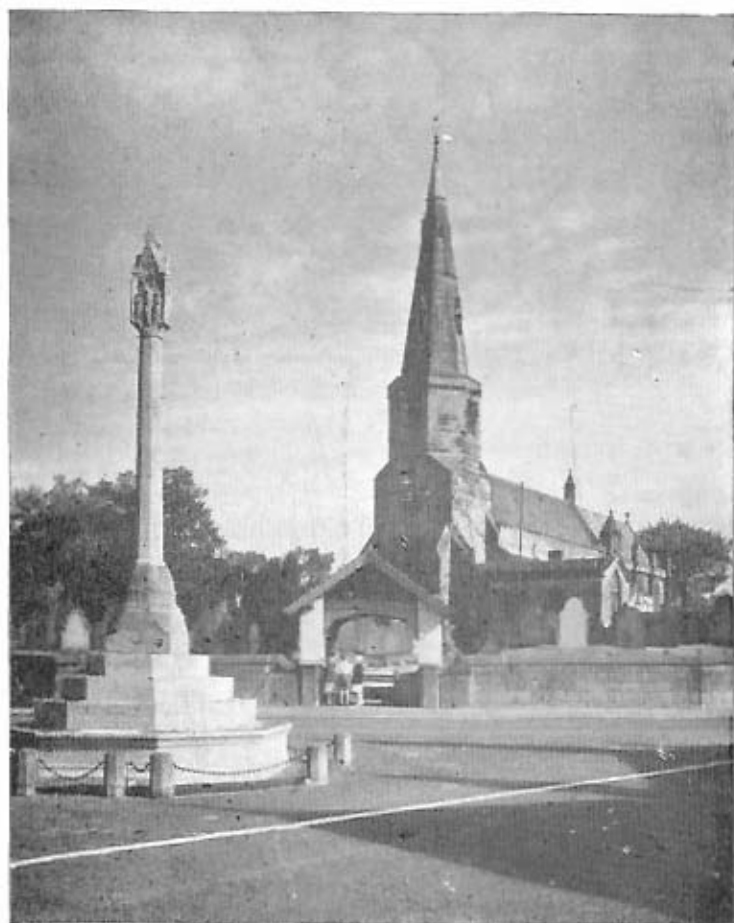


HALSALL PARISH MAGAZINE



Rector: The Rev. Canon W. H. Bullough A.K.C. (Surrogate)
Rural Dean of Ormskirk
The Rectory, Halsall. Tel. 321.

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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,
15th August 1974.
Halsall,

My dear friends,

As fire exists by burning, so the Church exists by mission. From its sense of mission, a church, whether in the commuter belt or the deep country, derives its fellowship, its capacity to engage others—yes, its ability to pay its way. I do not believe God gives resources to a Church which just sits at home cultivating its own foibles. The promise of the enabling Spirit is only for the Church which is engaged in the divine mission. The object lesson of the Book of Jonah is in how a disobedient servant of God is an encumbrance, not only to himself but to the world around—Jonah had to be thrown overboard. By the same token a disobedient church is an embarrassment to itself and the world.

It is well to remember that the Bible gives us at least two main understandings of mission. In one, the People of God are to be an ensign to the nations. By their presence, by the standards and values they cultivate by the depth of their commitment to each other, by the sincerity and colourfulness of their worship and their concern for the world's needs, they draw others to the living God. Indeed Zechariah, among other prophets, suggests that even those who cannot name the name of God will nevertheless want to go along with a people imbued with the divine purpose. A similar point is made in St. Peter's epistle.

The other understanding of mission is contained in the idea of going out and sharing with others the understanding of what it is to be human. This we derive from God Himself whose love crosses barriers in order to enter into conversation with men. The God and Father of Our Lord Jesus Christ does not stand over against the world and dogmatise from afar. He shares our life and gets lost in the crowd. If we are to continue His mission there will be no easy victories, so gratifying Christian imperialisms.

Jesus allowed the world of His time to shape His ministry. He coped with the lepers, got across to the crowds, fed the hungry, answered the questions of the probing and well informed. The Church can do no less. What is more, it must be alert enough to hear God addressing it from outside its own ranks.

The Church is there to serve the kingdom of God—which is much bigger than the institutional

Church. Indeed, God does not ask the Church to take Him into the world. He takes the Church into the world where He is already at work.

We have a Gospel to proclaim. Yet we shall only be heard if the Church is about its Master's business. Self awareness, a readiness to listen, a capacity to discern the signs of the times, constant and expectant prayer, a humble willingness to put itself to school and learn—these are the essentials of a missionary Church.

God bless you all,
Your sincere friend,
HERBERT BULLOUGH

GREED

Environment, conservation, ecology—these are very much "in" words now; no self-respecting politician, preacher or journalist dare leave them out of his vocabulary. All of which is a matter for profound gratitude. Rather late in the day according to many scientists, we have woken up to the fact that we have been allowing industry to ravish the earth and thus deprive us of many of life's necessities. If this process continues unchecked there is certain to be catastrophe.

Christians, who believe that "the earth is the Lord's" and that man has a responsibility towards the rest of the created order, can hardly stand aside from the battle to bring technology under control and to ensure that limited resources, such as minerals, are not squandered. Public opinion still needs a good deal of education before tough action can be taken against those chiefly responsible for the current crisis.

Yet, there are other forms of pollution than smoke and oil. Man is a complex being who does not live by bread alone and even if his physical environment were perfect it would be possible for his life to be impoverished or distorted by adverse elements in the mental and spiritual climate. **There are indeed plenty of signs which suggest that the present environmental crisis is due to a much deeper disorder which cannot be cured by legislation or propaganda.**

The disorder is long-established, pernicious and ultimately destructive. It is greed. Within every human being there is an acquisitive instinct which is closely connected with man's struggle for survival. But in the same way that cancer is the result of certain important cells multiplying disproportionately until they destroy the whole body, so the

acquisitive instinct is easily magnified until it has a dominant and destructive position in the lives of individuals and of society.

Symptoms of this disease are plainly evident in almost every sphere of life at the present time. They are to be found in company boardrooms, where they masquerade under respectable concepts such as competition or expansion. They control large areas in the field of industrial relations. They dictate educational policies. And they are seen most unashamedly in the sphere of advertising.

It is curious that although greed causes so much social and personal discomfort and threatens the future of the human race, few people recognise it as a major enemy to be defeated before there can be real happiness. Even fewer are ready to engage in battle against it.

The Christian faith, however, has never been in doubt that greed—whether for possessions or power—is the fundamental evil which threatens man's relations with God and with his neighbour. The parable of the Garden of Eden in the first book of the Bible tells of two people who lived in a perfect environment (no pollution in that garden). Yet they were lured to destruction by the lust for power: they wished to become like gods.

Set against this story is the New Testament story of another garden—the Garden of Gethsemane—where Jesus of Nazareth demonstrated the antidote to greed, which is love and self-offering. This remains the primary Christian contribution to man's quest for freedom and happiness. The Church has a responsible concern for the surroundings in which human life must be lived. But the Church is not merely a sub-section of the Department of the Environment. Christians are concerned to change the entire basis on which 20th-century life is built—to substitute service for greed, love for selfishness. No political party has so radical a platform. No cause is more important.

"Ye cannot serve God and Mammon."

THE ENVELOPE SCHEME

The new issue of envelopes will be available shortly and the register is to be brought up to date. The re-allocation of some numbers will be necessary.

The envelope scheme is one of the main sources of our Church income and I am most grateful to all who have contributed to the Church through this scheme. There are, however, a good many parishioners who are not members of this scheme but who do make occasional contributions to the work of the Church. To them also I would like to express my gratitude. BUT—and here comes the crunch—the contributions in the envelopes and those given occasionally are nothing like sufficient to maintain the necessary work at St. Cuthbert's.

May I therefore appeal to all those in the envelope scheme to consider very carefully whether they can increase their weekly contribution. Also may I strongly appeal to the occasional donor to join the weekly scheme. If you are not a member of

the scheme and would like to join, and so make a weekly vital contribution to the work of the Church please contact me and I will make the necessary arrangements. I cannot stress too forcefully the importance of increasing the contributions already being made, and also the number of parishioners who are supporting the work of the Church. Please help to remove some of the anxiety I have for our work together by responding to this appeal. Thank you in anticipation!

The Rector.

QUOTE.....

"If all the sleeping folk will wake up; all the lukewarm folk warm up; all the crooked folk straighten up; all the depressed folk cheer up; all the estranged folk make up; all the gossip folk shut up; all the dry bones shake up; all the believers stand up; all the church members show up to honour Him who was raised up...then we can have the world's greatest renewal."

THE CHURCH OF ENGLAND CHILDREN'S SOCIETY

Fostering—a challenge for Christians

Have you ever thought of becoming foster parents? It's challenging and worthwhile...it's a way of showing Christian concern...and it's a way of giving some children, who may have already experienced unhappiness and rejection, the true joy of family life.

The Church of England Children's Society is eager to meet couples who feel they can offer a child love and security in their own home. Children like 13 years old Sandra who has never had a family of her own; like Kevin and Keith, two lively brothers who need a home where they can be together; like little Sally who is described as a slow learner but who has a great deal of love to give. At the moment they are all in the Society's homes, and are likely to remain in residential care indefinitely unless foster homes can be found for them.

Fostering isn't easy. The children have a wide variety of needs, and the foster parents will need to be very understanding, but the Society's Social Workers are readily available whenever necessary. At present many of the children needing long-term foster homes have no contact with their natural parents and in some cases adoption is a possibility.

Thanks to the skilled help given by the Society's Residential Social Workers the children are now ready to become members of a small family, where they can enjoy new experiences and with help achieve their full potential. Must these boys and girls wait indefinitely for foster parents when in every Church there are couples who are ideally suited to meet their needs?

It is possible that some childless couples will make first class foster parents, other couples may already have older or teenage children. Qualities looked for in prospective foster parents include: a willingness and an ability to provide an enriching family life; an ability to accept the child as an individual; a

realistic attitude to the child's capabilities; and an ability to make the child feel loved and accepted.

In addition to the long-term foster homes described above the Society is also seeking:

- a) Short-stay foster parents—to foster babies prior to their placement in adoptive homes. The infants remain in the short-stay home for a period less than eight weeks.
- b) Medium-stay foster parents—to foster infants who need to remain in the home for varying periods before their placement in adoptive or long-term foster homes or their return to parents. This period is usually less than six months and the foster mother would need to record details etc., of the child's progress, liaise with their doctor, and with the hospital paediatrician.
- c) Foster-parents—for teenage and adolescent children in employment or continuing their education.

The foster parents accept the parental role with the help of the Society's professional staff who will work closely with them. The Society pays for the child's maintenance, clothing and pocket money—the amount varies, depending on the age and needs of the child.

There are several children in Lancashire, Cheshire and North Wales in urgent need of foster homes. Must they wait, or could YOU give them the happiness they deserve?

Contact: Mr. S. Bennings, Area Social Work Officer, Church of England Children's Society, Bradstock Lockett Nursery, St. Anne's Road, Marshside, Southport, Lancs.

THE VICAR OF BRAY (Modern version)

When Books of Common Prayer were rife
And Tudor tongue no harm meant;
A loyal Cranmer's man was I,
and so I got preferment.
And when they gave us Series One
Communion rite amended,
I gave it an indulgent run
And said "Why this is splendid".

The next bombshell was Series Two
With all its innovations
And loyally I made it do
Despite its limitations.
I gladly said "Thy will be done
'ON' earth" instead of "in" it,
And promptly turned down Series One
All eager to begin it.

Now Series Three has on us burst
With many verbal changes
And way out "Presidents" will thirst
To sample all its ranges.
Gone are words like "Thee"
and "Thou" We greet our God as "You", sir;
And if you would be "with it" now
You'll drop old Series two, sir.

In '77 comes Series Four:
Oh please do not be vexed,
sir; And verbal juggling galore
Is what we can expect,
sir; Perhaps by then We'll all be taught
to call the Lord "Old Chappie".
And, having then reduced to naught
All reverence, we'll be happy.

For this is law and I'll maintain,
Until my dying day, sir;
Whatever Series comes to reign,
I'll be the Vicar of Bray, sir.

The Church Commissioners . . . who are they?

There are 95 Commissioners: the Archbishops and 41 diocesan bishops, 15 clergy and 10 lay persons elected by the General Synod, 16 ex officio and representative members including officers of State, 3 Estates Commissioners, 4 laymen nominated by the Queen and 4 by the Primate.

. . . what do they do?

The general body of Commissioners meets yearly to consider the Annual Report and Accounts and to decide how available moneys shall be used. The Board of Governors meets monthly and considers policy. There are five Committees: General Purposes, Assets, Houses, Pastoral, and Redundant Churches.

The Commissioners' main task is to improve the pay of Church of England clergy and to make provision for pensions of clergy and clergy widows. Over threequarters of their income is used for stipends and pensions. Remaining income is used mainly for two purposes: first to improve the living conditions of the clergy by making grants and loans to replace, repair, and improve parsonages; and second, towards meeting the essential need to provide Churches, Church Halls and houses for clergy.

The Assets Committee consider investment policy. The Commissioners do not buy either shares or property with a view to sale for capital gain. Nor do they invest directly in companies operating wholly or mainly in certain trades.

The General Purposes Committee is responsible for the allocation of income. The Pastoral Committee considers proposals for pastoral reorganization. The Redundant Churches Committee considers schemes for dealing with redundant churches or church sites.

. . . what can they not do?

The Commissioners do all in their power to increase their income without departing from the best standards of management, but they have not been able to match the recent pace of inflation. They have to rely almost entirely on prudent investment and re-investment of existing capital to increase their income. The Commissioners' income meets only two-fifths of the present needs of the Church.

The Commissioners can, in any event, only use their income for authorised purposes, which do not include the maintenance of the worship of the Church, training for the Ministry, or missionary work. The Church Commissioners do what they can. But the main responsibility for meeting the financial needs of the Church remains mine. And yours.

The minimum stipend of a clergyman of incumbent status in our Diocese is £1660 per annum. Many incumbents pay working expenses out of this sum. It is interesting to note that if Incumbents were eligible for threshold agreements as paid to workers in industry, the current award of £2.40 would just equal the new rate operating from August 5th of £2.41 for the weekly Insurance stamp. A clergyman is regarded as being self-employed.

CHURCH BETRAYED

Chancellor Garth Moore preaching in a City of London church last month said that evidences for the betrayal of the church were to be found on every side.

"It is to be discerned in the rejection of the insistence in the service of Ordination on the necessity of the three-fold ministry—a rejection implicit in the attempt to recognise as sufficient the men-made ministries of Protestant Non-conformity.

"It is to be discerned in the proposals to abolish the diaconate which the Apostles themselves found to be necessary; and in the apostasy of the Anglican Church in Canada on the unbreakable nature of the relationship established by marriage. And it is to be discerned in many aspects of liturgical reform (the reform of church services) which seem designed not so much to the greater glory of God as at reduction of the Almighty to the level of mere creatures".

Chancellor Garth Moore also pointed to the dangers of discarding the Book of Common Prayer.

"In an age of materialism when so many sections of the Church have been infected by the ephemeral winds of secularism: in an age when truth is at a discount and beauty has been relegated to the limbo of dispensable commodities—the Prayer Book, with all its defects, stands out as a repository of essential truths couched in a language of incomparable beauty."

As such it deserved to be defended "against the assaults of an iconoclastic modernism which threatens the very existence of the Church, not so much by way of frontal attacks as by way of a fifth column within the ranks of the faithful.

In the face of such a challenge the Chancellor continued, Anglican Catholics are called to be militant. For the foe is within as well as without—a foe whose salvation we seek to assist while we combat his erroneous devices.

We must show the secular world by our lives what Christianity means; and we must show our brother Christians, especially those in our multi-farious synods, that come what may, we at least will not be led astray by the subtle attractions of Christian deviations."

HARVEST FESTIVAL

The Gift Day and Harvest Festival Services will be held on Sunday, 13th October. Services are as follows.

- 9.00 a.m. Holy Communion.
- 10.30 a.m. Family Eucharist.
- 2.30 p.m. Children's Gift Service,
Preacher: The Rev. Jonathan Lumby
(Vicar of Melling)
- 6.30 p.m. Evensong and Sermon.

The Rector will sit in Church from 2 p.m. until 6 p.m. to receive the Gift Day envelopes.

SERVERS ROTA

- Sept. 1 9.00 a.m. Brian Heaton.
- 8 10.30 a.m. Maurice Core & Keith Stopforth.
- 15 9.00 a.m. Jim Heaton.
6.30 p.m. Colin Stopforth.
- 22 9.00 a.m. Barry Gaskell.
10.30 a.m. David Stopforth & Stuart Simpkin.
- 29 9.00 a.m. Tony Gaskell.
10.30 a.m. Simon Andrews.
- Oct. 6 9.00 a.m. John Gaskell.
- Oct. 13 9.00 a.m. Peter Balmer.
10.30 a.m. Brian Heaton & Malcolm Serjeant.

SANCTUARY FLOWERS

- Sept. 1 Mrs. E. Orritt.
- 8 Mrs. B. Webster.
- 15 Mrs. Blundell & Mrs. Park.
- 22 Miss Mawdsley & Mrs. Parker.
- 29 Mrs. Ord.
- Oct. 6 Mrs. W. Halsall.
- Oct. 13 The Congregation.

SIDESMEN'S ROTA

- Sept. 1st, G. Porter, S. Park, R.H. J. D. Grimshaw, R. Dutton.
- Sept. 8th, E. Grimshaw, D. Sephton, J.H. J. F. Smith, J. Critchley.
- Sept. 15, T. Swift, T. Hunter, J.B. J. Critchley, R. Gaskell.
- Sept. 22nd, J. Heaton, E. Orritt, H.S. H. Huyton, A. Grimshaw
- Sept. 29th, W. Pounds, C. Armstrong, R.H. H. Grimshaw, M. Manners.
- Oct. 6th E. Serjeant, D. Swift, J.H. C. Shacklady, W. White,
- Oct. 13th, P. Saunders, T. Grimshaw, J.B. B. Heaton, J. Gaskell.

BAPTISM

- "Received into the family of Christ Church."
August 18th—Fiona Jane, daughter of Paul Stephen and Norma Margaret Charnock of East Crantum Farm, New Cut Lane, Halsall.
- August 25th—Alison Elizabeth, daughter of William Thomas and Enid Banks of West Crantum Farm, New Cut Lane, Halsall.

HOLY MATRIMONY

- "Those whom God has joined together."
August 10th—Malcolm Henry Sergeant of Wharton Farm, Asmall Lane, Halsall, and Doreen Joan Lea of Tower View, Blindsman Lane, Ormskirk.

CHRISTIAN BURIAL

- "In sure and certain hope."
August 20th—Ann Porter of 36, Gregory Lane, Halsall. Aged 80 years.

FESTIVAL 75

Plans are being made for a grand Festival in 1975.

The whole village will be involved.

Watch this space for further information.

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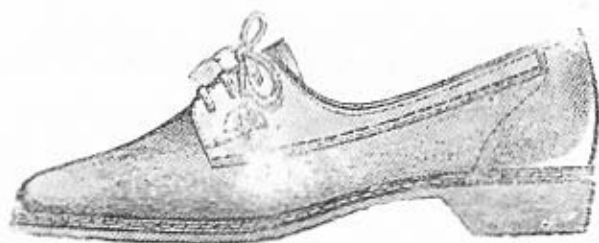
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