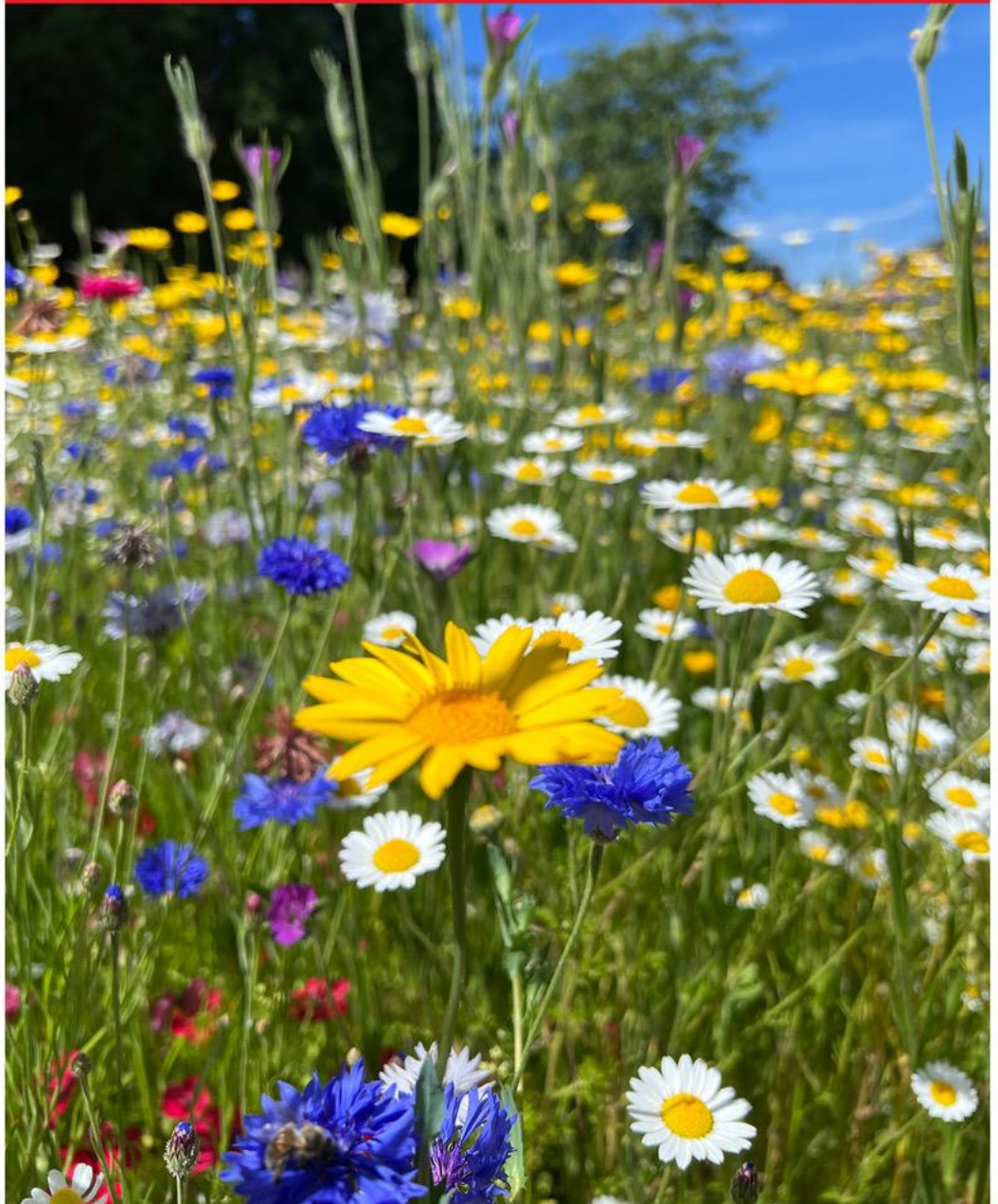


Outlook



Parish Magazine

August/September 2024



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Welcome from the Outlook Editor

Miranda Reading

Welcome to the Summer edition of Outlook!

As I write, it is one of the perfect summer days that we so rarely have in England – it's 25C, the sun is bobbing merrily with the little white clouds and no rain is forecast. It's not too hot and it's not too cold. On days like this, we are really moved to thank God for all his wonderful creation. This month's cover by the multi-talented Nik Parsons is a good example of this; isn't all the sunshine and the flowers cheering?

August is a quiet month, with all the children on their long summer break and we have a helpful guide from Mervyn Hogg this issue on Summer Readings from the Book of Common Prayer on pages 12-15. In the slow days of August, we can pray more deeply about our life in Christ before the schools and universities return and we begin the journey towards Advent and Christmas.

We have a new Parish Council which is unfortunately several people short of a full quota. Please pray for them as they begin their duties. The PCC is an important part of the governance and running of the church and in these days, when fewer people than ever are willing to step up and volunteer, their burdens will be heavy. Could YOU spend a few hours a week helping St Martin's? Could you sign up to Church Welcome, make coffee on a Sunday or help at social events? Use this time of reflection to see what you could do to help the life of the church.

I hope you will enjoy this edition of Outlook, which has its usual array of interesting articles, as well as Parish news and the famous crossword by Jude! Could you contribute something to the magazine? Do send us your thoughts, your prayers and your stories. All contributions and feedback by 16th September 2024 please to MirandaAtStMartins@gmail.com. Thank you.





Fr Robert Writes..

Dear Friends,

I write this letter on St Swithin's Day (15th July). St Swithin or Swithun was a 9th century bishop of Winchester known for his gentleness and pastoral care. Much loved by his people they happily assented to his request to be buried in the churchyard so that he could be exposed to the elements and people could walk over his grave. However, over time his body was re-interred inside, at which moment a storm broke out. Thus, the displeasure of Swithun was made known and the folklore concerning him and his meteorological intentions was born. Hence, the rhyme:

*St. Swithun's day if thou dost rain
For forty days it will remain
St. Swithun's day if thou be fair
For forty days 'twill rain nae mare*

In a nutshell, according to tradition whatever the weather is on 15th July, that will be the weather for the next 40 days and 40 nights. Yippee, 40 days of rain in Ruislip! All this is in marked contrast to last year when the sun turned garden to dustbowls and reports of bush fires abroad were widespread. The fear and destruction which surrounds such phenomena means that St Swithun is rightfully, hopefully and prayerfully invoked to save land and lives.

The fear and awesome power of burning bushes lingers long in people's mind and folklore. Famously, Moses approached a burning bush... or did he? Because, for Moses the fear and awesomeness was not in the burning, but rather that the bush did not burn. In the story, in the 3rd chapter of Exodus, as Moses spots this amazing sight he approaches it and the voice of God from within the bush instructs Moses to remove his shoes as he is on holy ground. Before you could say, "cobblers!", Moses is sans sandals and receiving his commission from God to liberate the people of Israel from slavery in Egypt.

The profound nature of the story in the life of Judaism and the Church means that perceiving further meaning and application of the story has occupied many a great mind. This application reached its zenith in the eastern Orthodox Church with what they called, more accurately, the Unburnt Bush. Iconographers communicated the significance of seeing the presence of God within a natural form in icons called the *Theotokos of the Unburnt Bush*. What they united in the story of the Unburnt Bush and Blessed Virgin Mary bearing the Christ-child (*Theotokos* means 'God bearer') was the profound concept that something can both retain its natural state and also reveal the divine.



In the icon the flames are seen as the light or glory of God, which was also witnessed at the Transfiguration (celebrated on 6th August). Jesus and his disciples went up a mountain, and in front of the disciples a light so bright that it radiated from Christ changed his appearance, and Elijah and Moses(!) appeared at his side. The events were so extraordinary that Jesus' command to his disciples not to tell anyone almost seems pointless; who would believe them! However, once again the connection between Christ and the Unburnt Bush was made, and so the Orthodox Church sings:

*We the faithful cry to you:
Rejoice, O truly living bush!
Rejoice, O holy mountain!
Rejoice, O sanctified expanse and most holy Theotokos!*

Yet, where does this leave us on St Swithun's Day and for the forty days following, covering this issue of *Outlook*?

Those who are much better acquainted with things horticultural and botanical than me will probably have already thought about *Euonymus alatus*. This shrub with its bright red foliage is commonly called 'Burning Bush'. This invasive plant might seem to diminish, normalise or even possibly explain away the story of Moses in Exodus. Yet, there is something quite profound and helpful in the story, and I was reminded of that a few weeks ago. I was reflecting on a saying from a Roman Catholic nun, "how many burning bushes have you passed?"



That was a question she would often ask people who came for Spiritual Direction. The question is as profound as the original miracle and as ordinary as a plant. She knew that the true significance of the story lay in the fact that Moses stopped and approached the bush, and only **then**(!) saw and heard the voice of God. She knew that the miraculous happens every day, and God is at work every day, but what is not happening every day is our stopping, noticing and approaching these 'burning bushes'. At the heart of her question is how often do we miss the voice and presence of God?

This season's brief lull and the life of September, gives us opportunities to gaze into 'burning bushes' in the church and everyday life. It is a great time to allow God's voice to speak to us. My prayer is that we are open to this. Thus, contrary to folklore we may not need our brollies for the next forty days, but hopefully we will need open eyes, ears and hearts.

Your friend and priest
Fr Robert

Dates for the coming weeks and months....

August 2024

6th August Transfiguration of our Lord – 7.30pm Sung Mass

15th August Assumption of our Lady
Said Mass, 9.30am
Sung Mass, 7.30pm

October 2024

5th October Harvest Supper 7.30pm

6th October All Age Harvest Masses – 9.15am and 11.15am

11th – 13th October Parish Pilgrimage to Walsingham

27th October Dedication Festival

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 need more volunteers for the Thursday lunches, both helping in person and by baking cakes. If you would like to help out at Thursday lunches, either in person or by making a cake, contact Sweelin Cunliffe on 07931 134507.

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



Prayer for Summer Holidays

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
Amen.

Author unknown





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printers of Outlook - the St Martin's parish magazine

Help wanted....Help wanted....Help wanted...Help

Outlook is looking for writers/contributors!

Have you got something to say? It can be a prayer you have said, a class you have been to, a reminiscence about your religious life, an account of a parish event, some fundraising you have done or anything you feel would fit in the Parish magazine.

Simply write your contribution in 200-500 words and send it to MirandaAtStMartins@gmail.com. Don't have access to a computer? Drop your contribution in to the Parish Office. Proposals for longer articles – anything up to 3,000 words – can be sent to the same email address.

Please send your contributions as Word Documents or JPEGs. PDFs are extremely difficult to work with!

We want to hear from you!



Summer Readings from the Book of Common Prayer

By Mervyn Hogg

9th- 13th Sundays after Trinity
28th July- 25th August 2024

Introduction

At St Martin's readings at the principal services following Year B of the three-year cycle Roman Lectionary known as the 17-21st Sundays in Ordinary Time are drawn sequentially: this year the Epistles come from Ephesians 4 & 5 and the Gospel from John 6.

The Book of Common Prayer from 1662 remains a foundational source for the Church of England and still provides for us a complementary source of readings to explore for the same period, 9-13th Sundays after Trinity. Take time when you come into church to pick up a copy of the BCP and read the collect, epistle, and gospel for one or more of these Sundays. If you find the language of the BCP obscure do explore the texts from, for example, the New Revised Standard Edition (NSRV) or the Good News Bible; all are readily available online.

1. Sunday	2. Epistle	3. Gospel
4. 9	5. 1 Corinthians 10, 1-13	6. Luke 16, 1-9
7. 10	8. 1 Corinthians 12, 1-11	9. Luke 19, 41-47
10. 11	11. 1 Corinthians 15, 1-11	12. Luke, 18, 9-14
13. 12	14. 2 Corinthians 3, 4-9	15. Mark 7, 31-37
16. 13	17. Galatians 3, 16-22	18. Luke 10, 23-37

Collects

The BCP Collects provide a cornerstone prayer for each of these Sundays and address:

9) Thinking before acting and doing the right thing according to the will of Jesus.

10) Asking Jesus to be open to our prayers and guide our actions to please him.
(*This collect, Let thy merciful ears, O Lord inspired a musical setting by Thomas Mudd (1619-67)*).

11) A prayer seeking God's mercy and pity, grace to follow the commandments and pursue the promise of heaven.

12). An acknowledgement that God is more ready to hear and give than we are to pray which seeks forgiveness and support to do good things.

13) Here the Collect seeks help for us to be faithful and offer laudable service in this life so that we may reach the promise of Heaven in the next.

Each merits repeated reading, reflection as a source of meditation and/or part of daily prayer.

Readings

9th after Trinity

Paul's Epistle describes how the Jews were baptized unto Moses in the sea and received spiritual meat and drink from the Rock (i.e., the Christ) but many of them lost their way in the wilderness through lusting after evil things, pursuing



idolatry, sexual immorality, and other temptations. However, if you remain faithful to God, he will help you consider the impact of your action on others, find the right way, tolerate, and endure difficult events.

The Gospel describes how a manager who risked losing his job cleverly reduces owed debts and is commended for his shrewdness. We should use world wealth wisely and seek to build friendships to ensure the future,

10th after Trinity

Corinthians 12 addresses the gifts of the Spirit, e.g., wisdom, knowledge, faith, healing, and languages which are given for the common good. We should strive to use them as an enabler for us to work together in and for unity!

Luke 19 describes how Jesus wept over the state of Jerusalem and its people being blind to redemption opportunities. Jesus prophesied a siege with the city being hemmed in, levelled, and destroyed. He went to the temple, casting out merchants selling there who he described as thieves, began teaching and saying, "My house shall be a place for prayer!"

In our lives let us heed God's call for discernment, embrace the peace he offers and make time for prayer at home and in church. We are blessed in Ruislip with a church that is open daily. Let us use it ourselves and encourage others to take time out to visit, pray and share in God's love.

11th after Trinity

Corinthians 15 is a key text for our faith and salvation where Paul describes the death of Jesus for our sins, His Resurrection, and our future hope for eternal life. The Resurrection is central to our faith and future hope!

Luke 18:9-14 compares the faith and actions of a Pharisee and a Tax-collector. The Pharisee is self-centred and overflows with pride in his fasting and giving. In contrast the tax collector bows humbly and beats his chest asking for God's mercy.



The lessons for us are that Pride will lead to downfall, while following religious rules matters less than recognising the needs for God's mercy. Humility is more important and will be valued by God.

12th after Trinity

2 Corinthians 3 begins with a statement that our Trust flows from Christ to God. Our competence and integrity do not come from ourselves acting alone but from God. Paul's own ministry shows his transparency, sincerity, and reliance on God. In our own time the Nolan principles of Public Life of 1) Selflessness, 2) Integrity, 3) Objectivity, 4) Accountability, 5) Openness, 6) Honesty, 7) Leadership if applied well all seem to chime well with being led by the Holy Trinity of God, Father Son and Holy Spirit.

We should be responsible and careful in our actions but adopt the flexibility that enable overburdensome rules to matter less than following the Spirit as we seek the path to genuine ministry and discipleship.

Mark 7, 31-37 describes the healing of a man who was deaf and dumb. Jesus instructed the people who saw this not to tell anyone, but the crowd were so excited they told everyone. This parable reveals Jesus's compassion and care on the one hand but also on the other his desire to avoid sensationalism and superficiality. Jesus sought to encourage his followers then and us today to focus on the deeper truths, repentance, and the Kingdom of God.

13th after Trinity

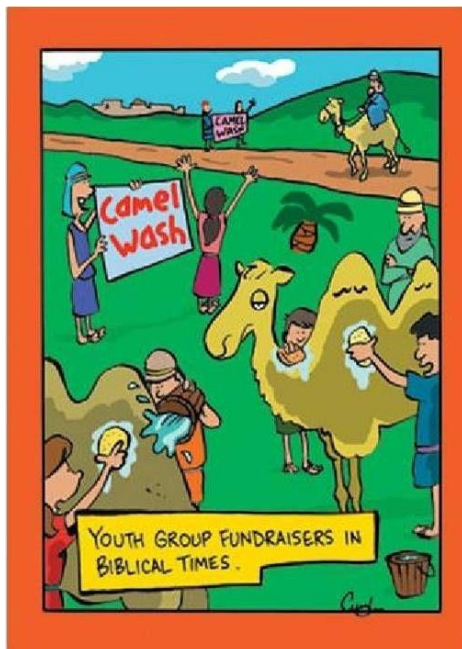
In Galatians 3 v.16 Paul indicates that the promises made to Abraham were not made to many descendants but to Christ alone. The Law of 430 years later does not set this aside but was put there to address transgressions until Jesus, the Messiah came. Faith and belief in Jesus are the key to salvation for all peoples.

In Luke 10, 23-37 Jesus use the parable of the Good Samaritan to re-enforce the teaching of the two Great Commandments: Loving God with one's heart, soul, mind, and strength and loving one's neighbour as oneself. Unlike the Priest and the Levite, the Samaritans actions transcend cultural and religious boundaries and demonstrate true neighbourly love.

We too must strive to show love and compassion, be good neighbours, extending kindness and mercy to each other and especially to those in need.

Conclusion

These collects and five sets of reading provide many things to consider as we prepare and enjoy the holiday season with our friends and family. Why not use them to reflect on your faith and action towards others? And do encourage all you meet to visit St Martin's to enjoy that space as a place of calm and prayer.



Kempe Trust Supporters and Friends Day

By Valery Cowley

Saturday, June 15th, St Paul's Church, Wimbledon Parkside

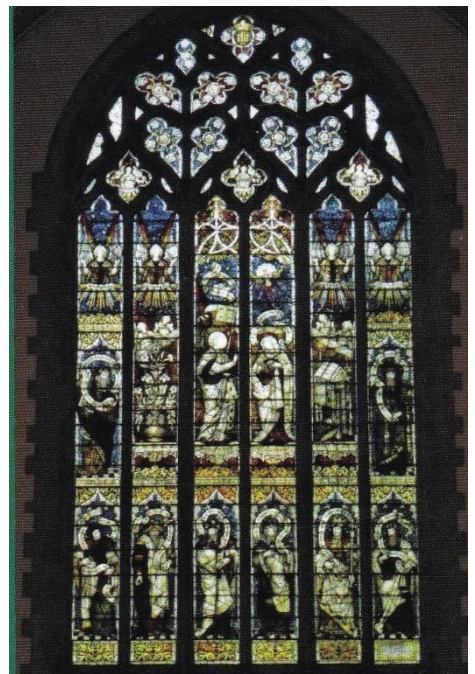
After coffee and welcome in the Community Centre adjoining the church, Kempe expert and author, Adrian Barlow gave an illustrated talk describing Charles Eamer Kempe, whose studio made St Martin's two chancel windows depicting the Charity at Amiens and Martin's Vision: see my illustrated booklet at the back of the North aisle. St Giles, Ickenham has a Kempe Crucifixion and Saints Peter and Paul; Harrow, St Mary has six windows and Hillingdon, All Saints has an East window of 1891. Adrian discussed both the legacy left by Kempe himself, his artists and craftsmen, and that now left by the Kempe Society and the Kempe Trust, celebrating and promoting their achievements.

Brian and I have been members of the Trust and attended several instructive enjoyable study days and weekends, viewing Kempe artefacts, since 1998. The annual 'Wheatsheaf' newsletter has been a valuable supplement.

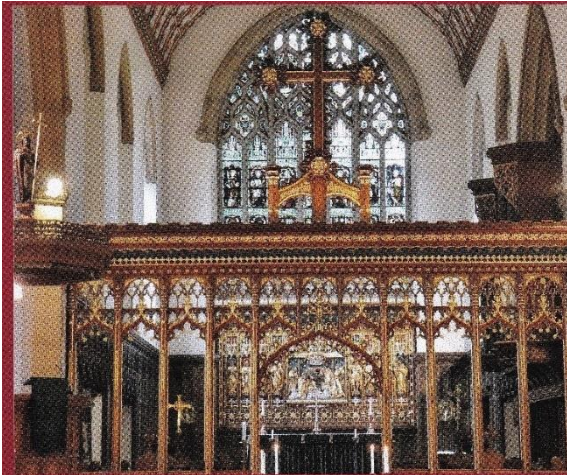
Following this, churchwarden, Elizabeth Simon gave an illustrated introductory talk on restoring the Kempe reredos and screen in St Paul's Church, after which we examined these closely in situ and had a guided walk round the other Kempe furnishings and stained glass.

A splendid home-made lunch followed back in the Coffee Lounge. Then a churchwarden from St Wulfran's historic church, Ovingdean, Sussex described the recent work to save and restore the ceiling paintwork in the Kempe family church. We vividly recall a Society weekend there, staying in the Kempe Georgian family home nearby. Holy Trinity, Cuckfield has another early, important Kempe painted ceiling.

The Kempe Trust General Meeting reported on its work, the final round of grants and the winding up of the Trust.



Finally Adrian Barlow reflected on both Society and Trust, paying tribute to the former's founding patron, the late Margaret Stavridi, who wrote a pioneering book, 'Master of Glass, Charles Eamer Kempe, 1837-1907' (1988). Sadly the Society founders, Philip and Janette Collins could not attend. Philip edited 'The Corpus of Kempe Stained Glass in the U.K. and Ireland', pbk. 2000, to which were added corrections, 2003/4.



Adrian Barlow has written 'Kempe, The Life, Art and Legacy of Charles Eamer Kempe', Lutterworth Press. pbk. 2018 and 'Espying Heaven, The Stained Glass of Charles Eamer Kempe and his Artists', hbk. 2019. The group reminisced over tea and home-made cake. Prof. Owen Chadwick opined that the art of Victorian stained glass reached its zenith, not with the innovations of William Morris, but with Kempe. Kempe himself cherished the 17c poet George Herbert's aphorism, 'Nothing lasts but the Church'.

And the Winner Is.... By Dr Jide Menakaya

This summer is set to be full of competitions as individuals, communities, companies, and countries prepare and participate in various competitions all over the world. Be it a small local tournament or a massive global event, that moment when the winner is announced always brings flutters to my heart. So far this summer, we have witnessed (or watched on TV) the skills, talents, and expertise of many competitors at the International Cricket Competitions, Formular 1 Competitions, Diamond League Athletic Competitions, Grand Slam and ATP tennis competitions and of course, Football.

On 1 July 2024, the genteel Wimbledon suburbia became an international hub for great tennis competition. Thousands of spectators descended on the All-England Tennis Club with prized tickets to watch games on any of the finely manicured grass courts or picnic on the grassy surroundings of the courts and watch games on the large TV screen.



Amongst many incredible Wimbledon competitions, some of us may remember the final game match between Roger Federer and Rafael Nadal in 2008. Reflecting on that match years later, Roger reminisced that he felt privileged to have been one-half of the competitors in the greatest ever tennis competition. He lost.

On 7 July 2024 Lewis Hamilton competed with dozens other equally fast drivers at Silverstone Racing Circuit. Teams of engineers from different companies worked very hard to ensure the cars of all the competitors were race ready, and the drivers fully trained and motivated to push their cars to their fullest potential and be the first to cross the chequered flag. It is no wonder that Lewis paid tribute to his cast of support workers in his victory speech. Many of the engineering innovations that are used in F1 races to remotely monitor man and machine are now in everyday use in our cars, hospitals, and communities.

On 14 July 2024, Berlin became a football wonderland as football fans from England, Spain and Europe took over the city to watch the final game of the 2024 European Football Cup Championships. Many countries across Europe have already competed. Throughout the weeks of competition, there has been great fun, drama,

sheer magic, roller-coaster emotions, sadness, and elation from fans. But behind all that was a desire by fans from many European countries to have fun, whilst observing how the beautiful game has evolved in the last four years and checking out the rising and fading stars of the game.



On 26 July 2024 the long-awaited Paris Olympic and Paralympic Games Festival started, bringing (predominantly) competitive children and young people from around the world together to stretch their skills and talents to their fullest limit for the glory of that phrase, **And the Winner Is.....**; followed inevitably, by the life changing possibilities the accolade brings.

It was wonderful to watch the Olympic Games or any of the other competitive tournaments this summer for that matter if only to share with the competitors the joy of the privilege and wonder of participating. Being on the starting line of any competitive endeavour is a massive achievement. Going through the rigours and demands of any competition is a dynamic process where each competitor showcases to the other how it is humanly possible to run faster, to jump higher, to throw further, to remain stronger, to endure longer, or to dive deeper, as our collective humanity continues our never-ending journey to re-invent ourselves and adapt to our ever-changing environment. Together, the competitors push themselves, and as such the rest of us, to our maximum potential. And then some.

We owe our youthful competitors, huge thanks, and gratitude for all they do to prepare their bodies and minds to compete in various tournaments, to show us what is humanly possible, how much more we can do as human beings, and through the discipline and rigour of competitions, make us all **winners** in our quest to make our world a better place.

Examination?

By Derek Cunliffe

I have been reflecting for some time on a sobering question posed to the Corinthians.

“Examine yourselves to see whether you are in the faith; test yourselves. Do you not realise that Christ is in you – unless, of course, you fail the test?”

Sometimes it is useful to consider extremes:

Richard Dawkins’ is reported to have said that he feels at home in the Christian ethos and whilst he is happy that Christian belief is declining in Britain he would not be happy if all the cathedrals and beautiful parish churches were lost. He counts himself a cultural Christian. He considers Christianity as a fundamentally decent religion and that it is harmless and even healthy to participate in Christian culture a little bit, but that it is deeply mistaken to cross the line into ‘belief’.

By contrast Mathew Aairga who was rounded up with a group of Coptic Christian construction workers on a beach in Libya in 2015 did not have much time to cross that line of belief. When asked the simple question "Do you reject Christ?" he replied "Their God is my God" and joined the 20 other men beheaded for their faith in Christ. He has much in common with one of the thieves crucified with Christ.



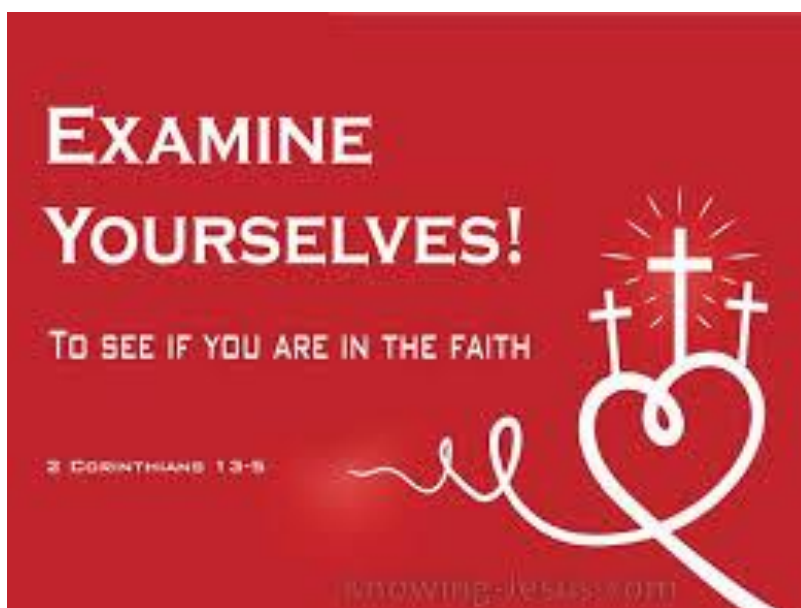
It is possible that as Richard Dawkins’ reflects on the outworking of the faith of others in the building of those churches and cathedrals that he might consider more deeply the motivating fundamentals of their beliefs. Mathew Aairga’s confession however was instantly transformative just as the penitent thief’s request to Christ after his confession: “Jesus, remember me when you come into your kingdom”. Jesus answer to the penitent thief was clear. “Truly I tell you, today you will be with me in paradise”. The question posed to Mathew is the ultimate diagnostic; it collapses what might be a spectrum or plain of varying possible interpretations of what it means to be in the faith into something stark and binary.

Is that too fundamentalist a perspective?

It's easy for me to recite John 3:16 or talk about Romans 3:21-31 but is there real hope within me, is there a work of transformation underway? Is my mind being renewed or am I still conforming to the pattern of this world? Am I able to test and approve what God's will is - his good, pleasing and perfect will?

How would I react on that beach?

Jesus said "Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it.



The Hardey Column

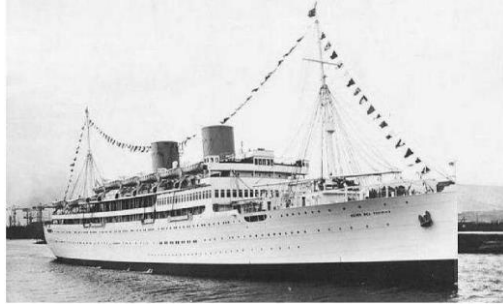
By Tim Rollin

Travelling

Living in Chile meant that we were effectively cut off from family and friends at home. As part of his contract, my father was allowed 6 months home leave every 5 years, and our first leave after the war was in 1948. I have little recollection of that except my father commenting on the awful amount of war damage in Amsterdam, even after three years of peace.

Our next home leave was in 1953 (Coronation year). I remember that much more clearly. Of course, I caught chicken pox on the journey as we were passing through the Panama Canal. The poor young ship's doctor, just out of medical school and who probably expected the trip of a lifetime, was completely out of his depth. As he lifted me up to show me the alligators sunbathing beside the canal, he succeeded only in popping one or two of the spots and making me doubly infectious. The ship had to fly the yellow quarantine flag and I had to be medically examined at every port we docked at. When we entered Havana in Cuba (this was before the days of Fidel Castro) I was checked by a pair of doctors. The younger one whispered to the other 'Do you think it might be Smallpox?' Fortunately, the older had more sense and experience. He pointed to the large vaccination mark on my arm (we all had to have them then as well as accompanying vaccination certificates) and muttered imprecations at his 'colleague'. Because all the other passengers were hurrying home for the coronation and feared we would be delayed, my parents were forced to allow me to be put into quarantine on the ship, which meant putting me amongst the crew members at the stern of the ship in steerage.

The crew made me incredibly welcome – even the big fellow languishing behind bars in the ship's lock-up gave me a huge, beaming smile. The crew members were accustomed to sunbathe naked out of sight of the passengers. My presence there meant this was no longer possible for them, and they had obviously had orders to cover themselves up. They 'compromised' and rolled their bathing suits/underpants up so tightly that to all intents and purposes they could have still been naked, though I never saw anything I shouldn't have. What an adventure for an 8-year-old. I loved my time there!



Reina del Pacifico

*Who now remembers your over-towering sides,
White with dots on, high over the Customs Sheds?
Who now remembers the deep-blue white-horsed wash
That you shouldered aside as you ploughed through Pacific waters?
How could they forget?
How could I forget? Yet, have I?
You were huge, but now no longer exist.
You were everything to a congregation
That quickly lost its faith.*

(TR1983)

Long-distance travel in those days was almost entirely by cruise liner, although some cargo ships also took 12 passengers at a time, and you had to take what you got. Our 1948 trip was on board the Boscoop, a 12-passenger cargo liner from the Dutch line, which explains why we passed through Amsterdam. Apart from the fact that there was no air-conditioning, the liners were exceedingly comfortable. The 'Reina del Pacifico' was enormous to my child's eyes. It was a brilliant white with yellow funnels, in the colours of the PSNC (Pacific Steam Navigation Company), based in Liverpool. In today's terms it was relatively small, only some 25,000 tons, small enough to pass through the Panama Canal.

On the 'Reina' as we always used to call it, we were first class passengers, and as children were seen as a bit of a nuisance by the stewards and other crew members. The stewards particularly were always on the look-out for us trying to snaffle some of the cakes and fancies set out for afternoon tea. There was a gang of us led by a girl who was a real tom-boy. We got up to all sorts of mischief. She always wore jeans and shirts, like the rest of us boys, so we never really thought of her as a girl. I remember the shock I felt when I saw her and her parents disembarking and going down the gangplank in Lisbon. She was dressed like a girl in a beautiful white dress with bows and tassels, nothing like the leader of our gang. I've never quite worked

out what the sight meant for me.

Our cabin had several beds in it, but was some way inboard, so had a short narrow passageway past the toilet and bathroom to a porthole at the end of it. The porthole was the only source of fresh air and was generally left open while we were sailing through the tropics. I used to climb up to it and stick my head out (my parents would have had heart failure if they'd known). The view out of it was breathtaking, with its view of the breaking wash as the ship ploughed along at full cruising speed. The deep royal blue of the Pacific Ocean was fabulous. I can still see it in my mind's eye. I had brought a plastic model boat on board with me, which was about 18 inches long and had been my favourite, though it was beginning to fall apart. I decided to give it a proper burial at sea. I dropped it out of the porthole, which was some 20 feet above the sea level. Incredibly, it landed right side up and floated as if it wanted to keep up with us for a few seconds, and then rolled over and sank. I felt I'd done the right thing.

Later visits to and from Chile while I was at school in Durham, were by plane. The usual one was the BOAC Comet 4b, the first jet liner able to fly across the Atlantic. Its range was quite short, so we had to land about 4 or 5 times on the journey from



The de Havilland Comet 4b

London to Santiago. It made the journeys much more interesting than nowadays where the whole flight can be done without intermediate stops. You could get off the plane and stretch your legs which is not really possible today. You never knew what the next stop would be like, whether it would be hot or cold or what language they might be speaking. Compared to today's airliners the Comets were tiny, but they were British. It is fairly well known that the early versions of the Comet had a fatal flaw, which

only became evident when they kept crashing, nobody knew why. They were grounded while scientists and engineers tried desperately to understand what had

happened. Eventually after several years, the answer became evident. The original Comets had been designed with attractive almost square windows much like propeller driven airliners like the Bristol Britannias. The problem was that the Comets flew much higher so the pressure inside was much greater. Because of the design of the windows, metal fatigue caused the windows to fail at one of the corners, causing a fatal decompression of the aircraft which effectively exploded. Such are the dangers of being first in the field. Metal fatigue was poorly understood at the time. The recent example of a Boeing 737max where a door/window blew out without destroying the plane which subsequently landed safely, shows how improved aircraft design has become over the years. The problem of the Comets was solved by providing the later ones with rounder windows, meaning they could regain their airworthiness certification. They were beautiful aircraft with sleek lines and unobtrusive engines, nothing like the lumbering Boeing 707s which were much larger and effectively ruled the world for many years after the Comets had been withdrawn. Economics had overcome style.



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Meanwhile in America.....



Contributed by Jack Sheen

The Myosotis Trust – The is a future to plan

By Carol Daniel

It is now 29 years since I made my first visit to Romania and the direction of my life changed when I answered what I believe was God's calling to me to take "Love in Action" to a deprived area of north eastern Romania. Not my love in action but that of Jesus Christ. That action had to be accompanied by Faith, the two, working hand in hand.

So many events have occurred since then, as in life both good and bad. One of the greatest blessings was when St Martin's church adopted the charity and through so many years has provided friendship, financial support and love to the people and work undertaken in the area of Barlad, Romania. Personal relationships developed between staff in Romania and our wider Romanian family with people from St Martin's which still continue.



St Martin's is no longer able to provide financial support directly from the Church but there are a number of parishioners who separately donate on a regular basis to the charity and this is absolutely invaluable at this time. With the passing years the inevitable happens, supporters die and I also have grown less physically able. So, with time The Myosotis Trust will probably not be able to continue in its current form.

Bishop Richard Chartres, who was Bishop of London when Myosotis was created made it clear that it was essential to have plans put in place for the future of the charity in the long term before he accepted being a patron. With changing times and both good developments in World events and bad it has required changing thoughts around such plans for the future.

I have always stressed to the people I work with in Romania that the ultimate aim of the charity was to enable them to be self-supporting and the motivators of the future work of Myosotis if it was to continue into the future. Setting up a Romanian sister charity, Asociatia Myosotis Romania and working for its development has been key to my work as I believe the charity can and should only exist if it was providing services that were still needed. Certainly, here in the UK society depends on the voluntary sector to support government funded services.

Now a very important time has been reached when I and the other trustees need to agree a way forward for the future of The Myosotis Trust. Financially as has been expected the revenue of the charity has decreased dramatically and at a time when staff wages increase and our projects need even more staff to further develop our services, I must undertake a review of the need of our projects and whether, if they are necessary, Romania is able to take on the leadership into the future.

To do this I need to spend time in Romania to fact find and satisfy myself that I know



the true picture of social need in the particular deprived area The Myosotis Trust works in. Reality makes it essential for continuation of the work to be mainly funded from Romania and big steps have taken place to achieve this. I now need the prayers of all at St Martin's to give me the health and faith to support me in spending time on the ground in Barlad which currently I feel lacking to do.

At Easter time I circulated to supporters a news bulletin written by the Romanian team which includes a pie-chart of funding sources and you will see the progress that has been made to develop Romanian funding. I will print a number of copies to be available in the church for people to take home and read.`.

Peace be with you all.

Pathways in Spirituality

By David Hudson

Spirituality

There have been many attempts to follow the ways of Jesus and the early Christian communities to find the right combination of praying and living, which is Spirituality.

Franciscan Spirituality

Franciscan Spirituality is one of living in the world by following in the footsteps of Jesus and experiencing God's giving, revealing, leading, guiding, motivating and inspiring, as exemplified in the lives of St. Francis, St. Clare and St. Bonaventure. From the life and spiritual experiences of Francis, we turn to look at St Clare and her spiritual experiences.

The prayer and contemplation of St. Clare of Assisi



Clare was described by her contemporaries as one who was "continuously in prayer and contemplation". Prayer was not only an activity at certain times of the day, but was a way of life, which was expressed in a continual awareness of the presence of God in Christ - especially when meditating the mysteries of the cross:

"Love God from the depths of your heart and Jesus, His Son, who was crucified for us sinners. Never let the thought of Him leave your mind, but meditate constantly on the mysteries of the Cross and the anguish of His mother....." (Letter to Ermentrude)

Prayer was the wellspring from which she drew and which fired her with a passionate commitment. Clare's method of prayer

was simple:

Gaze

Consider

Contemplate

as you desire to Imitate

This approach to prayer was her method of drawing closer to Divine love:

- Gazing involved looking at, dwelling on, noticing and paying attention too. These were the first steps towards loving.
- Considering involved thinking about, pondering, reflecting, meditating. These were steps of growing in love.
- Contemplating involved being one with - being absorbed by the mysteries of God in the birth, life, passion, death and resurrection of Jesus. These were the steps for a union of love.
- And in contemplating, we gradually become whom we contemplate. We begin to imitate the characteristics of Jesus and grow into his likeness.

Clare uses the image of a polished, convex, medieval mirror. Through it we gaze, consider, contemplate Jesus, who is himself the mirror reflecting the hidden mystery of God. In gazing on Jesus, one discovers one's own reflection that gives an increase in self-knowledge. The movement of Gazing, Considering, Contemplating and Imitating is focussed upon the mirror. Being convex, more care and focus is needed when looking at the edges of the mirror, while the centre parts are more visible, broader, closer and the image is sharper. Clare evolves three ways of looking into the mirror: at the beginning and at the end of the mirror, the looking is intensified; in the middle it is broadened. At the same time an internalisation is developing - looking more intensely results in seeing more deeply

In Clare's letters to Agnes (letters of spiritual direction), she goes on to add detail to her method of prayer and contemplation. Using visual imagery, devotional reading and mental visualisations, Clare leads Agnes through contemplating the Incarnation, the life of Jesus, the Passion and crucifixion that draws Agnes into a deepening loving relationship with God.



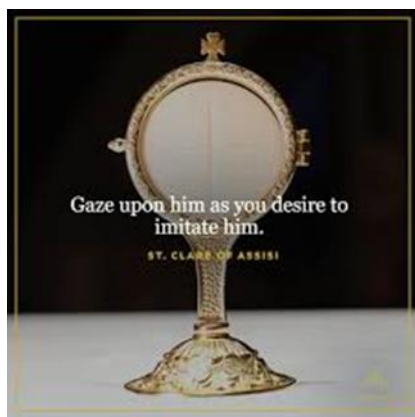
First we gaze on Jesus in the manger seeing the humility and poverty and self-emptying of God into the world:

“Look at the border of this mirror, that is, the poverty of him who was placed in a manger and wrapped in swaddling clothes....O marvels humility! O astonishing poverty! The king of angels, the Lord of heaven and earth, is laid in a manger....”

Second we gaze on the life of Christ, a life of humble and compassionate service:

“you have chosen with your whole heart and soul, a life of holy poverty....you took a spouse of a more nobler stock,whom in loving you are chaste; in touching, you become more pure; in embracing you are a virgin, whose strength is more robust, generosity more lofty, appearance more handsome, love more courteous and kindness more refined. Whose embrace already holds you, surrounded you completely with blossoms of spring.... as signs of your holiness.”

Finally we gaze on the “wood of the cross, the man hung there, and immerse ourselves in wonder at the depth of self-giving love”:



“Let yourself be inflamed more strongly with the fervour of charity.....place your mind before the mirror of eternity, place your soul in the brilliance of glory, place your heart in the figure of divine substance and, through contemplation, transform your entire being into the image of Godhead itself.....And may you totally love him Who gave Himself totally for your love and, so increasing our love, we are drawn after Him. Oh Queen of our heavenly king, may you, therefore be inflamed ever more strongly with the fire of love! And sighing may you cry out from the great desire and love of your heart: ‘draw me after you, let us run the

fragrance of your perfumes, O heavenly spouse!

“I will run not tire, until you bring me into the wine-cellar, until your left hand is under my head and your right hand will embrace me happily. You will kiss me with the happiest kiss of your mouth.....What more?.....In your love may the tongue of the flesh be silent; may the tongue of the Spirit speak.”

This is Clare’s formula for growing closer to and experiencing the love of God - encouraging Agnes to “Gaze on the mirror each day”, “study your face in it”, for, “indeed, in that mirror, blessed poverty, holy humility and inexpressible love shine with the grace of God”.

Christ is the mirror; gaze on it each day; continually study your face within it. For Clare, not only are we to be a mirror and example to the world, but are also co-workers with God, supporting the weak and poor members of His body.

From contemplating the beauty of Christ, we become beautiful ourselves.

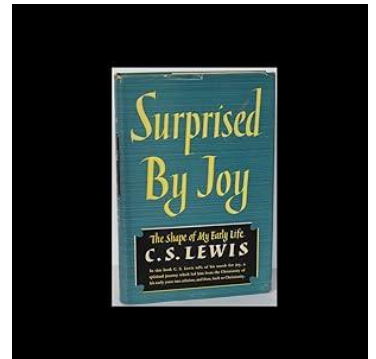
Bookworm

By Valery Cowley

I have never been enraptured by C.S.Lewis's fiction, nor his poetry, but since being a young student, I have found some of his philosophical and religious writings stimulating.

Lewis's spiritual autobiography 'Surprised by Joy' (1955) chronicles his return from atheism to the Christian faith of his Ulster childhood. It traces his past from the first years, through grim schooling, tempered by the discovery of literature and the life of the imagination: The Norse and Celtic myths, Old English, Chaucer, Milton; being tutored among the unexpected charms of rural Surrey during World War One. He discovered too, the delights of County Antrim, where, 'happier than I had ever been' he read Scott's Waverley novels, the Brontës and Jane Austen.

However, amid 'the stabs of joy' in his life Lewis allowed himself, in total disbelief, to be prepared for Confirmation. Wagner and William Morris were preferred to the romanticism of Keats and Shelley – against which Lewis cultivated 'a glib and shallow rationalism'. He admired WB Yeats, though, who believed in Magic and was not traditionally orthodox. Then he discovered 'Phantastes, A Faerie Romance' by a pioneer of fantasy fiction and a Christian, George McDonald.



To Lewis's surprise University College, Oxford admitted him as a Scholar. He joined the Officer Training Corps, enlisted and, at nineteen, was wounded in France in 1918. Hospitalised with trench fever, he read GK Chesterton's essays, unwitting where this Roman Catholic might lead him. Meanwhile, Homeric warfare had become a reality in the trenches.

Demobbed, Lewis returned to Oxford, where 'Christian mythology' eventually caught him unawares under the influence of Hugo Dyson (later a TV critic) and JRR Tolkien – both Catholic believers. In 1929 Lewis gave in, knelt and prayed and admitted that God was God: 'perhaps, that night, the most rejected and reluctant convert in all England'. Now a Theist, he began attending his parish church and college chapel, though deeply anti-ecclesiastical. It was a then atheist friend who gave him a clue by saying "Rum thing, all that Dying God. Seems to have really happened once".

Of Lewis's many books 'Reflections on the Psalms', 'written by one amateur for another' evokes their poetic beauty, psychology and spirituality, mostly using Coverdale's translation from the Book of Common Prayer.

'The Screwtape Letters' and 'Screwtape Proposes a Toast' throw light from a new angle on human life, in letters from the devil, Screwtape to his nephew, Wormwood. They advise how to confuse a believer: 'you must keep him praying to It – the thing he has made, not the Person who has made him'. Belief in the Enemy (God) is a heresy against Our Father Below.

Lewis's books are available, reprinted or secondhand.



World Peace – it all starts with us!

By Deidre Davis

Did you join in the week of prayer for world peace in June? I didn't quite know what and how to pray, but the puzzling words 'It all starts with us' spoken early on stayed with me. Holding the theme in mind all week somehow stretched peace from a static thing, (ie stop the war /the angry disagreements), into a great interlocking inter-weaving living thing, dependent on unceasing co-operation.

During the week I visited the Church many times, used the litany (distributed with the bulletin) daily and read the liturgy of the Word for the day even if I couldn't get to Mass. The sermon on the first Sunday was based on the parable of the sower; are our prayers like the sower's seeds – scattered randomly (mine often are!) – and seemingly answered randomly? It may be tempting to pray for bad people to come to a bad end, but these are bad seeds, to be discarded not sown! How good it is we have Jesus and the Holy Spirit to intercede on our behalf!



You might enjoy reading that Monday's Mass reading (1 Kings Ch21) where King Ahab decides he wants to do a bit of land-grab from his neighbour! It was so apt for today. The readings all week were on themes of ...love your enemies...give heed to my groaning O Lord....have mercy on us for we have sinned...pray like this: Our Father, who art in heaven...love the Lord...where your treasure is, there will your heart be also.

The remembrance station, with its poppies and the world map, illustrating the places of current conflicts, shocked and depressed me. Thank you to the person who added the Paschal candle, kept lit during the week. We so much need and depend on the hope and promise of new life that Jesus gives us, freely.



The prayer tree stood close by Jerusalem prayer lamp – also right by the first station of the Cross, where the words of Jesus to Pilate came to mind ‘What is peace?’ Over 40 prayers were hung, many of them reflecting the words in the litany, but some referring to peace within families and between people.

Meditating on the flowers, with their meanings of peace, forgiveness and gentleness, with encouraging texts alongside, reminded me just how much we *all* need to share these gifts, *all* the time.

One of the unexpected things that happened was in my quiet times during the week, which I had intended to spend in devout prayer (!) - God had other ideas. Perhaps he knew my mixed motives - I love silent time in the Church, and it's usually for my personal benefit. Nothing wrong with that, but on three occasions that week I was given the opportunity – it actually felt like a command – to approach people who seemed troubled. They welcomed being listened to. Did they go away with a bit more peace in their hearts? I don't know, but it could be, that the simple act of listening to a person in personal turmoil is one of the ways in which praying for peace 'all starts with us'?

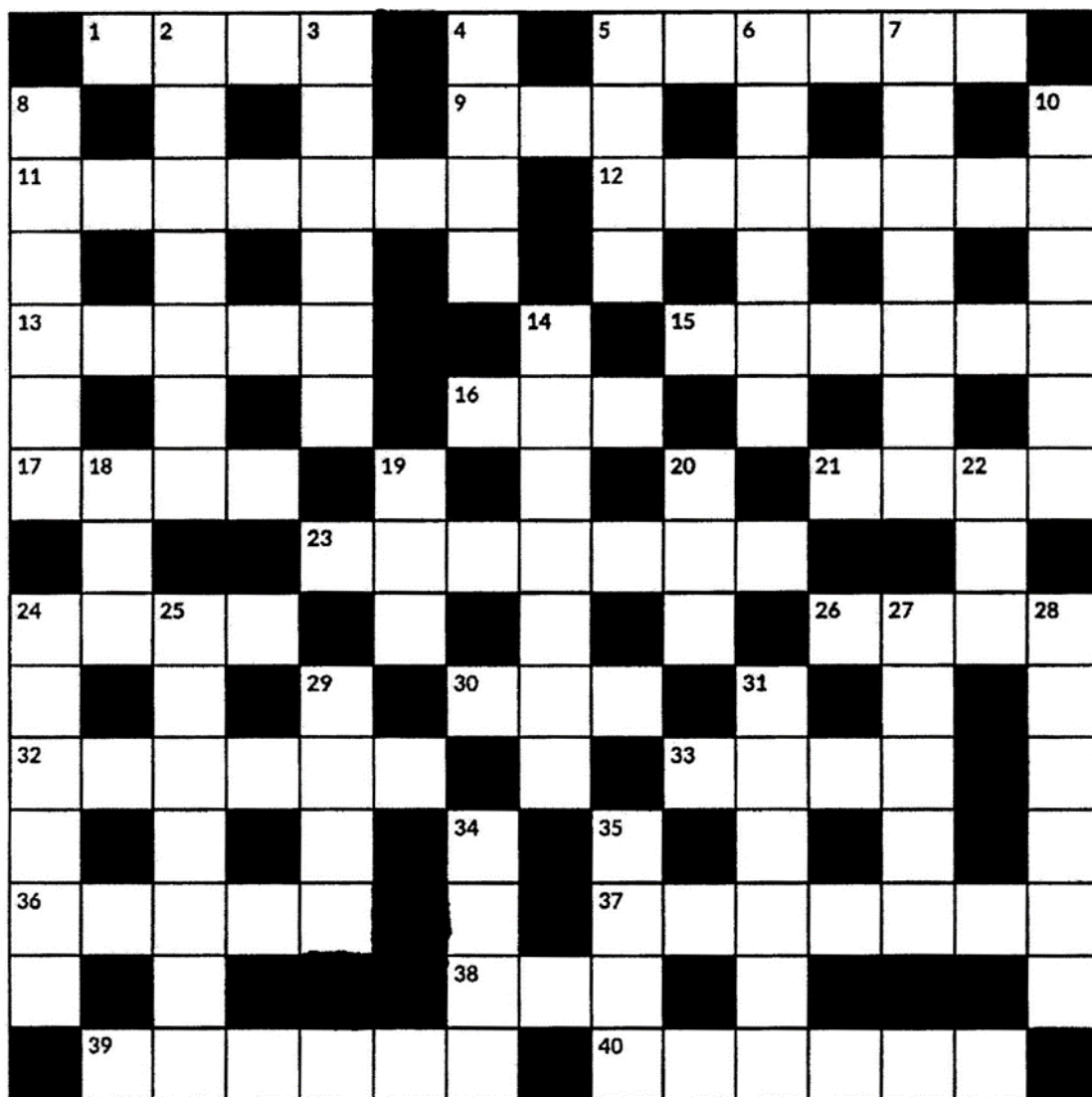
Additional note: the Jerusalem dove of peace lamp was brought back by Chris Hoppett from the Holy Land some years ago, and remained lit since then.



Photos by Alison Rollin

St Martin's Crossword

By Jude



Across

1. Son of Shem, ancestor of ancient Syria. *Gen 10:22*. (4)
5. Disabled man healed when Peter said: "Jesus Christ heals you. Get up and make your bed". *Acts 9:34*. (6)
9. "Behold the fowls of the _: for they sow not, neither do they reap..." *Matt 6:26 KJV*. (3)

11. Meaning 'God is my help', the name given by Moses to his second son. *Exod 18:2-4*. (7)
12. Saint _ of Padua, traditionally appealed to for the return of lost property. (7)
13. Weapon with which Saul attempted to kill David. *1 Sam 19:9-12*. (5)
15. Profession of one who asked Jesus which is the greatest commandment. *Matt 22:35-37*. (6)
16. Founder of one of the twelve tribes, first son of Jacob and Bilhah. (3)
17. Biblical figure who stayed with her mother-in-law, becoming a symbol of loyalty and devotion. (4)
21. "God called the dry ground 'land', and the gathered waters he called '_'. *Gen 1:10* (4)
23. With 4 down, 26 across, 35 down, the Four Evangelists. (6, 4, 4, 4)
24. "_ Irae", the Day of Wrath, Requiem hymn ascribed to Thomas of Celano (d. c. 1256). (4)
26. See 23 Across. (4)
30. King of Judah who instituted reforms and with God's help defeated the Cushites. *2 Chron 14*. (3)
32. "Strait *is* the gate, and _ *is* the way, which leadeth unto life, and few there be that find it. *Matt. 7:14* (6)
33. Founder of the priestly tribe of Israel. (4)
36. _ the Ezrahite, author of Psalm 89, known for his wisdom. (5)
37. Broadly meaning 'unholy', this word appears nearly 100 times in the book of Leviticus. (7)
38. Biblical chest or boat. (3)
39. Greek name for the Phoenician port of Gebal, known for trading in papyrus; the Greek word for book – and hence Bible – deriving from its name. (6)
40. Mother of Timothy. *2 Tim 1:5*. (6)

Down

2. Clothing, apparel, esp. in King James' Bible. (7)
3. Composer of over 60 pieces of sacred music, including Requiem in D minor. (6)
4. See 23 Across. (4)
5. Same as 1 across. (4)
6. Advisor and prophet who rebukes David. *2 Sam 12*. (6)
7. Assistant in religious ceremony. (7)
8. Incense burner. (6)
10. Island home of Barnabas. (6)
14. Deriving from the Greek for 'to immerse', sacrament of admission to Christianity. (7)
18. Father of Bezalel, one of the architects of the tabernacle. *Ex 31:2* (3)
19. Founder of one of the twelve tribes, first son of Jacob and Zilpah. (3)
20. Tree often found in churchyards. (3)
22. Wearing sackcloth and covered in _ was a biblical sign of debasement, mourning, or repentance. (3)
24. Interpreter of dreams, whom God saved in the lions' den. (6)
25. Not Heavenly. (7)
27. Pointed arch, typically found in ecclesiastical buildings. (5)
28. Creed associated with the Eucharist. (6)
29. "...unless a man be _ again, he cannot see the Kingdom of God." *John 3:3*. (4)
31. Ordained minister, typically in his or her first year. (6)
34. 'Mardi _', Shrove Tuesday. (4)
35. See 23 Across. (4)

Solution to Last Edition's Crossword

¹ H	A	² R	V	³ E	S	⁴ T		⁵ A		⁶ B		⁷ P		⁸ O
O		U		X		H		⁹ R	A	I	M	E	N	T
¹⁰ L	I	B	Y	A		U				B		R		H
Y		R		¹¹ L		R		¹¹ B	E	L	L	S		O
¹² S	A	I	N	T		I		E		I		P		
P		C			¹³ A	F	F	L	I	C	T	I	O	¹⁴ N
I		¹⁵ A	S	¹⁶ P		E				I		C		I
R		T		¹⁷ E	A	R		¹⁸ T		S		A		C
I		E		N				H		¹⁹ T	I	T	H	E
²⁰ T	E	D		T		²¹ E	H	U	R			I		N
				E		L		R		²² A	D	O	R	E
²³ C	A	T	E	C	H	I	S	I	N	G		U		
L				O		H		B		²⁴ A	I	S	L	E
²⁵ A	G	N	U	S		U		L		P				
Y				T				²⁶ E	Z	E	K	I	E	L

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 by the 16th of September 2024.

Kids Zone....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.

Jesus, King, Lamb, Light, Lord, Master, Nazarene, Rabbi, Saviour, Son of God, Son of Man

Credit:

<https://www.christianbiblereference.org>

Contributed by Amy Buttery

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 reach the end of another successful school year, we would like to take this opportunity to extend our heartfelt thanks to all of you at St Martin's for your support and involvement in our wonderful school.

We bid a fond farewell to our Year 6 children and their families: we are incredibly proud of their achievements and growth over the years. We also say goodbye to staff members who are moving on to new ventures, as well as children who are transferring to different schools outside London.

At BWI, we are proud of the unique learning environment that makes our school so special. We keep our children's cups overflowing by nurturing each child's individual talents, building a strong sense of community, and always evolving our approach to teaching and learning. We work hard so that our children not only achieve academic success, but develop into well-rounded, confident individuals.

This year at BWI, we are proud of the developments across the curriculum, and particularly the amazing progress that our children have made in reading and writing. Children at BWI have been able to experience the fullness of life through trips as varied as Verulamium and Thorpe Park, getting hands-on with nature in forest school, and performing on stage.

As we look to next year, we are excited to be offering nursery places to two-year-olds for the first time.

On behalf of the Staff and Governors, we wish you all a restful and enjoyable summer.



Remember to follow us on Instagram for a glimpse into the vibrant life of our school and celebrate some special days alongside the children in school.



BWI_PRIMARYSCHOOL

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St Martin's Church

Parish Directory

VICAR	Rev Dr Robert Chapman	13 Eastcote Road, Ruislip HA4 8BE. Tel: 01895 633040 Frrobertbchapman@gmail.com
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ASSOCIATE	Fr Michael Bedford	Tel: 020 8866 4332 Mabedford07cr@gmail.com
All clergy can also be contacted through the Parish Office		
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	Alison Rollin	149 Bury Street, Ruislip, HA4 7TQ Tel: 01895 675493
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	Peter Golby	Tel: 07908 408108 pgolby@live.co.uk

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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
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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	Viktorija Goncharova	
Flower Arranging	Jan White	Tel: 07747 463646
Friends of St Martins	Jacqueline Alderton	Tel: 01895 676194
Guides (2 nd Ruislip)	Lin Gregory	Tel: 01895 905 511

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Rainbows (2 nd Ruislip)	Gina Glossp	Tel: 07904 030 161
Rainbows (9 th 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	Frobertbchapman@gmail.com
Sidespeople	Sarah Jacob & Alan Seymour	Sjacob325@gmail.com 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 by 16th September 2024.

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 2024.



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HOW ELDERLY CARE AT HOME CAN SLOW THE PROCESS DOWN

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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.

A long-exposure photograph of a street at night. In the foreground, there are blurred light trails from cars in shades of blue and yellow. In the background, a two-story building with a half-timbered upper floor is visible. The ground floor has a 'coopers' sign above the entrance. To the left, there is a modern building with a curved, illuminated balcony. The sky is a deep blue.

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