

JUNE 1965

HALSALL PARISH MAGAZINE



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The Rectory,
Halsall.

5th May, 1965

My Dear Friends,

The cycle of the Christian Year, as contained in the Church Calendar, brings successively to our notice for meditation, worship, and thanksgiving, the great acts of God in History. Year by year, the Church lives through the events of the incarnate life of Christ. We are presented with a true perspective of the revelation of God in Christ, and of the truths touching the redemption of the world.

We have now entered on that half of the Christian Year in which the Calendar, Sunday by Sunday, leads us to contemplate the life and teachings of Christ as we follow him through the towns and villages of Palestine, and to gain deeper insight into the implications of those teachings from the Epistles. In these Sundays after Trinity, the Church provides opportunity for its members to grow in the knowledge and love of God. Let us make full use of them!

In other ways the Church enters into the day-by-day experiences of our lives. Baptism, Confirmation, Holy Communion, Marriage, Death. "The Wheel of Life." She is with us at our birth, her ministrations are there for us through the changeable circumstances of our lives, even to the end. When all else fails, or becomes uncertain, the ministrations of the Church remain ordered and constant. They are always there, but they can only be maintained

by the devotion, loyalty, and self-sacrifice of church people in each generation. We all have our share of responsibility in maintaining the Church's ministrations in "The Wheel of Life." Most people make use of them—many, unfortunately, only at the beginning and the end, but even so, whenever one turns to her she is always there.

It is however very encouraging to me, and indeed to us all, to join with so many of our parishioners at the family Eucharist on the second Sunday each month at 10-30. This wonderful service is growing in popularity and for this we must be thankful to God. He it is whom we seek to serve and it is at this service that we offer to Him ourselves, souls and bodies to be blessed by Him and enabled to return to the world, strengthened and refreshed to do His work. At the last Family Eucharist there were 115 communicants and a large number of our youngsters joined us. We must continue to encourage others to attend until every family is united in His House in fellowship and worship at this service.

The organ is nearing completion and I have been thrilled by the number of our people who have stayed behind after the services to talk about it and to see for themselves just what is involved in the building of such a fine instrument. The Dedication Service will take place on Sunday, 13th June, at 6-30 p.m. Our ancient church will surely be filled to capacity on this occasion. Several organ recitals will also be arranged.

Thank you all for your loyalty and also for the inspiration of being the Rector of a united parish, bent on working the Will of God, that His name and His alone may be glorified for ever.

God bless you all.

Your sincere friend,

HERBERT BULLOUGH

TRINITY SUNDAY

Trinity Sunday confronts us with the most mysterious doctrine of the Catholic Church, and yet it is the inevitable, and logical consequence of the revelation of God contained in Holy Scripture.

In Advent we read of God who exists from all eternity. There was never any time when He was not; and before anything else had been created by Him, He existed through endless ages and ages. He is the God of Abraham, and Isaac, and Jacob. The God whom Moses knew; the creator of all things; and Father of all created beings.

At Christmas we read of the birth of the Son of God into this world in mortal flesh. The Son who also exists from all Eternity. From Ash Wednesday to Good Friday we read of the Mission of the Son of God, and of the purpose of His Mission in this world, and of its tragic end. Easter transforms tragedy into victory, and reveals the eternal and omnipotent power and activity of the Father.

Whit Sunday vindicates the promises of the Son that although He returns to the glory which is His from all eternity, yet God would eternally be with His Church. God the Holy Spirit, the Comforter, the Spirit of Truth, would be sent by the Father to teach, to encourage, to enlighten, to lead the Church. Mysterious as this conception may be, indubitable evidence of its reality is presented in the Acts of the Apostles, and in the subsequent history of the Church. For example, consider the situation of the disciples before and after the account in Acts, chapter 2, of the coming of the Holy Spirit! Before, a group of uncertain, fearful people! After, a fellowship of fearless, clear-sighted, "transfigured" men swept along by a Spirit which in them transformed the civilised world.

The Father, the Son, and the Holy Spirit, but One God! As the collect for Trinity Sunday states the article of belief: "To acknowledge the glory of the Eternal Trinity, and in the power of the divine majesty to worship the Unity!"

Not every man is able to "acknowledge the glory of the Etersal Trinity." It is a conception outside the fields in which human systems of investigation operate. The Gospel for Trinity Sunday indicates the only conditions in which man may see the glory of the Trinity "Except a man be born again he cannot see the kingdom of God." It is a gift of the Spirit, and not the result of empirical investigation, nor of logical inference. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

Not every man is moved to worship of the Unity. Only one who has experienced, at least in some measure, the power of the Divine Majesty can do so. The first Lesson at Matins on Trinity Sunday presents what is perhaps the Bible's most profound illustration of this truth—the call of Isaiah in Isaiah, chapter six, verses one to eight. This is, of course, an instance of what Christ refers to in His conversation with Nicodemus, "Except a man be born again." Isaiah's experience produced a complete

reorientation of his life. His former world-outlook, sense of values, and emotional impetus suffered a metamorphosis, and he emerged from the experience a new man in a new world. In the power of the Divine Majesty he worshipped the Unity.

The confession of this true faith which acknowledges the glory of the Eternal Trinity, and in the power of the Divine Majesty worships the Unity, carries with it the acceptance of a commission. To Isaiah came the call, "Whom shall I send, and who will go for us?" and in the power of the Divine Majesty, Isaiah is impelled to accept it. "Here am I, send me." Even so, in the discourse with Nicodemus, Christ reveals that he that is born of the Spirit is henceforth invincible in the power of the Spirit to fulfil its commands and purposes. He is a man with a commission to pursue mysterious and unpredictable ends, answerable and responsive to the directives of the Spirit. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit."

Trinity Sunday confronts us with the most mysterious doctrine of the Church. It is the doctrine of the nature of the Godhead revealed in Holy Scripture, and expressed in terms limited by man's finitude

In the Athanasian Creed we have a statement of the belief in the Trinity. "For there is one Person of the Father, another of the Son and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the Glory equal, the Majesty co-eternal." Apparently contradictory, inevitably paradoxical as the bare statement of the Trinitarian conception of the Godhead may be, yet it enshrines the basic truth of the nature of God as revealed to men. It is a challenge to faith, rather than to reason.

In worship, in meditation, life is given to the dry bones of formulae, but the formulae remain at once a necessary discipline to the mind, and an inspiration to the spirit, in the worship of God in Spirit and in Truth.

CHURCH FINANCES

At a recent meeting the treasurer paid a glowing tribute to all those who supported us in our efforts to get the finances on to a sound and businesslike basis. May I add my appreciation also. To those who adopted the Covenant scheme, to those who

make regular donations, and to all those who asked for the envelopes, we are indeed grateful. What we have been able to achieve is plain for all to see.

There is, however, one important factor to be borne in mind and this is something with which we all live day by day—ever rising costs. Excellent though the support has been, and how magnificently you have kept it up, we must ALL ask ourselves whether the time has not now come for us to increase our giving by a small amount in order that we may keep abreast of the rising costs in which we are involved. Just that small amount will do all that is necessary and how well worth while it will be. Will you think about this with me? H.B.

FOR THE CHILDREN

Dear Children,

This month I pass on to you a story told for boys and girls by the provost of the Cathedral in Lagos (find it on the map). It was told in a Sunday School class as part of a lesson.

Once upon a time, before man came to the earth to live, the birds had sweet voices with which to sing; they had beautiful colours with which to make the roadways bright; but they had no wings. They hopped about from place to place, often in danger of their lives from the animals about them, but they could not fly.

Now, there was work to be done in the animal world, and God chose the animals and birds to do it. Some scattered seeds, some carried messages, and some worked to make the whole world more beautiful. But none of the animals wished to bear burdens from one place to another.

The lion said, "I am too great to carry bundles."

The rabbit said, "I am too small to carry bundles."

The sheep said, "I give wool, so why should I carry bundles?"

And so, one after another they all asked to be excused all except the birds. When the birds saw that the bundles had to be carried, they said to the great God who guarded them, "we are very small and cannot carry much. But we are glad to do what we can. Make the bundles small and we can help to do the work. We are many, and perhaps we can do it all."

So the bundles were put on their backs. Sometimes they staggered under the weight of them, but still they carried, and they sang their sweet songs as

they hopped along. They could still pick up bits of food as they went along. At first their songs could not be understood, but gradually the other animals found that they were singing. Cheerfully they said, "Never mind about the burdens. We will do our best."

As the days went by, the burdens seemed lighter. Soon the burdens seemed to be lifting them instead of their lifting the burdens. Then when the winter was gone and the springtime came again, the burdens rolled away, and in their place were wings, wings with which they could fly away from danger and spend their days in the beautiful sky and on the treetops.

They had learned how to carry the burden, and the burden had become wings to lift them nearer to the great God for whom they had done the work.

God bless you all.

Love from The Rector.

A CONCERN OF OUR PARISH

AFRICA—Diocese of Kimberley and Kuruman—

St. Michael's Hospital, Batlharos.

Provision of New Nurses Home.

Amount needed—£6,000.

St. Cuthbert's Contribution, 1964, £100.

Bishop's Visit to St. Michael's

Having had, in previous bulletins, news and ideas of the staff on the spot at St. Michael's, we shall start this one by quoting the Bishop of Kimberley and Kuruman who gives his impressions of the hospital when writing in the May 1964 issue of Cape to Zambesi. He says: "Sometimes when I visit our hospital at Batlharos I am horrified at the sight of little children who, through lack of food or through uninformed diets, crowd the wards during the winter. Thanks to the kindness of our friends in England and America most of these children are now able to have a cot each instead of three in a cot which was the case a year ago. But the wards for adults are also full and we are trying to hasten the building programme so that the Church's work of healing may not be hampered in this vast area. The number of outpatients has trebled in recent years. In January 1962 there were 101 inpatients and 44 nurses; in January 1963 there were 262 inpatients and 51 nurses. And for all of these the laundry is still done in tubs in the open.

Primitive Conditions

"I am afraid our readers in England and elsewhere would never dream of accepting such primitive

conditions. Nor would they want to send their relatives for treatment where the sanitary arrangements are so poor. But it is the best we can do until we can complete the building programme. Please pray for this hospital at Batharos and pray for a worthy response to the appeal we have launched. The hospital staff gather round the altar to receive strength for their daily work; their courage and patience bear witness to the value of hospital and mission working hand in hand. We are very proud of them."

THE HYMNS WE SING (8) CORONATION

300. All hail the power of Jesu's Name.

A matter of 12 years ago London was the venue of one of the finest ceremonial occasions of English history. The Coronation of the Reigning Monarch, Her Majesty Queen Elizabeth the Second. Thanks to 20th century electronic engineering the spectacle was heard and seen by millions of people.

The hymn we are thinking about this month bears a comparison to that great occasion being pre-eminently a hymn concerning the Coronation of Christ the King. Its very texture suggests pageantry, ceremonial, and processions. The last phrase of each verse thunders out the refrain 'CROWN HIM LORD OF ALL.' Each verse gathers in a new sacred community and urges its praise. When thinking along these lines we become aware of the heraldry of such phrases as "the strength of Israel's might," "the Stem of Jesse's Rod," "Israel's chosen race," "Heirs of David's line." They suggest the historic and august association which the coronation carries. The banners, the flags, and the coats of arms.

Let us look at some of the mysterious blazons and ornaments which gather up all sacred history in its praise of Christ the King.

- (i) Crown him ye morning stars—let all creation crown its creator.
- (ii) Crown him ye martyrs—all who have died for the faith.
- (iii) Ye seed of Israel's chosen race—the whole church of God.
- (iv) Ye Heirs of David's line—Jesus, says tradition, was descended from David by the course of nature. All men, says Dr. Routly, who have confessed faith in Christ are descended from Christ in Succession by grace.

Taken verse for verse we find quite a faithful allegory to the pomp and ceremony of 1953, but we must look further than this.

The coronation was not a declaration of power so much as a conversation of allegiances. The whole ceremony was a majestic counterpoint (like Bach's 'Gnant' Fugue.) erected over a ground bass of loyalty to the King of Kings and Lord of Lords. In this connection can we bring the whole thing to a more personal level and ask the question. "What then does it mean to enthrone Christ as King?"

To enthrone Christ as King means to make Him the focal point of thought, action, and hope; to regard nothing as complete without Him. It means accepting the fact that Christ is faithful to men as well as demanding their faith. Jesus if faithful: he will not go back on his Oath. The justice of Christ is mercy, and His law is love, and His sword, truth. To be his soldier is to be his friend, to be his subject is to be his son.

"Hallelujah! for the Lord God omnipotent reigneth. The Kingdoms of this world are become the kingdoms of our God, and of his Christ. And He shall reign for ever and ever."

Next month: Onward, Christian soldiers.

HOLY BAPTISM

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May 16—May William, son of William Thomas and Patricia Mary Gradwell, Shaldon, Clifton Road, Runcorn.

SANCTUARY FLOWERS

Whitsun Day June 6—The Congregation.
 June 13—Mrs. Shacklady.
 June 20—Mrs. H. Grimshaw.
 June 27—Mrs. J. Huyton.
 July 4—Mrs. H. Gaskell

SIDESMEN'S ROTA

June 6 a.m.—R. A. Gaskell, R. Hunt.
 p.m.—T. Swift, T. Hunter.
 .. 13 a.m.—E. Sergeant, D. Swift.
 p.m.—C. Shacklady, J. Balmer.
 .. 20 a.m.—H. Baldwin, W. White.
 p.m.—R. Dutton, T. Grimshaw.
 .. 27 a.m.—R. Heaton, J. Colley.
 p.m.—W. Robinson, E. Blackhurst.

SERVERS' ROTA

Whitsun Day
 June 6—8 a.m. Peter Balmer.
 10-30 a.m. Harold Grimshaw.
 Malcolm Sergeant.
 June 13—8 a.m. Jim Heaton.
 10-30 a.m. Harold Grimshaw.
 Roger Dutton.
 June 20—8 a.m. John Pounds.
 June 27—8 a.m. Brian Heaton.
 10-30 a.m. Harold Grimshaw.
 Raymond Juba.
 July 4—8 a.m. John Davies.

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