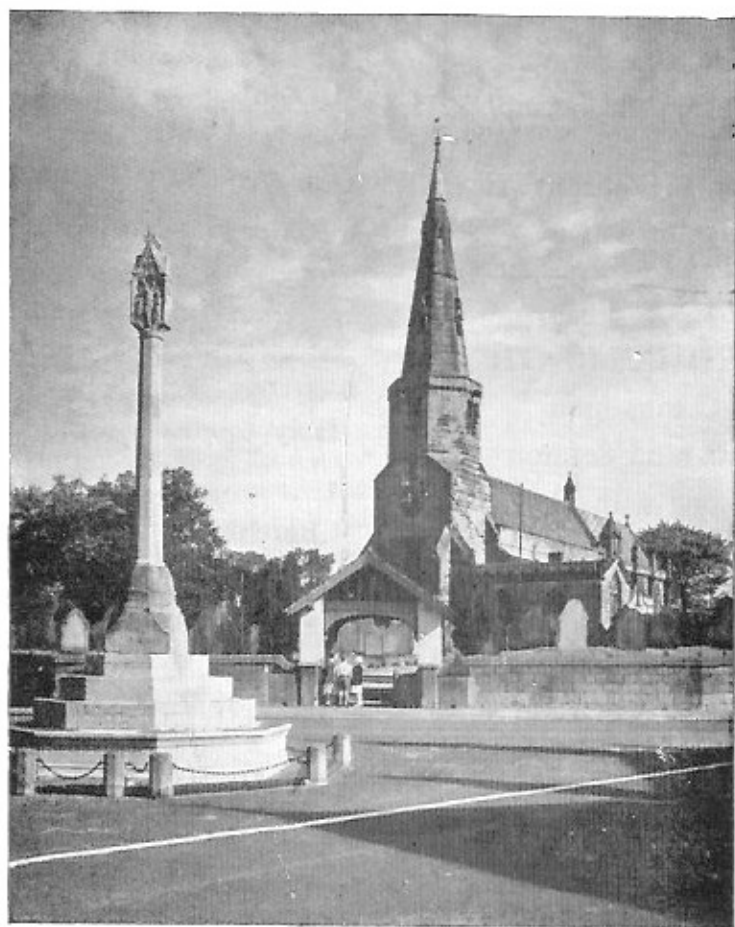


HALSALL PARISH MAGAZINE



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Rural Dean of Ormskirk
The Rectory, Halsall. Tel. 321.

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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.
July 26th, 1973

My dear friends,

This is the month of holidays, and the young people are "at home." Will you permit me to write to them? They may not read the Parish Magazine so please pass it to them as you read this opening paragraph and tell them the message this month is for them.

What is the place of youth in the Church today? We are living in critical times, because this is an age of crisis. The word 'crisis' has its roots in a word which means 'turning-point.' The youth, or young people are living right in the midst of this period of world changing events—this age of crisis, in which there is a trickling away of moral standards and a gradual slipping away of faith.

If this situation is not to deteriorate further, particularly among young people, then the opening question of my letter is of primary importance.

In the days of His youth, our Lord Jesus grew in wisdom and stature, and was in favour of God and man. A young man or young woman may grow in physical stature without growing in moral and spiritual stature. If, like our Lord, the young person wants to grow in both ways, then his place is in the Church.

Although we may not all remember the last World War II in clear detail, there is at least one item from those days of which many of us must have heard. It was the famous recruiting slogan, "YOUR COUNTRY NEEDS YOU." It had tremendous results, for the obvious reason that the appeal it made was right on target. By that I mean that it was calculated to stir a certain legitimate pride in the recruit. He was made to feel that the service he could give was of value.

In like manner, GOD NEEDS THE YOUTH. They have gifts and powers. More than anyone else, God who gave those gifts to them needs them now; and in giving them to Him, they will assume their true manhood or true womanhood. And God in His wisdom has so made people, that where there is need the answer is forthcoming; and those who answer often find in life a new enthusiasm, and new depths of courage and character are revealed, often unsuspected before.

Our Lord once compared His disciples to salt. He said "Ye are the salt of the earth" (Mtt.5:13)—thus suggesting the fulfilment of a certain function. Salt is an appetizing ingredient in a dish. It adds flavour and taste. As Jesus looked round the world at that time He saw its besetting troubles of dejection, disappointment, and disillusionment. Multitudes were heartily sick of corruption and barbarism. Life for many had become a dull monotonous thing, as it has become for multitudes today. To many, even religion had become tasteless and insipid, a never ending round of ritual and ceremony, without a spark of spirit and fresh vitality. The whole air was poisoned with weariness. So Jesus said to His disciples, your function in the world is to carry into the midst of its dullness a new inspiration, and a new interest which will give a new flavour to life. It will start people asking questions about big and important things; it will give them something to live for; and our human experience will become, as Professor James once put it, "a real fight in which something is won by our success, or lost by our failure." This is one important role that the youth are expected to play in the Church. Young people are not simply to live, but also to fight for God; not simply to work for their daily bread, but also to work and pray for the salvation of their fellows.

In this call, no young person has any right to regard himself or herself unworthy. Every life that is touched by Jesus Christ receives hope and purpose.

Sometimes we tend to forget that originally Christianity was a young man's movement. Our Lord's disciples in those days were probably all in their twenties when they gathered around Jesus. They had the enthusiasm and loyalty of youth. The complaint made against two young men, Paul and Silas, was that, "they had turned the world upside down." Should young men cease to capture the vision which inspired these disciples, it would be a fateful day indeed. Should Churches cease to spend themselves on behalf of coming generations, it likewise would be a solemn hour. Devotion to Christ is not a priority of the seasoned saint, but the privilege of us—young and old, good and bad!

For example, Simon—one of our Lord's disciples—was a rough, uneducated swearing fisherman. No one thought of Simon as anything out of the ordinary till Christ came along and saw in him the perfect instrument. At the touch of the Master's

hand, he was changed from Simon the rough fisherman into Peter the great Apostle of the Lord, eloquent, brave, loyal, lovable Peter.

Matthew was a poor instrument as he sat at the seat of custom drawing in the money from his own people to be paid out to the foreign conqueror. Hated and despised, who could see in him the possibilities that were there? Yet when Jesus' eye fell upon Matthew, He saw what was beneath the surface. He saw into the heart of the man, and going up to him laid His hands upon him; and at the touch of the Master's hand there came forth not the poor squawk that was Matthew the publican, but the glorious music of the first Gospel which has lifted its readers on the wings of song to the very gates of Heaven. Thus, Matthew laid down his pen which had been used for Caesar, and took it up again later for the Almighty. This is an assurance that God will not desecrate our talents, but consecrate them to His service.

Saul of Tarsus was a most unlikely instrument. Yet at the touch of the Master's hand he produced the Epistles in the New Testament. Augustine of Hippo, who broke his mother's heart, was another unlikely instrument. Yet he too, at the touch of the Master's hand, proved to be the perfect instrument: for he became one of the greatest theologians of the early Church.

These stories could be multiplied a thousand times. But it all boils down to this, that Christ needs young people in His Church.

If it is healthy at all, youth is critical; and for the health of its soul, the Church needs to let youth speak: for such speaking God wants to hear. Let us never forget that the utter cynics have had their place in the economy of God in bringing others to think more clearly of the faith they have held.

And young people are intolerant. God needs just that intolerance. A breath of healthy, Christian intolerance sweeping through our churches would do a mighty lot of good. Jesus was intolerant. That was why the Pharisees schemed to put Him out of the way—He was too disturbing for their dulled consciences.

And young people are sometimes angry—fiercely angry. So was Jesus. Again, God needs the youth and their consecrated anger to burst through the sham of many things.

Today God needs young people in His Church as officers, members of Church Councils, Lay readers, and above all, ordained ministers of the Word.

Christianity is best promoted by a division of labour. There are diversities of Christian service, just as there are diversities of gifts and callings. Certainly the need for many more ordained ministers or clergymen exists; and we face the prospect of an increased shortage.

But why are not more of our youth volunteering? I should like to mention just two major reasons, and you can supply the rest. The first is the fact that many young men hesitate to answer and enter a vocation which is extremely overworked and notoriously underpaid. Not long ago, I read in the advertisement column of a U.S.A. newspaper, an advertisement which offered a bricklayer with not less than ten years' experience, a position as supervisor of apprentice training. The salary stated was £1,500 a year! This is just about what a parish priest earns a year.

Another major factor which has militated against the appeal of the Christian ordained ministry is the widespread secular character of modern life. A young man with whom I talked a few years ago asked: Is the ministry a man's job? And someone once described it as a life of sanctimonious boredom. Some doctors have said that the preaching of one sermon is equivalent in expenditure of physical energy to two days' manual labour!

Besides, by a kind of perverse compliment, many people expect the clergyman to have the sermonic skill of a Fosdick, the oratorical power of a Churchill, the personal charm of a cinema hero, the psychological insight of a Leslie Weatherhead, the organising and administrative ability of an Eisenhower, the wisdom of Socrates, and the patience of job!

These may appear frightening, but he who is truly called never sees the mountain of obstacles and difficulties. He takes the plunge, in full realization that life in the ordained ministry is a sacrificial one.

And so, the cry by the Church to youth is as ever, "Come over into Macedonia and help us." Throw your weight in for the remaking of the world in the image of God. Your God needs you, and as you answer that challenging call to the top

of your bent, you will find not only the biggest challenge life can bring, but also zest and joy and deep satisfaction come back again in personal faith, in the Church, and growingly throughout every aspect of our human lives, lived to the greater glory of God.

And if you are moved seriously to consider the claims of the Christian ministry through the Church, talk to your Rector, or to a spiritual leader whom you believe might help. He will outline the steps, the Church's requirements, the discipline necessary, and the resources available. Remember, too, that when God calls us to any task, He gives us the equipment. If you feel you are not good enough, you are likely to be right. But no one is ever good enough to be a Christian in any calling; the Holy Spirit alone makes us good.

The Eternal Christ speaks now as long ago, not only to young men and women who may be given a sense of vocation in respect to service through the Church, but He speaks also to every man and to every woman to make their calling as Christians sure. A distinguished Chinese leader once said, "What are needed is not lawyers who are Christians, doctors who are Christians, teachers who are Christians, we need Christian lawyers, Christian doctors, Christian teachers—expressing through their actual daily work their calling under God".

"Therefore, seeing we have this ministry" (says St. Paul in a letter to the Corinthians), as we received mercy, we faint not . . . being engaged in this service by the mercy of God, we do not lose heart."

God bless you all,
Your sincere friend,
Herbert Bullough.

LIFT UP YOUR HEARTS

Have you dismissed in your heart "the God of Christ and the prophets"? Whether or not you have done so, please read on!

"The tragedy if the modern world is that, to so great an extent and often so uncomprehendingly, it has dismissed the God of Christ and the Prophets, with the calamitous consequence that disguised polytheism flourishes:

A world which has lost the Christian God

cannot but resemble a world which had not yet found Him. Just like the world of Thales or of Plato, our own modern world is 'full of Gods'. There are blind Evolution, clear-sighted Orthogenesis (Ed: a theory of evolution that postulates that variation is determined by the action of environment), benevolent Progress, and others which it is advisable **not** to name . . . It is important, however, for us to realise that mankind is doomed to live more and more under the spell of a new scientific, social and political mythology, unless we resolutely exercise these befuddled notions whose influence is becoming appalling. Millions of men are starving or bleeding to death because two or three of these pseudo-scientific, or pseudo-social defied abstractions are now at war. For when 'gods' fight among themselves, men have to die" (from: Gilson: God and Philosophy).

"Gods": the title **God** was lavishly ascribed by the Greeks to almost anything that exercised influence on human life: examples "earth, sky, ocean, rivers; sleep, death, fear, strife; vengeance; justice; love; the muses and the graces—in short all the immortally living powers that rule the lives of mortal men".

Mercifully, grant that thy Holy Spirit may in all things direct and rule our hearts, O Lord of heaven and earth. Guide and govern us by Thy Holy Spirit, that in all the cares and occupations of our daily life we may never forget thee, but remember that we are ever in Thy sight. Amen.

"Dear Father, let my mind thy hallowed seat ascend,
Let me behold the spring of grace and find thy light,
That on thee may fire my soul's well cleared sight,
Cast off the earthly weight wherewith I am opprest,
Shine as thou art most bright, thou only calm and rest,

To pious men whose end is to behold Thy ray,
Who their beginning art, their guide, their bound,
and way"

(BOETHIUS)

. . . men living for an end higher than self can **draw from the heart of suffering itself the means of inspiration and survival**.

(bold words are historic words offered by Mr. Winston Churchill to Britain in its darkest and greatest hour).

ON CHRISTIAN WORSHIP

God is spirit: and they that worship him must worship him in spirit and in truth. (John 4 : 24).

To 'worship in spirit and truth' is not necessarily a worship from which material **media** are absent.

God is absolutely free from all limitations of space and time.

Christian worship is essentially a worship in spirit and in truth: **in truth**, because the Son has perfectly revealed the Father; **and**

in spirit, because all the worshippers have immediate access to God through the Son.

O worship the Lord in the beauty of holiness!

Have you all experienced **REAL PEACE**? No! Well then, next time you pass our lovely church go inside and sit down. You will surely find it there.

H.B.

HOLIDAY GIFTS

Once again may I appeal to you all to remember my stall at the Christmas Bazaar A "thank you" gift when you return from your holiday will make it a great success. Thank you in anticipation.

H.B.

VISIT OF THE HIGH SHERIFF OF LANCASHIRE

We are all delighted that Sir Henry Lumby, High Sheriff of Lancashire will honour us by attending Mattins on Sunday 16th September. The High Sheriff will be supported by our member of Parliament, Mr. Harold Soref, The Chief Constable of Lancashire, Mr. Parr, His Honour Judge Edward Steele, Chancellor of the Diocese of Liverpool, The Chairman of the West Lancashire Council and members. The chairman of Halsall Parish Council and members, and many others. This will be a great service and I hope you will all make a note of the date. **SEPTEMBER 16th**, at 10.30 a.m.

W.H.B.

SERVERS ROTA

Aug. 5	9.00 a.m.	Stephen Dutton.
12	10.30 a.m.	Tony Gaskell and Barry Gaskell.
19	9.00 a.m.	Michael Lewis.
	6.30 p.m.	David Stopforth.

26	9.00 a.m.	Keith Stopforth.
	10.30 a.m.	Malcolm Serjeant and Harold Grimshaw.

SANCTUARY FLOWERS

Aug. 5	Mrs. Moorcroft and Mrs. McCoy.
12	Mrs. Stopforth.
19	Vacant.
26	Mrs. Crook.
Sept. 2	Mrs. E. Orritt.

SIDESMEN'S ROTA

Aug. 5	J. D. Grimshaw, R. Dutton, R. H. G. Porter, S. Park.
12	J. F. Smith, H. Dean, J. H. E. Grimshaw, D. Sephton.
19	P. Aynsley, R. Gaskell, J.B. T. Swift, T. Hunter.
26	H. Huyton, A. Grimshaw, H.S. J. Heaton, E. Orritt.
Sept. 2	H. Grimshaw, M. Manners, R.H. W. Pounds, C. Armstrong.

HOLY MATRIMONY...

'Those whom God hath joined together'

July 21	Philip Kenneth Russell, of 122 Croft Heys, Aughton, and Carol Anne Adams of 25 Carr Moss Lane, Halsall.
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CHRISTIAN BURIAL

'In sure and certain hope'

July 7	William Hugh Smith, of Station Road, Barton. Aged 56 years. (Cremation).
July 26	Mary Ann Sharrock, of 25 Linaker Drive Aged 89 years.

HOLY BAPTISM

"Received into the family of Christ Church"

July 8th	Liza Jane Wood McGilben, daughter of Peter William and Carole Mary McGilben of 18, Chatsworth Road, Ainsdale.
July 15th	James Ian Webster, son of James Roy and Joan Webster of Lower House Farm, Shirdley Hill.

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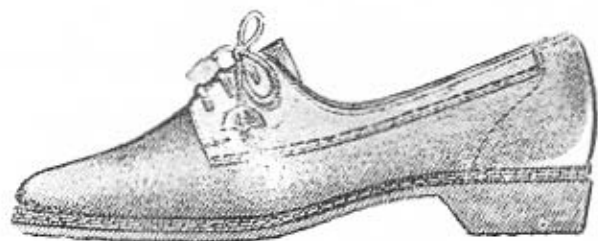
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