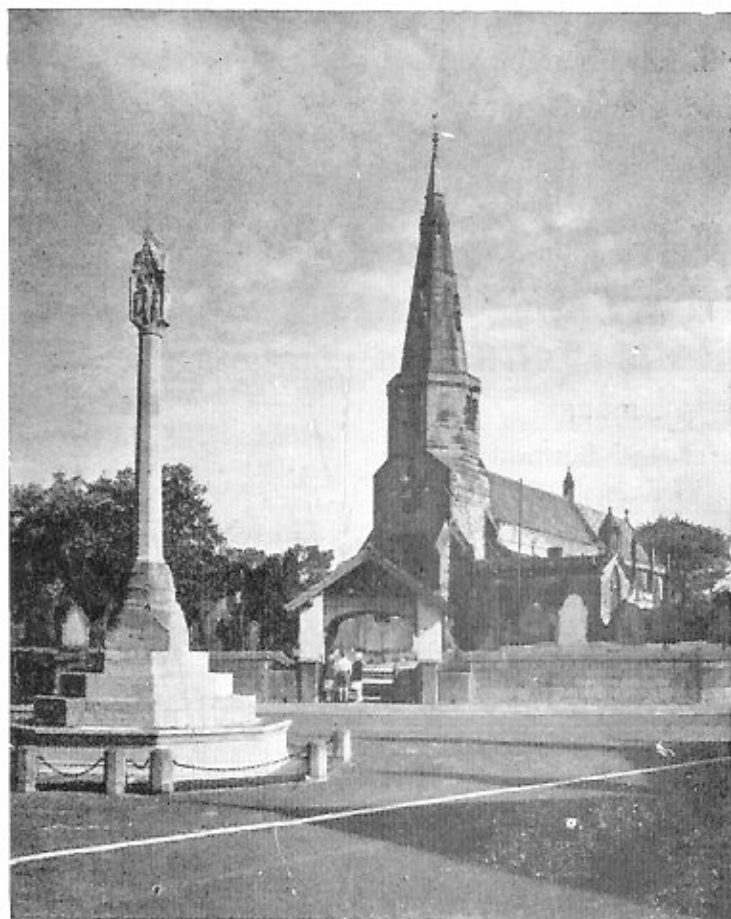


HALSALL PARISH MAGAZINE



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Rural Dean of Ormskirk

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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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—WHIST AND DOMINO DRIVE 7.15 p.m.

The Rectory,
Halsall,
October 21, 1973

My dear Friends,

A friend of mine very often refers to "the good old Church of England" and effectively uses the traditional beliefs of the Church of England to counter the arguments of those who would challenge them. What are these beliefs and what would you say to the person who argues that "we are all going the same way aren't we, so it doesn't matter very much anyhow"?

To begin with we believe in a personal God who has a character and a will; who is **for** some things and against others; who has made men to be persons, with the responsibilities of character and choice; whose moral laws are good because He is God.

We believe that Jesus Christ is both God and man, that He came to live for a time among men to do three things: to show the true character of God in relation to men and of men in relation to God; to bring the redemptive force of His own love and sacrifice into a world where every human situation and every man quite clearly needs redemption from the destructive killing forces of evil; and to make the force effective in all who believe in Him.

We believe that Jesus Christ called believers in Him into a society of which He who came from God is the head; to which through the Holy Spirit He gave and gives His presence; in which men can live and walk by the Spirit; through which the redemptive work of Christ is to be continued.

That society we call the Holy Catholic Church partly militant here on earth, partly triumphant in the eternal kingdom of God to which Christ brings all faithful men, there to glorify God and enjoy Him for ever.

A member of the "good old Church of England" then believes the doctrines of the Apostles' Creed, he believes that the Church of England is a part of that Holy Catholic Church of which Christ is the head.

No ingenuity can make Christianity merely one religion a little better than many others, but essentially the same. Still less can it be sophisticated into a mere system of philosophy. The faith of Christ is a thing unique and strange. At all times—and at no time more than the present—we are being tempted to do this, tempted to try and treat Christianity as fundamentally the same as other systems, worked out by other methods, resting on other foundations.

In truth it is the resemblances that are superficial; the differences are vital. Somebody has said, anyone can believe that Jesus was a god—what is so hard to credit is that He who hung upon the cross was **the God**. That is what you are asked as

And it is the sword, glittering but fearful. It must cut your life away from the standards of this world, away from its thought and its measures, no less than its aims and hopes. Hard and bitter is the separation and you will be parted from many great and noble men, who can accept about Jesus everything but the one thing needful. The Christian faith, if accepted, drives a wedge between its own adherents and the disciples of every other philosophy or religion, however lofty or soaring. And they will not see this; they will tell you that really your views and theirs are the same thing, and only differ in words, which if only you were a little more highly trained, you would understand. Even among Christs nominal servants, there are many who think a little good-will is all that is needed to bridge the gulf,— a little amiability and mutual explanation a more careful use of phrases, would soon accommodate Christianity to fashionable modes of speaking and thinking, and destroy all causes of provocation. So they would. But they would destroy also its one inalienable attraction; that of being the romance among religions—a wonder, and a beauty, and a terror—no dull and drab system of thought, no mere symbolic idealism.

The same thing is true in practice. Jesus came to effect a "transvaluation of all values"—to make all things new—a new heaven and a new earth. The pupils of Jesus have learnt to put a different price upon all the wares this world can offer. Above all, He teaches us to put a different value on ourselves and on our lives. He teaches us to value as little or nothing the goods of this world; what shall it profit a man if he gain the whole world and lose his own soul? He tells us that if we do not take up the cross we cannot be His disciples. Self-denial is not an accident, unfashionable, but inevitable; it is the very essence of the service. It is a mockery to say we can live as though this were true and be as other men are, save for a few unimportant differences.

Scorn and hatred, difference and division, must be more than ever our lot, if we would be followers of Christ in these days. Conventional religion and polite unbelief are gone for ever. You cannot live as comfortably if you are a Christian, as if you are not—so do not try. Penitence alone is a sword to pierce the heart. Nothing blinds to faults like selfishness—worldliness, in all its forms, is like a cushion round the soul, but Christ arises to help us know ourselves. "The word of God is sharper than any two-edged sword, piercing even to dividing assunder of soul and spirit, of joints and marrow, and a discernor of the thoughts and intents of the heart." If you want a comfortable and pleasing existence, **don't** try to be a Christian.

We must face the facts and not shirk them. Christ did not come to send peace but a sword. There is no use our trying to live or think, as though it made only superficial difference whether we call ourselves Christians or not. If you serve Christ He will be content with nothing less than the whole of you. This service means taking up the Cross; being hard where others find it easy, being regarded by some as unintelligent, by others as bigoted, by others as uncharitable—for Christ's lordship is intolerant. We are His sworn men and owe Him life and limb and earthly worship and service against all other lords; and we cannot reduce our faith into mere commonplace morals or respectable citizenship. Whatever Christianity is or is not, it is not commonplace or respectable, and good sense always condemns it. It is not to pleasant days and well fashioned lives, and sheltered peace that Christ summons you, but to fears and the splendour of sacrifice,

and the height and depth of lives lived in warfare, a world of wonder and of joy, but of anguish and agony.

Finally having tested all things by the threefold appeal to the Holy Spirit, tradition and contemporary reason we believe that in the fellowship of charity and worship the Holy Spirit will keep us in the true faith.

"The good old Church of England stands, faulty (may God forgive us—it is our fault) as every church is faulty, yet with manifest signs of its place in the Catholic Church of Christ and in the working out of Christ's purpose; with many weaknesses but strong in its resources of divine experience and grace; very hard pressed in a terrifyingly difficult world, but resolute to meet it with the Gospel of Christ; English in its toleration, its tendency to decry itself, its wise hesitation to protest too much and beyond the evidence, but Catholic in its sure foundation upon the rock of Christ.

Here is the rich heritage of our Christian past enshrined in our glorious cathedrals and lovely parish churches among which St. Cuthberts is a rich jewel of sheer beauty; here is a large room in which men may more freely, (perhaps too freely these days) to love Christ and battle for Him; here is the straight gate and narrow way which leads to life.

All these things play their part in the beliefs of the members of "the good old Church of England."

May the worship at St. Cuthberts ever be worthy of our great heritage and may you all be a vital part of it.

God bless you all,

Your sincere friend,

HERBERT BULLOUGH.

* * *

A SERVANT CHURCH

At the Last Supper, Our Lord is recorded as saying "Here I am among you like a servant". These words sum up one aspect of the Church's work that tends to be neglected by the faithful and ignored by the sceptics. The Church is so often associated with asking. But the true Church is a servant Church, one that gives with no strings attached, that serves with no intention of it leading to any reciprocal action. It's surely a damning condemnation of the Church that people in trouble often don't expect help from

it because they never worship; it is almost as bad if they expect a sermon rather than compassion. The Church must be willing to love those who offer no love in return, and to give itself utterly unconditionally to the community; if it does not, it is not obeying the commands of its Lord.

But how can this parish give itself to others? Certain things must be mentioned. The clergy need to know about the sick, the lonely, the housebound, the bereaved, and anyone in trouble; and the congregation can often help them in this way. Help may also be needed occasionally in the different sphere of envelope collections for charity. Help can be given to new residents by Christian people, so that they can find their feet as quickly as possible in our community. Above all, every Christian must love his neighbour as himself, and communicate by his words and actions. Our Lord's caring love for them. St. John wrote: "If a man says 'I love God' but hates his brother, he is a liar." Perhaps this can apply to indifference as well, something which is almost worse than hatred? A servant Church must care; a revival of this principle is long overdue.

LIGHT IN THE DARKNESS

St. John describes the effect of the coming of Christ in a vivid phrase, "The light shineth in the darkness and the darkness comprehended it not." The word "comprehended" translated means literally "grasped" and may signify either "understood" or "crushed."

Both these meanings are appropriate. The world has never apprehended the new life and enlightenment which Christ brought nor has it been able to obliterate them. We are to think of the world as a great darkness penetrated by a pencil of light.

This is an image which we have no difficulty in presenting to ourselves, for the memory of a search-light probing a pitch black sky is near the surface of our minds. We remember how the one narrow strip of light seemed to make the surrounding darkness all the more impenetrable.

The New Testament does not represent the world as a scene of evolution or of peaceful progress though it has nothing to say against the biological theory; but from the moral and religious point of view it teaches us to think in terms of conflict. There is an age-long war going on between good and evil and between light and darkness.

Nothing could be more contrary to the whole spirit and tendency of the New Testament than the idea that events are flowing forward of themselves to some great and noble end that we have nothing to do but assist the unfolding of a "dialectical" process.

The picture which we are given is, in one sense, much less optimistic. The conflict may go badly, the light may be reduced to one single ray, for a period the evil forces may be in the ascendant.

But the New Testament picture is much more inspiring. It attributes enormous importance to us

and to what we do. We are not required to "tag on" to some impersonal process or to follow some "historical line". We are required to make a personal choice and to determine which side we are on. The "historical line" may be moving towards darkness, but that does not matter; as beings with the power of self-determination we are called to transcend history—not to be made by it but to make it.

In these dark days the New Testament picture of the world appears to be much more real than in times of prosperity. The drama of the unending conflict speaks to our experience. The Apostles, who were imbued with this vision of the world, were no doubt anxious that the Church should be united in the faith to withstand the trials of persecution, but they were even more anxious that all its members should "walk as children of light" and should reflect in their lives the true light that had come into the world.

Here is a simple but searching lesson for us. We fear that darkness may cover the earth. Let me be sure that if it has not covered me and that the light that has shined in my heart from the face of world.

GIFT DAY 1973

May I take yet a further opportunity of thanking all those who supported the Gift Day by making a contribution. The total offered was £366. If there are any parishioners who have not handed their gift day envelope in, and still wish to do so, will they please drop it into the wall safe or hand it to either of the churchwardens or to me. Thank you all once again for a wonderful effort. H.B.

EUROPE '73 CAMPAIGN

Christian Aid supporters and sympathisers who were among the pioneers of the great 1969 Christmas Sign-In have an opportunity this autumn to lend their weight to a new petition to MPs.

The 1969 campaign secured a million signatures to a Declaration which called upon the Government for more generous and more equitable aid and trade policies. The new campaign is directed towards the European Economic Community of which Britain is now a member.

Organised by the World Development Movement—whose origin and growth was stimulated by the 1969 campaign and other initiatives by Christian Aid and the Churches—this new drive for more enlightened relationships with poor countries is called "Europe '73 Programme."

Already representatives have lobbied the EEC Commissioners in Brussels, British campaigners linking up with groups from other Common Market countries. And on the specific issue of sugar, British members of Parliament have been involved in pressing the case for recognising the economic dependence of Commonwealth producers on their exports to the UK—threatened by Britain's Common Market membership.

One of the key issues raised by Britain's new commitment to the EEC is the intention of the Common Agricultural Policy to make the Community self sufficient in food production by means of high tariffs against imports.

Worse off

The World Development Movement makes the point that advocates of Britain's entry into Europe claimed that as a nation we would be able to do much more to help the developing world, but already there are signs that poor countries will be lucky if they do not find themselves worse rather than better off.

Leaflets, posters and other materials are being prepared. During a special 'Third World Week' (25 Nov.-2 Dec.) the Archbishop of Canterbury will preach at an ecumenical service in St. Paul's Cathedral, Barbara Ward will speak at St. Mary-le-Bow, and the drive for signatures on a special petition will be launched in over 800 places.

The petition urges freer access for goods from developing countries, reform of the Common Agricultural Policy, and an increase in official aid. Signatures collected will be presented publicly to MPs by their constituents.

Further information about Europe '73 is available from the World Development Movement, Parnell House, 25, Wilton Road, London, SW1.

If you wish to support this campaign, please sign the petition which is at the west end of the Church. H.B.

* * *

CONFIRMATION CLASSES

Confirmation classes have now started in Church on Sunday afternoon at 2.30 p.m. Candidates should be 11 years of age on June 1st next year. Classes will be of three quarters of an hour duration.

HALSALL AGRICULTURAL SOCIETY

Meetings in School 7.30 p.m.

Thursday, 15th November:-

Taxes, charges, grants and loans for the improvement of agricultural land. Agricultural land service, ADAS, Preston.

Thursday, 13th December:-

Result of potato trials and investigations in S.W. Lanes. Mr. B. P. Richardson, Agricultural Advisory Officer, ADAS, Ormskirk.

Thursday, 24th January:-

Comfort and efficiency in farm machinery—Mr. B. A. May, BSc., N.D. Agric. Engineering M.I. Mech.E., in conjunction with Parbold Agricultural Discussion Society.

Thursday, 21st February:-

Disease prevention in vegetables and carrots—Mrs. P. Harris, Plant Pathologist, ADAS, Leeds.

PLEASE NOTE—There will be no reminders
ST. CUTHBERT'S GUILD
TUESDAY, 13th NOVEMBER

A

FILM EVENING

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Admission by refreshment ticket 15p

ALL WELCOME

SERVERS ROTA

Nov. 4	9.00 a.m.	Stephen Dutton.
Nov. 11	9.00 a.m.	Colin Stopforth.
Nov. 18	9.00 a.m.	Jim Heaton.
	10.30 a.m.	Family Eucharist. David Stopforth and Tony Gaskell.
		Stuart Simpkin.
Nov. 25	6.30 p.m.	John Gaskell.
	9.00 a.m.	Harold Grimshaw and Malcolm Serjeant.
Dec. 2	9.00 a.m.	Peter Balmer.
Dec. 9	10.30 a.m.	David Stopforth and Keith Stopforth.

SANCTUARY FLOWERS

Nov. 4: Mrs. J. Hesketh, Miss H. Winstanley.
Nov. 11: Mrs. L. Heaton, Nov. 18: Mrs. T. Hunter,
Nov. 25: Mrs. K. Kniveton, Dec. 2: Mrs. L. Huyton.

SIDESMEN'S ROTA

November 4: E. Serjeant, D. Swift, J.H. C. Shacklady, W. White.
November 11: P. Saunders, T. Grimshaw, J.B. B. Heaton, J. Gaskell.
November 18: E. Blackhurst, J. Rimmer, H.S. P. Attwood, H. Rimmer.
November 25: J. D. Grimshaw, R. Dutton, R.H. G. Porter, S. Park.
December 2: J. F. Smith, H. Dean, J.H., E. Grimshaw, D. Sephten.

HOLY BAPTISM

"Received into the family of Christ Church"

October 14th—Peter Denis son of Denis Hubert and Rhona Maude Glover of Hillsdene, Plex Lane, Halsall.

October 14th—Simon James son of James Oliver and Judith Mae Martin of 51 Sumner Avenue, Haskeyne.

HOLY MATRIMONY

"Those whom God hath joined together"

September 29th—John Anthony Armstrong of 69, Purscough Street, Ormskirk and Suzanne Gertrude Grimshaw of Jackson's Common Farm, Scarisbrick.

CHRISTIAN BURIAL

"In sure and certain hope"

September 17th—John McLeod Oswald of Summerwood Lane, Halsall. Aged 75 years.

October 1st—John Sephton of Carr-Moss Lane, Halsall. Aged 83 years.

October 4th—George Dickinsen of Carr-Moss Lane, Halsall. Aged years.

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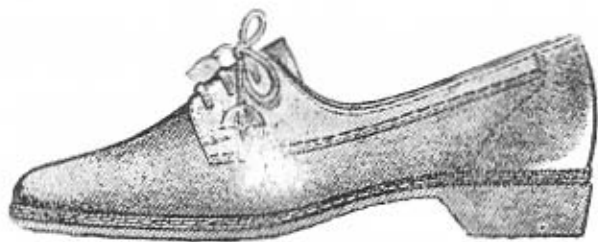
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