

JANUARY 1971

SIXPENCE

HALSALL PARISH MAGAZINE



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

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Inscriptions neatly engraved.

Renovations

17th December, 1970.

My Dear Friends,

In common with many of the parishes throughout the country we are faced with the problem of very heavy printing costs for the parish magazine. The Church Council has been considering for some time how best to continue the essential service the parish magazine provides. To continue the magazine as we know it means that a large sum of money must be provided each month to subsidise it. The printing charge is £18 per month and our circulation is 250 copies. This means that each copy costs one shilling and five pence. We charge sixpence per copy. Speaking in round figures it means a monthly deficit of at least tenpence per copy when the receipts from advertisements are taken into consideration. This is over £10 per month or £120 each year. The Church Council unanimously agreed that a monthly publication is essential and instructed me to give the whole matter further thought. What a job!

The last page of this month's issue takes the form of a questionnaire. Will you all please fill in your answers to the questions and return them to your magazine distributor. The information will be a great help to me in making a decision in this important matter. Thank you to all who continue to receive the magazine and we hope many others may join their ranks.

The next item to mention this month is the result of our Christmas Bazaar. The record total of £963 1s. 5d. was achieved because so many of our faithful parishioners worked so hard. To them we offer our grateful thanks. We were supported by a large attendance and the spirit of fellowship which was evident all round ensured the success. It was a most inspiring effort and one which we shall long remember. You will see in this magazine the Balance sheet reflecting the hard work put in by the stall holders and others to make the final total. Again a big thank you to everyone.

Another item of important news concerns the future of our adult work in the parish. For some considerable time we have all felt that there is a real need of a parochial organisation to cater for the adults. At a meeting of the womenfolk held in December, and after a careful survey of the position it was unanimously agreed that the need is for an organisation for the men and women of St. Cuthberts Church. To this end, and we hope, the formation of such an organisation there will be a special meeting in the Schools on Thursday, January 21st, at 7.30 p.m. This meeting is open to all and I hope that there will be a very good attendance. A successful organisation of this kind will bring the village together in fellowship and so much can be achieved. We do want our younger adults to support us, they can do so much given the support of the parish. Please make a special effort to join us on January 21st, at 7.30 p.m.

A new year is beginning in which we have to meet the continued challenge of life, and of our faith. The world outlook is still grim. But whatever life brings, let us believe that the thing of greatest importance is not to preserve our lives, but to spend them well and faithfully in the service of God, and of our fellow men. We must learn not to put ourselves first, but rather live for others. If we live to give and not to get, we shall not be disappointed or disillusioned. To live in this spirit we need the inspiration of Christ. It is not the life of the "natural man", but the life of the man who has been born again—who has entered into the new life of the spirit, and fulfills the loyalties of citizenship

in a spiritual Kingdom. This is the life which Christ lived. It is this life we must accept from Him, and use in our turn to transform the world. We can only do this by putting religion in the only place it can be put, that is FIRST. And religion is the worship of God—the knowledge which comes only through knowledge of God. Not one of us can say that we need to progress no further. There is no time when the Christian can rest and say, "I've done enough, I understand enough about God." It is far easier to find many men converted to good, than to find one man passing from good to better. In this new year let it be our aim individually, and as a parish, to be more seriously concerned with our religion, and so pass from good to better in our understanding of God and in our fellowship with Him.

My hope is that 1971 will be a very happy year for you all.

God Bless you all.

Your sincere friend

Herbert Bullough.

CHRISTMAS BAZAAR BALANCE SHEET

INCOME:—

Donations	16 0 0
Donation (School)	10 0 0
Cake Stall	117 10 0
Barton Stall	31 1 6
The Guides Stall	11 18 7
The Bottle Stall	21 0 0
The Mothers' Union Stall	71 9 3
The Choir Stalls	
Handkerchiefs	43 3 2
Linen	53 7 0
The Farmers Stall	54 9 4
Knitted Goods Stall	43 0 9
Christmas Gift and Toy Stall	327 10 0
Sweet Stall	71 11 0
The Grotto (Scouts)	12 9 9
Raffle	50 4 0
Refreshments	20 12 0
Whist and Domino Drive	11 15 0
Unspent Thrift Tickets	1 10 0
	<hr/>
	£968 11 5

EXPENSES:—

Caretaker	1 10 0
School	4 0 0
	<hr/>
Net Balance	£963 1 5

THE FARMERS MEETING

A very enjoyable meeting took place at the Eagle and Child, Bispham Green. We joined forces with the Parbold group. Twenty one farmers from Halsall were present. Our next meeting is one of supreme importance to all farmers. It will be held in the Schools on Thursday, 14th, at 7.30 p.m. The speaker will be Dr. T. W. Gardner of the Economics Department of the University of Manchester. His subject will be "Some Aspects of the Future of British Agriculture." It is quite obvious that the whole question of Britain entering the Common Market will be an important factor in this discussion. I do hope that all the farmers of our parish will be with us. It is a must with such a speaker.

HALSALL ST. CUTHBERT

9. 12. 70. in 2 Hours 16 Minutes

5040 Chances Plain Bob Minor

1. David J. Bennett.
2. David C. H. Simpson.
3. Dennis R. Jones.
4. Kenneth Edwards.
5. Martin E. Snape.
6. Jeremy P. Richardson

Conducted by J. P. Richardson

Rung to Mark the 650th Anniversary of the Church.

SURPLICED CHOIRS

It is not infrequently stated that surpliced choirs in the chancels of parish churches were an innovation of the Oxford Movement in the nineteenth century. This is a mistaken idea. There were undoubtedly surpliced choirs and choir stalls in many of our parish churches before the Reformation. A considerable number of such choir stalls and desks including low benches for boys, are still to be seen in the Eastern Counties, in the West Country, and in the Midlands. Indeed we are proud to display in our own Church here in Halsall the fourteenth century choir stalls with their beautiful misericords, of which the most famous is "The Wrestlers." The mistake made by the Oxford Movement was to try and crowd too many stalls and desks into the chancels of small and narrow churches, particular those built under the Gothic Revival.

The inventories of the fifteenth and sixteenth centuries, some of which are now at the Public Records Office, show there were surplices in parish churches 'for singing clerks and children.'

Is the present tendency to denigrate surpliced choirs not connected with the difficulties of recruiting and training such choirs? But 'Sour Grapes' is no substitute for archeological evidence.

St. Cuthbert's Choff needs strengthening in all sections. There must be some boys in our village who can sing and will parents please give serious consideration to this aspect of our church worship and do all they can to encourage their boys to come along for training. And what about the menfolk. What is it that prevents you from coming to sing in the choir? Is it 'time'? If so please think again, we use so much of our time on trifling things, and here is something of the utmost importance to the church worship in Halsall. Let us try hard to fill our ancient choir stalls with a grand surpliced choir as they were in the centuries gone by.

CONFIRMATION

It is now a fashion to claim that the rule of requiring the episcopal laying-on of hands commonly called Confirmation, before admission to Holy Communion is merely an Anglican custom and that water-baptism is complete in itself. The following facts should be noted (1) 'Baptisma' in the first six centuries meant the complete rite of initiation including anointing and hand imposition for the gift of the Holy Spirit. (2) The Fathers of the Church are unanimous in stating that this laying-on of hands finds its authority in Acts 8 v. 14-17; Acts 19 v. 1-6 and Hebrews 6 v. 2, and that this is the 'seal' or completion of baptism. (3) The separation of water-baptism from the laying-on of hands grew up in the Middle Ages and their deliberate separation by a period of years is a corrupt practice of the Latin West and still unknown in Eastern Christianity and unsupported by NEW TESTAMENT and patristic teaching.

CHURCH AND SANCTUARY FLOWERS

During 1970 we have all been delighted with the lovely floral decoration of our church. We are very grateful to all those who send flowers to church after the service at a cremation and on other occasions. On one occasion we had no less than twenty four bunches and the arranging of them took over three hours. To those who give so much time and care in this service we say, thank you also. Their efforts certainly give us all a great deal of joy. The Church has looked magnificent on many occasions. Our appreciation must again be recorded to those who so faithfully supply the flowers on the weekly rota. The sanctuary always looks just as it should look—a holy place set apart.

We are very grateful to Dr. and Mrs. Hamilton of Blundellsands and to the Orritt family of Moor Farm, for the gift of the wrought iron, and in due course, wooden pedestals which enhance the floral decoration of the church.

For such a time as this

During the year 1971, several articles on The Holy Communion will appear in the magazine. Read them—mark them and learn them. In these permissive days with a decline in the important duty of attendance at Holy Communion it is vital for the Christian to think carefully about this supremely important side of spiritual life.

One prominent feature of the English Prayer Book is the stress laid in many ways on the necessity of the correspondence between the character of the worshipper and the offering of worship, and on true repentance and growing contrition as a condition of the acceptance by God of thanksgiving and praise.

The Communion Office, like the Divine Service, has been described as "paved with penitence." Both are filled with the spirit of the fiftieth and fifty-first Psalms: "Whoso offereth praise glorifieth Me; and to him that ordereth his conversation aright will I shew the salvation of God." "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise."

I. PREPARATION.

For this care in preparation there were at the period of the revision of the services in the Church of England certain special reasons, but it is sufficient here to say that such care was a feature as marked in the worship of the early Church.

"Holy things for holy persons" is a sentence found in all Eastern Liturgies; the words are, probably of Apostolic origin. "Draw near with fear and partake in holiness" is the deacon's proclamation to communicants in the Liturgy of the Armenians. The very ancient ceremony of washing the hands of the priest and deacon, inherited from the Old Dispensation (Exod. xxx. 19-21) is, in the language of S. Cyril of Jerusalem (A.D. 347), "a symbol that we must be made clean from all our sins and iniquities." It was a custom, even older, according to Maximus, Bishop of Jerusalem (A.D. 336), that "all men who propose to communicate should first wash their hands."

In the Sarum Missal an extended office of preparation was said by the priest and assistant ministers. Of this the Lord's Prayer and the Collect for Purity, retained in a different order, and "made", says Dean Luckock, "in a measure applicable to all the worshippers, as well as the celebrant," remain in our Prayer Book. We could wish that, according to ancient usage, the lesser Litany had been left to precede the Lord's Prayer,

"There can," says Dean Comber, in his *Companion to the Temple* (A.R. 1684) "be no fitter beginning for this sacred Ordinance which so peculiarly challengeth Christ for its Author, than that Divine Prayer which owes its origin to the same Person . . . And as there is nothing which can be more agreeably united to the Intercession of Jesus in heaven in this our great rite of supplication than that Prayer which He Himself hath indited: so the form itself (as the Ancients did explain it) does excellently agree to this Mystery." Gathered around the Father's table, His children confide in His love revealed in His Incarnate Son, the external value of Whose Sacrifice they are about to plead, and, on Whom as the Bread of Life they are fed.

The Collect for Purity, or "the Constant Collect," traced back to the "Gregorian Sacramentary" as enlarged by Alcuin while Abbott of S. Martin's at Tours about A.D. 796 is peculiar to the English rite. We place ourselves beneath God's all-seeing eye, to Whom "every heart is open", to His all-hearing ear, every desire and act of the will has a voice; He has a perfect knowledge of the secrets of all characters. Realising like the royal penitent in the 143rd Psalm ("the mirror of penitence") God's own presence, we ask that "the thoughts of our hearts may be cleansed by the inspiration of HIS HOLY SPIRIT." Our sanctification is due altogether to the incessant action of that Blessed Spirit (S. John iii. 8), and only with cleansed hearts can we "love God perfectly", and out of such love worthily offer "our sacrifice of praise and thanksgiving."

This collect is a noble example of believing prayer entitled to claim the promises of God. If we ask that, in order to deepen penitence, disclosures may be made to ourselves of evil unsuspected before, we pray also with a glorious trust that corresponding disclosures may be granted of the love and power of God Himself. In every act of self-examination we may use the words of the saint who prayed.

"Show me myself, O Lord, by the HOLY SPIRIT, But show me also Thyself."

II. THE COMMANDMENTS

So we approach the Commandments. They were introduced into the Liturgy in the Second Prayer Book of Edward VI. No doubt, in 1552, a "liturgy" of a body of Reformers at Strasburg, of which an edition had been adapted for the use of some German refugees at Glastonbury, influenced Archbishop Cranmer and other persons who assisted him in the revision of that year. But their recital recalls a sentence of Tertullian, "the remembrance of the Commandments paves the way to heaven for prayers." As a fixed Lesson from the Old Testament, the Decalogue read here represents the reading of Lessons from the Old Testament as well as from the New at the celebration of the Eucharist in the early Church. From 1281 to the Reformation period, the clergy had, once a quarter, read the Commandments publicly and explained them. The Lesson is broken by the nine "responses", or nine "Kyries" ("Lord have mercy") of the service in the middle ages, while a special direction is given to each cry for mercy. At the close, and not without older precedent, the "Kyrie" is expanded in the language of Jeremiah xxxi. 33, 34, and Hebrews x. 16, 17.

By these cries for pardon and for grace each Commandment receives its full Christian meaning. Each is Christianized, "for," writes a famous Dean "in whom, but in Christ, have we redemption through His Blood, even the forgiveness of sins?" And each is spiritualized, "for we pray that our hearts may be inclined to keep each law—that all the laws may be written in them—showing that we understand much more by each precept than a mere outward restraint upon our actions."

III. WHAT IS REQUIRED

Let us turn this impressive portion of our Communion Office to the best account.

When, in the Church Catechism, it is asked, "What is required of them who come to the Lord's Supper?" the answer in exact accord with S. Paul's direction (I Cor. xi. 28), is "to examine themselves, whether they repent them truly of their former sins." In the Exhortation (too seldom heard), in which an appeal is made to come "holy and clean" to the "heavenly Feast", the rule of "God's Commandments" is the standard of that examination.

By communicants "that rule" may surely be seen, under the HOLY SPIRIT'S guidance, actively at work in the Life of Christ, which, as the Epistles during the Epiphany season are intended to remind us is to be manifested in manifold ways in Christians. Confident that the Comforter will enable us to become more and more what Jesus is (S. John iii. 3; iv. 17) "we search and examine our own consciences, not lightly," for we must be real; not "after the manner of dissemblers with God," for, if real, we know that He Who is Judge is also Redeemer, and that those who are "fed by the Spirit" are, indeed, "sons of God," able to cry, "Abba, FATHER."

SANCTUARY FLOWERS

- | | |
|---------|---|
| Jan. 3 | Mrs. R. Heaton. |
| 10 | Mrs. A. Gaskell. |
| 17 | Mrs. Lewis. |
| 24 | Mrs. Sumner and Mrs. M. and D. Dickinson. |
| 31 | Mrs. H. Dickinson. |
| Feb. 7 | Mrs. W. Barwiss. |
| 14 | Mrs. Dean. |
| 21 | Mrs. White. |
| Mar. 21 | Mrs. Critchley and Mrs. Pilling. |
| Apr. 11 | The Congregation. |
| 18 | Miss. E. Mawdsley and Mrs. J. Parker. |
| 25 | Mrs. J. Morris. |

SIDESMEN'S ROTA

- | | |
|--------|---|
| Jan. 3 | J. Cheetham, H. Serjeant, J.H. B. Heaton, J. Gaskell. |
| 10 | P. Ainsley, R. Gaskell, J.R. G. Porter, S. Park. |
| 17 | H. Grimshaw, R. Hunt, H.D. E. Grimshaw, T. Gaskell. |
| 24 | J. Heaton, J. Banks, R.H. J. Balmer, J. Halsall. |
| 31 | H. Huyton, A. Grimshaw, J.H. T. Swift, T. Hunter. |
| Feb. 7 | C. Shacklady, W. White, J.R. E. Serjeant, D. Swift. |

SERVERS ROTA

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

HOLY MATRIMONY

"Those Who God Hath Joined Together"
 Those Who God Hath Joined Together
 Kenneth Robin More Thompson of 25A Thurlow Road,
 Hampstead London, and Angela Lorema Jennifer
 Williamson, 50 Grosvenor Road, Birkdale.

BURIAL OF THE DEAD

"In Sure and Certain Hope"
 John Threlfall, aged 71 years, of 32 Southport Road,
 Kew.

THE PARISH MAGAZINE

Please answer the following questions to help the Church Council in its decision on the future of the Parish Magazine.

1. Is the Parish Magazine necessary? YES/NO
2. Do you enjoy the articles published in the Magazine? YES/NO
3. Do you wish to continue receiving the Magazine? YES/NO
4. If the Magazine continues in its present form will you pay 1/- for it? (it costs 1/5d.) YES/NO
5. Would you prefer a cyclostyled publication at sixpence per month? YES/NO
6. Would you prefer a news sheet (no cover) at 9d. per month? YES/NO

(Note: if the answer to No. 5 is Yes and it is decided to do this then the cost of the equipment will be £200. The parish has no duplicator or typewriter).

Signed

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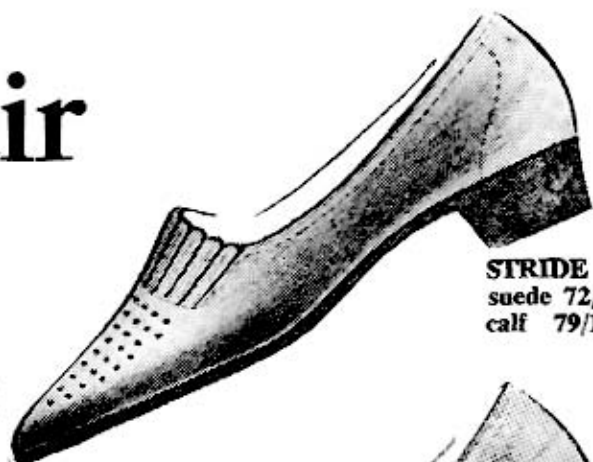
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