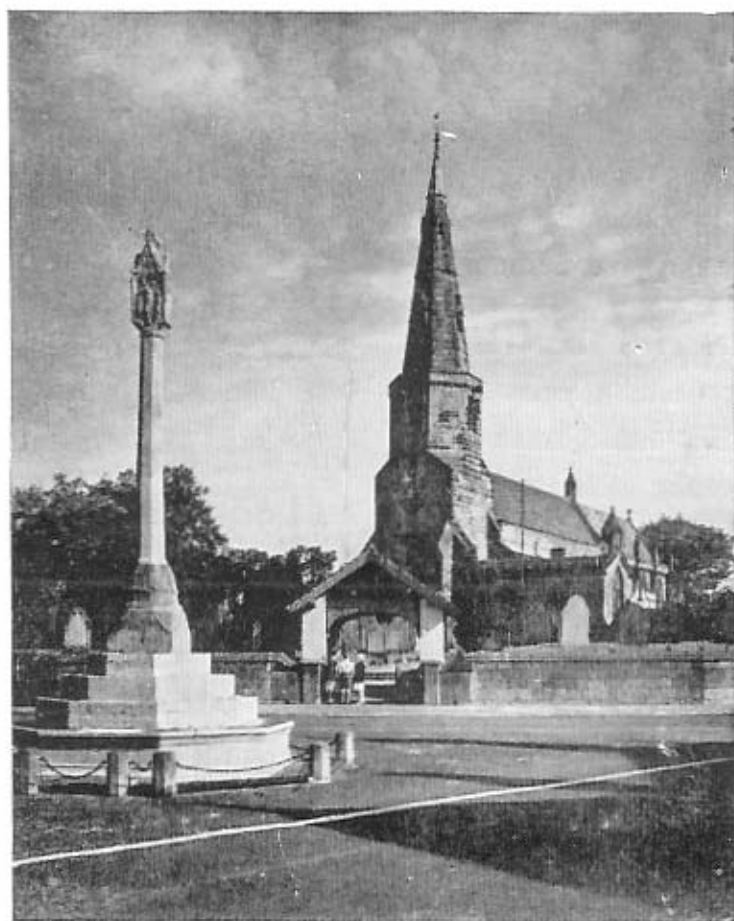


HALSALL PARISH MAGAZINE



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

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Warden.

Organist:

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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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Holy Week and Easter at St. Cuthbert's

HOLY COMMUNION

SUNDAYS AT 9 a.m.

1st April. 15th April. 22nd April. 29th April

SUNDAYS AT 6.30 p.m.

15th April

SUNG EUCHARIST

SUNDAYS AT 10.30 a.m.

8th April Family Eucharist, 19th April Maundy Thursday 7.30 p.m. 22nd April Easter Day 10.30 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,

15th March, 1973.

My dear Friends,

The Easter message in its application to you and me is summed up in the concluding words of the Creed: "I believe in the forgiveness of sins, the resurrection of the body, and the life everlasting." These words are a real stumbling block to countless of our contemporaries—and especially "the resurrection of the body." Yet, although admitting the words and pictures in which the Christian hope is expressed are certainly difficult, a great modern thinker affirms that these words from the Creed are a much more sophisticated expression of hope in our ultimate destiny than all other modern substitutes, such as the utopianism we find in the liberal notion of progress or in the Marxian idea of social revolution.

We must, of course, remember that belief in the resurrection of the body does not mean the continuance of what we now think of as our body. Rather

it affirms the re-creation into a new life of what we might now describe as our whole personality. This re-creation is made possible for us by the forgiveness of our sins—the cleansing of our life—and our increasing sharing in the life of the Risen Christ.

As a funeral procession makes its sad way up the aisle we are accustomed to hear the words: "I am the resurrection and the life, saith the Lord: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die."

We hear these words with our ears, but do we understand them and trust them in our hearts? Strange words! For how can Christ actually be the resurrection? He could be its giver of course, but how can He be a future event? The meaning surely is that fellowship with Christ is a sharing in the divine life and this life knows no such thing as death. St. Paul says the same thing when he asks the Colossians: "Were you not raised to life with Christ?"

This may be all very well, but how hard it is to realise when someone we love lies dead before us,

Yes indeed. We may not be able at such a time to picture and livingly make our own what we believe in faith. So it was with Martha. To the Master's question she could only affirm her faith, not in the resurrection but in Christ Himself. You will remember what she said: "Yea, Lord, I have believed that Thou art the Christ, the Son of God." But that was enough.

I know my God is just;
To Him I wholly trust
All that I have or am,
All that I hope for;
All's sure and seen in Him
Which here I grope for.

We do indeed grope for words to express these ultimate mysteries, and it may be that words do not matter so long as we hold in faith to Him who, by His Cross and Passion, by His glorious resurrection and ascension, has opened the Kingdom of Heaven to all believers.

As we follow in heart and mind the happenings of Holy Week we shall, I pray, be able to say with greater understanding and conviction: "I believe in the forgiveness of sins, the resurrection of the body, and the life everlasting."

Turning to the services on Easter Day it is greatly to be desired that they should be clearly expressive of hope and joy. Today, many Christians are hesitant and tentative about the message of Easter. We forget it in our many perplexities, in our anxiety about the society in which we live, in the heedless indifference of the world and our personal failure to share in the new life in Christ. Yet, as Francis Paget says:

"Even this present life is full of the rhythm of the Resurrection. When the day breaks and the shadows flee away, and all life stirs and wakes again; when the long tyranny of winter yields and the flowers appear upon the earth; when some great sorrow or anxiety or mood of sadness passes from our hearts and we rediscover the reality of joy. But as we think of all these types and parables of the Resurrection we see one abrupt and decisive failure in them all; at one point they halt unable further to follow the triumph of Easter Day."

Winter follows summer, night succeeds day, and death follows life.

Nature would prophesy the Resurrection but her voice, her power, falters; she can but prophesy in part for she has no form or type in all her wealth that will serve to tell of Him "Who being raised from the dead dieth no more." One alone there is Whose day hath no twilight, and no night. Whose glory never fades and over Whom death hath no more dominion.

It is faith in Him which enables us to say: "Blessed be the God and Father of our Lord Jesus Christ Who, according to His abundant mercy hath begotten us again unto a living Hope by the Resurrection of Jesus Christ from the dead." On Easter Day let us in prayer and praise rise up and grasp more securely this Hope. This is our faith; this is His victory, and so, by God's grace, ours too.

May joy and peace be with you all this Easter-tide.

God Bless you all,
Your sincere friend,
HERBERT BULLOUGH.

WHAT EASTER SHOWS . . .

Across the pages of history can be found the tale of those many, true and false, reformers and charlatans, prophets and demagogues who swayed people with their message, their way of life.

History is littered with ideas and theories and beliefs; littered with causes and creeds—and the names of persons who promoted them. But who heads them now?

Man in his unremitting search is a fierce and unforgiving crucible. He seeks a new and better way but he challenges with the most searching fires those who dare presume to point the way. In his unquenchable search for truth, he tests all things and burns up the dross. From the centuries of ideas, beliefs, thought, how comparatively little remains.

And yet here it is, once again we keep Holy Week and Easter—well nigh two thousand years on. We know that throughout the world, thousands upon thousands will remember, and enter our Churches. This event is celebrated by more and diverse people and races in more places over the face of the earth than any other event year by year. This is no sudden burst of enthusiasm in the twentieth century for an old idea or belief. It has forever continued from the first Easter until now.

Christ came and preached a new and better way. He was opposed, attacked and done to death. But whether we like it or not there is no mistake about it. He and all that He was rose from the dereliction of Good Friday to the triumph of Easter Day. And He still lives and triumphs—because vast numbers of men and women find in Him the better way they seek; find in Him the help to lift them up to be the noblest persons they can be. Beholding Him and following Him their inmost souls are content that they have found not only the way, but the truth and the life. Think upon this unassailable truth this Easter.

THE RESURRECTION

Without the Resurrection there would have been no Christianity and there can be no Christianity. Originally the survival of Christianity happened because Jesus rose, otherwise the whole thing would have collapsed. Now the essence of Christianity is that Jesus really does exist in the fullness of his personal being, with an impact upon us.

"The Resurrection is the essence of the matter. The primitive creed was that God raised Jesus from the dead and Jesus is Lord. I regard it as the inner citadel that will remain. In other words—no Resurrection, no Christianity."

The Archbishop of Canterbury.

THE MAN WHO HAD TO BE SURE

There is something very real and very lovely and very appealing about Thomas. No saint was ever less of a plaster saint than Thomas was. As we read about him in the gospels, and as we listen to the legends

about him, we see that it was almost always Thomas' first reaction **not** to do what he was told to do, and **not** believe what he was asked to believe.

The task which was offered to him always seemed to Thomas too hard to do; he always distrusted himself, and he always saw the difficulties long before he saw any way through them. For Thomas the good news was always too good to be true, so good that he could never at first believe it.

But the very fact that Thomas found it so difficult to believe made him believe with a fierce intensity when he was finally convinced. His doubts might be strong, but when his doubts were solved in the presence of Christ his faith became impregnable. And it was never an argument that solved the doubts of Thomas; it was always the presence of Jesus Christ.

HORIZONTAL, VERTICAL AND DIAGONAL

"We don't want missionaries who are politicians and who use their pulpits as soap boxes. To the Asian mind there is something sacred about a pulpit, it is here that men speak about God". So spoke the late Bishop Roland Koh when he came to see me soon before his death.

He believed that the task of Christian mission was a vertical one, that of relating man with his God.

A far more popular stance for contemporary Christian leaders is the horizontal one which seeks to relate man with man in the name of God. Both the Pope and the Archbishop of Canterbury in their Christmas messages (condemning Nixon's Vietnam policy and the violence in Ireland) took this point of view.

Impatient Christian activists urge their leaders to engage in direct confrontations with dictatorial regimes, especially those which pursue policies of racial discrimination.

More Liberation

A few weeks ago, one of these activists, Fr. Cosmas Desmond, resigned from the priesthood and the Franciscan Order because he believed that the Roman Catholic Church in South Africa had accepted apartheid 'in practice if not in theory'. Anglican activists in the same situation take a similar view and many want more liberation and less salvation.

The World Council of Churches often seems to put a higher value on political and social commitment than on the more traditional religious activities. The Vatican has become deeply preoccupied with the political and social issues of the day, and in this emphasis both Catholic and Protestant Churchmen often find they have strange bedfellows.

They find themselves with radical revolutionaries, who need respectable allies in the early stages of their struggle to change social and political orders. They find themselves with Communists who often find the Church useful unwitting allies.

Needs of Poor

Certainly, it has always been a proper function of Christianity to make people aware of the needs of the poor, and since the first century Christians have sought to bring principle into the practice of politics.

Through the centuries religious principle has been invoked in support of both conservative and radical positions, although the relative loudness of the more radical voices is a feature of the 1970s.

The relationship between the vertical and the horizontal, the relationship between man and his God, and man and his fellows, is succinctly expressed by Jesus Christ when he said 'Thou shalt love the Lord thy God with all thy heart, with all thy mind and with all thy strength. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbour as thyself.'

Here is the essential link between fatherhood and brotherhood, and if geometrical terms are to be used, the Anglican keyword is surely 'diagonal', for the Christian who devotes his energies to improving other men's material lot has to remain fully aware of the spiritual relationship with God which inspires his devotion.

It is of interest to note that this contemporary and politically orientated Christianity is of little interest to young people who turn to authorities other than the Church for comment of this kind.

They are interested in eastern religions, in conservative Christianity, in finding answers to their spiritual vacuums.

Solid Thinking

Does this not suggest that the Church might well be doing some very solid thinking about the rules by which people should be living in a time of rapid social change and great upheaval? The academic philosophers are not doing it, and the politicians are too busy and involved to try.

The Church has a mission throughout the world and that mission is giving man a faith to live by which is rooted in the eternal and demonstrated in the contemporary, a diagonal one rooted in the fatherhood of God and embracing with warmth the brotherhood of man.

(Bishop Ian Shevill, Gen. Sec. U.P.P.G.)

VISIT BY FAMOUS SWEDISH ORGANIST

On Friday 11th May, Mr. Ralph Davier, the famous Swedish organist, and Miss Patricia Scanlon, mezzo soprano, from Leeds, will give a vocal and organ recital in St. Cuthbert's church, commencing at 7.30 p.m.

They have arranged a varied programme of music and it is to be hoped that you will all support this event, which should prove to be a most memorable evening.

Miss Scanlon was born in Leeds and studied at the Royal College of Music with the aim of becoming a teacher of the piano. However, under the guidance of Miss Ruth Packer, she turned her attention to singing and is now becoming well known as a mezzo soprano, both with the B.B.C. and The Royal Opera House.

Mr. Davier studied at the Royal Academy of Music in Stockholm, and has been organist of the Stockholm Concert Hall from 1954 and City Organist of Stockholm since 1967. He was also organist and Master of the Choristers at Gusta

Vasa Church in Stockholm from 1957 to 1967. He is a very well known recitalist and an authority on organ building. He has given Command recitals before the Swedish Royal Family in the Chapel of the Royal Palace in Stockholm.

Please make a note of the date and come to St. Cuthbert's to help welcome our distinguished visitors. **FRIDAY, 11th May at 7.30 p.m.**

Of course, there will be certain expenses to be met so it will be necessary to make a small charge of 20p for programmes.

THE FESTIVAL

The exciting plans for the great Festival and Exhibitions are now in the advanced stage thanks to a wonderful response at the public meeting held last month. All committees report enthusiastic meetings well attended and a deep desire to make the Festival an unsurpassable event in the history of the Church and village. All kinds of interesting things are going on and there is much excitement about the whole Festival. Over 1200 people have already booked seats in coaches and the number grows each week.

Will you all do your utmost to ensure we win the Best kept Village award this year! Let us have every square inch of our village looking beautiful. The faithful Church folk are always out in front here by maintaining the Church yard so well in the centre of our lovely village. Hurrah for all those who help us to win! **H.B.**

FESTIVAL REFRESHMENT COMMITTEE in the Vestry at 8 p.m. on Tuesday, 17th April.

THE ANNUAL GENERAL MEETING

The Annual General Meeting will be held in the choir vestry on Monday, 9th April, at 7.30 p.m. for the election of the Churchwardens, Sidesmen, Parochial Church Councillors and Deanery Synod Representatives. The accounts for 1972 will be presented and the report on the fabric will be made. Please support as by your attendance. **H.B.**

ST. CUTHBERTS GUILD

On Tuesday, 10th April, at 7.45 p.m. we shall welcome Captain I. J. Wilkinson who is coming to speak to us on the **PORT OF LIVERPOOL**. This will be a most interesting and educational evening and I hope you will all do your utmost to attend. **H.B.**

THE DEANERY SOCIAL WELFARE COMMITTEE

The Annual General Meeting will be held on Wednesday, 2nd May, in the West Lancashire Rural District Council Offices at 7.30 p.m. The speaker will be Mr. Ian Gray and the subject is—"Building a New Community". There will be light refreshments.

SANCTUARY FLOWERS

APRIL
29 Miss E. Mawdsley and Mrs. J. Parker
MAY
6 Mrs. J. Morris
13 Mrs. H. Serjeant and Mrs. M. Banks

SERVERS ROTA

APRIL
1 9.00 a.m. Jim Heaton
8 10.30 a.m. Michael Lewsl and David Stopforth
15 9.00 a.m. Tony Gaskell
6.30 p.m. Colin Stopforth
MAUNDAY THURSDAY. EUCHARIST
7.30 p.m. Harold Grimshaw and Malcolm Serjeant

EASTER DAY

APRIL
22 9.00 a.m. Brian Heaton
10.30 a.m. Barry Gaskell and Colin Stopforth
29 9.00 a.m. Peter Balmer
6.30 p.m. Keith Stopforth
MAY
1 9.00 a.m. John Gaskell

SIDEMENS ROTA

APRIL
1 P. Saunders, T. Grimshaw E.O. B. Heaton, J. Gaskell.
8 E. Blackhurst, J. Rimmer H.S. P. Attwood, H. Rimmer.
15 J. D. Grimshaw, R. Dutton R.H. G. Porter, S. Park.
22 J. F. Smith, H. Dean J.H. E. Grimshaw, D. Sephton.
29 P. Aynsley, R. Gaskell E.O. T. Swift, T. Hunter.
MAY
6 H. Huyton, A. Grimshaw H.S. J. Heaton, J. Banks.

HOLY BAPTISM

"Received into the family of Christ Church"

MARCH

11 Sarah Elizabeth, daughter of James Paterson and Jean Frith of Mill House Farm, 92, New Street, Halsall.

HOLY MATRIMONY

"Those whom God hath joined together"

MARCH

3 Peter John Seymour of 29, Parkway, Edgecombe Park, Crawthorn, Berkshire and Patricia Anne Barbour of 17, Blundell Drive, Birkdale. William James Lomas of School House, School Lane, Westhead and Lynne Sandra Johnson of 71, Sumner Ave., Haskayne.

CHRISTIAN BURIAL

"In sure and certain hope"

JANUARY

22 Elsie Wilson of 7 School Fold, Hesketh-with-Becconsall. Aged 73 years.
27 Henry Sergeant of Carr-Moss Lane, Halsall. Aged 83 years. (Cremation).

FEBRUARY

1 Elizabeth Bell of Cliffs Farm, Narrow Lane, Halsall. (Cremation).
5 William Henry Witter of 12 Lime Street, Southport. Aged 64 years.
23 Isobel Ellen Waddington of Heathey Lane, Shirdley Hill aged 66 years. (Cremation).

MARCH

13 Mary Hunt of 12 Major Street, Crawshaw-booth. Aged 68 years.

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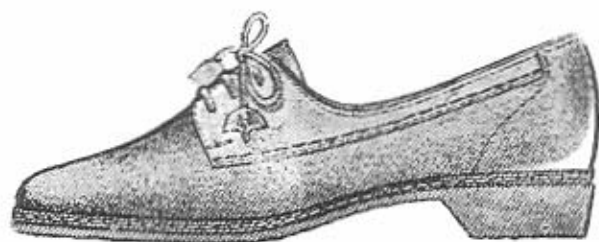
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