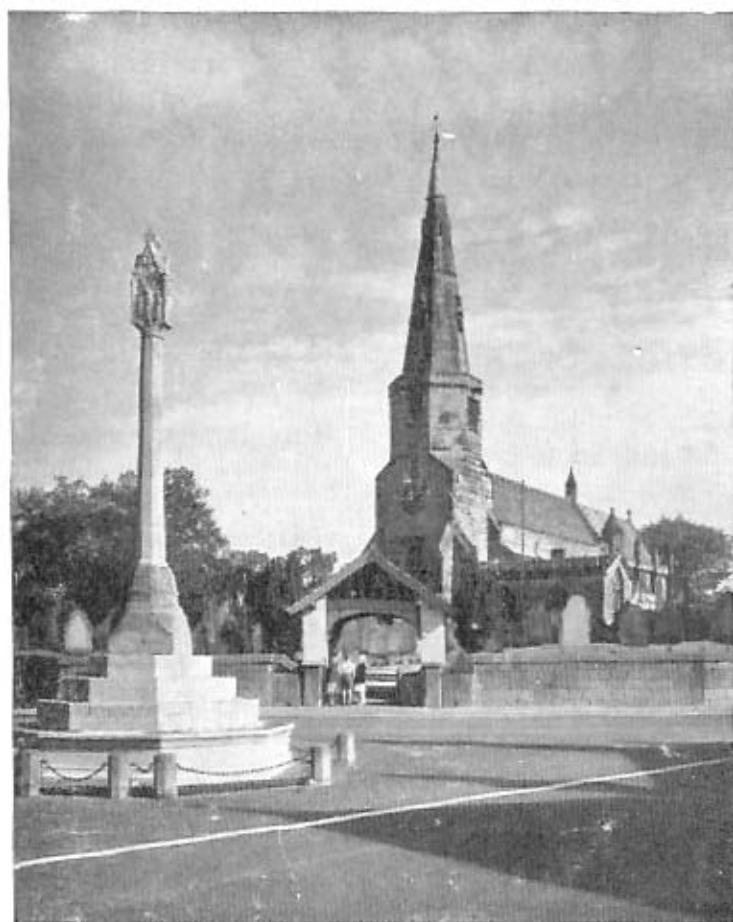


HALSALL PARISH MAGAZINE



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

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Telephone Billinge 894342

Vergers:
MRS. E. HUYTON, 28 Gregory Lane, Halsall.

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

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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Lent at St. Cuthberts

ALL WEEKDAYS ARE FASTS

A DAILY PRAYER FOR LENT

Lord Jesus, help us to pray. Increase our faith, that no problem we face may be too big for us to overcome. Help us to see that by keeping us on our knees you are strengthening our trust and obedience in your purpose, through Jesus Christ our Lord.

AMEN

ASH WEDNESDAY, 12th FEBRUARY HOLY COMMUNION

7.00 a.m., 10.00 a.m. and 2.30 p.m.

SUNDAYS AT 9.00 A.M.

16 Feb., 23 Feb., 2 March, 9 March, 16 March, 23 March, 30 March.

SUNDAYS AT 3.45 P.M.

16 Feb., 16 March.

SUNG EUCHARIST AT 10.30 A.M.

23 Feb., 9 March, Family Eucharist.
23 March 30 March Family Eucharist.

PRAYERS AND DEVOTIONAL READING

FOLLOWED BY HOLY COMMUNION

Monday or Tuesday Evenings at 7.30 p.m. in Church, there will be Prayers with devotional readings as announced. The dates are:—

Tuesday 18 Feb.
Monday 24 Feb.
Tuesday 4 March.
Monday 10 March.
Monday 17 March.
Monday 24 March.

MOTHERING SUNDAY

9th March at 2.30 p.m.

FAMILY SERVICE

Preacher:—Rev. Alan Ripley.
Diocesan Youth Chaplain.

MAUNDY THURSDAY

27th March 7.30 p.m.

SUNG EUCHARIST FOLLOWED BY THE
STRIPPING OF THE ALTAR.

GOOD FRIDAY

28th March

10.30 a.m. Mattins and Litany.
2—3 p.m. Devotional Service.

HOLY SATURDAY

29th March 7.30 p.m.

Evening Service and Lighting of The Paschal
Candle.

EASTER DAY

30th March

9.00 a.m. Holy Communion.
10.30 a.m. Easter Eucharist.
6.30 p.m. Evensong Sermon,
followed by Holy Communion.

EASTER DECORATION

With the ever-increasing costs of floral decoration we depend once again on your valuable contributions during Lent towards the costs of our Easter decoration. Thank you in anticipation of your support.

THE EASTER OFFERING

According to the ancient custom, offerings on Easter Day will be presented to the Rector. Those unable to be present may send their gifts to the Church Wardens.

R. H. and H. S.

The Rectory,
Halsall,
Ormskirk.
20 January, 1975.

My Dear Friends,

The role of the Church in the world today is the role of the Lord—that of the suffering Servant. The Church must always be a Servant Church, and the Church will only be renewed in so far as she pursues that role. We have to confess that all too often we have failed to serve as our Lord served. Consequently to many men and women inside and outside the Church she too often appears as a self-centred or inward looking sheltered and privileged institution. The test of every penny we spend, every meeting we attend, and of every service we hold is whether it makes it easier for the world to see the Church in her role as servant.

The Ministry, the service, of the Church to the world is and must be discharged mainly by the laity. This ministry does not consist primarily in service to the Church or service in the Church's worship. It consists primarily in witness through word and deed in the world to the Christian Gospel. The Gospel is a proclamation of God's love for all men and of His will that all men should be one in the family of the children of God. It is, therefore, a Gospel of reconciliation. The ministry of lay people is that they should be agents of reconciliation. In the home, at work, in industrial disputes, in the exercise of economic power whether as employers or employed, in the bitterly divisive issue of race, it is for the laity to bring to bear a Christian influence towards social justice, compassion and peace.

In discharging their ministry in the world, the laity must be continuously renewed and strengthened by the assembling of themselves together in the House of God, for corporate worship, to hear the word of God and to receive sacramental grace. It is always my first concern to make provision for this and to make myself available at any time to help and advise in any particular situation.

The fulfilment of the ministry of the Church would be a great deal easier if the Church were not divided. Even now in spite of our divisions it would be easier if whatever can be done together were done together. Continue always to pray for a re-united Church, the one Holy Catholic Apostolic

Church. Renewal demands unity; unity cannot come without renewal. Much progress towards re-union has been made for which we thank God. Much more remains to be done, for which we pray God's help and guidance.

We must always minister in hope. God is active in His world. The changes which bewilder are not all evil, though all challenge us to find the right human response.

God is active in His Church renewing her so that she may more clearly proclaim her faith to the world, more effectively discharge her mission of service to the world and may recover that unity for which our Lord prayed and without which she cannot be truly herself.

It is my belief that God is now renewing His Church. It is for us to recognise the signs of His renewing action and to welcome them and obey them. This will need a new discipline. The word discipline is an unpopular one today but it is a word which cannot be omitted from the Christian's vocabulary. Lent reminds us of this fact. Of course discipline 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."

And that, I would suppose, 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. Keep the faculty of effort alive in you by a little gratuitous exercise every day. That is, be systematically ascetic or heroic in little unnecessary points. Asceticism of this sort is like the insurance which a man pays on his house. The tax does him no good at the time, and possibly may never bring him a return. But if the fire **does** come, his having paid it will be his salvation from ruin. So with the man who has daily accustomed himself to habits of concentrated attention, energetic action, and self-denial in un-

necessary things. He will stand like a tower when everything rocks around him.

That is a refreshing secular justification for what the Church has 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 thoughts more upon the God whom you desire than upon the sin which you abhor."

This is no time for despair or doubt. Rather, it is a time to remember the Lord's saying: **"Be of good cheer; I have overcome the world."**

I do look forward to seeing you in your place at worship during this coming Lententide.

God bless you all.

Your sincere friend,

HERBERT BULLOUGH

LENT

The forty days of Lent have been observed in the Western Church since the time of Gregory the Great at the end of the sixth century. It is a season for church people to take stock of themselves. As we come to church week by week during the year there is always the danger of becoming rather smug, and unthinking in our worship. The deeper challenge of the Prayer Book services, and readings from scripture may imperceptibly come to be lost on us. It is good therefore, that the Church provides these forty days of Lent to call us to a stricter self examination, and to a fuller participation spiritually, and mentally in the worship of the Church.

During Lent this year there will be prayers and Devotional Readings followed by Holy Communion on Monday or Tuesday at 7.30 p.m. as announced. I hope many of you will be able to take advantage of this.

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 hundred 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 THOUGHT ON QUINQUAGESIMA

Though my voice like silver sound,
And my mind with knowledge found,
Though I have the gift of speech,
And with wisdom, heights can reach,
Though my wealth I nobly give
That those in need may better live;
And my body do not spare,
Others' burdens gladly share,
Lest with charity they're wove
Void of value they shall prove.

Based on 1 Corinthians 13

I read in a book

That a man called Christ
Went about doing good.
It is very disconcerting
That I am so easily satisfied
—With just going about.

HALSALL AGRICULTURAL SOCIETY

The next meeting will take place on Thursday 13th February at the Eagle and Child, Bispham Green at 7.30 p.m. We shall join the Parbold Discussion Society for a Brains Trust. I hope there will be a very good turn out from Halsall. H.B.

SERVERS ROTA

FEBRUARY

- 2 9.00 a.m. Peter Balmer.
- 9 10.30 a.m. Stuart Simpkin and Keith Stopforth.
- 16 9.00 a.m. Malcolm Serjeant.
3.45 p.m. Maurice Gore.
- 23 9.00 a.m. Brian Heaton.
10.30 a.m. Simon Andrews and Colin Stopforth.

MARCH

- 2 9.00 a.m. John Gaskell.
- 9 9.00 a.m. Barry Gaskell.

10.30 a.m. David Stopforth and Tony Gaskell.

Important. Will servers who find they are unable to attend when they are on duty please arrange for another server to take their place.

SANCTUARY FLOWERS

FEBRUARY

- 2 Mrs. H. Dickinson.
- 9 Mrs. E. Orritt.

MARCH

- 9 Mrs. Pilling.
- 30 The Congregation.

SIDESMEN'S ROTA

FEBRUARY

- 2 P. Saunders, T. Grimshaw J.B. B. Heaton, J. Gaskell.
- 9 E. Blackhurst, J. Rimmer H.S. P. Attwood, H. Rimmer.
- 16 J. D. Grimshaw, R. Dutton R.H. G. Porter, S. Park.
- 23 J. F. Smith, H. Wood J.H. E. Grimshaw, D. Sephton.

MARCH

- 2 J. Critchley, R. Gaskell J.B. T. Swift, T. Hunter.
- 9 H. Huyton, A. Grimshaw H.S. J. Heaton, E. Orritt.

HOLY BAPTISM

"Received into the family of Christ's Church."

December 26th—John William, son of Graham William and Ann Grimshaw of The Orchard, Mickering Lane, Aughton.

January 5th—Daniel Thomas, son of Peter and Jacqueline Rimmer of Brentor, 6 Burlington Road, Birkdale.

January 5th—Sarah Jayne, daughter of William and Mary Louise Price of 120 Liverpool Road, Burscough.

CHRISTIAN BURIAL

"In sure and certain hope."

December 31st—Elizabeth Ann Bamford of Redwood Drive, Ormskirk, aged 75 years.

January 6th—William Blundell of 38 Gregory Lane, Halsall, aged 67 years.

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