

MARCH 1967

HALSALL PARISH MAGAZINE



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

"The Rectory," Halsall. Tel. 321.

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Verger: Mr. A. MAWDSLEY, Post Office, Halsall.

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Lent & Easter 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

Every Sunday at 8 a.m.

Tuesdays at 10.15 a.m.

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

Sung Eucharist

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.

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 Eucharist 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

The Rectory,
Halsall,

20th February, 1967.

My Dear Friends,

The wonderful response to the appeal made for a thoughtful keeping of a good Lent prompts me to comment on the need for further experiment in the traditional times of our Church services. For too long we have assumed (wrongly it seems) that the present service times are the best for the people. The questions we should ask ourselves are these. Is 10.30 a.m. on Sunday morning the best time for the Sunday morning service? It virtually means that nothing can be done on Sunday morning either before the service or after it. Would 9.30 be a better time? which means—home by 11 a.m. Is 6.30 p.m. the best time for Evensong—which means breaking

up the evening. Would 3.45 p.m. be a better time?—home by 5 p.m. In America all Sunday services are ended by noon. There are no services at all in the evenings.

For those of us who have been brought up in the good old Church of England fashion—that's me—such suggestions come as a jolt. Our immediate reaction is—I don't like change. What we must concern ourselves with is the impact our present arrangements have on the younger members of our parish who are, in fact the future Church. Are we helping to create the Church-going habit in their lives, or are we assisting in the formation of a non-church-going habit. This is an important question.

My hope is that at least we shall think about this question and be prepared to experiment as we have done this Lent with great success.

Now let us turn our thoughts towards the second half of Lent and ask another important question—Does the Cross mean anything to me this coming Easter? That question may seem ridiculous to many of you. Before we rattle off an answer let us pose two other questions—what in **real fact** does the Cross mean to our world, and secondly, what does it mean to us as individuals?

The first question can be answered easily and quickly. The Communist world has rejected Christ and His Cross out of hand. The Western world, with its long Christian tradition, while by and large it would deny any such rejection, has nevertheless greatly lost touch with the Christian Faith, though not necessarily with the Christian Church. The Cross may still stand as a sacred symbol, worn, respected, and revered (the latter in Halsall by a growing number), often a pious charm, but what it was all about when Christ was crucified is greatly lost; and few are deeply interested or concerned. What it may mean and can mean to a person today in terms of real living, is rarely contemplated and little understood.

Further it must be remembered that here is a strong and thrusting number, mentally able, who can and do understand and who have rejected it as pious belief with no validity and no significance. Life, so they hold, in this twentieth century has to be lived in total rejection of the whole idea. In fact life has been hindered by religious belief. Listen to one of France's leading writers:—

"I have made a discovery—God does not exist. Joy! Tears of Joy."

Why tears of joy? Simply because man is freed from the bondage of religious belief; joy that man is freed from a need to bow down and worship; joy that man is alone supreme and utterly independent, gone the false notion of the need and worth of obeying a supreme God.

This outlook held so vociferously by many intellectuals, is now broadly accepted by many ordinary folk, who for two generations have been lost and confused about religious ideas and thought—even if they find no deep assurance of this new "truth" within themselves.

All sorts of reasons are given why Churches are half empty (why not half full?); why services are cold and meaningless; why to pray is difficult; why the moral code has slumped; why idealism and nobility are at a discount—but the heart of the matter—for most people God has gone. And Christ and His Cross are meaningless symbols, and life is lived without God and without hope.

The second question—to those who profess their Christian Faith—what in real fact does His Cross mean to us? Has it any vital significance in our lives now?

There are far too many good Christian people who believe in Christ, who recognise His supreme moment on the Cross, who see its power on men through history and even today—yet as a living force within their daily lives, they have not a clue. They never dream or see that here is a principle of living.

We may adore Christ, we may worship regularly in Church, we may say our prayers, but until we take the Cross into our lives and live with it in our lives we neither truly know Christ nor become deeply Christian. We may understand the Cross as the sign of His great sacrifice for us, but until it becomes the living thing within ourselves, it is really very little; it has no convincing meaning or power.

In this sign Conquer: (St. Oswald's motto at the battle of Heavenveld) the utter rejection of evil and wrong personally and socially; the sacrificial dedication to Christ and His cause; the utter surrender of our will to Christ and to His way of the Cross—when this takes place, slowly and surely the Cross becomes the living thing within our daily lives and experience and transforms our character, purifies our motives, uplifts our vision, makes us truly living and lively and large persons—Christlike people.

Over the centuries there have been thousands of would-be saviours proclaiming the "Truth." They have lived; they have preached their Gospel; they have had their followers—few or many—and they have gone down in the dust of the years. Over the centuries too there have been voices raised that man needs no saviours, no salvation; he must accept his freedom and liberation.

And in it all and through it all and behind it all—there stands this strange, so human figure—with a Cross spanning the centuries, living through the centuries in men and women who took Christ and His Cross into their lives. It gave them purpose and power and intent. They became sublime and superb through it. For them the Cross had supreme worth—it was the touchstone and inspiration of their living.

The Cross, has it any meaning today? It has immense meaning, for it is a call to a new and dedicated way of life. But it must be grasped absolutely and unequivocally—and from it there rises a splendid firmness and majesty and greatness in living.

Does it mean that to you?

God Bless you all, and may you enjoy a Happy and Blessed Easter,

~~and may you find in the Cross the living thing within yourselves~~

Your sincere friend,

HERBERT BULLOUGH.

EASTER

"Easter" is the English name for this great Christian festival. The original name was Pascha, and the name used still in France, for example, is "Paques." The Anglo-Saxon historian, the Venerable Bede, tells how the name Easter came to be used by the early English, as follows:—

"Eostur month . . . had formerly its name from a goddess of theirs who was called Eostre, whose festivals they used to celebrate in it, and from whose name they now designate the Paschal season, giving to the rejoicings of the new festival the accustomed name of the old observance." It may seem strange that the name of a pagan goddess should have been given to a Christian festival, but this has happened more than once. "Yule" was a pagan mid-winter feast, and it became transferred to the Christian feast of the Nativity—Christmas.

To me, the origin of the name Easter has a wonderful significance. The pagan festival of Eostre was a Spring festival. These pagan deities were closely associated with the seasons, and with the growth of flowers, and fruits of the earth. This would be a festival of rejoicing for the new-life and promise of Spring. After the winter the trees were budding, green blades of the crops appearing, violets and primroses, daffodils and crocuses flowering in field and hedgerow. The songs of blackbirds and thrush cheering the early morning. Men rejoiced with Nature, and worshipped the god whose influence they believed was responsible for all this. There was a core of truth behind this pagan festival which found its transfiguration and fulfilment in Christ's Resurrection to renewed life.

The Resurrection speaks to us of all that Spring means, and, of course, far more. It speaks to us of Spring as something true of our own nature. The Winter of death is not the end, there follows the Spring with renewed life, fragrant, joyous, youthful.

In Easter we have the most joyful of all Christian festivals, and we English are fortunate in the name the festival bears, and its consequent inseparable relationship in our minds with the season of Spring.

SOME THOUGHTS FOR PASSION SUNDAY

"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 revolve, 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—pleasures, career, fame. Most of us are infected by this canker of self-centredness. There are people, like Gabriel Oak in Hardy's "Far from the Madding Crowd," about whom Bathsheba could say that she "—had not yet learnt the simple lesson which Oak showed a mastery of by every turn and look he gave—that among the multitude of interests by which he was surrounded, those which affected his personal well-being were not the most absorbing and important in his own eyes. Oak meditatively looked upon the horizon of circumstances without any special regard to his own standpoint in the midst."

Such selflessness is all too rare!

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 gradations 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 Pharisees 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.

THE MOTHERS' UNION

On Tuesday, 7th March we meet in Church for a Lenten Devotional Service at 7.30 p.m.

SIDESMEN'S ROTA

- Mar. 5—a.m. J. Cheetham, H. Gaskell.
p.m. G. Porter, E. Park.
- Mar. 12—a.m. J. Colley, N. Brittnail.
p.m. T. Swift, T. Hunter.
- Mar. 19—a.m. J. Heaton, J. Banks.
p.m. H. Huyton, A. Grimshaw.
- Mar. 26—a.m. H. Huyton, A. Grimshaw.
p.m. J. Grimshaw, G. Midgley.
- April 2—a.m. R. Gaskell, R. Hunt.
p.m. C. Shacklady, J. Balmer.

SERVERS' ROTA

- Mar. 5— 8.00 a.m. John Davies.
6.30 p.m. Harold Grimshaw.
Brian Heaton.
- Mar. 8— 7.30 p.m. Roger Dutton.
- Mar. 12— 8.00 p.m. Jim Heaton.
10.30 a.m. Harold Grimshaw.
John Pounds.
- Mar. 15— 7.30 p.m. Michael Lewis.
- Mar. 19— 8.00 p.m. Peter Balmer.
- Mar. 22— 7.30 p.m. Gordon Midgley.
- Mar. 23— 7.30 p.m. Harold Grimshaw.
Malcolm Serjeant.

SERVERS' ROTA—Continued

- Mar. 26— 7.15 a.m. John Gaskell
8.00 a.m. Brian Heaton.
10.30 a.m. Harold Grimshaw.
Tony Gaskell.
- April 2— 8.00 a.m. **No Celebration.**
10.30 a.m. Raymond Juba.

SANCTUARY FLOWERS

- Mar. 26—The Congregation.
- April 2—Mrs. J. Morris.
- April 9—Mrs. H. Dean.

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- Feb. 15—Catherine Leatherbarrow, aged 89 years,
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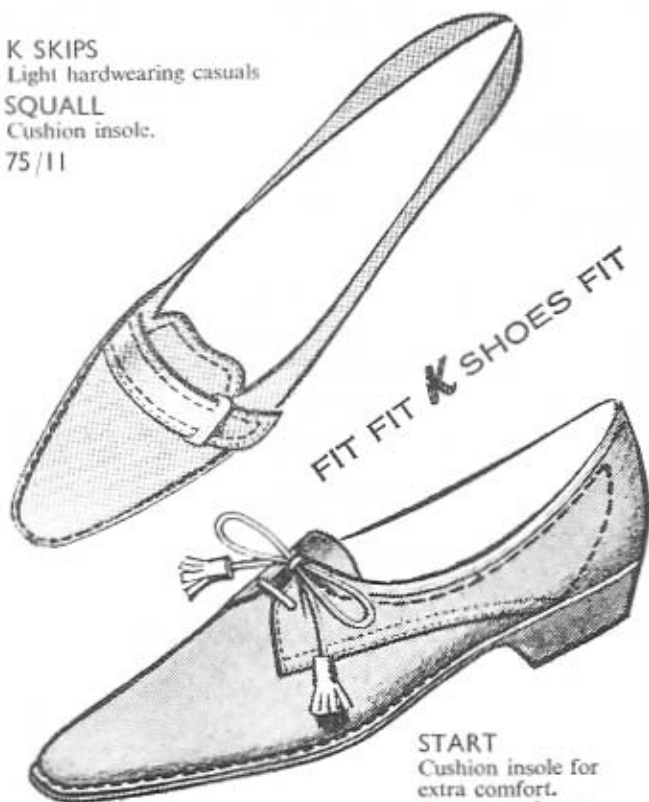
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