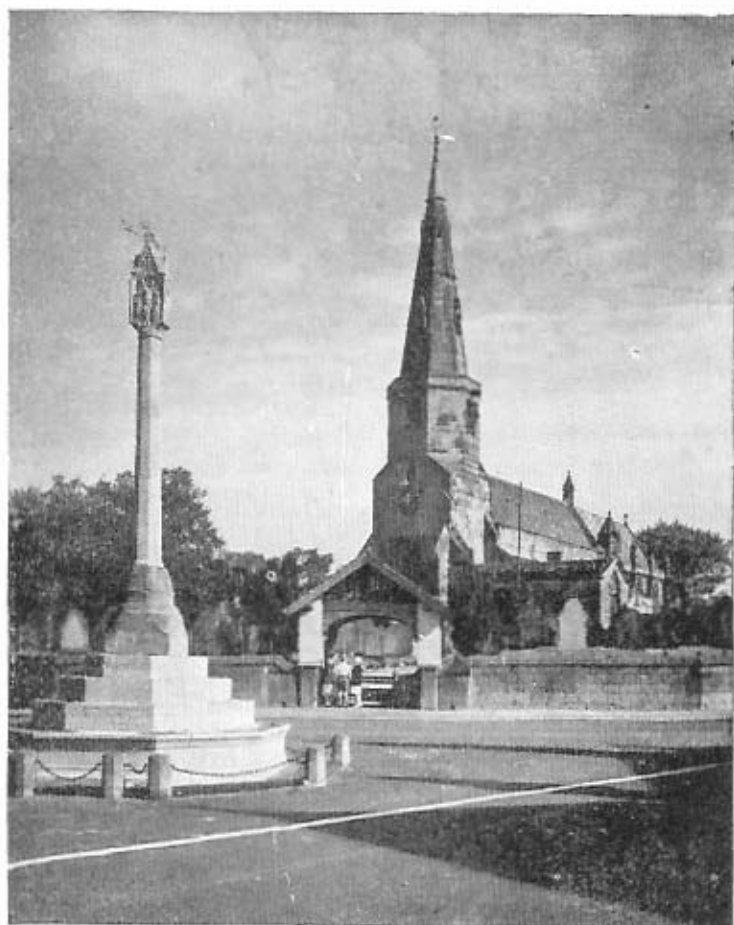


HALSALL PARISH MAGAZINE



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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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21st March, 1972.

My Dear Friends,

The very best Easter Greeting I know is this—
"Christ is Risen, He has overcome death." I send this greeting to you all.

As I write this letter to you God's world looks so beautiful with its daffodils and other spring flowers in profusion and the birds are singing again drowned by the sound of the lawn mowers sometimes. Yet all around there is hatred and bereavement and heartache. I know of no other message which can transform the needs of our Western world especially in its worship. Our attention must continually be directed towards the Risen Christ, not only during the Easter festival but all through the Churches year. Every Sunday is an anniversary of the Resurrection and we should never forget this.

One of the basic lessons of Eastertide is the clear message that we cannot save the world by ourselves. A bit more energy, a little more community spirit, a few more good works are just not enough. These things do not touch the heart of the ministry of the Apostles which is Jesus and the Resurrection. In these days of permissiveness and indifference to the moral law Christians who try to be "up to date" by applauding self-indulgence and decrying self discipline do the Church no service. It is perhaps also a mistake to judge and condemn. It is not the Law which needs to be proclaimed to the perishing it is the Resurrection, the life which has been subject to evil and death and has conquered them.

This does not mean that many of our contemporaries, Christians included would not be better for being reminded of the moral law. The way to achieve this end is not by discussion groups, or by grumbling and complaining or by attempts at coercion but surely through the lives of ordinary men and women which show in work and in leisure the power of the Risen Christ.

This is Paul's great theme in the third chapter of Colossians. Those who become Christians enter on a share in the risen life of Christ and their own life must now take a different direction and be ruled by their relation to their ascended Lord. So next time you want to rub the noses of your young friends in the ten commandments, try this third chapter of Colossians instead but be sure to read it carefully first and know what you are in for.

A very happy Easter to you all and may its message and its joy remain yours for a very long time.

God Bless you all,

Your sincere friend,

Herbert Bullough.

EASTER

The "Feast" of the Resurrection is by far the oldest of Christian festivals. We can be sure that there has never been an "Easter" unobserved since the first Resurrection morning, which is more than we can safely claim for Christmas. It is, of course, the greatest of Christian festivals. Nothing can surpass the beauty of the Gospel story of the Resurrection, especially as told by St. John. Mary Magdalene entered the garden before dawn, found the tomb empty, saw the angel, and turning away came face to face with another presence whom she mistook for the gardener in the dawn, "Thus the Resurrection was revealed to a woman at sunrise." And so Easter is particularly a festival of the "morning" Sunrise and Springtime! This is Easter. Even in this present age when so many Church customs have been forgotten, the morning services are by far the best attended on Easter Day. All the beauty of a Spring festival is there too. The awakening to new life and joy in brightness and fragrance. On the altar there should be only white and green on Easter Day. The white of Resurrection, and the green of eternal life. "Arun lilies and narcissi, white as angels' flesh by an empty tomb, and the deep green of English yew, the one evergreen that belongs to Easter and to no other festival. Yew in a churchyard is an emblem of life, not of death."

White and green only, on the altar, but anywhere else in Church all flowers are in favour. Primrose, violet, crocus; daffodil and hyacinth; wind-flowers and anemones—all the profusion of Spring.

"Easter Eggs" are centuries old. The egg from time immemorial — before history — has been an emblem of new life. Christians at an early date adopted them as symbols of the Resurrection. They were known as Paschal Eggs, and eventually in England as Pace Eggs. The true Pace Egg or Easter Egg is a hen's, duck's or goose's egg decorated at home. The true design always contains a leaping hare, which was sacred to the Spring deities of pagan times. The industrial modern world has put on the market artificial eggs—Easter Eggs made of chocolate and wrapped in silver paper. I suppose the children find them more palatable, but it is good to remember the meaning behind the custom. Even the lamb and mint sauce of the traditional Easter dinner originates from the old belief that this was the principal dish at the Last Supper.

RESURRECTION

C. S. Lewis suggested that in modern times when people talk of the Resurrection they usually mean the discovery of the empty tomb, and the appearance of Jesus a short distance away. If this is too trite a judge-

ment, it may nevertheless be true to say that many people never think further than the idea that the Resurrection was a spectacular miracle demonstrating the power of God to reverse the action of the Jews and Romans in crucifying Christ. It certainly was this, but this aspect of the Resurrection is only incidental to its real significance which the first Christian evangelists and apostles expounded in their writing and preaching especially St. John and St. Paul. For them, and for us, the questions are: "What is the nature of this body which arose?" and "What is its significance—what does it mean?"

It is clear from Gospel accounts that the Risen Body had undergone some kind of transformation. When Jesus appeared to Mary Magdalene and to the two disciples on the road to Emmaus, he was not immediately recognised. It was a body which St. Thomas could touch; which Magdalene must not touch; which could pass through closed doors; which could appear and disappear out of all conformity to known physical laws. On this account many people reject the authenticity of the Gospel records, and in so doing they would seem to be committed to the view that known physical laws cover all reality, or more accurately, that the method of investigation which has provided us with known physical laws is the only method of investigating all aspects of reality. An alternative approach is to accept the records as revelations, or pointers to wider, and otherwise unknown modes of existence.

Both St. John and St. Paul concede that we are given an entirely different view of the physical world, and the material body. For them the Risen Body is a revelation in time of eternal truth. The scales are taken from our eyes. We are shown what "body" really is — what the material world really is — sensitive to a degree to spiritual powers.

According to conventional ideas the body is born, grows and dies. It is subject to rigid physical laws. It is a limitation on the spirit. In Christ, "it is seen as that which neither dies, nor is born, which neither comes nor goes, and which cannot be confined within the walls of conventional conceptions."

The body we experience under the limitations of the conventional world is a mere caricature of the truth. This caricature undoubtedly is born, and dies; suffers pain, injury, disease; enjoys merely physical pleasures. But the real body knows no such limitations. It is an entirely adequate vehicle for the mind and the spirit; completely responsible to the will, when that will is the will of God.

In the Resurrection appearances it is the same body undergone transfiguration by its being "taken over" by the spirit. It is a human body redeemed from the limitations, and retarding "earthiness" of its terrestrial existence. It is what it was always capable of becoming, because this is what body really is in the divine economy. In the Transfiguration of Christ we have a revelation of reality — a preview of the Risen Christ.

St. Paul applies this idea of transfiguration to the entire creation in foreshadowing some final consummation in which even the material world will be redeemed and be "taken over" by the Spirit.

"Creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body."

The vision of transfiguration in resurrection on a cosmic scale is beautifully expressed in these lines by Kathleen Raine:

"Lift up your heart again without fear,
sleep in the tomb, or breathe the living air,
this world you with the flowers and with the tiger share.

Then I saw every visible substance turn
into immortal; every cell new born
burned with the holy fire of passion.

This world I saw as on her judgement day
when the war ends, and the sky rolls away,
and all is light, love and eternity."

In the words of Nicodemus: "How can these things be?" The answer of St. John is that they have already been manifested in Christ. Listen to the opening of his Epistle:

"It is of what existed from the very beginning, of what we heard, of what we saw with our eyes, of what he witnessed, and touched with our own hands, it is the Word of Life (the life has appeared; we bring you word of that Eternal Life which existed with the Father, and was disclosed to us)."

News of that Eternal Life which has existed with the Father! This Life of Eternity was manifested in time in the person of Jesus Christ. He brought it into this world, and revealed it to men.

Into this world where life has undergone a metamorphosis due to man's sin — full of fear, and struggle, and very short, with death ending all! Into this world He introduced a New Order, the Life of Eternity, radiant with goodness in every sense. He died, as all men die. He arose from the dead, and although the manner of His Resurrection is unique, we see in it the crystallisation of a universal principle. Death is not the end. It is a phenomenon in life in this world. It is something which happens to man, but it is not the end of man. "The Life has appeared." The tide of God's infinite love has invaded the world. (New in this world, it existed with the Father before the world was). Invaded this world in Christ, and in the power of the Holy Spirit like the tide of an illimitable ocean invading a stagnant pool — flowing into it, sparkling, invigorating, cleansing — overwhelming it, and finally assimilating it to itself to share its own illimitable power and infinitude.

A STORY FOR BOYS AND GIRLS

My story for you this month, boys and girls, is about a wild animal like a dog called jackal, and two furry water animals called otters.

One day a jackal was running along the river bank, feeling very hungry, and wondering if he might find something to eat. He came upon two otters peering down into the water, hoping they might spy a fish: for they, too, were hungry. Suddenly, one of them saw a lovely big fish swimming near the surface, and immediately dived into the water. In no time he had a firm hold of it, but it was so big and strong that it dragged the otter after it. Fearing he might not be able to land it by himself, he called out to the other otter: See! I've got a huge fish this time. Come and help me get it ashore. It's enough to make a meal for both of us. And so the other otter plunged in, and together they brought the fish to land. Then, however, they failed to agree as to how they were to divide it. I should have the bigger part, said the first otter, for I caught it. Nonsense, said the other otter, for without my help you couldn't have brought it ashore, and wouldn't have had any at all. I should have the larger share. And so they quarrelled.

Just then the jackal came up to them and they asked him to settle the dispute by dividing the fish. Very well, he said, but do you agree, each of you, to accept whatever portion I give you? The otters agreed, and the jackal set to work to divide the fish. He cut off the head and gave it to one otter. Then he cut off the tail and gave it to the other. Before they could recover from their surprise, he picked up the rest of the fish and ran off as fast as he could go!

Perhaps it was hardly fair of the jackal to take advantage of them in that way, but the moral of the story is clear: it doesn't pay to quarrel. For better to do as we are bidden in the Bible, As much as lieth in you, live peaceably with all men, which really means, as far as it depends on you, yourself, don't ever quarrel with anybody. So, boys and girls, beware of quarrels!

WHIST AND DOMINO DRIVE

SATURDAY, 15th APRIL, 1972

Once again we are reminded that it is time to be considering activities in connection with the proposed Field Day and Rose Queen ceremony which we hope will be held on the last Saturday in June. We should be glad of additional helpers in this respect for it is intended to have the usual Whist and Domino drive as stated above to help defray expenses.

George Porter.

THE ANNUAL GENERAL MEETING

The Annual General Meeting will be held in the Vestry on Thursday 13th April at 7.30 p.m. for the Election of Church Wardens, Parochial Church Councilors and Sidesmen for the ensuing year. The accounts will be presented. The New Electoral Roll will be presented and the Church Wardens will report on the condition of the Church Fabric.

H.B.

WHAT GOD REQUIRES

Some Christians are so busy working for God that they forget to worship Him. A minister said to me, "My people will do anything for God except worship Him." Of course those words were an epigram and like all epigrams an exaggeration. It is true that we must work for God, and that all true Christian work is a form of worship, but that statement is very near to a most dangerous heresy, namely that our activities are valuable in themselves apart from the worship that alone brings us into touch with God.

There are many people, even Christian people, to whom sitting still and meditating, or worshipping God in church is anathema. Their restless personalities compel them to be for ever up and doing. The modern craze for speed is not confined to getting from place to place. Business men adopt mechanisation to speed up production, and farmers with their fertilizers and incubators hasten the processes of nature.

Church and social workers rush from committee to committee, expending themselves in good works until sometimes they are jaded and difficult to live with, hustling their fellows into all sorts of campaigns, groups and movements.

It is no doubt good that there are such men. They get things done. Some of the things are done well. Some have to be undone—and some are done upon such flimsy foundations that it is only a matter of time before they undo themselves.

Be Still and Know

This is not, of course, a plea for inaction. The ultimate command to workers for God's Kingdom is "Go forward"; but it is preceded by the command "Be still and know that I am God". In Isaiah 42 (i-iv) we read: "Behold my servant, whom I uphold: my chosen, in whom my soul delighteth: I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed he shall not break, and the smoking flax he shall not quench: he shall bring forth judgment in truth. He shall not fail nor be discouraged, till he have set judgment in the earth."

The prophet's task is to take true religion to the ends of the earth.

For such a tremendous task a noisy, efficient, ruthless organisation might be expected: the worldly way of seeking success: glaring propaganda, the onward march of progress in which the weakest goes to the wall.

God's way is different. His servant does not bellow in the street, nor does he break as useless the bruised reed, as a thatcher would; nor does he blow out the dimly burning flame. God fans into strength even the weakest flicker of goodness that can be found in the human heart. He is gentle, not ruthless. Exemplified primarily in Jesus, this would appear to be God's pattern for all His servants. As the Bishop from Japan recently broadcast, real evangelism is not propaganda, but the steady witness of Christian living.

NOTICE

On Wednesday 3rd April at 4.30 p.m. the choir of St. Faith's Church, Crosby, will sing evensong in St. Cuthbert's Church. Perhaps there may be several parishioners able to attend. I hope so.

H.B.

ST. CUTHBERT'S GUILD

On Tuesday, 11th April, we shall welcome Mr. R. Fastnedge, the Curator of the Lady Lever Art Gallery. This is an illustrated talk and one that we must all endeavour to hear. It will be a very entertaining and enjoyable evening. Don't miss it.

7.30 p.m. Tuesday, 11th April, in School.

SANCTUARY FLOWERS

- April 2 Easter Day, the Congregation.
9 Mrs. H. Dean
16 Mrs. W. White.
23 Miss E. Mawdsley and Mrs. J. Parker.
30 Mrs. J. Morris.
May 6 Mrs. H. Serjeant and Mrs. H. Banks.

SERVERS' ROTA

- April 2 8.00 a.m. Jim Heaton.
10.30 a.m. Brian Heaton, Malcolm Serjeant.
9 10.30 a.m. Harold Grimshaw, Raymond Juba.
16 8.00 a.m. Michael Lewis.
6.30 p.m. Christopher Pimlott.
23 8.00 a.m. Barry Gaskell.
10.30 a.m. David Stopforth, Colin Stopforth.
30 8.00 a.m. Tony Gaskell.
10.30 a.m. Stephen Dutton.
May 6 9.00 a.m. Peter Balmer.

SIDESMEN'S ROTA

- April 2 E. Serjeant, D. Swift, J.H. J. Heaton, J. Banks.
9 P. Saunders, T. Grimshaw, J.R. H. Huyton, A. Grimshaw.
16 E. Blackhurst, E. Orritt, H.S. C. Shacklady, W. White.
23 J. D. Grimshaw, R. Dutton, R.H. P. Attwood, H. Rimmer.
30 J. Cheetham, H. Dean, J.H. B. Heaton, J. Gaskell.

HOLY BAPTISM

"Received into the Family of Christ Church"

- Mar. 12 Andrew, son of Thomas Michael and Edna Mabel Lally of "The Homestead", 32, Heathy Lane, Shirdley Hill.
12 Paul Barlow, son of Anthony Damian and Dorothy Anne Cameron, of 110 Summerwood Lane.

HOLY MATRIMONY

"Those whom God hath joined together"

- Mar. 11 Alan Patrick Caul of 4, Charles Avenue, Ainsdale, Southport and Elizabeth May Lawson of 40, Summerwood Lane, Halsall.

CHRISTIAN BURIAL

"In Sure and Certain Hope"

- Mar. 6 Richard Rimmer, 23, Pine Grove, Southport. Aged 70 years.
13 Thomas Swift, Summerwood Lane, Halsall. Aged 73 years.
14 Mary Alice Blundell, 6, Brecon Avenue, Netherton, Bootle. Aged 83 years.

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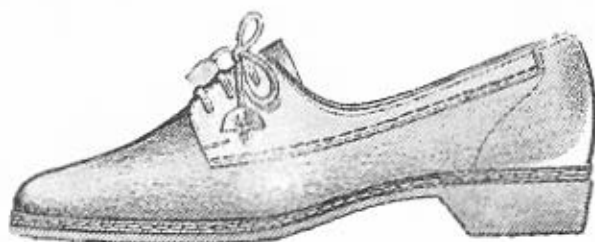
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