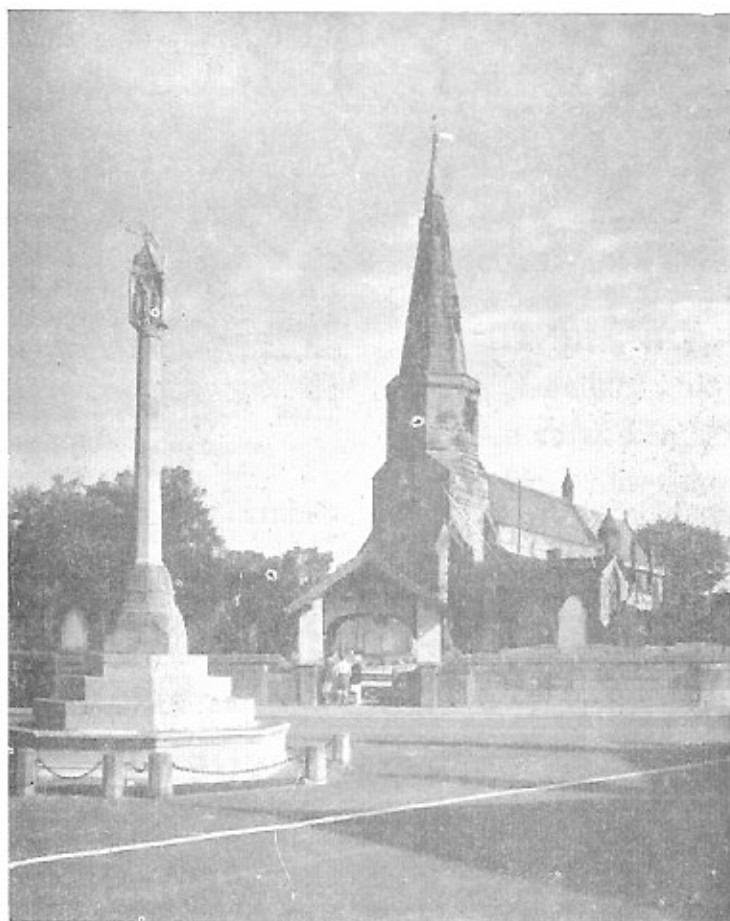


HALSALL PARISH MAGAZINE



Rector: The Rev. Canon W. H. Bullough A.K.C. (Surrogate)
Rural Dean of Ormskirk
The Rectory, Halsall. Tel. 321.

Church Wardens:

MR. R. HEATON, Rector's Warden. MR. H. SARJEANT, People's
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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The Rectory,
Halsall,
18th May, 1972.

My Dear Friends,

Our civilisation excels all others in noise. We live to the sound of the whirring or grinding of wheels and the explosions of internal combustion engines, even in the country we do not find quiet for noise falls from the air.

In some degree we become conditioned to the din which assails us, though this does not mean that we do not suffer unconsciously from its effects. Some of us are so thoroughly conditioned that we are unhappy when we are quiet and crave at least for some background noise.

The noisiness is only one symptom of a more general character of modern life—its multitude of distractions. It is quite easy for us to fill nearly all our waking life with interests, activities, and stimulating experiences, so we never need to think about our souls at all.

According to the wise men this is a dangerous situation. They point out that a certain amount of solitariness, of quiet and detachment, is needed for the attainment of every kind of human excellence. If they are right, we have perhaps the explanation of why we have so many highly competent and admirable writers but so few truly great ones. Their creative power never had the peace in which it might have developed.

However this may be, it is certain that we cannot advance far in the spiritual life unless we can be quiet, and a problem for most of us is how we may get this amid the noise and distraction of the world around us.

The third fruit of the Spirit is Peace. It is a fruit promised to all, and not only to those who can withdraw from the hurly-burly; it is an inward quiet which we can carry about with us whatever we may be doing.

If we ask how the peace of the spirit works itself out, we may think of two special results of living by

the Spirit. First, in so far as we are really living by the Spirit our own inner conflict has been resolved. We are no longer at loggerheads with ourselves and the baser elements in our nature are being taken up into the reborn personality.

Secondly, if we live by the Spirit our days are really linked together and are not just unrelated episodes. Though we may undertake many different tasks and have the most varied interests, they form a coherent pattern, because they are governed by one dominant purpose, so that life moves, not in a series of discordant jerks, but like a smooth flowing river, which gathers power as it approaches the sea.

To have peace in our souls in this noisy and distrusting world is a boon much to be desired. We cannot make our own peace, but the Holy Spirit can bring order into the chaos of our minds and hearts.

There is no finer place to find peace than inside your beautiful Church of St. Cuthbert. Use it more for this purpose.

May God Bless you all,

Your Sincere Friend,

HERBERT BULLOUGH.

TRINITY SUNDAY

Trinity Sunday confronts us with the most mysterious doctrine of the Catholic Church and yet it is the inevitable and logical consequence of the revelation of God contained in Holy Scripture.

In Advent we read of God who exists from all eternity.

At Christmas we read of the birth of the Son of God into this world in mortal flesh. The Son who also exists from all Eternity. From Ash Wednesday to Good Friday we read of the Mission of the Son of God, and of the purpose of His Mission in this world, and of its tragic end. Easter transforms tragedy into victory, and reveals the eternal and omnipotent power and activity of the Father.

Whitsun Day vindicates the promises of the Son that although He returns to the glory which is His from all eternity yet God would eternally be with His Church. God the Holy Spirit, the Comforter, the Spirit of Truth, would be sent by the Father to teach, to encourage, to enlighten, to lead the Church. Mysterious as this conception may be, indubitable evidence of its reality is presented in the Acts of the Apostles, and in the subsequent history of the Church. For example, consider the situation of the disciples before and after the account in Acts, chapter 2.

Before, a group of uncertain, fearful people! After, a fellowship of fearless, clear-sighted, "transfigured" men swept along by a Spirit which in them transformed the civilised world.

The Father, the son and the Holy Spirit, but One God! As the collect for Trinity Sunday states the article of belief: "To acknowledge the glory of the Eternal Trinity, and in the power of the divine majesty to worship the Unity!"

Not every man is able to "acknowledge the glory of the Eternal Trinity." It is a conception outside the fields in which human systems of investigation operate. The Gospel for Trinity Sunday indicates the only conditions in which man may see the glory of the Trinity "Except a man be born again he cannot see

the Kingdom of God." It is a gift of the Spirit, and not the result of empirical investigation, nor of logical inference. "That which is born of the flesh, is flesh, and that which is born of the Spirit is spirit."

Not every man is moved to worship of the Unity. Only one who has experienced, at least in some measure, the power of the Divine Majesty can do so. The first Lesson at Matins on Trinity Sunday presents what is perhaps the Bible's most profound illustration of this truth—the Call of Isaiah in Isaiah, chapter six, verses one to eight. This is of course, an instance of what Christ refers to in His conversation with Nicodemus, "Except a man be born again." Isaiah's experience produced a complete reorientation of his life. His former world-outlook, sense of values, and emotional impetus suffered a metamorphosis, and he emerged from the experience a new man in a new world. In the power of the Divine Majesty he worshipped the Unity.

The confession of this true faith which acknowledges the glory of the Eternal Trinity, and in the power of the Divine Majesty worships the Unity, carries with it the acceptance of a commission. To Isaiah came the call "Whom shall I send, and who will go for us?" and in the power of the Divine Majesty, Isaiah is impelled to accept it, "Here am I, send me." Even so, in the discourse with Nicodemus, Christ reveals that he that is born of the Spirit is henceforth invincible in the power of the Spirit to fulfil its commands and purposes. He is a man with a commission to pursue mysterious and unpredictable ends, answerable and responsive to the directives of the Spirit. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit."

Trinity Sunday confronts us with the most mysterious doctrine of the Church. It is the doctrine of the nature of the Godhead revealed in Holy Scripture, and expressed in terms limited by man's finitude.

In the Athanasian Creed we have a statement of the belief in the Trinity. "For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the Glory equal, the Majesty co-external." Apparently contradictory, inevitably paradoxical as the bare statement of the Trinitarian conception of the Godhead may be, yet it enshrines the basic truth of the nature of God as revealed to men. It is a challenge to faith, rather than to reason.

In worship, in meditation, life is given to the dry bones of formulae, but the formulae remain at once a

necessary discipline to the mind, and an inspiration to the spirit, in the worship of God in Spirit and in Truth.

AFTER TRINITY

From Advent to Trinity Sunday the Church Calendar brings before us the events in the Gospel upon which some of the fundamental doctrines of the Church are based. The Incarnation (Christmas and Epiphany); the Atonement (the Crucifixion); The Resurrection (Easter); the Ascension; the Holy Spirit (Whitsun Day); the Trinity (Trinity Sunday).

During the Sundays after Trinity the emphasis is rather on the life and ministry of Christ. We read of the meetings by the wayside; the visits to people's houses; we gain glimpses of towns and villages; there are sidelights on the life of the times, and on particular people and places. That we begin this series

in summer is somehow very right. The Gospel narratives are rich with impressions of hot summer days, of summer storms, of fields of ripening wheat, of hillsides ablaze with colourful flowers, of shady trees, of dusty streets and children playing in the market place, of the sea, of fisherman, and of the cool solitudes of hilltops at evening.

As we read the Gospel it is not difficult to fit into our own experience. He might have walked through the wheat fields of Cheshire with his disciples. Capernaum by Galilee might become Whitby or a harbour on the Cornish coast and the hillsides might be anywhere in Britain. There are differences in superficials, but not in essentials. It is important to realise this, for so much of His teaching is drawn from the natural world and the affairs of everyday life. So much so that there is a clear implication that if we understand the world we shall understand much of the Kingdom of God. Every parable has a basis in common experience of men, and of the natural world. He speaks of seed and soil; of rain and wind; of trees and flowers; of the sea, and hills; of farmers, fishermen, tax-gatherers, housewives, of richmen, and beggars. He speaks of the world we know, and reveals within it a clue to knowledge of that greater world, the Kingdom of God. Chapter 13 of St. Matthew is a perfect illustration of this. It contains a series of parables, and at the end He says: "Have ye understood all these things? They say unto Him, Yea, Lord. Then said He unto them: Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old."

REDEEMING THE SITUATION

We all agree I am sure that the world is "very sick". We are constantly asking when will things begin to improve? There is no short cut to success. As citizens in home and factory and office, on the docks and on the railways we must win the struggle. It is indeed on a big scale, with contending ideas and policies and principles, with hard economic facts at one end and hungry peoples at the other, with competing ways and disputable means, criss-crossing through all the nations of the world—with no large margin of safety for indecision or mistakes; a vast deal depends upon the wisdom of the experts, the intelligence of government, the character of their leading men. But in a free country such as this it is what each citizen does in his daily occupation, the way he does it, his understanding of what is asked of him, his efficiency and co-operation in giving it, that really matters. And that depends on the general spirit of the party, class, trade, group, service, the general spirit of the nation which each one of us helps to create but which also powerfully affects and often completely governs each of us.

In this struggle all nations are uneasy allies and they are the enemy too, struggling against themselves and the complex inter-locking machinery of life which they have created.

We have the hard task of securing the stability, given the survival, of our economic balance, of our social well-being, and our national culture, knowing that it matters not only to ourselves but to other nations that we succeed, knowing that neither we without them nor they without us can weather the storm.

Ancient Israel believed intensely in its national dependence upon God: the nation stood or fell by the degree of its obedience to the laws of God. Obedience meant prosperity: national calamities and distresses were God's punishment for their sin: If they turned again to God, prosperity would be restored.

In that simple belief there is an ultimate truth. All nations do in fact stand or fall by their obedience to the laws of God. Those laws are as operative in the spiritual as in the physical world: and in both disregard of them brings its own punishment.

True prosperity for a nation or a generation must depend upon true obedience to the laws of God. What is false in it sows the seeds of its own death: as the sins of the last century have given birth to the desolations of this. From the misty origins of the people of Israel come the Ten Commandments, alas rarely heard in our worship today. They still declare the necessary conditions of any civilized or prosperous

world order and of any tolerable social system. Each single one of them is widely violated every day—from idolatrous worship of what man has devised with his mind and hands at one end to covetousness, the lust for more than is right, for what is another's, at the other. And from these violations come the distresses of our own and of every other nation.

Because God's laws are truth and do not change, prosperity can only come by obedience to them.

The Gospel for this hard sick world comes from the lips of Christ Himself. He who came to bring healing to the world and paid a bitter price for it, says to His disciples: "Take up your burden, which is mine also, and follow me. Abide in me, and I in you. In the world, tribulation; but be of good cheer, I have overcome the world."

We must continue to pray daily for the deep level of Christ's experience of the world and of His redeeming action. Only the power of God's goodness in Christ can meet and master the evil in and around us which we deplore. Only His wisdom can retrieve us from our folly; only His love cast out fear and selfishness; only His truth shame us from the Lie; only His strength can teach us to meet all trials with patience and cheerfulness and with a confidence which holds because its roots are not in man but in God. In the things of the Spirit—and all this sickness of the world is at bottom spiritual—we have no power of ourselves to help ourselves. Yet Christ means us to take part with Him in this long, patient, exacting work of redeeming the time, the situation, the men who are its causes and its victims. Christ means His disciples by His action upon them to be the leaven in the lump, the salt preserving life from corruption. Only active centres of a better spirit will nerve the nation to its task. But how shall we dare to be instruments of this redeeming activity of Christ and aspire to be fellow-workers with Him. So we are driven out of any self-sufficiency of ours to pray to Christ at the deep level of personal responsibility and of personal discipleship, for the nation and indeed the world, but for our own part therein, that we may have eyes to see and strength to do the real work of overcoming evil with good.

There is, then, the prayer which we make as Englishmen, thankful to God for all that He has given us in our national inheritance of character and comradeship, a prayer that as a nation we may return to the simple laws of the Ten Commandments, may honour God and His righteousness, and may through God-fearing honesty of heart and trust in one another be led to a decent prosperity, not only for ourselves, but for all peoples. But we know that does not take us far enough. It costs more to redeem us or our brothers or the world. For that there is the prayer that we make as Christians that we may be ourselves remade by Christ to take our part in the work of redeeming the time, casting out suspicions and fears and divisions and evil things by the costly power of goodness and faith. This is the work of Christ, the truly constructive work. We serve our nation best if our service is to Christ.

H.B.

RECTOR'S STALL

The response last year to my appeal for a "holiday gift" for my stall at the Christmas Bazaar was so wonderful that I am going to make it an annual event. Please remember your church when you go away on holiday and bring a little gift to put on my stall at the Bazaar. Thank you all!

H.B.

THE DIOCESAN BUDGET, 1972

as adapted by the Diocesan Synod

General Synod	£
1. Appointment	25,343
2. Ordination Candidates	7,945
Pastoral Committee	
1. Repairs to Churches	1,000
2. Administration	1,000
Dilapidations	
1. Administration	1,800
2. Parsonage Houses	500
Board of Ministry	2,755
Board of Education	
1. Church Schools	10,000
2. Board of Education	1,700
3. Youth Council	800
4. Children's Council	2,880
5. St. Katherine's College	250
Synodical Government Expenses	2,600
Board of Mission and Unity	
1. Administration	200
2. Council for Evangelism and Lay Training	1,000
Board for Social and Moral Welfare	3,600
University Chaplaincy	500
Publications	
1. Diocesan Directory	350
Contingencies	1,500
Diocesan Advisory Committee	250
Depreciation	2,500
Administration	12,600
Stipends	1,000
Buildings Committee	2,000
Total Estimated Expenditure	84,073
Less Sundry Income	8,000
Total	76,073
Budget Equalisation	5,927
Proposed Total to be apportioned on the Rural Deaneries	82,000

SUMMARY OF DEANERY RECEIPTS 1971

Apportionment	Amount Paid
Beotle	£7,850
Childwall	£8,600
Liverpool	£2,400
Toxteth	£2,900
Walton	£5,300
West Derby	£5,450
Farnworth	£5,850
North Meols	£9,000
Ormskirk	£5,850
Prescot	£10,700
Warrington	£6,750
Wigan	£11,500
£82,150	£1,824.95 short paid

ORMSKIRK DEANERY QUOTAS

		Shortfall
Aughton, St. Michael	530	
Aughton, Christ Church	495	
Bickerstaffe, Holy Trinity	300	
Burscough, St. John	480	
Dalton, St. Michael	225	
Halsall, St. Cuthbert	375	
Lathom, St. James	300	
Lydiate, St. Thomas	350	
Maghull, St. Andrew	735	
Melling, St. Thomas	225	
Newburgh, Christ Church	265	90.00
Ormskirk, St. Peter and St. Paul	750	
Scarisbrick, St. Mark	320	
Skelmersdale, St. Paul	500	
	5850	90.00

SIDESMEN, JUNE, 1972

JUNE	A.M.	C.W.	P.M.
4 H. Huyton, A. Grimshaw.	R.H.	T. Swift, T. Hunter.	
11 H. Grimshaw, M. Manners.	J.H.	W. Pounds, J. Halsall.	
18 C. Shacklady, W. White.	E.O.	E. Serjeant, D. Swift.	
25 B. Heaton, J. Gaskell.	H.S.	P. Saunders, T. Grimshaw.	
JULY			
2 P. Atwood, H. Rimmer.	R.H.	E. Blackhurst, J. Rimmer.	

SANCTUARY FLOWERS

June 4	Mrs. E. Grimshaw.
" 11	Mrs. C. Shacklady.
" 18	Mrs. H. Grimshaw.
" 25	Mrs. J. Huyton.
July 2	Mrs. H. Gaskell.
" 9	Mrs. J. Silcock.

SERVERS ROTA

June 4	9-00 a.m. Jim Heaton.
" 11	10-30 a.m. Raymond Juba and David Stopforth.
" 18	8-00 a.m. John Gaskell.
" 25	8-00 a.m. Christopher Pimlott.
" "	10-30 a.m. Michael Lewis and Stephen Dutton.
July 2	9-00 a.m. Brian Heaton.
" 9	10-30 a.m. Harold Gaskell and Malcolm Serjeant.

HOLY BAPTISM

"Receive] into the family of Christ Church"	
May 14th	Laura Jayne, daughter of David Charles Joseph and Jean Elizabeth Orritt.

CHRISTIAN BURIAL

"In Sure and Certain Hope"	
May 10th	John Marshall of 1 Gregory Lane, Halsall. Aged 54 years.

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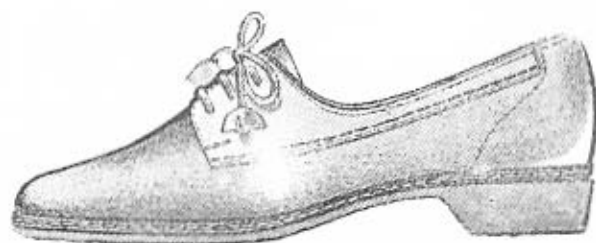
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