

# Outlook



Parish Magazine

August/September 2026



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# **Welcome from the Outlook Editor**

Miranda Reading

Welcome to the Summer Edition of Outlook!

The schools have broken up and the Summer holidays have officially begun. The roads are quieter, there seem to be a plethora of roadworks and diversions and it's been so warm that everyone has settled into the 'Charleston Stroll' so called because of the slow pace of inhabitants in Charleston, South Carolina where summer temperatures regularly hit 40c.

So where is God in all this, I hear you ask? Summer is traditionally a time for rest and recuperation from busy jobs and schools and it can be easy to neglect our relationship with the Lord. But take time in this quiet period to seek out God anew. Say a special prayer. Read a devotional book or article. You can even follow religiously-orientated pages on Facebook or Instagram!

To help with this, we have an article from Mervyn Hogg with a prayer cycle based on the collects for September. You can find that on page 20-26. We also have our usual array of interesting articles as well as news from the Parish – there has been a lot of hospitality since the last issue! I'm even pleased to reassure devotees that our crossword complier, Jude, is back from his holidays.

Could you contribute something to the magazine? Do send us your thoughts, your prayers and your stories. All contributions welcome, large or small. All contributions and comments by 16<sup>th</sup> September 2026 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 I drove up to Lincolnshire to see my youngest brother get married. Driving through the highways and byways of Lincolnshire was much more a feature of my life when living in Nottingham. My daughter often stayed in my parent's Lincolnshire house, enjoying the seemingly never-ending privileges of being a grandchild. Consequently, I never used to take much notice of the surrounding countryside. I can't blame the notoriously flat, some would say dull, nature of the landscape, but rather my focus on getting to and from my parents asap.

This time, however, I took much more notice of the farmlands. This was largely prompted by our passenger, our former Parish Intern, Rowland, asking questions about this hitherto, for her, uncharted territory. There is nothing quite like seeing things for the first time!

I was able to confidently point out the difference between pigs and cows, was shady on the radishes and cabbages front, and unable to tell my wheat from my barley,... or whatever the yellowy, sandy coloured tall stuff was. This was all despite being glued to the latest season of *Clarkson's Farm* and having two Sunday's gospels following the wedding on the Parable of the Sower and the planting of dandel in the field of wheat.

In the latest season of *Clarkson's Farm*, Jeremy et al try to make the farm 'all high tech'. Jeremy and Kaleb visit farms in Holland and see how yields were massively increased by 'smart sowing/planting'. The technology employed by these Dutch farmers had reached such an agricultural zenith that they could pin-point within millimetres where to sow the seed.

Therefore, because the seed isn't being planted in poor soil, the yield for the farmer is increased, to quote Matthew's gospel (13.8), "a hundred, sixty or thirty times what was sown". Seeing potential pound-signs before their eyes, Jeremy and Kaleb enthusiastically adopted this technology and equipment. However, nature has a knack of turning the 'best laid plans of mice and men' upon their heads. Drought rendered the technology redundant and the crops failed to grow under last year's relentless and scorching sun. (As fans whir in the background of my study, I pray for farmers this year too!).

Clarkson's Farm and my trip to Lincolnshire brought into sharp focus the story of the Parable of the Sower. Whenever we hear Jesus' story of the Sower going out and sowing his seed, I imagine most of us conjure up an image similar to that of Van Gogh's (pictured).



That image, painted almost 138 years ago to the day of my brother's wedding, shows a lone farmer pacing up and down his field randomly flinging the seed in every direction. This is a million miles away from *Clarkson's Farm's* high-tech, pin-point sowing. The 'drilling' of the seed on *Clarkson's Farm* is not random, but accurate, focused, mathematical and scientific. The drilling machine is there to avoid bad soil, weeds, stoney ground; it is only interested in good soil. The technology is there to eliminate risk of failure.

One common and popular interpretation of the parable is that God is the Sower. Therefore, we are presented with two possible Gods if we develop the image of someone/thing sowing seed. Is God like Jeremy Clarkson's risk-free, precise, carefully calculated and calibrated machine, or is God one who sticks his hand in the bags of seeds and throws them?



I want to say, thankfully, he is nearer Van Gogh than Clarkson, because the hand that plunges into the bag does so full of hope and risk. That Sower is not interested in focused precision, but risking even failure on soil that a machine would write-off as useless, a waste of time.

This season we are in is not only a season of weddings, but one of rest and hopefully reflection. In this season, where famers wait anxiously looking to the skies, can I encourage you to look to the Sower, God, who takes a risk and says, *I think you are worth it and full of hope.*

Enjoy the summer.

Your friend and vicar,  
Fr Robert

## **Dates for your Diary!**

### **August 2026**

|                                |                                                      |
|--------------------------------|------------------------------------------------------|
| Tuesday 6 <sup>th</sup> August | The Transfiguration of our Lord, sung mass at 7.30pm |
| Sunday 16 <sup>th</sup> August | The Assumption of our Lady, sung mass at 7.30pm      |

### **September 2026**

|                                   |                                                                                                                                           |
|-----------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------|
| Sunday 20 <sup>th</sup> September | Regency 'Bridgerton-style' Ball, 4-7pm in the Church Hall in aid of the Chancel Roof. Please contact Miranda Reading for further details. |
|-----------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------|

### **October 2026**

|                                                            |                                             |
|------------------------------------------------------------|---------------------------------------------|
| Saturday 3 <sup>rd</sup> October                           | Harvest Supper at 7pm                       |
| Sunday 4 <sup>th</sup> October                             | 9.15am and 11.15am – All Age Harvest Masses |
| Friday 16 <sup>th</sup> to Sunday 18 <sup>th</sup> October | Parish Pilgrimage to Walsingham             |

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Our vision - 'My Cup Overflows' Psalm 23:5





# Ask St Martin

Dear St Martin,

*'Why do priest wear vestments and what are the different items they wear?'*

Dear Friends,

You might have noticed that throughout the year, the clergy at St Martin's have worn a variety of vestments of different colours. What you might not notice is that there are a variety of vestments worn Sunday by Sunday, each with different symbolism. Through the vestments, the clergy are invited and reminded how they are 'putting on Christ' and are acting in persona Christi, being invited to share in the ministry and mission of Christ.

*"Just as in baptism an 'exchange of clothing' is given, an exchange of destination, a new existential communion with Christ, so also in priesthood there is an exchange: in the administration of sacraments, the priest now acts and speaks "in persona Christi" in the sacred mysteries, he does not represent himself and does not speak expressing himself, but speaks for the other, for Christ. [...] In persona Christi: at the moment of priestly Ordination, the Church has also made this reality of 'new clothes' visible and comprehensible to us externally through being clothed in liturgical vestments." (Benedict XVI, Chrism Mass Homily Holy Thursday, 5 April 2007)*

To remind us of each item and its meaning, there are prayers for the clergy to say as each item is put on.

As the amice is put on: "Place, O Lord, on my head the helmet of salvation, that I may overcome the assaults of the devil." When putting the amice on and saying this prayer, traditionally it touches the head. The amice also serves a physical role, protecting the stole from the oils and sweat of the neck.



Next the priest puts on the alb: this is the long white sheet you see the clergy wearing. It's a reminder of the purity of heart needed by clergy to approach the altar, that same purity given at baptism. You could say it's a bit like a baptism gown, but it is also a biblical reference too in Revelation 7:9, where we are told "a great multitude [...] standing before the throne and before the Lamb. They were wearing white robes." This is reflected in the prayer said as the clergy put on their alb, "Purify me, O Lord, from all stain and cleanse my heart, that, washed in the Blood of the Lamb, I may enjoy eternal delights."

Next, some clergy put on a cincture; this is effectively a rope that is tied around the waist. Whilst serving the practical purpose of keeping the stole in place, it also has the spiritual symbolism of purity. A cincture was also the way you would 'gird your loins', a biblical reference commonly used to remind people to be vigilant or ready. The prayer said to remind the clergy of all this as they put on the cincture is, "Gird me, O Lord, with the cincture of purity, and quench in my heart the fire of concupiscence, that the virtue of continence and chastity may remain in me."

After this, the clergy put on their stoles. When they pick up the stole, they kiss the cross on its back. This is because the stole is a sign of authority, so the clergy remember that authority comes from the cross, not from themselves. "Restore to me, O Lord, the state of immortality which was lost to me by my first parents, and, although unworthy to approach your sacred mysteries, grant me, nevertheless, eternal joy".

There are different ways to wear the stole. A deacon wears the stole across the body and tied at the right hip, a reminder that deacons come from the Greek word *diákonos*, which means servant, a reminder that Jesus tied a towel around his waist. A priest sometimes wears the stole straight down the body, or sometimes it is crossed. This is entirely up to the priest's preference; if crossed, it is a reminder of the cross of Jesus and the call to take up one's own cross.

At this point, some clergy would put on a maniple; these aren't used at St Martin's, but it looks a bit like a small stole on the arm or like a waiter's towel over the arm. They are another reminder of the towel Jesus used to wash his disciples' feet, and the service he gave to others.

Finally, the clergy put on either a chasuble or dalmatic, depending if they are the celebrant of the Mass or the deacon of the Mass. There are many things the chasuble can represent, from being covered in God's mercy, or charity, to the yoke of Christ. The prayer said is "O Lord, you said, "My yoke is sweet and my burden light," grant that I may carry it so as to obtain your grace." The dalmatic has a different symbolism, a reminder of the joy that it is to be a servant to God's people. The prayer that is said reminds them of this and also of the work they are called to do: "Endow me, O Lord, with the garment of salvation, the vestment of joy, and with the dalmatic of justice ever encompass me."



Whilst there are other vestments clergy may wear, such as a cope, these are the ones regularly seen at St Martin's during a Mass. I hope this has helped you to understand a different side that is less regularly thought or talked about.

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*printers of Outlook - the St Martin's parish magazine*

# Raising the Roof for the Future!

After years of service to the community, the time has come to ensure our church remains a safe, welcoming place for community activities, marking key moments in family life, worship, fellowship, and service. But we can't do it alone – we need your support - help us to raise the roof!



## Why We Need Your Help:

- Our roof is showing signs of wear and tear, risking potential damage to our church
- Protecting our church is essential for continuing our mission and serving the community
- Your contribution will fund the necessary repairs, ensuring the safety and longevity of our space
- We have already been awarded a grant from the

diocese for £30,000 and are able to fund £20,000 from reserves, but this still leaves £74,365 to raise.

## How You Can Help:

- We will continue to seek additional grants towards this shortfall, but please do consider a generous donation to help ensure the future survival of our ancient church building
- Spread the Word – Share this campaign with friends and family to help us reach our goal

## Ways to Give:

- Donate here via the website
- Donate directly at the Parish Office with reference to fundraising for the chancel roof
- Bank transfer: Account Name: ST MARTINS CHURCH  
Account Number: 00525022 Sort Code: 40-11-58

## Prayer for Summer

Father, 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.

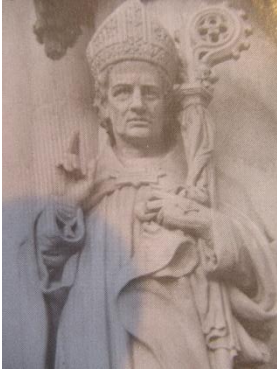
[www.xavier.edu/jesuitsources](http://www.xavier.edu/jesuitsources)



# **The Prince Bishops of Durham**

## **Walter Skirlaw, Prince Bishop from 1388 to 1406**

### **By Tim Rollin**



*Bishop Skirlaw of Durham*

One cannot make proper sense of Walter Skirlaw's rise from an ordinary Deacon and Priest to Archdeacon of the East Riding of Yorkshire and his appointment in short order to the Bishopric of Coventry and Lichfield and finally to be Bishop of Durham, without considering the travails of Pope Urban VI. Pope Urban seems to have been something of a reforming Pope who quickly managed to antagonise most of his Cardinals, by trying to bear down on some of their dubious practices, such as the selling of indulgences, or the trading of church offices, which they considered to be part of the perks

of the job. Such was the antipathy towards him from the French Cardinals that they appointed an alternative pope based in Avignon in France, initiating a Great Schism within the church which lasted for 40 years or so, and during which time there were effectively two popes, Urban VI based in Rome and Clement VIII in Avignon. Each called the other the Anti-pope. Because the French cardinals supported Clement it was only natural for the English to back Urban. After all, the Hundred Years war had started between England and France in 1337 and had not yet been resolved. To secure his position, Urban needed to get the support of as many cardinals and bishops as possible including that of the Bishop of Durham. The schism was finally settled by the Council of Constance in 1415, in effect the beginnings of a reform of the Catholic church, by the decision that ecumenical councils could overrule papal decrees in matters of theology and infallibility. This bit of background begins to set the scene for Skirlaw's rapid rise through the hierarchy of the English church. He was indeed a hardworking and intelligent man, but his rise was as much due to who he

knew, and the particular circumstances of the times, as to spiritual acumen. Looking at the Roman Catholic church today, one might ask what happened to this surprisingly liberal act. In fact, it was revoked in the fifth Lateran council in 1517, only just over 100 years later, when papal power was reasserted. I suspect that this step backwards by the Catholic Church may have been a significant factor in the split between Catholicism and Protestantism, which began in 1517 in the same year as the Lateran Council, when Martin Luther posted his 95 theses in Wittenberg.

Walter Skirlaw was born about 1330, in Skirlaugh which lies in sparsely populated Holderness in the East Riding of Yorkshire about 8 miles north-east of Kingston upon Hull. As was often the case with 'rags to riches' individuals in medieval times, little is known with certainty about his family background, his early upbringing or even how to spell his name.

So little is known of Skirlaw's background, that at least three different scenarios have been painted: firstly, that his family were wealthy peasants who were tenants of a large strip of land for cultivation which would have been inherited by the eldest son, with Walter as a younger son being destined for the church; secondly, that the family were of some standing in the area as evidenced by his sister Joan becoming prioress of Swine Priory which was also in Holderness; thirdly that they may have had some connection with the church through a relationship with John Thoresby who became Archbishop of York in 1352 and was very helpful in Walter's progress in the church. Whatever the truth of the conjectures, Walter Skirlaw and his brothers and sisters received good educations, allowing them to make progress in their chosen (or perhaps more accurately, their allotted) livings.

Skirlaw was still in his teens when the Black Death struck England in 1349. Even though we have recently lived through the covid pandemic, and that was scary enough, one can only shudder at the horror that must have been felt and the sense of doom felt by all. Between a third and a half of the population were wiped out. Priests, monks and nuns were particularly hard

hit by the disease because of their primary roles in caring for the sick and dying. There was no cure and it was highly contagious. Such a catastrophic event can only have had a stultifying effect on the life of the survivors. Yet for some of those survivors, there were benefits. It became easier for peasants to find work because of the shortage of labour with a consequent increase in wages. People were no longer so willing to accept restrictions they had previously thought inevitable. The Peasants' revolt of 1381 very nearly led to King Richard II's downfall. The revolt was primarily a protest against ever-increasing taxation to fund Richard's war in France.

Once the epidemic was over there was a desperate need for priests. A call for new priests was led by Archbishop Thoresby. Walter Skirlaw with his education, particularly a knowledge of Latin, would have been welcomed with open arms into the church.



Skirlaw was already known to the Pope, since he had been licensed by him as a notary, and he was granted 'letters dimissory' in 1357, which was a Bishop's authorisation of a person's ordination. In addition to his duties as a priest, Skirlaw acted as royal clerk to the King, Edward III. In 1377, after his appointment as Dean of St Martin-le-Grand, he was sent by the king to renegotiate a truce between England and France which was due to expire shortly. It had been extended once already, allegedly to allow the French king time to build up an invasion fleet at Harfleur on the French Channel coast. In fact, Edward III died shortly before the expiry date of the treaty, and was succeeded by Richard II, and the following year, the diplomatic task became different – Richard was unmarried and the diplomatic objective became a search for a suitable bride to ensure a male heir. His first wife, Anne of Bohemia, whom he is said to have loved, died childless at the age

of 28, and his second, Isabel de Valois, was only 6 years old when they married. These missions were carried out during a temporary lull in the hundred years war. Much of Skirlaw's diplomacy was centred on treating with the French to try to bring an end to the war. He did, though, visit Rome as part of a royal deputation to support Pope Urban at the time of the Great Schism. Diplomacy in a time of constant warfare with the 'auld enemy' (Scotland and France) was a thankless task and little could be expected from it. Skirlaw was negotiating at a time of a French resurgence after a long period of English dominance.

Skirlaw was a canny money maker, and by the time he was translated to the Bishopric of Durham, in 1388, he was very wealthy and was set to become even more so. His translation to Durham was part of an extremely complicated re-shuffling of the pack by the Pope at the insistence of King Richard II as part of the king's efforts to reassert his authority and protect himself after the concessions he had had to make at the time of the Peasants' Revolt. No fewer than six archbishops and bishops were 'translated' either sideways or downwards to oblivion at the same time. Yet as Prince Bishop, Skirlaw still had to exercise his primary duty of defending the north against Scottish incursions. For such purpose, he had at his disposal the magnificent Norham Castle, built anew by Bishop Pudsey (de Puiset) after an earlier motte and bailey castle had been destroyed by the Scots. It was built at a strategic crossing place on the River Tweed, which was then and is still now, the border between the two countries. He had castles at Bishop Auckland in County Durham, and of course Durham Castle itself, which was the bishop's official residence.

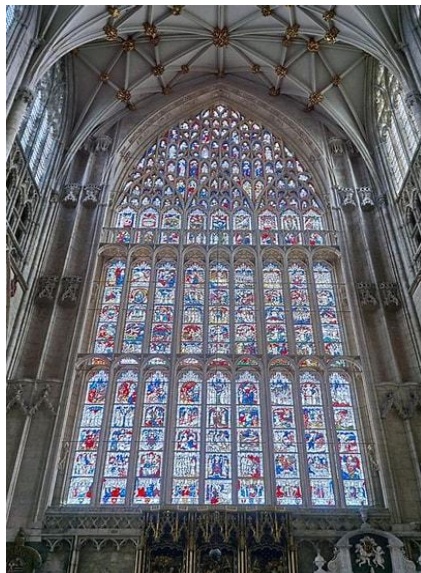
Skirlaw, as seems to have been customary for prince Bishops, was a great builder. What else could they do with their money? You could say that by his time as Bishop, Durham had been 'built out'. It was a question of adding bits and pieces to the cathedral and its environs, of beginning the building of its cloisters and building new monks' dormitories. He also spent vast sums on stained glass windows, though this was much less effective as a memorial,

since they have all gone, and there is little or no trace of them now. Scots prisoners of war were held in the Cathedral, and one of their pastimes was to break any windows they could find.

Skirlaw had always had a love of York Minster since his days as Archdeacon of the East Riding and was in fact elected Archbishop of York in 1398. To his dismay this election was over-ruled by King Richard II who installed Richard Scrope instead. Skirlaw, however, was a major contributor to the cost of its Great East Window which is considered to be the largest expanse of medieval (stained) glass to survive anywhere in the world.

However, when Richard II died (or was murdered) in 1405, Henry IV became king. There was much resentment against him in the north, to the extent that there was an uprising against the new king. Richard Scrope was a leading figure in that rebellion. When the rebellion was crushed, Scrope was executed. There was now a new vacancy for an Archbishop. Skirlaw was in his declining years (he died in the following year) and made no attempt to contest the appointment.

Although he died a very wealthy man, you could say that his life had been unfulfilled, with no real lasting legacy other than the Great East Window in York Minster. He never quite reached the heights that he must have felt were his due.



*York Minster Great East Window*

# Using Psalms to Explore and Develop Faith: A Journey with the Book of Common Prayer

## By Mervyn Hogg

### Introduction

The book of Psalms has been a source of inspiration, support, and prayer in Judaism and Christianity from their beginnings. It is also an important source of wisdom, guidance, supplication, and praise in the Islamic faith, where it is called the *Zabur*.

In Christianity, it remains a central text of the Liturgy of the Hours (Vigil, Lauds, Terce, Sext, None, Vespers, and Compline in monastic life) and in the Morning and Evening Prayer offered in cathedrals and many parishes. Psalmody also became a standard feature of readings at Mass following changes introduced with the new lectionaries over the last fifty years.

Recognizing that many people have a busy secular life that competes for time with their faith activities, I have looked for a way beyond attendance at Mass to lay a foundation for using psalms as a core resource in daily prayer. From August 30th and throughout September, I invite you to join with others to give these suggestions a try as we enter the new Academic Year.

Using the Book of Common Prayer, it offers busy people a simple, repeatable framework for personal prayer that complements the rhythmic stability of corporate liturgy. It uses assigned psalmody each week as the focus for a seven-day pattern of prayer, reflection, and outward action [cite: 89]. The pattern is designed to be practical for those with limited time while encouraging steady spiritual growth across the week.

If you prefer a modern translation of the Psalms, please consider *The Revised Grail Psalter*, which can be downloaded as a PDF file via online resources.

## Approach

Begin each week on Sunday where possible, ideally after or in connection with the Sunday Mass of that week. The weekly pattern starts with a **Launchpad** session and then follows a daily liturgical rhythm for Days 2–7. Use a dedicated notebook to record impressions, verses, and practical actions.

The **WWWWH Faith Enhancers** stand for *Who, What, When, Where, and How*. They are intended as an aid each week to translate the psalm into concrete, everyday practice.

### DAY 1: THE LAUNCHPAD

- Create a quiet space free from digital distractions.
- Read the assigned psalm slowly and aloud.
- Record in your notebook the exact words, phrases, or emotional impressions that capture your attention.
- Read the Collect for the week, pray the Lord's Prayer, and conclude with a Marian prayer, an evening prayer, and the Grace.
- Schedule a short, dedicated time each day in your calendar for the Days 2–7 rhythm.

### DAYS 2–7: THE DAILY LITURGICAL RHYTHM

Follow this seven-step sequence each day:

1. **The Collect:** Open your hands and pray the Collect from Sunday to align your devotion with the wider body of Christ.
2. **The Psalm and Gloria:** Read the entire psalm again.  
Stand and bow your head to recite the *Gloria Patri*:  
*"Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen."*
3. **Deepen and Apply:** Select two to three different verses. Meditate on them and write concrete answers to this question: *How can I use these words today to display my faith to my family, friends, workplace, or the wider community?*

4. **Review and Refine:** Look back honestly over the last 24 hours. Note where you successfully put yesterday's verses into action and where you stumbled. Record how you will do better today.
5. **The Lord's Prayer:** Slowly pray the Lord's Prayer, anchoring your daily desires in the coming of God's kingdom.
6. **Marian Prayer & Evening Collect:** Conclude each session with this Marian prayer (adapted from a translation by James Quinn SJ):  
*"Hail, our Queen and Mother blest, joy when all was sadness; Life and hope you gave mankind, Mother of our gladness. Strength and comfort send us, pray for us, O Patroness; Be our consolation, lead us home to see your Son, Jesus, our salvation. Amen."*  
 And/or a collect from Evening Prayer :  
*"Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. Amen."*
7. **The Grace:** Conclude by speaking the words of the Grace :  
*"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all evermore. Amen."*  
*Optional Sharing: If helpful, share and discuss your weekly tracking with a trusted family member or friends. Mutual sharing can deepen insight.*

## Programme

### W/C SUNDAY 30TH AUGUST: 13TH SUNDAY AFTER TRINITY

**Collect:** ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

**Psalms Theme (Psalm 105 v. 1–15):** A joyful chronicle of salvation history, celebrating God's absolute fidelity to His everlasting covenant.

**Who** The chosen seed of Abraham and children of Jacob, called to remember His wonders.

|              |                                                                                                                                          |
|--------------|------------------------------------------------------------------------------------------------------------------------------------------|
| <b>What</b>  | A call to historical remembrance. It urges the listener to “seek the Lord and his strength” by looking backward at His past providences. |
| <b>Where</b> | Wandering from one nation to another, protected by a God who suffers no man to do them wrong.                                            |
| <b>When</b>  | In seasons when the long-term promises of God seem distant, requiring a deliberate act of memory.                                        |
| <b>How</b>   | Read with an undercurrent of gratitude, confidence, and rhythmic joy, building security in God’s historical tracking.                    |

**W/C SUNDAY 6TH SEPTEMBER: 14TH SUNDAY AFTER TRINITY**

*Collect: ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. Amen.*

**Psalm Theme (Psalms 108 & 115):** A heart completely fixed on praising God over corporate enemies, paired with a bold declaration of God’s supreme glory over powerless, man-made idols.

|              |                                                                                                                                                                    |
|--------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Who</b>   | Believers whose hearts are “ready” and “fixed” to praise, set against a world of hollow material idols .                                                           |
| <b>What</b>  | A declaration of baseline alignment: “Not unto us, O Lord, not unto us, but unto thy Name give the praise.” It demands casting down subtle idols of self-reliance. |
| <b>Where</b> | Elevated above the heavens where God’s mercy reaches, looking down at false earthly securities.                                                                    |

|                                                                                                                                                                                                        |                                                                                                                                                                                                                                                                                                     |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>When</b>                                                                                                                                                                                            | When facing spiritual warfare, secular cynicism, or the temptation to rely on material wealth.                                                                                                                                                                                                      |
| <b>How</b>                                                                                                                                                                                             | Delivered with bold, resonant conviction, contrasting vibrant living praise against the dead silence of silver and gold idols.                                                                                                                                                                      |
| <b>W/C SUNDAY 13TH SEPTEMBER: 15TH SUNDAY AFTER TRINITY</b>                                                                                                                                            |                                                                                                                                                                                                                                                                                                     |
|                                                                                                                                                                                                        | <i>Collect: KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy; and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord.<br/>Amen.</i> |
| <b>Psalm Theme (Psalm 119 v. 41–64):</b> The stanzas <i>Waw</i> and <i>Zayin</i> , focusing on the comforting, life-giving nature of God’s word when dealing with personal reproach or proud derision. |                                                                                                                                                                                                                                                                                                     |
| <b>Who</b>                                                                                                                                                                                             | A devoted pilgrim who is a companion to all who fear God, yet finds themselves personally mocked by the proud .                                                                                                                                                                                     |
| <b>What</b>                                                                                                                                                                                            | Absolute trust in divine statutes: “The same is my comfort in my trouble: for thy word hath quickened me.”                                                                                                                                                                                          |
| <b>Where</b>                                                                                                                                                                                           | In the midnight hours of the soul, remembering the name of the Lord, and walking “at liberty.”                                                                                                                                                                                                      |
| <b>When</b>                                                                                                                                                                                            | During periods of isolation or when Christian values run counter to prevailing social norm.                                                                                                                                                                                                         |
| <b>How</b>                                                                                                                                                                                             | Spoken deliberately, capturing the conversational nature of a soul holding onto God’s promises like an anchor.                                                                                                                                                                                      |

**W/C SUNDAY 20TH SEPTEMBER: 16TH SUNDAY AFTER TRINITY**

*Collect: O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. Amen.*

**Psalm Theme (Psalm 119 v. 113–136):** The stanzas *Samekh*, *Ayin*, and *Pe*, highlighting a hatred for double-mindedness, an awe of divine judgments, and grief over those who ignore the law.

**Who** An unswerving believer who rejects double-minded thoughts, standing as a defender of the faith .

**What** A plea for illumination: “Order my steps in thy word... Mine eyes gush out with water: because men keep not thy law.”

**Where** Planted firmly upon God’s testimonies as a hiding place, while surrounded by evildoers.

**When** In times of clear apostasy or cultural compromise, where a clean conscience requires sharp discernment .

**How** Read with an earnest intensity that balances hatred of sin with a profound heartbreak for the lost .

**W/C SUNDAY 27TH SEPTEMBER: 17TH SUNDAY AFTER TRINITY**

*Collect: LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.*

**Psalm Theme (Psalms 120, 123, & 124):** Songs of Ascents tracing a journey from deceitful tongues, looking to the heavenly throne for mercy, and celebrating a miraculous escape.

|              |                                                                                                                                          |
|--------------|------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Who</b>   | Spiritual pilgrims who know that “our help standeth in the Name of the Lord: who hath made heaven and earth.”                            |
| <b>What</b>  | A testimony of survival: “Our soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.” |
| <b>Where</b> | Rising from the hostile lowlands of Mesech and Kedar, ascending toward Jerusalem                                                         |
| <b>When</b>  | Immediately following a major spiritual crisis or trial, providing a framework for thanksgiving .                                        |
| <b>How</b>   | Moving from a tone of initial distress into a triumphal declaration of freedom and safety in Christ .                                    |

### **CODA**

If you have found this exploration of psalms interesting and useful, do think about how you might continue during the Autumn term. Why not arrange to meet with friends from St Martin’s for coffee, and discuss what you might do to aid ministry in the Ruislip Community, encourage activities in Church life, and help others to participate? Why not arrange to meet at church for a weekday mass, explore the offices of morning and evening prayer, an evening of compline, or hymns followed by pasta or curry? These are all different ways of helping each other.

### **REFERENCE MATRIX (MHRA STYLE)**

*The Book of Common Prayer and Administration of the Sacraments* (London: Eyre and Spottiswoode, 1662), ‘The Collects, Epistles, and Gospels to be used at the Ministration of the Holy Communion, throughout the Year’ .

*The Great Bible Psalter*, trans. by Myles Coverdale (1539; repr. in *The Book of Common Prayer*, 1662), Psalms 105, 108, 115, 119, 120, 123, 124.

# Bookworm

## My Commonplace Book

By Valery Cowley



For centuries people have collected miscellaneous prose and verse material reflecting the compilers' interests and entertainment. A notable example, Oxford, Balliol College MS 354, is the collection by a London grocer, Richard Hill, compiled over 30 years until 1536, which is a source of, for example, some medieval lyrics. My own sturdy hardback contains a list of my reading since June 1965, full of useful reminders and favourite passages.

I have selected a few of these, which may appeal to or even challenge other readers.

'The Cloud of Unknowing', read at last in Middle English rather than modernised editions, asserts that 'By love He may be gotten and holden but my thought of understanding, never'.

TS Eliot observes, 'Love is most nearly itself when here and now cease to matter'.

I have long appreciated the wisdom of the modern American Cistercian, Thomas Merton, for example in 'No Man is an Island' where he observes that 'A love that is without problems may literally be more hopeless than one that always verges on despair' and 'The only value of our life is that it is a gift of God'. In 'Contemplative Prayer' Merton wrote, 'True contemplation is not a psychological trick but a theological grace'.

AW Pusey, the nineteenth century Tractarian, preached that 'It is the infrequency of prayer which makes prayer so difficult'.

Mother Teresa in 'Something Beautiful for God', wrote, 'The essential thing is not what we say, but what God says through us'.

The Orcadian writer, George Mackay Brown, in his story 'Hawkfall' confessed, 'I believe that [Christ] came up out of the grave the way a cornstalk soars into the wind and sun from a ruined cell'.

As Kierkegaard observed, 'We are always becoming Christians'.



In 'God and Us' Jean Daniélou defined 'The true science of God' as 'that which leads us to love God'.

Echoing St Augustine of Hippo's 'On the Trinity', Martin Buber wrote in 'I and You', 'God cannot be expressed but only addressed, which sums up the writer's eternal dilemma'.

## Confirmations at St Martin's

On the 4<sup>th</sup> of June, the Feast of Corpus Christi, Bishop Lusa came to St Martin's to confirm our candidates and to lead a mass for Corpus Christi. It was a very warm day and everyone was glad of the refreshments afterwards, laid on by the Social Committee! Congratulations to all our candidates on this special moment in their lives and that of their families.



Photos by Alison Rollin

# **The Jewel of the Psalter**

## **By Alison Rollin**

When I was reading through all the Psalms, I was dreading getting to Psalm 119, knowing it is by far the longest of all the Psalms, so I fully expected it to be turgid and interminable. I also knew that all but a handful of its 176 verses speak of God's Law, so I couldn't imagine how the psalmist could maintain any kind of flow without being utterly repetitive, even though he does use a wide variety of words to describe his subject-matter: law, testimonies, ways, precepts, statutes, ordinances, commandments, word(s), judgements, commands.

Happily, others have discovered great depth in this magisterial psalm, calling it 'the jewel of the Psalter'<sup>1</sup>, and their observations piqued my interest; further, from a practical standpoint, the text is broken into short sections, so making the prospect of tackling this psalm slightly more inviting – and it was actually worth the effort! A few observations may clarify certain points:

1. Psalm 119 is one of several 'acrostic' psalms. The Hebrew alphabet has 22 letters, and this psalm is made up of 22 sets (or strophes), each containing 8 verses (22 x 8 = 176). Following the correct Hebraic alphabetical order, each strophe (and each verse within that strophe) begins with the same relevant Hebrew letter. (Our equivalent would be 8 consecutive lines beginning with 'A', then 8 beginning with 'B', and then 8 beginning with 'C', and so on, right through to 'Z'. Quite tricky.)
2. The whole object of this psalm is to praise God for his law, and to express a heartfelt intention to follow all its teachings. But God's 'law' has nothing to do with any legal law (such as St. Paul speaks of), but rather it refers to all God's teachings and his self-revelations.

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<sup>1</sup> Angela Tilby, in *Reflections on the Psalms* (2015), p.150

3. Some of the terms used by the psalmist sound strange to our ears, and alternative translations can be helpful. So 'testimonies' can be seen as injunctions, and 'ordinances' as everyday duties, while 'statutes' has to do with words being chiselled in stone, i.e. they are unchangeable. And one other translation for 'word' in Hebrew is 'promise'.
4. In OT times, spoken words are 'active': they are presumed to result in some kind of action (c.f. Genesis 1:6-30: 'God said ... and it was so.'). So, in this psalm, when the psalmist speaks of God's 'word', it is presumed that this would lead to action – that the psalmist himself (or others) would act, in response to God's word.
5. Unlike those psalms that urgently cry out to God for his immediate help or which burst forth with barely contained joy and praise, this psalm has been crafted with utmost care and thought; it is suggested that the psalmist was an educated young man, revelling in both the subject-matter and the challenge of his task.
6. 'Truth'. The psalmist also describes God's law as 'true' or 'the truth' (e.g. v. 142). This can be translated as 'faithful' or 'sound', i.e. something that doesn't give way. C.S. Lewis explains that "in the Law you find the 'real' or 'correct' or stable, well-grounded, directions for living." He goes on to say that these 'real' or 'valid' directions "are based on the very nature of things and the very nature of God."<sup>1</sup> This is reflected in the Nicene Creed, where Christ is described as 'true God from true God'. Similarly, God's law, his teachings and revelations about himself, may be implicitly understood (in John 14:6), when Christ declares: "I am the way, and the truth, and the life."



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<sup>1</sup> C.S. Lewis, *Reflections on the Psalms* (1958), p.60-61

# Pathways in Spirituality

## By David Hudson

### Two Paths, One Gospel – Finding God in All Things

Franciscan spirituality has a beautiful instinct: God is close — very close: in creation, in people, (especially among those who are overlooked – the least, the last, the poor, the oppressed); but always very close to everyone. St Francis could call the sun and moon “brother” and “sister” because he saw the world as gift, not as a ‘background noise’ to life.

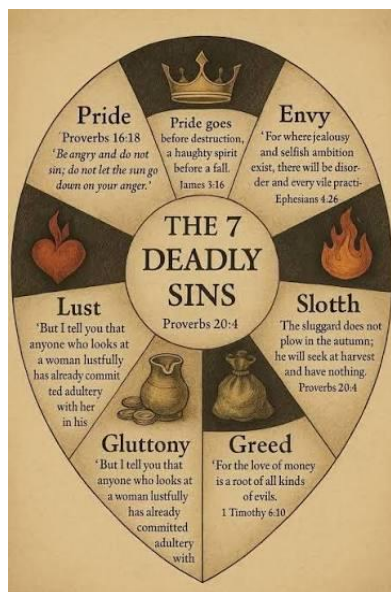
In one way or another we can all feel this very special closeness - a precious closeness that we all seek, and can find. St Bonaventure talked of God’s “vestiges” being imprinted throughout creation; the beauty, form and content of the divine artist being left as signs of God’s presence, action and outpouring love. And this spiritual connection to God, expressed by Augustine of Hippo “My heart is restless until it finds its rest in you”.

In part 4 of this series, we will look at How to Live: Possessions and Freedom.

Being human, we experience many different things that influence our hearts and what we do.

They have been expressed in various ways:

- from the Seven deadly Sins of the Desert Fathers
- to Generation Alpha trying to seek control of A.I.
- Add to the list - fear, the need for approval, dominance, doing deals..... – the list goes on. **No wonder we struggle to live a truly Christian life.**



Francis asks’:- ***“how can I live more simply like Jesus?”***

Franciscan spirituality emphasises a radical poverty, humility and companionship in community that brings the special joy of following in the footsteps of Jesus.

Having nothing at all, they could only rely on God, the creator who cared for them, gave them a love of creation and simplicity of life. There was a total dependence on God rather than material wealth. Francis saw possessions, not as security, but as potential barriers to love. To live freely was to hold lightly. Having fewer things and fewer claims gave more space for relinquishing ownership.



Ignatius asks:- ***“how does this help me to serve God?”***

At the heart of Ignatian spirituality lies the ‘Principle and Foundation’. It teaches:

- we are created to praise, reverence and serve God and in so doing, save our souls.
- Everything else in creation exists to help us to fulfil this goal.

Therefore, we should use created things only in so far that they lead us toward God and let go of whatever hinders that relationship.

Ignatius saw discernment of inner spiritual movements shapes how a person lives and grows in relationship with God – becoming more inwardly able to detach and become indifferent to “things” in a deep spiritual sense.

They became **Free to choose** - with God.

St. Ignatius invites us to become “indifferent” in the deepest spiritual sense – not apathetic but free – **free to choose** wealth or poverty; honour or dishonour, sickness or health – each choice leading us closer to God’s desire for us. Possessions are not rejected outright but held in readiness to

be used or put aside according to God's will. This is a subtle freedom asking not what we have, but how we hold what we have.

The truth is that possessions can possess us but by transforming our inner attachments, God invites us into a deeper freedom – the freedom to love without condition. Detachment is not loss, but a gift. We discover that true wealth is not what we keep but what we are free to give.

Spiritual freedom means not being controlled by wealth or possessions but the desire to use only what helps us to love God more deeply and serve others more faithfully.





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**Meanwhile in America.....**



**Contributed by Jack Sheen**

# Ordinations to the Sacred Priesthood at St Martin's Saturday 20<sup>th</sup> June 2026

Jacqueline Alderton writes:



Months of preparation culminated in the Solemn Mass with the Ordination of Priests on 20<sup>th</sup> June by the Bishop of Willesden Bishop Lusa. Fr Benjamin (St John the Baptist Pinner), Mthr Karen (St Paul's Ealing), Mthr Edna (St James Alperton), Mthr Jenny (St Mary's Hanwell), Mthr Petra (the Uxbridge Team), Mthr Susan, (St Peter's Ealing), Fr Graham (StJohn's Ealing), and our own Curate Fr Joe (on

home turf!) were all ordained after making their Declarations of Assent and Oaths Of Obedience before the Bishop prior to the service. Present in the congregation were the Deputy Lieutenant the Deputy Mayor and Counsellor Peter Smallwood MBE together with family and friends and supporters-clergy and lay- of all the Ordinands.

Before the service bellringers set the tone with their ringing. It was a joyous start to the day. As I waited by the lychgate to greet the Deputy Mayor and Deputy Lieutenant and other attendees it felt a very welcoming backdrop. The service began with the Procession and included 11 servers, 1<sup>st</sup> Thurifer, Crucifer and Acolytes, MC Vimpers, 2<sup>nd</sup> Crucifer and Taperers, 3<sup>rd</sup> Crucifer along with the Ordinands, Archdeacon Of Northolt Catherine, the Deacon (Fr Robert!), The Bishop, myself and Pete (Churchwardens) and the Bishop's Chaplain. Training Incumbents, Area Director of Ministry and IMD Tutors as well as Clergy in Choir and the Choir augmented with singers from other parishes.

The processional hymn chosen by Fr Joe was *Praise to the Holiest in the Height* and a very full church (350) were all in good voice with Viktoria

playing beautifully throughout. Each Ordinand was presented by the Archdeacon and a lay representative from their respective parishes. Our churchwarden Pete did so for Fr Joe. The Liturgy of the Word followed with readings from Isaiah read by Melissa Bach and St Paul's 2<sup>nd</sup> Letter to the Ephesians read by me. After the Gospel and a thought-provoking sermon by Mthr Cathrine Ngangin who had led the retreat leading up to the Ordination, came the prayers in the form of a Litany led by family and friends and each of the Ordinands with Vivien from St Martin's included. Then the Ordination itself as Bishop Lusa proceeded to ordain each Ordinand in turn after anointing them. They were also presented with a Bible each by him. The Mass continued with the Peace and Communion. Other hymns also chosen by the Ordinands included *Great is thy Faithfulness, I am the Lord of Sea and Sky* and *O Lord my God when I in Awesome Wonder*. At the end of the service the Procession exited to an organ fanfare and applause for the new priests!



Afterwards they gathered outside for photos with the Bishop and we moved into the hall for the post Mass reception. A cold collation of baked gammon and salads was followed by strawberries and cream washed down with a glass of Pimm's as well as a celebratory cake from Garlands - a quintessentially English summer's day with perfect sunny weather to bless us.

We are so grateful for all the help in ensuring the service went so smoothly (a big shout out to Fr Robert for putting the very beautiful Liturgy together and to Alan and Gill for printing and collating the service booklets), to all those who helped beforehand getting the church ready with seating, for the lovely flowers, for the choir and organist, sides people and welcomers, servers and those who came to support Fr Joe and the other 7 Ordinands and their guests. A huge thank you too to all of you who committed to

getting the hall and food and drink ready - especially all the social team - and for clearing up afterwards. Fr Robert and I have both received lots of very positive feedback and appreciation.



Only today the Willesden Area office wrote saying: *"thank you for all your amazing hard work and care around each element of the day. You and your team did a really wonderful job and the atmosphere was so welcoming. So generous and so very celebratory in every way."*

It was a privilege to host the priesting service this year and to enable Fr Joe to be priested here at St Martin's. It truly was a great day - thanks to all of you who contributed to ensure this was the outcome. - a true St Martin's experience. And we got to do it all again two days later for Fr Joe's

First Mass - another very moving occasion so it really was a Herculean effort by so many which made the whole weekend so happy and rewarding.

### **Alison Rollin writes:**

On 20<sup>th</sup> June St Martin's was privileged to be the host church for the ordination to the priesthood of eight Willesden Area deacons: five women and three men, including our own deacon, Fr Joe Grogan. The Solemn Mass and Ordination was followed by a party in the Hall.

Needless to say, this occasion was preceded by huge preparations, involving countless people. The church, hall and grounds were immaculate, the music for the service was rehearsed and beautifully performed, vast supplies of food and drink were sourced, prepared and served, chairs and tables were suitably placed, and then came the clearing away, washing up and tidying. It is easy to take many of these things for granted, but we were all truly grateful.

For the service itself, the church was utterly filled. Each of the Deacons had family members and friends there to support them: the deacons occupied the two central front pews, with their supporters sitting behind them. Congregation members of St Martin's sat in the side pews of St Michael's and the Lady Chapel.

At the end of the service, everyone gathered just outside the North Door of the church, for photos, and for an opportunity to greet the new priests and the various 'dignitaries', including Bishop Lusa and Archdeacon Catherine, and at last the newly-ordained priests could relax and laugh. The party atmosphere continued in the Hall, where one of Fr Joe's first priestly acts of 'service' was in the wielding of a jug of Pimms!



Photos by Alison Rollin, Pete Golby, Robert Chapman and Peter Smallwood.

# **Votive Mass of Christ the Eternal High Priest:**

## **Fr. Joe's First Mass**

### **By Deborah Nicholes**



Family and friends, priests and parishioners gathered in St Martin's in the early evening of 22nd June for the important celebration of Fr Joe's First Mass. The welcome was heartfelt and the atmosphere of love, support and celebration in the church was wonderful. The organisation appeared to be streamlined from the Order of Service, to the preparation of the church, the music, the liturgy and then

the hall with pretty tables and flowers for the post Mass party. It was clear that many people worked hard behind the scenes to ensure that this was a magnificent occasion.

The service was full of moments to remember. The solemn procession into church, with a rousing opening hymn, was followed by the welcome from Fr Joe. Thought provoking readings preceded an excellent sermon by the Reverend Jacqui Miller, who gave us some insights into Fr Joe's journey, and him some advice and challenges for his future. The intercessions were thoughtful and drew us together in prayer and reflection. The Peace was a moment of surprise - whoever knew that "Jerusalem the Golden" had so many verses. It certainly gave Fr Joe just enough time to share a sign of Peace with everyone in the church!

The Mass continued with the usual solemnity through the Eucharistic prayer and Holy Communion with lovely music in the anthems from the choir and familiar communion hymns. The culmination was the offering of roses, which are often seen as an expression of love and peace, to Our Lady and to Amanda Crewe, in place of his mother who was unable to be there. The

blessing and dismissal followed with a joyful rendition of “Ye holy angels bright” as the procession left the church.



The party was excellent. Fr Jack noted that it was not just a few crisps and sausage rolls but “proper food” and then commented that he didn’t know why he was surprised as this was “St Martins, where events were done properly”. Much hard work was done by both the social committee and many volunteers to make sure that the hall, the meal and drinks were amazing. Jacqueline delivered a very good speech and presented Fr Joe with his gifts of a chalice and paten from the Parish, as

is customary for a new priest. As a very keen gardener (apart from growing seeds) he was also given a 30th birthday gift of Felco secateurs before he cut the lovely cake made by Garlands - not with the secateurs I hasten to add! It was a fitting end to a special evening.

It was a real privilege to have been part of the celebration of Fr Joe’s First Mass and to be able to share with him such an important occasion for him as a priest.



Photos by Alison Rollin and others

## Curate's Corner

### By Fr. Joe Grogan



In the last edition of Outlook, I thought about quietness, a task that I would be the first to admit to being bad at. In this one, I want to continue on that sort of theme but think about rest, particularly sleep.

If you have been anything like me, the recent heatwaves have made it very hard to get that sleep. You can notice that some people are not only tired but ratty and easily aggravated, especially drivers on the road. This has been especially noticeable when I have been getting the bus in recent weeks; the amount of horn-blasting, hand gestures, and even shouting and swearing from car windows has increased significantly. I'm sure you have felt the bodily effects, but I want to think more about theology and sleep.

A few years ago, a friend was inspired to coin the term 'Theosomnia', after falling asleep whilst praying the rosary. Fr Andrew then wrote a book, of the same name, exploring further the relationship between sleep and theology, including issues of identity and personhood, sleep and mortality, resurrection, and renewal and healing. I must at this point admit to having it on my bookshelf but never having gotten around to reading it, despite being interested in what he has to say on the subject since he first told me about it. Maybe this is a hint to myself to read it!

However, it has long remained with me, intrigued me, and prompted me to think for myself.

We know how important sleep is to our bodies, but do we ever think about how important sleep is to our spiritual heart? We are told in all three of the synoptic gospels how Jesus slept on the boat through the storm. As well as Joseph having the dream of the angel telling him that Mary is carrying God's son, and the dream to escape to Egypt in Matthew's Gospel.

But through the Old Testament we have many examples of God giving some divine revelation through dreams, sometimes directly or sometimes they were harder to understand and needed interpreting. Ranging from the dreams of Joseph in Genesis, along with all the dreams he interpreted, through to King Nebuchadnezzar's dreams of a great statue. Just to name a few.

One journalist, Scott Hubbard, in a theological reflection describes sleep in four different ways, as; healer, teacher, giver, and servant. We have already thought about healer, and teacher. But I was very caught by what he said about giver, and particularly liked the line "At night, God gives us the privilege of giving to him our very selves, including all the cares that feel so vexing and troubling, so discouraging and distracting. There at our bedside he takes them — takes us — and safely keeps us while we sleep. And there is no sweeter place to sleep than in the sovereign hands of God."<sup>1</sup> Hubbard says this with particular reference to that famous and beautiful Compline Psalm, Psalm 31:5 "Into your hand I commit my spirit."



Sassoferrato: *The Sleep of the Infant Jesus*, Louvre, Paris

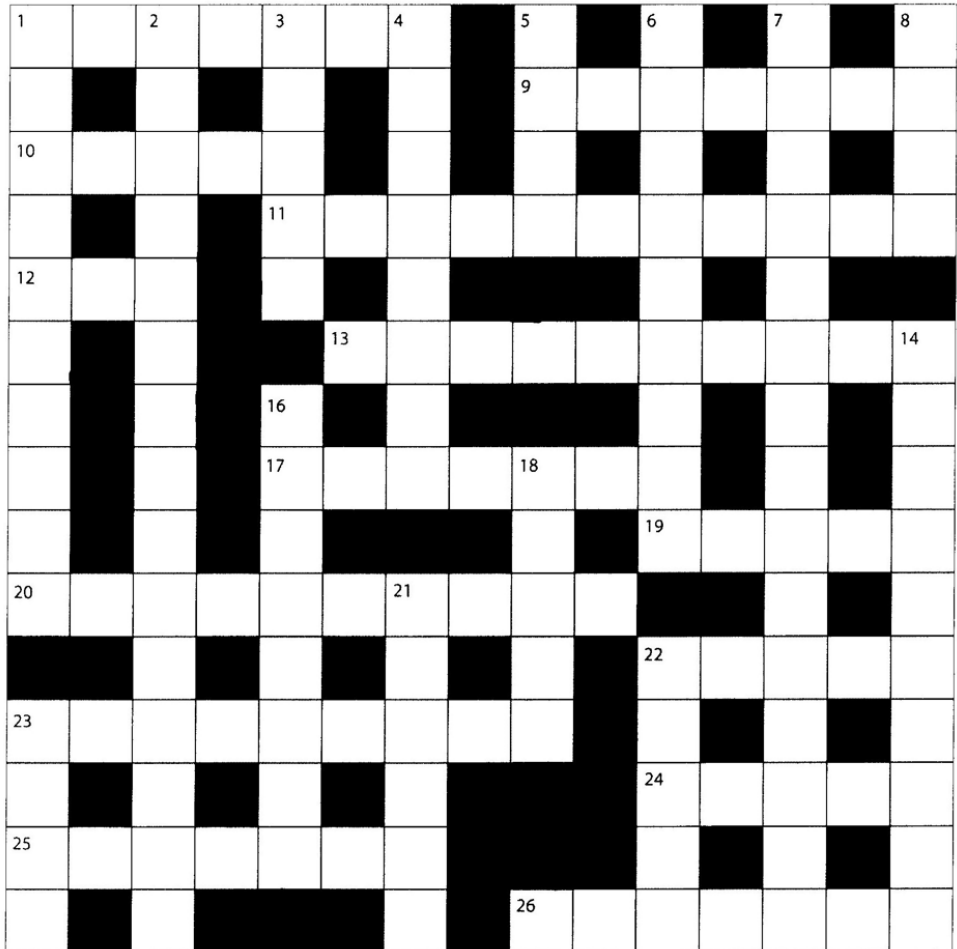
So even when the temperatures soar, as they already have done several times this year and sleep seems to evade us and makes us all a bit ratty and easily irritated, I hope these small musings help you to remain calm and think about sleep in a different way.

---

<sup>1</sup> The Godliness of a Good Night's Sleep by Scott Hubbard, 2023

# St Martin's Crossword

## By Jude



## Across

1. Member of the tribe descended from Heth, son of Canaan. (7)
9. Eternal. (7)
10. Argentina's General Confederation of Labour has called for her to be made a saint. (5)
11. Bent on the knee as a gesture of respect, reverence or worship. (11)
12. "For there is \_ God..." *1 Tim. 2:5*. (3)
13. Women who sponsor a child at Baptism. (10)
17. "\_ our darkness, we beseech thee, O Lord", traditionally a collect said during 4 Down. (7)
19. "Crossing the \_", a colloquialism for conversion from Protestantism to Catholicism. (5)
20. Archaic term for a reception room in a monastery or convent, also called a locutorium. (10)
22. The basins for washing in Solomon's Temple stood on \_ of brass. *1 Kings 7:30 NRSV* (5)
23. Moses was hidden in some of these. (9)
24. Fixed beliefs of an organisation, usually religious or political. (5)
25. Patron saint of armourers and artillerymen etc, associated with lightning. (7)
26. Newly ordained ministers. (7)

## Down

1. Eusebius Sophronius \_, better known as Saint Jerome, translated the Bible into Latin. (10)
2. Easter hymn sung to the tune Maccabaeus by Handel. (5,2,3,5)
3. God created man in His own \_. (5)
4. Traditional Church service roughly based on Vespers and Compline. (8)
5. The fatted \_ is a Biblical symbol of extravagant celebration. (4)
6. Being remorseful or regretful of a wrongdoing (9)
7. God's command in Genesis 1:3. (3,5,2,5)
8. Pre-owned; employed. (4)
14. Church officials who are responsible for sacred vessels and vestments. (10)
16. Praise the Lord! (8)
18. Such as faced by Jesus in the wilderness. (5)
21. The place where the Angel of the Lord appeared to Gideon. *Judges 6:11-24* (6)
22. Viper. (5)
23. "...ye shall find the \_ wrapped in swaddling clothes, lying in a manger." *Luke 2:12* (4)

# 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 2026.

## Kids Zone....Kids Zone....Kids Zone.....Kids Zone.....Kids Zone..

### Word Search



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 James Chapter 1.

Blessed, Doer, Doubt, Endure, Hearer, James, Love, Perfect, Rich Man, Testing, The Word, Wise

Credit: Anonymous

<https://www.christianbiblereference.org>

# What's on at Bishop Winnington-Ingram Primary School

## Our vision: 'My Cup Overflows' Psalm 23:5

A community that gives each child an outstanding spiritual, academic and practical education and instils an awareness of the overflowing joy, love and peace that comes from God's love for us, so that they are able to achieve their potential and truly experience 'life in all its fullness' (John 10:10).



## Welcome to your regular update from BWI Primary School!

As we come to the end of another academic year, it is a wonderful opportunity to reflect on a year filled with learning, growth and many memorable moments at Bishop Winnington-Ingram Primary School. Throughout the year, our children have demonstrated resilience, kindness and enthusiasm, embracing every opportunity to learn and flourish.

We have enjoyed many highlights, including our annual Fireworks Event and Colour Run, organised by our fantastic Parent Association, our Musical Production Evening, school trips, collective worship and church services. We are incredibly grateful for the continued support of our families, staff, governors, St Martin's Church and the wider Ruislip community. Together, we truly are a village school where everyone is valued and encouraged to thrive.

This year has also been one of reflection and remembrance. We continue to remember Mrs Sullivan, a much-loved member of our school family whose kindness and dedication touched so many lives. She remains in our thoughts, and we continue to keep her family in our prayers.

Throughout the year, our staff have remained committed to providing the very best education for every child. We have continued to strengthen teaching and learning, and we are delighted to see children making excellent progress across the school, particularly in Early Years and Key Stage 2.

As we look ahead to the new academic year, we thank God for His faithfulness and look forward with hope and excitement to all that lies ahead.



**STAY and PLAY**  
Baby and Toddler Group  
Available for children up to 4s

**Every Tuesday**  
1.30pm - 3pm

Come and have fun, meet other new parents in the local area and enjoy a free tea or coffee and a biscuit!

01895 633520  
office@bwi.org.uk  
www.bwicofe.co.uk

Bishop Winnington-Ingram C of E Primary School  
Southcote First, Ruislip  
Middlesex HA4 7JW

*Mrs Rodenas*

Come and join us for Stay and Play on a Tuesday afternoon in term time

# www.bwicofe.co.uk

# STAY and PLAY

Baby and Toddler Group

• (suitable for children up to 4) •



**Bishop Winnington-Ingram  
CofE Primary School**

Southcote Rise, Ruislip,  
Middlesex, HA4 7LW



Every Tuesday

1.30pm – 3pm

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a **free** tea or coffee  
and a **biscuit**!



01895 633520



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# St Martin's Church Parish Directory

|                                                              |                     |                                                                                                                                          |
|--------------------------------------------------------------|---------------------|------------------------------------------------------------------------------------------------------------------------------------------|
| Vicar                                                        | Fr. Robert Chapman  | 13 Eastcote Road, Ruislip, HA4 8BE<br>Tel: 01895 633040<br>E: <a href="mailto:frrobertbchapman@gmail.com">frrobertbchapman@gmail.com</a> |
| Curate                                                       | Fr. Joe Grogan      | Tel: 07505 477203<br>E: <a href="mailto:fr.joe.grogan@gmail.com">fr.joe.grogan@gmail.com</a>                                             |
| Associate                                                    | Fr. Michael Bedford | Tel: 020 8866 4332<br>E: <a href="mailto:mabedford07cr@gmail.com">mabedford07cr@gmail.com</a>                                            |
| <b>All clergy can be contacted through the Parish Office</b> |                     |                                                                                                                                          |
| Lay Pastoral Assistants                                      | Nina Gibbins        | 59 Kingsend, Ruislip, HA4 7DD<br>Tel: 01895 639494                                                                                       |
|                                                              | Alison Rollin       | 149 Bury Street, Ruislip, HA4 7TQ<br>Tel: 01895 675493                                                                                   |
| Licenced Lay Minister                                        | Vacancy             |                                                                                                                                          |
| Wardens                                                      | Jaqueline Alderton  | Tel: 07944 878203                                                                                                                        |
|                                                              | Peter Golby         | Tel: 07908 408108<br>E: <a href="mailto:pgolby@live.co.uk">pgolby@live.co.uk</a>                                                         |

|                                      |                                   |                                                                                                            |
|--------------------------------------|-----------------------------------|------------------------------------------------------------------------------------------------------------|
| <b>PARISH OFFICE</b>                 | Gill Dargue                       | <a href="mailto:stmartinsruislip@btinternet.com">stmartinsruislip@btinternet.com</a><br>Tel: 01895 625 456 |
| Outlook Editor                       | Miranda Reading                   | <a href="mailto:mirandaatstmartins@gmail.com">mirandaatstmartins@gmail.com</a><br>Tel: 07979 645451        |
| Outlook Distribution and Advertising | Gill Dargue                       | Tel: 01895 625 456                                                                                         |
| Parish Archives                      | Alan Seymour                      | Tel: 020 8868 5557                                                                                         |
| Prayer Support Group                 | Deirdre Davis                     | Tel: 020 8429 1291                                                                                         |
| Rainbows (2 <sup>nd</sup> Ruislip)   | Gina Glossp                       | Tel: 07904 030 161                                                                                         |
| Rainbows (9 <sup>th</sup> Ruislip)   | Cat Reid                          | Tel: 020 8866 1988                                                                                         |
| St Martins Outlookers                | Vacancy                           |                                                                                                            |
| Sacristy Team                        | Diane Roberts & Alan Seymour      | Tel: 020 8868 5557                                                                                         |
| 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><br>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                                                                                          |
| 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  |
| Director of Music                  | Viktoria Goncharova |                    |
| 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 |

Please submit all items for the October/November issue to [MirandaAtStMartins@gmail.com](mailto:MirandaAtStMartins@gmail.com) by 16<sup>th</sup> September 2026.

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 2026.



[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

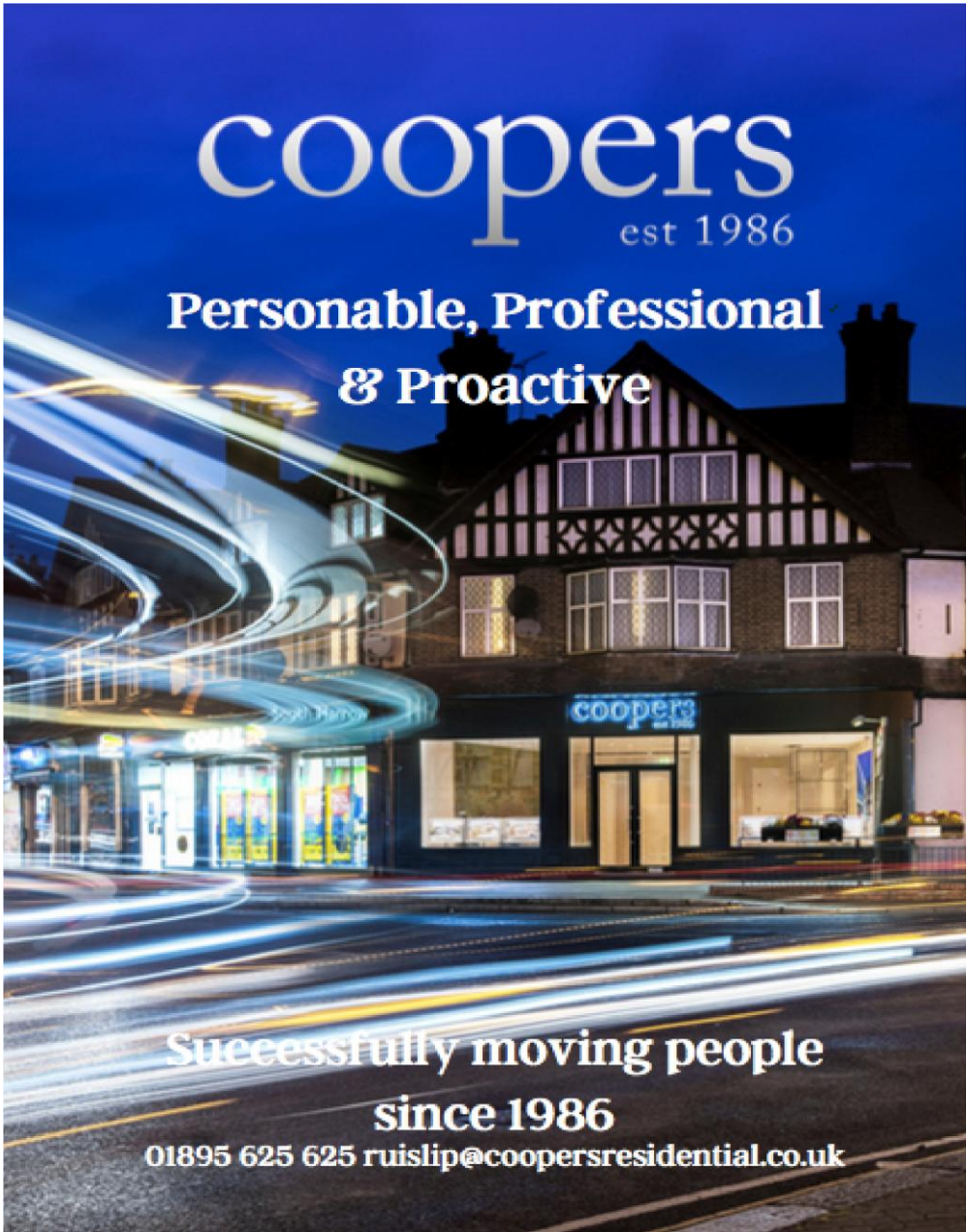
PLEASE CALL US TO BOOK YOUR FREE CONSULTATION

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 two-story Tudor-style building with white timber framing and dark brickwork 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 this building, a modern, curved architectural structure with glass panels and blue lighting is visible. The foreground is filled with horizontal light trails from passing vehicles, creating a sense of motion. The sky is a deep blue.

# coopers

est 1986

**Personable, Professional  
& Proactive**

**Successfully moving people  
since 1986**

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