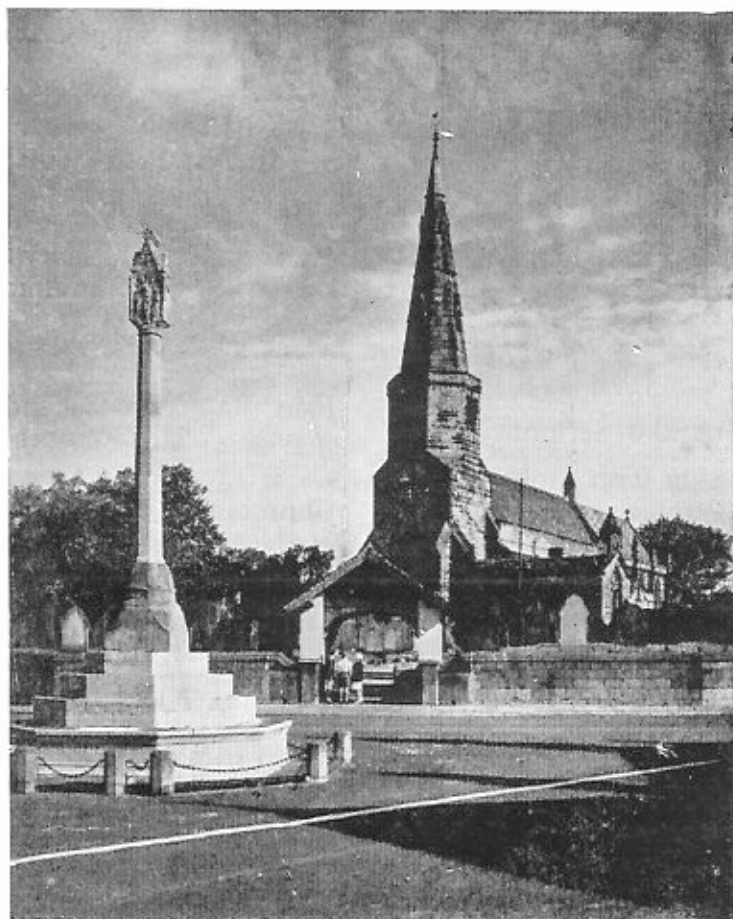


HALSALL PARISH MAGAZINE



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

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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The Rectory,
Halsall,
Ormskirk, L39 8RN.
April 18th, 1973

My dear friends,

As the Halsall Festival draws nearer more and more of our villagers are becoming deeply involved. May I say how very greatly the organizer Mrs. Ormerod and I appreciate all the efforts now being made to ensure the success of this vast undertaking. When we originally planned the Festival it was never envisaged that it would grow to its present proportions and it is still growing. As I write this letter 37 coaches have already booked in from all parts of the North West. We must also remember that our local publicity is only just getting underway. Many of you may wonder why a Festival at Halsall is such a crowd puller. There can only be one answer to this. St. Cuthbert's Church is renowned throughout the north as being one of the most beautiful churches and set in one of Lancashire's most picturesque villages. In other words Halsall is a place to be mighty proud of. The setting of this magnificent Church in the centre of our delightful village impresses all who pass by. This is only possible because of the faithful folk who make sacrifices to enable us to maintain the church and churchyard in their present fine condition, and it stands as a lasting testimony to the faithful church folk of Halsall.

There is so much to be done in relation to the Festival that I appeal to any reader, either man or woman who have not yet offered their help to either Mr. Midgley or Mrs. Heaton to do so as soon as possible. We shall need every pair of hands we can get to deal with the crowds of visitors. Mrs. Trower also needs much help in the organizing of the Historical Exhibition in the schools and in Holly Lodge. There will be jobs for scouts and guides and cubs and brownies, we are all involved. What a wonderful Festival it is going to be. It will be remembered for generations.

The next exciting event is the new supplementary lighting in our Church. The Church Council having faced the heavy burden of rewiring, have at last decided to improve the lighting. The first part of this scheme has already been completed and we can now see the glorious roof and the lovely architecture of the arches so long hidden in the dark. The present

out lighting pendants will of course remain and additional lighting is to be incorporated in them. The Church looks even more beautiful than before and when the scheme is completed I am sure you will all be very thrilled indeed.

Another improvement will be the complete restoration of the choir vestry. New cupboards and robe spaces are to be installed and the vestry re-decorated. This work has needed doing for some considerable time and it will be gratifying to know that the thousands of visitors to the Festival will pass through the newly furnished vestry as they leave the Church. All this work can be undertaken because the Church folk have worked so hard and made it possible for us to spend another £2000 on our glorious church. We naturally hope that some of this money may be paid back into our reserves as a result of the Festival.

These are exciting days in Halsall, but the greatest thrill of all is to see the church packed for our family Eucharist each month. At the Eucharist in April there were 151 communicants. These are staggering figures in times like the present and in a small community such as Halsall. What joy it gives us all to worship together and what a wonderful spirit of fellowship permeates throughout the whole of our worship at St. Cuthberts. May this long continue.

In conclusion may I say once again how much I value your fellowship and service and thank you all again and again for your loyal support.

May God Bless you all,

Your sincere friend,

HERBERT BULLOUGH

THE EUCUMENICAL DISCUSSION GROUP

What a joy it has been to meet round the table and discuss together many aspects of the Christian way of life and our involvement in convincing our neighbours that the Christian has the only answer to many of our modern problems. It has given us great pleasure to have members of the Methodist Church in Halsall join us at the meetings. Here are a few thoughts as a conclusion to the first exercise.

When the New Testament speaks of Israel as the people chosen of God, it thinks of it above all as the people whose divinely guided history prepared the way for the Gospel, the people who, when the time was ripe, gave birth to the Saviour of the World. It is the New Testament claim for the "finished work," which, of course, carries with it

the claim for the unique calling of the Hebrew people, that is chiefly in men's minds today when they speak of the "scandal of particularity." . . . Why should He elect that little land of Palestine, that obscure backwater within the great Roman Empire? And that backward provincial people so little versed in the higher arts of civilisation? And then from among them all a village carpenter's son?

Well, there are two things I should like to say in answer.

The first is that when we ask ourselves why these things should be, we have to answer simply that we do not know. But then, why should we expect to know? We have to take experience as we find it. We have to take history as we find it. Above all, we have to accept the action of God as we actually discover it to be.

We cannot pretend to know in advance how God ought to act for the enlightenment and salvation of the human race. We are not in a position to lay down rules or conditions. The only questions which—shall I say, as a good empiricist?—I have a right to ask is: Do I in fact find God coming to meet me in Jesus Christ as nowhere else, or do I not? Am I or am I not constrained, in spite of all my evasions and hedgings and reluctances, to regard this encounter as unique . . . The private soldier—and we are no more than private soldiers in God's battles—cannot expect to have much insight into the strategy of a great campaign. It would be a weak enough strategy if he could, and one that the enemy could too easily anticipate and circumvent. Our Puritan forefathers used to say, and there is great wisdom in the saying, that God cheated our great enemy the devil by coming to us "in the form of a servant."

Thus when we ask ourselves why it should be ordained that there is only one Name by which all men everywhere must be saved our first answer had to be that, if we do not know why, we do not need to know and could hardly expect to know. Nevertheless—and this is my second answer—we are able to say a little more than that. We could not be wise before the event, but perhaps we can be a little wiser after it. Perhaps the event itself has so enlightened us that we can now see something of the reason why things should stand thus. Is it not contained in Christ's own word, "that they all may be one"—the word thrice repeated in his prayer to the Father before he crossed the brook Kedron in the Garden of Gethsemane on the eve of his crucifixion: "that they all may be one; as thou, Father, art in me, and I in thee, that they may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one . . ." (John 17. 21-23). For if it had been so that each could find God in his own way, each would be finding him without at the same time finding his brother. If the love of God were revealed to each in a different place, then we could all meet him without meeting one another in love. If the

various tribes of mankind could find their ultimate enlightenment and salvation in different names, the human race would for ever remain divided. Men might still attempt to unite on the level of certain secondary and prudential interests, but are we not learning today from bitter experience how fragile and unstable this kind of association must always be, if in their ultimate concern, which is the concern for salvation, men remain apart and strangers to one another? Modern science has indeed given us a fine lead in its endeavour to transcend all barriers of race and nation and colour and language, so becoming international, but it becomes clearer every day that this will avail us little until we are of one mind about the ultimate good which our scientific skills should be made to serve.

Was it not then a gracious ordering of things on God's part that there should be ultimate salvation for us all in only one name; that we can meet with Him only by meeting with one another; by betaking ourselves all together to one place—to one "green hill far away"; by encountering there a single Figure to whom we offer our united allegiance; by listening to the self-same story; by reading in the same sacred book; by being baptised into the same fellowship; by eating and drinking at the same Holy Table; so that "there is no difference between Jew and Greek, for the same Lord is Lord of all", and "there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian slave, or free man, but Christ is all and in all." IS IT not true that we cannot have real unity until we all have "the same Lord"?

SUFFERING WITH AND FOR OTHERS

They enlisted a passer-by, Simon of Cyrene, father of Alexander and Rufus, who was coming in from the country, to carry his cross.

Mark 15:21

Not only can we and should we pray for those who suffer, but we should in such ways as are possible share their suffering or support them in it.

This may seem a whimsical, sentimental idea to some. Perhaps it is best expressed by suggesting that when there is an incurable pain or deep internal grief it can be important to be warmly or silently, yet somehow comfortingly, present with the suffering person.

At such a time various things are necessary. There must be compassion (suffering with) which puts us totally at the service of the other, who may need physically a hug, a long 'sitting with', a shoulder to cry on; or what may be needed is a cup of tea, a gentle soothing to sleep, a patient waiting while nothing happens but perhaps something melts.

We should pray a lot about helping others, asking the Spirit to give us wisdom about how to behave if we are called on for assistance. When this happens we need guidance if we are perplexed about what to say or do next; we need strength of mind, patience and an acceptance of the other person's suffering which will carry us through for however long is necessary.

One of the obstacles to our 'sharing with' is shyness. We may not want to be seen to be sharing or praying with and for one who suffers, or we may be afraid of breaking in on another's loss/pain/suffering. Both attitudes can lead to intense loneliness on the part of the distressed or bereaved person, a sense of being cut off. The single person or family suffering death 'in the house' can almost unwittingly be ostracised.

There is another shyness, which is the shyness of admitting to the suffering or dying person that we really know what is wrong or how bad the situation is. This can lead to false cheerfulness, a false hope of 'how well you look today'. We have to be open to the Spirit and to the sufferer so as to know when to speak and when to be silent. There can be an intense loneliness in 'feeling at death's door' and trying to be cheerful with artificially cheerful people round the bed. The sufferer sometimes knows that they will go away from his bed and 'bury him', while to his face they pretend he is getting better.

Also, it can help a great deal if we pray internally while we are about, and occasionally we may find it possible to draw the sufferer to prayer, to contentment and even to joy.

When considering suffering together and with and for each other we must not forget that we are all members of the body of Christ. Because of this, in some almost inexplicably deep way, we are bound together and do suffer and rejoice together. By prayer and by praying together we can become more aware of this, and the deeper our prayer the more conscious we become of this union. Also we become more aware of the closeness of those who have died in Christ, and how we are interconnected with them and they with us, and how we help each other, and how the saints in heaven and earth support us in our trials and difficulties. We must never forget we are living on this side of the resurrection.

Charles Williams, a close friend of C. S. Lewis, tries in his novel *Descent into Hell* to describe how people can help bear each other's burdens and depicts the inter-connectedness of the living and dead through God in All Hallows Eve. For him all the members of the body of Christ, living and dead, are inter-connected with each other and the Persons of the Trinity, or, to use his own term, co-inhere. Time and eternity co-inhere too.

A Prayer—Printed By Request

THE MAN

In the church we tried to hold Him—
But there He wouldn't stay,
He broke free from our bindings,
Cutting loose in His own way.
We tried to make Him fit the mould,
Of our denominations,
We tried to tie Him up,
In our creeds and regulations,
But somehow, he slipped away . . .

We tried to pin Him down
To ways in which we saw Him—
To our culture, laws and time—
We built huge buildings
And put Him inside,
But He refused to hide.
We made Him respectable
Pious and learned, and may He
Well have been—
Even here, He has reached out
Beyond our safe limits.
We built institutions
Of love and care,
And tried to shackle Him
Even there—
We explained Him in books
With notes and pages,
And here too
He knows no gauges.
He's in the world—
He hasn't waited for us.
In aboriginal poetry
In pop-music's stomping,
In the back streets and the palaces
In discussions among unchurched men.
He walks the city streets,
Speaks on television
Along with going to church.
United by time
And culture and places,
He moves with love—
CHRIST.

REVOLUTION OR RESURRECTION?

Often a contrast is drawn between two methods of securing desirable change, the more impatient reformers demand revolution, while the more circumspect recommend the way of evolution. But there is a third possibility which deserves to be considered—resurrection.

If we are using words with due care, we mean by revolution, a drastic breach with the past and a new start which severs the bond with accustomed and traditional ideas and values. The French Revolution, for example, was, at least in intention, the complete destruction of the 'ancient regime' and all that it stood for. By the evolutionary method we mean trust in the gradual process of continuous change to ameliorate society.

Neither method is entirely satisfactory. Evolution, unfortunately, is not a process of steady improvement, and we may be moving downwards towards the parasites rather than upward towards the Superman. Revolution, again, has its drawbacks. Revolutions are more successful in destroying than creating and never fulfil the hopes of their idealistic promoters. They do not even succeed in making a clean breach with the past—it still has its influence, working as a source of weakness and diversion in the new society.

The way of resurrection promises real change without loss of continuity. When St. Paul speaks of "heavens of life" as the consequence of resurrection he does not mean that he, or those who shared

the experience. were new creatures in the sense that they had lost their identities and their memories; they were the same persons as they had been before, but also new persons because they were transformed by the power of the Resurrection.

Surely this is what any sanely progressive person would desire for his nation and for civilization; not that their past should be repudiated and some hazardous and doctrinaire experiment in theoretical statecraft be embarked upon, but that the good and noble elements in them should be developed in full power, and that what is ignoble in them should wither and die.

When we think of our own personal development we may mistake the true path of progress. It is useless to long for a revolution. We are what we are, and if we could be provided by some miracle with totally different characters and memories, it would avail us nothing, for we should not be the same persons.

In our optimistic moments we incline to trust in the efficacy of evolution and hope that the changes brought by the mere passage of time will be for the better. But this, too, is folly, for we are more likely to drift down the stream than up.

The really hopeful path is the way "of resurrection," by which the potentialities of goodness within us are revived and the evil starved. This is a process which can begin now and go on with increasing effect through life. It is what St Paul calls "knowing the power of Christ's resurrection."

ST. CUTHBERT'S GUILD

On Tuesday 8th May members of the Guild and their friends will enjoy an evening meal at the Ram's Head at Tarleton. An invitation is extended to any parishioner to join the party. Names should be handed in to Mr. or Mrs. Armstrong. Tel. Halsall 513 as soon as possible. The coach leaves the school at 7.30 p.m.

SPECIAL SERVICES AND PREACHERS

On Sunday 6th May at 6.30 p.m. we shall welcome as our Guest Preacher the Revd. Reg. Kissak the Moderator of the Free Church Liverpool District. All the members of the Methodist Church in Halsall will be present at this service, their church will be closed and I sincerely hope that many of our own folk particularly members of our P.C.C. will make a special effort to attend this service.

On Sunday 20th May the special service is at the Methodist Church in Halsall at 6.30 p.m. Our own evensong will be at 4 p.m. on this Sunday and there will be no service at 6.30 p.m. May I appeal to all our people to join the Methodists in their church for this service. The preacher will be the Bishop of Warrington. Our parish bus will run to the Methodist Church and return for this service. Please make a careful note of the two dates. 6th May—6.30 p.m.—Halsall Church. 20th May—6.30 p.m.—Methodist Church.

ROGATION SUNDAY

We look forward once again to our visitation of the farms on Sunday afternoon May 27th. We shall start as usual from the Vestry at 1.45 p.m. and finish with the station in the churchyard at approximately 4 p.m. We hope for a fine afternoon but come rain or shine we shall be enjoying Rogation visitations.

The following farms will be visited:-

Plex Moss House Farm, Mr. B. Heaton. Gettern Farm, Mr. R. Heaton. Hesketh Farm, Mr. F. Baybutt. Moor Farm, Mr. E. Orritt. Blundell House, Mr. L. Sephton. Poplar Farm, Mr. J. Aspinall. Blundell House Farm, Mr. J. Vose. Dicconson Farm, Mr. E. Rothwell. Clieves Hill Farm, Miss B. Woodcock. Gibbons Farm, Mr. P. Forshaw. Model Farm, Mr. H. Rimmer. Holy Farm, Mr. S. Waring.

SERVERS ROTA

MAY—

- | | | |
|----|------------|---------------------------------|
| 6 | 9.00 a.m. | John Gaskell |
| 13 | 10.30 a.m. | Stephen Dutton, Keith Stopforth |
| 20 | 9.00 a.m. | Michael Lewis |
| | 4.00 p.m. | David Stopforth |
| | | (No service at 6.30 p.m.) |
| 27 | 9.00 a.m. | Barry Gaskell |
| | 10.30 a.m. | Harold Grimshaw & Tony Gaskell |

JUNE—

- | | | |
|---|------------|---------------------------------|
| 3 | 9.00 a.m. | Jim Heaton |
| | 10.30 a.m. | Brian Heaton & Malcolm Serjeant |

SANCTUARY FLOWERS

MAY—

6th—Mrs. J. Morris; 13th—Mrs. H. Serjeant and Mrs. M. Banks; 20th—Mr. W. Martin; 27th—Mr. M. Aspinwall;

JUNE—

3rd—FLOWER FESTIVAL; 10th—The Congregation; 17th—Mrs. H. Grimshaw; 24th—Mrs. J. Huyton.

SIDESMEN'S ROTA

MAY

- | | |
|-----|--|
| 6— | H. Huyton, A. Grimshaw H.S. J. Heaton, J. Banks. |
| 13 | H. Grimshaw, M. Manners R.H. W. Pounds, J. Halsall. |
| 20— | C. Shacklady, W. White J.H. E. Serjeant, D. Swift. |
| 27 | B. Heaton, J. Gaskell E.O. P. Saunders, T. Grimshaw. |

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