

HALSALL PARISH MAGAZINE



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The Rectors,
Halsall,
Ormskirk,
22 March, 1971.

My dear friends,

BY the time this issue of the magazine reaches most readers, we shall be in Holy Week, contemplating the love of God and the mystery of the Cross.

The Christian faith is a dynamic living faith, and Easter ought to remind us again of this fact. Easter means we can look beyond the Cross and the seeming futility of everyday living to the Resurrection, the new life in Christ, and to Christ, ordering our lives; recreating, rebuilding us and the Church.

The fact of Easter ought to awaken us to a new consciousness of the continuing abiding presence of Christ with us, ever near to give us sustenance, food and strength when it appears we have reached the end of the road.

To do this, to experience being **risen with Christ**, must mean in practical terms a resolve to seek more faith, without which we can never really see beyond the Cross and contemplate the glorious redemption of the work of God.

This Easter, let our lives be resubmitted to Christ in fresh dedication so that His strength will be ours; then our love will be purified and made stronger, and our lives will have the radiance of men who have been with Christ.

As we wish all our readers a very happy Easter tide, we ask you to give the **God of unexampled grace and Redeemer of mankind** a chance to reign supreme in your heart and your life.

Christ is risen: He is risen indeed: Alleluia!
Jesus lives!

In this second part of my letter I wish to speak to you all about a very important aspect of our Church Fellowship at St. Cuthbert's.

Of recent years great emphasis has been given to what might be called the business and organisational aspects of Church Life. This seems to be true at all levels—General Synod, Diocesan Synod, Deanery Synod and Parishes. Above all, perhaps is the concern with finance. While all this may be necessary, I personally fear that vital and basic New Testament principles may be suffering. Amongst other things the Church is a fellowship of people bound together by a common faith; united in love and worship of God. It is not enough that a parish should succeed in building up a big list of individuals who will subscribe to parish funds. It is possible to achieve this, and for the parish to remain anything but a fellowship; and there is the danger of becoming satisfied so long as parish finances are sound.

It is indeed the responsibility of every Churchman to ask himself, "Am I contributing a fair proportion of my income to my Church?" It is also his responsibility to ask himself, "Am I contributing of my love and goodwill unreservedly to the fellowship of the Church?" This question is by far the more fundamental of the two. The Church needs money to carry on its work, but it needs people in fellowship with each other far more. The prior interest is with people for their own sakes, not for their money. Therefore, in all our planning the prior interest in people must be the spur of our deliberations and actions, and our goal a community of people reflecting "The Love of God, the Grace of our Lord Jesus Christ, and the Fellowship of the Holy Spirit."

We are of course profoundly thankful for the support we receive from so many of our faithful parishioners. Indeed it is true to say that there is only one aspect of our finances giving cause for concern, apart from the ever increasing costs of all things, and that is the use of the 10p piece. It is natural that this 10p piece is becoming the coin everyone selects to put on the collection plate. Not only at St. Cuthbert's, Halsall, but in all parishes. As a result collections are falling alarmingly. Had there been a 25p piece the whole question of falling Church collections would never have arisen. Will you all therefore try to remember this and use either the 10p and the 5p pieces together or better still use 2 of the 10p pieces. This applies also to all our subscribers in the envelope scheme. I am sure given a little thought the worry of falling collection at St. Cuthbert's will be done away.

God Bless you all for your faithfulness and splendid support.

Yours sincere friend,
HERBERT BULLOUGH.

MAJOR VICTOR BLUNDELL

The hoisting of the flag of the Church to the half mast on Sunday, March 21st and the sound of the "Passing Bell" announced to Halsall the death of our great friend and Patron Major Victor Blundell. He passed away very suddenly on Sunday morning at his new residence in London. This is sad news for Halsall and we mourn the loss of a wonderful friend and Patron. We gave thanks to God for the great interest he took in all the affairs of our Church and School. I was privileged to take the funeral service at Golders Green Crematorium on Wednesday, March 24th and later to inter the cremated remains in the Major's Mother's grave in the churchyard of Cranbourne, Windsor. We shall all remember Mrs. Blundell and her family in our prayers and our deep sympathy has been expressed in a floral tribute sent on behalf of us all to the Major's home. We rejoice that we have been privileged to know Major Blundell and give thanks to God for his service and example of Christian Witness in our midst.

H.B.

AN EASTER THOUGHT

If, however, you **have risen with Christ**, seek the things that are above, where Christ is, enthroned at God's right hand. Give your minds to the things that are above, not to the things that are on the earth. For you have died, and your life is hidden within Christ in God. When Christ appears—He is our true life—Then you also will appear with Him in glory. Parts of the Epistle for Easter Day: Colossian 3. 1—4. Weymouth Translation.

O God, Gracious and Merciful, give us, we entreat Thee, a humble trust in Thy mercy, and suffer not our hearts to fail us.

Though our sins be seven, though our sins be more in number than the hairs of our head, yet give us grace in loving penitence to cast ourselves down into the depth of Thy compassion. Amen. —(Christina A. Rossetti).

Grant us grace to rest from all sinful deeds and thoughts, to surrender ourselves wholly unto Thee, and to keep our souls still before Thee like a still lake; that so the beams of Thy grace may be mirrored therein, and may kindle in our hearts the glow of faith and love and prayer.

May we, through such stillness and tranquility and hope, find strength and gladness in Thee, O God now and forever more. Amen. —(Joachim Embden)

A STORY FOR BOYS AND GIRLS

One day a man walked into his room, where he was alone, and yet he talked there with two different persons, neither of whom he could see. It was not dark in the room. In fact, the sun was shining through the windows. One of the persons to whom he talked was too far away to be seen. The other person was too near to be seen. It is a little mysterious, isn't it? But you might think it out.

While alone in the room, the man heard a bell ring. He picked up the telephone receiver. Soon he was talking to a friend who was too far away to be seen. He recognized his friend's voice, and they spent a happy five minutes in conversation.

The man then put up the receiver and began to talk to a person who was too near to be seen. He bowed his head and both talked and listened. That is to say, he was praying. He was talking to God, Who is "nearer to us than breathing, and closer than hands or feet" God is too near to be seen, and yet we can speak to Him, and He speaks to us.

Sometimes God speaks to us by a still small voice within which no one except ourself can hear. He spoke like that very many years ago to a boy who was living away from home. That night the boy was awakened by somebody who called him by name. The boy thought

that it was his guardian—and old priest—who was resting in another room. But it was not. It was Somebody too near to be seen, and the boy Samuel learned from the old priest to listen and to say, "Speak Lord, for your servant hears . . ."

In these days God may speak to any boy or girl and call him or her to do some special work, and to serve Him all his or her days. During this Lenten season, He may speak to you, although He is too near for you to see Him. Just listen and obey like Samuel. Read I Samuel 3:1—10.

THE SPIRIT OF LOVE

A shortened version of an article in the Nursing Mirror, by the Dean of Liverpool

It was in the same week in November that we were thrilled by the latest news from the Moon and appalled by the news from East Pakistan.

The news from the Moon marked a further stage in man's technological progress. A Russian space craft landed on the lunar surface, and discharged a moon vehicle (like an kind of celestial wheel-barrow) which travelled over 400 yards scooping up moon rock as it went. How amazing that men here on earth can manipulate the smallest movements of a complicated piece of machinery on the surface of the moon 238,860 miles away.

But what we can achieve in outer space we fail to do on our own doorstep. The cyclone and the resulting floods which hit the Ganges delta in East Pakistan may be reckoned amongst the worst disasters in history.

In many ways the world response to the tragedy was splendid, once the true extent of the disaster was realised. Not only Western countries like Great Britain and Germany responded; but Communist China was one of the first to pour in generous aid. Yet inevitably it was too late to do anything about the thousands already drowned. Help could only be given to the dazed and bewildered survivors.

The big question mark remained. Could anything be done to protect those whose lives are at risk in this and all other danger areas of the world so that this kind of disaster need never happen again?

We have reached such an advanced stage in technological skill that it is hard to believe that any of these great human problems are beyond the wit of man to solve. But if we have the wit, have we the will and the wisdom?

For it is not technical know-how we need. It is a new spirit of love and sacrifice.

Does the Christian Gospel provide us with any clues? It does. For it speaks both of Love and the cost of Love.

At the heart of the Good News is the faith that, despite all the evidence to the contrary, God is Love. In the humble birth at Bethlehem and the marvellous life which followed we dare to claim that we can see spelled out the nature of God Himself. The life of Jesus was lived for others. He went about doing good. He saw with amazing clarity the real needs of the people around Him. As one of His friends put it, he "knew what was in man." But in order to make Love a matter of deeds and not merely of words, a tremendous act of self sacrifice was demanded. He was born in the humblest of circumstances in order to identify himself completely with the lowliest of humanity. He lived the demanding life of a wandering preacher, with no fixed abode. Finally he met the death of a common criminal because love and integrity could lead him no other way.

The lessons of this Life for individuals and nations is clear, though its implications are frightening. What would it mean if Governments and peoples really put love for mankind before self interest in their national policies? If the rich countries made the poor countries their major concern? If the powerful were more interested in helping the weak than getting more power for themselves?

But such love is costly. Costly in prestige and resources. Costly as a manger. Costly as a Cross.

Christianity is no fairy tale, irrelevant to the rough and tumble of everyday life. If the Spirit of Christ could be harnessed to mass technological skill, the familiar prayer would begin to be answered—God's Kingdom would begin to come on Earth as it is in Heaven.

But we do not have to wait for Governments and nations before minor miracles can happen. As we move into the New Year, we can all try fresh experiments in bringing Christ's kind of love to bear upon the variety of relationships and concerns which make up our everyday lives. The cost may be a Cross. The certainty is Resurrection.

WHAT THEN SHALL WE DO WITH JESUS?

The question here posed is ominous because of its operative term **THEN**. Pilate who originally asked this question did not give a satisfactory answer. It suggests that in spite of what we know of the qualities of the historical Jesus and of His divine attributes, we are yet faced with the practical question of what to do with Him; that is, of the possibility, or even desirability in certain circumstances, of rejecting Him not, be it noted, because of His inadequacy to meet our needs, but because of His constraining influence. His norms are high and preclude us from pursuing mean ends which may help us to get on fast in our vocations; therefore, those who are in a hurry are inclined to write Him off so that they may break loose and get on fast in the material world.

The second Psalm provides striking evidence in the following words: **The kings of the earth stand up and the rulers take counsel together against the Lord and against His anointed.** But the Lord has His inimitable ways of overruling the machination of men. Thus He overruled what looked like the physical destruction of His Anointed on the Cross by raising Him from the dead, thereby overcoming evil with good. Again, the second Psalm provides further evidence of the futility of evil: **Why do the people imagine a vain thing? . . . He that dwelleth in Heaven shall laugh them to scorn.**

The very birth of Jesus had generated hatred and envy among the Establishment. King Herod had required the three wise men who were led to the manger by the Star to inquire diligently of His birth and report back so that he too might **worship** Christ. When the wise men failed to return to King Herod, all children below the age of one were ordered to be killed in the sure hope that Christ would be one of the slain. We are, therefore, left in no doubt as to what Herod intended to do with Jesus.

But if Jesus escaped being slain as a baby, the Herods of this earth caught up with Him in the prime of manhood. He was slain on the Cross at barely 32 with His mother, Mary looking helplessly on; but since God's purpose was not to be thwarted He raised His Son from the dead. One may ask what is the basis of desiring Christ's crucifixion. As a result of His ministry, we are told that **the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.** As one does not see anything anti-social in these activities one is forced to the conclusion that the only reason for compassing His death is because people despise truth and are jealous of His spiritual greatness.

The envy and hatred which people nursed against Him were transmitted to His disciples. He warned them against persecution in the Beatitudes thus: Blessed are they which are **Persecuted for righteousness sake.** The methods of persecution are clearly set forth in the Beatitudes thus Blessed are ye, when men shall **Reville** you, and shall **Say all manner of evil against you falsely, for my sake.** Be it noted that what persons are persecuted for is for trying to do good in their own way.

It is one of the ironies of life that it is the evil men who muster strong to persecute the few who dare to be a Daniel and who dare to stand alone in the face of overwhelming odds. They do their best to deny those who are burning with a sense of mission access to the seat of power where they may have effective voice in bringing about reforms or in formulating progressive policies. In politics, the assassination of would-be progressive Presidents is so well organised that they are shot, as Robert Kennedy was shot, immediately after

delivering their victory speech. In the church, the outspoken and conscientious priest seldom gets promoted to the episcopacy for fear that he may upset the apple-cart and disturb the quiet repose of the Establishment. And if the outspoken and conscientious priest is by accident and in a fit of absent-mindedness rewarded with an episcopacy, he must quickly lose something of his reforming zeal, or he will run the grave risk of being made a vicar-general instead of being given his own diocese to administer, because it is feared that his creative imagination may run riot. In effect, people who are prepared to walk the gentle slope of tradition are preferred to those who are imaginative and are anxious to beat out new tracks.

Each succeeding age has been astute enough in devising ways of putting its progressive and outspoken elements in the frigidairé where it is calculated they can do little harm to the Establishment. In this second half of the 20th century, what are we doing with Christ? Many of our public functionaries quietly ignore Him. We still have our Peters who deny Him in crucial moments; but who, unlike the real Peter care little about repenting later; and there are still wide tracts of the earth where Herods abound who are ever on the ready to persecute Christians and sticklers for principles. In the sphere of administration, we still have our Pilates who know all the facts but yet seem prepared to compromise principles if only to maintain their own jobs and immediate comfort rather than give offence to others while telling the truth and trying to do justice. In the event we can confidently look forward to more storms ahead unless we are prepared to get our priorities right.

ACKNOWLEDGMENT

To St. Cuthbert's Church Flower Fund in memory of a loving husband and mother, £1 from Mrs. E. Mansergh.

THE ANNUAL GENERAL MEETING

The Annual General Meeting of the Parish will be held on Wednesday, 28th April in the Vestry at 7-30 p.m. for the Election of Wardens and members of the P.C.C. and sidesmen for the ensuing year. The accounts will be presented by the Treasurer and a report on the fabric of the Church by the Church Wardens. H.B.

PALM SUNDAY 4th APRIL

2-30 p.m.—"THE KING OF SPACE"

A walking sermon for 37 children. We look forward to your support at this service. It is the first time we have attempted this kind of sermon. We hope the budgie doesn't talk too much and the guinea pig and the gold fish behave themselves. Give the children your full support.

6-30 p.m.—"THE CROSS OF CHRIST"

SPECIAL MUSIC BY THE CHOIR. READINGS BY MEMBERS OF THE CONGREGATION.

MAUNDY THURSDAY, 8th APRIL

SUNG EUCHARIST AT 7-30 p.m. followed by the stripping of the altar.

GOOD FRIDAY, 9th APRIL

MATTINS at 10-30 a.m. DEVOTIONAL HOUR 2-3p.m.

HOLY SATURDAY

7-0 p.m. SHORT SERVICE and LIGHTING of the PASCHAL CANDLE.

EASTER DAY

8-00 a.m.—HOLY COMMUNION

10-30 a.m.—SUNG EUCHARIST

6-30 p.m. EVENSONG and SERMON

FLOWERS FOR THE SANCTUARY

Apr. 11—EASTER DAY—The Congregation

18—Miss E. Mawdesley and Mrs. J. Parker

25—Mrs. J. Morriss

May 2—Mrs. H. Serjeant and Mrs. M. Banks

9—Mrs. W. Martin

SIDESMEN'S ROTA

Apr. 4—P. Saunders, T. Grimshaw, J.R. H. Huyton, A. Grimshaw.

11—E. Blackhurst, E. Orritt, H.D. C. Shacklady, W. White.

18—J. D. Grimshaw, R. Dutton, R.H. P. Attwood, H. Rimmer.

25—J. Cheetham, H. Serjeant, J.H. B. Heaton, J. Gaskell

SERVER'S ROTA

Apr. 4 9-00 a.m. John Pounds.

11 8-00 a.m. John Davies

10-30 a.m. Brian Heaton, Jim Heaton.

18 8-00 a.m. Christopher Pimlott.

6-30 p.m. David Stopforth.

25 8-00 a.m. Barry Gaskell.

10-30 a.m. Raymond Juba, Tony Gaskell.

May 2 9-00 a.m. Malcolm Serjeant.

THE EASTER OFFERINGS

Following the ancient tradition of the Church, the Churchwardens, with the approval of the Church Council, will present the Easter Day collections and offerings as a personal gift to the Rector and they ask for your generous support. Offerings from any who may be absent from the Services will be gladly added.

HOLY BAPTISM

"Received into the Family of Christ's Church"

Mar. 21 Diane Linda, daughter of John Brian and Cecelia Webster of Manor House Farm, Halsall.

HOLY MATRIMONY

"Those who God hath Joined Together"

Mar. 20 Ralph Charles Langstaff of 79 Stasset Road, London, and Jacqueline Barbour of 17 Blundell Drive, Birkdale, Southport. (Formerly of Scarisbrick Arms, Halsall).

Mar. 20 Derek Corf of 56 Parker Crescent, Ormskirk and Dorothy Mary Marshall of 64 Heathey Lane, Shirdley Hill.

BURIAL OF THE DEAD

"In Sure and Certain Hope"

Mar. 16 Richard Longton, aged 77 years. Heathey Lane, Sherdley Hill.

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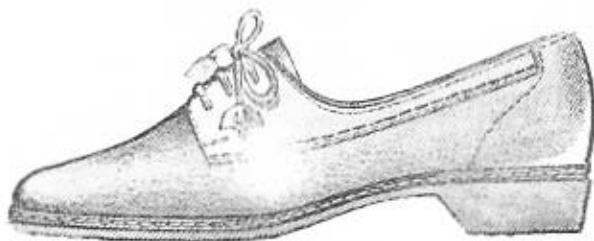
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