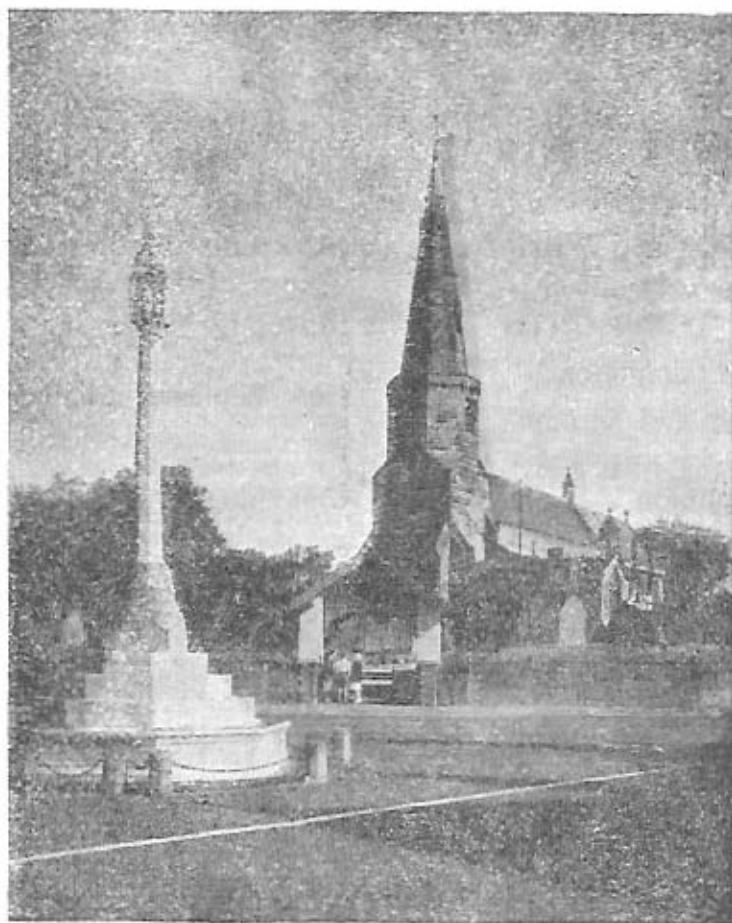


# HALSALL PARISH MAGAZINE



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

Church Wardens:

MR. R. HEATON, Rector's Warden. MR. H. SARJEANT, People's  
Warden.

Organist:

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

Vergers:

MRS. E. HUYTON, 28 Gregory Lane, Halsall.

# Services at St. Cuthberts

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## 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 October, 1972

My dear Friends,

Very often we hear it said that the Church ought to get back to the simple teaching of the Sermon on the Mount. We also hear equally often the question: Isn't the Sermon on the Mount hopelessly unpractical today? Let us think then about these aspects of the Sermon in question.

For a basic understanding of the Sermon on the Mount it must be clearly understood that for the first time we hear a trumpet note repeated six times—the ringing word of Jesus: **"But I say unto you."** Who is this man who sets Himself over against the wisdom of the ages? Who was this who could take the hallowed formula, "Thus saith the Lord," and with one swift audacious stroke cancel it out, and set in its place, "Thus I say"? This was revolutionary.

It is really astonishingly naive to talk about the simple ethics of the Sermon on the Mount. There is nothing simple about the Sermon, there is a waft of the supernatural right through it. The question refuses to be shelved: This Man who claims, not just to be bringing one more revelation of the true way of life, but to be Himself the Revealer, Himself the living Truth—who can He be? 'It was said by God of olden time—but now' (as though the world had died in the night and been reborn) 'now I say unto you!' On the lips of anyone else but Jesus—on the lips of even the greatest saints—it would have sounded madly incongruous, preposterous, fantastic. We should have called it hallucination, megalomania, blasphemy. Yet somehow on His lips it sounds fitting, and just and credible. That is the eternal mystery of His person. He speaks thus **because He has a right to speak**—because in Him the Kingdom of God has come. And His words implacably demand decision.

"I say unto you"—what does He say? He says that the Kingdom of God looks past external conduct to the inner disposition of which the conduct is but the symptom. Take the first instance here. Social legislation denounces homicide. Well and good. But, says Jesus, the justice of God strikes down to the inmost thought and personality. Law by its very nature is concerned only with definite acts, and judged by that standard a man may make the grade successfully and even pass the test with flying colours, yet if his inner being is smirched with anger, censoriousness, malice or disdain, he stands in immeasurable danger. For these are the things that rot and corrupt the soul. It is searching, teaching—this of Jesus. And yet people talk of Christianity as if it were a comfortable, undemanding religion and the Gospel a cosy refuge from the austerities of law! Don't let us perpetuate that subtle fraud. The fact is, Christ in His everlasting mercy is quite merciless in heightening the standard. His demand is absolute, totalitarian in the deepest sense.

For what Christ means by goodness is God—nothing less. That is the standard: and He refuses ever to modify it to the measure of our weakness.

What is to be a Christian's ideal of purity? The unspotted holiness of God. Of fidelity? The unswerving truth of God. Of charity? The love that shines unwearied in the heart of God. This is the new standard, Christ's original, incomparably daring demand: the absolute ethic of the Kingdom of Heaven.

Whatever you say about this Gospel you can't call it easy. For here is the terrifying inwardness of Jesus—"It was said, Do not kill: but I say, If you are angry with your brother or call him Raca, Fool"—here there is turned upon our secret nature, and upon all the religious shams and sentimentalisms with which we habitually sophisticate our souls, the searchlight of the character of God.

"You didn't kill," says Jesus, 'but what about that rankling mood, that cherished spiteful grievance, that proud, contemptuous thought, that stinging word? We'll rest the matter here!'"

This is indeed a Gospel which calls for heroic honesty.

This is the new searching inward righteousness which Jesus said was far to exceed the routine conformity of the morally religious Pharisee—because it is indeed the righteousness of God. This is the crisis of judgment and repentance in which Christians perpetually stand beneath the Kingship of Jesus: and until we face it honestly, and with all our complacent self defences down, there will be no health for society and no hope for the world.

Do let us be clear that the really exciting thing about Christianity is not any superior ethical advice (which in any case could never now save the world, the world having been advised almost to distraction): the really explosive thing about Christianity is the way it confronts our natural life and offers to add on a new capacity, a supernatural dimension, to put within us the very life of God.

This is the crisis in which we stand, face to face with Christ. Will we accept this new level of existence, in which all things are possible and a whole new world can come to birth—or are we so infected with the callow, tedious scepticism of conventional religion that we will have none of it? This is the actual dilemma, the crisis of the Church; and everything 'depends upon our answer.'

It is here that we see in its true light the question "Why trouble about the Sermon on the Mount anyway? The whole thing is hopelessly idealistic and irrelevant. You'll never get human nature rising to the heights of love and brotherhood and self-forgetfulness Christ here sets forth—never in this world!"

The fallacy of this criticism is that it is completely ignoring the major premiss of every word Christ ever spoke. His major premiss was God—God alive invading history from the beyond, God touching the lives of men with supernatural resources. If Christ's demand is infinite, so is the dynamic He offers. If the standard of His Kingdom is absolute, so is the vitalizing force it brings. We Christians know these things and we profess them: why—why do we persist in living and acting as if they were not true at all? Face the alternatives. Either the creative God can come right through into

human life today, or else the whole make-up of religion is sophistry and sham. Was Christ deluded? If not, why not take Him at His word?

Can I hear someone say 'If only! I had the spirit of Beethoven what music I could make! If only I had the brush of Raphael what pictures I could paint! If only I had the mind of Newton what truths I could discover! And then there is added, 'If only I had the spirit of Christ, what a life I could live!'

'If'? Here at least there need be no If about it. You can't have the spirit of Newton or Raphael or Beethoven. You can have the spirit of Christ. For, 'Abide in Me,' says Jesus, 'and as the vine injects its life into the branch, even so shall I impart to you the very life of God.'

Well, what do you say to it? For myself, I'd say very humbly but very eagerly, like that man in the Gospels. 'Lord, I believe; help Thou mine unbelief.' And I'd add two other things to that 'Lord mine's a poor sort of effort, I am sorry; help thou my impenitence. Lord, I commit myself to Thee; help Thou my shrinking from commitment.

God Bless you all,

Your sincere friend,

HERBERT BULLOUGH.

#### THE CHRISTMAS BAZAAR

On Saturday, 25th November, we hold our Christmas Bazaar. This is always a very great event and this year will be no exception. There will be the customary stalls and all the thrill of Halsall fellowship. Do buy thrift tickets and help yourselves and us to benefit thereby.

The opening ceremony will be at 2.30 p.m. and the opener will be Mrs. C. Armstrong. Please invite all your friends to join us. It is vitally important for us to raise as much as we possibly can. Let us hope all stall holders can at least equal their wonderful effort last year. H.B.

#### THE MONTH OF REMEMBRANCE

November 1st is All Saints' Day, when we praise God for the Communion of Saints. We do not think particularly of figures in stained glass windows, but of all Christian people who find fellowship in the Church. In writing to the various Churches, St. Paul uses the word to apply to all who are of the Church. "To the Saints which are at Ephesus." This does not refer to one or two especially pious people, but to all who have joined the fellowship of the Church.

On this day we have in mind the Saints who have passed through this world before us, and our fellowship with them. It helps us to enter into the spirit of All Saints'-tide if we think of our own parish church. If you are a chorister think of the men and boys who weekly sat in those choir stalls. You have much in common with them, and could you meet them you would have much to talk about. And so it applies to us all: clergy, choirmaster, wardens, sidesmen, members of the congregation. Think of our counterparts of yesterday—the people who sat in our pew, who counted the collection, who played the organ, who conducted the service. "They are all gone into the world of light." Most of them were people like ourselves with good points

and bad ones, capable of being a bit awkward at times, capable of being generous; at times selfish, at other times rising above selfishness and putting the fellowship of the Church first. But all of us have one thing in common! love of our Church, pride in the part we played in its life consciousness of the high privilege which is theirs who serve in any way the fellowship of the Church. It is an easy transition to pass from our own parish to the Church spread abroad, and going back through the centuries. Still the same fellowship! Still our counterparts at all times and in all places! There is added lustre to the fellowship from the presence in it of so many wonderful people: Luke, and John, Peter and Paul, Aidan, Cuthbert and Oswald.

Christ assured us that this fellowship is real. We are all united in Him through His Church. The supreme experience of this fellowship is found at Holy Communion. This is the fellowship rite instituted by Christ Himself, and from the beginning until now the principal rite of the Church. In it a whole congregation enters as a body into communion with the company of those who have passed through this world before us in Christ, and also into communion with our contemporaries. Each one of us, in Communion, adds something to the fellowship, and captures something from "the world of light."

These lines by Lionel Johnson apply to members of the fellowship of the saints on earth or in heaven, and suggest what we might be ourselves, and look for in others:

"Each friend possesses, each betrays,  
Some secret of the eternal things;  
Each one has walked celestial ways  
And held celestial communings.  
The smiles upon their lips are bright  
With beauty from the Face of God;  
Their eyes keep something of that Light,  
Which knows nor pause nor period."

The Services on All Saints Day will be Holy Communion at 7 a.m. and 10 a.m. At the 10 a.m. services we shall remember by name all those who have been called to higher service since All Saints' Day last year. I hope all relatives will try to be with us at this service. H.B.

#### PROVOST

I am often asked what a Provost is. Here is the answer. In early Christian usage the official next in dignity to the abbot of a monastery, but now especially the head of an ecclesiastical chapter. In England the title is used in the newer dioceses e.g. Bradford, Derby, Portsmouth, of the head of the cathedral chapter where the cathedral is also a parish church and the Provost is also an incumbent with cure of souls. The title is used in a non-ecclesiastical sense for the heads of certain colleges at Oxford, King's College at Cambridge and Eton College.

#### U.S.P.G. NEWS

##### HALF A TITHE ASKED FOR IN TRINIDAD

Every Anglican member of the diocese of Trinidad and Tobago, which is celebrating its centenary, is being asked to give at least 5% of his or her earnings to the Church.

The Synod resolved on this request after the Bishop, the Right Reverend Clive Abdullah, had called for the provision of a properly staffed and equipped diocesan office to handle the work which must be done centrally.

'Direct giving is by far the most satisfying, the least cluttered and the most secure,' said the Bishop. 'We expend too much perspiration and manifest too little inspiration in our fund raising.'

As an act of thanksgiving for a hundred years of service, the diocese has opened a centenary fund. Its objects are to provide an Anglican Church Centre for residential conferences, camps and retreats, a pension scheme for retired clergy, and a capital fund, the interest from which will help to repair schools, churches, rectories and parish buildings.

#### **CALCUTTA CATHEDRAL RELIEF**

Canon Subir Biswas, whose work with Calcutta Cathedral Relief Service received world-wide acclaim for the speed and efficiency with which it dealt on a massive scale with the Bangladesh situation, has written to Bishop Shevill, Secretary of USPG: 'You will be glad to know that our Bangladesh work continues to develop well and we shall be able to bring it to a successful conclusion by the end of September.'

'Meanwhile our Calcutta work has grown enormously as we have taken up relief work in the slums of Calcutta where we have started new schools, a centre for handicapped people and a mobile medical clinic which visits six slums. There has been severe drought this year and we are planning to take up drought relief work in the near future.'

#### **EUCHARIST IN CHINA**

Network learns that since Easter this year Holy Communion has been celebrated in Peking regularly every Sunday, apparently for the first time since the Cultural Revolution of 1966-9. The Roman Catholics have had Mass since the beginning of the year. Although it is mostly expatriates who attend, both congregations usually include one or two Chinese members.

News of the Church in China has been very scanty since 1952 when the last SPG missionary left, and almost non-existent since the Cultural Revolution.

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#### **ST. CUTHBERT'S C.E. SCHOOL COFFEE EVENING and MINI-MARKET**

Friday, November 3rd 1972  
7.00 p.m. in School

Grand Draw will be made at 8.30 p.m.  
Proceeds in aid of Children's Christmas Activities

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#### **ST. CUTHBERTS GUILD NOVEMBER MEETINGS BONFIRE PARTY**

Saturday, 4th November 1972  
6.30 p.m.

School Playground — Tickets 25p  
Children and Guild members free  
Firework Display  
Best-dressed Guy Competition  
Refreshments available

Tuesday, November 14th 1972

7.45 p.m. in the School Hall  
**BEEBLE DRIVE**

in aid of Christmas Bazaar

Admission 15p  
including refreshments — All welcome

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#### **BAZAAR EFFORT**

On Tuesday, 7th November at 7.30 p.m. in the schools. A grand Fashion Show will be staged by Rene Chambers of Hillside. Tickets are now on sale at 25p. Your support for this event will be greatly appreciated.

#### **RECTOR'S BAZAAR STALL**

May I thank all those holiday makers who remembered to say "thank you for a good holiday" by bringing back a present for my stall at the Bazaar. I have a fine collection of gifts and I am very grateful.  
H.B.

#### **THE FLOWER FESTIVAL**

Preparations are now well in hand for the forthcoming Flower Festival and Historical and Art Exhibition. Replies are coming in from all parts of Lancashire and Cheshire and 14 coach parties have already 'booked in'. There will be a mammoth catering job to be done and Mrs. R. Heaton will be very grateful if parishioners would speak to her and offer to bake a few cakes or scones for the catering department.

#### **HALSALL AGRICULTURAL DISCUSSION SOCIETY**

Two very important meetings have been arranged for this month. On Thursday, 2nd November, we discuss:—

##### **Grain Marketing in the 70's**

With Britain joining the Common Market next year it is apparent that the marketing of grain will be vastly different in the future. To help us clarify our ideas and give us information about the changes we have been fortunate in persuading Mr. J. S. S. Roddick, a member of the Liverpool grain trade, to come and discuss this subject with us.

On Thursday 23rd we have the pleasure to hear Joan Maynard, the forthright journalist, on all Agricultural topics. This is our "Fireworks night" don't miss it.

Please support both of our meetings to the full.  
W.H.B.

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#### **THE CANTICLE OF THE CREATURES By Saint Francis**

Most High, Omnipotent Good Lord, To Thee  
Praise, glory, honour, and every benediction.  
To Thee alone Most High do they belong.  
And no man is worthy to pronounce Thy Name.  
Praise be to Thee my Lord with all Thy creatures,  
Especially for Master Brother Sun  
Who illuminates the day for us,  
And Thee Most High he manifests.

Praise be to Thee my Lord for Sister Moon and for the stars,

In Heaven Thou hast formed them, shining, precious fair.

Praise be to Thee my Lord for Brother Wind,  
For air and clouds, clear sky and all the weathers  
Through which Thou sustainest all Thy creatures.

Praise be to Thee my Lord for Sister Water,  
She is useful and humble, precious and pure.

Praise be to Thee my Lord for Brother Fire,  
Through him our night Thou dost enlighten,  
And he is fair and merry, boisterous and strong.

Praise be to Thee my Lord for our sister Mother Earth,

Who nourishes and sustains us all,  
Bringing forth divers fruits and many-coloured  
flowers and herbs.

Praise be to Thee my Lord for those who pardon  
grant for love of Thee,

And bear infirmity and tribulation,  
Blessed be those who live in peace.

For by Thee Most High they shall be crowned.

Praise be to Thee my Lord for our Sister Bodily Death.

From whom no living man can flee;

Woe to them who die in mortal sin

But blessed they who shall be found in Thy most  
holy Will;

To them the second death can do no harm.

O bless and praise my Lord all creatures,

And thank and serve Him in deep humility.

#### SIDESMEN'S ROTA

##### NOVEMBER

5 E. Grimshaw, D. Sephton J.H. J. F. Smith, H. Dean.

12 T. Swift, T. Hunter E.O. P. Aynsley, R. Gaskell.

19 J. Heaton, J. Banks H.S. H. Huyton, A. Grimshaw.

26 W. Pounds, J. Halsall R.H. H. Grimshaw, M. Manners.

##### DECEMBER

3 E. Serjeant, D. Swift J.H. C. Shacklady, W. White.

#### CHRISTMAS SERVICES

Wednesday, 13th December—2 p.m. and 7 p.m.  
Children's Christmas Carol Service and Tableux.

17th December—6.30 p.m. Parish Carol Service and  
nine lessons.

24th December—8.00 a.m. Holy Communion, 10.30  
a.m. Mattins, 4.00 p.m. Evensong, 11.30  
p.m. Christmas Eucharist.

25th December—Christmas Day. 8.00 Holy Com-  
munion, 10.30 a.m. Short Christmas Morning Service  
with Holy Communion.

#### HOLY BAPTISM

"Received into the family of Christ Church"

##### OCT.

8 Deborah Ann, daughter of Peter William and  
Dorothy Leatherbarrow of 261 Long Lane,  
Aughton.

Christopher Mark, son of Clifford and Eileen  
Myra Kenyon of 23 Sumner Avenue, Down-  
holland.

Richard James, son of Michael James and  
Angela Christian Yule of 35 Renacres Lane,  
Halsall.

Lindsey Rose, daughter of Keith and Christine  
Huyton of The Caravan, Goores Farm, Narrow  
Lane, Clieves Hill.

15 Alistair James, son of Terence, John and  
Jacqueline Cooke of 6 Burlington Road, Birk-  
dale.

Stephen John, son of Terence John and Jacque-  
line Cooke, of 6 Burlington Road, Birkdale.

#### HOLY MATRIMONY

"Those whom God hath joined together"

##### SEPT.

16 Peter Gladstone of Hawarden Castle, Deeside,  
Flint, and Jean Loveday Roy, of The Hawes,  
Ainsdale.

30 David Murray Gawne of 41 Bollin Drive,  
Lymm and Gillian Mary Josephine Crockatt of  
The Pines, 112 Victoria Road, Formby.

##### OCT.

7 Terence Mark McQuitty of 36 Gosforth Road,  
Southport and Pamela Sally Eccles of 90 Segars  
Lane, Halsall.

#### CHRISTIAN BURIAL

"In Sure and Certain Hope"

##### SEPT.

16 Catherine Sutherland of 105 New Street, Hal-  
sall, aged 75 years. (Cremation).

#### SERVER'S ROTA

##### NOVEMBER

5 9.00 a.m. Tony Gaskell

12 10.30 a.m. Raymond Juba and Harold

Grimshaw

19 8.00 a.m. Michael Lewis

6.30 p.m. Keith Stopforth

26 8.00 a.m. Peter Balmer

10.30 a.m. Malcolm Serjeant and Barry

Gaskell

##### DECEMBER

3 9.00 a.m. Stephen Dutton

10 10.30 a.m. Tony Gaskell and David Stopforth

17 8.00 a.m. Jim Heaton

24 8.00 a.m. John Gaskell

11.30 p.m. Brian Heaton and Harold Grim-

shaw

25 8.00 a.m. Raymond Juba

10.30 a.m. Colin Stopforth

#### SANCTUARY FLOWERS

##### NOVEMBER

5 Mrs. L. Heaton

12 Mrs. T. Hunter

19 Mrs. Kniveton

26 Mrs. L. Huyton

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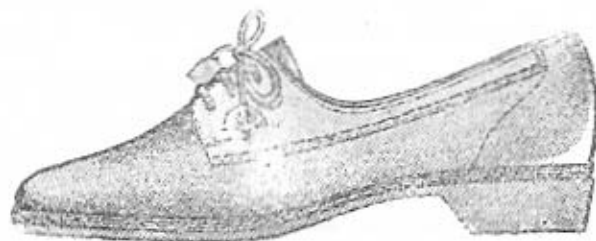
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