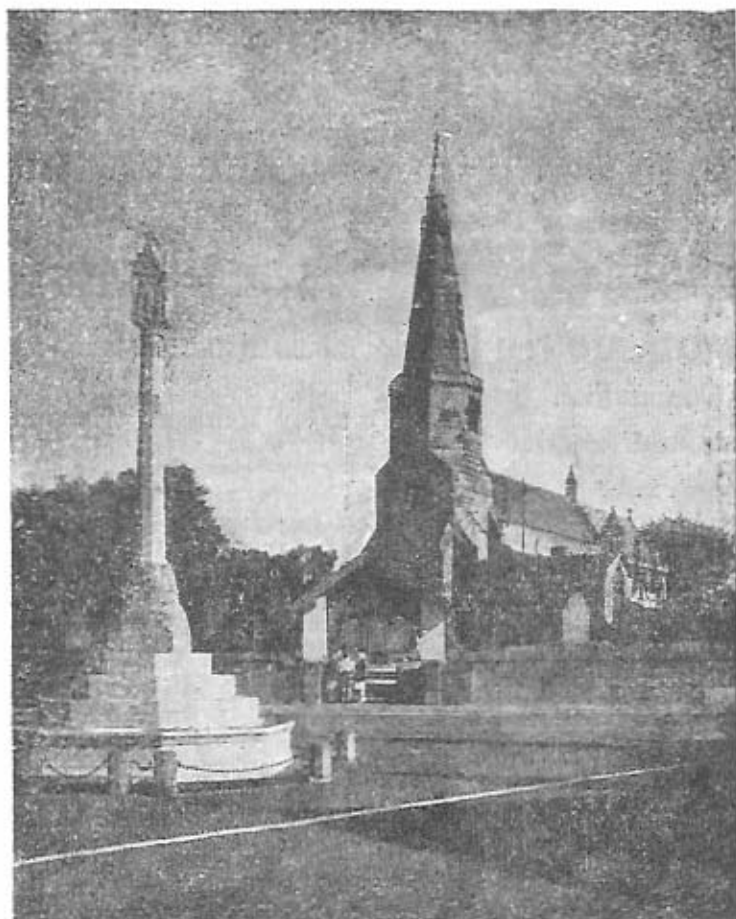


HALSALL PARISH MAGAZINE



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

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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

8.00 a.m. Holy Communion
10.30 a.m. Mattins and Sermon
6.30 p.m. Evensong with Holy Communion

4th SUNDAY IN THE MONTH

8.00 a.m. Holy Communion
10.30 a.m. Sung Eucharist
6.30 p.m. Evensong and Sermon

5th SUNDAY IN THE MONTH

8.00 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.

17th July, 1972

My Dear Friends,

Amidst all the uncertainty perplexity and sorrow around and about us one thing stands supreme in the experience of our congregations and that is the sheer joy of worship. I thank God so often for this great joy which I feel so personally in my heart as I pass through the midst of the congregations in both the processional and recessional hymns. How well you all sing! and with what joy you obviously enter into the worship of God.

The Church is in the world not only to be the home and household of those who know that their citizenship is in Christ and in heaven, but to bear witness to the world that God cares for all and gives Himself to be the Saviour of all. In its fellowship all are called equally to worship God and by their worship to become fellow-workers with Him, assistants in His great work of man's redemption.

The circumstances of our own days create difficulties which are all too familiar to us. The vast growth of man's knowledge and control of his physical environment has created a manner of life and temper of mind as productive of spiritual ills as some forms of industrial occupation are productive of special diseases. Yet always our first concern is not with laws of disease but with laws of health with the wholesome medicines of the doctrines of the Christian faith, we must not only be established in God's revelation of Himself within the Church and outside it, but also be able to relate that revelation to the topsy-turvy world of today.

And when all that is said, the greatest thing is left unsaid—to keep in our own hearts the clear vision of Christ, to show in our own lives the marks of His presence, to love one another as Christ loved, to offer ourselves to God as an offering made pure by the offering of Christ for us.

Of course this is difficult. We were never promised an easy road. Of course it is dangerous since ignorance, clumsiness, hastiness, stupidity may frustrate God's plan being worked out through us. In fact the task would be quite beyond us but for the fact that He has chosen us.

And rewarding—the most rewarding of all work. The coin in which the reward is paid is joy, the deepest and the most abiding of all spiritual fulfillments, Jesus Christ for the joy that was set before Him endured

the cross, despising the shame. In the parable of the Talents the reward of the faithful stewards is "Enter thou into the joy of the Lord."

There is no faithful Christian service barren of that joy. It comes as a sudden blessing in the midst of our daily work and worship. It comes in the fellowship of the faithful. It comes when we see the Holy Spirit visible at His work.

Joy is always selfless—above self. We do not possess it but are possessed by it. It proceeds from our glimpses of perfection, reflecting the perfectness and the goodness and love of God. As we go about our daily tasks for God we share in the joy which is in the presence of the angels of God whenever a human soul grows in the graces of God. None of us are anything but unskilful garden hands. It is God that giveth the increase. All life and growth is of Him, and to see His work is to enter into the joy of our Lord—our all-sufficient reward.

May those who do not experience the joy that I speak of soon find it. This they will surely do if they determine to join with us in the worship of God on a Sunday.

"All people that on earth do dwell
Sing to the Lord with cheerful voice
Him serve with mirth His praise forthtell
Come ye before Him and rejoice,

God Bless you all,
Your sincere friend
Herbert Bullough

THE PASSING DAYS

Time rolls by! No sooner have I written the notes for one Parish Magazine than I find myself writing them for the next. We pass from one magazine to another—one month to another with the rapidity of a river. Experience is full of such reminders of the passage of time. The Church Calendar! Easter Day came and Whitsun Day seemed far away, but the seven weeks were over before one had time to turn round.

Now we are in the "Sundays after Trinity" and there are twenty to come before Advent Sunday on 3rd December. This may seem to be an interminable period during which time may seem almost to stand still—but do not believe it—Advent Sunday will be here before we have time to dream, and we shall be hanging up the Christmas Holly incredulous that the festive season is with us again.

This consciousness of the fleeting days and months may be due to old age, of course, but there are various ways of adjusting oneself to it. There are two quotations come to my mind whenever I think of the passage of time; one from Andrew Marvell in the seventeenth century, the other from Walter De La Mare in the twentieth.

"But at my back I always bear
Time's winged Chariot hurrying near
And yonder all before us lie
Deserts of vast Eternity."

—Marvell.

And De La Mare—

"Look thy last on all things lovely
Every hour. Let no night steal thy sense
In deathly slumber till to delight
Thou hast paid thine utmost blessing;
Since that all things thou would'st love,
Beauty took from those who loved them
In other days."

Each of these quotations suggest in their different ways a balanced and philosophical adjustment to time. They are in a way complementary. De La Mare—enjoy to the full the lovely things of this life while you can. Marvell has an awareness beyond this life, the "Deserts of vast Eternity." To combine the two approaches to the passing of time may well be the solution for ourselves.

H.B.

AS OTHERS SEE US! OR PROSPECT FOR SUMMER

You may have heard of the African who came to England to study our tribal customs, and returned to his district with a great respect for English magical ceremonies. "The English", he told his friends, "have powerful, and strong magic in their great summer ceremonies. I was taken to one in London at a place called Lords, which must be dedicated to the Lord of the weather. Great crowds there were there, round a smooth green field. When the ceremonies began, two priests came out on to the field, dressed in white robes, and set up two small altars of sticks in the middle, about twenty paces apart. Then eleven more men came out, also clothed in white, and began to toss a red spherical from one to another. Finally two more men came out, who seemed to be even higher priestly rank, with stout wooden wands in their hands. They went and stood, each man by one of the altars, and then one of them looked all round him and up at the sky, and smote three times on the earth with his wand—and lo! immediately the rain came down."

St. Cuthbert's Guild

HARVEST DANCE

Friday, September 22nd, 1972

at

Halsall C.E. School

from 8 p.m. until 1 a.m.

Dance to the Clarkson Woods Quintet

Buffet and Bar

Tickets (including Supper) 75p

These are available to 18 year olds and above only and may be obtained from any of the following people:- Mrs. J. Critchley, Mrs. M. Manners, Mrs. H. Rice, Mrs. E. Waterworth, Mr. B. Heaton, Mr. P. Goldstraw and Mr. C. Armstrong.

SYNODICAL GOVERNMENT

I am often asked the question, "Is Synodical Government working?" My answer is "No, not very well, but it is getting over its teething troubles." There is a growing volume of criticism which cannot be ignored. The General Synod has become hopelessly bogged down in a mass of business with which it is simply unable to cope. There is concern at the time taken to do business in the Synod and at the delay in bringing matters to a decision. There is much room for improvement in the Synod's own working arrangement and in its relations with the diocesan synods. The General Synod has been guilty of placing an altogether unreasonably heavy burden on those lower bodies, deluged as they have been by one thing after another for their consideration; and most serious of all, that the forecast of future business for the next twelve months 'almost certainly amounts to a heavier load than the Synod will be able to carry in the time available.

The factors responsible for this state of affairs are diagnosed correctly enough. They are listed as the sheer amount of work which the Synod has to do in less time than the Assembly and the Convocations between them used to enjoy; the wide range of business on the Synod's agenda; the way in which a large part of the Synod's time is committed well in advance through the necessity of dealing with reports from many official boards, committees and commissions; and "the limited resources of manpower and money at the Synod's disposal,

Some critics would argue that the whole system has been misconceived and that the Church would be better off without it. But, as things are, it is stuck with it, and the problem, with a truly formidable work load in prospect, is how to make it work.

Although the last General Synod spent a whole weekend in Session much of the business was left undone. The Synod started with ninety seven items for consideration. By the Monday morning the eight additional yellow order-papers carrying amendments and the like had pushed the total to 173. The Terms of Ministry Committee's report provided a debate which stretched like a long crocodile, over different parts of three days. And one of the most controversial proposals in the report (that seeking to limit the parson's freehold) has now to wait until November.

The Board for Social Responsibility's report dealing with Britain's entry into the Common Market will likewise have to wait. Six motions (one put down last November) were not called, and six annual reports remain untouched.

In the course of the week-end the Synod:—

1. Approved proposals for setting up a central stipends authority and for the pooling of beneficed income.
2. Asked the Archbishops to appoint an adviser on clergy appointments.
3. Referred the controversial proposal for "parish appointment committees" back to the Manchester Committee for further consideration.
4. Agreed—after a division—on steps designed to speed full communion between the Church of England and the Church of South India. (Report from The Church Times.)

LAUGHTER AND REPENTANCE

At first sight it might seem that there is little connection between the capacity to laugh and the capacity to repent; and clearly they are emotionally poles apart. But reflection suggests that both possibilities arise from the same source in us. Consider what happens when we laugh at ourselves. For a moment we stand, as it were, outside ourselves and look at ourselves objectively, that is, as if we were someone else,

This remarkable power, which seems to consist in being able to split ourselves into two, one part looking on and the other being looked at, is not possessed by any other animal—it is one of the unique qualities of the human mind and probably at the root of all the activities which we call intellectual or spiritual

There can be no doubt that this power is at the root of our capacity to repent. It would be impossible to begin repenting unless we could now and then look at ourselves objectively.

Laughter at ourselves and repentance arise from the same situation, but in the one instance when we look at ourselves we discover that we are ludicrous and, in the other, that we are wicked. This is one more example of the truth that laughter and tears are closely allied.

If this is a sound observation, we shall not be surprised to find that the kind of person who has most difficulty in seeing the absurd side of himself is the same as the person who always halts on the brink of repentance. The self-complacent and self-satisfied individual never conceives the idea that he might be a comic character, and the self-righteous individual never seriously entertains the notion that he might be a miserable sinner.

There is another resemblance between laughter and repentance. We laugh heartily enough at the foibles and muddled thinking of our friends, but we are apt to overlook our own similar lapses.

It is an old story that we can give a clear and detailed account of the defects of our friend's characters, of which they would do well to repent, but contemplate our own faults with blind eyes or rose-coloured spectacles.

One might dare to say that a man who can laugh at himself is not far from the Kingdom of God, for he has at least the first requisite for spiritual health. Pride has not corrupted his heart. He looks at himself objectively and has the humility to recognise the truth about himself even when it does not minister to his self-esteem. Perhaps there is not so much difference as we might suppose between saying sincerely, "I am a silly ass", and "I am a miserable sinner."

A POEM FOR BOYS AND GIRLS (AND ALL)

PAWS

It is quiet and nearly night
In the thoughtful evening light
I sit with our good dog beside me,
His paw rests on my knee,

I hold his paw and look,
And it is odd,
It makes me think of God,

Consider paws . . .
Paws and claws
That scratch on doors
Paws that pad across the floors,
Paws uplifted in amaze,
And the faltering paws of strays.

Paws of kittens soft and good,
Squirrel paws for holding food,
Sturdy digging paws of moles,
Tiny fairy paws of voles,
Leopards' paws in jungle shade
Lions' tracks their paws have made,
Every paw exactly right
For its owner day and night.

No computer could design
Paws so good in shape and line;
Paws so perfect everywhere,
Speak of the Creator's care
Thank you for your wondrous laws
Now revealed by paws and claws!

COFFEE EVENING

We extend a warm invitation to you all and hope to see you on Friday evening, September 1st at The Rectory between 7 p.m. and 9 p.m. Will you all make a point of bringing another parishioner with you. I am sure many will come if they are personally invited to join you. The proceeds as usual are for our Church Funds. There is of course the usual Bring and Buy Sale. **J.M.B.**

SIDESMENS ROTA

AUGUST

- 6 W Pounds, J. Halsall, R.H. H. Grimshaw, M. Manners,
13 E. Serjeant, D. Swift, J.H. C. Shacklady, W. White,
20 P. Saunders, T. Grimshaw, E.O. B. Heaton, J. Gaskell,
27 E. Blackhurst, J. Rimmer, H.S. P. Attwood, H. Rimmer.

SEPTEMBER

- 3 J. D. Grimshaw, R. Dutton, R.H. G. Porter, S. Park,
10 J. F. Smith, H. Dean, J.H. E. Grimshaw, E. Sephton.

SERVERS ROTA

AUGUST

- 6 9.00 a.m. Michael Lewis
13 10.30 a.m. Raymond Juba and David Stopforth
20 8.00 a.m. Barry Gaskell
6.30 p.m. Derek Culshaw
27 8.00 a.m. John Gaskell
10.30 a.m. Stephen Dutton and Michael Lewis

SEPTEMBER

- 3 9.00 a.m. Tony Gaskell
10 10.30 a.m. Harold Grimshaw and Malcolm Serjeant

SANCTUARY FLOWERS

AUGUST

- 6 Mrs. Moorcroft and Mrs. Sephton
13 Mrs. Stopforth
20 Mrs. G. McCoy
27 Mrs. S. Crook

SEPTEMBER

- 3 Mrs. E. Orritt
10 Vacant

HOLY BAPTISM

"Received into the family of Christ Church"

JULY

- 2 Marc Thomas, son of John Fredrick and Kathleen Ashton of 2 Robin Hood Lane, Aisa Moor, Wrightington.
9 Heather Louise, daughter of David James and Blanche Margaret Silcock of White House Farm, Morris Lane, Halsall.
9 Donna, daughter of Eric Charles and Jean Green of 45, Carr-Moss Lane, Halsall.

HOLY MATRIMONY

"Those whom God hath joined together"

JULY

- 8 Martin Williams of 71, Percy Street, Bootle, Liverpool and Kathleen Ellen Rice of 70, Summerwood Lane, Halsall.

CHRISTIAN BURIAL

"In Sure and Certain Hope"

JUNE

- 21 Ellen Hesketh Banks, of 27 Liverpool Road Aughton, aged 87 years,

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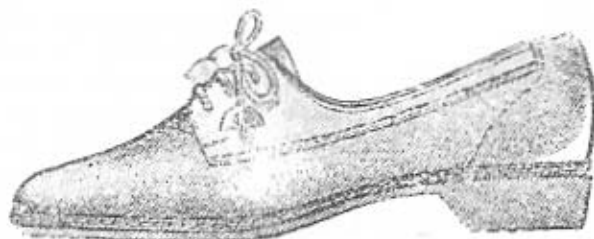
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