitive, humble and obedient. Moses had already proved earlier in his life that he was ready to sacrifice himself for his

people. He had a passionate sense of justice, a capacity for flaming righteous anger, a courageous audacity and a great ability to combine ethnic responsibility with religious faithfulness, two things which in Israel were inseparable. These were real traits which Moses the hero impressed in a profound way upon his people, so that, as fact and ideal, they, the Jewish nation, survive prosperously until now.

There is much talk these days about the prospects of survival for our nation. This will surely depend on the quality of leadership shown in Government, opposition, trade unions and management, in the health services and in education, indeed, in all walks of life and not least in the churches.

We may well ask the questions concerning those in responsible positions of leadership amongst us—are they men of spiritually mature stature? Are they men of obvious honesty and humility? Are they men who sacrifice themselves for their people, or are they men who sacrifice their people for their selfish ends? Are they men with a passionate sense of justice?

Maybe I am old fashioned—I still believe we can become once again a great and prosperous nation. I am not convinced that this is the goal towards which the majority of our people are striving. If we would become great and prosperous then we must finance greatness and prosperity in the cash and currency of hard honest work and show a greater willingness to make sacrifices for the common good.

Moses in Mount Horeb, hid his face in awe and reverence of God. We ought to hide our faces in shame, fall on our knees, and beseech God forgiveness and time for amendment of life.

For,

“What we lack and sorely need,
Is men of a more Godly breed.
Honest men in high places;
Men whose nobler thought outpaces
Thought of self or power
Men who are not always minding
First their own concerns, and blending
Their souls’ eyes to larger things.
Men of wide and Godly vision,
Men of quick and wise decision;

O for one such man amongst us—
Him we would acclaim
As the saviour of the nation.
Lord, now raise us such a man,
Patriot, not partisan,
And complete Thy mighty plan!”

(—John Oxenham in the “King’s Highway”)

There are many things the faithful church folk can do and one thing above all else, **pray** for our nation and our leaders. Show by example that the great tenets of our forefathers religion are well and truly ours. Finally give God His rightful place—**FIRST**—and worship Him on Sunday.

God bless you all,

Your sincere friend,

HERBERT BULLOUGH.

ROGATION SUNDAY, 4th MAY

On this day we shall visit as many farms as possible between 1.45 p.m. and 4.30 p.m. The Rogationtide Services will begin with a special service at 10.30 when a printed form of service will be used in Church. At 1.45 the Rogation procession will assemble in the main church path and from there proceed to the farms. We invite all parishioners to join us, and appeal to any with cars to assist us with transport. The services will be held wet or fine. You will enjoy the visits to the farms so come along with us and worship God in the open.

H.B.

ASCENSION DAY, THURSDAY, 8th MAY

7.00 a.m. Holy Communion.

10.00 a.m. Holy Communion.

WHITSUN DAY

9.00 a.m. Holy Communion.

10.30 a.m. Whitsun Eucharist.

6.30 p.m. Evensong with Holy Communion.

Prayer Book Rubric Reads:— “And every parishioner shall communicate at least three times in the year”

Do you?

WHITSUN DAY

The three great festivals of the Church are Christmas, Easter and Whitsuntide. It is, therefore a tragedy that Whitsun should be so overshadowed by the other two festivals. There are reasons why this has come to be. The Scripture stories which

form the background of Christmas and Easter present a more clear and definite picture than does the story of the descent of the Holy Spirit at Pentecost. Joseph and Mary, the child in the stable, the shepherds, the Wise Men, the Star, all have a very human appeal. Mary Magdalene weeping by the tomb, her discovery that it is untenanted; the coming of Peter and John to verify her story; and then her meeting with the risen Christ in the dawn—this story, too, has a very human appeal. The story of Pentecost is very different. The Apostles are together in "an upper room"; there came the sound of "a rushing mighty wind," and there appeared unto them "cloven tongues like as of fire." This is something outside ordinary human experience, and it is far more difficult to understand, in fact it is impossible to understand unless something of that fire has touched our hearts and minds and that wind of the Spirit has fanned our faces.

Furthermore behind Christmas and Easter are centuries old pagan associations which have lived on and which have strengthened man's observance of these festivals. Whitsuntide has not such a background.

Nevertheless, Whitsunday is one of the three great festivals, and from a religious point of view is equal in importance to Christmas and Easter. It will never be as popular in the public mind, but with Church people it must keep its sacred significance undimmed. The birth of the Holy Spirit in the Church is the direct consequence of the whole mission of Christ to this world. It is the only hope of the world, for it is the Spirit of fellowship, and truth; of enlightenment and fearlessness; of enthusiasm, and contagious love. The gift of this Spirit of God is the great climax of the New Testament, for it is the climax of all that Christ came into the world to do. The Holy Spirit alone makes Christianity a living religion, and Christ Himself an ever-present God. Without this Spirit which moves through the world from man to man, from community to community wherever hearts are open to receive it, our religion would be a thing of memories only, and our eyes would always be turned back to events which happened long ago. But the Spirit gives life to the present. It makes our religion live.

Let all who are of the Church make their Whitsun Day Communion as they do at Christmas and Easter, for Whitsun Day is the completion of the sequence of events in the drama of the world's redemption.

The colour for Whitsuntide is flame. Red frontals on the altar, flame coloured flowers, if possible: For it is the fire of the Holy Spirit we invoke at this season. The fire to set the world ablaze with enthusiasm for the fellowship of the Kingdom of God on Earth. H.B.

POWER

Power is a key word. Upon how much of it man has had at his disposal from age to age has depended in a large degree the kind of life he has been able to lead. Civilization was made possible by power. Primitive man had the strength of his muscles; then came horse power; then steam power; then the internal combustion engine; then electric power. And now, latest in a long list comes nuclear power.

Always power has meant the ability to move things, to shape things. Within the last hundred years, moreover, mankind has discovered more kinds of it which he can put to work than he found in all the ages of his history before. Not surprisingly, the whole shape of life has been altered thereby, and the ability of man to move rapidly about his world and now into outer space has become enormously increased.

Power, in all its forms, is rather like Djinn in "The Arabian Nights"—a spirit concealed in some hidden place which when the secret which summons it forth can be found, thereafter serves its discoverer like a slave, and can be put to many and spectacular uses. And never has this slave worked harder for us, or in more varied forms, than it does at this present time.

Yet all these are material forms. There is another kind; much more important; much less used; and yet available all the time for all of us as the gift of God. This is the power of the Holy Spirit. This was the gift which came upon the Church at the first Whitsun Day. This was the power which came upon that little group of men and women in the room in Jerusalem at Pentecost which enabled them, which energized them, to find

a new strength and to rise above their own limitations so that they became in effect different people, capable of far greater levels of achievement than had ever been possible to them before.

That is, after all, how the Holy Spirit works. His material power enables man to move and shape things, so spiritual power enables men and women to move and shape their own lives. And in this ability to move and shape their own lives under the hand of God stands the hope of altering the world they live in. Never was this power more needed than at this present. The enormous increases of physical energy which science has placed at the disposal of mankind have made of this world a perilous place. Upon the right use of nuclear power alone the whole future of the human race depends. And that in its turn depends upon how well we all learn and yearn to use that spiritual power which God the Holy Spirit grants us as His special gift.

THE CHURCH — Which are you?

An attender or an absentee member?

A pillar or a sleeper?

A wing or a weight?

A power or a problem?

A promoter or a provoker?

A giver or a getter?

A supporter or a sponger?

A worker or a worrier?

A soldier or a slacker?

A lifter or a leaner?

THE ARCHDEACON'S VISITATION

Church Wardens and Sidesmen are cited to attend the Archdeacon's Visitation at 8 p.m. in the Parish Church of Ormskirk on Tuesday, 20th May. Will Sidesmen please meet at Church at 7.30 p.m. prompt.

SERVERS ROTA

MAY

4 9.00 a.m. Simon Andrews.

8 ASCENSION DAY.

7.00 a.m. Brian Heaton.

11 10.30 a.m. Tony Gaskell, David Stopforth.

18 9.00 a.m. Peter Balmer.
10.30 a.m. Maurice Core, Keith Stopforth.
6.30 p.m. Stuart Simpkin.
25 9.00 a.m. John Gaskell.
10.30 a.m. Colin Stopforth, Clive Gidney.

JUNE

1 9.00 a.m. Malcolm Serjeant.

8 10.30 a.m. Barry Gaskell, Nigel Gidney.

SANCTUARY FLOWERS

4 Mrs. Serjeant, Mrs. Banks.

11 Vacant.

18 The Congregation.

25 Mrs. M. Aspinwall.

JUNE

1 Mrs. E. Grimshaw.

7 Mrs. H. Foster.

SIDESMENS ROTA

MAY

4 J. Heaton, E. Orritt R.H. H. Huyton, A. Grimshaw.

11 W. Pounds, C. Armstrong J.H. H. Grimshaw, M. Manners.

18 E. Serjeant, D. Swift J.B. C. Shacklady, W. White.

25 P. Saunders, T. Grimshaw H.S. B. Heaton, J. Gaskell.

HOLY BAPTISM

"Received into the family of Christ's Church"

APRIL

13 David Son of David and Julie Anita Barton, of 14 Renacres Lane, Shirdley Hill.

13 Alan son of Leslie Alexander and Ruth Eva Jones, of 26 Station Road, Barton.

13 Nicola daughter of Thomas Anthony and Ann Grimshaw, of 72 Summerwood Lane, Halsall.

13 Clare Helen, daughter of Philip Andrew and Patricia Joan Serjeant, of Pemberton House Farm, Northmoor Lane, Halsall.

CHRISTIAN BURIAL

"In sure and certain hope"

MARCH

22 Harold Kelly of New Street, Halsall, aged 77 years.

APRIL

7 Annie Louisa Moorcroft of Station Road, Barton, aged 69 years.

16 William Berry of 30 Gregory Lane, Halsall, Aged 87 years.

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