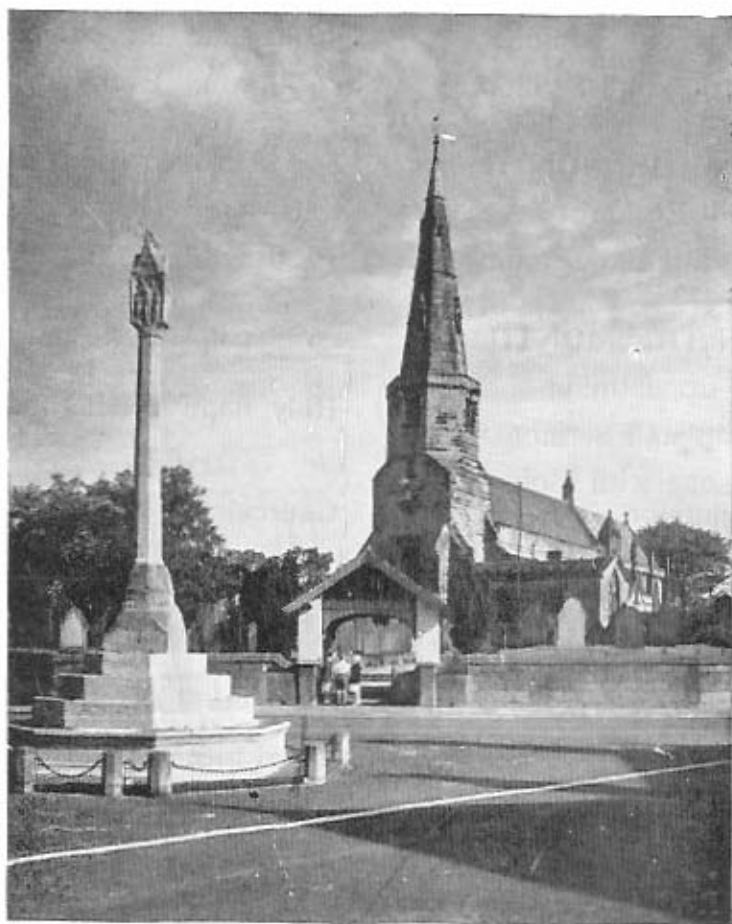


HALSALL PARISH MAGAZINE



Rector: The Rev. Canon W. H. Bullough A.K.C. (Surrogate)
Rural Dean of Ormskirk
The Rectory, Halsall. Tel. 321.

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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. Cuthbert's

All Week Days are Fasts.

A Daily Prayer for Lent

Father, give to Thy children that which they themselves know not how to ask. We dare not ask either for crosses or consolation; we simply present ourselves before Thee, we open our hearts to Thee. Behold our needs which we know not ourselves; see and do according to Thy tender mercy. Smite or heal, depress or raise us up.

We adore all Thy purposes without knowing them.

We are silent; We offer ourselves in sacrifice.

We yield ourselves to Thee. We would have no other desire than to accomplish Thy will.

Teach us to pray,

Pray Thyself in us, AMEN.

HOLY COMMUNION

ASH WEDNESDAY—7th MARCH

10 a.m. 7.30 p.m.

SUNDAYS AT 9 a.m.

18th March. 25th March. 1st April. 15th April.
22nd April. 29th April.

SUNDAYS AT 6.30 p.m.

18th March 15th April

SUNG EUCHARIST

SUNDAYS AT 10.30 a.m.

11th March Family Eucharist. 25th March.
8th April Family Eucharist. Maundy Thursday, 19th
April at 7.30 p.m.

SERVICES ON ASH WEDNESDAY

- 9.30 a.m. DAY SCHOOL SERVICE FOR PARENTS AND CHILDREN.
- 10.00 a.m. MATTINS, LITANY AND HOLY COMMUNION.
- 7.30 p.m. SHORT EVENING SERVICE WITH HOLY COMMUNION.

THURSDAYS (except 22nd March)

(Except 22nd March)

Every Thursday in Lent there will be a group meeting and discussion on "The Call to the North" at the Rectory at 7.30 p.m. See further notice in this magazine.

WEDNESDAYS

Every Wednesday in Lent there will be a celebration of Holy Communion at 10 a.m.

MOTHERING SUNDAY, 1st APRIL

Family Service at 2.30 p.m.—Gift Cards for Mother.
Preacher — Revd. Alan Ripley, Diocesan Youth Officer.

PASSION SUNDAY

8th APRIL

April 8th, 6.30 p.m. — The Cross of Christ.

PALM SUNDAY

At 6.30 p.m. The Passion according to St. Matthew with Holy Communion.

MAUNDY THURSDAY, 19th APRIL

Sung Eucharist at 7.30 p.m, followed by the stripping of the Altar.

GOOD FRIDAY, 20th APRIL

10.30 a.m. MATTINS, LITANY, AND ANTI COMMUNION.
2—3 DEVOTIONAL SERVICE. (Special form of Service).

HOLY SATURDAY AT 7-30 p.m.

APRIL 21st

Short Evening Service and the lighting of the Paschal Candle.

EASTER DAY 22nd APRIL

9.00 a.m. HOLY COMMUNION
10.30 a.m. THE EASTER EUCHARIST
6.30 p.m. EASTER SERVICE OF NINE LESSONS AND EASTER HYMNS.

EASTER DECORATION

Once more we say thank you in anticipation of a beautifully decorated Church on Easter Day. We rely on your gifts during LENT which enables us to purchase the flowers for the Easter Decoration. To those who give of their time and talent we are deeply grateful. **H.B.**

THE EASTER OFFERINGS

According to the usual custom Offerings on Easter Day will be presented to the Rector. Those unable to be present may send their contributions to the Church wardens. **R.H.&H.S.**

The Rectory,
Halsall.
11th February, 1973.

My dear Friends,

THINK WITH ME ABOUT THE BACKGROUND OF LENT

"Lent recalls forty days which nineteen centuries ago shaped the message of Christ for all time. At His Baptism He had become aware of His Mission and of His supernatural powers. In order to think out the answer without distraction He spent forty days in solitude."

This is the historical background of Lent—the source of its meaning, and the example and inspiration to all who would observe the season. We cannot, of course, begin where Christ began. We are fully aware neither of our powers nor of our mission in life. We need to re-examine our religious ideas, and to test them by reference to the Gospel. Our starting point in this spiritual stocktaking should be with our ideas of God. We must have a true idea of God before we can have a true idea of ourselves. Man's true nature is only seen in his relationship to God.

As we go about week in, week out, what does God mean to us? What concrete difference does the belief in God make in our daily living, our world, our leisure, our relations with other people? We may read about religion, discuss it—we may work for a church, and attend its services, and yet miss the mark all through life. God must be to us a living experience. This experience cannot leave a man unchanged; conversely, a man whose view of life, whose worship, whose daily acts, whose contacts with all other people do not reflect his inner transformation, cannot have found any real contact with God. But the man who has found it has ceased the futile attempts to divide his life into compartments. He has realised that religion concerns every side of his life. There are no neutral zones—no activities, no decisions, no views of which he tries to say, "These are outside religion, God doesn't come in here." Life for him has become a unity. The world with the people in it has become the Kingdom of God wherein he is called to serve God in the strength and conviction God has given him. For him there are no prior claims upon him—there are no other claims whatsoever.

All this is made clear by Christ who travelled the road before us, and Lent with its forty days brings a memory of supreme decision. The subsequent life and teaching of Christ show how many of the multitudinous claims of earthly ties and loyalties are themselves part of God's supreme claim upon us. The claims of friendship and love, honesty, generosity, service, kindness and self-sacrifice—these are aspects of God's supreme claim. His great claim is a challenge to us to resist all lesser claims, and all unworthy ambitions in a disciplined and consistent life in His service.

May God bless you all, Your sincere friend

Herbert Bullough

Suggestions for Lenten observance

(1) More regular attendance at Sunday services—especially at Holy Communion.

Mid-week services are equally important for all who can possibly attend them. Our church was never intended to be used only on Sundays—i.e., one day a week. Let us see this Lent if our Wednesday morning communion services can be really well attended. Lent is the time when we are challenged to take stock of ourselves. What proportion of our time do we give to Church worship? Is it a fair proportion? Really?

(2) By giving to some charitable and religious cause. In our parish we have U.S.P.G. offerings in Lent for the spread of the Gospel amongst other races. Take a Lenten Self-Denial Box for U.S.P.G. There is no better cause we can support, and none more urgent. **H.B.**

SOME THOUGHTS FOR 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 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. Wait upon God. 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.

ST. CUTHBERT'S GOES FROM STRENGTH TO STRENGTH

Today we read so much about falling church attendances. Let us proclaim it false at St. Cuthbert's! A very bright patch in the gloomy and dark picture of churchgoing today is found at St. Cuthbert's on the second Sunday in each month when increasing numbers of children and parents going together as a family attend the Family Eucharist—The most important service we hold at St. Cuthbert's.

During the Victorian era and at the beginning of this century it was quite common for whole families

to be seen together in church, or for the parents to go to one service and the children to Sunday School. Then the pattern began to change. A decline in Sunday school attendances set in the adult church-going population began to decrease. Families going together were less frequently seen.

This trend has to some extent been arrested. It certainly has at St. Cuthbert's. A major reason for this has been the happy emphasis on the Family Eucharist. Parents and children are encouraged to come together. At the Communion unconfirmed children are frequently invited to come up with their parents on receiving the Sacrament, and, kneeling by them, to be given a blessing by the priest. Thus the whole family takes part and is made to feel wanted as a unit rather than just as individuals.

What really matters is—the family comes together at the same time for worship. Quite apart from the practical convenience for home organisation this custom makes for regularity; it becomes a Sunday habit for everyone and children are not SENT to church, but the family goes together.

It is particularly interesting to notice that quite often it is the children—or at least the children's need for Christian worship and instruction—that sets off the process.

I heard only recently of a young imp of seven who was singing in the choir and after two or three months got to work on his mother. "When are you going to start coming? You are not going to be like Dad who never bothers." Mother obediently began to go and has become a regular worshipper. I suspect Dad will be the next to be persuaded.

It is a source of inspiration to us all that so many families in our parish are coming together at the Family Eucharist. There are many more who could with a little effort join them.

May I appeal to all families who have children in our Day and Sunday Schools, Guides and Brownies or Scouts and Cubs to make an effort to join the children at THE Family Service. Surely it is not asking too much and you will never know what it can mean to your children and their future. Hurrah for those who come!!!

TRAINING THE YOUNG IN THE CHRISTIAN FAITH

It is not so many years ago since most people in England took it for granted that children should be taught the Christian Faith. It was taken for granted. Our Universities, Colleges and Public Schools prided themselves on their splendid chapels and daily services; Grammar Schools had their regular morning prayers; day schools were usually affiliated to the local Church and their scholars received regular religious instruction; Sunday schools boomed with their thousands of scholars; mothers regarded it as their first and special privilege to teach their children how to pray and learn their Bible stories.

This was the situation during my University years. Parents then could reasonably accept that their children were taught the Christian Faith.

As we contemplate the scene today it is staggeringly different—if not quite the reverse. The pride of a school today is its scientific laboratory and not its Chapel—or may be their kitchens or gymna-

sia or playing fields. Church day schools are drastically reduced in numbers; Sunday schools are almost non-existent, only the most conscientious mothers try and teach their children how to pray, the rest leave their children to the tender mercies of the telly.

What are the reasons for this situation. One surely is the disillusionment after two world wars with the tragic aftermath. Another—the tremendous advances in technology and scientific knowledge, with many challenges to religious beliefs. Not only these things but the Church itself at large has lost its bearings. Years ago the Church was more simple and clearly defined in its teaching of the Christian Faith. There was far more lay participation in religious teaching in massive Sunday schools with their large staffs of lay teachers. In my first parish the Headmaster of the Secondary Modern School was superintendent of the senior Sunday School, the Headmistress of the Junior School was superintendent of the junior Sunday school and the Headmistress of the Infants school was superintendent of the Infants Sunday School, and many of the teachers taught in the Sunday Schools.

Religion in the home was also a down to earth and practical thing; a more pastorally minded clergy made for straight forward and simply defined Christianity, the Faith was to be personally accepted and lived out by seeking to follow and obey Christ leading to self dedication and a holier life. The Church and its services played their part in sustaining it.

I often wonder what ordinary people feel is the Christian Faith today—as seen in the 'dear old Church of England.' Too often I fear, something very remote from the Gospels—a great financial corporation—the Church Commissioner, arguments about the Church and Bishops and baptism; feebleness about re-union, and of course so very often under our diminished numbers dull and meaningless services and often a dispirited and remote clergy.

How do we really expect children and young people to learn the Faith, or parents to have much confidence. The most urgent need is for all of us to re-discover the essentials of the Gospel, both for daily life and for the Church services, and that it be clear and meaningful and helpful and effective for the lives of ordinary people.

There are, I am delighted to say, signs, of a movement forward. There are many lively and down-to-earth and pastorally minded clergy who are winning through and creating in their Churches lively centres where to worship is an inspiration and a blessing. There are many lay people who are seeing that they have a real part to play. There are many Churches now like Halsall with thriving Family services where the whole family is encouraged to come and the whole slant of the service geared to be understood by the young and old.

We all need to work and pray that all Churches and their clergy and lay folk may gain the impetus and hope that it can be done. There are many school masters and mistresses who by their life and manner as well as by word witness to the splendour and worth of Christian believing and Christian living.

We dare not leave it hoping that matters will

gradually sort themselves out. Even the most alive and effective Church and school is only half the answer. Without quiet and effective teaching and training in the home our best efforts will be of little worth. Parents must delight and take care to train their own children. This means much more than teaching them to pray and reading Bible stories to them. The great need is for Christian homes, where a lively Christian Faith flourishes. This demands a lively and positive membership in your Church. You know that it is right. For years there has been a shocking hypocrisy—parents trying to make their children Christian without attempting to be Christian themselves—sending children to Church and Sunday school and not being part of the Church as parents. That is some of the mess we still suffer from.

We are back to square one. If you want your children to be trained in the Christian Faith you will have to plan to take your fair share in the task. It is probably the best and the most satisfying thing you will ever do in your life. How about it parents?

H.B.

SPECIAL PREACHERS

1st Sunday in Lent at Family Eucharist — The Dean of Liverpool.

2nd Sunday in Lent at 6.30 p.m. — The Arch-deacon of Liverpool.

4th Sunday in Lent at Mothering Sunday Service at 2.30 p.m. — The Rev. Alan Ripley, Diocesan Youth Officer.

5th Sunday in Lent at Family Eucharist — The Rev. Charles Daugherty (American), Curate in charge of St. John, Burscough.

ST. CUTHBERT'S GUILD

On Tuesday, 13th March you are all invited to a film evening in the schools at 7.30 p.m. We enjoyed seeing "Ring of Bright Water" in our last programme and on this occasion we are to see "Seven Brides for Seven Brothers, (Musical)."

Please come and bring your friends.

CALL TO THE NORTH

On Thursdays in Lent (with the exception of 22nd March) there will be a group discussion meeting at The Rectory at 7.30 p.m. You are all welcome. We can split up if the numbers are large and there are enough rooms in the Rectory.

Here are some of the questions we shall discuss.

What do people say they most value.

What do people say about Christians.

What do people say about the Church.

What do people say about Modern Problems.

What do people say about God — The Spiritual Life and Life after Death.

What do you say about these things. Come and tell us at the Call to the North Group Meetings.

Note:— The day changes to Tuesday during the week beginning Sunday, 18th March.

THE FARMERS MEETING

On Thursday, 22nd March we shall welcome Mr. C. C. Collingwood (Regional Entomologist) who will introduce the important subject of "Pest Control". Will you all please make a note of the date and "DON'T FORGET IT"! HURRAH FOR THOSE WHO REMEMBER.

H.B.

COFFEE EVENING

Once again we shall begin Refreshment Weekend with a Coffee Evening and Bring and Buy Sale at the Rectory on Friday, 30th March from 7 p.m. to 9 p.m. We hope you will all support us, the proceeds will be towards the expenses of the Flower and Historical Festival. Look forward to seeing you.

H.B.

SERVERS ROTA

Mar.	4	9.00 a.m.	Derek Culshaw
	11	10.30 a.m.	Brian Heaton & Malcolm Serjeant
	18	9.00 a.m.	Peter Balmer
	18	6.30 p.m.	Keith Stopforth
	25	9.00 a.m.	John Gaskell
	25	10.30 a.m.	Harold Grimshaw and Raymond Juba
Apr.	1	9.00 a.m.	Jim Heaton
	8	10.30 a.m.	Michael Lewis and David Stopforth

SIDESMEN'S ROTA

March 4th—T. Swift, T. Hunter E.O. P. Aynsley, R. Gaskell.

11th—J. Heaton, J. Banks H.S. H. Huyton, A. Grimshaw.

18th—W. Pounds, J. Halsall R.H. H. Grimshaw, M. Manners.

25th—E. Serjeant, D. Swift J.H. C. Shacklady, W. White.

April 1st—P. Saunders, T. Grimshaw E.O. B. Heaton, J. Gaskell.

SANCTUARY FLOWERS

Mar.	4	Mrs. W. White
Apr.	1	The Congregation
	22	The Congregation

HOLY BAPTISM

"Received into the family of Christ Church"

11th February—Emma Elizabeth Christina daughter of Basil Charles and Helen Jennifer Coombes of 1a Summerwood Lane, Halsall.

HOLY MATRIMONY

"Those whom God hath joined together"

January 31st—Richard Fairclough of The Cottage, Morris Lane, Halsall and Ellen Connah of 40 Moss Road, Halsall.

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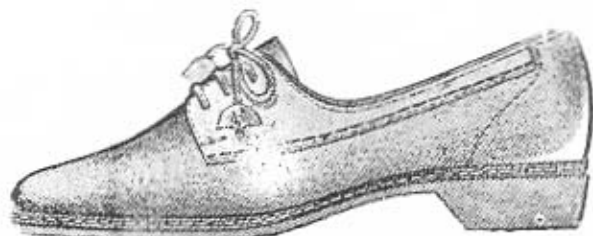
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