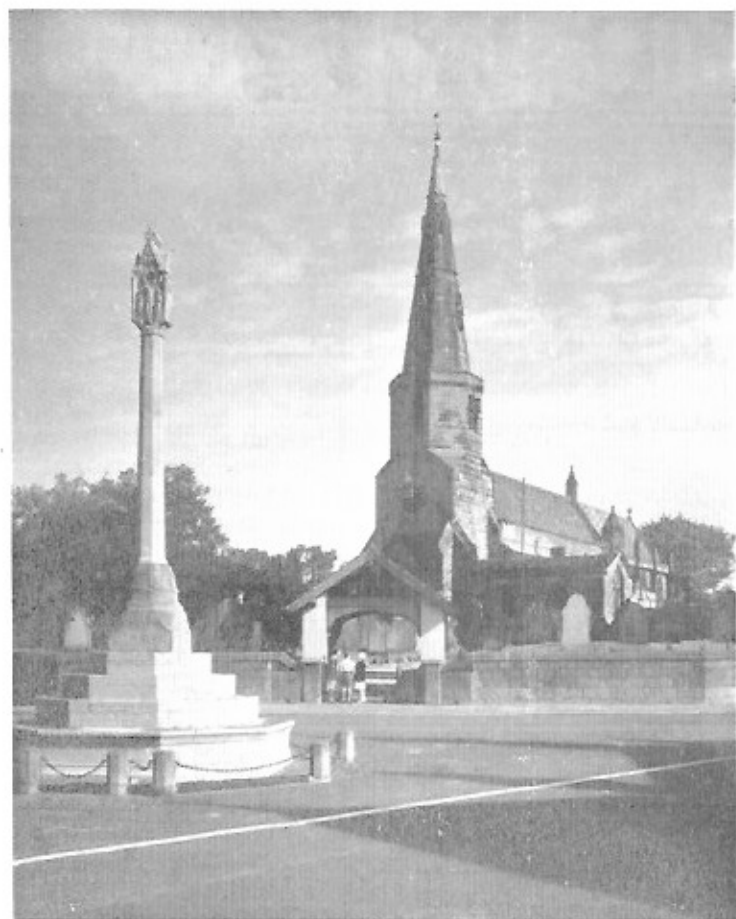


AUGUST 1960

Price - Fourpence

Halsall Parish Magazine



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

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**IMPORTANT NOTICE REGARDING ALTERATION IN TIMES
OF CHURCH SERVICES
DURING THE RECTOR'S HOLIDAY.**

On SUNDAYS, AUGUST 7th and 14th, there will be no service of Holy Communion at 8 a.m. or 11-30 a.m. THERE WILL BE A CELEBRATION OF HOLY COMMUNION ON AUGUST 7th and 14th at 9 a.m. There will be no service of Holy Communion at Barton Mission on Sunday, August 7th. There will be no services of Holy Communion on Tuesdays, August 9th, 16th and 23rd. All other services are at the usual times.

W.H.B.

The Rectory,
Halsall.

14th July, 1960.

My dear Friends,

There was once a French Padré, who had been a long while in his parish, and his parishioners wanted to show their affection for him in a suitable way. They hit upon the happy plan of giving him a vat of wine, and it was to be filled with wine by each parishioner bringing a bottle and pouring in the contents. One parishioner was economically inclined and decided to pop in a bottle of water instead of his quart of wine, thinking it would never be noticed when mixed up with the rest.

The Padré was delighted with his gift and made a great feast, so that all the parishioners should partake of the great vat. The day came, the people came, they turned the tap on and lo! out came a generous stream of spring water. What had happened? The same happy economical thought had struck all the parishioners and this was the result.

This is a parable of what sometimes happens in Parochial work. "My little bit will never be missed," says one, and all the others are saying the same, and so failure is inevitable. We must not count on other people doing our work, but we must each do our own share, if we wish to attain an excellent result.

Every Communicant should undertake some voluntary work for the Church. Each piece of work should be done conscientiously and the duties involved faithfully carried out. If this were so there would be no shortage of Sunday School Teachers, Choir members, Bellringers, Sidesmen and the like, nor would there be shortage of funds. Will you reflect upon the parable and follow the dictates of your conscience?

The Church today needs the active support of all her members.

Jesus Christ needs the help of all His followers.

There are many ways in which you may be able to help in the work of the Church. The urgent requirement is "Choir Boys," and also "Choir Men." Do not hesitate to come forward to help us in the Choral work if you have a "voice" or would like your voice trained. There are several other jobs calling for volunteers.

For the ladies—we desperately need two or three new linen altar cloths and other altar linen.

These could be made and save a considerable item of expense.

We need many volunteers to take over the distribution, sales, and advertisement work in connection with this magazine. We need more Sunday School Teachers, Youth Leaders, Servers, and there are numerous other jobs needing someone to look after them. So you can see that there is a place for your little bit in the work of the Church.

Now that the needs are known the response is up to us all. I sincerely hope that in two months time I may be in a position to say that all vacancies have been filled.

God bless you all.

Your sincere friend,

W. HERBERT BULLOUGH.

SHALL WE SCRAP THE CHOIR ?

A fine Church—but why such a small choir?
This is the question so many visitors ask us.

"What's happened to your choir?" they ask.

Indeed what has happened? Our organist and choirmaster, Harold Wood, has appealed time and again for choristers. I have also made many appeals since I came to Halsall. What was the response — many applicants? — perhaps a dozen or so? — Just one or two? NO! NOT ONE!! Not a single person came forward. There was no response at all!

UNMUSICAL VILLAGE.

Why is this? It has been suggested that Halsall is not a musical village. Is this true? It's certainly not a thing to be proud of.

Are we being fair to the faithful few in the present choir who have given their services for so long and who now get very depressed by the lack of support and assistance. Should we face the facts and scrap the choir?

BARE CHOIR STALLS.

Would you worry if the choir stalls were left bare? It would seem as though Halsall couldn't care less. Are we right?

A GOOD JOB FOR A BOY

Just a minute! Would you like a job? A real job? Working with other boys and men as part of a team? Working for God, and God wanting your best? Ever thought of being in a Church Choir?

HOW OLD SHOULD I BE?

The younger the better: something between 9 and 11. And you can go on in the choir until your voice breaks, which is usually about 14.

HOW MUCH TIME DOES IT TAKE?

The Sunday Services are

MATTINS 10-30 a.m.

EVENSONG 6-30 p.m.

and the practice is on

FRIDAY at 7-30 p.m. BOYS

8 p.m. Men.

Do I need to be able to read MUSIC?

No. We will teach you that: and how to sing, breathe, keep still, and enjoy psalms, hymns and anthems.

Do I need to have a SUPER VOICE?

No. Some of the best choir boys have not got good solo voices, but they can sing well with others. We are looking for CHOIR BOYS, not soloists. If you are keen and have a normal voice WE CAN MAKE A GOOD CHOIR BOY OUT OF YOU.

What is a CHOIR for?

The Choir's job is to LEAD the worship of God in Church: not only by singing well, but by the way you walk, kneel, stand, sit and listen. Everybody notices you. A fine Church and parish like St. Cuthbert's need a fine choir. YOU COULD BE PART OF IT.

Do I get anything out of it?

Yes! A great deal. Satisfaction from doing a good job. Training in working with others, in self confidence. A useful knowledge of the Prayer Book, and of the rudiments of music. Lots of enjoyment in singing. You make new friends. The Annual Outing and the Christmas Treat: a small amount of pocket money. You belong to St. Cuthbert's Choir.

What about it? You can give it a try, anyway. Talk it over with your Mother and Father; ask one of the Choir Boys. Then come and see the Choirmaster Mr. Woods, or the Rector. You won't be sorry.

IT'S A GOOD JOB FOR A BOY.

CONGREGATIONAL PRACTICES

On two or three Sunday evenings in September in place of the sermon there will be a talk upon a part of Evensong and a congregational practice going over responses or psalms or canticles or hymns. Next month's magazine will be a Musical Number, with the aim of showing the part that music plays in the worship of God and how that is your business as well as the Organist's.

A NEW CARPET

FOR THE CHANCEL AND SANCTUARY

I am delighted to announce that I have received donations from four of our regular worshippers amounting to £150 to enable us to open a Chancel Carpet Fund. I express our gratitude to them and I am pleased to say that several other donations have subsequently been handed in.

To cover the Sanctuary up to the Communion rail will cost £210 and to cover the Chancel and pulpit steps a further £76 is required. It is hoped that we shall be able to place the order for the whole area in a short time. Will you help us to beautify our lovely Church in this way. The total cost is £286 and we have received to date £167.

H.B.

LAMMAS

Comparatively few parishes observe more than two of the agricultural festivals, namely Rogationtide and Harvest. Only in certain rural areas are Plough Sunday and Monday, and Lammas kept, and yet without those two the cycle of growth is incomplete. Plough Sunday is the first Sunday after the Twelve Days of Christmas — that is after January 6th. In the old days, great country festivities were celebrated. It marks the beginning of the agricultural year, and the blessing of God is sought for men's labour in preparing the ground, and in sowing the seed.

Rogationtide falls in the Spring. At this time the Church makes intercession for the welfare of the growing corn, and the blossoming fruit trees.

Lammas is possibly, these days, the least known of the four festivals. It is observed, if at all, on the first Sunday in August. It is neither a day of intercession, nor yet of thanksgiving, but simply a day of offering. It is a very old festival of Anglo-Saxon origin in this country. In Norman England its observance seems to have declined, and at the Reformation it vanished altogether. Only recently has the festival been revived by the Church of England—rightly so if the cycle of growth is to be complete. On this day, offerings of the first fruits are made to God. The Saxon name for the festival was “loaf-mass”—“a festival at which loaves of bread were consecrated, made from the first ripe corn.” Observance of this festival is spreading in the Church of England, especially in the Southern Counties. Here is a quotation from “The Plough” (a West Sussex periodical) which appeared in 1945:—

“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 an offering, irrespective of what the results have been or are to be. A sheaf of corn, and a loaf (made from wheat that has just ripened) are brought to Church by members of the village and farming communities.” Generally, a farm labourer offers the sheaf, the village baker offers the loaf, and in some instances the miller also takes part in the service.

The great cycle is completed at Harvest, which is principally a festival of Thanksgiving.

W.H.B.

SMILE PLEASE

Words and Words

A young minister had come to a new pastorate and, fresh from the university, he was fairly wallowing in erudition and big words. During his first service, he began to pray. He had gotten as far as “Oh great God, omnipotent, immutable, omniscient” (and a few other fearful names) when he ran out of adjectives. That embarrassed him; but he would not be stuck—he cried out grandly “What shall we call Thee?” And some saint in the congregation supplied the answer: “Call Him Father, laddie, call Him Father”

I've Already Prayed

When it was realised that old Mrs. Trimble had not been invited to the Vicarage Garden Party, the curate was despatched to fetch her. “It's too late to invite me now, young man,” she said, “I've already prayed for rain.”

—Old Hove Record.

Mugwump

“What a mugwump!” exclaimed a parish visitor in London the other day about a man who had often said he was coming to church—“Yes, for certain, next Sunday”—and then never did. Now I have always been a bit unsure about the term, having a vague idea that it was political, and meant that a person belonged to no particular party. “Maybe, maybe,” retorted the visitor impatiently, “but I always use the word as Bishop Furse of St. Albans used to use it. You know, I expect, that he was very impatient with those who could not make up their minds about religion, and he always called them mugwumps ‘because’ he said, ‘they sit with their mug on one side of the fence and their wump on the other!’”

CHURCH COLLECTIONS

	Cash	F.W.O.	Total
June 5th Whitsunday	£25 16 6	£8 16 6	£34 13 0
June 12th Trinity Sunday	£8 6 1	£5 13 6	£13 19 7
June 19th 1st Sunday after Trinity.	£9 7 1	£6 5 6	£15 12 7
June 26th 2nd Sunday after Trinity.	£13 6 6	£6 11 3	£19 17 9
July 3rd 3rd Sunday after Trinity.	£13 2	£7 8 9	£16 1 11
July 10th 4th Sunday after Trinity.	£9 11 11	£8 13 9	£18 5 8

It will be noted that the average collections (excluding Whit'sun Day) are approximately £19 per Sunday. The amount required each week on our totally inadequate budget is approximately £25. Please note the Church runs into debt each week by £6 or £7.

THE FREE WILL OFFERING SCHEME

Half Yearly Report

One hundred and forty-three individuals or families joined the scheme and received envelopes. During the first half of the year eighteen of these members have failed to put in any envelopes at all. Of the remaining 125 subscribers 72 are making regular contributions. The remaining 53 subscribers return odd envelopes from time to time, in some cases only one or two have been received this year.

The Church Council depends very largely on the success of this Free Will Offering Scheme in order to meet its many commitments. We are very concerned at the above analysis, and appeal to all subscribers to endeavour to bring their contributions up to date as soon as possible.

W.H.B.

SUNDAY IN 1616.

In 1616 the Justices of the Peace for Lancashire issued certain orders for the keeping of Sunday. These orders are as follows.—

1. "That there be no wares or victuals sold or shewed upon any Sunday (necessary victuals only excepted), and that no butcher sell any flesh upon any Sunday after the second peal ended to morning prayer . . . and that every person so offending presently be brought by the Constable before some justice of the peace to be bound to the good behaviour, and to appear at the next assize.
2. "That no householder after the beginning of the last peal to morning prayer suffer any person to eat, drink, or remain in their house in time of Divine service, but shall shut their doors up to the end that all persons within the said house shall go to church: if any be found in any alehouse in time of Divine service the said alehouse to be put down, and henceforth not to be licensed again.
3. "Every alehousekeeper with his wife and family shall come to the church every Sunday as well upon pain to lose 12d. as to be discharged from brewing.
4. "Such persons as shall be found walking, talking, or idle, standing either in the churchyard or market place in time of Divine service shall pay 12d. apiece and are to be bound to the good behaviour and to appear at the next assizes."

It is singular to note, and one wonders why, that although the above Orders apply generally to all householders, yet butchers and alehouse-keepers, even in those far-off days, are singled out by the magistrates for special observation.

In 1616 the justices of the peace for Lancashire were strongly Puritan, and were eventually severely censured by James I for attempting to destroy the liberties of his subjects.

SIDESMEN'S ROTA

Sunday, July 31st—

10-30 a.m. W. Jenkinson, T. Sismey.

6-30 p.m. J. Cheetham, E. Battersby.

Sunday, August 7th—

10-30 a.m. J. Serjeant, J. Banks.

6-30 p.m. H. Serjeant, T. Swift.

Sunday, August 14th—

10-30 a.m. R. Lewis, R. Dutton.

6-30 p.m. H. Prescott, H. Gaskell.

Sunday, August 21st—

10-30 a.m. C. Aindow, T. Forshaw.

6-30 p.m. E. Grimshaw, R. Brett.

Sunday, August 28th—

10-30 a.m. J. Huyton, S. Parks.

6-30 p.m. E. Serjeant, H. Guy.

Sunday, September 4th—

10-30 a.m. R. Gaskell, H. Baldwin.

6-30 p.m. H. Dean, J. Balmer.

ALTAR FLOWERS

Sun., July 31st—Mrs. Kniveston.

Sun., Aug. 7th—Mrs. H. Grimshaw.

Sun., Aug. 14th—Mrs. Moorcroft & Mrs. Sephton.

Sun., Aug. 21st—Mrs. Stopforth.

Sun., Aug. 28th—Mrs. McCoy.

Sun., Sept. 4th—Mrs. Crook.

ALTAR ROTA

Sunday 8 a.m. 11-30 a.m.

July 31st—Anthony Grimshaw. Peter Balmer.

Aug. 7th (9 a.m.)—Peter Balmer.

Aug. 14th (9 a.m.)—John Gaskell.

Aug. 21st—Arthur Gilbert. Robert Gaskell.

Aug. 28th—Kenneth Huyton. Harold Grimshaw.

Sept. 4th—Stanley Marshall. Lewis Hanson.

Sept. 11th—John Davies. Ian Ainscough.

Holy Baptisms

"Received into the family of Christ's Church."

10th July—Maurice William, son of Walter and Joyce May Care, 19 Carr Moss Lane, Halsall.

10th July—Dorothy Ann, daughter of Stanley and Mildred Wilson, 18 Renacre Lane, Halsall.

10th July—Tina, daughter of Ernest and Joyce Sherstone, Cranton East Farm, New Cut Lane, Halsall.

Holy Matrimony

"Those whom God hath joined."

July 2nd—Robert John Brown, of Ship Inn, Cable Street, Southport, and Alethea Mary Kenyon, of 7 Linaker Drive, Halsall.

July 16th—Hubert Edward Cook of St. Martins, Sandfield Park, West Derby & Audrey Jane Michal Claxton of St. Martins, Sandfield Park, West Derby.

Burial of the Dead

"In sure and certain hope."

July 19th—James Woodcock, 4 Breck Road, Liverpool, aged 82 yrs.

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