

JANUARY 2017

HOLY TRINITY UTRECHT
ALL SAINTS AMERSFOORT
ANGLICAN CHURCH ZWOLLE
&
GRACE CHURCH GRONINGEN



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NEWSLETTER JANUARY 2017



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If you have contributions for the next Newsletter we need to receive them by the middle (15th) of the previous month.

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If you would like to make a contribution to support the work of our churches:

Holy Trinity Utrecht & All Saints' Amersfoort

General Giving: NL84INGB0000132950 – tnv Holy Trinity Church Utrecht

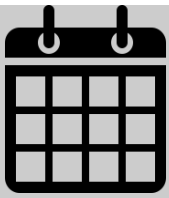
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JANUARY EVENTS AT A GLANCE

FOR WORSHIP SERVICES SEE LAST PAGE

10 Jan	Bible Study Parsonage, 8 PM (door open 7:45)	p. 6
11 Jan	Ecumenical evening on English hymns 8-10 PM	p.14
17 Jan	Anglicanism course, Parsonage 8 PM (door open 7:45)	p. 7
24 Jan	Bible Study Parsonage, 8 PM (door open 7:45)	p. 6
25 Jan	Confirmation preparatory meeting, Parsonage 8 PM	see below



UPCOMING EVENTS

Christian Classics study group: will be starting again in on February 3rd. See page 11 for more information.

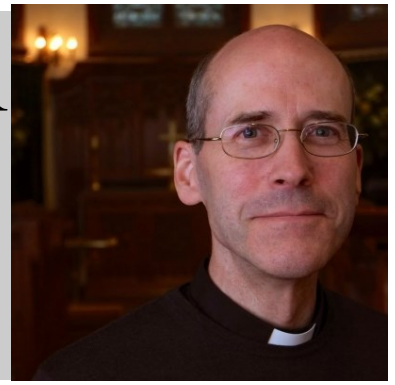
All Saints Away Day: All Saints will have its first away day as a church on February 18th. See page 14 for more information!

Confirmation: Our next Confirmation in the Chaplaincy will happen, God willing, on Saturday 25th March AD 2017 when Bishop Robert Innes will visit us in Amersfoort and Utrecht. If you are interested in confirmation for yourself or for your son or daughter, please contact one of our chaplains, David Phillips (06 124 104 31) or Grant Crowe (06 299 723 03), who would be most pleased to speak with you.

Pilgrimage to Taizé: All young adults (15-29) of the Anglican congregations in Utrecht and Amersfoort are invited for a trip to Taizé next summer. We want to travel by coach to Taizé, where we are encouraged to search for communion with God through community prayer, songs, silence, personal reflection and sharing. We will stay in Taizé as guests of the community, so we can join the weekly program.



CHAPLAIN'S LETTER *STARS IN OUR MIDST*



The Chaplain's Letter is written by the Rev David Phillips, Utrecht chaplain



Epiphany season begins with the coming of the wise men from the East. They were searching for the hidden mysteries of God through a way they knew, in the stars. And as they peered deep into the night skies, God rewarded their seeking Him with a sign, a star to lead them beyond themselves, beyond the limits of human philosophy and science, to a Person who would fulfill their deepest longings, in fact he gave them much more than they'd hoped for.

This story is a pattern, in a way, of our own salvation in Christ. There are many ways in which God has responded to our seeking and knocking and asking. Our desire for more, love reaching out, is not left unsatisfied. In whatever our unique circumstances, God has placed the equivalent of stars to guide us to Jesus: through wise people or a strange set of circumstances or by a dream or a vision. Perhaps it was while enduring much pain and suffering that the star came to us. Perhaps it was a subtle stirring in our heart that led us first to the Church and then to Jesus.

The wise men, were led by the star first to Jerusalem. And when they arrived asking where the new born king was, the priests and scribes searched the Scriptures. The Bible further focused their journey – they set out again, this time to Bethlehem. As soon as they set off they were rewarded, the star reappeared. St Matthew says, *“When they saw the star, they rejoiced with exceedingly great joy.”* [Mt 2:10]

Perhaps this was the same pattern for us, first being led by other people (or some other star) to draw nearer, into the Church, the new Jerusalem, then to the

Bible, where we found Jesus for ourselves. Coming to know and to experience God being for us, in part by seeing his guiding us on our way, gives us real joy in our souls. Think of those affirmations we have received.



When the Wise men arrived in Bethlehem, they fell on the ground before the infant Jesus and worshipped Him. There was no trying to hold on to some false dignity – they fell down gladly and reverently offered Him first what is his due – their worship.

What a relief for us, we who can be so self-sufficient, so over-controlling our lives, proud, trying to save face before others, what a relief to be able to unreservedly fall down at the feet of Jesus knowing there will be no abuse of power, that His rule is love. How blessed that in our willing submission to Him we have, as St Paul says, “boldness and access with confidence” to our heavenly Father. We can absolutely trust Jesus with our souls and bodies. In Him there is no darkness. He has the perfect laws and His justice, mingled with mercy, is perfect. We humble ourselves and offer him our souls and bodies and he gives us gifts, spiritual and temporal. This movement back to God is something we are all caught up in, Love indwelling us and lifting us, returning us to the source of Life.

In the coming year as we continue to look up towards the Star of stars, we will reflect something of Jesus’ glory to others still searching in the darkness – that reflecting will happen even without our knowing it. But there will also be moments for sharing with other the hope that we have in Christ more explicitly. Let’s pray God will show us creative ways to be stars to others, even as Jesus calls himself and us-in-him, “the light of the world” [John 8:12 and Matt 5:14].

The true Light that lightens every person was coming into the world...

[John 1:9]

In His love, David



BIBLE STUDY GROUPS

A journey into the known unknown is a way to describe the Bible study. Although the bible is very familiar to Christians, it is full of surprises. The bible is not new, it has a history of thousands of years, but it is also very up to date. With words from the past it tells about life and challenges for Christians of today.

In the bible study-groups of Holy Trinity Church, the participants discover together what it is all about. Starting in September with the 'Lord's prayer', continuing in advent with 'expecting Christ', then on to 'can we build a better world' about the life and work of William Wilberforce (campaigner for the abolition of slavery) and concluding, after having looked into the psalms during lent, with 'tough talks, hard sayings of Jesus', different facets of Christianity are highlighted. The study of the bible is the fundament of our faith. From this fundament we build our daily life.

The Bible study-groups are open to all that are curious about the bible and willing to share their views, questions and answers with others. They are held two times per month on Tuesday night in the parsonage and at other moments in the Betuwe and in Houten. It is open to the 'regulars' who come every time, but those who come only once or twice, are of course, also very welcome. A meeting consists naturally of Bible study, different, sometimes very creative methods are applied, moments of prayer and informal exchange are also included. The meetings are open, there is no need if you want to come for advanced notice, you are just very welcome! The Bible study group of Utrecht meets every 2nd and 4th Tuesday of the month in the parsonage hall (or the apartment), Van Hogendorpstraat 26, 3581 KE UTRECHT. You are most welcome for tea or coffee at 19:45 and we start the study at 20:00. It ends at the latest at 21:45.



STUDENT BIBLE STUDY

Our student group has started Student Bible Study again. The meetings will be held every other week, usually on Tuesday evenings. Our Bible study will be on the topic of the Creed. We'll start the evening with dinner together and there will be plenty of time for fellowship afterwards.

Evenings will be announced on Facebook by Erik Heemskerk, so either befriend him there, send him an e-mail (heemskerk.erik@gmail.com) or just talk to him in church. All students and other youngish folks are most welcome!





ANGLICANISM: A GIFT IN CHRIST

*A survey course
introducing our Church,
offered in the Chaplaincy
in Utrecht and Amersfoort,*

AD 2016-2017

September 20 – History / Current Structures

October 18 – Approach to the Old Testament

November 15 – Approach to the New Testament

January 17 – Worshipping the Lord

February 21 – Hymnody

March 21 – Approach to Ethics

May 16 – Parish Mission

June 20 – Anglicanism and Islam



ANGLICANISM: A GIFT IN CHRIST

PART 4: A CONTINUALLY REFORMING CHURCH!

The first night of the Anglicanism course was on the Church's history and structures and given in five parts. The notes from that talk will be featured in the Newsletter over the next few months. - by David Phillips, chaplain of Holy Trinity Utrecht

Here are some brief highlights of the 4 centuries following the English Reformation.

17TH CENTURY HIGHLIGHTS:

- The King James Version of the Bible
King James tried to bring about peace in the realm by getting together Anglican theologians of more catholic and more protestant leanings to work together on an Authorized Version of the Bible. It was an excellent plan and was first published in 1611. The KJV is widely seen as the finest literary work in English ever – and King James' plan contributed to the unity and mutual respect that developed as these theologians worked together for good!
- Caroline Divines and Puritan Divines continually challenge each other.

During this century there were great Caroline Divines who stressed a more catholic position (e.g. Jeremy Taylor, Lancelot Andrewes, William Law) and there were great Puritan Divines who stressed a more protestant position (e.g. John Flavel, John Howe and Richard Baxter), however the tensions between those who felt the Reformation had gone far enough or too far and those who thought it should go further led to



eventually to civil war.

- English Civil War, the Restoration and Great Expulsion, The 1662 Book of Common Prayer revision, and the Established Church

From the Church of England website (italics): *In the 17th century continuing tensions within the Church of England over theological and liturgical issues were among the factors that led to the English Civil War. The Church was associated with the losing Royalist side and during the period of the Commonwealth from 1649-1660 its bishops were abolished and its prayer book, the Book of Common Prayer, was banned. [King Charles I was beheaded because he refused these measures! There was wide-scale iconoclasm in churches by the Puritans.] With the restoration of the monarchy in 1660 this situation was reversed and in 1662 those clergy who could not accept this decision were forced to leave their*

posts. [The Great Ejection] *These dissenting clergy and their congregations were then persecuted until 1689 when the Toleration Act gave legal existence to those Protestant groups outside the Church of England who accepted the doctrine of the Trinity.* [These persecutions in part lead to the populating of America.]

The settlement of 1689 has remained the basis of the constitutional position of the Church of England ever since, a constitutional position in which the Church of England has remained the established Church with a range of particular legal privileges and responsibilities, but with ever increasing religious and civil rights being granted to other Christians, those of other faiths and those professing no faith at all.

18TH CENTURY HIGHLIGHTS: THE EVANGELICAL REVIVAL

During the Industrial Revolution in England of the 18th Century there was a huge movement of people to the cities and places of industry. Some



complained of an abysmal lack of response to the needs of the poor – a failure to open new churches or to teach the faith – a sleepiness that had come over the established church. Some hearts were moved by an Evangelical revival – emphasizing the importance of God's word written and the power of God's word to convert hearts, and the need for personal conversion, and the call to holiness of life. Important evangelists responded to the need for mission in England – George Whitefield, John Wesley – are the best known, preached in the open air, in the streets, in the marketplaces. Wesley started as an Anglican clergyman, he preached for many years, but felt his heart dead to God. He received spiritual counsel from the Moravian Peter Bohler, and while in his room in Lincoln College in Oxford, had a clear experience of conversion of heart, "*I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given to me that he had taken away my sins.*" It is estimated Wesley travelled about 250,000 miles by horseback to preach the gospel, he was also moved by the gospel to advocate tirelessly for social reforms – education, health care, conditions of workers. In the end of his ministry he began to ordain clergy, believing the Anglican Church institutional structures were a hindrance to the movement of God's Spirit – from this movement the Methodist Church was later formed. John Wesley's brother Charles Wesley

was also an Anglican priest and wrote many of the great hymns we still sing today. Mission societies were set up and missionaries sent to evangelize in countries around the world.



19TH CENTURY HIGHLIGHTS: THE OXFORD MOVEMENT

The Oxford Movement was in part a response to the Evangelical Revival – to recover the importance of those aspects which make the Anglican Church “catholic”. Yet they also had great respect for the zeal and love shown by those responsible for the Evangelical revival. The three key figures were all at Oxford University, and that is why it got its name: EB Pusey (OT scholar), John Keble (Professor of Poetry), John Henry Newman (who later left the Anglican Church to become a Roman Catholic and was made a Cardinal). The movement grew through the publishing of a series of short and then longer “Tracts for the Times” (90 in total) and through the preaching and publishing of sermons.

Followers of the movement stressed:

- The “captivity” of the Anglican Church by the state and how that was leading to perversions;
- the Anglican Church’s continuity with the teaching of the one, holy, catholic and apostolic Church, the theological Tradition of the Church (they undertook a huge project of English translations of all the great works of the Fathers of the Church);
- the sacramental life (Pusey wrote on Baptism, Keble on Eucharistic adoration);
- the importance of the threefold structure of authority in the Church: bishops, priests and deacons, and the continuity and authenticity of Anglican orders traced back to the Apostles (“Apostolic succession”);
- the recovery of the beauty of worship – the use of vestments was gradually recovered, candles on the altar were used again for the first time, often evoking great controversy! (the recovery of the use of vestments has had an influence on other Protestant denominations);
- the importance of social action and mission (planting churches that were beautiful with beautiful worship in the slums areas especially in the North),
- the recovery of monastic life within Anglicanism;

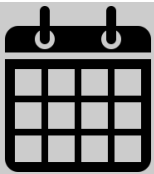
- Anglo Catholic Mission societies were set up to evangelize around the world.

A comprehensive Church

Because of this constant challenge and struggle within the Church for unity in the midst of diversity, Anglicanism has been described as having a certain comprehensiveness. There are main four streams within Anglicanism today: Evangelical; Catholic; Liberal and Charismatic. Normally no one Anglican local church can embody all these streams, but what often happens is one of these traditions influences a particular local church (sometimes by the

missionary organization that supported its founding). People then chose to go to the “Anglocatholic” / “High Church” or “Broad Church” or “Evangelical” / “Low Church” or “Charismatic” local Anglican church. In Europe this is more difficult as there is normally only one Anglican church in a city.

I'll write a bit more about this in the next Newsletter, about the worldwide expansion of the Anglican Church in the last three centuries and of the Church and its modern structures.



CHRISTIAN CLASSICS STUDY GROUP

Our Christian Classics study group is starting again on Friday February 3rd 2017: Renske Hoff, who's doing a Masters on the Beguine mystic Hadewijch, will lead our discussion. Hadewijch lived in the Southern Netherlands in the first half of the 13th century. She wrote extensively and in a great literary style about her mystical experiences to other beguines in her beguinage; her friends. She tells them about her experiences and the mystical path to unity with God, whom she calls 'Love'. Even though more than seven centuries have passed, her work can still be very inspirational and interesting for us because of the beautiful and accessible way in which she gives us insight into the spiritual life. More information in January!





ECUMENICAL NEWS

This contribution is from Henk Korff

Week of Prayer for Christian Unity 2017

At least once a year, Christians are reminded of Jesus' prayer for his disciples that "they may be one so that the world may believe" (John 17.21). Hearts are touched and Christians come together to pray for their unity. Congregations and parishes all over the world exchange preachers or arrange special ecumenical celebrations and prayer services. The event that touches off this special experience is the Week of Prayer for Christian Unity. Traditionally this week is celebrated between 18-25 January, between the feasts of St Peter and St Paul.

On Saturday 14 January at 7pm the Utrechtse Stedelijke Raad van Kerken

opens this special week in the Lutheran Church (Hamburgerstraat) with a service of prayer. After the service we find the opportunity to meet Christians, like yourself, over a cup of coffee.

On Saturday 21 January at 6pm we meet our RC and PKN brothers and sisters in the Antoniuskapel (side door of St Aloysius, Adriaen van Ostadelaan) for prayer and meeting afterwards. Please feel free to come and represent Holy Trinity Anglican Church on any of the services.

Don't hesitate to ask Henk Korff for more information about both services. You may contact him by henkkorff@gmail.com or 065 313 0086



THE PRAYER CHAIN MINISTRIES

Our chaplaincy reaches out to God in prayer to hold up the chaplaincy and its members in particular need. We offer this ministry both in Utrecht and Zwolle. If you have requests for the prayer chain, or if feel called be a part in this ministry of intercession, please contact:

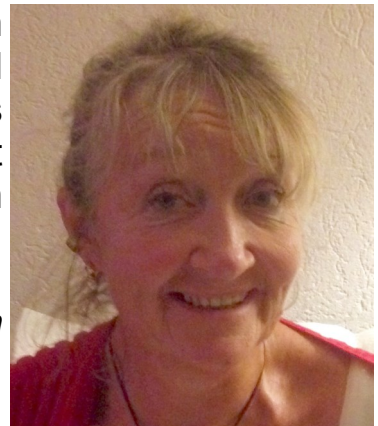


Anne Miechielsen organizes and participates in this ministry at Holy Trinity in Utrecht:

anne@miechielsen.nl

Janie McCloughin organizes and participates in this ministry at Zwolle Anglican Church:

mccloughin@gmail.com





POEM

*Here's this months poem from Oeke Kruythof.
English translation/transcreation is by Jenny Narraway*



De brief

Vandaag kreeg ik een brief
ja, een echte brief
hij viel op de deurmat
ik raapte hem op
herkende het handschrift:
een brief van een vriend
het voelde als een geschenk

ja, natuurlijk, wij e-mailen ook
maar af en toe schrijven wij
gewoon schrijven
pen op papier
tijd, aandacht
envelop en brievenbus
wachten op antwoord

ja, af en toe schrijven wij
om nog iets te blijven ervaren
van het authentieke
dat weldra teloor zal gaan:
de diepte van een brief –

The letter

Today I received a letter
yes, a real letter
it landed on the doormat
I picked it up
and recognized the handwriting
a letter from a friend
it felt like a gift
of course we also send e-mails
but now and then we write
just write
pen on paper
thoughtfulness
envelope and letter-box
wait for an answer
yes, now and then we write
to experience still
the depth of a letter
that before long may be no more





ALL SAINTS AMERSFOORT NEWS

This contribution is from the Rev Grant Crowe

All Saints Church Family Away Day – Saturday 18th February 2017.

All Saints will have its first away day as a church in February. It will be held on Saturday 18th February. We are looking forward to it! It will be held at the De Roode Schuur in Nijkerk. The day begins at 0930 with arrivals and coffee, and the main programme starts at 1000. There will be a full children's programme in both the morning and afternoon sessions. We will have lunch provided in the restaurant. After lunch there is another session for adults. We finish by 1630. It will be a special day together as a church family. There is no cost for the day but we will invite people, on the day, to consider making a donation towards the overall costs. We encourage people to sign up before the end of January using the sign up sheet available on Sundays or contact Hannah Koolstra. Revd Grant Crowe

Ecumencial workings in Amersfoort (January 11th 2017)

On Wednesday 11th January, 20:00-22:00, Revd Grant will be assisting the De Bron Protestant Church as it spends an evening exploring English hymns and songs which have been translated into their new Liedboek: Zingen en bidden in huis and en kerk. It is an event members of All Saints can attend to get to know people from a nearby church. In the evening there be will lots of singing but also some moments when Revd Grant will share about the theology or church tradition reflected in that particular hymn or song. So a January evening for singing and building relations and learning about hymns! It will be held at the De Bron Church, Vogelplein 1, 3815 GV Amersfoort.

SOME PICTURES FROM OUR RECENT LICHTJESTOCHT IN UTRECHT





POEM

*Here's this months poem from Oeke Kruythof.
English translation/transcreation is by Jenny Narraway*



De brief

Vandaag kreeg ik een brief
ja, een echte brief
hij viel op de deurmat
ik raapte hem op
herkende het handschrift:
een brief van een vriend
het voelde als een geschenk

ja, natuurlijk, wij e-mailen ook
maar af en toe schrijven wij
gewoon schrijven
pen op papier
tijd, aandacht
envelop en brievenbus
wachten op antwoord

ja, af en toe schrijven wij
om nog iets te blijven ervaren
van het authentieke
dat weldra teloor zal gaan:
de diepte van een brief –

The letter

Today I received a letter
yes, a real letter
it landed on the doormat
I picked it up
and recognized the handwriting
a letter from a friend
it felt like a gift
of course we also send e-mails
but now and then we write
just write
pen on paper
thoughtfulness
envelope and letter-box
wait for an answer
yes, now and then we write
to experience still
the depth of a letter
that before long may be no more





WARMTH OF FRIENDLINESS



This contribution is from Ruth Alkema who contributes articles regularly both at Holy Trinity and Jerusalemkerk in Utrecht

I am currently doing an online course in poetry, just for the fun of it. And one of the things that is done in the course, is that they give you an idea to start with, and then you can try and make a poem from that. And one thing was: create a poem with a title that has an image and an abstraction in it. They gave some silly examples, like 'The cheese of time' or 'the arrow of vengeance' or 'the bread of hesitation'.

First off, I thought, O that is easy, I can use the title of my previous text, that is 'Quicksand of Questions' (question is abstract, isn't it?). Anyway, as such things go, one moment when I was doing something totally different, a sentence popped up: 'Warmth of Friendliness'.

Warmth of friendliness: it reminds me of sweet images of cozy Christmas trees and fireplaces and hot chocolate milk and friendly old smiling people. Only, I cannot bring myself to write a sweet little ode to friendliness, I would feel that I ignored a large part of me that is not at all feeling cozy and snug. The world is not a fairytale place and I'm not going to pretend that it is. But I do want to argue that we need friendliness, precisely because everything is *not* okay, and we will only be able to bear reality when we are friendly, towards others, and towards ourselves.



Friendliness has come to mean a lot for me in the past years as I go through something of a crisis. I have been dealing with lots of very cold and harsh thoughts that I entertained towards myself. Perhaps you noticed in my texts that I have been struggling with the idea that God wants to decide every detail for me, that I am not welcome as I am, not knowing what freedom really means. I would feel very silly about this, if it weren't for the fact that I am certainly not the only one, see for example the blogger Annemarie van Heijningen-Steenbergen who is also very open about her

struggles.

While writing this, I am bracing myself to face all sort of questions that I expect as reaction to my struggles. Questions like 'but how can you not know that God loves you when that is the main topic in church?'. Well, all I will say about that, is that it is apparently possible to hear all the right words, and still misunderstand the meaning.

Words are very powerful instruments to bring clarity and point out realities that would otherwise not be seen. But they are not the same thing as the reality itself. It is possible to know the words as sort of technical description without the reality. When this is the case, it is time that we describe the same realities with new words. For me such a new word is 'mindfulness'. I know that there are concerned Christians who warn against this practise, they think it is a dangerous New Age thing, just google for 'Christian mindfulness' to find lots of pros and cons. Even so, I will stick with the word, because it has helped me a lot, and I now think that the *fear* of any new idea is worse than the idea itself. This fear reminds me of the first Narnia¹ book where the evil witch had frozen everything. I think this endless cold winter depicts how fear can keep us imprisoned. And I no longer want to serve fear.

I first heard about mindfulness in the book 'Feeling loved'² where it was explained that we cannot feel loved if we have lost touch with how we really feel. And mindfulness meditations were presented as a way of getting back in

touch with your feelings. Then, because I really will not try anything that I don't understand, I read the book 'Mindfulness, a practical guide to finding peace in a frantic world'³. This book gives a clear and almost technical description of how the brain works, and how it actually functions better if we spend time doing nothing. This was such a religion-free, biological explanation, that I stepped over my concerns and actually started doing these body scan meditations. And once I got started, and really got the hang of listening to these meditations telling me that I should be open and friendly towards myself, accept things as they are, not always wanting to be different, just exploring the situation, etcetera, then all of a sudden I realized that this is exactly what I have been told how Jesus is! He is friendly, and accepts us as we are. I don't think there is any Christian who would deny that. It is now clear to me that if I want to make the words 'Jesus loves me' to really mean anything for me, I must start with following his example and love myself too. Otherwise my own attitude would be denying what I say that I believe.

This being friendly to myself does not mean that I ignore any flaws in my character. On the contrary, it helps me dealing with them. For example whenever I feel angry, I used to tell myself how dangerous anger is and how immature and I need to stay calm. This only made me afraid and caused me to push down the anger until I was no longer aware of it. However, it is much

1. The lion, the witch and the wardrobe, by C.S.Lewis

2. Feeling loved, The Science of Nurturing Meaningful Connections and Building Lasting Happiness By Jeanne Segal. I found this book on the very informative website www.helpguide.org

3. By Mark Williams

WARMTH OF FRIENDLINESS- CONTINUED

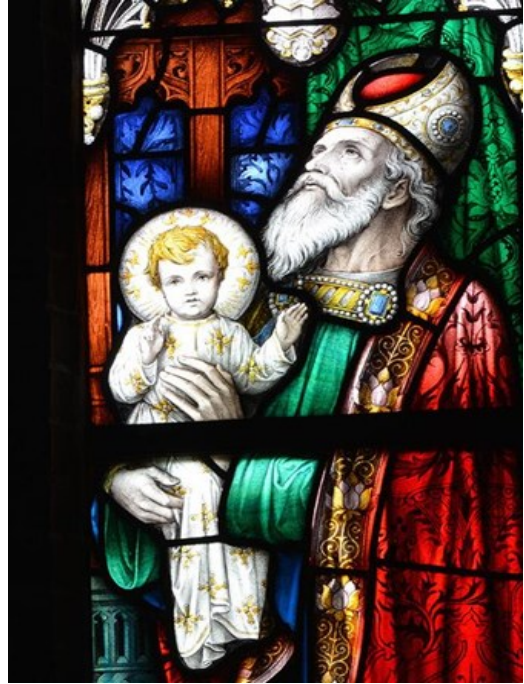
more helpful when I treat myself gently, accept my anger as a fact that's just there, and explore what it feels like without condemning myself. I have learned that this will deflate the feeling very soon, and open my mind to find a creative solution to the problems.

I think this 'exploring how we feel' is the same thing as what the church fathers used to call 'self research'. Only the word 'research' has shifted meaning somewhat, and it now makes me think more of a criminal investigation.

Therefore self research has really hurt me, whereas mindfulness is healing.

The Catholic philosopher Josef Pieper, in his book on the virtues also stressed this open attitude and said that we should first look at all the facts with an open mind and only *after* that make a judgement and decision⁴. Of course we can only look with an open mind if we are willing to investigate things that might prove useless. This illustrates again that fear is an enemy, because fear will make our minds closed and then we can no longer make prudent decisions.

I never wrote that poem on the Warmth of Friendliness, I could not do it. First I must speak what I feel, not what I ought to say.⁵ I did write another poem, not exactly fit for publication: 'The face of anger'. Dare we look our anger in the face, and talk with it? Or do we push it aside as unimportant? Bury it under the earth of busyness. Hurt it with biting criticism? Then we are fighting anger with anger.



But we should overcome evil with good, also in ourselves. Be friendly to your anger. Hear what it has to say and take it seriously. Then find out how much truth is in it, and be creative in what to do about it. This might be nothing at all, or perhaps write a poem or a letter to God, we might even address the issue if we think that has any chance of success. Forgiveness is important too, of course, but it is too often presented as the only solution that excludes all others.

The open attitude that I've been trying to describe, will help us receive love and friendship from God and people around us. In turn we will then be able to be friendly to others. I see a great illustration of this in the church window that depicts Simeon. He looks to me like such a wise man who has seen lots of troubles, yet remained very friendly. In the picture we see he draws his light from God. I often look at it as an example of how we can warm ourselves in God's love.

4. In the chapter on prudence in *The four cardinal virtues*.

5. *King Lear*, Shakespeare



NEW MINISTRY TO SENIORS AT HOLY TRINITY

This contribution is from the Rev David Phillips, Utrecht Chaplain

Holy Trinity Utrecht has been developing its ministries of fellowship and discipleship for various age groups (e.g. Student ministries, Trinity kids club, new children's choir!) and some that appeal to all ages (e.g. Bible studies, Christian Classics Study Group, Anglicanism course). But recently, we were approached by Rachel Fuhrmann, a student at University College, and a member of Enactus, about setting up an outreach project that might appeal specifically to seniors in our congregation and in the wider community. Below is a letter given to me by Rachel explaining a bit about Enactus and what a project might entail.

Rachel agrees that the Parsonage Hall would be a great place to host a weekly gathering during the day midweek for activities. Some people in the congregation have been asked their thoughts about whether they might be interested in such a project and we've had positive responses. In January, Rachel and a fellow student Maaïke, also a member of Enactus, will contact us when they have their student schedules so they can find a time that will work for them and us during the week.

While this is not specifically a Christian initiative, it is something that we think would be great to support (like we support AA and NA) and there could also be an opportunity for the development of friendships and connections between

people in the church and the wider community. Rachel has been informed of our strong support for the idea and also our willingness to contribute financially from our charitable givings if they have expenses.

If you have any thoughts about this project and are interested in supporting or participating in it, please let me know.

Thanks and blessings in Christ, David

en•act•us

Entrepreneurial

Entrepreneurial. Having the perspective to see an opportunity and the talent to create value from that opportunity.

Action

Action. The willingness to do something and the commitment to see it through even when the outcome is not guaranteed.

Us

Us. Individuals that are part of a greater whole.

What is Enactus continues on next page:

"To identify and empower people in need through social entrepreneurship"



Enactus UCU is one of the many international Enactus teams. Enactus is a student-led organisation which aims to improve the local community through social entrepreneurship. In total, more than 1,700 universities across the globe have an Enactus team, one of which being University College Utrecht!

If you want to know more about Enactus or Enactus UCU we kindly ask you to visit the following websites: www.enactus.org and www.enactus-ucu.nl

Would you like to contact this specific project? Please email project1startup.enactus@gmail.com

Our project would involve the elderly gathering once a week for about 1-1.5 hours to socialise. The social aspect of our project is that, through this weekly get-together, the elderly will be able to increase their social network, relax by participating in an activity and, at the same time, enjoy a nice cup of tea or coffee! It also offers them a weekly meeting to look forward to. The only aspect of the project that we still need to finalise is the actual activity that we would be organising - something that we hope to do with your help and by talking to interested elderly people. We currently have a number of possible project-ideas for the elderly that we are exploring; below is a short overview of our ideas:

Knitting, embroidery or other arts & crafts

Together they would create a number of crafted products. One of the popular options is knitting. In this, the elderly

would for example create scarves, hats/beanies, knitted mug-warmers, phone-pouches or other products. Another idea concerns tote-bags, or pillows that they could decorate, for example, through embroidering them. Besides these ideas we have a number of arts & crafts ideas such as making candles, making bird-feeders or decorating dishes and mugs. Other arts & crafts ideas are of course always welcome!

Literature/writing

Organising a small literature or writing club for the elderly where they would:

- Read and discuss literature or poetry.
- Write stories together (for example about their past, their life, or stories they tell their kids and grandkids).
- Participate in other literature and poetry activities together.

Everything that they would create could be shared online via blog, through which their families could also keep track of and participate in the project. If the project turns out to be successful, we would hope to publish these stories in a book.

Flower-arranging

In this project the elderly would create small flower-arrangements that would either be sold afterwards, or the elderly could take them home themselves. Beforehand they will get an explanation from a florist so that they will be able to create quality pieces. If possible, we are also looking into several possibilities to sell these bouquets in order to make money for the next round of flower-arranging.

Dancing/music

We have been advised that many elderly still very much enjoy the dancing and music they used to enjoy back in the day. In this activity we would offer them a weekly dance class or music class. This project-idea, however, is still very much in development and thus any ideas or concerns regarding this are very welcome!

If you have any other questions or ideas after our meeting and reading this document, please email us! We're open to all ideas, questions or concerns that you may have regarding the project. Once again, thank you for our meeting and we'll keep in touch!



CHARITABLE GIVINGS PLAN FOR THIS NOVEMBER IN UTRECHT

This report is submitted by Sheila Kooijman, chair of the Charitable Givings Committee at Holy Trinity in Utrecht.

This month we support Christ's Hope in Zwolle and OMDUW in Utrecht

Christ's Hope provides help for children affected by aids (either sick or orphaned) in seven african countries.

www.christshope.nl



OMDUW helps the homeless in Utrecht
stichtingomduw.wordpress.com



STICHTING
OMDUW

29th of January is World Leprosy Day. Our donations will go to The Leprosy Mission:

The Leprosy Mission is an international Christian organization against leprosy, with attention and love for the individual patient providing lepers with medical, social and spiritual assistance.

www.leprazending.nl



Leprazending
Herstelt levens



HEROES OF THE FAITH: ST AIDAN



"As a supplement to our year long focus on *Anglicanism: A Gift in Christ* we are considering important figures in the history of Anglicanism and especially those who are inspiration to us in their lives given to mission. The Rev Grant Crowe, Chaplain in Amersfoort, has prepared these reflections on *Heroes of the Faith*."



Statue of Aidan on Lindsfarne Island

As many of you know, I (Grant Crowe), was part of Lichfield Diocese in the Church of England. I was a Lichfield, ordinand, curate and team vicar before moving to the Netherlands. And Lichfield sees its roots coming from the 7th century and a man called St Chad. St Chad was a pupil of Aidan. In time Chad was made Bishop of Mercia (Kingdom of Mercia, historically, would be equivalent to the entire English Midlands). Chad fixed his residence at Lichfield and he saw it

become an ecclesiastical centre. The great historian Bede was to describe Chad as "following the pattern of Aidan, travelling from town to town, preaching and praying zealously among the people he served."¹ Lichfield Diocese sees its roots coming from a man trained by Aidan.

Aidan has been called Iona's greatest missionary, and the apostle to the English, and "by all accounts a saintly figure."² So where does his story begin? Sometime after AD 617, Prince Oswald came to the monastery of Iona. He was a member of the Royal Family who had felt after King Edwin had been killed in battle with the pagan kings Penda (king of Mercia) and Cadwallon, (king of Wales). Oswald was sent to Scotland both for safety and education, as Celtic Monasteries were known for their high level of scholarship. There, on Iona, he became a Christian. In 632, Oswald felt time was right to confront Cadwallon and free his homeland. They met in battle at Heavenfield. Before the battle Oswald placed a cross in the soil making his Christian belief clear to all. His small army was victorious.

1. Darch, JH & Burns, SK, *Saints on Earth: a biographical companion to Common Worship*, CHP 2004)
2. Bradley, Ian, *The Celtic Way: New Edition*, (Darton, Longman & Todd, 2003), p.21 MacCulloch, Dairmaid, *The History of Christianity*, (London: Allen Lane, 2009), p.333

After victory, one of Oswald's first actions, was to send a request back to Iona for a missionary to be sent to convert his Northumbrian people. A man called Cormac was sent. But he did not go down well with the English. He returned disappointed and despondent to Iona, having abandoned his mission, and complained the English were "an ungovernable people of an obstinate and barbarous temperament."³ !!! The community at Iona met to decide what to do. At that meeting was an Irish monk – Aidan – we do not know how old he was – Aidan listened to Cormac's report. He then stood and said: "Brother it seems you should have followed the practice of the Apostles and begun by giving them the milk of simpler teaching, gradually nourished them with the word of God."⁴ When he finished speaking there was silence. The community discerned that Aidan had a clear call of God to go and evangelise the English. And so he was consecrated bishop and sent off with prayers and blessings of Iona. That was in 635.

Aidan travelled to Bamburgh – where the King's castle was. He walked there, evangelizing as he went. A few miles north of Bamburgh lies the island of Lindisfarne a tidal island, but possible to walk across when tide was out. He was given space to build a monastery. Lindisfarne, known also today as Holy Island, became a mission base with training in teaching and evangelism.

Lindisfarne has been called "one of the most effective mission bases England has ever seen."⁵ Aidan stayed mostly here, but he helped set up other communities in the North East of England and trained people like Cedd and Chad, and Hilda who became based at Whitby, where, some years later in 657 she established a double monastery for men and women.

Aidan's ministry is significant due to what he established and who were trained there and their legacies. But he is also significant for the kind of Christian man he was. The Venerable Bede was a man born in 670s and died in 730s, and who has been called the Father of English History, writing 40 books.⁶ The highest recommendation Bede could give was that Aidan and his followers lived as they taught. If the wealthy did wrong, he would confront them, he did not keep silent out of fear or respect. He did not care and did not seek any worldly possessions; he loved to give away to the poor people he met whatever the wealthy had given to him. If he did not give the money to the poor, he would use the money to help buy freedom for those sold into slavery. Many of these freed slaves became his disciples and in time after instruction and training there were ordained into the priesthood. Consider, one of the first theological colleges in England – on Lindisfarne – comprised of large number of freed slaves...

Story continues on reverse page

3. Mitton, Michael, *Restoring the Woven Cord: Strands of Celtic Christianity for the Church today*, (Abingdon: Bible Reading Fellowship, 2010), p.117
4. Ibid, p.117
5. Ibid, p.117
6. Dairmaid MacCulloch says of Bede "Bede was the greatest historian of his age in all Europe, perhaps the greatest for many centuries either side of his own time." MacCulloch, Dairmaid, *The History of Christianity*, (London: Allen Lane, 2009), p337

HEROES OF THE FAITH - ST. COLUMBA CONTINUED

Such priests were able to understand and were close to the people of the land.

If Aidan was in town or country he nearly always walked – for only the upper class rode on horses and he wanted to walk with the poor. And whoever he met, as he walked, he would talk to them whether poor or rich. When he met someone, he would ask if they were a Christian – if they said no, he would ask if he could share about the Christian faith and later he would urge them to be baptised. If they said they were Christians, he would strengthen them in their faith and inspire them by his words and deeds to lead a good life and to be generous to others.

There is a well known story. After Oswald died in battle, he was succeeded by his son Oswin in 642, Oswin gave Aidan a very fine horse. He worried about Aidan, with his regular long journeys on foot, worrying about his health. Not long after receiving this special gift, Aidan met a poor person begging for money, and he gave him the horse.

Oswin discovered this. Oswin invited him for dinner and as they went into the hall, he took him to the side and began to rebuke him for giving away the horse. He told him that if he'd known he was going to give it away he would have given him one of his worst horses. At once Aidan replied: "What you are saying Your Majesty? That this child of a horse, is more valuable to you than this child of God? They went into dinner. Aidan sat down but Oswin would not, standing by

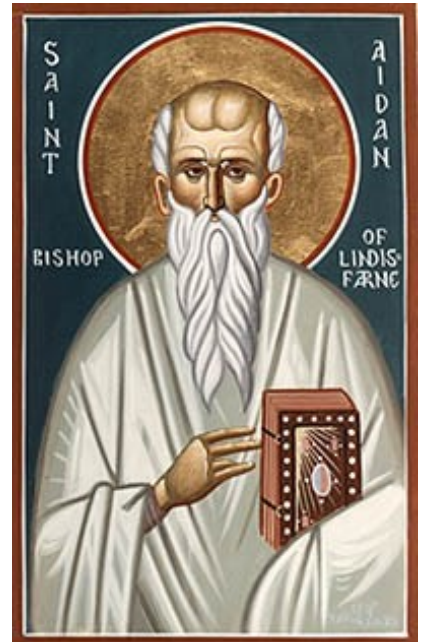
the fire, and then he unbuckled his sword, threw it down, and knelt at Aidan's feet asking for forgiveness. Aidan forgave. Oswin sat down and talked with his guests. But Aidan grew more serious until he began to cry

openly. People did not know what was happening. But he leaned across to a priest and say: 'I know the king will not live very long, for I have never before seen such a humble king. I feel he will soon be taken from us, because this nation is not worthy of such a king.' It was a prophecy - for only a few days later Oswin was assassinated. This was the second king, whom Aidan had cared deeply for, who had died violently.

Only 11 days after Oswin's death, Aidan became ill. Aidan died in church on 31st August 651. And today, inside St Aidan's church in Bamburgh, marked where he began his journey home to Paradise with the Lord.

A Closing Prayer:

O God our mission, whose gentle apostle Aidan befriended everyone he met with Jesus Christ, grant us humble, Spirit-filled zeal, that we may inspire others to learn your ways, and to pass on the torch of faith, in the name of Jesus Christ. Amen.⁷



7. Mitton, p. 126.



THREE KINGS

Does Christmas seem long gone? Well, Christmas doesn't really end until Twelfth Night, 6th January. In the past all the 12 days of Christmas used to be celebrated with feasting and parties. January 6th is also the Feast of the Epiphany, which is the day on which the wise men, led by the star, arrived at Bethlehem. At Christmas we sang about Three Kings but we don't really know who they were, kings or wise men or where they came from – you can check the details in St Matthew's Gospel, chapter 2.



We do know that they brought very expensive symbolic gifts of gold, frankincense and myrrh for Jesus, not the usual things that you would give to a small baby. Traditionally the gifts have a special meaning: gold is for a king; frankincense (sweet smelling incense) is for God and myrrh (a spice used to prepare bodies for burial) for mortal man.

GOLDEN ANSWERS

All the answers to this quiz begin with the letters GOLD (well, can you find any words that began with frankincense or myrrh?). Answers at the bottom of the page.

Can you say which GOLD is ...

1. a small bird?
2. kept in an aquarium?
3. made from sugar and used in cooking?
4. a source of wealth?
5. a tall yellow flower?
6. ate the three bears' porridge?
7. won by a winner at the Olympics?
8. a 50th wedding anniversary?



What do you call a camel that's got three humps?

Humphrey.

Who rides a camel and carries a lamp?

Florence of Arabia.



Answers: 1.gold finch 2.goldfish
3.golden syrup 4.goldmine 5.golden rod
6.Goldilocks 7.gold medal 8.golden wedding



DRINKING FROM THE WELL OF LIFE

THESE READINGS ARE FROM THE REVISED TABLES OF LESSONS 1922

This pattern of readings is taken from the Book of Common Prayer (revised 1922). It leads us each year through most of the Old Testament once, the whole New Testament twice, and the Gospels four times. The readings are longer than you might be used to, but just let them wash over you and shape your soul like a rock in a river that is gradually shaped by the current. If you miss a bit, just pick up on the present day's readings when you return. Or if it is too much, choose just the Old Testament or Gospel or Epistle readings. The grey highlighted boxes are special readings related to a particular Christian Feast day.

EPIPHANY (IN THE WEEK OF) – JANUARY 2 TO 7

O God, who by the leading of a star manifest your only-begotten Son to the Gentiles; Mercifully grant, that we, who know you now by faith, may at last behold your glory face to face; through Jesus Christ your Son our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

	Morning Prayer		Evening Prayer	
Monday	Isaiah 63:1-6	Matthew 1:18-end	Isaiah 63:7-end	1 Thessalonians 1
Tuesday	Isaiah 64	Matthew 2	Isaiah 65:1-16	1 Thess. 2:1-16
Wednesday	Isaiah 65 :17-end	Matthew 3:1-4,11	Isaiah 66:1-9	1 Thess. 2:17-3 end
Thursday	Isaiah 66:10-end	Matthew 4:12-5:16	Isaiah 49:1-13	Romans 15:8-21
Epiphany	Isaiah 60	Luke 3:15-22	Isaiah 61	John 2:1-11
Saturday	Joel 1	Matthew 8:18-end	Joel 2:1-14	2 Thessalonians 3

SUNDAY AFTER EPIPHANY – JANUARY 9 TO 14

O LORD, we beseech you mercifully to receive the prayers of your people who call upon you; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same; through Jesus Christ our Lord. Amen.

	Morning Prayer		Evening Prayer	
Monday	Joel 2:15-end	Matthew 9:1-17	Joel 3	Galatians 1
Tuesday	Amos 1	Matthew 9:18-34	Amos 2	Galatians 2
Wednesday	Amos 3	Matthew 9:35-10:23	Amos 4	Galatians 3
Thursday	Amos 5	Matthew 10:24-end	Amos 6	Galatians 4
Friday	Amos 7	Matthew 11	Amos 8	Galatians 5
Saturday	Amos 9	Matthew 12:1-21	Obadiah	Galatians 6

SECOND SUNDAY AFTER EPIPHANY – JANUARY 16 TO 21

*Almighty and everlasting God, who govern all things in heaven and earth:
Mercifully hear the supplications of your people, and grant us your peace all the days of
our life; through Jesus Christ our Lord. Amen.*

	Morning Prayer		Evening Prayer	
Monday	Jonah 1 and 2	Matthew 12:22-end	Jonah 3 and 4	1 Corinthians 1:1-25
Tuesday	Micah 1	Matthew 13:1-23	Micah 2	1 Cor 1:26—2 end
Wednesday	Micah 3	Matthew 13:24-43	Micah 4—5:1	1 Corinthians 3
Thursday	Micah 5:2-end	Matthew 13:44-end	Micah 6	1 Corinthians 4:1-17
Friday	Micah 7	Matthew 14	Nahum 1	1 Cor 4:18—5 end
Saturday	Nahum 2	Matthew 15:1-28	Nahum 3	1 Corinthians 6

THIRD SUNDAY AFTER EPIPHANY – JANUARY 23 TO 28

*Almighty and everlasting God, mercifully look upon our infirmities,
and in all our dangers and necessities stretch forth your right hand to help and defend us;
through Jesus Christ our Lord. Amen.*

	Morning Prayer		Evening Prayer	
Monday	Habakkuk 1	1 Corinthians 7	Habakkuk 2	1 Corinthians 8
Tuesday	Habakkuk 3:2-end	1 Corinthians 9	Jeremiah 1:4-10	Acts 26:1-23
Conversion of St Paul	Isaiah 49:1-13	Gal 1:11-end	Isaiah 45:18-end	Philip. 3:1-14
Thursday	Zechariah 11	1 Cor 12:27-13 end	Zechariah 13	1 Cor 14:1-19
Friday	Malachi 1	1 Cor 14:20-end	Malachi 2:1-16	1 Cor 15:1-34
Saturday	Malachi 2:17-3:12	1 Cor 15:35-end	Malachi 3:13-4 end	1 Corinthians 16

FOURTH SUNDAY AFTER EPIPHANY – JANUARY 30 TO FEBRUARY 4

*O God, who knows us to be set in the midst of so many and great dangers,
that by reason of the frailty of our nature we cannot always stand upright:
Grant to us such strength and protection, as may support us in all dangers,
and carry us through all temptations; through Jesus Christ our Lord. Amen.*

	Morning Prayer		Evening Prayer	
Monday	Jeremiah 1	2 Cor 1:1-2:11	Jeremiah 2:1-13	2 Cor 2:12—3 end
Tuesday	Jeremiah 4:1-18	2 Corinthians 4	Jeremiah 5:1-19	2 Corinthians 5
Wednesday	Jer 5:20-end	2 Cor 5:20-7:1	Exod 13:11-16	Galatians 4:1-7
Purification of the BVM	1 Sam 1:21-end	Hebrews 10:1-10	Haggai 2:1-9	Romans 12:1-5
Friday	Jeremiah 9:1-24	2 Corinthians 10	Jeremiah 10	2 Corinthians 11
Saturday	Jeremiah 14	2 Cor 12:1-13	Jeremiah 15	2 Cor 12:14-13 end



WORSHIP IN JANUARY 2017

ALL SAINTS' AMERSFOORT

Every Sunday: 9:30am Sung Holy Communion

Midweek services: 8-8:45pm Thursdays Prayers

Heilige Geestkerk, Mozartweg 54, Amersfoort (see: www.allsaintsamersfoort.nl)

ANGLICAN CHURCH ZWOLLE

4pm First Sunday (Holy Communion) and 4pm Third Sunday (Evensong)

GRACE CHURCH GRONINGEN

10:30am 2nd Sunday (Service of the Word) and 4th Sunday (Holy Communion) every Month

HOLY TRINITY UTRECHT

services are in English unless otherwise specified

Sunday 1st January	Circumcision of our Lord 10:30 All Age Worship - Sung Communion
Friday 6th January	The Epiphany of our Lord 20:00 Solemn Sung Communion
Sunday 8th January	First Sunday after Epiphany (Preacher: The Rev Trevor Whitfield) 9:00 Sung Communion (Dutch liturgy/English sermon) 10:30 Sung Communion 14:30 Choral Evensong
Sunday 15th January	Second Sunday after Epiphany 9:00 Holy Communion (said) 10:30 Choral Communion with Anointing & Prayers for Healing
Saturday 21st January	Evening Prayer and Praise (Guest preacher: The Ven Paul Vrolijk) 19:30 Service of the Word with Gospel Band
Sunday 22nd January	Third Sunday after Epiphany 9:00 Sung Communion (Dutch liturgy/English sermon) 10:30 Festal Choral Communion
Wednesday 25th January	The Conversion of St Paul 19:00 Holy Communion (said)
Sunday 29th January	Fourth Sunday after Epiphany 9:00 Holy Communion (said) 10:30 Solemn Choral Communion

In addition to the above services, we have these regular midweek services:

Daily:	Morning Prayer (Tues to Fri 8.00; Sat 9.00) Evening Prayer (Tues to Fri 17.30; Sat 17:00)
Weekly:	Holy Communion (said) (Wednesday at 19.00)