

FEBRUARY 1971

SIXPENCE

# HALSALL PARISH MAGAZINE



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# Lent at St. Cuthbert's

ALL WEEKDAYS ARE FASTS

A DAILY PRAYER FOR LENT

Grant to us, O Lord, to know, that which is worth knowing, to love that which is worth loving, to praise that which pleaseth Thee most, to esteem that which is most precious unto Thee, and to dislike whatsoever is evil in Thy eyes. Grant us with true judgement to distinguish things that differ, and above all to search out and to do what is well pleasing unto Thee, through Jesus Christ our Lord. Amen.

## HOLY COMMUNION

**ASH WEDNESDAY—24th FEBRUARY**

7 a.m.      10 a.m.      7-30 p.m.

**SUNDAYS AT 8-0 a.m.**

28th February, 14th March, 21st March, 28th March,  
4th April.

**SUNDAYS AT 9-0 a.m.**

7th March,      4th April.

**SUNDAYS AT 6-30 p.m.**

21st March.

**SUNG EUCHARIST**

**SUNDAYS AT 10-30 p.m.**

28th February, 14th March Family Eucharist,  
28th March, 11th April Family Eucharist,  
Maundy Thursday—8th April at 7-30 p.m.

**SERVICES ON ASH WEDNESDAY, 24th FEBRUARY**

7-00 a.m. Holy Communion.  
9-30 a.m. Day School Service for Parents and Children.  
10-0 a.m. Matins, Litany and Holy Communion.  
7-30 p.m. Devotional Service with Holy Communion.

## WEDNESDAYS

Every Wednesday in Lent, Holy Communion at 7 a.m.  
Every Wednesday in Lent, Devotional Service with  
Holy Communion at 7-30 p.m.

## MOTHERING SUNDAY—21st MARCH

At 2-30 p.m. Family Service—Gift Cards for Mother.

## MAUNDY THURSDAY—8th APRIL

Sung Eucharist at 7-30 p.m. Followed by the stripping of  
the Altar.

## GOOD FRIDAY—9th APRIL

10-30 a.m. Matins, Litany and Anti-Communion.  
2 p.m. till 3 p.m. Devotional Hour.

## HOLY SATURDAY—10th APRIL

7-0 p.m. Short Evening Service followed by the lighting  
of the Paschal Candle.

## EASTER DAY—11th APRIL

8-00 a.m. Holy Communion.  
10-30 a.m. Sung Eucharist.  
6-30 p.m. Evensong and Sermon.

## EASTER DECORATION

We are delighted to see our Church beautifully decorated and we are very grateful to those who spend much time doing this for us. Will you all help to provide the flowers for Easter Day by handing in small donations during Lent. Thank you all very much the Church always looks wonderful on Easter Day. H.B.

The Rectory,  
Halsall,  
Ormskirk.  
20th January, 1971.

My Dear Friends,

Discipline is an unpopular word to-day, but it is a word which cannot be omitted from a Christian's vocabulary. Lent reminds us of this fact. Of course disciplining is not an end in itself; it is simply the means to an end and that end or object is freedom or self government;

"Forty days and forty nights  
Thou wast fasting in the wild."

That is the origin of the forty days of Lent. In other words the Lenten fast is an attempt to identify ourselves with the Lord during a critical period in His ministry. He had to say "No" to things in themselves desirable in order to be able to say "Yes" to God's will for Him. We conform ourselves to the exterior pattern of His life in order that He may conform us to the interior pattern, that is to say to His Spirit.

But Lenten self-discipline may be justified on psychological as well as religious grounds. We should strive to keep the faculty of effort alive in us by a little gratuitous exercise every day. By this I mean we must be systematically ascetic or heroic in little unnecessary points. Asceticism of this sort is like the insurance we pay on our houses. The payment of the premium does nothing for us at the time, and possibly may never bring us a return. But if the fire does come, because we have paid the premium we shall be saved from ruin. So it is with those who have daily accustomed themselves to habits of concentrated attention, energetic action, and self-denial in unnecessary things. They will stand like a tower when everything rocks around them.

That is surely justification for what the Church has for so long advised in Lent. However, lest we should become proud of our ability to be masters of our will we should remember the saying of an old English mystic — "Where you attack the roots of sin, fix your thought more upon the God whom you desire — than upon the sin which you abhor."

Lent is a time for serious thought—a time to be spent in practical and business like stooktaking of where we are up to in life, with a view to future plans and re-adjustments. It is here that the inspiration derived from our religion is sought in common worship of God together in our services. It is a season to take ourselves and our Church more seriously.

It is my fervent hope that you will all strive to keep a good Lent and make a very special effort to worship regularly in our beautiful Church. Please remember that when you are absent you are very much missed.

Here is a morning prayer which some of you might like to use during Lent:

"Thou who sendest forth the light, createst the morning, and makest the sun to rise on the evil and on the good;

Enlighten the blindness of our minds with the knowledge of the truth;

Lift Thou up the light of Thy countenance upon us, that in Thy light we may see light,

And at the last, in the light of grace, the light of glory, through Jesus Christ our Lord. Amen.

Your sincere friend,

Herbert Bullough.

## 'MAGAZINES SHOULD BE IS'

The present day price of a parish magazine should seldom if ever be less than a shilling, says the latest fact sheet produced by the Church Periodical Publishers Association. "It should be an asset as a source of revenue, not a liability."

The fact sheet, fourth in a series produced by the CPPA points out that in 1952, 4d., the price of the average parish magazine at that time, had the same purchasing power as three new pence (7d) has today. A simple graph shows that a magazine costing 6d. in 1952 should now cost a shilling.

"For far too long the threepenny bit or the sixpence have dominated the price of parish magazines," says the fact sheet. "To find out how unrealistic this is, buy a cup of tea at any railway station. It costs 11d. or five new pence. Surely the monthly news and message of the church is worth more than a 'cuppa!'"

The Church Periodical Publishers' Association was set up last year by the major publishers of parish magazine insets and church newspapers to promote monthly and weekly church publications.

(Reprinted from The Church of England Newspaper).

## FOR SUCH A TIME AS THIS THE SECOND ARTICLE ON THE HOLY COMMUNION SERVICE

### II—A RIGHT FAITH

#### I—Connexion between the Eucharistic Scriptures and the Creed.

From the preparation for our Eucharistic worship and communion, we pass to the instruction which in all the Liturgies has formed an important part of the Office.

A communicant, spiritually and morally, must be true to his sacramental privilege and responsibility fellowship with God in and through His Incarnate Son. In such faith in God as He has revealed Himself, One in Three and Three in One, living and acting upon men, is the spring of all right conduct, and the root of growth into the likeness of our Lord. Jesus Christ brought God's message to bear on the whole inward life of the believer; Jesus Christ linked the message with the power of the Holy Ghost Who discloses it to us. "The grace and the truth came into being," says S. John (i. 17) "through Him." And He bids us use both of them in faithful witness Himself.

So, under the guidance of the Holy Ghost, readings from the Holy Scriptures, and afterwards the Creed, became a part of the highest act of worship in the Eucharistic Service of the Church. In the Epistle, through the lips of an inspired Apostle or Prophet; in the Gospel, through His own acts or words, the Lord addresses us; in the Creed each communicant and worshipper, in fellowship with the whole Church, makes the response of faith.

#### II—How these Scriptures came into our Service.

It is to the Synagogue Service for the Sabbath that the introduction of readings from Holy Scriptures into the Liturgies of the Church is due. In such services our Lord had Himself taken the part of a reader. (S. Luke iv. 16.) For some time Hebrew Christians continued to attend those services (Acts xv. 21.), which were familiar also to the large number of foreigners, some actual converts, others only adherents, whose presence in the synagogue is repeatedly noted in the Acts of the Apostles (xiii. 14-17; xvii 1-4, etc.). In the very earliest days these lessons from the Old Testament would have been the only lessons. Then an Epistle from an Apostle was introduced. (1 Thess. v. 27; Eph. iii 4; Col. iv. 16.). Afterwards, at the close of the Apostolic age, the public reading of the Gospel at the Eucharistic Service followed.

Such is the order in which, as in the Liturgy of the

Armenian Christians, these three lessons appear. "the Prophet," "the Apostle," "the holy Gospel." But the third very quickly took the principal place in the thoughts of Christian people. This reading is, in a well-known passage, described by Justin Martyr (A.D. 140) in language which implies that it was not a new custom. "On the day called Sunday," he writes, "an assembly gathers together of all (of us) who dwell in cities or country places, and the memoirs of the Apostles (which he elsewhere calls "Gospels") or writings of the Prophets are read as far as time permits." By degrees, through processes which cannot be described here, the Collects, Epistles, and Gospels were placed in our Prayer Book.

### III—How to improve by Use these Gospels and Epistles.

Week by week, we are thus brought into touch with successive aspects of the Revelation of God to man; week by week, in the course of the Christian year, the Truth is unfolded in its fullness, and the will, through the new life of the Redeemer, really imparted in the Blessed Sacrament, is empowered to translate creed into character, belief into action. The ceremonial by which the reading of the Gospel is, in greater or less degree, accompanied, at a time like the present gains a deeper meaning. We stand, as Bishop Sparrow, the author of the Rationale of the Prayer Book, wrote in the seventeenth century, "to shew a reverent regard to the Son of God, above all other messengers," ready to execute His commands, and to follow Him whithersoever He calls us.

### THE PARISH MAGAZINE

First of all thank you to all those who returned the questionnaire regarding the future of the Parish Magazine. You have left us in no doubt about the matter.

Here are the results of the exercise:

	YES	NO
Is the Parish Magazine necessary? ...	96%	4%
Do you enjoy the articles published in the Magazine? ...	96%	4%
Do you wish to continue receiving the Magazine? ...	96%	4%
If the Magazine continues in its present form will you pay 1/- for it? ...	95%	5%
Would you prefer a cylostyled publication? ...	—	98%
Would you prefer a news sheet (no cover) at 9d per copy? ...	5%	95%

In the light of this survey we can continue confidently and hope that you will all support us in our efforts to increase the circulation of the magazine in order to cut down the monthly amount we must find to subsidise the cost of publication. As from the MARCH MAGAZINE the cost of each copy will be one shilling.

Thank you all again,

H.B.

### ST. CUTHBERT'S GUILD

At a public meeting to which you were all invited, held in the Schools on Thursday, 28th January, it was unanimously decided that a new organisation should be started to cater for all ages and both sexes. It is to be called St. Cuthbert's Guild and it will meet monthly on a Tuesday evening at 7.45 p.m. from September or

October to April or May. The first official meeting will be on Tuesday, October 5th, at 7.45 p.m.

We are delighted that Dr. Maurice Manners has accepted the office of Chairman and Mrs. Peter Aynsley volunteered to do the secretarial work. Mr. Aynsley volunteered to look after the finances. The object of the organisation is to provide a meeting point for all residents in Halsall and others in order to strengthen the fellowship amongst us. Among the suggested items for our programmes were Badminton, Drama, Musical evenings, Debates, and of course speakers on all subjects, of general and specific interest.

In order to establish the Guild on a sound basis it was felt that a Committee ought to be elected at the next public meeting which will take the form of a Coffee Evening and general get-together on Tuesday, 16th February at 7.45 p.m. A meeting will also be arranged for March and April.

You are all invited to join us and, we look forward to a very enjoyable future for our Guild.

Badminton can start at any time and all those interested should get in touch with Mr. H. Grimshaw who has offered to organise a regular Badminton Session.

### ACKNOWLEDGMENT

Anniversary remembrance of a loving and dear Dad £2.

## IV "The Nicene" Creed

Then in a spirit of true devotion to the Eternal Person of the Lord Jesus Christ, we join, with the Church Universal, in repeating the Creed in a living witness to the faith in the True God, and His relation to man, which was once for all delivered to the saints. This Creed has borne for about 1,200 years the name of the "Nicene" Creed. In all essentials it is the same as that of the Fathers of Nicaea. But in form it is an enlarged Creed, the result of a combination of the original Creed of the Council of Nicaea, A.D. 325, with the local Creed of Jerusalem. In A.D. 451 it was quoted and recited at the Council of Chalcedon as the Creed accepted in 381 by the Council of Constantinople. It has been thus used at the Eucharistic service in the Eastern Church since the sixth century. In the Western Church with the addition of two clauses, from some time later. To repeat it and to accept it from the heart is a condition of reception of the Holy Sacrament which, apart from belief in the facts and truths of the Catholic Faith, can have no real meaning.

### V.—The Services of the Creed to Believers.

In words which have stood the test of nearly sixteen centuries, each communicant in the Eastern, Roman, and Anglican Churches confesses his belief.

The confession is at once personal and social. By repeating this Creed in fellowship with the Church Catholic, we are bound not only to believers in the present, but in the past. We learn how complete and harmonious are the foundations of faith. We are able to follow in our use of the Holy Scriptures the great lines along which, from the first, believers have moved, and thus gain the true sense of the record of God's messages to men. That message spoken unto us in His Son meets every need. "We want," says Bishop Westcott, "nothing new, but the old rekindled by a fuller light." Communicants are bidden to examine themselves whether they "have a lively faith in God's mercy through Christ";

they are invited to "draw near with faith"; they should, therefore, pray so to hear the Divine message, in the Eucharistic Scriptures, as to use its living power in such a public confession of belief in God that His revelation may become, more and more, "the foundation, the rule, the life of their lives."

#### U.S.P.G. NEWS REPORT FROM GHANA

One Englishman found 900 communicants in Accra Cathedral at 5 a.m. at Candlemas (a working week-day) under Nkrumah. Churches were full but Christians were frightened. Hardly anyone was equipped to speak against the regime. Now the Anglican Church in Ghana is re-thinking its role in the fast changing society of a developing country.

#### SEEDS OF GREATNESS

**The first to achieve independence, Ghana still sets the pace for Africa. By Kennedy Thom.**

In his recently published book, Kwame Nkrumah, Analysis of an African Dictatorship, the Ghanaian writer Peter Omari states that Nkrumah was truly a man of his people, representing in himself the best and worst sides of the Ghanaian character.

This perhaps explains why Ghana continues to be dominated by the success and failure of Nkrumah.

Among Nkrumah's undisputed achievements was his leadership of the former Gold Coast Colony to independence in 1957—the first black African state to achieve independence in this century. Nkrumah must also be given the credit for Ghana's Volta Dam with its huge potential for the development of the country's mineral, industrial and agricultural resources. Perhaps more far reaching than either of these achievements was his part in giving self-confidence and self-respect to black men all over the world. He demonstrated what could be done, and even if he was not the Messiah some of his followers proclaimed, he was surely the show boy of Africa.

#### GRANDIOSE IDEAS

But his success contained the seeds of his destruction. Nkrumah's grandiose ideas about himself led him to sacrifice the real interests of his country on the altar of his personal ambition to be leader, not just of Ghana, but of all Africa. When he was overthrown in the military coup of February 1966, Ghana was politically and financially bankrupt.

It says much for the maturity and ability of the Ghanaian people that within three and a half years some of the damage had been repaired. A new constitution had been written; a civilian government freely elected and installed. The soldiers and policemen who ruled the country during this period have retired gracefully. Surprisingly they accepted responsibility for the huge overseas debts (over £500 million) incurred during the Nkrumah regime, and efforts are being made to pay these. Once again Ghana appears to be giving a lead to the new nations—this time responsible democratic government.

However it is still too soon to say whether the country will develop to its promise. It is rich in human and material resources. It has a well developed infrastructure for communications, education and agricultural development. Its population, though growing fast, could be fed and employed within its boundaries. Whether this promise will be realised depends on two main factors. First there is the socio-economic factor which includes payment of the external debts, unemployment, tribal and sectional divisions within the society, the absence of a solid entrepreneurial middle class and the need to diversify the economy so that it is not dependent on a single crop—cocoa.

#### NEED FOR RESTRAINT

There are matters for which solutions can be found, but only if the second factor preventing development can be overcome. And this brings us back to Nkrumah as representative of the worst side of the Ghanaian character. Ghanaians like show, whether in personal appearance (they are very dress conscious) or in national pomp or in religious ceremony. It is probably true to say that most Ghanaians live beyond their means, often only to maintain a satisfactory front. There is nothing wrong with putting on an impressive show, except where the facade is substituted for the structure. The folly that led Nkrumah to spend over £8 million on a building for a one week meeting of the OAU summit conference in 1965 lurks not far below the surface of the Ghanaian character.

It could vitiate the attempts that are now being made to develop the enormous potential of the country. For there is no doubt that the country has great potential. Even now it is an exciting and entertaining place in which to live because of its people and its possibilities. It could be a wonderful country, a real show place, if only the people can make the most of the possibilities.

The Revd. Kennedy Thom was a USPG missionary in Ghana from 1964 to 1970.

#### SANCTUARY FLOWERS

- Feb. 7—Mrs. W. Barwiss.  
14—Mrs. H. Dean.  
21—Mrs. W. White.  
Mar. 21—Mrs. Critchley and Mrs. Pritling.  
Apr. 11—The Congregation.  
18—Miss E. Mawdsley and Mrs. J. Parker.  
25—Mrs. J. Morris.

#### SIDESMEN'S ROTA

- Feb. 7—C. Shacklady, W. White, J.R. E. Serjeant, D. Swift.  
14—P. Attwood, H. Rimmer, H.D. P. Saunders, T. Grimshaw.  
21—B. Heaton, J. Gaskell, R.H. E. Blackhurst, E. Orritt.  
28—G. Porter, S. Park, J.H. J. D. Grimshaw, R. Dutton.  
Mar. 7—E. Grimshaw, T. Swift, J.R. J. Cheetham, H. Serjeant.

#### SERVER'S ROTA

- Feb. 7—9:00 a.m. Peter Balmer.  
14—10:30 a.m. Malcolm Serjeant and Stephen Dutton.  
21—8:00 a.m. John Pounds.  
6:30 p.m. Christopher Pimlott.  
28—8:30 a.m. Brian Heaton.  
10:30 a.m. Harold Grimshaw and Tony Gaskell.  
Mar. 7—9:00 a.m. Raymond Juba.

#### HOLY MATRIMONY

"Those whom God hath joined together"

James Campbell Wilson of 67 Renaces Lane, Shirdley Hill and Jean Johnson of 72 Bath St., North, Southport, 19th December, 1970.

#### BURIAL OF THE DEAD

- "In sure and certain hope"
- Dec. 23—Thomas Aindow, aged 64 years of Station Road, Barton. (cremation).  
Dec. 28—Margaret Spencer, aged 72 years of Morris Lane, Weaver House Bridge, Halsall.  
Jan. 5—Annie Cooper, aged 85 years of Southport Road, Scarsbrick.  
Jan. 13—James Pye, Swithinbank, aged 74 years, of 4 Tithebarn Road, Crosby.

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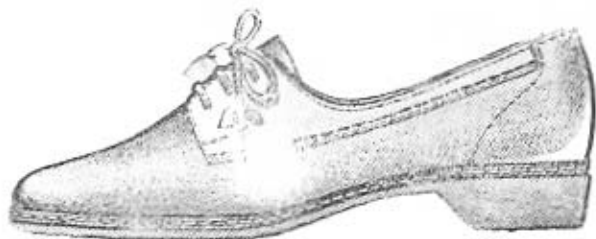
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