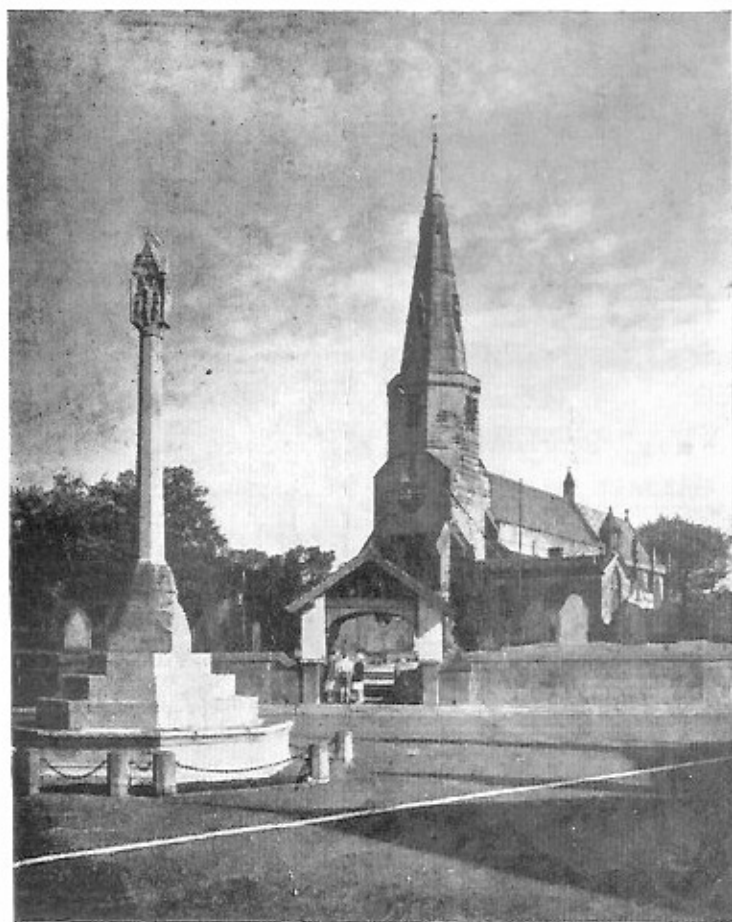


JULY, 1966

# HALSALL PARISH MAGAZINE



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The Rectory,  
Halsall,  
14th June, 1966.

My Dear Friends,

The cycle of the Christian Year, as contained in the Church Calendar, brings successively to our notice for meditation, worship, and thanksgiving, the great acts of God in history. Year by year, the Church lives through the events of the incarnate life of Christ. We are presented with a true perspective of the revelation of God in Christ, and of the truths touching the redemption of the world.

We have now entered on that half of the Christian Year in which the Calendar, Sunday by Sunday leads us to contemplate the life and teachings of Christ as we follow him through the towns and villages of Palestine, and to gain deeper insight into the implications of those teachings from the Epistles. In these Sundays after Trinity, the Church provides opportunity for its members to grow in the knowledge and love of God. Let us make full use of them!

In other ways the Church enters into the day-by-day experiences of our lives. Baptism, Confirmation, Holy Communion, Marriage, Death. "The Wheel of Life." She is with us at our birth, her ministrations are there for us through the changeable circumstances of our lives, even to the end. When all else fails, or becomes uncertain, the ministrations of the Church remain ordered and constant. They are always there, but they can only be maintained by the devotion, loyalty, and self-sacrifice of church people in each generation. We have all our share of responsibility in maintaining the Church's ministrations in "The Wheel of Life." Most people make use of them—many, unfortunately, only at the beginning and the end; but even so, whenever one turns to her she is always there.

On Trinity I our newly confirmed made their first Communion, supported by a record number of Communicants at a Family Eucharist. Was this to be ONLY a beginning? Are they going to be supported at the next Family Eucharist by the same friends? Only time will tell. One thing is certain, their faithfulness in the future depends upon our faithfulness now in supporting and encouraging them each month in order that they may establish a practice of making a monthly Communion.

May I try to help you to understand what the Eucharist really is?

**Worship** in its widest sense is the primary function of the Church. Her motto is *Ad Maiorem Dei Gloriam*—'to the greater glory of God.' The Eucharist is the corporate expression of the primary function of the Church. Because it is a corporate expression it must be symbolic. It is offered in bread and wine, according to the institution and command of our Lord. In using bread and wine He summed up earlier sacrifice in an offering, the simplest, most representative, most symbolic, of food and drink. In them is summed up Nature by the offering of the wheat and the grape. The Eucharist begins on the farm where man has expended his labour in cultivating, sowing, planting, reaping and garnering. So it is an offering of hand and brain. It is an act of giving

before it is an act of receiving. It is "Offering" before "Reception." The Eucharist is "Offering" first—our Offering, Christ's Offering and only then, and because of that, capable of being an act of Communion.

The Eucharist begins at the Offertory, the solemn offering by the faithful of the elements, bread and wine. By them is expressed the life of the Church of Christ, militant here in earth; the everyday, common, ordinary, human occupations of its every member, by and in which the whole Body is to bring glory to God. For worship and witness are primarily to be exercised in the ordinary ways of life—the ways in which food and drink are won by daily toil—in the regular rather than the exceptional, through participation in ordinary life rather than by withdrawal from it.

But this life of the Church, offered symbolically to God, is, and must be, even at its best, an offering unworthy of Him to Whom it is made. Yet the Church must offer it, for it is all she can—the best of a poor best. But she can only offer it "Through Him who made the one perfect offering—Jesus Christ our Lord." And the Consecration of the elements means just that—the taking up of the Church's willing but unworthy offering of the gifts that represent her life by Jesus Christ to make acceptable the human offering, which the Church dare not offer otherwise. "We are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord," (Collect Trinity XII). "For our unworthiness we dare not," yet "vouchsafe to give us, for the worthiness of Thy Son Jesus Christ our Lord." (Last Collect but one at the end of the Communion Office).

So the Church's offering is taken up into the offering of the eternal, ever-living Christ. Those elements, so blessed, so broken, so set aside in Consecration, are no longer common bread and common wine, they are transfigured, changed, transformed—as the human life, which the elements symbolise, is always transfigured, changed, and transformed, when Christ in His Power has entered in. That human life—the Church's life on earth, the daily work and witness of each of its members—Christ gives back thus transformed, no longer ordinary, secular, unsanctified, but His Body and His Blood, His life to live, His sufferings to share, Himself to show forth, His Power to strengthen, His vigour to refresh.

So Communion completes the drama. The Church's gifts offered; made worthy; given back. Offering, Consecration, Communion. Daily life presented to God, cleansed through Christ and restored to us. No Consecration without Offertory. No Communion without Consecration. The Church comes from daily life to her act of worship and goes back to daily life.

The act of Communion together is an act of sharing, a mark of fellowship, a mark of unity. The Table of the Lord, which is the Family Table of His Church, is the meeting-place of all the members of that family, to express their common unity—loyalty brings them there—and to reinforce it as they go forth in His Power and to show forth Christ through their own lives.

So finally we turn to the Witness expressed in the Eucharist. The whole Christian Gospel—the whole Christ—is here proclaimed. The Church Wit-

nesses, every time the Eucharist is celebrated, to the Gospel which she is sent to proclaim. The repeated actions of the Eucharist down the ages have kept before the world the vision of the redeeming love of God. Preachers and sermons, scholars and theologians may come and go, but the Sacrament of the Eucharist continues, a quiet, abiding witness, which because given in action rather than speech, is intelligible to young and old alike.

At every Eucharist the Church realises her unity, each member is given afresh his sense of belonging to the Body, family life is renewed. The life of Christ, suffering and risen, passes into her, circulating through all her members. The act of a good Communion made with a strong sense of fellowship with each other, and of common desire to do Christ's will and be His instruments, will be a telling witness to the presence and power of the living Christ in the world.

It is my fervent hope and prayer that the wonderful "beginning" experienced at the first Communion of the newly confirmed may be the fore-runner of many more inspiring Eucharists.

May God Bless You All,

Your Sincere Friend,

HERBERT BULLOUGH.

## U.S.P.G. PROJECT NEWS

AFRICA—Diocese of Kimberley and Kurumazi

St. Michael's Hospital, Baltharos

### The Changing Face of St. Michael's

For seven months last year Dr. Guy Daynes, Medical Superintendent of St. Lucy's Hospital, Tsolo, held the fort while St. Michael's was without a doctor. "This was M.R.I. in action," he says. "What of my work at St. Michael's? I found there when I took over as Medical Superintendent, the hospital in the process of changing over from a collection of buildings used for treating the sick into a modern hospital. The reconstruction work was in charge of Mr. Geoff Barnett, who was doing a wonderful job in training a team of local African workers. A new drainage scheme was in process of construction, a new nurses' home was nearing completion and new houses for the medical and administrative staff was being built. These were all necessary preludes to the expansion of the hospital itself being undertaken. The hospital, alas, gave me quite a shock. There were about 200 patients, many of them on the floor. The electricity wiring was giving out and had to be renewed throughout the hospital, and the mess this made was fantastic.

### Family Life

"Baltharos is unlike any Reserves in South Africa in that family life is possible for the working African man most of whom are miners working in the surrounding asbestos and manganese mines. The mines work a five day week so the miners can go home at week-ends and are paid rather better rates than elsewhere in the country. Unlike the Transkei, most of the Africans living there are Christians thanks to the early work of Dr. Moffat and his

famous son-in-law David Livingstone. Attendances at Sunday services are good and opportunities are therefore great. . .

### Welcome News

"Today we received the welcome news that we can build the much needed laundry and sluice room. At present our laundry arrangements are primitive in the extreme with our workers sitting at large washing tubs under the trees, and heating the water in iron pots on an open fire."

St. Cuthbert's contributions to this Hospital Project in 1965 was £105. Any parishioner wishing to make an individual contribution is invited to send it to the Rector to be forwarded to Baltharos.

## THE MOTHERS' UNION

We are looking forward very much to our meeting on 5th July when we hope for a fine day. There will be a short service in Church at 2.30 p.m. followed by tea on the Rectory Lawn if fine or in the Rectory if wet. The Mothers' Union Branch at St. Cuthbert's, North Meols, have been invited to join us.

### SIDESMEN'S ROTA

July 3—	a.m.	R. Dutton, T. Grimshaw.
	p.m.	C. Shacklady, J. Babner.
July 10—	a.m.	W. Robinson, E. Blackhurst.
	p.m.	H. Baldwin, W. White.
July 17—	a.m.	J. D. Grimshaw, G. Midgley.
	p.m.	R. Heaton, J. Colley.
July 24—	a.m.	J. Cheetham, H. Gaskell.
	p.m.	R. Lewis, H. Rimmer.
July 31—	a.m.	W. Leadbetter, N. Britnall.
	p.m.	G. Porter, G. Park.
Aug 7—	a.m.	J. Heaton, J. Banks.
	p.m.	E. Grimshaw, E. Gawne.

### SERVERS' ROTA

July 3—	8.00 a.m.	Jim Heaton.
July 10—	8.00 a.m.	John Gaskell.
	10.30 a.m.	Harold Grimshaw, Malcolm Serjeant.
July 17—	8.00 a.m.	Peter Balmer.
July 24—	8.00 a.m.	Brian Heaton.
	10.30 a.m.	Harold Grimshaw, Raymond Juba.
July 31—	8.00 a.m.	Tony Gaskell.
Aug 7—	8.00 a.m.	John Davies.

## SANCTUARY FLOWERS

July 3—	Mrs. H. Gaskell.
July 10—	Mrs. J. Silcock.
July 17—	Mrs. J. Pounds.
July 24—	Mrs. P. Saunders.
July 31—	Mrs. H. Grimshaw.
Aug 7—	Mrs. Moorcroft and Mrs. Sephton.

## HOLY BAPTISM

"Entered into the family of Christ's Church"

June 12—	Helen, daughter of Edward and Pamela Mary Waterworth, 473, Southport Road, Scarisbrick.
June 12—	Stephen John son of Henry and June Ann Cawthorn, Gregson's Bridge, 20, Martin Lane, Burscough.

June 12—Yvonne Margaret, daughter of Edward and Eileen Margaret Stopfarth, Gibbons Farm, Plex Lane, Halsall.

## BURIAL OF THE DEAD

"In sure and certain hope"

May 26—William Leadbetter, age 73 years, Primrose Hill, Asmall Lane, Scarisbrick.

## HOLY MATRIMONY

"Those whom God hath joined together"

June 15—Alan James Sephton, of 35, Cemetery Road, Southport, and Joyce Lea, of 112, School Lane, Haskayne.

## 1st HALSALL SCOUT GROUP

The weather during Whit Week gave the Scouts a chance to enjoy the new tents by camping on the Canal side in Halsall. The boys had a marvellous time, swimming, rafting and canoeing and were

treated to the sight of their G.S.M. in a canoe capsizing in the Canal.

The Silver Jubilee celebrations which were held in St. Helens on Whit Saturday, and attended by Lord Rowallan and Cubs from the whole of the North West area giving displays, proved a most enjoyable afternoon. The Ormskirk Group of which Halsall Cubs joined, gave a realistic display of early American Wild West with Cowboys, Indians and Settlers, and earned great appreciation from watching parents. It was a pity this event was not advertised more in Halsall as I am sure many more people would have attended.

Below is the Balance Sheet for our First Year, which I feel is a most encouraging start.

Please note the date of the Annual General Meeting has been changed from Thursday June 30th to Monday, July 11th, at 7.30 p.m.

P. R. SAUNDERS,  
Hon. Treasurer.

## FIELD DAY 1966

Here is the balance sheet for our Field Day. It is a most wonderful result when we think of the disappointment which the heavy rain brought to all present. I want to pay the highest possible tribute to all those who were helping us. They stuck to their tasks in spite of the rain, and with water running down their necks continued to the bitter end. I would also like to say a word to the parents of the children

who came in fancy dress. This fancy dress parade was one of the best I have seen for many years and speaks volumes for those who helped to make it so fine. The judges had a most difficult task and wish me to add their congratulations to all concerned with the parade. Well done children! Thank you parents! Thank you teachers for all your help.

## ST. CUTHBERT, HALSALL, FIELD DAY

25th June, 1966

### INCOME

	£	s.	d.	£	s.	d.
Donations	10	0	0			
Cakes	33	7	0			
Linen	27	10	0			
Fruit and Vegetable	27	0	0			
Raffle	26	8	6			
Bottles	26	0	0			
Scouts	21	10	0			
Barton	20	4	6			
Refreshments	15	0	0			
Whist and Domino Drive less 6d.						
per head Refreshments	12	10	0			
Sweets and Minerals	10	8	0			
Knitted Goods	10	0	0			
Fishing	8	0	0			
Coco-Nut	7	3	6			
Pig Competition	5	12	0			
Can-Can	5	11	8			
Ice Cream	5	10	6			
Hoop-la	5	0	0			
Guides	4	0	4			
Football	2	14	3			
Bowls		10	9			
Golf	3	6		284	4	6

284 4 6

Paid into Bank 28th June, 1966

260 12 3

### EXPENDITURE

	£	s.	d.	£	s.	d.
Fancy Dress Prizes	5	11	3			
Insurance and Advertising	5	19	0			
Coco-Nut Balls	2	0	0			
Whist and Domino Prizes	5	18	0			
Flowers	1	2	0			
Caretaker	1	0	0			
Microphone etc.	2	2	0	23	12	3

Balance

260 12 3

284 4 6

# 1st Halsall Scouts Balance Sheet

[illegible]



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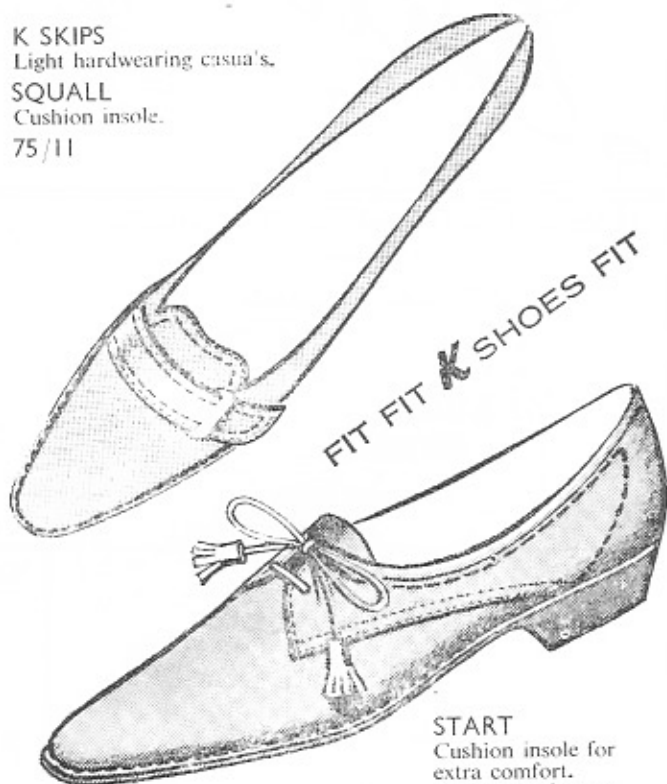
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