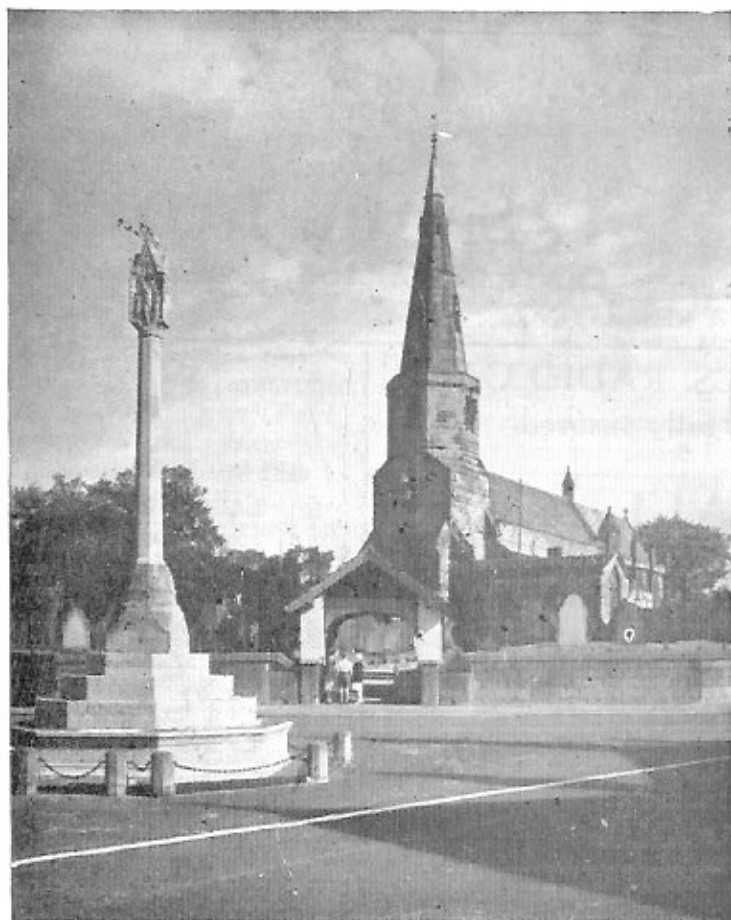


OCTOBER 1971

5p

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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Renovations

The Rectory,

Halsall,

20th September, 1971.

My Dear Friends,

There are several matters which I must write about this month, two of them in answer to questions from parishioners. The first concerns The Diocese. I was asked by a parishioner why we have to send such a large sum of money every year to "The Diocese." I hope that what I have to say now will help.

The Diocese of Liverpool is a family of parishes all different from each other. Some possess good endowments, good buildings, a stable history and a stable population. Others have small endowments, poor buildings, an unstable history and a shifting population. Some parishes confront formidable difficulties and, humanly speaking have a poor heritage.

So when we pray for the Diocese do not think primarily of the bishops and archdeacons and the staff at Church House (though they indeed need our prayers) but think rather of those parishes, their priests and people, where going is difficult and seemingly unrewarding, where problems abound and encouragements are few. Think too of the multitudes of people in the Diocese who are indifferent and have no allegiance to any Church remembering that it is the privilege of the Church not only to provide facilities for worship for those who wish to come, but also to make the name of Christ loved and revered in every house and home.

A good churchman is one who supports by interest, prayer and gifts not only his own parish, but also his diocese. The diocese is the sum of the parishes within it, but it is something more, just as an individual is more than the total of his limbs and parts.

The diocese is the fundamental pastoral, religious and practical unit of which the Holy, Catholic and Apostolic Church is built up. Provinces, archdeaconries, rural deaneries and parishes all have their place, but the oldest and essential unit is the diocese. It is through its chief officer, the bishop, that men are ordained to the sacred ministry and sent to serve in the parishes; it is through the bishop that those who are baptised are admitted by confirmation to the sacrament of Holy Communion. The Bishop represents the Church Universal to the diocese and he represents the diocese in the great councils of the Church. His succession in consecration links him with the Church of the Apostles and is a moving symbol of the fact that the Church does not simply include the sum total of Christians now living, but reaches back through time to Christ Himself and includes within its ranks all those who have put their trust in His Name.

Much more might be said about the importance of the diocese in the life of the Church, but perhaps I have said enough to satisfy the enquirer.

Another matter in answer to a parishioner's question. "What age do you want them to be for Confirmation Rector?" The answer is simply this. Any child who has turned 10 years of age may join the Confirmation Class.

I like to prepare the children between 10 and 12 years—my reason is this. From 12 to 14—is just the age when all kinds of physical and emotional adjustments are being made and is therefore hardly the time when any stability in learning duty, habit or discipline is likely to be present. It is possible at an earlier age to build up discipline and a habit which will survive when the later upsets take place. There is a further reason which applies especially in a country parish like Halsall. In so many cases children leave the school in the village when they reach the age of 11. They are absorbed into large communities in grammar and other secondary schools and then lose touch with the community in which they have grown up. Again I believe that there is much to be said for the building of good habits in full membership before this break occurs and while they are still very much under the eye and influence of their parish priest. It is very encouraging to see so many of our youngsters with their parents building the good habit of attendance at the family Eucharist.

One last thing—we are approaching the Christmas Bazaar and I would very much like it to be a record effort. We need it because of the heavy expenses involved in the modernisation of School House. Will you all do your best to ensure a wonderful effort? I know you will!

God bless you all.

Your sincere friend,

Herbert Bullough.

MAN AND HIS CREATOR

—I Work and Worship

Man today in the twentieth century, has travelled a long way on the path of civilisation, since the times of the primitive or cave man. Man has brought his genius to improve his way of life. But in all this process of evolution, one may ask, what has happened to the human mind?

The Psalmist says "What is man, that thou art mindful of him"? Indeed, what is man? Is man today a creature that fails to acknowledge the Creator and His Creation? or is he one who takes what he wants for his own benefit from God's creation, yet neglects the Creator?

In terms of man's achievements, (such as men going and coming back from the moon), has the fertile mind of man made the same impact on his spiritual growth? or do we today only reserve the days near Christmas to a thought of God and His Creation?

For men who profess the Christian faith, and acknowledge God in Jesus Christ as their redeemer and saviour of the world, how much relevance exists between this profession of faith and our actions and experiences in daily living? Are we not guilty of living "compartmentalised" lives, freely breaking in one sphere the laws we rigidly advocate keeping in another sphere? In short, is there a relationship between our work and worship?

A true and right relationship with God, must, ultimately produce a right attitude to worship, and worship must bring about an upliftment of the spirit. This must produce a right attitude to work, promote efficiency and quality, why then are so many Christians found wanting in their places of work? Sometimes, it may help to think of the inner life of a Christian like that of a battery; after long use, the battery gets run down and needs recharging.

So this month, our plea to all Christians is "Recharge your batteries!"

FOR OUR CHILDREN

Boys and girls, the last five words of Psalm 85 in the Revised Standard Version of the Bible might well stir our imaginations. They read, "Make his footsteps a way."

Two illustrations will make this statement clear. During winter time in one of the European countries, a man was crossing a field covered with deep snow. His small son was trudging after him. It was difficult for the man, but the boy had one advantage. He made the footsteps of his father a way.

An older boy went to school and became known among his schoolmates for his straight-forwardness and honour and honesty. At first, some of his mates made it hard for him, but he never swerved from a straight way. Temptations were very strong, but he resisted them successfully. He was asked one day the secret of his success. He answered, "I walk in the footsteps of my father".

Did you know that before Christians were called Christians they were called the People of the Way? They were men and women and boys and girls who walked in the footsteps of Christ.

It was not easy to do that, as it was not easy for the small lad to follow his father through the snow. Nor was it easy for the high school boy to walk in the footsteps of an honourable and honest father. It is not easy to follow Christ. But many persons have followed him, stumbling sometimes, falling sometimes, then getting up again and struggling on. They have been people of the way. It should be noted that when the going was hard through the snow, the father would turn and give his boy a hand. And when the boy in high school needed a lift in a difficult situation, he would turn to his father who was always ready to help. So people of the way not only follow Christ, but they also rely on His help to see them through. Therefore, boys and girls, "Make His footsteps a way."

SAINTS ALIVE!

Because some readers may not receive their November magazine before All Saints Day, November 1st, this article is printed in this issue of the Magazine.

November—the month we in England particularly associate with grey, foggy days—is the month which the Church usually associates with the Church in Paradise. We here on earth fighting on through the grey ness and fog of our winter months are known as the Church Militant; the Church in Paradise is often called the 'Church Expectant'.

It is the Church waiting for the fullness of the Vision of God to be perfectly revealed, the Church waiting for the great day of the Lord's Return, the Church watching our strugglings and strivings with prayerful desire and love that 'we may endure unto the end'.

November begins with what is called a Red-letter Festival—the Festival of All Saints, and it ends with St. Andrew's Day, the patron saint of missionaries.

All Saints' Day

On November 1st, in A.D. 608 the great pagan temple of the Pantheon in Rome was consecrated as a Christian church. Into the church were brought the bones of all the Christian martyrs who had been buried in the catacombs, and the day was called the Feast of All the Saints. This is the beginning of what we now know as All Saints' Day, when we remember all 'the dead in Christ' who rest in Him in Paradise waiting for the great day of His Return to this earth, when, we are told, 'the dead in Christ shall rise first' and they and we who still live will be clothed upon with the glorious Resurrection Body which He has promised us. It is singularly appropriate that this day, reminding us of the hope of His Return, should come so soon before Advent.

November has more black-letter holy days within its thirty days than any other month in the year. In it are commemorated St. Leonard, St. Martin, St. Brice, St. Malo, St. Hugh, St. Edmund, St. Cecilia, St. Clement and St. Catherine, and finally, on November 30th, St. Andrew.

THE SAINTS WE KNOW

If we use the word "saint" at all in the ordinary conversation, we use it with a slight sense of apology—"Of course I'm no saint" or "It's enough to try the patience of a saint". A saint, we imply is a person really quite above the ordinary limits and temptations, a visitor from the world of stained glass windows.

But St. Paul and the Christians of the heroic age when saints flourished and abounded, would have found this point of view quite absurd. We are all, they would have said, "Called to be saints." Saints to them were simply whole-hearted Christians, people who took seriously both this faith and their Lord's promises. So to them the title "saint" was rather like our "Mr." or "Mrs."; it just meant a man or woman (or, come to that, a child), who was really taking his or her religion seriously. By that standard, there are plenty of saints today. You can find them in the huts of Christian Kikuyus, facing unafraid the likelihood of knives in the night; you can

find them in China, cheerfully enduring the unpopularity of what seems a foreign religion and working for the day when it shall be accepted as a part of the nation's life; you can find them in Moslem lands, homeless and friendless for the sake of the Gospel; and you can find them in your own town and street.

They are in fact, the real evidence for the fact of Christ. So many of us are a very poor advertisement for Him. People look at us, notice our hasty temper, our petty meannesses, our steady eye to the main chance, and say that if that's Christianity, thank you, they will stay as they are. But just as no one would be so stupid as to judge the value of music by listening to the little girl next door at her five-finger exercises, but would wait until they have heard the finest of orchestras playing the most noble of symphonies, so the real proof of our faith is in the lives of the saints best and noblest, and not of the beginners in the Christian way of life.

There is this likeness, and this difference, between musician and Christian. In both cases the result comes through hard and often very weary practice; but whereas only a very few can reach that result in the world of music, the Christian road lies open to all.

And what a mixed company they are, the saints with the small "s", that great company known only to God as a whole, but individually so dear to the memories of us who have known them. Old women, crippled with arthritis, but praising the Lord by their smiling faces and undaunted cheerfulness; young people, giving up Sunday after Sunday to helping in their church at home when they might be out with friends; sons and daughters, sacrificing ambition to keep the home going; men and women whose uprightness and generosity make workshop or office a different place; the good companions and neighbours who demand little of other people but much of themselves, the world's comforters and warriors too, adventurers, reformers, teachers, friends.

Now and then there is one of them who, often for some accident of circumstance, stands out from the rest and is commemorated by the church so that their memory and example can be an inspiration to the rest of us. Since the Reformation, we have had in this country no official system by which an honour can be officially bestowed—and this may seem a loss. We could do perhaps with a St. David Livingstone, a St. John Wesley, or a Saint John Keble. Yet the moment we start to make up a list, the argument begins, and with it that bickering over rights and wrongs whose truth can be known only to God. Perhaps, therefore, it is better that we should leave to Him the final decision in this as in all else, and be content that each year we should make up our private and special list of "All Saints," of those folk whose words and examples have made all the difference in our own lives, whose whole personalities have shown to us the life that is in Christ and comes from Him alone. Thinking of them, we are reminded that we too are called to be saints, that there should be no such thing as a third-class Christian.

ALL SAINTS' DAY 1ST NOVEMBER

7 a.m. Holy Communion.

10 a.m. Holy Communion.

The names of all those called to higher service since November 1st, 1970, will be remembered at this service.

ST. CUTHBERT'S GUILD

TUESDAY, OCTOBER 12th, AT 7.45 P.M.

"AINSDALE SAND DUNES NATURE RESERVE"

Illustrated talk by Mr. A. C. Aldridge,
Nature Conservancy Warden.

All are welcome to join the Guild and enjoy our evenings of fellowship and recreation.

M.M.

TUESDAY, NOVEMBER 9th

"SOME EXPERIENCES OF A CLOWN"

Talk and Demonstration by Mr. A. Y. Pedlar.

THE NEW SERVICE OF HOLY COMMUNION

We now have Series III just published. At present at St. Cuthberts we are using Series I having experimented with Series II. Here are the Lord's Prayer and The Creed from Series III. Comments please!

THE NEW-STYLE LORD'S PRAYER

Our Father in heaven, holy be your Name, your kingdom come, your will be done, on earth, as in heaven.

Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Do not bring us to the test but deliver us from evil.

For the kingdom, the power and glory are yours now and for ever. Amen.

THE NEW CREED

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. Through him all things were made. For us men and for our salvation he came down from heaven; by the power of the Holy Spirit he was born of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; he suffered, died, and was buried. On the third day he rose again in fulfilment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

SERVERS' ROTA

| | | |
|--------|------------|---------------------------------------|
| Oct. 3 | 8.00 a.m. | Brian Heaton. |
| | 10.30 a.m. | Stephen Dutton. |
| 10 | 10.30 a.m. | Tony Gaskell and Barry Gaskell. |
| 17 | 8.00 a.m. | Jim Heaton. |
| | 6.30 p.m. | David Stopforth. |
| 24 | 8.00 a.m. | John Davies. |
| | 10.30 a.m. | Harold Grimshaw and Malcolm Serjeant. |
| 31 | 8.00 a.m. | Michael Lewis. |
| | 10.30 a.m. | Christopher Pimlott. |
| Nov. 7 | 9.00 a.m. | Raymond Juba. |

SANCTUARY FLOWERS

- Oct. 3 The Congregation.
10 Mrs. W. Halsall.
17 Mrs. T. Rimmer.
24 Mrs. R. Ainscough.
31 Mrs. I. Hesketh and Mrs. H. Winstanley.

SIDESMEN'S ROTA

- Oct. 3 H. Grimshaw, H. Manners H.S. E. Grimshaw,
D. Sephton.
10 J. Heaton, J. Banks, R.H. T. Swift, T. Hunter.
17 H. Huyton, H. Grimshaw, J.H. W. Pounds,
J. Halsall.
24 C. Shacklady, W. White, J.R. E. Serjeant,
D. Swift.
31 P. Attwood, H. Rimmer, H.S. P. Saunders,
T. Grimshaw.
Nov. 7 B. Heaton, J. Gaskell, R.H. E. Blackhurst,
E. Orritt.

HOLY BAPTISM

"Received into the family of Christ's Church"

- Sept. 12 Adam James Philip, son of James and Flora
Margaret Waterworth, of Gorsuch Hall Farm,
Scarisbrick.

HOLY MATRIMONY

"Those whom God hath joined together"

- Sept. 4 John Potts of 21, North Road, Grassendale
Park, Liverpool and Sandra Evelyn Orme,
74, New Cut Lane, Halsall.
11 John Christopher Gittins, of Lyons Farm,
Preccott Road, Melling and Vivienne Jean
Brooks, of 50, Bescar Brow Lane, Scarisbrick.
11 Graham William Grimshaw of Bowkers
Green Farm, Preccott Road, Aughton, and
Ann Johnson of Scarisbrick Park Farm, Hall
Road, Scarisbrick.
25 Kenneth Noel Hardecastle of 60, Larkfield,
Eccleston, Chorley and Diana Mary Dagnall
of 54 Summerwood Lane, Halsall.
25 Eric Liptrot, of 19, Whitley Crescent, Wigan
and Brenda Shaw, of 21, Booths Brow Road,
North Ashton, Nr. Wigan.

BURIAL OF THE DEAD

"In sure and certain hope"

Margaret Mary Cushion, aged 48 years of Cottage
Hospital, North Walsham. (Cremation).

The Christmas Bazaar

will be held in the School

on

Saturday, 27th November

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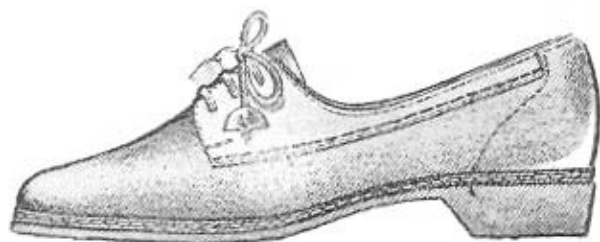
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