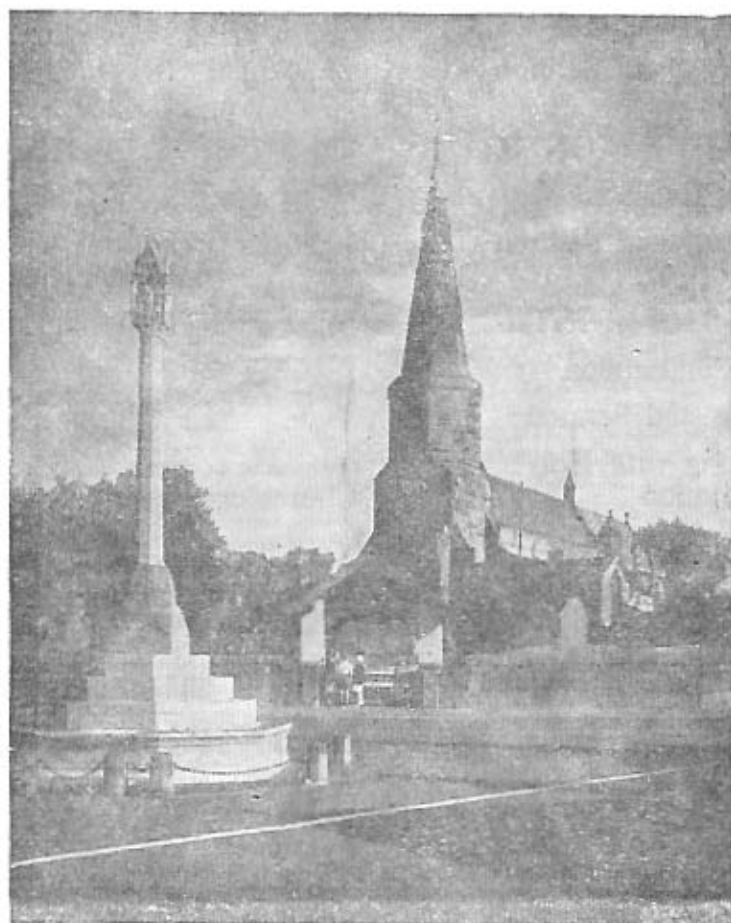


JANUARY, 1973

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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Warden.

Organist:

MR. E. CARR, L.L.C.M., 99 New Lane Pace, Banks. Tel. 85650.

Verger:

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

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

4th SUNDAY IN THE MONTH

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

5th SUNDAY IN THE MONTH

8.00 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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8th December, 1972.

My dear Friends,

With the beginning of a new year at hand I ask you to think with me of that great prayer for the Church militant as you find it in the Prayer Book. It still offers today just those prayers and petitions to Almighty God which are most necessary for maintaining and creating a civilized Christian community.

The first object of the prayer is to be the Universal Church, that comes first, then follows the secular order of things! That is still the proper order "Church and State." Yet in the minds of so many ordinary men a reversal has taken place. They regard the State as omni-competent, and the Church as an organisation within and under the secular powers and authorities, less important, less fundamental.

This prayer calls you back to the true order. Church comes first before State. Why? Because to the Church Christ has entrusted those saving facts of His life, His mission, His redemption, apart from which there can be no sound State, no true community, no place, no deliverance for mankind, and the Church is the guardian and the trustee of the truths of God revealed in Christ.

Abolish the Church, and there is no other body in the world which would maintain and present to the minds and consciences of man those truths declared in Christ. That is the primary duty of the Church, to bear witness to what God has spoken.

No man is ever the better merely for having got his rights. He may deserve his rights, they may be just, but he is no better for having got them. No man is ever made better in any significant sense, more noble, more true-hearted, less selfish, except in proportion as he gives himself to his duty—that is the one supreme spiritual law which Christ declared; "Anybody who hoards his life to himself shall lose it, any one who gives his life, spends it, casts it away for My sake and the Gospel's, shall keep it unto life eternal." All those truths are the heritage of the Church, and the Church stands as their trustee, and because they are so vital to the human problem Church comes before State.

Of course the Church has often missed its opportunities or misused them. It has often been blind and impotent, but it is still the depository for men of those divine truths by which alone they can be saved, and it is, in fact, the Church which has brought the salt to preserve man's life, the leaven to permeate the lump, the light by which men have sought to guide their steps upwards and not downwards.

At the present time there are signs that man is feeling uncertain about himself and his significance, confronted with strange forces pressing upon him, materialist in profession or in fact. At such a time he is beginning to come back to the Church, to look to the Church for the truth, not made by man but

given by God, through which man can be saved. That is the responsibility that rests upon the Church of Christ.

That is why, before anything else, as we look at the Christian community, we pray for the truth, for the unity, and for the concord of the Church of Christ. Then in this great prayer we go on to pray for the secular authorities, Kings, princes and governors, and in particular, of course, for our own sovereign and for all who are set in authority under her.

The secular authority owes its obedience to God and has a responsibility direct to God, direct from God. The powers that be are put there by God. The Church could not do the work of the secular authority any more than the secular authority could do the work of the Church. Each has its own functions and purpose in the light of the divine truths declared by Christ.

For a very long number of years there has been growing a divorce between the religious and the secular, between the Church and all that it stands for, and the secular and what it stands for. Secular authority supposes itself competent without any reference to God or to the laws of God, to order men's lives satisfactorily, to advance from one era of prosperity to another, and to fashion a man-devised and a man-made Utopia. That dream has been shattered by the present trend of events. I believe that secular authorities are coming to realize (that is in the free world) that they simply cannot on their own make a happy and true community.

So we pray, secondly—after the Church—for the secular authorities, and they do need our prayers—that they shall not attempt to build their handiwork on false premises, on the idea that by greed, or covetousness or pride or mere planning, still less in atheism, you can build a human community; for that they must go to the principles revealed in Christ. Then the prayer goes on to the ministers of the Church—and how they need your prayers today! and the people of God.

The secular authority cannot operate unless it is in the closest touch with the people—that is a great British tradition: **there**, is our security against tyranny that our secular authorities are part and parcel of ourselves. And therefore if the secular authority is to do its task there must be behind it a great body of Christian people, of citizens who know what they are about, who can support, correct, guide the secular authority, because they know themselves to be the people of God, which is just what the word 'laity' means.

So I commend this great prayer to you. Use it often in the new year and may our united prayers under the hand of God be effective in the creation of a happier spirit of co-operation and understanding in the great tasks before the nation this coming year.

God bless you all and a very happy new year.

Your sincere friend,

HERBERT BULLOUGH

NEW YEAR ENCOURAGEMENT

Is there any joy, any good news, that could ever surpass the truth of which we have been given such assurance in Jesus? That man should be, in his humble sphere, the partner of God is wonderful enough; that God should take us as his sons and daughters in a personal relationship transcending even death is surely sufficient for anyone. That all our errors and evils have been taken up by the divine love and made the source of perfect good, drawing the sting of the past; that we can hold up our heads in justifiable pride, even in our imperfect present; that we need have no fears for an eternal future—will this not transform any life?

But when above all, we learn that God himself has become our partner and our brother, sharing our own condition, this gives imperishable glory to every created thing. Never again can we despise or hate the earth trodden by the feet of God, the food and drink by which he lived, the family bonds which he shared, the human form which was found sufficient to express even his innermost being.

Man is not merely Man, but someone in whom God can be himself. Because the heart of God is re-sacrificing love, it is by this capacity that we are "in his image," and it is "in" Jesus alone that this has been proved. That is why, in the words of the Good Friday liturgy "we venerate thy Cross, O Lord, and promise and glorify thy holy Resurrection; for by virtue of the Cross, joy has come to the whole world."

PRAYER OF ST. THOMAS à KEMPIS, 1380-1471

Strengthen me, O God, by the grace of thy Holy Spirit; grant me to be strengthened with might in the inner man, and to put away from my heart all useless anxiety and distress, and let me never be drawn aside by various longings after anything whatever, whether it be worthless or precious; but may I regard all things as passing away, and myself as passing away with them.

For nothing is lasting under the sun, for all things are vanity and vexation of spirit. O' how wise is he who thus regards them!

Grant me, O Lord, heavenly wisdom, that I may learn to seek thee above all things, and to understand all other things as they are, according to the order of Thy Wisdom.

Grant me prudently to avoid the one who flatters me, and patiently to bear with the one who contradicts me; for it is a mark of great wisdom not to be moved by every wind of words, nor to give ear to the wicked flattery of the siren: for thus we shall go on securely in the course we have begun.

LOOKING FORWARD

However good the past, the present and future can be even better. However good the past it is far from perfection. This is true in our parish affairs, as I believe it is in affairs of business and industry.

Church attendances could still be far better. I am never surprised by the people whom I see in Church, but I AM surprised by the continued absence of so many who do not come, or who come very

rarely. There are many people whose Sunday would be wasted if they failed to come to Church, it would be a great thing if their number were far greater.

And now, a word to those who come regularly! New people are coming into the district continuously. You can encourage them to come to Church. The Church needs all its members to be missionaries.

ST. CUTHBERT'S SCHOOL CHRISTIAN AID EFFORT

The great joy which the scholars gave to a crowded church on the occasion of their Christmas Carols and Tableau was reflected in the gifts offered in the collection for Christian Aid. The children have given us a grand start the amount offered was £18. To this will be added any gifts received in School when the senior citizens will have the pleasure of hearing the children. Also the gifts from the parish in the door to door appeal will be sent. Thank you children for a most wonderful presentation and how you all enjoyed it. H.B.

U.S.P.G. NEWS

MY BROTHER DOES NOT WANT A KEEPER— HE WANTS A BROTHER!

Now I would submit that the motivation for mission and the tremendous support for overseas missions in the past century has been based far more upon notions of superiority and the consequent expression of noblesse oblige than upon any preaching of hell-fire by either Protestant or Catholic missionaries. And I would also suggest that the reasons why the nations of the West are losing nerve is because the cultural and personal superiority of Western man is being eroded and that Western Christians find it difficult to participate enthusiastically in mission if they cannot do so from the position of those above to those below. They find it hard, for example, to justify Christian mission to Japan (where the railway service is much better than we have here, and where the poor receive comparatively much better medical care than they receive in America).

Today the new nations of the world have lost all their illusions—if they ever had them—about the superiority of Western morality and culture: our suicidal wars, our genocidal practices have shattered this myth for ever. And furthermore, thinking people in the West, in an age of rapid communication and wide culture contact, have long abandoned their own concepts of superiority. And so part of the contemporary trauma of British life today is the national and individual quest for an identity which can stand on its own apart from any consciousness of national or cultural superiority.

Bishop Shevill at the Albert Hall Rally.

STARTING FROM ST. ANDREW

Over the seas there are now independent churches and provinces of the Anglican Communion, where once were mission stations run from London. They now ask us for the kinds of help they want, the sorts of person they want to work with them.

(This does not of course mean that every request is automatically granted, or would be, if the money

and persons were available. Every request to the Society is most carefully checked, both for its feasibility and to make sure the best is being made of local resources. Such administrative scrutiny is in itself one of the ways in which Western experience can be most helpful overseas today.)

There are also visas and work permits to be applied for. Over the seas there are now independent countries where once were colonies. Most of their leaders were educated in church schools. The new nations increasingly produce their own trained teachers, nurses, and clergy. And since they have far worse unemployment problems than Britain, it is hardly surprising that every expatriate application is carefully scrutinised and not a few refused.

Where for political reasons no more expatriates are now admitted (as in Burma) or only a very few (as in India) or where strict limits are set (as in Malaysia), this may in the providence of God be good for the health of the local Church, stimulating it to stand on its own feet for personnel.

The Society can no longer just sit in London and decide whom it would like to send where. **This is what we have worked for, all these years.**

This is what all good parents want for their children—not that they should go on and on being dependent. Nothing is more destructive of human personality than the possessive parenthood that can't let go; nothing more creative than the truly loving parenthood that knows when to let the new generation take over (perhaps even giving a gentle nudge) while still being available for any help that is needed.

It is an important part of parental growing up to accept no longer being needed as parents. We are needed in new ways: as **friends** whose experience may still be asked for by those striking out in new directions, and as **partners** whose co-operation is desperately needed by those who are shouldering responsibilities undreamt-of by the founders of our parent societies in 1701 and 1857.

For the Church to demonstrate in its own life this shift of responsibility from paternalism to partnership is a vital witness to the secular world at a moment in history when the world's white minority must begin to relinquish its monopoly of power and share the direction of world affairs with the majority of the human race.

The crisis for English missionary societies in the seventies is a spin-off from the crisis for the English Church, which in its turn is a spin-off from the crisis for the English. It is a crisis of nerve and identity. Who are we, the English, now that we don't run the world? Who are we, the English Church, now that the country no longer looks to Christianity for the stabilities of its own identity? What is the job for us, the overseas missionary agencies of a Church whose own standards and membership are in crisis? Margaret Dewey in *Starting from Here*.

HALSALL FESTIVAL

In preparation for the Festival we must be thinking about our hanging baskets and tubs for the front gate. Here are one or two things to remember.

Lobelia Sapphire should be sown under glass (frost free) at the end of January. French Marigolds

should be sown under glass (frost free) early in February. Geranium spring cuttings should be taken at the end of January and put under glass to make ready for potting up. H.B.

THE BAZAAR, 1972

In presenting the Balance Sheet for the Bazaar, I would merely say how grateful we are to all those who helped us to raise such a wonderful total. It is truly magnificent. Here is how it was done.

Balance Sheet

Stall etc	£ p
Grotto—Day School £6.45; Scouts £12	18.45
Cake Stall—including Fashion Show	188.00
Hand Knitted Goods	44.00
Guild Stall—including Badminton Section	35.10
Barton Stall	27.20
Fancy Goods Stall	52.94
Rector's Stall (Holiday Gifts)	40.55
Bottle Stall	21.17
Sweet Stall—including Coffee evening	65.22
Christmas Gifts and Toy Stall—including Garden Party and coffee evening at the Rectory	264.33
Choir, Handkerchief Stall—including coffee evening	31.21
Choir, Linen Stall—including jumble sale	50.00
Farmers' Vegetable Stall	36.11
Rose Queen's Stall	24.40
Guides and Brownies	5.00
Refreshments	23.06
Draw	54.05
Donations	38.00
Whist Drive	9.95
Thrill Tickets unsent	1.70

Total. £1030.44

Expenses

School	£6.00
Caretaker	£3.00
Total	£9.00

Balance handed to Church Treasurer... £1021.44

"WHY DO I NEED TO GIVE MORE WHEN THE CHURCH HAS MILLIONS?"

THE CHURCH COMMISSIONERS 1972

Has the Church really got millions?

The answer is 'yes'. The Church Commissioners' capital alone amounts to about five hundred million pounds.

But the Commissioners would not be wise to spend capital as income even if the law allowed them to do so. Their capital is needed to produce annual income that is vital to the Church. As it is, this income meets only two-fifths of the Church's annual needs.

What happens to the Commissioners' Income?

The Commissioners' income of £27 millions for the year to 31 March 1972 was used in the following ways:-

	pence in the £
Clergy pay	62.5
Clergy and widows' pensions	12.5
Clergy houses	10.9
New church buildings	2.9
Administration	6.0
Added to capital to increase income	4.3
Reserved	
for particular future commitments	.9
	<hr/> £1.00

Thus the Commissioners use 86% of their income towards the pay and housing of some 14,000 clergy and to provide the pensions of more than 7,000 retired clergy and widows. These are their main duties.

But with so many people to provide for, even an income of £27 millions is insufficient, especially in a time of rapid inflation. Many rectors and vicars are still paid less than £30 a week and have to meet substantial working expenses out of their pay.

Why is my contribution needed?

Three-fifths of the money the Church needs each year must come from Church members.

They alone pay for keeping the church and churchyard; maintaining the services; the training of the Ministry; and the Diocesan quota.

Their contributions help with the cost of paying and housing the clergy and are urgently needed to meet their working expenses.

Why should I give more?

The problem of rising costs is one that the Church must face. The Archbishops' Advisers on Needs and Resources estimate that over five years the Church will need an income of at least half as much again just to maintain its present work.

The difficulty is to relate your contribution to the millions of pounds required. When the church organ needs repairing for £214 you feel that your special offering is a significant contribution.

But when it comes to contributing towards a requirement of millions of pounds, a few pence either way don't seem so important. That's quite wrong.

If your contribution of, say, 50p per week is increased by 1975 to 75p per week, then there should be enough for the Church's needs.

That's how important it is.

HELP THE AGED

Good Used Clothing and Donation Appeal Ormskirk and West Lancashire January 16th and 17th, 1973

The Church Vestry will be open between the hours of 10 a.m. and 12 noon and 2.0 p.m. and 3.30 p.m. as a clothing reception centre. The days are TUESDAY and WEDNESDAY. Will anyone willing to help in sorting and packing the clothing into sacks, and labelling please let Mrs. R. Heaton and Mrs. H. Serjeant have their names and the times they can be in the Church vestry. Thank you. H.B.

ST. CUTHBERT'S GUILD

The Guild holds its New Year Party on Friday 5th January for themselves only and their families. The time is 7.30 p.m.

HALSALL AGRICULTURAL DISCUSSION SOCIETY

On Thursday, 11th January at 7.30 p.m. we shall welcome Mr. J. Webber a Regional Soil Chemist, he is coming to speak on the subject of Modern Fertilizer Application. This is an important topic and I hope there will be a good attendance. H.B.

SANCTUARY FLOWERS

- Jan. 7—Mrs. R. Heaton.
14—Mrs. H. Gaskell.
21—Mrs. Lewis.
28—Mrs. Sumner and Mr. and Mrs. D. Dickinson.
Feb. 4—Mrs. H. Dickinson.
11—Vacant.

SERVER'S ROTA

JANUARY

- 7 9.00 a.m. John Gaskell
14 10.30 a.m. Harold Grimshaw, Brian Heaton.
21 8.30 a.m. Barry Gaskell.
6.30 p.m. Derek Culshaw.
28 8.00 a.m. Brian Heaton.
10.30 a.m. Tony Gaskell, Raymond Juba.

FEBRUARY

- 4 9.00 a.m. Michael Lewis.
10.30 a.m. David Stopforth, Malcolm Serjeant.

SIDESMEN'S ROTA

JANUARY

- 7 P. Aynsley, R. Gaskell E.O. T. Swift T. Hunter.
14 H. Huyton, A. Grimshaw H.S. J. Heaton, J. Banks.
21 H. Grimshaw, M. Manners R.H. W. Pounds, J. Halsall.
28 C. Shacklady, W. White J.H. E. Serjeant, D. Swift.

FEBRUARY

- 4 B. Heaton, J. Gaskell E.O. P. Saunders, T. Grimshaw.

HOLY BAPTISM

"Received into the family of Christ Church"

DECEMBER

- 10 Helen Catherine, daughter of Derk Paul and Catherine Isabella Gilbert of Home Lea, Gregory Lane, Halsall.

HOLY MATRIMONY

"Those whom God hath joined together"

DECEMBER

- 9 Stephen Hulm of 109 Forest Road, Southport, and Susan Mary Hesketh of 3 Carr Moss Lane, Halsall.

CHRISTIAN BURIAL

"In Sure and Certain Hope"

DECEMBER

- 3 William Henry Pearce of Chrnegie Haise, Box 1998, Bulwato, Rhodesia, aged 52 years. (Cremation).

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