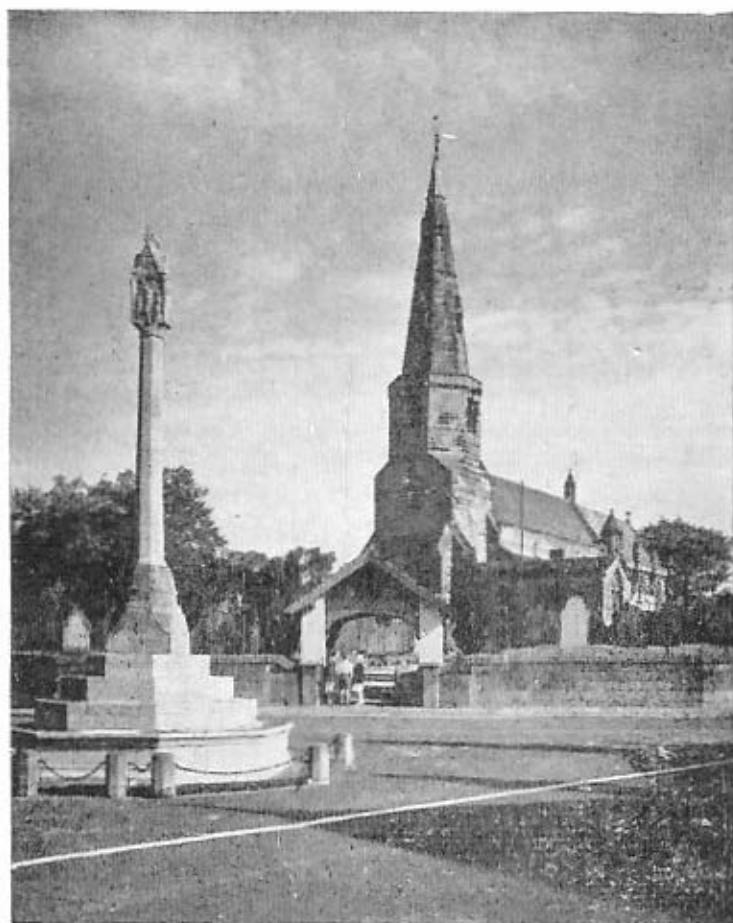


# HALSALL PARISH MAGAZINE



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Rural Dean of Ormskirk  
The Rectory, Halsall. Tel. 321.

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# Services at St. Cuthberts

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## 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

9.00 a.m. Holy Communion  
10.30 a.m. Mattins and Sermon  
6.30 p.m. Evensong with Holy Communion

## 4th SUNDAY IN THE MONTH

9.00 a.m. Holy Communion  
10.30 a.m. Sung Eucharist  
6.30 p.m. Evensong and Sermon

## 5th SUNDAY IN THE MONTH

9.00 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,

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18th January, 1974.

My Dear Friends,

What are our hopes as church folk for 1974? Chiefly that the Church will abandon its trendyness. Nothing that the Church did in 1973—or for that matter, in any previous year—to follow the trends of the secular world advanced the kingdom of God by one step. Indeed, there is ample evidence that the progress of God's cause was retarded by the "modern gestures" in which many leaders (and would-be leaders) of the Church indulged.

There is a widespread belief that publicity is good. This is hardly ever true of the publicity which the Church too often earns for itself. Those who control the mass media are always on the look out for the sensational. What is WRONG is news. Concern with the abnormal has been the journalists' maxim ever since it was declared that 'if dog bites man, that is not news; if man bites dog, that is'.

So it is that the general public learns what the Church is suppose to be about from trendy clerics. A great moral theologian like the recently retired Bishop of Exeter, was not the cleric whose views were canvassed most often, if at all, when such moral questions as abortion, sex-education, free contraception for school children and the like questions were before the general public. He could be expected to declare what the Church holds and believes. Someone had to be found (a not very difficult task these days) who could be relied upon to pervert Christian truth as to make his comment newsworthy.

Similarly books which are supremely good and deserving of being read by any who seek to be informed rightly and authoritatively on the Christian faith rarely find a place in the reviews of daily or weekly newspapers. How different when the author who has made a name for himself by earlier sensational comments bursts again into print! He, churchman though he claims to be, can be relied upon to spice his words so that they become hot news.

Cardinal Heenan in his autobiography sums up the trendy theologian by saying: "Whatever had once been cherished must be wrong since change can only be for the better. Only a cretin can prefer Mozart to pop. The popular theologian need take little notice of what popes have said. Insights are the modern guide and as everyone knows, scripture can be quarried to find texts for any opinion. Charismatic theologians are fun but they are not always safe guides to faith. Speculation which used to be largely confined to philosophy now acknowledges no theological limits."

Certain musical extravaganzas based upon the life of Jesus of Nazareth as seen through the eyes of a young agnostic or two sweep across the U.S.A., bound over the Atlantic to Britain and prove good commercial entertainment. This is taken as the cue for ecstatic forms of public worship designed to attract the uncommitted. Maybe so! But as with all trendy experiments they have their day and cease to be. Meanwhile some damage is done to worship. Reverence has been devalued. Awe has given place to ordinariness.

'Teach-ins'—'talk backs'—consultations and involvements are trendy situations. In following these lines the Church has been thrown into the most awful confusion. At a time when we should be showing fourth our essential "togetherness" we are in a state of chaos. A good case has been made out for changing the language of 1662 in order to increase the understanding of worshippers in the 1970's. Following the trend of the political parties, trade unions, school boards and other trend setters, this change could not be effected without "full consultation" and "involvement" of every worshipping congregation.

So, we had a series of experiments: Series One followed by Series Two. Two followed by Three and Four on the stocks, with 1662 the most widely cherished. This has left many a parish not knowing where it stands, or what to do, and the life-long communicant puzzled by the unfamiliar, lost in a storm of experimentation. I hope you all agree that we did the right thing at St. Cuthberts by making no changes and remaining faithful to the 1662 version of Holy Communion re-ordered as in Series One. So we shall remain until the Parochial Church Council decides otherwise.

The time may now come when those now being confirmed in many parishes may accept Series Three unquestioningly, not having known 1662. Our present candidates will be instructed in the use of the 1662 version of Holy Communion as set out in Series One.

Many of the Churches present troubles could have been avoided had authority not yielded to the spurious democracy paraded under trendy 'consultation' and 'involvement' leading to experimentation and consequent confusion. As the Bishop of Exeter made clear in his final sermon to his diocese, consultation and involvement are of value only if all who are consulted and involved "are also fully informed in theology and church history." How very few in our congregations, or for that matter, exercising synodical power at the various levels of Church government, pass that test of qualification.

My other great desire for our Church in 1974 is that many of our people return to their former glorious habit of worshipping God on Sunday. Jesus said that we must not only serve God, but also worship Him.

It is more than ever important for us these days to have good characters, and Jesus spoke strongly of this need. In the Parable of the Talents He taught that we must be industrious, and make the most of our gifts and opportunities. In the Parable of the Good Samaritan He taught that we must be kind. But there is no need to think of particular parables or sayings in order to prove that Jesus insists on us having good characters, for the Sermon on the Mount contains a full description of the kind of man a Christian should be. This famous sermon has been called "Jesus Christ's portrait of a saint."

Our Lord also spoke strongly of the need of doing good works. He said, "Not everyone that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father which is in Heaven!" On one occasion He told His disciples that every act of kindness that we do to one another, is regarded by Him as a kindness done to Himself. At the Last Day, He said, many would be rewarded for having helped and comforted those in trouble, and He would say to them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

But though Jesus taught so plainly that we must have good characters, and do good deeds, there is something which He considered even more important. He did not say, "Thou shalt serve the Lord Thy God," and leave it at that. Nor did He say, "Thou shalt serve the Lord Thy God, and Him only shalt Thou worship." He said, "Thou shalt worship the Lord Thy God and Him only shalt thou serve." Both worship and service are needed, but worship comes first. It would seem that many have not noticed this, or that they have forgotten it, for they seem to think that going to Church and worshipping God is of little importance or even quite unnecessary, so long as they "lead a good life", as they say.

What is a good life? To that question different people might give different answers. Everyone has some standard of life which he considers right for himself. The trouble with most people is not that they have no standard of right and wrong, for everyone has a standard of some kind. The trouble is that so many are content with a standard that is wrong.

We must not invent our own standard of life, but follow that which Jesus set for us. He said, "Thou shalt love thy neighbour as thyself," and we must certainly be honest, kind, and just—but being honest, kind and just, is not all that He requires. "Honest labour bears a lovely face." So it does, for all honest labour is a service to God. In honest labour we are lending ourselves to Him—we are acting as His agents. Our work supplies His people with things He wants them to have, whether we help to provide necessities like power, coal, transport, food, clothes, houses, or those extras which do so much to make life more happy and comfortable. But working hard is not enough—even working hard for God—for Jesus said that we must worship as well as serve.

Of course it is not always possible for people to go to Church. One may be ill, or very old, or be compelled to take ones turn at work; but it is certainly everyone's duty to go to Church to worship God if he possibly can. When a person who does not ever try to attend Church says, "It does not matter what I believe, so long as I lead a good life," it is as though a woman who burnt the bacon

every morning were to say, "It does not matter how often I burn the bacon, so long as I cook properly." If she burns the bacon she is **not** cooking properly; and if people do not attend Church worship, when able to do so, they are **not** leading a good life. Jesus said, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Notice that He put worship **FIRST**.

Will you put worship **FIRST** in 1974?

God bless you all,

Your sincere friend,

**HERBERT BULLOUGH.**

\* \* \*

### **WRITING ON THE WALL**

The Bishop of Liverpool (the Right Rev. S. Y. Blanch), writing in the February issue of the diocesan leaflet, draws a comparison between the Old Testament story of Belshazzar's feast and Britain's current troubles.

"Something similar, though less dramatic, has happened to us in the past few months," he writes. "In the full flight of technological advance, we have been brought to a grinding halt. The writing is on the wall."

But, the Bishop asks, what does the writing mean?

"It means that we are at the mercy of political decisions over which we have precious little control. It means that the resources of the earth are not unlimited, and that we cannot look forward to unlimited growth or engage in unlimited waste.

"It means that technology solves some problems and creates others. It means that we have been worshipping idols, the work of our own hands, and found them powerless to save.

"It means, in short, that we have been weighed in the balance and found wanting."

The Bishop adds that, given good leadership and the traditional resilience of the British people, he has no doubt that they will survive this crisis—and the next. "But, if we are to survive the one after that, we need to take seriously the writing on the wall."

### **MISSION**

It is very easy for a congregation to believe that they have little to do with their church's growth or decline. Missionary activity is seen so often as taking place overseas; and when it takes place in the parish, it is always performed by the church staff. These are three very dangerous ideas. The mission of the Church (which is vital to its life) is her response to Christ's command to "proclaim the Good News to the whole creation." It is as vital for Hallsall as it is overseas. The task is enormous, and we are called to take part in it.

Our task is to bring people to have faith in a living Christ, and to acknowledge Him as their Master and Saviour. It is to give people a faith without which human existence is utterly pointless. Because faith and worship are inseparable, this means that we must seek to increase our congregations; the relationship between the two must be stressed, and they must never be divorced from each other. Our method of performing the task must be according to our circumstances. The parish can (and will) organize "outreaching activities." But each individual Christian must make his faith obvious to others, by the way he lives, by the words he says, and by his attitudes to everything around him. Invisible Christianity is not true Christianity, for it represents a contradiction in terms. When our faith is apparent to all however, we may be working to bring them to faith in Christ.

Mission is fundamental to any church; those churches that neglect it will die. The Christian people of this parish must work, to spread the knowledge of God in any way open to them. If this is faithfully done, then we have grounds for optimism as we face the future. If however we evade the issue, or leave mission to others, then we have no reason to expect progress — and we shall only have ourselves to blame if a decline sets in.

### **A CODE FOR PARENTS**

(1) Thou shalt not make of any child a god; yet thou shalt have no other earthly care before him.

(2) Thou shalt not seek to make of him an image of thyself, but shalt let him grow as a real person in his own right.



(3) Thou shalt not make the name of thy child vain in his own eyes, but by thine own example shalt teach him humility.

(4) Remember his birthday to keep it joyful.

(5) Teach him to honor his father and his mother, not as something thou demandest of him, but as a tribute thou shalt have earned.

(6) Thou shalt not kill his initiative, but shalt guide him wisely and in patient love.

(7) Thou shalt not adulterate his childish simplicity with wordly wisdom.

(8) Thou shalt not steal from him by aught of thine own unworthiness his natural right to make a hero out of thee.

(9) Thou shalt not bear false witness to others when he shall do what is wrong, but shalt admit both to thyself and to thy neighbours that he will not always be perfect.

(10) Thou shalt not covet anything else for him than that he be a child of God, strong in the right and humble before his Maker.

### SPEAK OUT!

Degrading promiscuity,  
'Permissive' immorality,  
Parades of sexuality,  
Commercialised pornography,  
Black magic rites, obscenity,  
And witchery and devilry,  
And harmful drugs' ascendancy,  
And violence and anarchy,  
Lampoons of Christianity,  
And worse than all else—blasphemy.

Let not their growing prevalence  
Half-blind us to their decadence.  
Speak out against these evil things  
That threaten to corrupt our land!  
Let not these gathering tides engulf,  
But fight them, right them, take our stand!

This does not mean condemn the dupes,  
The millions who are now misled.  
Condemn the evil, not themselves.  
"They know not what they do" was said.

N. H.

### LENT 1974

Lent begins on Ash Wednesday 27th February. There will be a celebration of Holy Communion at 10 a.m. and a short devotional service with Holy Communion at 2.30 p.m.

In this Lent:—

### THE WAY OF PRAYER

The first thing that I do is to close my eyes and then still my body, in order to get it as far out of the way as I can. Then I still my mind and let it open to God . . .

I thank God inwardly for this occasion, for the week's happenings, for what I have learned at His hand; for my family; for the work there is to do; for Himself. And I often pause to enjoy Him.

Under His gaze I search the week, and feel the piercing twinge of remorse that comes at this . . . and this and this, and at the absence of this . . . and this . . . and this. Under His eyes I see again—for I have often been aware of it at the time—the right way. I ask His forgiveness for my faithlessness and ask for strength to meet it when it arises again. There have been times when I had to reweave a part of my life under His auspice.

I hold up persons before God in intercession, loving them under His eyes—seeing them with Him, longing for His healing and redeeming power to course through their lives. I hold up certain social situations, certain projects. At such a time I often see things that I may do in company with, or that are related to, this person or to this situation. I hold up the person in the meeting and his needs, as I know them, to God . . .

When I have finished these inward prayers I quietly resign myself to complete listening—letting go in the intimacy of this friendly company and in the intimacy of the Great Friend who is always near.

### SERVERS ROTA

Feb. 3	9.00 a.m.	Jim Heaton.
10	10.30 a.m.	Colin and David Stopforth.
17	9.00 a.m.	Stuart Simpkin.
	3.45 p.m.	Maurice Core.
24	9.00 a.m.	John Gaskell.
	10.30 a.m.	Malcolm Serjeant & Michael Lewis.
27	7.30 p.m.	Simon Andrews.
Mar. 3	9.00 a.m.	Peter Balmer.
10	10.30 a.m.	Keith Stopforth & Barry Gaskell.
17	9.00 a.m.	Brian Heaton.
	3.45 p.m.	Keith Stopforth.

### SANCTUARY FLOWERS

Feb. 3; Mrs. H. Dickinson. Feb. 10; Mrs. A. Shacklady. Feb. 17; Mrs. J. Pilling. Feb. 24; Mrs. H. Dean. Mar. 24; Mrs. W. White. Apr. 14; The Congregation. Apr. 21; Miss E. Mawdesley and Mrs. E. Parker.

### SIDESMEN'S ROTA

February 3: T. Swift, T. Hunter, J.B. P. Aynsley, R. Gaskell.

February 10: J. Heaton, E. Orritt, H.S. H. Huyton, A. Grimshaw.

February 17: W. Pounds, C. Armstrong, R.H. H. Grimshaw, M. Manners.

February 24: E. Serjeant, D. Swift, J.H. C. Shacklady, W. White.

March 3: P. Saunders, T. Grimshaw, J.B. B. Heaton, J. Gaskell.

March 10: E. Blackhurst, J. Rimmer, H.S. P. Attwood, H. Rimmer.

### CHRISTIAN BURIAL

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January 17th—John Turner of Clieves Hill House, Aughton, aged 63.

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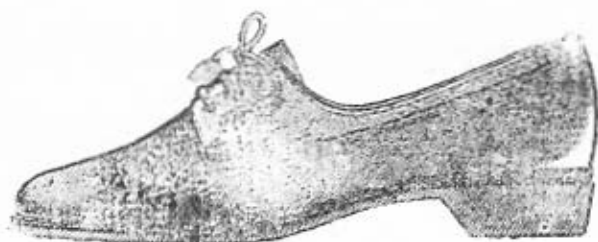
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