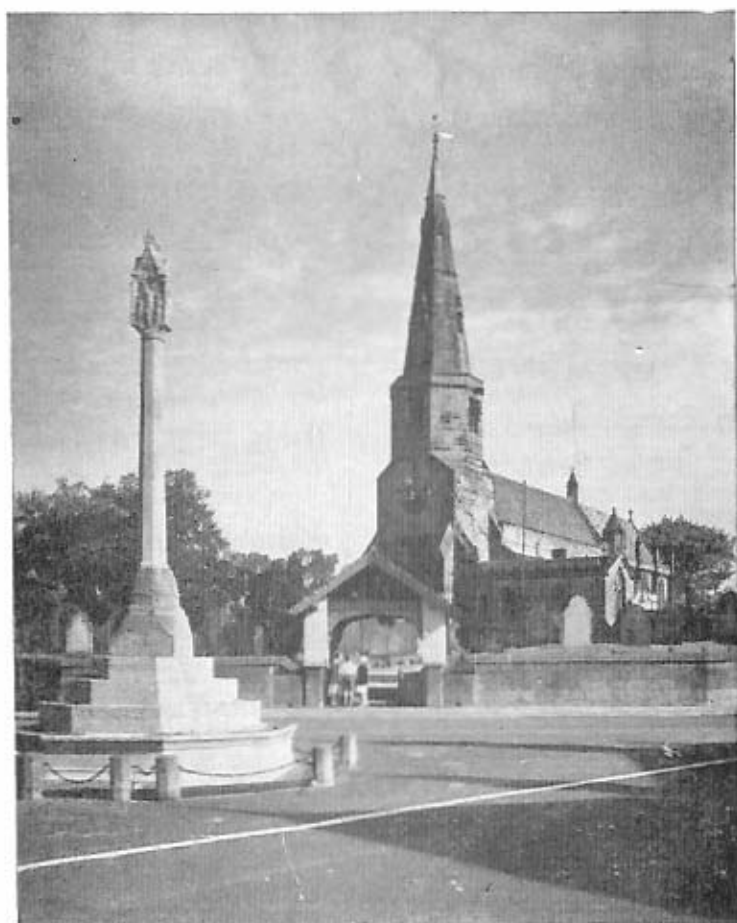


HALSALL PARISH MAGAZINE



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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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25 May, 1974.

My dear Friends,

June 2nd is Whitsunday and 31 of our young folk will be Confirmed. We are fortunate to have our Confirmation on Whitsunday. Consider for a moment our 'Whitsuntide' Creed—"We believe in one holy Catholic and Apostolic Church"—that is one of the 'Whitsuntide' parts of the Creed. We ought to proclaim it, like the rest, with conviction and vigour. Too often, I fear, this part of the Creed sounds like a thin, muted, piping squeak—an apology rather than a shout of triumph, and I wonder why—is it lack of vision?

We think of the Church in terms of the building to which we (sometimes) go, and our thoughts seldom stray beyond that limited field even as far as the diocese, unless we are made conscious of inconvenient requests for our share in the diocesan quota. Of course, many think bigger than that, thank God, and it would be a sad injustice not to give thanks for the strong loyalty and faithful witness of many thousands of Church people.

The European Consultant of the United Bible Societies describing the religious situation in that part of Europe which, Christians should not think of as behind an "iron curtain"—which is impenetrable—but behind a "red curtain"—which is emphatically not tells us of countries with a long Christian history and a thin veneer of Communist doctrine going back 50, or only 25 years. Only two, Russia and "little Albania" are still officially "godless" States. With the rest it was a tale of the Christian Church increasingly recognised because it could no longer be ignored, and because the years of official atheism, with all the State's powers of persecution, propaganda, obstruction and restriction, had plainly failed in their objective.

Here was evidence of numbers of young people returning to the Churches, and asking questions which it is embarrassing for the State to answer. Here was a Communist Party boss saying that he "was puzzled by the theology of the former Bishop of Woolwich"—and receiving the answer: "You're not the only one." Here even was godless Russia estimating that, in a population of 250 millions,

there are 17 million members of the Party—and 60 million Christians.

Well, I suppose it would be easy to make too much of all this, but at least it should teach us that the Church is greater than "our Church"; it should make us more concerned for, and proud of, our fellow-Christians in other parts of the world; it should make us aware that our common faith needs to be realised in the coming-together of Christians which we call reunion—dull name!

Above all, it should remind us that our Lord said: "On this rock I will build my Church, and the powers of death shall never conquer it". This, it appears, is exactly what has happened in Eastern Europe.

That brings me to the other part of the "Whitsuntide" Creed, which precedes our declaration of belief in the Church, and on which that rests: "We believe in the Holy Spirit, the Lord, the giver of life". What are we really saying when we say this? We are saying that we believe in that "power from above" which, according to St. Luke, our Lord promised to his disciples at the Ascension. We are saying no more—but how much it is!—than that God is real, that we can commune with him, and that from him we can—and do—receive power to live as Christians.

"We believe in the Holy Spirit, the Lord and giver of life . . . we believe in one holy, Catholic, Apostolic Church". I hope you do because then we also, like so many others in Christian history, would as the prayer says, "attempt great things for God" because we "expect great things from God". So, next time you say the Creed—I hope it will be soon—a bit more of the note of conviction and triumph in the Whitsuntide part, please!

Now a special appeal to you all. On the Sunday after Whitsunday—Trinity Sunday—the newly confirmed will be making their first Communion. I appeal to you all to join them at this wonderful service and support them as they begin the full life together with us in Holy Eucharist. More than ever before these, our own young church-folk need our support and our prayers. Please do not fail them.

God bless you all,

Your sincere friend,

HERBERT BULLOUGH.

TRINITY SUNDAY

This is the Day towards which the whole Christian year leads. The journey that starts at Advent, and proceeds through Easter and Whitsun reaches its triumphant end on Trinity Sunday.

Trinity Sunday celebrates a mystery in the sense of being beyond all human knowledge. If this last great festival of the Christian year leads us to worship a God whose nature could be **fully** comprehended, then it leads us to a God who would be too small to be God.

Those persons who are nearest and dearest to us, who are by our sides every day of our lives, are even not fully known by us. Each one of us is sometimes mysterious to others. Nevertheless this fact does not separate us from one another. Rather, we rejoice that each of us is a unique personality. How much more is God a mystery! Trinity Sunday, therefore calls us to rejoice in the mystery of God.

We often hear it said that there is no doctrine of the Trinity in the Bible. That is true if one is looking for a formulation of that doctrine in technical terms.

But it is not true if one studies the accounts of Christian experience and Christian living in the Bible. Men and women at that time knew what it meant to be brought to the Father by the Son, through the Holy Spirit. Jewish Christians used to say to Gentile Christians, "There is no barrier between us, because in Christ we both have access in one spirit to the Father."

On Trinity Sunday therefore, it is important to give attention to the doctrine of the Trinity. This is so, for two reasons: first, because so many Christians fail to enter into the rich meanings of the doctrine for Christian thought and life; second, because the Islamic world, with which the Christian world is in most intimate contact fails to understand the doctrine, and therefore accuses Christians of destroying the doctrine of the unity of God, and of practising tritheism, which is idolatry.

Let me say straightaway that the doctrine of the Trinity originated in experience. St. Paul, was a Jew, as were all the Apostles. He and the Apostles were not engaged in multiplying gods, for they were all believers in One God. They were only giving fuller expression to the Unity of God, and were not contradicting the Unity of God—though some of their fellow Jews might have thought so.

The doctrine came out of an experience of Jesus Christ. At first the men of His day knew Jesus of Nazareth as a prophet, but the more they

experienced His fellowship and power, the more definite became their conviction that He was more than an ordinary prophet and teacher. They could therefore no longer deny Him the title of Divine. They spoke of Him as Lord, thought of Him as being on the Throne of the Universe, and saw reflected in Him the God into whose fellowship He had led them. They did not make Him a second God; but felt that through Him God had disclosed Himself to them and given them life abundant.

Next, the doctrine came out of an experience of the Divine Presence. After Jesus had departed, in the course of their Christian living and experience, these men had a sense of being possessed and guided by a power which must also be Divine. This Divine Presence they spoke of as God in them, or Christ in them, or the Spirit of God shared by all. And so, long before men spoke of or even debated a doctrine of the Trinity, these three experiences were put together in the familiar benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all".

Here the Holy Spirit comes in to help. Man left to himself is very weak. He may rejoice at times in the knowledge of God as Father; he may acknowledge that through Christ the revelation of that Fatherhood has been made clear and simple; but to keep him against the waywardness of his own nature—he needs Power. He needs Power to overcome that waywardness, Power to enlighten, Power to hold, Power to adjust what Robert Burns calls "the wavering balance". The Spirit comes to adjust that balance. We can see the effect of the Spirit in converted lives; in lives dedicated to the Christian service in many and varied ways.

We have experienced it in our own lives—in those hours when we were able to conquer temptation in a power not our own. That is God the Spirit in living touch with the souls of men.

And so, on Trinity Sunday we remind ourselves that everything we know about Jesus, and everything we know about the Holy Spirit, is truth about the One God. Whenever we think of God the Father therefore, we must think also of the Son and of the Spirit. As Dr. Donald Baillie put it, "The God who was incarnate in Christ dwells in us through the Holy Spirit".

And finally, in all the days after Trinity Sunday, we must be exploring the meaning of this God, not by thinking about Him, but also and especially, by allowing Him to do for us all that He does as Father, Son, and Spirit. We shall not

finish that task before Advent comes round again; we shall not finish it (even if we live for many years) until we meet Him face to face, and discover what it really means to have had our access in Christ through the one Spirit unto the Father.

* * *

This report appeared in the Daily Telegraph on Monday, May 6th.

CLERGYMEN 'HIT BY INFLATION'

Daily Telegraph Reporter

The number of full-time clergymen in the Church of England could drop sharply if the present rate of inflation continues, the Bishop of Southwark, Dr. Stockwood, said yesterday.

"I have encountered more financial embarrassment among the clergy in recent months than at any time during my episcopate," Dr. Stockwood commented.

"At the moment most are getting by, but unless inflation is halted or drastically slowed down, one of three things must happen—either the clergy must be encouraged to supplement their incomes in the secular world, or we must reduce the number of full-time priests, or, we must accept a massive increase in our budget."

The bishop believes that the current financial situation is teaching the Church to examine its priorities, and do without things that are necessary.

Fuel bill problem

Many churches are unable to pay their fuel bills, and services are held in small halls or vicarages instead of the parish church.

Salaries recommended by the Church of England to diocesan offices in 1972 were £1,650 to £1,850 for incumbents, and £930 for curates. More than one-third of the clergy in Britain are within the salary range, with less than one-third below and less than one-third above.

A vicar in South London, with four children of school age, yesterday said that he had considered taking a job in industry to make ends meet.

"It would be extremely difficult to prune the job of vicar, but people will have to make adjustments in their expectations," he said.

He had to apply to a charitable trust fund on one occasion for his son's new school uniform. "It is humiliating to have to go through this procedure and many clergymen refuse to do so."

QUARRY MOUNT GARDEN PARTY

On Saturday, June 15th, at 2 p.m., we hope to see many of you at the Garden Party at Quarry Mount. Please try and find a white elephant for the parish stall. I am sure you can all find something. It is **so important**. Please hand your gift to our parish representative, Mrs. H. Rice, Glendall, Plex Lane (Halsall 346).

W.H.B.

1st HALSALL SCOUT GROUP

I am delighted to report, that at the District Annual Meeting, held in Ormskirk, the 1st Halsall Scout Troop were awarded The Fillingham Trophy, for the most progressive Scout Troop of the year. This was received by David Fillingham, Scout Leader. Also 3 of our Scouts, Ian Goldstraw, David Sherman and Stephen Joynson, received their Chief Scout Certificates. We all offer our congratulations to these boys and to the Troop.

We were very sorry to receive the resignations of Mrs. May Gaskell, and Mrs. Alice Core, from our Group Council. These ladies have served on our Committee since the Troop was first founded in 1965, and have given very valuable service to our Scouts. In recognition of their work, they have both been awarded a silver "Thank You" Badge and a certificate from The Scout Association as a token of appreciation and sincere gratitude.

W. LEWIS,

Hon. Secretary.

SPOT THOUGHTS

Profound Changes

"It is quite clear that in the not-too-distant future the whole character of women's ministry in the Church will be undergoing profound changes. There will be soundly based decisions and creative progress in an area where the Church has hitherto been appallingly insensitive and reactionary as well as being inefficient and discourteous." The Bishop of Durham.

More Christianity

"More and more individuals of all ages are unconsciously fashioning their lives upon the ultimate concerns of Christianity. They are doing this outside the Church, with two significant results. There are, I believe, more Christians outside than inside the Church; and there is more Christianity in Britain today than ever before." Fred Brown, Secular Christianity.

Divorce

"My own belief is that we should agree to re-marry those who have been divorced." The Bishop of Woolwich.

Women Priests

"The ordination of women is not contrary to my thinking and I believe it is going to come." The Archbishop of Canterbury.

A Prayer

O Christ, to find Thy peace again
And lose this dull depressing pain;
To see amidst confusion light,
And know the certainty of right;
To see the way I have to tread
Without the dread of days ahead,
To lose the agony of sinning
And know once more the joy of living.
To give folks pleasure and not pain
And have the love of friends again;
To worship with a quiet mind
And know the art of being kind;
To live without the pain of knowing
That further from Thy grace I'm growing;
To tread again the path I trod
When first I walked with Thee, my God.

G.E.C.

Turn of the Tide

"Apart from the core of committed and devoted Christians in this country, there is at work in our nation a general attitude towards religion which is deeply influenced by many centuries of Christian tradition and by a good deal of experience of Christian ideals, practices and faith, even though they may not be backed by the personal attitude of commitment to Our Lord.

"We may be reaching the turn of the tide, when people begin to realise the emptiness of a purely materialistic and secular attitude towards life and look for some sort of inspiration." The Bishop of Chester.

Opportunity Knocks

Never in history was there a greater opportunity for the Christian religion to make good its claim to turn men's lives upside down and to keep them active and joyous on their Father's business. The world's distractions are frankly attributable to one fact only—there are not enough Christians to go round, and the measure of the Church's failure is its inability to turn out a sufficiency of Christianlike men and women. H. R. L. Sheppard in "The Impatience of a parson."

Visitors to St. Cuthberts!

On Thursday, 6th June there will be a party of visitors from the Wirral. The tour starts at 7.30 p.m.

On Wednesday 12th June a party of friends from Ainsdale. This tour starts at 7 p.m. Any Parishoner wishing to join either of these tours is invited to do so.
W. H. B.

SERVERS' ROTA

JUNE	2	9.00 a.m.	Jim Heaton.
		10.30 a.m.	Brian Heaton and Malcolm Serjeant.
	9	10.30 a.m.	Michael Lewis and David Stopforth.
		9.00 a.m.	Peter Balmer.
	16	6.30 p.m.	Keith Stopforth.
		9.00 a.m.	John Gaskell.
JULY	23	10.30 a.m.	Tony Gaskell and Barry Gaskell.
		9.00 a.m.	Stuart Simpkin.
	30	10.30 a.m.	Simon Andrews.
		9.00 a.m.	Maurice Core.
	7		

SANCTUARY FLOWERS

JUNE	2	The Congregation.
		9 Mrs. C. Shacklady.
	16	Mrs. H. Grimshaw.
		23 Mrs. J. Huyton.
	30	Mrs. H. Gaskell.
JULY	7	Mrs. J. Silcock.

SIDESMEN'S ROTA

June	2:	J. Heaton, E. Orritt, H.S. H. Huyton, A. Grimshaw.
		9: W. Pounds, C. Armstrong, R.H. H. Grimshaw, M. Manners.
	16:	E. Serjeant, D. Swift, J.H. C. Shacklady, W. White.
		23: P. Saunders, T. Grimshaw, J.B. B. Heaton, J. Gaskell.
	30:	E. Blackhurst, J. Rimmer, H.S. P. Attwood, H. Rimmer.
July 7:		J. D. Grimshaw, R. Dutton, R.H. G. Porter, S. Park.

HOLY BAPTISM

"Received into the family of Christ's Church"

April 12th—Nicholas Fraser, son of John Raymond and Sandra Winifred Prescott of 34, Hawthorne Rd., Southport.

HOLY MATRIMONY

"Those whom God hath joined together"

May 4th—David Maurice Oaks, of 2, Diccons Lane, Halsall, and Sandra Park of 2, Station Road, Barton.

CHRISTIAN BURIAL

"In sure and certain hope"

May 11th—Elizabeth Whalley of Station Road, Barton, aged 78 years.

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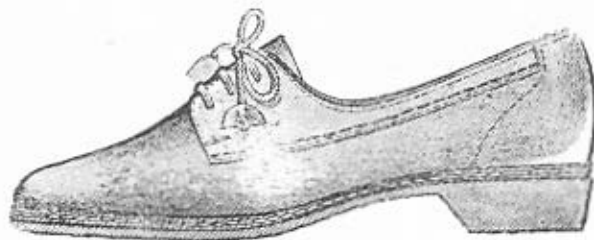
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