

OCTOBER, 1968

HALSALL PARISH MAGAZINE



Rector: The Rev. W. H. Bullough A.K.C. (Surrogate)
"The Rectory," Halsall. Tel. 321.

Church Wardens:

MR. H. GRIMSHAW, Rector's Warden. MR. H. SERJEANT, People's Warden.

Organist and Master of the Choristers:

MR. G. J. P. HUGHES, A.R.C.M., 51 Alma Road, Birkdale. Tel. 66706.

Sub Organist:

MR. E. CARR, L.L.C.M., 99 New Lane Pace, Banks. Tel. 85650.

Parish Clerk:

MR. A. MAWDSLEY, The Post Office, Halsall. Tel. 201.

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HALSALL

MOTHERS' UNION

PROGRAMME

September 1968 — July 1969

The meetings are open to all and we welcome any who are not members of the Mothers' Union.

CUT HERE

HARVEST
FESTIVAL

SUNDAY, 6th OCTOBER

8.00 a.m. HOLY COMMUNION

9.00 a.m. HOLY COMMUNION

10.30 a.m. MATTINS & SERMON

2.30 p.m. CHILDREN'S GIFT SERVICE

6.30 p.m. EVENSONG & SERMON

The Rectory,
Halsall.

12th September, 1968.

My dear Friends,

The pattern of our worship at St. Cuthbert's has now been fixed and accepted. May I thank you all for your help and co-operation during the experimental year. Nothing can be more irritating than a "chop and change" policy. It is good that we now know what our people want.

The fact that Eucharistic worship is the focal point of worship at St. Cuthbert's prompts me this month to write at some length to you all about this important side of our lives here in Halsall.

It is obvious to us all that all life is social, and that we depend upon each other for the supply of all our needs. Alas, we so often forget this in our ordinary everyday life and far more often in our religion. Yet

every Christian virtue is essentially corporate, for love, joy, peace, long-suffering and the rest mean absolutely nothing apart from the brotherhood. This all needs tremendous emphasis today, it is a truth which has not so much been forgotten by the majority of people, as never grasped. The result is that religion as such has become very largely separated and cut off from life, with quite disastrous results to the life of the Church and the people.

The Eucharist is the life and very heart of all parish life and activities. In the Eucharist we join together to offer sacrifice, to plead the Sacrifice once offered, and to give — to give ourselves, our souls and bodies — to give all that we have, all that we are, and all that we do. We come to do this as individuals but never as mere individuals, but as members of a family. As members of the family we leave the altar and go out into the world to live our own private life. We carry with us something which is intensely precious but which is not given to us to be precious only to ourselves. It is the very life of the incarnate, risen, and ascended Lord which we have received through participation in the sacred mysteries of His Body and Blood. Endowed with this power, we become evangelists, for Christianity in practice does not consist in doing things, but in being something. Only thus can the great gulf between our religion and our life be bridged.

How can this great ideal become a reality for each one of us here in Halsall? At our Baptism we were accepted into the family of God. As the very heart of the family is the Eucharist, the personal consecration of each individual continually issues into the world from that. Thus the fellowship can never be something which stops at the altar. In our lives it must go into every corner of the parish. As the life of the Crucified is to be found and received in the Sacrament of His love, so only from that source can the fulness of Christian life permeate the world. The Eucharist is the established rule which Christ has bequeathed to His Church. No private way of evangelism nor of life can ever take its place.

The tragedy is — and it must be faced by the Church as a reality — that full often the lives of non-believers put those of Christians to shame. Not only are they more attractive; they are also frequently more full of love and breathe more the spirit of our Master. This ought to be impossible, not because the lives of non-believers cannot be in practice Christian, but because those who live by the life of the Saviour should show forth that life in their own lives. Christianity transcends all the artificial divisions into which the world has divided itself, and still continues to divide itself. If the Eucharist means anything, it means that those who partake of it live in that higher atmosphere which is above and beyond any natural or artificial divisions. This is the only true solution of all the international and social problems which today beset a distracted and puzzled world. Put in the simplest possible way, it means that life can only be hallowed by the followers of Jesus who have in them the mind of Christ.

But further, what a communicant must issue in the most natural way possible into what he does. How the world of this rushing age in which we live needs kindness and unselfishness in the common ways of daily life! The Christian must seek out ways of being kind and unselfish. Because he is a Christian who partakes of the life-giving food, he must see to it that he 'feeds others' in all manner of ways. How often do Christians succeed in being the most unpleasant of neighbours when, if they only remembered and realized the precious gift of Christ, nothing could prevent them from being the most charming people one could possibly find with whom to share one's garden hedge. Daily life can only be hallowed by the putting into

practice of the 'everyday' Christian virtues, of which kindness, gentleness, patience and long-suffering will serve as examples.

It is in the home, for some obscure reason, that it is hardest of all to practise the Christian virtues. But unless a Christian can make some beginning at any rate of carrying his faith into practice there, it is useless for him to imagine that he will be able to do so in a wider sphere. But home-life can, and will, be hallowed by the grace of eucharistic worship, if we only determine that it shall be. All Christian life is a perfect unity, and the Christian law of marriage is part and parcel of the Christian home, which is founded and maintained by the Christian Eucharist.

In eucharistic life, again, there cannot be a separation between business and religion. Difficult though it undoubtedly is in the midst of a world often definitely unchristian, the spirit and laws of Jesus must be fearlessly and resolutely applied in the work-a-day business world. To many this will seem an impossibility, and it will remain a seemingly impossibility until it is tried. Yet the amazing truth is that it can be done, as it is being done in countless places, and has been done through all the Christian ages. Unless, indeed, the religion of Sunday is carried into every nook and corner of Monday, it is a worthless and useless thing. For the worthy reception of Holy Communion is not only to be followed by the faithful witness in factory, office, workshop or field; that faithful witness is in very truth part of, and one with, the Eucharist itself.

In the same way all parish activities must find their inspiration where their treasure is, at the altar. It cannot meet the case merely to make a rule of monthly Communion for the Scouts, the Guides and the Mothers' Union. Good and helpful as that or a similar rule may be, it is never enough by itself. It is in the strength of the "fellowship" that the club or Guild must find its common life; it is in this spirit that all its activities must be carried out. No parish Society will ever be carrying out its life in all its fulness unless its work is based consistently upon the communicant life of its members. This can be a very different thing from coming to the early service once a month. It is with this latter kind of obligation that the Church is so often tempted to be content.

This has been a long letter, but I am concerned that we do not make our Family Eucharist so wonderfully supported merely an end to itself. The motive of all that our Blessed Lord was and did on earth was that of compassion. "I have compassion on the multitude" was His continuing motive. That same compassion is ever the motive of His Church, and if daily life and work is to be hallowed by the common feeding upon and worshipping of Him, it must be constantly shown forth in the lives of individual members. Compassion still flows forth unceasingly from the broken Body and streaming Blood of the Saviour, but He wills that it flows forth through those whom He has strengthened with His life in the sacred Mysteries. We must then go forth into the world, possessed of infinite sympathy and understanding which can only be learnt from Communion with our Lord Himself.

May our life and work together in and through the Eucharist grow daily more like His.

God Bless you all.

Your sincere friend,

Herbert Bullough.

MEETINGS IN 1968

First Tuesday in the month at 7-30 p.m. (except December and January) in the Vestry.

- Oct. 1—Meeting in the Vestry at 7-30 p.m.
Speaker: Mrs. Hudson.
6—Harvest Festival: Holy Communion at 8-0 a.m. and 9-0 a.m.
11—Harvest Home Whist and Domino Drive and Dance, 7-15 p.m. till 1 a.m.
15—Coffee Evening at the Rectory, 7 p.m. to 9 p.m. (Bring and Buy).
- Nov. 1—Choral Concert in Church, 7-30 p.m.
2—Whist and Domino Drive, 7-15 p.m.
5—Meeting in the Vestry at 7-30 p.m.
Speaker: Mr. Ashcroft.
30—The Christmas Bazaar. Opening at 2-30 p.m. by Lady Entwistle.
- Dec. 3—Meeting in the Vestry at 2-30 p.m.
Speaker: Mrs. Shaw.
15—Family Service at 2-30 p.m. The Children's Part in Christmas.
The Parish Carol Service at 6-30 p.m.
24—Christmas Eucharist at 11-30 p.m.
25—Christmas Day: Holy Communion at 8-0 a.m. Short Christmas Morning Service with Holy Communion at 10-30 a.m.

CUT HERE

ST. CUTHBERT'S CHURCH

God has set in the midst of us, as the ever present witness and figure of heaven, His holy House of Prayer.

There it stands, built for no earthly purpose, different in shape, and in all things belonging to it, from earthly habitations; speaking only of heaven, and heavenly uses, and heavenly gifts, and heavenly blessings; the gate of heaven when we are brought into it as little children to Christ — the gate of heaven if so God grant us, when we are brought into it, and pass through it the last time on our way to our grave beside it. And here we meet our God. Here we may come for our day of rest, and be safe, if we will, from any thoughts but those of the world to come. Here we gather together for no earthly business, but for a purpose of one sort only; and that purpose is the same for which saints and angels are met together in that innumerable company before the throne of God. If there is a place on earth which, however faintly and dimly, shadows out the courts of God on high, surely it is where His people are met together in all their wickedness and ignorance and sin, in their poor and low estate, yet with humble and faithful hearts, in His House of Prayer. There His Name only is heard, His law declared: His are the promises, the warnings, the words — all things recall Him, all is done in His Name, to Him all confessions, all prayers, all praises are addressed. If we only thought of what we were doing, we should see that we are practising here on earth what will be our life in heaven — we are rehearsing the songs which we hope to sing with the redeemed in heaven. We are joining together, one with another, rich and poor, young and old, small and great, into an image and likeness of that great family of God hereafter, which will know no will, no work, but His — which will be for ever in His presence, to whom He is the shelter from all evil and sorrow, the Light that never sets, their ever-satisfying yet ever-increasing hope.

MEETINGS IN 1969

January at 2-30 p.m. Others 7-30 p.m.

- Jan. 7—Meeting in the Vestry at 2-30 p.m.
Speaker: Mrs. Rivers.
- Feb. 7—The Mothers' Union Party.
- Mar. 4—Holy Communion at 7-30 p.m.
14—Coffee Evening at the Rectory 7—9 p.m.
Bring and Buy.
16—Mothering Sunday Service at 2-30 p.m.
- Apr. 1—Lenten Devotional Service in Church at 7-30 p.m.
- May 6—Meeting in the Vestry at 7-30 p.m.
Speaker: Miss White.
- June 3—Garden Meeting at the Rectory, 2-45 p.m.
Bring and Buy.
- July 1—Meeting in the evening to be arranged.

CUT HERE

IS OUR OUTLOOK SELFISH

When the weather turns bad and it is blowing a gale and raining or snowing, do we think—

- How horrible it will be getting to work or to do shopping or to get the washing dry, or,
- Of those whose work entails them being out in it all day — milkmen, policemen, lightsmen, sailors, etc., who must continue their work in spite of snow or rain and wind and cannot even stand under cover.

When the milkman is late, is our first thought—

- That he's been chatting too long with the customers, or
- Perhaps the poor chap's ill or had a puncture.

When the fog comes down, do we first think—

- That means my train will be late, or
- What a headache it will be to all those in charge of transport.

If you are held up in a traffic jam, do you think—

- I expect some idiot has let his engine stall, or,
- I wonder if some poor chap up in front has had an accident?

If we hear of an acquaintance catching cold or the flu, do we say—

- "I'm not surprised. He's always going where there are large gatherings of people. Just the places to catch colds," or "She'd probably keep warmer if she wore a little more," or,
- "Has she? What bad luck!"

Have you ever noticed that when someone else catches cold, the tendency is to blame the unfortunate person? If we catch a cold, we probably blame it on to someone sneezing in the train or bus or because someone will keep leaving the door or window open!

Nature has made us to think primarily of ourselves and we tend to think in a way that conforms to the law of self-preservation. But the lowliest animals act in this way and we are reckoned to be superior.

We are inclined to overlook the fact that we are all dependent one upon the other and that by considering others, we, in the long run, benefit not only our-

selves but other people also. Granted, from a Christian viewpoint we should not lend the helping hand for the reason that we benefit thereby. Our reason should be that to help others is the Christian way.

For many years I've puzzled been

Why I am here at all;

But now, at last, I think I see,

Although 'tis somewhat sketchily,
And part conjectural.

I've always thought the sojourn here

My testing time to be,

When my shortcomings—manifold,

Must be overcome by measures bold,

Faced up to manfully.

But now I think not one of us

Alone can ever stand;

Instead, we're sent our help to give

To those with whom we work and live,

And try to understand.

Our ways will not be theirs, you see,

And oft-times irritate:

But theirs, in turn, tend to annoy,

Our patience then we must employ

And try to tolerate.

And so good characters may form,

If we our boats will burn,

But, being human—sometimes less,

We miss the chance of happiness,

Because we will not learn.

A GOOD JOB FOR A BOY

Just a minute! Would you like a job? A real job? Working with other boys and men as part of a team? Working for God and God wanting your best? Ever thought of being in a Church Choir?

How OLD should I be?

The younger the better: something between 9 and 11. And you can go on in the choir until your voice breaks, which is usually about 14.

How much TIME does it take?

The Sunday Services are:

Morning, 10-30 a.m.

Evening, 6-30 p.m.

Choir Practices on Friday (Extra practices for Special work).

Do I need to be able to read MUSIC?

No. We will teach you that: and how to sing, breathe, keep still, and enjoy psalms, hymns and anthems.

Do I need to have a SUPER VOICE?

No. Some of the best choir boys have not got good solo voices, but they can sing well with others. We are looking for CHOIR BOYS not soloists. If you are keen and have a normal voice WE CAN MAKE A GOOD CHOIR BOY OUT OF YOU.

What is a CHOIR for?

The Choir's job is to LEAD the worship of God in Church: not only by singing well, but by the way you walk, kneel, stand, sit and listen. Everybody notices you. A fine Church and parish like St. Cuthbert's needs a fine choir. YOU COULD BE PART OF IT.

Do I get anything out of it?

Yes! A great deal. Satisfaction from doing a good job. Training in working with others, in self-confidence. A useful knowledge of the Prayer-book and of the rudiments of music. Lots of enjoyment in singing. You make new friends. There is the Annual Outing and the Christmas Treat; a small amount of pocket money. You belong to St. Cuthbert's Choir.

What about it? You can give it a try, anyway. Talk it over with your Mother and Father; ask one of the Choir boys. Then come and see the Choirmaster, Mr. Hughes, or the Rector. You won't be sorry.

IT'S A GOOD JOB FOR A BOY.

WHO RUNS THIS COUNTRY?

Irrespective of the findings of the U.S.A. experts, the following seem to be the stark facts facing you and me.

Population of the United Kingdom ...	46,000,000
People of 65 years or older ...	12,000,000
Balance left over to do the work ...	34,000,000
People of 18 years and younger ...	16,000,000
Balance left over to do the work ...	18,000,000
People working for the Government ...	9,000,000
Balance left over to do the work ...	9,000,000
People in the Armed Services ...	2,000,000
Balance left over to do the work ...	7,000,000
People in the State and Council Offices ...	6,800,000
Balance left over to do the work ...	200,000
People in Hospitals and Football Pools and Greyhound Racing ...	126,000
Balance left over to do the work ...	74,000
Spivs and others who won't work ...	62,000
Balance left over to do the work ...	12,000
Persons in jail ...	11,998
Balance left over to do the work ...	2

TWO—You and me, and you'd better pull your socks up, for I'm getting fed up running this country alone!

THE MOTHERS' UNION

There was an excellent turn up for the opening service and we hope this will set the pattern for our meetings during the Autumn. On Tuesday, 1st Oct., at 7-30, Mrs. Hudson of Southport will speak to us on "U.S.A." The meeting is in the Vestry as usual.

SERVERS ROTA

Oct. 6—	8.00 a.m.	Roger Dutton.
	9.00 a.m.	John Pounds.
13—	10.30 a.m.	Malcolm Serjeant, Raymond Juba
20—	8.00 a.m.	John Davies.
	6.30 p.m.	Michael Lewis.
27—	8.00 a.m.	Peter Balmer.
	10.30 a.m.	Harold Grimshaw, Tony Gaskell.
Nov. 3—	9.00 a.m.	Jim Heaton.

SIDESMEN'S ROTA

Oct. 6—	H. Huyton, A. Grimshaw, R. A. Gaskell, R. Hunt.
13—	T. Swift, T. Hunter, C. Shacklady, J. Balmer.
20—	P. Saunders, T. Grimshaw, H. Baldwin, W. White.
27—	W. Robinson, E. Blackhurst, B. Heaton, J. Colley.
Nov. 3—	J. D. Grimshaw, R. Dutton, P. Aynsley, H. Rimmer.

SANCTUARY FLOWERS

Oct. 6	The Congregation.
13	Mrs. W. Halsall.
20	Mrs. T. Rimmer.
27	Mrs. Ainscough.

The Mothers' Union Prayer

O Lord, fill us with Thy Holy Spirit, that we may firmly believe in Jesus Christ, and love Him with all our hearts. Wash our souls in His precious blood. Make us to hate sin and to be holy in thought, word and deed. Help us to be faithful wives and loving mothers. Bless us and all who belong to the Mothers' Union; unite us together in love and prayer, and teach us to train our children for Heaven. Pour out Thy Holy Spirit on our husbands and children. Make our Homes, Homes of Peace and Love, and may we so live on earth that we may live with Thee for ever in Heaven; for Jesus Christ's sake.

There are no Corporate Communion Services for the Mothers' Union, but all members are expected to be regular communicant members of St. Cuthbert's Church. Remembering the Family Eucharist on the second Sunday in each month.

CUT HERE

THE CHRISTMAS BAZAAR

Saturday, 30th November will soon be here. We hope you will give us your support in many ways. One way you can help yourself and at the same time ensure success at the Bazaar is to purchase THRIFT TICKETS to spend on the day. It is a good way of saving up for the day itself and it is a great help to us.

Thrift tickets are now on sale in various parts of the parish. They can be obtained from the following parishioners:-

Haskayne — Mrs. Blundell.
Shirdley Hill — Mrs. Saunders.
Barton — Mrs. H. Rimmer.
Carr Moss Lane — Mrs. H. Baldwin.
Summerwood Lane — Mrs. R. Lewis and Mrs. Gaskell.

HARVEST HOME

On Friday, 11th October there will be a Whist and Domino Drive in the School, starting at 7-15 p.m. This will be followed by a Dance until 1 a.m. The charge for the Whist and Domino Drive will be 3/6d. and those playing are able to stay on for the Dance. The charge for the Dance only is 2/6d. There are no tickets.

HOLY BAPTISM

"Entered into the family of Christ's Church"
Sept. 8 Angela Jayne, daughter of James and Linda Elizabeth Heaton, Plex Brow Farm, Plex Moss Lane, Halsall.

HOLY MATRIMONY

"Those whom God hath joined together"
Sept. 6 John Nicolas McAlpine Entwistle, The Dunes, Victoria Road, Formby and Phillida Gail Sinclair Burgess, 29 Knowsley Road, Liverpool 19.

BURIAL OF THE DEAD

"In sure and certain hope"
Sept. 18 Raymond Lewis, aged 52 years, 52 Summerwood Lane, Halsall.

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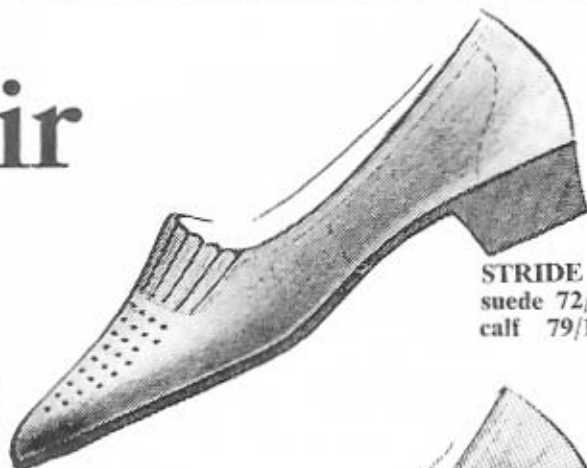
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