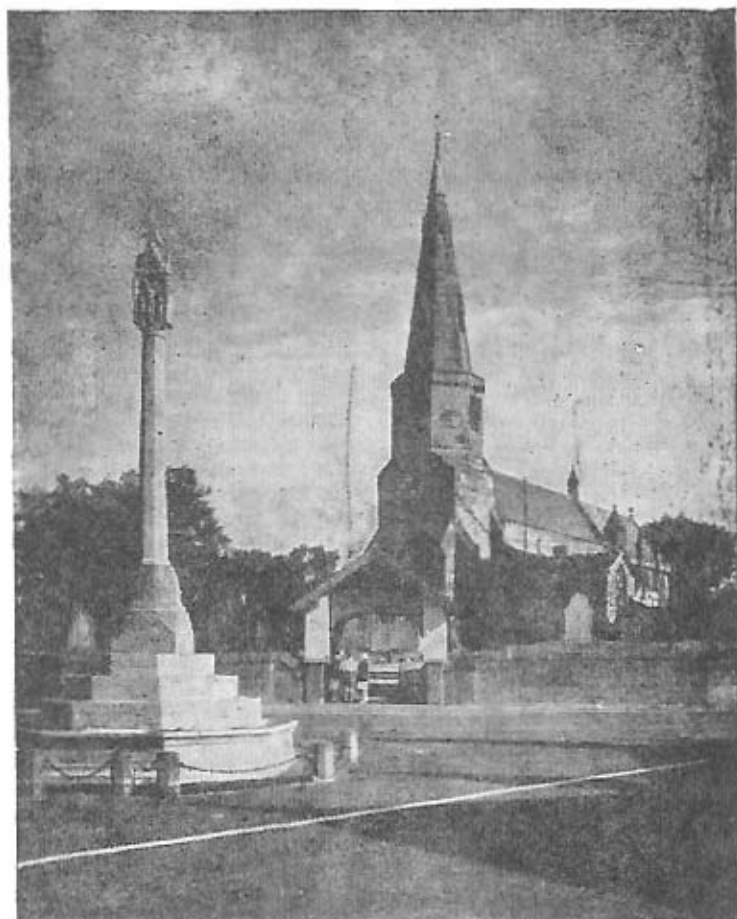


HALSALL PARISH MAGAZINE



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

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Warden.

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Vergers:

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,
Ormskirk.

15 August, 1972.

My Dear Friends,

The terrible state of affairs in the confrontation of the dockers and the police which we have all witnessed on the television must surely have posed the question in all our minds—where are we going to? What is the answer to this sort of behaviour? That men will continue to attack "a fellow man" even after he has been seriously injured and is being carried to an ambulance. I was very angry "inside" at the time but now I write very seriously.

It is my firm conviction that the only answer lies in the example of the convinced Christian. There was a time when we spoke of Christian England, a phrase still charged with emotional content and used when some special danger threatens our country. A special danger does threaten us. Today we are facing a power which does evil and honours evil. The Christian criterion has been removed and in its place the selfish right of the individual backed up by violence and complete disregarding of the law has been put in its place. This evil thing is NEW!

A Christian Society — a planned society — can these two be brought together without a surrender of the essential Christian Gospel? That depends upon the Church. A living Church, truly in touch with God, worthy to be called the Body of Christ because it served men as He did, and shed light upon their affairs the clear light of the Gospel. Jesus did not say to His followers: "Ye are to rule the earth". What He did say was: "Ye are the salt of the earth."

But if the salt have lost its savour? The problem of our day is a human problem. Will the Church of Christ prove great enough for its task, great enough to be the salt of the twentieth century world? This challenge is put to it by Dr. Manheim who believes that there might be a new wedding of Christianity to the life of our days.

"Of course, this complete penetration of life by religion will only occur if those who represent Christian tradition are once more able to go back to the genuine sources of religious experience and do not think that the habitual and institutional forms of religion will suffice for the reconstruction of man and society. Only if the rebirth of religion, both in terms of a popular movement and of regenerated leadership, coincides with the forthcoming social transformation can it happen that the new democratic order of this country will be Christian."

This does not mean that Christians must turn aside from politics and concentrate solely on the life of devotion—for it is only through political action that we can begin to "love as ourselves" those men and women, distant and near, whom the modern world has made our neighbours, including the thousands of Asians now threatened in Uganda. It does mean that the starting point for action will be the insight into life derived from discipleship to Jesus Christ, and the necessary staying power a gift accepted from His Holy Spirit. Moreover Christian action does not mean clerical action. The

majority of church members are lay; and it is upon them, or a substantial section of them, that effective action will depend. To face the complexities of our civilization all, clerical and lay must be grounded in the great simplicities of God.

This has been the secret of every Christian individual or group which has effectively altered society. Western society took a different turn because Paul of Tarsus was not disobedient to the heavenly vision; because he endured persecution, shipwreck, and imprisonment. How was this possible? Read any of his letters and you will get your answer "Brethren, pray for us . . . Pray without ceasing. It was upon this that he relied in the hour of trial. When the Roman Empire broke up, the Church remained, to create a new civilization—because men had gone into the wilderness to pray and come back from the wilderness to preach.

The Christians that have changed and made history have been effective because they have been near to God. Their effectiveness upon society has come as a by-product. The man who puts first in his life the God revealed in Jesus Christ must inevitably put others before himself. He cannot both be near Christ and indifferent to his fellow-men. For Christ is not indifferent to them. Man has a need for worship which if thwarted, or turned to wrong-ends, produces terrible results. To worship rightly is to give God His right place. This has obvious consequences for the whole of society. For when God comes first the whole of human life is seen in a different perspective.

"If you are really worshipping (said the late Archbishop Temple) then you are doing just what is most needed to enable you to take your part in bringing in the new world for which we hope. For to worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God. All this is gathered up in that emotion which most cleanses us from selfishness because it is the most selfless of all emotions—adoration".

In face of a planned society the Christian Church will not run away. It will seek rather to be in very deed the Church—confessing the truth, committed to the fulfilment of the will of Christ its only Lord, and united with Him in a fellowship of love and service. It will insist on the duty of thought no less than that of worship and action. The secular world it will face sometimes with warning, sometimes with reproof, and sometimes also with commendation, with the humbling realization that God can work as well through unbelievers as through those who honour His name. Within that world its own life must be lived, and in the betterment of that world its own members will take their share along with all men and women of good will. But they will probably be less immediately optimistic than many of their fellow-workers, because they know that although many things can be wrought by planning, the regeneration of the human heart is not one of them. Wise planning, however, can create the opportunities for the Word of God to be spoken, and God has called us

all to buy up the opportunities as they present themselves.

Dangerous days need daring men. The Christian's only fitness for these dangerous days is because he knows that he has no greatness of his own. He is ignorant, poor, blind, the last sort of person for anyone to choose, let alone Almighty God. "Ah, Lord God," said Jeremiah at his first calling, "behold I cannot speak for I am only a lad." But God said to him: "Say not 'I am only a lad' . . . for I am with thee." With that certainty anything can be faced, even by men as naturally faint and timorous as Jeremiah.

Today God calls His Church. We need men, men of mercy, men of uprightness, men of charity, men of imagination, men of unflinching purpose. Send us them in thousands, for we need them. We need them as teachers, we need them in all the new human tasks which social service has created, we need them in Management, in Trade Unions and in the mines, on the railways, on the docks, and on the building sites. But surely something even more is needed—they must be men who do justly and love mercy because they walk humbly with their God. Can the Church supply the need?

In every age the Church is faced by special temptations and by special opportunities. The coming decade has its temptations in plenty as we are swiftly discovering.

But the opportunities are there on a breath-taking scale. They are opportunities for that imitation of Christ which draws Christians together in service of their fellow-men and makes possible a united witness to the world. It is not the world which calls. It is Christ Himself. And to those who answer His call He will give the strength for the task which faces them.

God Bless you all in His service.

Your sincere friend

Herbert Bullough.

THE NATURE OF EUCHARISTIC WORSHIP

Worship expresses man's relationship to God; it involves a meeting between the temporal and the eternal. People—their hopes, their needs, their fears—these continually change; but God remains constant and eternal. Worship therefore is not static but dynamic.

Eucharistic worship is essentially a corporate act carried out by the Christian community. In that act the saving work of God is proclaimed, and his children respond in adoration and thanksgiving, and in self-offering on behalf of the community at large. The salvation of God is declared not only through the reading of the Word and the preaching, but also in "remembering" the saving acts of Christ—the offering of himself, whereby that which was done once at a point in time is made effective and operative in the present. To that offering the Christian community responds. They offer themselves. They come to be at one with, and are taken up into, the sacrifice of Jesus Christ; and they also partake in the benefits which flow from that sacrifice.

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.

BAZAAR EFFORT

THE DERBY PLAYERS PRESENT
A DRAMA AND MUSICAL EVENING

"WALTZ TIME"

at

St. Cuthbert's School

on

Friday, 15th September

at 8 p.m.

Admission 25p including Refreshments

THE EXPRESSION OF EUCHARISTIC WORSHIP

In the liturgy there are two basic elements, the Ministry of the Word and the Communion. Both must have their proper emphasis, yet the first must be seen to flow naturally into the second.

As the baptized community, we come together on the weekly festival of the Resurrection, and we hear the Word of God proclaimed in Scripture and in sermon. It is a Word addressed to us who live our lives in the world; and we hear the implications of that Word for our lives in the world. In the Creed we affirm our commitment to that Word, and our faith in the God who created the world, who redeems and sustains it, and whose will we seek to obey. It is therefore natural that our response to the Word should be prayer for the needs of the world; for no Christian can hear what God has done for man without responding in prayer for the world God loves. We are then led naturally into recognition of our failings, in that we too are part of this imperfect world. The confession is not only an acknowledgement of our private sins and in preparation for our own communion; it is also a declaration before God of the sins of the world and our acceptance of responsibility for that world's shortcomings. It is the Church's function as a sacrament of God's action in the world, and of the world's response to God, both to pray on behalf of the world and to confess on behalf of the world.

Then follows the Peace. This is an outward sign of reconciliation, one with another; but it is more than an expression of fellowship or of family affection. It is an expression of the nature of the Church. "We are the body of Christ" — members of one another and members of Christ. The Peace expresses our faith in the reality of God's recreation, of which we, are the first fruits.

As the Body of Christ we now move on to perform our proper function, which is to renew our membership in the body of the risen Christ. We take bread and wine—symbols of ourselves and the life of the world—imperfect though we know they are; for they are God's gifts to us to use for him. We give thanks over the bread and the wine, 'remembering' the mighty acts of God in creation, redemption, and sanctification. We break the bread which is given for the life of the world, and which makes us, who are many and divided, one in Christ Jesus; and because we are one, we can pray 'Our Father' and prepare to be renewed in God. So he gives himself to us, and we give ourselves to him. Finally, because the two poles of the Church's life are worship and mission (they are both 'liturgy'—the work of God's people) we pray that we may live in the service of his kingdom. We have celebrated the reconciliation of the world to God and now we go out to proclaim that reconciliation and make it effective.

'Go in peace and serve the Lord. In the name of Christ. Amen.'

ST. AIDAN'S DAY — 31st AUGUST

Two miles from the rocky shores of Northumberland facing the majestic cliffs of Bamburgh lies a tiny island which played exactly the same part in the story of the Christian Church in Northern England as did Iona in the conversion of Scotland, the one immortally linked with the name of St. Aidan, the other with that of St. Columba. Although Lindisfarne is its more correct geographical designation, it is as Holy Island that we always speak of it.

No more truly Christian figure, courageous, gentle, and full of tender patience in his dealings with the uncouth Northumbrians, ever adorned the early Church than Aidan. He lived the life he preached.

Aidan first came to Holy Island in 635 A.D. Probably none of the original buildings converted by Aidan have survived, although the islet off the south-west shores of Holy Island shows traces of a chapel upon it.

It has been said with much truth that the passionate zeal of the Celtic missionaries has never been surpassed in Christendom, and their work ranged from Switzerland and the Rhine to the Faroes and Iceland. The pioneer of this marvellous work was Columba, who founded the world famous monastery on the island of Iona, which was to draw pilgrims to it from all over Europe. It was there that Aidan was trained, and from there he was called to Northumbria, which by his energy and saintly character, he was to convert to Christianity.

The call of this noble Irish monk to this work came about in this way. Paulenus, a monk of the

Roman Church, had worked heroically in Northumbria a few years previously during the reign of King Edwin, himself a Christian. After his death the kingdom relapsed into heathenism. One of the princes expelled by the heathen successors of Edwin was named Oswald, who appears to have spent some part of his exile on Iona. After some time he succeeded in regaining his country and under him Northumbria revived.

Immediately he had established himself as king he sent to Iona, asking for a Bishop to come and teach his people.

A monk was sent, but he returned to Iona, reporting that he had found it impossible to teach or convert the pagans.

Aidan believed that he had been too stern and impatient, and his opinion was that the brother ought first to have given them "the milk of mild doctrine, until they were able to understand the more perfect mysteries of God." He went himself and was consecrated as Bishop and, true to Celtic tradition, he chose the little island of Lindisfarne as the site of his church and monastery.

Aidan and his few companions, Irish monks, built a little church of wood and thatched with grass. They lived on the plainest food, and their wonderful example soon began to take effect. A close intimacy sprang up between king and bishop, and for seven years they worked in the closest union, when the king was killed by the mercian monarch, Penda.

A school was founded on the island where twelve boys were trained as preachers. It became a great centre of missionary zeal, and from it there went out such men as St. Chad, the missionary to the Mercians.

Penda of Mercia was continually raiding Northumbria, and once almost succeeded in reducing Bamburgh. Perhaps the most famous of all stories about Aidan is associated with this attack. Penda had reached the fortress and piled up combustibles against the walls, setting light to them. But Aidan, watching this from his little islet, prayed earnestly and the wind miraculously changed, blowing the flames in the opposite direction, and eventually Oswald was able to repel the attack.

In 651 Aidan was taken ill at Bamburgh. All his companions could do was to lay him with his head against the walls of the little church, and there, looking towards his loved Holy Island, the great bishop passed away. For long afterwards the last day of August was called "Aidans' Rest".

Other noble men followed him, consolidating his work, the most renowned being the noble St. Cuthbert. The island became a famed centre of learning and there were written in Latin the beautiful Lindisfarne Gospels.

For some years the isle was in peace but towards the end of the eighth century the Danes landed and burned the settlement, killing the monks. The survivors re-built the church and lived there until about 833, when fearing another incursion they fled inland, carrying the remains of St. Cuthbert. Happily the magnificent Gospels, the outstanding product of the art of Lindisfarne, survived and are now in the British Museum.

ST. CUTHBERT'S GUILD
PROGRAMME 1972 — 1973
 Meetings Commence at 7.45 p.m.
 in Halsall C. of E. School

1972
Friday, 22nd September (8.00 p.m. to 1.00 a.m.)

Harvest Supper and Dance
 Clarkson Woods Quintet and Discotheque
 Licensed Bar TICKETS: 75p

Tuesday, 10th October

Photographic Evening
 Speaker: Mr. Charles Dix
 Competition:
 'My Best Slides and or Photographs'

Saturday, 4th November

Bonfire Party
 Location to be Announced
 Guild Fireworks only

Tuesday, 14th November

Beetle Drive in Aid of the Guild Stall
 at the Christmas Bazaar
 Refreshments TICKETS: 15p

Tuesday, 12th December

Film Evening
 Admission by Refreshment Ticket 15p

1973

Friday, 5th January

New Year Family Party
 for Members and their Families

Tuesday, 13th February

Illustrated Talk by
 Mr. A. J. Hoyle
 The Coast Line of Great Britain

Tuesday, 13th March

Film Evening
 Admission by Refreshment Ticket 15p

Tuesday, 10th April

The Port of Liverpool
 Speaker: Captain I. J. Wilkinson

Tuesday, 8th May

Guild Outing

Tuesday, 12th June

Annual General Meeting
 Beetle Drive
 Refreshments TICKETS: 15p

HARVEST FESTIVAL

Our Harvest Festival Services will be held as usual on the first Sunday in October. The services will be as follows.

8.00 a.m. Holy Communion
 10.30 a.m. Family Eucharist
 2.30 p.m. Children's Gift Service
 6.30 p.m. Evensong and Sermon

There will be no celebration of Holy Communion at 9 a.m. as is customary on the 1st Sunday in the month. The Family Eucharist will be transferred from the second Sunday in October to the first Sunday. This gives the faithful members of our youth organisations the opportunity to enjoy their parades on Harvest Festival Sunday. As in former years, Harvest Sunday will be our Gift Day when I shall sit in Church all day to receive the gifts of our faithful parishioners, we all look forward to a wonderful day.

W.H.B.

THE RECTOR'S STALL

May I take this early opportunity of thanking all those parishioners who have brought a gift back from their holiday for my stall at the Bazaar. I have some lovely gifts. Thank you all very much.

W.H.B.

SIDESMEN'S ROTA

Sept. 3rd J. D. Grimshaw, R. Dutton R.H. G. Porter, S. Park, 10th J. F. Smith, H. Dean J.H. E. Grimshaw, E. Sephton. 17th P. Aynsley, R. Gaskell E.O. T. Swift, T. Hunter, 24th H. Huyton, A. Grimshaw H.S. J. Heaton, J. Banks.
 Oct. 1st H. Grimshaw, M. Manners R.H. W. Pounds, J. Halsall.

SERVERS ROTA

Sept. 3	9.00 a.m.	Tony Gaskell
10	10.30 a.m.	Harold Grimshaw & Malcolm Serjeant
17	8.00 a.m.	Peter Balmer
	6.30 p.m.	Keith Stopforth
24	8.00 a.m.	Jim Heaton
	10.30 a.m.	Barry Gaskell & Michael Lewis
Oct. 1	8.00 a.m.	Brian Heaton
	10.30 a.m.	Harold Grimshaw & Malcolm Serjeant
8	8.00 a.m.	Raymond Juba
	10.30 a.m.	Colin Stopforth

SANCTUARY FLOWERS

Sept. 3	Mrs. Orritt
10	Mrs. B. Webster
17	Mrs. Blundell and Mrs. Park
24	Mrs. Ord
Oct. 1	Harvest Festival—The Congregation
8	Mrs. W. Halsall

HOLY BAPTISM

"Received into the family of Christ Church"

Aug. 6	Laura Helen, daughter of Stephen John and Angela Jane Shakeshaft of Birch Street House, Black Moss Lane, Scarisbrick.
Aug. 6	Marcus Elliot Gerard, son of Kenneth Robin More and Angela Lorena Jennifer Thompson of Apt. 51, 27 Rue Chaney, Paris 16, France.
Aug. 13	Tina Beddows, foster daughter of Brian and Margaret Ivy Heaton, Plex Moss House Farm, Plex Moss Lane, Halsall.
Aug. 13	Mark Beddows, foster son of Brian and Margaret Ivy Heaton. Plex Moss House Farm, Plex Moss Lane, Halsall.
Aug. 13	Catherine Ann, daughter of David and Julie Anita Barton of 14, Renacres Lane, Halsall.

HOLY MATRIMONY

"Those whom God hath joined together"

Aug. 14	Bryan Williams of 3 Chestnut Close, Summerwood Lane, Halsall and Joan Elizabeth Robinson of 3 Chestnut Close, Summerwood Lane, Halsall.
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