

FEBRUARY 1967

HALSALL PARISH MAGAZINE



Rector: The Rev. W. H. BULLOUGH A.K.C. (Surrogate)

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Lent at St. Cuthbert's

ALL WEEKDAYS ARE FASTS

A Daily Prayer for Lent

Thou hast a work for me to do;
O Lord, show it to me,
Thou hast a place for me to fill;
give me grace to fill it to Thy glory.
Thou hast given me a soul to make;
make Thou it for me,
and build me into Thy spiritual temple,
for Jesus sake.

Holy Communion

Ash Wednesday 8th February at 7 a.m. and
10.15 a.m. and 7.30 p.m.

Every Sunday at 8 a.m.

Tuesdays at 10.15 a.m.

Wednesdays at 7 a.m. and 7.30 p.m.

St. Matthias Friday 24th February at 7 a.m.

Sung Eucharist

Sunday 12th February Family Eucharist 10.30 a.m.

Sunday 26th February at 10.30 a.m.

Mothering Sunday (March 5th) at 6.30 p.m.

Sunday 12th March Family Eucharist at 10.30 a.m.

Maundy Thursday March 23rd at 7.30 p.m.

Easter Day 26th March at 10.30 a.m.

Services on Ash Wednesday 8th February

7.0 a.m. Holy Communion.

9.15 a.m. School Service for Parents and
Children.

9.45 a.m. Mattins, Litany, Communion Service.

10.15 a.m. Holy Communion.

7.30 p.m. Holy Communion with Devotional
Address.

The Rectory,

Halsall.

14th January, 1967

Again we are about to enter the season of Lent!
It is a season when we are challenged to take stock
of ourselves, and by regular and thoughtful worship
at the services of the Church to deepen our under-
standing of religious truths.

The main emphasis must always be on Holy
Communion. The Church can only continue if its
members are faithful to their Lord's Command "Do
this in remembrance of Me." You will notice from
the announcement of the Lenten services that there

Wednesdays

Every Wednesday at 7.30 p.m. there will be Holy
Communion with Devotional Address

Sundays

The Rector will preach at all Services during Lent,
both Morning and Evening.

Mothering Sunday 5th March

A Special Family Service at 2.30 p.m. Sung Euchar-
ist at 6.30 p.m.

Maundy Thursday 23rd March

Sung Eucharist at 7.30 p.m.

Good Friday 24th March

10.30 a.m. Mattins, Litany and Ante Communion.
2 p.m. to 3 p.m. Devotions.

Holy Saturday (Easter Eve)

7.00 p.m. Shortened Evensong. Lighting of the
Paschal Candle.

Easter Day 26th March

7.15 a.m. Holy Communion.

8.00 a.m. Holy Communion.

9.00 a.m. Holy Communion (St. Aiden's)

10.30 a.m. Sung Eucharist.

6.30 p.m. Evensong and Sermon.

Easter Decoration

We shall be grateful if parishioners and friends
would hand small donations to the Churchwardens
during the services in Lent. Easter Flowers are
always very costly, but we must worship God in the
beauty of holiness on Easter Day

are a large number of opportunities for you to make
your Communion during the Season of Lent. I hope
that many of you will take these opportunities and
use them to the full.

It is good for the cycle of the Church year to
become part of our lives—good that the theme of
each season should colour our thinking, for each
season brings before us truths which are basic in
religion and life.

Here are some thoughts for the season of
Lent:

"Our deepest need is one which we can never
supply . . . it is that we should be lifted off that

centre of self about which from our birth we tend to resolve, and set moving in a new orbit with God as centre." (Temple).

Self-centred as we are we cannot reorganise ourselves about some other centre. The rich young ruler came to Christ asking: "What good thing shall I do to inherit eternal life?" The answer was: "Sell all that thou hast, and take up thy cross and follow me." He turned away sorrowfully, for he had great possessions. Here it was wealth, but it might have been almost anything else—pleasure, career, fame. Most of us are infected by this canker of self-centredness.

Nowhere are the contrasts between the two orbits, the self-centred one, and the God-centred one so sharply drawn as in the story of the Passion of Christ. Christ stands out as absolutely God-centred, while in the other characters we find many graduations of self-centredness. The tragedy is due entirely to man's self-centredness.

The facts have peculiar features that we do well to note. Caiaphas the Pharisee and Sadducees—his enemies—were not the notorious sinners upon whom society looks down, but people who were looked up to as highly respectable citizens, and members of the synagogue. Even people of ill-repute had no quarrel with him, and it was the sneer of his enemies that he was "a friend of publicans and sinners."

Indeed they were not the well known sins which shock respectable people which sent Christ to the cross, but the respectable sins which are in the hearts of all of us. "Not the flesh, but the world, got rid of its King. Worldliness is always the effective enemy of Christ. The desires of the flesh are known and recognisable, but our deepest sin is always something of which we are unconscious, or even of which we may be proud.

They crucified Christ, and saw no harm in it. Self-centred, self-opinionated, themselves and their interests determined their course. The very qualities they claimed as virtues were sinful, when they could thank God that they were not as other men are.

There is nothing so blinding as self-centredness, nor so fatal in its consequences.

I hope that you will all make a special effort this Lent to worship God. A very warm welcome awaits you at St. Cuthbert's. You will feel very much at home. I have asked the Choirmaster to ensure that ALL hymns chosen for Lent and Easter 1967 should be the good "old fashioned" type, well loved and well known.

I look forward to seeing you in Church.

God Bless you all,

Your sincere friend,

Herbert Bullough.

WAYS OF KEEPING LENT

- 1—Coming to Holy Communion every Sunday in Lent.
- 2—Attending, in addition to Holy Communion, Matins or Evensong.
- 3—Reading through the New Testament from beginning to end.

- 4—Thinking out how best to serve the Church.
- 5—Attending the mid-week services.
- 6—Attending Holy Week evening services.
- 7—Doing even better what one has been doing in the way of Church work, and Sunday School work.
- 8—Studying some aspect of Church teaching, or Church policy.
- 9—Making a Lenten Gift for the extension of Christ's Kingdom.

LENT

A period of preparation preceding a great festival is a practice as old as religion itself. It is found in the ancient pagan religion, and, of course, in the Jewish religion as practised in Old Testament days. Likewise it has from the beginning been a practice of the Christian Church. The traditional method of preparation always emphasised fasting and prayer. The authority for this is Christ Himself. Easter Day, as the greatest of Christian festivals, is preceded by the longest period of preparation—the forty days of Lent. The period of forty days recalls the forty days of fasting and solitude spent by Christ prior to beginning His ministry. (From Ash Wednesday to Easter Day is forty-six days, but as Sundays are not fast days, by subtracting the six Sundays in Lent we are left with forty fast days). This period of forty days for Lent was recognised by the time of the Nicene Council in 325 A.D., and has been observed by the Church ever since.

Now, although the Anglican Church lays down few definite rules for the keeping of Lent, it does stress the importance and value of Lenten observance. The three Sundays in the Prayer Book Calendar, Septuagesima, Sexagesima and Quinquagesima with their Collects, Epistles and Gospels, are a prelude to Lent. Ash Wednesday, the six Sundays in Lent, each week-day in Holy Week (which includes Good Friday) has its own Epistle and Gospel and Collect. The Prayer Book, therefore makes considerable provision for Lenten observance.

It is quite obvious therefore, that the observance of Lent is a fundamental teaching of the Church which has persisted for over sixteen hundred years. Even though the Anglican Church lays down few particular rules, the great point is that Lent should make a difference to us. If we do not fast in the matter of food, e.g., refrain from meat and luxuries; if we do not give up smoking or sweets during Lent, we are still called to do **something** about it. Behind all fasting is the idea of self-discipline, and renunciation of distractions. The call of Lent is towards self-examination, and contemplation of God, and the Christian Gospel.

There are many people who would say they see no point in keeping Lent. They see no use in it, and look upon it as just another outworn tradition totally out of keeping with this modern age. To such people the Church says: "Try it and see. You will then be able to speak from experience." There is many a thing we see nothing in until we have experienced it. Any person who determines to observe Lent conscientiously, earnestly and intelligently will find they have not wasted their time. To concentrate for six weeks on taking stock of one's

aims, and achievements in life, one's successes and failures; and at the same time to concentrate on seeing one's life in relation to the fact of Christ. His life, and death and resurrection, is to go through a process which brings one face to face with reality in life and religion.

CHRISTMAS TO EASTER

The Calendar divides the year into seasons, each season bringing to our notice some aspect of the redemption of the world by Christ. By following the Calendar the Church puts before us a systematic and complete story of the Christian revelation of God.

Christmas gives us the story of the Birth of Jesus and emphasises His humanity in His birth, infancy, and circumcision. The Epiphany, which means the "showing forth," or "manifestation," emphasises His divinity. The first manifestation of Christ to the wider world was to the Wise Men, and that story is the Gospel for the day of the Epiphany on January 6th. On the first Sunday after the Epiphany, for the Gospel we read of Christ's second manifestation of Himself, when He talks with the doctors in the Temple at the age of twelve. On the following Sunday in this season we read of later occasions when Christ's Divinity was shown forth in the wonderful things He did.

In the early Greek Church, at least fifteen years ago, Epiphany was also called the Day of Lights, from the array of lights placed in the churches, symbolising the manifestation of Christ's divinity as the illumination of the world. Epiphany is indeed the season of joy and light. The light of a star had guided the Wise Men to the source of all Light, and the showing forth of that Light in the Divinity of Christ illuminated the darkness of the world.

After the Sundays in the season of Epiphany we have the three Sundays named Septuagesima, Sexagesima, and Quinquagesima; these days are reckoned with reference to the date of Easter Day. Their purpose is to prepare us for Lent. They call upon us to consider why Christ was born into the world, and why He showed forth His Divinity. The first of these Sundays provides the answer. He came because man's sins perverted the world, and without the light He was to give man would perish. Thus the first lessons on Septuagesima Sunday are the story of the Creation, directing our minds to a contemplation of the Eden we have lost. On Sexagesima Sunday we read of the Fall of Man. Quinquagesima gives us the clue as to how man must proceed to regain his lost heritage. Thus we read of the faith of Noah and Abraham, and in the Epistle for the day we are given St. Paul's admonition to follow charity in I. Corinthians, chapter 13. With these considerations in mind we are ready to use the season of Lent as a time for earnest endeavours to bring our wills into harmony with God. Lent recalls the forty days which nineteen centuries ago shaped the message of Christ for all time. In what way should He use His divine powers to advance His mission? In order to think out the answer without distraction He spent forty days in solitude. Thus in Lent we follow His lead by using the forty days seriously and quietly, giving up for a space as many of the distractions of the world as we can. There

is need to do this. It was made clear by Christ who travelled the road before us, and Lent with its forty days brings a memory of supreme decision. Shall we this time accept His challenge to resist all lesser claims and ambitions in a disciplined and consistent life along the road where His Light shines forth?

A PRAYER

O Christ, to find Thy peace again
And lose this dull depressing pain;
To see amidst confusion light,
And know the certainty of right;
To see the way I have to tread
Without the dread of days ahead,
To lose the agony of sinning
And know once more the joy of living.

To give folks pleasure and not pain
And have the love of friends again;
To worship with a quiet mind
And know the art of being kind;
To live without the pain of knowing
That further from Thy grace I'm growing;
To tread again the path I trod
When first I walked with Thee, my God.

FASTING AS A DISCIPLINE

Jesus fasted, and taught his disciples to fast. The apostles fasted. In the early Church it was not long before regular fast days were kept each week. By the Council of Nicaea in A.D. 325 the forty days of Lent were being kept.

Probably the forty days' fasts of Moses, Elijah, and our Lord himself suggested the length of time. The fast of Lent was thought of specially as a time of preparation for the baptism that would be held at Easter.

The Prayer Book makes it clear that at the Reformation fasting was by no means discontinued in the Church of England. It contains a "Table of the Vigils, Fasts and Days of Abstinence" which churchmen were meant to observe.

To follow the example of Christ and the Church is surely an important "point" in fasting in Lent.

But what was the point of Jesus's fasts and the fasts of his apostles?

Fasting is a discipline. Discipline is the training of a disciple. And a disciple is one who believes in and follows someone else. Disciples of Jimmy Greaves and Ted Dexter, Menuhin and Picasso, all need training and discipline. So do disciples of Jesus.

Without discipline we are unable to be what God created us to be. We do harm to ourselves and others—like a motorist who will not be disciplined and keep to the left, and so damages his own car and those of others.

Jesus said that it was from the heart that evil things come, so discipline cannot be simply a matter of dealing with things at surface level. Clearly, fasting for Jesus was therefore more than "going without food." It was part of a time of special preparation for what God meant him to be. It was

a preparation steeped in prayer. It was hidden. There is therefore little point in fasting in Lent if it is merely an end in itself. This can indeed be damaging.

But if it is an external aid to something much deeper (and many of the saints have used it as this); if it is part of a carefully thought out scheme of training and discipline that makes us more like God who is Love, and more like the person he means us to be (in a world in which two-thirds are forced to fast whilst the rest feast), then there could be great point to it.

1st HALSALL SCOUT GROUP NEWS

Once again it gives me great pleasure to report the very successful Dance held in the School Hall on Saturday Evening, New Year's Eve, when we raised £24 10s. 9d. towards Scout Funds. May I thank everyone for their support, also the willing helpers who made the event possible.

At the Parents' Committee Meeting held in January it was decided that we would hold another dance in the Spring, and any offers of help will be most welcome.

The Scout Hut is now completed and is enjoyed by the Scouts throughout the week playing Table Tennis, Darts etc., and it was also used for the Scouts Christmas Party, when members of the 3rd Aughton Troop were invited, and enjoyed a Hot Pot Supper which Scoutmaster David Fillingham had prepared. Assistant Commissioner Mr. George Parsons was present and afterwards competitions and a beetle drive were held. The Cubs Party was enjoyed by some 30 Cubs and Friends playing games and watching a Film Show.

The Scouts are hoping to go to Camp in North Wales later in the year and the venue will be reported in due course.

Bob a Job week will soon be upon us and you will be meeting many of the Boys looking for a good deed to do for a small reward. As this is the Boys' chance to raise Funds for their Troop it promotes keenness and shows initiative, and I am sure we can rely on your support and co-operation to encourage them as much as possible.

P. R. SAUNDERS, Hon. Treasurer.

SANCTUARY FLOWERS

- Feb. 5—Mrs. H. Dickinson.
- Mar. 5—Mrs. W. Barwiss.
- Mar. 26—The Congregation.
- Apr. 2—Mrs. J. Morris.
- Apr. 9—Mrs. H. Dean.

SERVERS' ROTA

- Feb. 5— 8.00 a.m. John Gaskell.
- Feb. 12— 8.00 a.m. Brian Heaton.
- 10.30 a.m. Harold Grimshaw.
- Roger Dutton.
- Feb. 15— 7.30 p.m. Michael Lewis.
- Feb. 19— 8.00 a.m. Malcolm Serjeant.
- Feb. 22— 7.30 p.m. Gordon Midgeley.
- Feb. 26— 8.00 a.m. Tony Gaskell.
- 10.30 a.m. Harold Grimshaw.
- Raymond Juba.
- Mar. 1— 7.30 p.m. Malcolm Serjeant.
- Mar. 5— 8.00 a.m. John Davies.
- Mar. 8— 7.30 p.m. Roger Dutton.

SIDESMEN'S ROTA

- Feb. 5—a.m. T. Swift, T. Hunter
- p.m. R. A. Gaskell, R. Hunt.
- Feb. 12—a.m. R. Dutton, T. Grimshaw.
- p.m. H. Baldwin, W. White.
- Feb. 19—W. Robinson, E. Blackhurst.
- p.m. R. Heaton, J. Colley.
- Feb. 26—a.m. J. Grimshaw, H. Midgley.
- p.m. R. Lewis, H. Rimmer.
- Mar. 5—a.m. J. Cheetham, H. Gaskell.
- p.m. G. Porter, S. Park.

HOLY MATRIMONY

"Those whom God hath joined together."

- Dec. 10—John Edward Crooks, 14 Bowness Avenue, St. Helens and Barbara Anne Oddie, 15 Carr Moss Lane, Halsall.
- Jan. 14, 1967—David O'Byrne, 33 Bath Street, Southport and Doreen Lloyd, 37 Carr Moss Lane, Halsall.

BURIAL OF THE DEAD

"In sure and certain hope."

- Dec. 20—Richard Abram, age 67 years, 78 Summerwood Lane, Halsall.
- Jan. 11, 1967—Amos Farnworth, age 71 years, The Leash, Renacres Lane, Halsall.
- Jan. 13—Mary Jane Witter, age 96 years, Primrose Hill, Scarisbrick.
- Jan. 14—Charles Ashcroft, age 68 years, Shirdley Hill Farm, Halsall.

THE FARMERS' MEETING

This season's meetings have been extremely interesting and have produced the best attendances. On Thursday 16th February we end our present programme with a follow up of last year's meeting on the same subject. Mr. K. W. Richardson, B.Sc., N.D.A., of Manchester University, is an expert in the field of Agricultural Economics. Our subject on 16th February is Management Analysis for Profitable Farming. Join us for the last meeting and complete a very enjoyable programme.

BISHOP'S CALL TO BUILD

Other projects for 1967 include—
 Woolston Church (net cost to C. to B.) £27,000
 Kirkby Westvale buildings £31,000
 Bootle St. Leonard improvement £20,000
 Ditton Overspill Stage One (School) say . . £12,000
 Cantril Farm (Knowsley) Church and Hall . . £45,000

THE MOTHERS' UNION PARTY

The Party will be held on Friday evening February 3rd, commencing at 7.30 p.m. The evening will start with Whist and Dominoes and this will be followed by a Social Evening. There will be a Buffet Supper. Tickets now on sale at 5/-.

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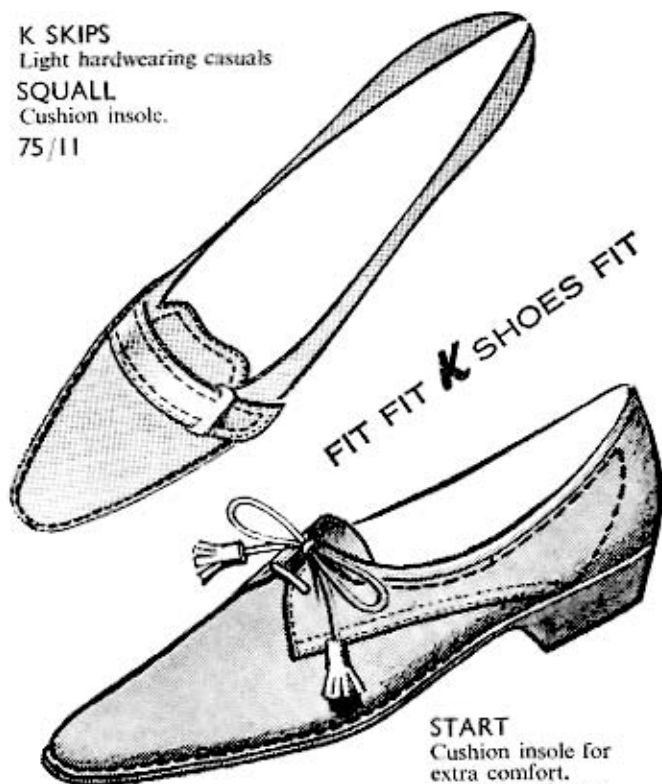
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