

# Outlook



Parish Magazine

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## **Welcome from the Outlook Editor**

Miranda Reading

Welcome to the Summer edition of Outlook!

Summer is here and we have been blessed with some beautiful weather in June and July. Let's hope August is as promising. The children have finished school and many of us will be heading off on our Summer holidays – although not your poor Editor who has to wait until September for hers!

In the busy summer holiday, it often become easy to distance yourself from God. Mass is at a different time. Fewer people are in church. Whilst we all need to switch off (and indeed should take the opportunity to in a physical sense) don't be a stranger to the Heavenly Father during the holidays. To help with this, Mervyn Hogg has written for us a series of meditations, based around the Christian Feasts of August and September. Take some time to dip into this during the summer, a piece at a time.

In June we welcomed Fr Joe Grogan as our new curate for the next three years. His ordination and introduction to the Parish was a joyous time and you can see some pictures on page 36. Say hello if you see him about St Martin's – he doesn't bite!

In our article on the new-look churchyard last issue we missed out Pete Davis as another valuable helper. Sorry Pete! We love you!

Outlook is in need of some new distributors. Could you take on a delivery round of between 5-10 magazines? Outlook is a very important resource for those who are housebound or lonely. Walking is a great way to stay healthy, a fabulous way to enjoy the summer and get those steps up! If you can help, please contact me on the email address below or speak to Gill Dargue in the Parish Office.

Could you contribute something to the magazine? Do send us your thoughts, your prayers and your stories. All contributions and feedback by 16<sup>th</sup> September 2025 please to [MirandaAtStMartins@gmail.com](mailto:MirandaAtStMartins@gmail.com). Thank you.



Member Editor 2025  
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# Fr Robert Writes..

Dear Friends,

A few weeks ago a friend very kindly gave me a ticket to hear the Tallis Scholars at the Cadogan Hall. The programme for the evening culminated in one of my favourite choral pieces by Thomas Tallis, '*Spem in alium*' ('*Hope in any other*'). The piece has the rare privilege of being downloaded onto my iPhone. It is something I have loved over the years for its sweeping polyphony which is quite overwhelming.

That night, however, I saw another dimension to it. Having never looked into the background to the work, I had not, until that night, realised quite how many singers were involved. To sing the piece, as intended, required eight five-part choirs, giving a grand total of 40 singers. This was a huge number for the time and no one quite knows why Tallis scored it for this number. Some believe it was to go "boo-sucks" to the Italians who had produced a 30 voice work or possibly it was to celebrate Elizabeth I's 40<sup>th</sup> birthday. Whatever the reason it was not the number that struck me, but rather the performance.

My programme tells me that 'the composer certainly exhibits a flair for the dramatic'. He certainly does because each eight five-part choir, lined up next to each other, is introduced in turn before eventually building up to a massive sound or, for the musical, 'sonority'. It is entirely a cappella, so there is no accompanist to help the



conductor to keep the singers on the choral straight and narrow. It is here, watching and not just listening, that something hit me that had not before, how vulnerable the piece was. It seemed that at any moment it could all be lost. One bum note, one lapse in concentration and beautiful polyphony could be turned into a shambolic cacophony. At the end, many, rightly, rose to their feet, and the director, Peter Phillips, recounted how it had, in fact, once all gone horribly wrong. This incident was so memorable and traumatic he wrote a book about it, “now available in the lobby for £...” he told us. Their encore was from bar 140 of *Spem*, and was as deliriously vulnerable as before.

The commixture of large numbers and vulnerability came to mind again at Petertide, as I, with others from St Martin’s, had the joy of witnessing Fr Joe being ordained deacon at St Paul’s Cathedral. During the ordination the charge is read out, along with the expected duties of the deacon. The deacons then turned and faced the people, the very people they will serve for the next few years and, in Fr Joe’s case, decades! It is an immensely moving moment and it is hard not to be transported back to one’s own ordination. I, like Fr Joe no doubt, was thrilled and petrified in equal measure. I wondered what would happen if it all went wrong, if I fluffed my part in the ‘earthly choir’...However, I had in my pocket a stone.



On my pre-ordination retreat one morning, as we entered the chapel, the retreat conductor told us to pick up a stone. My heart sank, as I thought we were going to do some ‘spiritual exercise’ which had been a constant for the past three years at college, whereby we had to imagine we were the stone and God was holding us. The well-meaning, but twee nature always jarred with me. I sat inwardly groaning, when scripture jolted me out of my quiet lament. The conductor started to read the story of Jacob’s ladder (Gen 28.10-22a). The story culminates in the phrase emblazoned across the west door of St Martin’s, ‘How awesome is this place! This is the house of God, this is the gate of heaven’. After that moment of revelation Jacob takes a stone and pours oil on it and names the place ‘Bethel’ meaning

‘House of God’. The retreat conductor, an elderly former archdeacon, then said whatever you may think the Church is, it’s all about land; there speaks an archdeacon I thought! But, he went on. There will be times when life seems to go wrong, when you fail, so remember, “this is the land God has placed you in”. The stone was to be a reminder of that reality and hope.

Fr Joe, and I, have been called to this land of Ruislip and to this 'Bethel', but so too has everyone who lives in this community. The realisation of this situation means that we can site this wonderful church and ourselves within the plan of God, no matter how vulnerable life may seem.

*Spem in alium*, starts with, '*I have never put my hope in any other*', and goes on to say, '*but in you, God of Israel...*' We don't need to be lined up with 39 other singers or standing in St Paul's Cathedral to know this, we simply need an open heart and mind. Can I encourage you then this summer to pause and think about the God who has placed you here and perhaps give thanks.

Your friend and priest,

Fr Robert

\*There are a lot of Variants of the cross symbol, but here are some that are notable.

# The Cross

Christ is the Cure.org



The Latin cross (crux immissa) is the most familiar version of the cross symbols. Empty crosses are thought to emphasize the resurrected Christ.



A cross that depicts Jesus on the cross is called a crucifix - the emphasis is upon the sacrifice and passion of Christ.



The Celtic Cross is known for its ring and Gaelic patterns or Hiberno-Saxon art. The patterns are distinctive of Celtic/Irish Christianity and some legends claimed that this cross was first introduced by Saint Patrick. Abundant are the debates on the ring and its origins, yet, while theories abound, certainty is elusive.



The Cross of Peter or Petrine Cross comes from the tradition that Peter was crucified upside down upon his request, as he felt unworthy of being crucified in the same way as Christ.



Saint Andrew's cross. Tradition claims Andrew was martyred on an x-shaped cross. This cross is usually recognized as being featured on a few national/state flags (Ex. Scotland)



The Greek cross is usually noted to have been used in the 4th century, but is more recognized as being one of the crosses of the Eastern Orthodox Church.

Contributed by Pawprint

# Thursday Lunches!



Fancy some conversation and conviviality on a Thursday?  
Then Thursday Lunches are for you!

Come and join us in the Small Hall at the Church Hall from  
11am – 1.30pm every Thursday for hot soup, delicious filled  
rolls, home-made cake, tea and coffee and biscuits.

We URGENTLY need more volunteers, either to help out or bake a cake. If you can help, please contact Sweelin Cunliffe on 07931 134507. Thursday Lunches resume on 11<sup>th</sup> September 2025.

## ***Dates for the coming weeks and months....***

### **August 2025**

Wednesday 6<sup>th</sup> August      The Transfiguration of Our Lord. Sung Mass at 7.30pm.

Friday 15<sup>th</sup> August          The Assumption of our Lady. Sung Mass at 7.30pm

### **October 2025**

Saturday 4<sup>th</sup> October        Harvest Supper, 7.30pm

Sunday 5<sup>th</sup> October          Harvest Festival. All age masses at 8am and 10am



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# Ask St Martin



Dear St Martin,

## *What is the Apocrypha and How Does the Church of England View it?*

The Apocrypha (from Ancient Greek ἀπόκρυφος (apókryphos) 'hidden') is a collection of books connected to both the New and Old Testament, but which are in some way doubtful in their canonicity. It is therefore contested whether they should be in the official canon of the Bible, rejected outright, or regarded more as useful instruction than canon. The Apocrypha is not to be confused with the Gnostic Gospels, or lost Gospels, such as the Gospel of Thomas, which are rejected and considered heretical by all mainstream denominations.

How the Apocrypha is viewed varies wildly between Christian denominations; for example, various books of the Apocrypha are accepted as deuterocanonical (2<sup>nd</sup> canon) in the eyes of the Roman Catholic, Eastern, and Oriental Orthodox churches. This means that the books are considered canon by these churches and are therefore not apocryphal. The books of Tobit, Judith, Baruch, Sirach (or Ecclesiasticus), 1 Maccabees, 2 Maccabees, and Wisdom are recognised by the Roman Catholic Church, while the Orthodox Church also recognises the Prayer of Manasseh, 1 Esdras, 2 Esdras, 3 Maccabees, 4 Maccabees and Psalm 151. Given these disagreements between other Christian denominations, how should we as Anglicans view these books? Should we completely denounce them, recognise them, or look at them through an alternative lens?

The Anglican Church's doctrine on the Apocrypha is explained in the 6<sup>th</sup> Article of Faith, inspired by the Church father Saint Jerome: 'the other books the church doth read for example of life and instruction of manners, but yet doth not apply them to establish any doctrine'. As such, these works cannot be regarded as the 'Word of God', but they are nonetheless useful and important for instruction.

What, then, does this mean in our day to day lives? We should take inspiration from these books and follow their word as a helpful guide for us as Christians. A case in



# Prayer for Summer

Father, Creator of all, thank You for summer!

Thank you for the warmth of the sun  
and the increased daylight.

Thank You for the beauty I see all around me  
and for the opportunity to be outside and enjoy Your creation.  
Thank You for the increased time I have to be with my friends and family,  
and for the more casual pace of the summer season.

Draw me closer to You this summer.

Teach me how I can pray  
no matter where I am or what I am doing.  
Warm my soul with the awareness of Your presence  
and light my path with Your Word and Counsel.

As I enjoy Your creation, create in me  
a pure heart and a hunger and a thirst for You.

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# **The Hardey Column – Conclusion**

## **By Tim Rollin**

The writing of this series of articles as well as my visit there in April 2024, has made me think much more deeply about what Chile means to me. Chile has been with me all my life. I have always loved it. But has it been a case of ‘absence making the heart grow fonder’? Would I want to go back for good?

Apart from my years as a child and two or three years after leaving school, when I returned to Chile to work, my life has been based in England. It was a strange place when I first arrived at the age of 11 to go to a boarding school. I know that at my first school here, the headmaster informed the other children that there was a little boy joining who came from Chile who might not speak English very well, so please to treat him kindly. I think I spoke it as well as anyone, though possibly with a strange accent, and I *was* treated kindly. But I was not at home, and I missed it. Once married, life of course changed dramatically. The arrival of children and the need to support a family meant there was little time to look back on a childhood that had gone for ever.

We moved to Ruislip in about 1980 (from South Ruislip!) During those years we were irregularly ‘regular’ worshippers. Alison and I used to drive along the A40 to St Columba’s Church of Scotland in Pont Street, Knightsbridge, where we had been married, for their communion services which they held four times a year (plus Easter and Christmas). In the earlier years, Sunday traffic on the A40 was acceptable. But later it became much heavier, so much so that we would often arrive late. As we were infrequent visitors, and as we used to arrive late after a stressful journey, we tended to sit at the very end of a pew, by a pillar. The custom in that church was that the bread and cup were passed along the pew with each communicant taking his or her turn to take the sacraments. We, sitting at the far end, watched fearfully as the (real) bit of bread became smaller and smaller as each person took their share, leaving us with little more than a few crumbs when it reached us. The bread was also slightly grubby as it arrived. Similarly, the wine could arrive with only drops left in the chalice.

Things clearly had to change. Alison being the practical one, looked around locally. St Martin's as our local Parish Church, and only half a mile or less away, was the obvious choice. After the battles of the A40 I was in the mood to dismiss the whole business, but she went and gave me good reports of the place. It took me some time to stir myself to make the effort but eventually I did and received a warm welcome, and for the first time in my life found that church going was a pleasure as well as a duty.

Since those days I have felt a part of St Martin's. It is a great help in times of trouble.



*Alison and Tim in 2021*

Returning to my original question, (would I return to Chile for good?) I conclude that as WS Gilbert says in HMS Pinafore:

*For he himself has said it,  
And it's greatly to his credit  
That he is an Englishman*

That says it all. My choice has been long made. It is not so much the place that matters, as the people and the relationships built up over the years.

**THE TRUE  
MEASURE OF  
LOVING GOD IS  
TO LOVE HIM  
WITHOUT  
MEASURE.**

*- St. Bernard of Clairvoux*



# A Programme of Meditations for August and September

## By Mervyn Hogg

Prepared by Mervyn, with input from Gemini AI and drawing upon prayers and readings from various lectionaries.

### Introduction

This suite of meditations draws on the rich pattern of the Christian year often overlooked by many during the Summer season of pleasant weather and school holidays. It is worthwhile to set time aside each week to consider one or two of these saints or occasions.

### August: The Divine Radiance and the Cost of Revelation

- **Overall Theme for August:** In August, we are called to confront the **incandescent glory of God** as it pierces through the veil of creation, revealing Christ in His transfigured majesty and His saints in their radical witness. This month demands an unflinching gaze upon the transformative power of divine love, a love that calls for nothing less than total surrender and participation in Christ's own self-emptying (*kenosis*) for the sake of the world. We are invited to enter the crucible of divine revelation, allowing its heat to refine and reshape us into vessels of His light, even at the cost of earthly comfort or life itself.

#### *August 6: The Transfiguration of Jesus*



- **Theme: Unveiling the Eschaton: A Glimpse of Glorified Humanity and the Call to Theosis** -attain oneness with God's nature

- **Introductory Prayer:** O God, who on the mount revealed to your only begotten Son's disciples his glory beyond all telling, grant, we pray, that, by contemplating there the mystery of his light, we may be transformed into his likeness from glory to glory. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

- **Lectionary Readings:**

- **Old Testament:** Daniel 7:9-10, 13-14 (The Ancient of Days and the Son of Man's Eternal Dominion)
- **Psalms:** Ps 97:1-9 (The Lord Reigns: His Glory Shines)

- **Epistle:** 2 Peter 1:16-19 (Eyewitnesses of His Majesty, Anchored by Prophetic Word)
- **Gospel:** Luke 9: 28-36 (The Transfiguration: A Foretaste of the Kingdom)
- **Reflection:** The Transfiguration is an **epiphany of Christ's divine nature** and a prophetic unveiling of the glorified humanity to which we are called through *theosis* – participation in the divine life. It foreshadows the ultimate destiny of the faithful, where human nature is deified in Christ. **Examine your ultimate spiritual aspiration:** Do you truly desire this radical transformation, this conformity to Christ's divine light, or are you content with a merely earthly spirituality? What personal attachments, sins, or intellectual pride prevent you from truly striving towards this ultimate glory? The divine voice declares, "Listen to Him!" – calling us to this dazzling reality.
- **Action:** Seek a **prolonged period of genuine contemplative silence** (at least one hour, ideally within a church before the Blessed Sacrament or in profound natural solitude). Your aim is to *be present* to the Living God. Consciously empty your mind of all distractions. Then, prayerfully seek grace to respond to Christ's voice in your own life, so that you may begin anew to participate in His divine radiance through surrender of control and a divine encounter.

*August 15: The Assumption of the Blessed Virgin Mary*



**Theme: Mary's Glorious Consummation: The Eschatological Hope of Body and Soul.**

- **Introductory Prayer:** All-powerful and ever-living God, you raised the sinless Virgin Mary, Mother of your Son, body, and soul to the glory of heaven. May we who are ever attentive to her heavenly intercession be prepared for the blessed hope of everlasting glory. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.
- **Lectionary Readings:**
  - **1<sup>st</sup> Reading :** Revelation 11:19a; 12:1-6a, 10ab (The Woman Clothed with the Sun, Victorious over the Dragon)
  - **Psalms:** Ps 44 (The Queen at Your Right Hand)



- **Epistle:** 1 Corinthians 15:20-27 (Christ: The First fruits, Then Those Who Belong to Christ)
- **Gospel:** Luke 1:39-56 (Mary's Magnificat: Praising God's Saving Deeds)
- **Reflection:** The Assumption of Mary is not merely a pious devotion; it is a profound **dogmatic truth that illuminates the ultimate destiny of redeemed humanity** – the glorification of both soul and body. Mary, in her perfect *fiat* and sinless cooperation with grace, becomes the prototype of the Church, experiencing the full fruits of Christ's redemptive work. **Confront your own relationship with your body and the material world:** Do you treat your body as a temple of the Holy Spirit, destined for glory, or as merely a temporal vessel subject to earthly desires? How does Mary's full participation in Christ's triumph, even in her physicality, challenge you to embrace a more integrated spirituality, where body and soul are united in pursuit of holiness and ultimately, glorification? Her Assumption calls us to live with a fierce eschatological hope, orienting every choice towards eternal life.
- **Action:** Choose one deeply ingrained bodily habit or sensual pleasure that subtly pulls you away from God (e.g., overeating, excessive screen time, unchaste thoughts). For this day, **intentionally and rigorously practice asceticism** regarding this habit, offering this act of self-mastery and bodily discipline in union with Mary's perfect purity and her bodily Assumption, praying specifically for the sanctification of your own body and its future glorification.

*August 24: St. Bartholomew, Apostle*



**Theme: Radical Unveiling: The Integrity of Truth and the Martyr's Witness.**

- **Introductory Prayer:** Strengthen in us, O Lord, the faith, by which blessed Bartholomew, the Apostle, clung wholeheartedly to your Son, and grant that, through the help of his intercession, your Church may become for all nations the sacrament of salvation. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

- **Lectionary Readings (Common of Apostles):**
  - **1<sup>st</sup> Reading:** Ephesians 2:19-22 (Built on the Apostolic Foundation)

- **Psalm:** Ps 145:10-18 (The Lord is Just in All His Ways)
  - **Epistle:** Revelation 21:9-14 (The Twelve Foundations of the New Jerusalem)
  - **Gospel:** John 1:43-51 (Nathanael: The Israelite Without Guile)
- **Reflection:** Jesus's recognition of Nathanael as "an Israelite in whom there is no guile" reveals a profound truth: genuine encounter with Christ demands radical honesty and integrity. Bartholomew's martyrdom, traditionally by flaying, represents the ultimate stripping away of all pretence, a naked witness to Christ. **Interrogate your own honesty:** Are there hidden corners of your heart – secret sins, unacknowledged resentments, intellectual dishonesties, or subtle hypocrisies – that you refuse to expose to Christ's penetrating gaze? This feast challenges you to a **radical truthfulness** with yourself, with God, and with others, even if it entails pain or social alienation. What truth are you afraid to acknowledge or speak, and what "skin" (reputation, comfort, ego) are you unwilling to shed for the sake of authentic discipleship?
  - **Action:** Conduct a **spiritual examination of conscience**, focusing specifically on honesty and integrity in your thoughts, words, and actions over the past week. Identify one specific area of subtle dishonesty or pretence (e.g., gossip, exaggeration, feigned piety, unacknowledged prejudice). Today, choose to **confess this specifically** in prayer, and then rectify it and cultivate radical honesty in that area, even if it means admitting error or social disapproval.

*August 29: The Beheading of St. John the Baptist*



**Theme: The Prophetic Voice: Unflinching Truth in a World Adrift.**

- **Introductory Prayer:** O God, who willed that Saint John the Baptist should be the forerunner of your Son's birth and death, grant, we pray, that, as he was martyred for truth and justice, we too may fight for you with unwavering courage. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Amen.

- **Lectionary Readings:**
  - **1<sup>st</sup> Reading:** 1 Thessalonians 4: 1-8, **Psalm:** Psalm 96, **Epistle:** Acts 13:22-31 (John's Ministry and the Messiah)
  - **Gospel:** Mark 6:17-29 (The Cost of John's Prophetic Rebuke)

- **Reflection:** John the Baptist stands as the ultimate exemplar of prophetic courage, speaking God's uncomfortable truth to entrenched power, knowing it would cost him his life. His beheading underscores the perennial conflict between divine truth and worldly compromise. **Confront your own timidity:** Where have you remained silent when the Gospel demanded a public, even confrontational, witness against moral decay, social injustice, or doctrinal error? Are you more concerned with being liked than with being faithful? This feast calls us to embody a **prophetic stance**, even in the face of contemporary "Herods" (cultural ideologies, political pressures, secularist dogmas). What falsehood or injustice in your society or community are you called to challenge, and what form of sacrifice are you prepared to make for that truth?
- **Action:** Identify one specific moral, social, or theological issue where the Church's teaching (or basic Christian ethics) is being openly challenged or ignored in your sphere of influence. Prayerfully discern the most impactful way to **act for truth**, even if it risks your comfort, or relationships. This may require a well-reasoned letter, a difficult conversation or publicly affirmation or withdrawing support from an institution that rejects Christian principles. This action will require courage and willingness to stand apart.

## September: The Victory of the Cross and the Communion of Saints

- **Overall Theme for September:** In September, we delve into the **triumphant paradox of the Cross**, the definitive act of God's redemptive love, and acknowledge the glorious, enduring communion of saints and angels. We are called to embrace the radical *Via Crucis* as the path to true life and to recognise our inextricable bond with the heavenly host, living now as participants in the cosmic spiritual battle, relying on the intercession and example of those who have gone before us. This month demands a profound re-orientation of our lives towards the saving power of Christ's self-giving and a zealous participation in the life of the mystical Body.
- September 8: The Nativity of the Blessed Virgin Mary



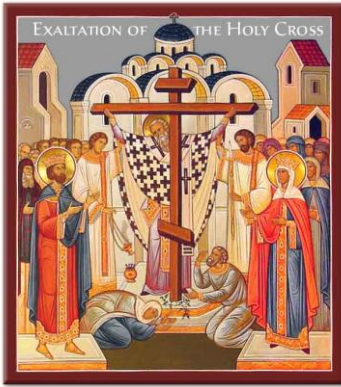
**Theme: The Immaculate Dawn: God's Perfect Preparation for Incarnation.**

- **Introductory Prayer:** Impart to your servants, we pray, O Lord, the gift of heavenly grace, that the Nativity of the Blessed Virgin, the Mother of your Son, may bring deeper

peace to those for whom the birth of Salvation was a dawning of hope. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

- **Lectionary Readings:**
- **Old Testament:** Micah 5:1-4a (Ruler from Bethlehem) **Psalm:** Ps 144  
**Epistle:** Romans 8:28-30 (God's Foreknowledge and Predestination to Glory)  
**Gospel:** Matthew 1:1-16, 18-23 (The Genealogy of Jesus and Mary's Role)
- **Reflection:** The Nativity of Mary, celebrated as her sinless conception, is a theological cornerstone, revealing God's meticulous preparation for the Incarnation and His profound respect for human freedom. Mary's *Immaculate Conception* signifies the ultimate triumph of grace, demonstrating God's capacity to preserve humanity from sin from the very beginning. **Ponder the depths of God's purity and your own call to holiness:** Do you genuinely believe in purity and sanctity in this life, as a grace given by Christ? How does Mary's unique purity challenge your own compromises with sin, your resignation to spiritual mediocrity, or your scepticism about the transformative power of grace from the moment of conception? This feast is a call to embrace the sanctity of all life and to strive for a deeper, integrated holiness in your own existence.
- **Action:** Today, **make a renewed and profound act of consecration** of your entire being – mind, will, and body – to the Immaculate Heart of Mary, asking for her intercession for your complete purification and conformity to Christ. Furthermore, choose one contemporary societal issue that gravely devalues human life (e.g., abortion, euthanasia, exploitation of the vulnerable) and **commit to a tangible, costly action** to defend the sanctity of life in that sphere, embodying Mary's "yes" to life at all stages. This action should require significant moral or practical effort.

*September 14: The Exaltation of the Holy Cross*



## Theme: Crucified Glory: The Triumph of Divine Love in Self-Immolation.

○ **Introductory Prayer:** O God, who willed to restore all things in your Christ, wonderfully exalting him on the Cross, grant, we pray, that through this mystery we may come to share in eternal life. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

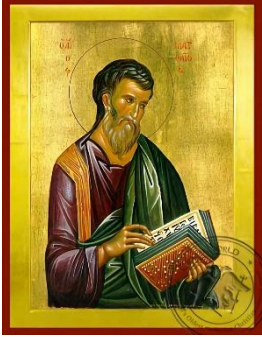
- **Lectionary Readings:**

- **Old Testament:** Numbers 21:4-9 (The Bronze Serpent: A Type of the Crucifixion)
- **Psalms:** Ps 77 (God's Compassion and Steadfast Love)
- **Epistle:** Philippians 2:6-11 (Christ's Kenosis and Exaltation)
- **Gospel:** John 3:13-17 (God So Loved the World that He Gave His Only Son)

- **Reflection:** The Exaltation of the Cross is a profound paradox: it transforms the instrument of brutal execution into the glorious Tree of Life, the definitive symbol of God's conquering love. Here, Christ's supreme act of *kenosis* – self-emptying unto death – becomes the very source of our *theosis* – our deification. **Confront your avoidance of suffering:** Do you truly embrace the Cross not as a burden to be endured, but as the **very pathway to glory and redemptive power**? Are you willing to embrace your own "crosses" (trials, rejections, discomforts, personal sacrifices) as opportunities for *participatio Christi* – participation in Christ's own saving work? This feast calls us to a radical re-evaluation of suffering, seeing it not as an unfortunate accident, but as a potential crucible for profound spiritual growth and an act of love for the redemption of the world.
- **Action:** Identify the **most challenging or persistent "cross"** in your current life (a relationship, a health issue, a professional struggle, a personal sin you struggle against). Today, do not simply endure it, but **consciously and explicitly offer it up as a loving sacrifice** in union with Christ's Passion on the Cross, specifically for a deeply felt intention (e.g., the salvation of a hardened soul, peace in a conflict zone, the healing of a wounded relationship). Spend time in contemplative prayer before a crucifix, meditating on Christ's self-immolation and seeking grace, joy and meaning in your own redemptive suffering.



September 21: St. Matthew, Apostle, and Evangelist



**Theme: Radical Vocation: From Publican's Desk to Apostolic Witness.**

○ **Introductory Prayer:** O God, who with untold mercy were pleased to choose as an Apostle Saint Matthew, the tax collector, granting him the grace to become an Evangelist, grant that, sustained by his example and intercession, we may follow you with steadfast loyalty and proclaim you by word and deed. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Amen.

- **Lectionary Readings (Common of Apostles/Evangelists):**
  - **Old Testament:** Ezekiel 2:8-3:4 (Eating the Scroll: Taking in God's Word)
  - **Psalms:** Psalm 20 (The Law of the Lord is Perfect)
  - **Epistle:** 2 Timothy 3:14-17 (All Scripture is God-breathed)
  - **Gospel:** Matthew 9:9-13 (The Call of Matthew: Mercy, Not Sacrifice)
- **Reflection:** Matthew's call is a paradigm of divine mercy and transformative grace. From a despised publican, an outcast collaborator, he becomes a pillar of the Church and an Evangelist, uniquely qualified to articulate the Gospel to those who felt alienated. **Intensely examine your self-perception and your perceived limitations:** Do you allow past failures, unworthiness, or social stigmas to prevent you from embracing your baptismal call to evangelization and discipleship? Are you sticking to "old self" that hinders surrender to Christ's transformative power? This feast compels us to a profound *metanoia* (repentance and change of mind), urging us to recognize that God calls and empowers the least likely, transforming them into powerful instruments of His Kingdom.
- **Action:** Identify one specific area where you feel unqualified, or resistant to God's call to share the Gospel. Today, **take a deliberate step** over this obstruction... This could involve initiating a conversation about Christ with someone you avoid or blank, offering an act of mercy/help to someone you

have judged counter to your past identity. This action must be tangible, breaking with the old and stepping into a fresh, grace-empowered identity.

- September 29: St. Michael and All Angels



- **Theme: Cosmic Warfare: The Spiritual Battle and the Power of the Heavenly Host.**

- **Introductory Prayer:** O God, who dispose in marvellous order ministries both angelic and human, graciously grant that our life on earth may be defended by those who ever stand in your presence to serve you in heaven. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

- **Lectionary Readings:**

- **1<sup>st</sup> Reading** Revelation 12:7-12a (War in Heaven: Michael and the Dragon)
- **Psalm:** Ps 103:19-22 (Bless the Lord, All His Heavenly Hosts)
- **2<sup>nd</sup> Reading:** Daniel 7: 9-10, 13-14 (Daniel's Vision of four beasts)
- **Gospel:** Matthew 18:1-10 (Guardian Angels and Not Despising the Little Ones)

- **Reflection:** This feast dramatically pulls back the curtain on the **unseen spiritual realm**, revealing a cosmic battle between good and evil, with the Archangels, led by Michael, as powerful allies in our defence. It reminds us that our struggle is "not against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places" (Eph 6:12). **Confront your spiritual naiveté or apathy:** Do you live with a conscious awareness of this spiritual warfare, or do you dismiss it as archaic or irrelevant? Are you actively seeking the intercession and protection of the Holy Angels, or do you approach your spiritual life as if it is solely a human endeavour? This day demands a radical vigilance, a commitment to spiritual discipline, and a conscious enlistment of the heavenly host in your daily struggle for holiness and in the wider battle for souls.

- **Action:** Beyond merely reciting it, devote **significant and fervent prayer** to the Prayer to St. Michael the Archangel multiple times throughout the day, explicitly invoking his protection against specific spiritual attacks or temptations you face. Furthermore, identify one specific, persistent sin or vice

in your life that you struggle to overcome. Today, commit to a **rigorous and sustained spiritual counterattack** against it through a combination of prayer, fasting (from a specific pleasure or comfort), and an intentional, demanding act of virtue directly opposed to that vice. This is a day for heightened spiritual combat, not passive reception.

- **Postlude**

These meditations attempt to offer a level of theological depth, spiritual challenge, and direct action for committed Christians, seeking a transforming encounter with each feast. As you work through them do consider making a journal of ideas and commitments that you can revisit. You may also want to seek out a like-minded friend, pray together, discuss together and support each other on your Christian Journeys.

**PUT YOUR HEART AT HIS FEET.  
IT IS THE GIFT HE LOVES MOST.**

*- St. Elizabeth Ann Seton*



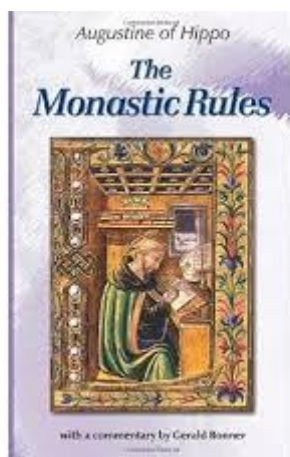
# Bookworm

## Getting to know St Augustine, Bishop of Hippo

### By Valery Cowley

As the new Pope, Leo XIV is an Augustinian Friar, formerly Prior General of the Order of St Augustine, some background to this monastic order is timely.

Augustinian friars came to England in the 13c, initially establishing their first friary at Clare, Suffolk, where they still work in homes, schools, hospitals and prisons, as well as providing retreats. St Augustine's Rule stresses communal life searching together for God.



In 2022 April to May's Outlook, David Hudson introduced St Augustine and the teachings known as his Rule. This was translated and edited to great acclaim in 1992 by my late SPB Sister, Agatha Mary. In 2004 a slim paperback, *The Monastic Rules* (New City), presented these writings at a scholarly and spiritual level, with the collaboration of Gerald Bonner and George Lawless OSA.

David Hudson traced Augustine's career and outlined his spirituality. Western Christianity has roots in North Africa, as Brian and I vividly experienced on a cruise in 2008 featuring The

Romans in Africa. We visited Carthage in Tunisia, where Augustine studied and taught; El Djem with its huge amphitheatre, Tripoli, Leptis Magna and Cyrene in Libya. The idea of Christian life as a pilgrimage of a 'restless heart' growing in faith influenced Julian of Norwich's 14c writings.

An attractively illustrated accessible introduction to *Augustine and His World* by Andrew Knowles and Pachomios Penkett, in the Lion Histories series was published in 2004. An authoritative lucid *Short Introduction, Augustine* by Henry Chadwick appeared from OUP in 2001. Another concise survey in the valuable *Traditions of Christian Spirituality Series* from DLT is *Our Restless Heart* by Thomas F Martin OSA.

*Daily Readings with St Augustine* were presented by Dame Maura Sée, OSB, in the popular *Enfolded in Love* series in 1986 (1990, 1994) available second-hand.



Angela Ashwin introduced translations in *The Still Waters of Beauty* (New City, 1993). Brief quotations appear in the Contemplation series of cards, available online from the Carmelite Monastery, Quidenham, Norfolk.

Some wisdom from Augustine,

‘Thinker, teacher, writer and debater’:

Too late have I loved you O beauty ever ancient, ever new .....

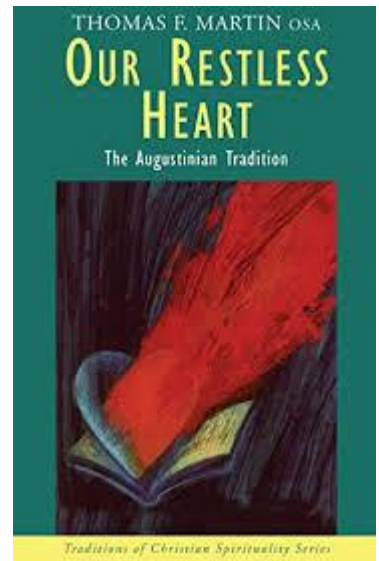
To call on God is to invite him into your heart – (which is) full of evil desires, and yet you invite him in.

You can hide from man but not from God.

You ask (God) for your reward and the giver himself is the gift.

To heal us, he became humble; shall we not be ashamed to be proud?

Only in Thee have I all.



# An American in (the) Parish

## By Rowland Linder

In January, J. D. Vance, the U. S. Vice President, gave an interview in which he reflected that 'there is a Christian concept that you love your family and then you love your neighbour, and then you love your community, and then you love your fellow citizens, and then after that, prioritise the rest of the world.' This vision of love and generosity has stuck with me, what with Fr Joe's recent sermon on the good Samaritan, and Jesus' commandment to love one's neighbour as oneself.



My gut reaction is to push back against such a parsimonious vision of Christ-like love, but perhaps we should refrain from doing so until we revisit the parable of the good Samaritan itself. As the lawyer asks, 'who is my neighbour?'

For all intents and purposes, the Jewish man left for dead on the side of the road would have believed the priest and the Levite to be his neighbours. The priest was a descendent of Aaron, of the Tribe of Levi, just like the Levite.

They had specific religious and political responsibilities, as they were from the upper echelons of Judean society, representatives of temple Judaism. The priest and the Levite would have been expected to treat and care for those with physical afflictions, as part of their priestly obligations described in Leviticus. But both look past these responsibilities—perhaps for fear of potential defilement from contact with a dead (or apparently dead) body—so they leave the man behind on the road, and pass by on the other side.

It is only the Samaritan who stops to bind the man's wounds, who takes him to an inn and cares for him, at great cost to himself. Samaritans and Jews did not exactly have the best of relations. Samaritans were not only viewed as religious schismatics but were the subject of Jewish violence. In the 2<sup>nd</sup> century BCE, Jews destroyed the Samaritan temple at Mount Gerizim, and two centuries later, Samaritans desecrated the Jewish Temple in Jerusalem at Passover. But it is only the Samaritan that is a neighbour to the man who fell into the hands of robbers, for he had mercy upon him.

How, then, does this answer our question? Who is my neighbour? In Jesus' telling, the Samaritan is the injured man's neighbour because he shows him kindness. The neighbour is the one who behaves with neighbourliness to others. Said another way, proximity, a shared neighbourhood, does not create love, but love creates neighbourliness. To be a neighbour is to love another.

Everyone to whom we might be able to show kindness and pity becomes, by definition, our neighbour. J. D. Vance, then, seems incorrect in his ranking of love by geographic proximity. We must love our neighbours, yes, but this is a term much broader than he supposes; everyone could be our neighbour, if we might show them kindness and care.



It must be said, then, that you all in Ruislip have truly been my neighbours. You have hosted me in your homes, fed me, driven me home when it was late, said hello to me when you have seen me on the tube and on the high-street. I am a lone American from far across the Atlantic, and you have been a parish full of Samaritans. It is, then, with utmost gratitude and tremendous love that I prepare to leave the parish and move on to Ealing. I hope I might even continue to be your neighbour, even when I'm a little farther down the road!

With all my neighbourly love,  
Your resident American intern



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## Meanwhile in Ruislip.....

As Alan Seymour noted, this doesn't happen very often!



Photo by Alan Seymour

## Curate's Corner



I would like to start my first letter in Outlook by thanking everyone for being so warm and welcoming as I have started my time at S Martin's. I thought I would use this time to introduce myself a little, some people have already heard a little about my background through conversations and through my first sermon on the 13th July.

Having grown up in Shropshire as a Baptist, I came into the Anglican church when I moved to University and discovered the concept of liturgy, for which I still have a great passion for.

Having read a degree in Music at Oxford Brookes, I very accidentally found myself in the world of construction after being offered a job in the sacristy as I was putting my choir robes on for the Christmas morning service. After several years working on many projects, I was made redundant and the thought of ordained ministry came back. And it was through the suggestion of my old university chaplain that I started as the Pastoral Assistant at St Peter's Eaton Sq as I explored my vocation.

Sadly, I started at St Peter's just a few months before Covid, so it was a strange two years I spent there before moving on to spend a year at St Michael's in Croydon. It was there, through their wonderful vicar, I found a fascination with the Church Fathers and early Christian writings. As I mentioned in my first sermon, I love reading what the Church Fathers said about the scriptures; often, they have different interpretations from us, and that can help us look at them in a different light and consider them from another aspect.

Outside of the church, I enjoy playing the piano and running. I am also a great fan of Terry Pratchett's Discworld.

I hope that gives you a brief introduction to me, I do look forward to being with you all for the next 3 years!

With every blessing,

Fr. Joe

# Unsung Heroes

## By Janet Tippetts

Looking around St Martin's, I see so many treasures that make the Church a Mecca for anyone interested in history.



The statue of St Martin was originally donated by Stanley Hoare coming from Italy where the wooden figure was carved, painted and gilded. He was elderly when I knew him, still walking from St Margaret's Road several times a week to Mass, whatever the weather.

Helen, his wife, had chronic emphysema and was prone to repeated bouts of bronchitis. She was unfailingly cheerful, loved a chat, often in gasps, so was housebound all the winter. She made a series of hand-written scrapbooks, illustrated with her cartoons and photographs of 'Old Ruislip' when the council demolished iconic old buildings, large family houses of the aristocracy etc. Her drawings recorded the church's adult race for women – the figure had her dress stuffed in her bloomers with a big behind. In another, the first St Martin's jumble sale, they paid for a policeman controlling the crowd pushing to get to the far end of the hall. He is shown spreadeagled against the crowd with his helmet pushed over his eyes, all shoving to reach the furniture, tools, carpets etc. Her many precious books were bequeathed to Ruislip History Society archives.

Gas came to Ruislip in 1903 and the parishioners gave lights to St Martin's as a wedding present for the Vicar. We noticed a dramatic change when our electric lighting was enhanced – before the gaslights it was candlelight or no services after dark.

The eleven funeral hatchments, two in the Church and the rest in the bell tower, are the largest collection in Middlesex. These large squares displayed the coats of arms of wealthy families in the 17thC and 18thC. They were carried by two 'mutes' walking from the family house to the church for the service, and were given to the Church afterwards. The Heraldic Society 'read' them – the man's half-shield came first and his wife in the other half, a skull below denotes a spinster (white) and a bachelor black, the 'dead end' of their lives.

On the Church roof, the cross on the end of the High Altar was replaced, as it was missing – BWI School raised £100, a parishioner donated the rest.

The Musgraves, Peter a regular worshipper here and Barbara his wife, a skilled sculptress, lived in Mill House (1560's) opposite the library. The Ruislip pump at the top of the High Street outside The George was moved to its present position, again in the High Street, but lost its top on the way. In the mid-1970s a replacement cost £500 so working from old photographs Barbara moulded one in fibreglass and coloured it appropriately.

The chest tombs in the churchyard date from the early 1800s – rails round them to deter grave-robbers – to me it looks as if they are trying to prevent a ghost escaping to haunt Ruislip!

Then the many icons – those behind the High Altar 'written' by a parishioner and funded by the husband in memory of Jean Munday. The icon of Giles Dunford, which was given by his mother Marie, is 'the Virgin of Ruislip' by Gradanau, a skilled Romanian who came several times to visit and support Carol Daniel, a parishioner who founded the Myosotis Trust. She set up this charity, as she was appalled at conditions for unwanted children in North-East Romania. Initially St Martin's fundraised to establish a small medical centre for women, specialising in post-mastectomies. It expanded to residential homes for learning-disability children and Carol's skill was to persuade the government of Romania to gradually take over these and fund them completely.

The lamp in front of Our Lady was donated by Grace Bell in memory of her husband Bill, a skilled carpenter by hobby; he made the tray used to carry the sacred vessels back and forth to the altars.

Gradanau also repainted Our Lady's statue, which had been badly restored in mustard-yellow. He used crimson for the cloak to conceal yellow – see the white orthodox crosses on Jesus's tunic.

Many of the Victorian stained-glass windows were donated by wealthy parishioners – too numerous to list.

I can only list the items I have known that have been given or restored by members of congregation during my nearly fifty years at St Martin's.

## Confirmation at St Martin's

Our annual confirmation service took place on Ascension Day, the 29<sup>th</sup> May. Bishop Lusa was present to confirm the candidates. At the same service, Christ Hoppett was awarded a certificate as Emeritus Reader for her dedicated service to the parish over many years.



Photos by Alison Rollin.

## Alan Seymour awarded The Order of St Mellitus

On the 29<sup>th</sup> May, Alan Seymour was awarded the Order of St Mellitus by the Bishop of Willesden, Bishop Lusa. This singular honour is given to those who have made an outstanding contribution to the life of the Diocese of London. At the presentation ceremony, Fr. Robert read a tribute written by Fr. Michael Bedford. He said:

*“Alan, some time ago, Father Robert told me of the great honour the Diocese of London is paying you tonight I was delighted. I kept my promise to Father Robert and did not tell you! Father Robert also asked me pen a short reflection about you - and here it is.*

*I start some long time ago when you were confirmed here in Saint Martin's. You joined what we might have called in those days 'Team GB'. GB for Father Grange Bennett, the then Vicar, who taught us the faith. And taught us, he did. The faith has stuck. Chances were that one of the hymns sung that day was 'O, Jesus, I have promised to serve thee to the end'. Let us be clear, Alan, you are not at the end, No, but what you are doing, as you always do, is serving the Lord following the promise you made at your Confirmation and continue to do day by day without fail. You are a distinguished embodiment of true Christian living.*

*There is so much to say about you, but this must be short. I highlight:*

*Your many years as Churchwarden of Saint Martin's;*

*Your dedicated work as Sacristan - and I mustn't forget the help you had for that from your beloved wife, Maureen; this is one of the best parish church Sacristies I have ever been in;*

*Your bravery, with Maureen, in setting up and running the Priory Bookshop - what a great Christian contribution to Ruislip for long time;*

*You have supported without fail the successive Vicars and Assistant Priests who have staffed this parish;*

*Through all the good times and difficult times, you have maintained your dedicated life of commitment to that acquired faith, of daily prayer, of regular attendance at Mass, and of Christian reading and study.*

*There is much so more that could be said; let me salute you tonight: you are a good*



*friend and a great giving Christian disciple.*

*May I finish by stating that your achievements are well known; so that if someone says 'where is ....' and reels off a request about Saint Martin's, often the answer is 'ask Alan, he is your man'. He is indeed. We are privileged to know you."*



Photos by Alison Rollin

## Corpus Christi Thursday 19<sup>th</sup> June

On Thursday 19<sup>th</sup> June, on an extremely hot evening, a Corpus Christi Mass & Procession was celebrated at St Martin's.



Photos by Alison Rollin

## Fr Joe's Ordination & Welcome to the Parish Saturday 28<sup>th</sup> & Sunday 29<sup>th</sup> June

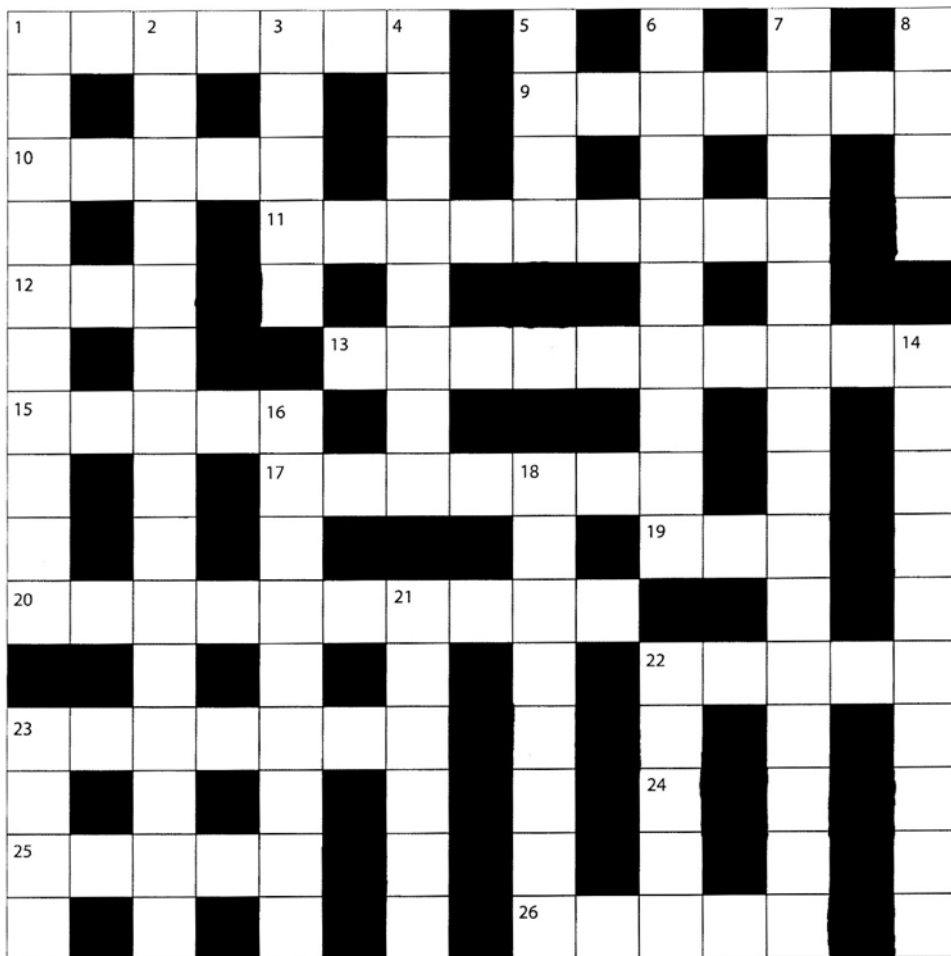
Joseph Alex Grogan was ordained by Sarah, Lord Bishop of London on Saturday 28<sup>th</sup> of June 2025 before several members of St Martin's. The following day, a drinks reception was held between masses for Fr. Joe as he began his sojourn with us.



Photos by Fr. Robert and Alison Rollin

# St Martin's Crossword

## By Jude



## Across

1. Hell in Italian, and after Dante. (7)
9. Anglo-Saxon Bishop of Winchester whose saint's day may portend rainy weather. (7)
10. Anglo-Saxon king, founder of Bath Abbey and Gloucester Cathedral. (5)
11. After the events of 6 Down, the fate suffered by the women and children of Ziklag, including David's two wives. *1 Sam 30* (9)
12. Liquid used for anointing. (3)
13. Garden where Christ was arrested. (10)
15. Language of the Tridentine Mass. (5)
17. Herod \_\_, otherwise known as Herod the Tetrarch or King Herod. (7)
19. Tree referred to in the King James' Version of Hosea 4:13, probably a mis-translation for the terabinth tree. (3)
20. The Bible is composed of the Old and the New \_\_ (10)
22. Passageway through a Church. (5)
23. Clerical income. (7)
25. A tenth part paid as a contribution or tax. (5)
26. Home town Zebidah, mother of King Jehoiakim of Judea. *2 Kings 23:36* (5)

## Down

1. A destroyer of images used in religious worship (10)
2. "- - - -, who from their labours rest"; first line of hymn by William Walshan How. (3,3,3,6)
3. On the death of Christ, "...the earth quaked and the \_\_ rent." *Matt 27:51* (5)
4. "As \_\_ children, do not fashion yourselves according to the former lusts in your ignorance." *1 Peter 1:14* KJV (8)
5. Roman province whose capital was Ephesus. (4)
6. David's army is rejected by the Philistines: "Therefore now return and go in peace, that thou \_\_ not the lords of the Philistines." *1 Sam 29:7 KJV* (9)
7. Refusing to bow down to Nebuchadnezzar's image, \_\_, \_\_ and Abednego were thrown into a fiery furnace. (8, 7)
8. Not named in the canonical Gospels, but traditionally the mother of Mary. (4)
14. A Gospel-writer; proclaimer of Christianity. (10)
16. Term originally denoting followers of Jesus, subsequently members of a first century sect. *Acts 24:5* (9)
18. Captain of Pharaoh's guard who purchases Joseph as a slave. *Gen 37:36* (8)
21. Persons of responsibility and authority, such as in Acts 14:23. (6)
22. Called by God to settle in the land of Canaan (5)
23. Third son of Adam and Eve, born after Abel's death. (4)



# Kids ZONE





**Kids Zone....Kids Zone....Kids Zone.....Kids Zone.....Kids Zone.....Kids Zone....**

Hello! Welcome to the zone for the Kids of St Martin's! This is intended to be *your* space with things that interest *you* as well as things relating to you and your doings. This space will encompass BWI news and Young Church.

We'd also like to welcome contributions to the Kids Zone from our younger readers. It can be something you've done at school, a favourite pet, something that you've done at school or simply your feelings about God and the Christian world. Send your contributions of 50-300 words to [MirandaAtStMartins@gmail.com](mailto:MirandaAtStMartins@gmail.com) by the 16<sup>th</sup> of September 2025.

**Kids Zone....Kids Zone....Kids Zone.....Kids Zone.....Kids Zone.....Kids Zone....**

Word Search

D	F	O	R	G	I	V	E
O	R	S	F	O	U	N	D
G	R	E	L	B	M	U	H
P	E	E	H	S	A	V	C
M	S	I	T	P	A	B	R
G	N	I	L	A	E	H	A
E	C	A	E	P	W	H	E
E	D	T	I	R	I	P	S

All the words listed below are in the puzzle - left, right, up, down or diagonally. After you have found all the words, arrange the leftover letters in the correct order to form the mystery answer. The theme is 'Born again through Christ'.

Baptism, Forgive, Found, God, Healing, Humble, Peace, Search, Sheep, Shepherd, Spirit, Water

Credit: Kevin Thomas  
<https://www.christianbiblereference.org>

## Holiday Club 2025

This year St Martin's hosted a holiday club since the first time before the pandemic in 2020. It was ably organised by Rowland Linder, our intern for the past year. There are too many people helping to be able to thank individually but a lovely time was had by all the children. Well done to all who took part!



Photos by Ellie

St Martin's Church  
Parish Directory

<b>VICAR</b>	Rev Dr Robert Chapman	13 Eastcote Road, Ruislip HA4 8BE. Tel: 01895 633040 Frrobertbchapman@gmail.com
<b>CURATE</b>	Fr. Joe Grogan	Tel: 07505 477203 fr.joe.grogan@gmail.com
<b>ASSOCIATE</b>	Fr Michael Bedford	Tel: 020 8866 4332 Mabedford07cr@gmail.com
<b>All clergy can also be contacted through the Parish Office</b>		
<b>LAY PASTORAL ASSISTANTS</b>	Nina Gibbins	59 Kingsend, Ruislip, HA4 7DD Tel: 01895 639494
	Alison Rollin	149 Bury Street, Ruislip, HA4 7TQ Tel: 01895 675493
<b>LICENSED LAY MINISTER</b>	Vacancy	
<b>WARDENS</b>	Jacqueline Alderton	Tel: 07944 878203
	Peter Golby	Tel: 07908 408108 pgolby@live.co.uk

PCC Secretary	Catherine Tugnait	Tel: 07902 613854
PCC Treasurer	Danny Dartnail	Tel: 07932 604042
PCC Electoral Roll Officer	Jo Wild	Tel: 01923 820331
Parish Clerk/Admin/Webmaster	Gill Dargue	Tel: 01895 625 456
Bible Reading Fellowship	Alan Seymour	Tel: 020 8868 5557
BWI School	Rachel Blake	Tel: 01895 633 520
Brownies (9 <sup>th</sup> Ruislip)	Fiona Sweet	Tel: 07946 521997
Children's Society	Peter Trott	Tel: 01895 675760
Christian Aid	Jack Sheen	Tel: 01895 634755
Church Grounds Upkeep	Malcolm Roberts	
Church Hall Bookings	Gill Dargue	Tel: 01895 625 456
Church Welcome	Mary Coulthurst	c/o Parish Office
Cursillo Representative	Chris Hoppett	Tel: 01895 672463
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Flower Arranging	Jan White	Tel: 07747 463646
Friends of St Martins	Jacqueline Alderton	Tel: 01895 676194
Guides (2 <sup>nd</sup> Ruislip)	Lin Gregory	Tel: 01895 905 511

<b>PARISH OFFICE</b>	Gill Dargue	<a href="mailto:smartinsruislip@btinternet.com">smartinsruislip@btinternet.com</a> Tel: 01895 625 456
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Safeguarding Officer	Judith Kaplan	Tel: 01895 672 619
Servers	Fr. Robert Chapman & Alan Seymour	Frrrobertbchapman@gmail.com
Sidespeople	Sarah Jacob & Alan Seymour	<a href="mailto:Sjacob325@gmail.com">Sjacob325@gmail.com</a> Tel: 020 8868 5557
Thursday Lunches	Sweelin Cunliffe	Tel: 07931 134507
Toddler Group	Vacancy	
Tower Captain	Judith Roberts	Tel: 01895 638143
Young Church 9.15am	Vicky Golby	Tel: 07770 782922

Please submit all items for the October/November issue to [MirandaAtStMartins@gmail.com](mailto:MirandaAtStMartins@gmail.com) by 16<sup>th</sup> September 2025.

Don't forget to include your contact details if sending material by post.

Outlook is published every other month. The next edition will be October/November 2025.

But you are a chosen race,  
a royal priesthood, a holy nation, a people  
of his own, so that you may announce the  
praises of him who called you out of  
darkness into his wonderful light.

1 PETER 2:9







[WWW.HOMEINSTEAD.CO.UK/RUISLIPANDHARROW](http://WWW.HOMEINSTEAD.CO.UK/RUISLIPANDHARROW)

## HOW ELDERLY CARE AT HOME CAN SLOW THE PROCESS DOWN

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01895 624 230

PLEASE CALL US TO BOOK YOUR FREE CONSULTATION

Most people associate care with residential care homes and the end of independence. However, there is the option to stay at home whilst receiving dignified, professional elderly care.

Some people have lived in the same house for decades and it can be heart-breaking to leave it for an unknown place that might not feel as welcoming, familiar and have the cherished memories as your home does. It can also be extremely confusing to move someone with dementia out of familiar surroundings.

If you or your family member is struggling with day-to-day tasks, feeling lonely, need someone to take them shopping, attend medical appointments, or just need someone they can count on to provide care and help that is needed. That is exactly what we do at Home Instead. We provide bespoke, flexible older person's care that is dignified thanks to our compassionate, friendly CAREGivers.

We have found that when you start providing a little help at home to older people, it can help prevent accidents and delay the need to move out of their own house. Our CAREGivers build a strong relationship with their clients which allows them to spot any changes in their health or behaviour and take the necessary actions to prevent the situation from getting worse.

The background of the advertisement is a long-exposure photograph of a street at night. On the right, a traditional Tudor-style building with a dark timber frame and white plaster is visible. The ground floor of this building houses a 'coopers' residential branch, with its name illuminated in blue above the entrance. To the left of the Tudor building is a modern, curved structure with glass panels and interior lights. The street in the foreground is filled with horizontal light trails from passing vehicles, primarily in shades of blue and white. The sky is a deep, clear blue.

# coopers

est 1986

**Personable, Professional  
& Proactive**

**Successfully moving people  
since 1986**

**01895 625 625 [ruislip@coopersresidential.co.uk](mailto:ruislip@coopersresidential.co.uk)**