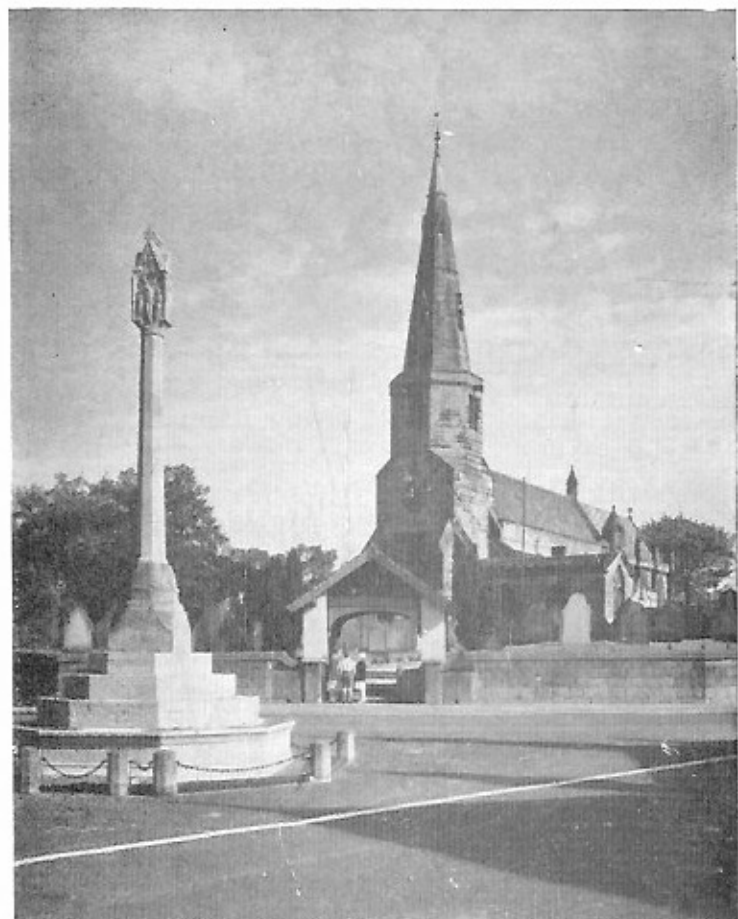


HALSALL PARISH MAGAZINE



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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2.00 p.m. SATURDAY 15th JUNE. 1974

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Halsall representative is Mrs. M. E. Rice. St. Cuthberts are sponsoring The White Elephant stall. Any and all contributions will be appreciated. Your support is needed to ensure success. Contact:— Glendale, Plex Lane. Telephone No. Halsall 346

Please find a White Elephant for our effort.

W.H.B.

The Rectory,

Halsall,

20th April, 1974.

My dear Friends

The Glorious festival of Easter is over but the joy and inspiration of the worship at St. Cuthbert's on Easter Day will remain with me for a long time. How beautiful the Church looked and how very grateful we are to all who helped to make it so. Your contributions enabled us to provide exquisite blooms and the willing helpers arranged them most attractively. A big thank you to all, the whole effort was magnificent.

Let us turn our thoughts again to the message of Easter with its triumphant assertion of life after death. We should contemplate this assertion far more seriously than many of us do. The raising of Christ from the dead, the empty tomb, the glorified body in which He appeared were the Father's "AMEN" to the work of Christ, His endorsement of all Christ claimed to be and to do, and gave the disciples back their faith in God's goodness and in His government of the world. Truly God was at work here in a special and unique way.

In the Resurrection we see the crowning of the revelation of God in Jesus Christ, the coming through of the Divine from the world of light into this world of darkness. As such it is the greatest of all miracles, the absolutely new, and-for-all event, the Word which of all words speaks most power-

fully of the living God who waits for us at the point where all our thoughts leave off. In this one shining, victorious revelation of the Resurrection crowning the Cross—for we cannot separate the two—is summed up the whole of Christianity. Here we stand at the very springs of the Church's undying life and hope.

More important still perhaps, is the answer to the question, "What does the Resurrection of Christ mean to me?"

Firstly, I would say, it has meaning and value for the present life. For just as God sent His spirit into the lifeless body of Jesus in the tomb, and raised Him from the dead, so He can, even now, begin to work a similar miracle in us. Into this passing life of ours whose end is death, there can come "the power of His resurrection," which will raise us to a new quality of life, and make us new creatures. In the light of the Resurrection we learn that this law-ruled, death-dominated world of ours has been invaded and taken hold of by the power of another world, the strange new world of God which challenges it, and overcomes it. Here and now we can win the victory over death. True, death still remains the law of life. Man is not yet delivered from it, but its domination has been broken. In the Risen Christ we see the beginning of a new order of life which will supplant the old order of death. As St. Paul says, "Christ being raised from the dead, dieth no more. Death hath no more domination over Him."

Secondly, I would say, the Resurrection has light and meaning for life hereafter.

Our belief in personal immortality has more than one foundation stone. It is grounded where Christ Himself grounded it, on our faith in the character of God who is the God not of the dead but of the living. Could God be other and still be God? Furthermore it is grounded on our experience of fellowship with God here, in this present life, which gives us confidence that we shall live in the same fellowship hereafter. Have we not this hope already in us?

But it is the Resurrection of Christ which offers us the most solid basis of faith in the life to come, being, as it were, a bridge of hope flung out towards us from beyond the gulf of death. Only ONE word is sufficient to cover this chasm, to fill this pit, and that word, "Jesus is Victor! The word Resurrection."

But not only does the Resurrection tell us that there is a life beyond the grave, it tells us, so far as we can understand, what the nature of that life is to be. The body in which Jesus rose from the dead was not the marred physical body which was laid in the grave, but a glorified spiritual body, invisible to the natural eye, not bound by limits of space, capable of passing through closed doors, appearing and disappearing at will, yet a body that could be seen and recognised by the eye of faith. In that greatest of all recognition scenes in literature (so beautifully enacted on the screen on Palm Sunday and Good Friday) when the risen Jesus whispers "Mary?" She knows His voice and answers swiftly with one word "Rabboni!" Have we not here a glimpse of the life to come?

It will be a rich, full, free, and blessed life as in a great Father's House, vast, varied, and spiritual. Death will not be the end of activity, but the setting free of the full powers of the soul for "Those high offices, that suit the full-grown energies of heaven."

Such, as I see it, is a small part of the wonderful message of the glorious festival which has just passed. Let us take this message on with us into the remainder of the year. It is strength and hope and sheer joy.

God bless you all.

Your sincere friend,

W. HERBERT BULLOUGH.

THE FARMER WHO FORGOT

by PATRICK HAMILTON

IT WAS GOING TO BE A BUMPER HARVEST, ALL RIGHT! OATS, HAY, WHEAT, and even sugar-beet were looking well. Seed time had been good—just enough rain to start the growth; just enough sun to stimulate the development of each individual grain.

So the farmer sat down to do a bit of calculating. The barn by the implement shed wouldn't be big enough to hold all the hay. The granary, usually quite large enough would not hold all the thrashed corn. Clearly some major structural alterations would be necessary. The barn must be extended and a new shed for the tractor, ploughs and harrows must be built. This would need a lot of planning.

Wednesday was market day—he must go to town for market day. He saw the building contractor and said . . .

"My hay crop will be twice what it was last year. A new Dutch barn, please. My oats—never saw a better crop on my land. I'll have to hold my wheat till I get my price. And do you know, the Young Farmers' Club is going to "walk" my farm. They will see how I farm. I got my soil just right. Shows what my experience and hard work can do."

"I" . . . "My." What a lot of them! Here it was that the farmer forgot.

Was it really his land? He was "fortified with title deeds"—"And I paid good money for it. Over £100 an acre. I put my capital to good use." And yet he was only the tenant for life. The eternal title deeds were vested in a Power outside himself. The seeming lifeless seeds had grown, not by the farmer's work alone, but by the Giver of all Life Who had been at work under the rich red soil in a way no scientist has ever been able to understand.

"My oats, my wheat, my sugar beet, my barn, my implement shed, my price, my land, my capital!"

Long years ago this story was told in all its simplicity, strengthened by reality and truth. It was told to a farming community who understood and appreciated the significant theme underlying the narrative. Two thousand years have passed since the Lord of all Life told the story, but the understanding has not developed with the years.

The farmer thought he could get wealth from his

vine-cellar, could find heaven in his barn! Man still thinks that success is measured in T.V. sets, "fridges," washing machines or high powered cars. It is not even measured in the conquest of nature. Man's success is measured in the conquest of himself. The very life of each individual man is not his, neither do "his" stocks and shares, "his" cash and "his" capital belong to him. "His" brain, muscle, skill and ability form the "tenants' fixtures" of the house he occupies. He is steward of the riches of the kingdom.

What if he persists in this false view — this opinion opposed to reality? Christ's story tells the answer, "Thou Fool!"

It is not too late to re-assess the position. Gradually men and women are beginning to understand the truth of this immortal story. It is all bound up with the first ten words of the Bible and you can't get much further back than that.

If ever there was something practical for men to accept, it is the underlying principle behind the tale of the farmer who forgot. He was a good farmer, he had brought the knowledge God had given him into his everyday work. He had put into practice lessons and experience — and yet he forgot!

Many a man trades the talent in shop, office, factory and farm. This trading brings him justifiable material success for which he must be, not only proud but thankful. There is no sign of thankfulness in the story of the farmer who forgot. Just boastful pride anchored to material prowess. Thankfulness is shown not only in words but in actions, and actions imply dedication. Stewardship's intimate companion is thankfulness. They cannot be separated.

Break away from the false idea that stewardship is confined to money-raising! It is infinitely deeper and more fundamental. It consists in the gradual development of an age-long truth that man is the tenant and not the owner of the house in which he lives.

Farmers and gardeners at this time of the year grow crops, flowers and vegetables. Things are bursting into leaf and bud. As the year goes on men and women will exercise their skill to tend and to bring to fruition the plants and crops under their care. But they must never forget that they are working together with the Lord of all Life.

On that first Easter morning, when Mary saw Him in the grey dawn of a new day, she thought He was a gardener. Perhaps Mary was quite right!

ROGATIONTIDE

Sunday, 19th May, Rogation Sunday

On this day we shall visit as many farms as possible between 1-30 p.m. and 4-30 p.m. The Rogationtide Services will begin with a special service at 10-30 a.m., when a printed form of service will be used in Church. At 1-30 the Rogationtide Procession will assemble at the Church from there it is hoped to visit the farms which were not visited last year. We invite all parishioners to join us, and appeal to any parishioners with cars to assist us with transport. The services will be held "wet or fine." You will enjoy the visits to the farms, so come along with us and worship God in the open air.

GARDENING

The mild weather and sunshine must have quickened the pulse of many a gardener. Even I who am not a gardener, gazing meditatively at my extensive but empty borders, saw them in my mind's eye ablaze with flowers. Then I remembered last year when I cast many seeds into the ground, slept and rose night and day, but contrary to the parable the seed did not spring forth and grow up, only the perennial weeds reappeared to remind me of that other parable in which the man viewing his field of tares summed up the situation in a sentence— "An enemy hath done this." I find great comfort in this judgment! It removes all blame from myself. Like the man, I can reason: "Did I not sow good seed in my garden? Whence then hath it weeds? An enemy hath done this." Really, I am probably a very good gardener who has been mischievously sabotaged!

I know quite a few men who claim to have complete control over the activities of seeds, and plants, but their approach frequently bewilders me. For example, if I contemplated sowing a few seeds some afternoon, I should do a little light training in the morning—a few simple exercises followed by a delicate lunch, and yet the most knowledgeable gardener I know announced the other morning that he was going home to consume a steak and cow-heel pie, which contained a whole cow-heel, and afterwards he would sow his beans! If this is the

correct approach then little wonder that I get no results. Possibly I am over-trained!

RINGERS

Did you hear the bells ringing for the services on Easter Day? You will probably agree that they sounded a very nice welcome to the faithful people coming to Church on that happy occasion. Do you know that we are very near the day when the bells will be silent? If one or two ringers are indisposed we have no reserves at all to take their places. It will be a sad day when the bells are silent.

As you may have guessed, I am appealing for people to come and learn campanology. Ringers come in all shapes and sizes, all professions and trades, male and female, young and old.

A complete three hour peal was rung not long ago at a Lancashire church, and all the ringers were under 16 years of age, so everybody is a potential campanologist.

I appeal, therefore, to anyone interested in the art, to contact Mrs. Parker in the bell tower on Sunday.

WHAT EVERY HOUR DEMANDS

To strive and struggle without pause
To serve in matters great and small—
To keep in mind the righteous cause—
The aim and purpose of it all,
To give what every hour demands
And keep the glorious goal in sight—
To hold the torch with steady hands—
That other men may see the light
To sacrifice and not complain—
To prove the hopes that we profess—
And should we fail, to rise again—
Continuing in faithfulness. Patience Strong.

HALSALL SCHOOL

On Friday, 3rd May the school managers are holding a Grand Dance for 7-30 p.m. to 12 p.m. There will be a fine band as last time and a lovely buffet supper. There is a licensed bar for this event. Tickets are £1.25 and will be in short supply. They are limited in number so get your ticket now from the headmaster. The proceeds are for the managers funds on which very very heavy demands are being made to pay our share of the new heating and lighting and general improvements to the school. Do support us. This lovely school in Halsall is the only place where the people of Halsall can meet

for their recreations. Thank you. H.B.

SANCTUARY FLOWERS

May Mrs. H. Serjeant and Mrs. M. Banks.
12 May Vacant.
19 May Mrs. M. Aspinwall.
26 May Mrs. E. Grimshaw.
2 June The Congregation.
9 June Mr. C. Shacklady.

GARDEN PARTY

A Garden Party will be held at the Rectory on Saturday, 18th May. The Party will be opened at 2-30 p.m. by Mrs. M. Manners. There will be stalls and sideshows including Pony and Trap. Teas will be served. Admission will be 15p including tea. There is a Bring and Buy Stall. Please support this effort for your church.

H.B.

CONFIRMATION

The Sacrament of Confirmation will be administered by Bishop Baker on Sunday 2nd June at 6.30 p.m. This is a very great occasion in the life of our parish and I sincerely hope the candidates will be supported by your presence. Please pray for them.

H.B.

HOLY BAPTISM

"Received into the family of Christ's Church"
14th April Catherine Rachel, daughter of Rodney John and Valerie Patricia Dawes, of 37 Pinewood Park Cove, Farnborough.

CHRISTIAN BURIAL

"In sure and certain hope"
1st April Ellen Witter, of Barton. Aged 88 years.

SERVER'S ROTA

5th May THIRD SUNDAY AFTER EASTER.
 9.00 a.m. Tony Gaskell.
12th May FOURTH SUNDAY AFTER EASTER
 10.30 a.m. Family Eucharist,
 David Stopforth and Keith Stopforth.
19th May ROGATION SUNDAY.
 9.00 a.m. Barry Gaskell,
 6.30 p.m. Maurice Core.
26th May SUNDAY AFTER ASCENSION DAY.
 9.00 a.m. Malcolm Serjeant.
 10.30 a.m. Simon Andrews, Colin Stopforth.
2nd June WHITSUN DAY.
 9.00 a.m. Jim Heaton,
 10.30 a.m. Brian Heaton, Malcolm Serjeant.

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