

FEBRUARY 2017

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



*I went down in the river to pray,
Studying about that good old Way...*



CHURCH

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NEWSLETTER FEBRUARY 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

Charitable Giving: NL92TRIO0197723861 – tnv Holy Trinity Anglican Church, Utrecht

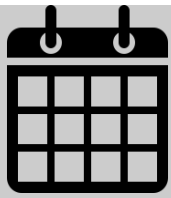
Anglican Church Zwolle

General Giving: NL02 INGB 0007 2290 06 - tnv English Church Zwolle

Grace Church Groningen

Contact: Dirk Nederven: treasurer@gracechurchgroningen.com

Cover picture: Photo from the Baptism of Zulema Sánchez González at 't Eykpunt Kerk in Utrecht.



FEBRUARY EVENTS AT A GLANCE

FOR WORSHIP SERVICES SEE LAST PAGE

| | | |
|--------|---|-----------|
| 3 Feb | Christian Classics study group | p. 11 |
| 18 Feb | All Saints Away day, De Roode Schuur, 9:30 AM | see below |
| 21 Feb | Anglicanism course, Parsonage 8 PM (door open 7:45) | p. 7 |
| 26 Feb | Evensong, Dominicanen Klooster Huizen, 5:30 PM | p. 17 |
| 28 Feb | Zwolle supper & Bible study 8 PM | see below |



UPCOMING EVENTS

All Saints Away Day: All Saints will have its first away day as a church on February 18th at De Roode Schuur in Nijkerk . The day starts at 9:30 with coffee and the main programme begins at 10:00. If you haven't signed up yet, please contact Hannah Koolstra to do so.

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.

For more information please contact Angela Berben (berbenangela@gmail.com, 0651937672) or Andre van der Werk (andre@vanderwerk.net, 0621158958)

Zwolle Supper and Bible Study: On Tuesday 28 February 2017 is the next Zwolle Bible study evening. It will be held at Sandra and Gerjan's home (Heemskerkstraat 61, 8023 VH Zwolle) We begin the evening with a meal at 18.30 and the study itself begins at 20.00 Please let Sandra know whether you will be coming to eat or not: sandratimmerman85@gmail.com



CHAPLAINCY ARTICLE: RECONCILIATION



The chaplaincy article is written by the Rev Sam van Leer, Groningen chaplain

2017 is a momentous year. Lots of referenda and elections have taken place and will do, and community, political and international relations seem under particular strain in these uncertain times. So the Week of Prayer for Christian Unity in late January this year has had special poignancy, not least too because this year is the 500th anniversary of Martin Luther's effective launching of the Reformation after (as legend has it) nailing his 95 Theses critiquing indulgences, sacramental confession, and other practices to the door of All Saints Church in Wittenberg, Germany.

During the Week of Prayer for Christian Unity, throughout the world, churches of different denominations pray together that we be reconciled, that we be one in Christ, as Jesus Himself prayed we would be, in John chapter 17: 20 'I ask not only on behalf of these [disciples], but also on behalf of those who will believe in me through their word, 21 that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. 22 The glory that you have given me I have given them, so that they may be one, as we are one, 23 I in them and you in me, that they may become completely

one, so that the world may know that you have sent me and have loved them even as you have loved me. '

From these words, we see that Christian fellowship is a witness to the Trinitarian nature of God and shows how we relate to God. Christian unity also brings God glory. That said, we are mindful of the rich variety of the Christian Church, worldwide and closer to home, and all that we can receive from each other. The Anglican Church has never claimed to be THE Church, but always confessed to being part of the One, Holy, Catholic and Apostolic Church. As such, we have a rich, distinctive and valued contribution to make, but also a lot to learn.

One of the well-wrought intercessions in the Epiphany material of Common Worship asks: 'That the Church may discover again that unity which is the Father's will.' What sort of unity is the Father's will, how do we prayerfully discern it? And what contribution can we make to build peace and reconciliation in the Church and beyond?

In the Netherlands, nationally, as well as locally, we do our bit towards Christian unity. Two small recent instances, close to 'home':

Nationally, the Anglican Church has sat on the Netherlands Council of Churches for many years. And in November, the Executive Committee of the Anglican Church in the Netherlands had the pleasure to welcome the General Secretary, Klaas van der Kamp, and the new Chairman, Dirk Gudde, of the National Council of Churches, to Holy Trinity for an afternoon of fellowship. We shared tea and scones, showed off the beautiful church and enjoyed warm conversation. For a perspective on the visit, see the Council of Churches' website, http://www.raadvankerken.nl/pagina/4214/engelse_klasse_in_lage_landen&highlight=Anglican .

And in January, Grace Church Groningen participated in a local series of prayer evenings for the Week of Prayer, hosting an event for students and others,

highlighting the reconciliatory work of Christ revealed in Romans 5: 8 But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. 10 For if, while we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! 11 Not only is this so, but we also boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.'

May this year be one of reconciliation, in and for Christ.

Yours in Christ, Sam

The Revd Sam Van Leer



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 young-ish folks are most welcome!





SUSPENSION OF 9AM ENGLISH SERVICES AT HOLY TRINITY UTRECHT

At our Chaplaincy Council Meeting on January 21 AD 2017, Council approved a motion that the 9am English services on the 1st, 3rd and 5th Sundays of the month be suspended beginning in February. What follows is an explanation of our rationale for making this decision.

9am services were added on the 1st, 3rd and 5th Sundays of the month in September 2013:

- First and foremost, these services were introduced because we had an overcapacity at the 10:30am services, and there was a concern to take action to make our 2nd Sunday services more safe and to provide the possibility of continued growth.
- Second, 9am services on the 1st and 5th services in English would provide an alternative service for those who did not like the contemporary music on the 1st Sunday (a service that was being introduced) and for those who, for health reasons, could not come because of the incense used at the Solemn Eucharist on the 5th (a concern that had been expressed by some).
- The 9am on the 3rd was in Dutch at first, to provide another service in the month to see if there was an interest for those attending the Dutch services on the 2nd or 4th Sunday in greater participation in the life of HTU. This service was then changed to an English 9am service when All Saints' Amersfoort was opened in December 2016.

When All Saints' was opened in December 2015 we agreed that we would see how attendance in our services would readjust and whether there would still be a need for these 9am services.

There has been a steady decline in attendance at 1st, 3rd and 5th Sunday 9am services since January 2016, when there was double digit attendance. In the past summer and autumn, with a few exceptions, the attendance was very low, three times with no one attending and a number of times with less than 5. It seems there has been a readjustment of 1st, 3rd and 5th Sunday 9am attenders to the later service now that there is more space.

For those who do not like the 10:30am contemporary worship service on the 1st or incense on the 5th, it seems they either bear with the service or do not come to our church on that Sunday (in other words the timing of the service takes priority over the type of service).

It is recognized that we always have the option in future to reintroduce these 9am services.





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



PRAYER REQUEST

Your Prayers Needed For A New Church Home for All Saints Amersfoort (ASA)

Since 20th December 2015 we in All Saints Amersfoort (ASA) have had the privilege to use the Heilige Geest Kerk on the Mozartweg. In the last year it has really started to feel like home. We have grown to a weekly average attendance of 90-110 people, so the Lord has blessed us!

Even though we feel very much at home at Heilige Geest, the building itself has been sold to a developer. As of 1 May, we will no longer have access to the church building. Between now and then we must find a new home.

We have cast our bread upon the waters in Amersfoort, but we are finding nothing. Would you join us in praying for the right solution? The Lord has blessed



us so very much, but we cannot ignore the fact that there is an Enemy that loves nothing more than to sow discontent and confusion among God's people.

Pray with us, please, that the Lord will provide and we might have a speedy transition to a new home for ASA.



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 you feel called to be a part in this ministry of intercession, please contact:

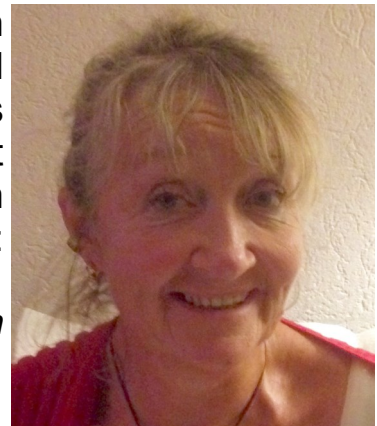


Anne Miechielsen organizes and participates in this ministry at Holy Trinity in Utrecht:

anne@miechielsen.nl

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

mccloughin@gmail.com





POEM

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



This month's poem is based on the second chapter of the Song of Songs/Hooglied

Ontmoeting in liefde

Ik voel me thuis in de blik van je ogen
ik voel me thuis in de taal van je geest
geborgen weet ik mij in je strelende
 handen
uit duizenden herken ik je stem

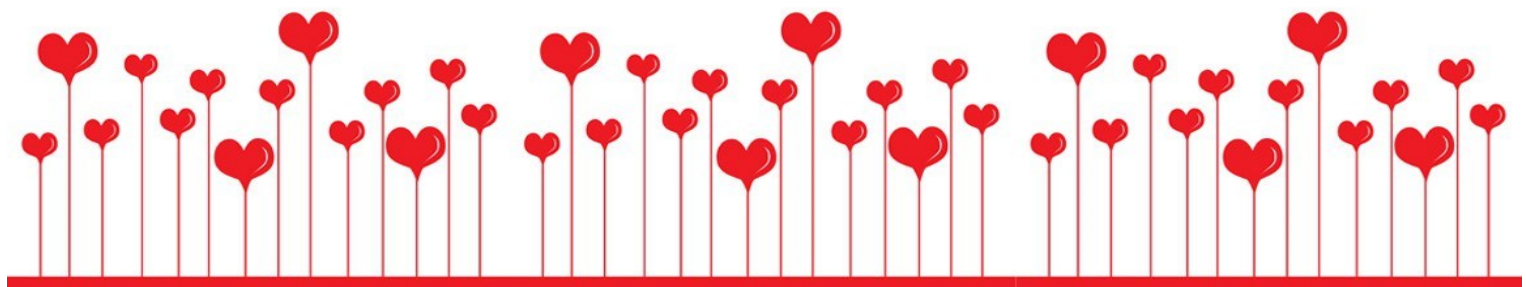
je stem die mij voert naar het land
 waar de winter voorbij is
 je roept mij:
 de bomen, de bloemen
de vogels feesten het leven
 kom!

 liefste
in mijn komen naar jou
 stap voor stap
weef ik verwachtend
 mijn liefde –

Meeting in love

I feel so at home
 in the look
 from your eyes
I feel so at home
 in the language
 of your soul
 enfolded secure
 in your caressing hands
I hear your voice among thousands
 that voice
which leads me to the land
 where winter has passed
 you call me:
 the trees the flowers
the birds feast on life!
 come!

 my dear
coming to you
 step by step
I await you in hope
 my dear one

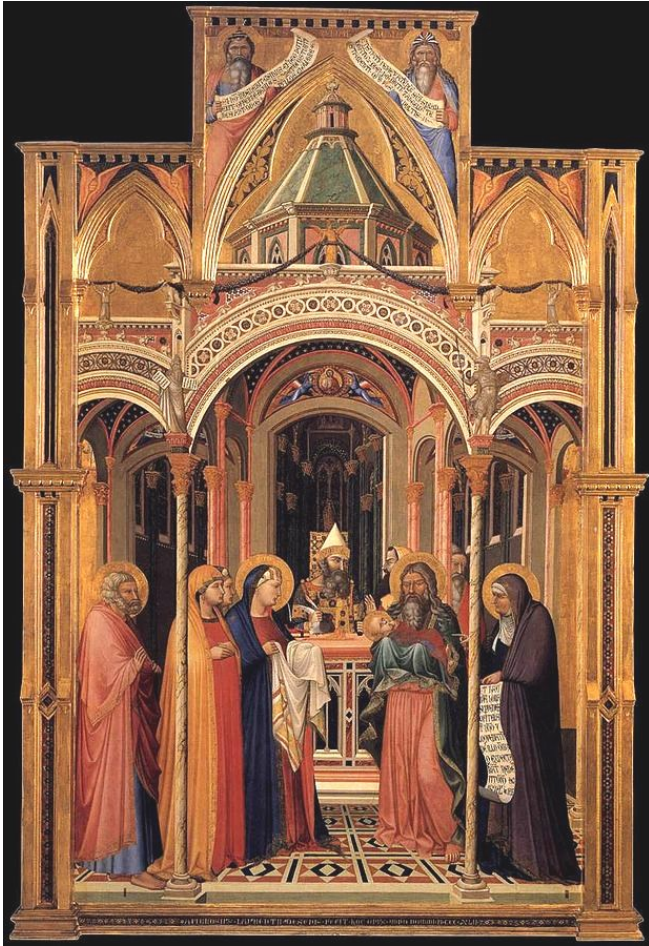




PEOPLE AT THE PRESENTATION OF CHRIST: ANNA



This devotional on Anna was written by the Rev Grant Crowe, Amersfoort Chaplain



Painting by Ambrogio Lorenzetti - The Presentation in the Temple. Anna is the character on the far right of the painting. (c14th century)

Epiphany comes to an end with the Presentation of Christ in the temple, (February 2nd). The Gospel reading, for that festival, is from Luke 2:22-40, and usually we think of or focus upon the elderly Simeon holding the infant Jesus, 40 days old, expressing the beautiful words, we now call the Nunc Dimittis – as his parents look on. But there is also the aged prophetess Anna. I want to invite us to consider her and be inspired by her, as Epiphany closes, and Lent approaches (March 1st is Ash Wednesday this year).

Anna - the Greek version of the Hebrew

name Hannah - follows in the line of faithful women in these first two chapters of our gospels. Elisabeth – John the Baptist's mother, Mary – mother of Jesus – and now Anna. And Anna is a lady of great age. The ESV bible translation reads that she was married for seven years and then 'a widow until eighty-four'. That is one way to translate the Greek. But the more natural way to take the syntax, a number of scholars suggest, is that the eighty-four is the length of her widowhood. So assuming that she was married as a teenager, she would have been 105 when she met Mary, Joseph and the infant Jesus.

John Calvin notes how St Luke draws attention to her age and her piety. It provokes the question in me (in us) – 'Which older people currently in my life, or in the past have I known, for whom I remember their faith? Which older people, who in their late years, are inspiring to me in my walk of following Christ?' We may remember a grandparent, a mother-in-law, a church member, someone, whom inspires us to hope that we would be as spiritually vibrant as they are /were when we come to their years. I remember an interview with Brother Andrew – now in his late 80s – Brother Andrew a man who God has used in many ways and who helped establish Open Doors. I see him, how he radiates a love for God, a hunger for God, a passion for God. I see him and I hope and pray I can be as vibrant as he is in my late 80s. Another personal inspiring example would be the example of

my mother-in-law, who passed away in her late 80's this year. To be someone as St Paul says in 2 Timothy – “I have competed well; I have finished the race; I have kept the faith.” (2 Timothy 4:7). The impression in Paul is not of someone struggling to the end of the race – rather someone running with vibrance and brightness. Anna, whether she is 84 or 104, in her later years, still shines brightly and vibrantly in her faith, running the race strongly to the end. As we consider these older witnesses we have seen or who are around us, as we are inspired, shaped, we take some moments in prayer to give thanks for them...

Anna's faith. Her piety of never leaving the temple – suggesting she was there beyond the regular daily offerings. Her worship consisting of regular fastings and prayers. Day and Night. Her faith burns bright in a person with a dark past. As All Saints, we have been preaching focusing primarily upon the Isaiah passages set for this month. And the theme of light in the darkness has been a prominent theme. Isaiah 42, as God speaks to the Servant, “I will give you as a covenant for the people, a light for the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness.” Isaiah 49: “I will make you a light to the nations.” And the reading from Isaiah 9: “the people who walked in darkness have seen a great light, those who dwelt in the land of deep darkness on them has light shone.” She has been in darkness – married for 7 years and then widowed. She lost her husband in her early 20s. While couples enjoyed long marriages, golden anniversaries, children, grandchildren, she did not. A lady who experienced darkness at a young age. And yet, as St Luke describes, her faith is vibrant. This does not say that there were not many

years of hurt and pain – there could well have been. There may have been anger at God or others, as is possible in grief (as we also see expressed in the psalms). But she has come to a place, I'd suggest of healing and peace with her loss.

Grief can bring much darkness into life. For some people, church becomes a place to return to, if they have drifted away from church, or perhaps they went when they were a child. For others, death can raise significant questions, doubts in a believer's life. For some, what they seek is believers to sit alongside them as they wrestle and struggle and doubt – a touch, a presence, instead of words. For others, ‘they grieve, but not as people without hope’, as Paul reminds us in 1 Thessalonians, they fully grieve, alive to the pain of loss, while fully held by / or holding onto the hope in Christ.

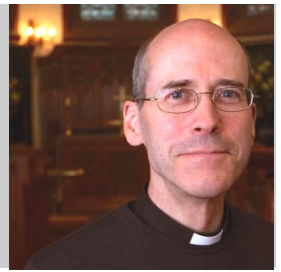
Anna has come through the darkness and perhaps became a light for others in darkness. A person who helped those in darkness, a person who dispelled darkness... perhaps she was someone already being a light in the world (Matthew 5) as she met THE light of the world, for the first time, in the temple that day.

Epiphany ends with the Presentation of Christ in the temple. This festival also commemorates the purification of Mary. But in that temple, Luke draws our attention also to another woman, to the example of Anna, pointing us to her vibrant faith, after her many years, despite her times of personal darkness.





THE ANGLICAN WAY OF PRAYER



This article on prayer was given by the Chaplain of Utrecht in response to a request to present an Anglican reflection on prayer at the Ecumenical Pastorsdag held during the Week of Prayer for Christian Unity (the talk is also available in Dutch, thanks to Erik Heemskerk, on the HTC website). Next month we will return to Anglicanism: A Gift in Christ, Part 5: A worldwide Church.

First, what is prayer?

Our desire to pray is grounded in the truth that we are all created in the image and likeness of God and that we desire to return to the principle or source of our life, God. So human desire, human longings, human aspirations are the content of prayer in all religions. But for fallen humanity, our desire, our longing, our aspiration can so easily get distorted in all sorts of ways, directed towards what is vain and destructive.¹

As Christians, we understand prayer as a Divine gift, that has been opened up in us, first, by the Cross of Christ, where our distracted and destructive desires can be forgiven, and redirected. And second, with the pouring out of the gift of the Holy Spirit, prayer, our desire, can finally reach its mark. Augustine says, *by thy Gift*, [and “Gift” is Augustine’s word for the Spirit], *O Lord, we are set on fire, and are borne aloft: we burn, and are on our way. We climb the ascents that are in the heart. With thy fire, with thy good fire, we burn and go on, for we go up to the peace of Jerusalem.*²

Authentic prayer for Christians is from deep within and inspired by the Holy Spirit. George Herbert, an Anglican priest and poet, describes prayer as *God’s breath in man returning to his birth.*³ We are opened up by grace to a divine communication. St Paul says, *our conversation is in heaven* [Philippians 3:20].

Anglican Spiritual Disciplines

Anglicans believe that there are certain spiritual disciplines that help us both to learn to pray and to pray better. Our spirituality has its roots in the Benedictine tradition. So there are three primary disciplines we commend to people: weekly Holy Communion; daily offices of Morning and Evening Prayer; and personal devotional prayer.

1. First, weekly Holy Communion. On Sundays we meet together for the gift of the Word written, the Bible, and the Word made visible, the Sacrament. This is about our ongoing sanctification by Christ, leading a life of repentance and faith, to unblock the channels of prayer in the heart, by sanctifying our desire,

1. Robert Crouse, *Heavenly Avarice: The Theology of Prayer*, A Paper from a Western Canadian Theological Conference.

2. Augustine, *Confessions*, XIII, 9 (trans. RD Crouse) as quoted in *Heavenly Avarice*.

3. *Prayer (I)* by George Herbert



having our hearts' desires corrected and strengthened. We use an authorized liturgy with set prayers – these are meant to teach us to pray using the set prayer given to us by our Lord (the Lord's Prayer) and other prayers written by deep thinkers and devout souls, usually based on Scripture – praying the Word of God back to God. Of course, there is always a danger that we are not truly praying but just rattling them off, but my own experience and the experience of people I know is that as we pray these set prayers more and more they become more lively, more loved, more the very prayer of our heart. They are like "training wheels" on a bike!

Of course, an important part of our corporate worship is the singing of prayers – both the set liturgical prayers but also hymns composed through the ages – they are prayers. There is an ancient proverb that "he who sings well, prays twice." Our hearts can be somehow more engaged when we sing.

2. Second, the Daily Offices. One emphasis of our Reformers was the greater integration of the active life (working in the world) and the contemplative life (prayer and contemplation of God) – we are to be monastics living in the world, surrounding our active life with a discipline of prayer

and contemplation. Anglican Reformers took six of the seven traditional monastic offices (lauds, matins, prime, terce, sext, nones, and compline) and combined them into two daily offices – Morning and Evening Prayer. This pattern of two daily services also harkens back to our Old Testament roots with the worship at the Temple in Jerusalem – the offering of incense, sacrifice of a lamb, and the lifting up of hands in prayer at sunrise and sunset.



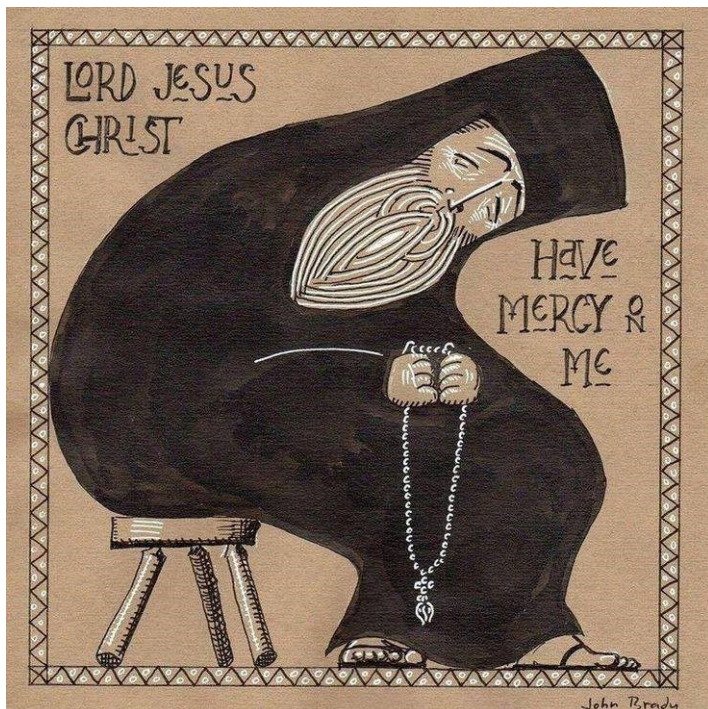
The offices are simple said services taking about 25 minutes: we begin with confession; then read psalms (which is the greatest resource in the Bible for prayer);

hear God's Word read (OT & NT); and lift up the chaplaincy, the wider Church, and the world in prayer and we give thanks. It is a response to God's love for us, with the love of our neighbour. This immersion, day by day, month by month, year by year, in the Bible forms our character, again helping, by grace, to shape our desire, our prayer,

heavenward.

For me the offices are a bedrock of keeping me steady in the ups and downs of the spiritual life and the challenges of ministry. It is mostly set prayers, training my heart to pray rightly, and also giving me words to pray when I'm going through dry periods. Again, using the bike analogy, is like riding on a bike, sometimes we peddle, and then we coast – the offices are the peddling!

3. Third, private devotion. The daily offices and the weekly communion help and lead the individual to pray privately, but times of private prayer ensures that our set prayers remain lively. For me, this private devotion includes times of intercession, it can include times of meditation on God's Word, but it is leading to something more profound, it is about entering into the contemplation of God.



Contemplation is the state where we are lovingly beholding God and all things in

God. It is the life of the angels, the life of heaven. We enter into that state only by grace and only after struggle. It is about going to a place that is quiet and to be alone with God, to rest in his presence. It is then about quietening down all our distracting thoughts, the whirl of activity of our mind, so that we can express our love and be ready to hear, should God have something to reveal. It is to *Be still, and know that I am God* [Ps 46:10]; it is to follow Christ's call to rest in Him, to *go in and out and find pasture* [Jn 10:9]. In this quiet, we become more self-aware, God's Spirit revealing things, our sin, our fears, our gifts, and His love. It is about the opening up of the inner life. It follows the understanding that *the kingdom of heaven is within you* [Lk 17:21], and that our approach to God is one of recollection away from being absorbed in the external world, to a movement within, and then above.

Gregory the Great, in the 7th century, writes about the importance of contemplation for preachers in his greatest work the *Moralia in Job*:

The Redeemer of mankind in the day time exhibits His miracles in cities, and spends the night in devotion to prayer upon the mountain, namely, that He may teach all perfect preachers, that they should neither entirely leave the active life, from love of the speculative, nor wholly slight the joys of contemplation from excess in working, but in quiet imbibe by contemplation, what in employment they may pour back to their neighbours by word of mouth. For by

*contemplation they rise into the love of God, but by preaching they return back to the service of their neighbour.*⁴

For me, the best time for contemplation is early morning before the world has wakened – but it means I must get to sleep early. And I have found the use of the Jesus Prayer to be a great gift in leading one to a state of contemplation. Of course, the whole Orthodox Tradition throughout the ages has and continues to commend this.

Anglicans believe that these three disciplines – weekly communion, daily offices, personal devotion – over the years, by grace, help us to do what St Paul calls us

to, that is to be *praying at all times* or to *pray continually* [Eph 6:18; 1 Thess 5:17]. But the Church has not understood Paul is suggesting we be talking all the time to God. *Praying at all times* has been described by one Anglican theologian as *a state of life*, it is the *habitual, continual awareness of our life as being plainly in the presence of the Father, in every instant and in every circumstance, and a steadfast willing of the will of God.*⁵ So this is not easy at all, but is the goal towards which we are heading. We hope to become people who, *praying at all times*, are lifted by the Spirit into the heart of God.

4. Gregory the Great, *Moralia in Job*, Book VI, 56. See: www.lectionarycentral.com/GregoryMoraliaIndex.html

5. Robert Crouse, from a sermon for Rogation Sunday: *The Mirror of the Charity of God*. It can be found at www.lectionarycentral.com/rogation/Crouse1.html.



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 Stichting Sensor and Happietaria.

Sensor, formally known as Telephonische Hulpdienst Utrecht, provides a 24/7 helpful listening ear to anyone with problems
www.sensor.nl

Happietaria runs a pop-up (few weeks per year) restaurant in Utrecht.

Everything is organised and run by student volunteers and all profits go to projects in developing countries.
www.happietaria-utrecht.nl





ROADMAP TO INDEPENDENCE!

On January 21, AD 2017 the Chaplaincy Council and the Task Force for an Anglican Church in Amersfoort (TACA) met with Archdeacon Paul Vrolijk to agree on the steps to take for Holy Trinity Utrecht and All Saints Amersfoort to become independent chaplaincies by AGM in the Spring of 2019. This is simply to lay out the specific practical steps to meet the plan set out in our Vision for a Church Plant in Amersfoort, agreed upon in the Council meeting of two years earlier, 21 January AD 2015.

At the recent meeting this January, Council members present agreed unanimously on the following:

- For this year and next (2017 and 2018) Utrecht and Amersfoort will continue to work under one central AGM (Annual General Meeting) with 1 central Standing Committee and 1 central Chaplaincy Council.
- The Chaplaincy Council will meet less often than it has and will focus on issues common to both Utrecht and Amersfoort, and only in the passing of motions brought to it from each congregation that require Chaplaincy Council approval (usually decisions related to finances).
- Starting this year each congregation will have its own leadership team to deal with as many local issues as possible. This will be new for
 - Utrecht, who will need to establish a leadership team like Amersfoort, Zwolle and Groningen already have.
- Amersfoort and Utrecht will both hold *local annual meetings* prior to the AGM as is already done in Zwolle and Groningen.
- Each *local annual meeting* in Utrecht and Amersfoort will need to decide on the following:
 - ⇒ election of the local leadership team made up of 7 people:
 - ⇒ 3 proposed representatives to Chaplaincy Council (to be appointed at AGM)
 - ⇒ 1 proposed warden and 1 deputy warden (to be appointed at AGM)
 - ⇒ 2 additional proposed representatives each to the *local leadership team* in Utrecht and



Amersfoort (again to be appointed at AGM)

- We continue to hold open a position on the Chaplaincy Council for one representative each from Groningen and Zwolle, should someone be willing to serve.
- We also intend to devolve the charitable giving fund, meaning Amersfoort will have its own account and a way of making decisions about its charitable givings. As well, the givings and expenses of Utrecht and Amersfoort will continue to be centrally administered, but we have begun and will continue to gain a clearer idea of precisely what are the contributions and expenses of each of these two congregation.
- In order to define who can vote at *local annual meetings* in Utrecht and

Amersfoort, our electoral roll officer has already prepared a revised Electoral Roll which will be published, to verify the different local rolls (or sectors on the general roll). (Please see article from Sheila Kooijman that follows.)

These new *Local Leadership Teams* in Utrecht and Amersfoort will evolve to become the new Chaplaincy Councils of Utrecht and Amersfoort at the AGM in 2019, when the two, God willing, will become separate independent chaplaincies. If you have any questions about this, please speak with David or Grant or with members of the Chaplaincy Council.

May God continue to lead us and may we seek always to be faithful to his guiding

David





ELECTORAL ROLL UPDATE

This message is from Sheila Kooijman, our Electoral Roll Officer, who can be contacted at electoralroll@holytrinityutrecht.nl

We are updating the electoral roll in preparation for the upcoming AGM. Since this year there will be local meetings in each congregation before the combined AGM, the electoral roll has been divided between the separate congregations. You may be on any one of the separate rolls, whichever you consider most appropriate, considering your usual church attendance. There are lists in the church entranceway. Please have a look and if you feel you are on the wrong list please drop a line to the electoral roll officer. If you are not on any list, and wish to be, please pick up an electoral roll form at church, fill it in, sign it and drop it in the box provided in the entrance

hall of the parsonage. Alternatively, you can go to the HTC website (www.holytrinityutrecht.nl/membership-2) and then print out, complete and sign the form and drop it off at church or mail it to Holy Trinity Church (van Hogendorpstraat 26, 3581 KE Utrecht) or scan and email the completed form to the electoral roll officer (see below).

Please remember that a separate form is needed for each member of the family (over 16) who wishes to be on the Electoral Roll. If you wish to stand for office, propose someone for office or vote at the AGM your form must be completed before March 5th 2017.



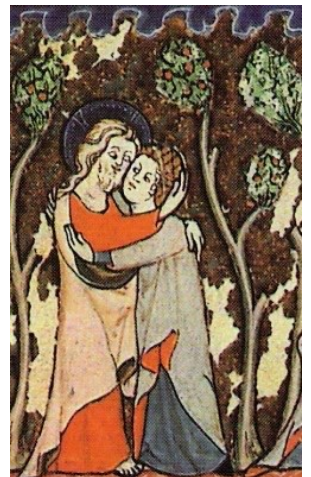
CHRISTIAN CLASSICS STUDY GROUP

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.

For more information and to download the texts we will look at, please see our website: www.holytrinityutrecht.nl/christian-classics-study-group-hadewijch.

Please contact Hanna at office@holytrinityutrecht.nl if you would like to attend the supper so we can prepare. All most welcome!



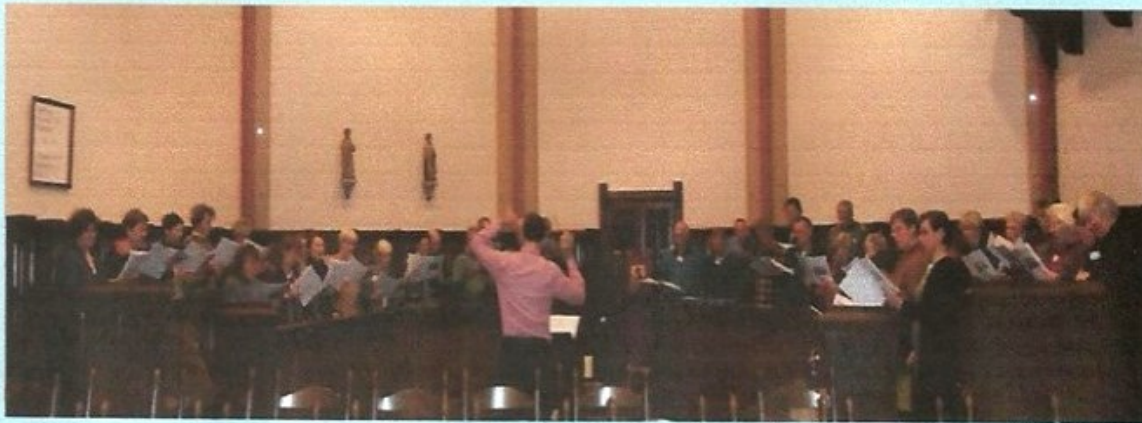


SPECIAL EVENSONG AT THE DOMINICANEN KLOOSTER

There is a special Evensong at the Dominicanen Klooster in Huissen at 5:30pm on 26 February. Fr David has been asked to do the priestly parts of the service, which includes a special choir assembled for the purpose, led by English conductor, composer and musicologist Peter Leech. See notice below for more information.

Singing Evensong in Huissen The Netherlands

A weekend for experienced singers in the beautiful Chapel of the Dominicans in Huissen, The Netherlands. We will be singing glorious music of the Anglican Evensong liturgy, directed by the English conductor Peter Leech. The weekend begins with coffee/tea at 7.30 pm on Friday 24th of February. It will conclude when we sing the Evensong service on Sunday the 26th in the Dominican Chapel, which starts at 5.30 pm.



We will sing music from the following composers:

- Samuel Sebastian Wesley (1810 - 1876)
- Robert Ramsey (1595 - 1644)
- * Edward Bairstow (1874 - 1946)
- Henry Purcell (1659 - 1695)
- Peter Leech (b. 1967)

Weekend fee:

The fee for the Weekend is € 270,- which will cover breakfast and warm lunches on Saturday and Sunday; evening (bread) meal on Saturday. It also includes all the coffee/tea and a snack on the Sunday, and of course all the music. Singers will receive Midi files of all the music to help with study of it.

It is possible to book for an additional overnight stay with breakfast. This is available for € 49,-

Accommodation:

You are a guest of the Dominican Monastery and are sharing a double room. For a single occupation (on request if available) costs will be €24,50 per night.

If you have any questions at all please contact Beatrix Smit (b.smit93@chello.nl) or ring her in the evening 0031 (0)313 450416.

**Friday 24th until
Sunday 26th
February 2017**

**The conductor:
Peter Leech**



A musician with diverse skills and interests, including late sixteenth-century continental polyphony, Catholic court musicians in seventeenth-century England, early Russian Orthodox church music, seventeenth-century instrumental music and the music of late Georgian and early nineteenth-century English composers, Peter Leech has over 25 years experience as a choral and orchestral conductor, composer and musicologist.

www.peterleech.com

Information: if you have any questions please contact Beatrix Smit. b.smit93@chello.nl

or ring her in the evening:
0031(0)313-450416

You can return the booking form to Beatrix



THE ANGLICAN CHURCH IN ZWOLLE

ITS ESTABLISHMENT AND DEVELOPMENT OVER THE YEARS

This contribution is from the Rev Sam van Leer



Revd David Phillips leading the Harvest Holy Communion in October 2016

During the 1939-45 war many Dutch civilians and Servicemen crossed the North Sea to join the Allied Forces in Britain. Once there they joined the various branches of the Allied Services including The Princess Irene Brigade. Naturally many men formed relationships with British women and after the war ended these men brought their brides back with them to the Netherlands. It was obvious that many men moved back to their birthplace, and consequently groups of expatriates spread throughout the Netherlands.

A group of such women met each other in the then 'Hotel Suisse' in Zwolle for tea and a chat. They also felt the need for a place of worship in their own language. They were encouraged in this vision by the Lutheran Church.

It was eventually decided with the help of the Anglican Church in The Hague, to explore the possibilities having a service of worship in Zwolle. The Reverend Beukes, the Anglican Chaplain in Utrecht, agreed to come to Zwolle once a month where he presided over a combined service of Holy Communion and Evening Prayer. At first, the services were held on a Thursday, but this was eventually changed to a Sunday evening. Services were held in the months January to June, then September to December. This was to enable the members to go to England, and allow their children to meet their families in England.

Initially there wasn't any money to purchase hymn books and to pay for the Lutheran Church. As it became more organised, payment was made to the Lutheran Church and also a small amount to the Reverend Beukes to cover his expenses. Initially the Church in Zwolle was organised by a local British businessman, a Mr Fenton from Elberg, who saw the congregation develop with more Dutch people attending.

When the Fenton family returned to England Jack van den Berg took over the task of organising ably helped by Ruth, his wife, who had been instrumental in setting up the church with the other expatriates and with the encouragement

of the Lutheran Pastor in Zwolle. The Lutheran Church in the Koestraat is still used for our services to this day. The number of services were still at one per month with the exception of July and August.

When Jack retired, first John Legg organised the church in Zwolle for a short period until his job was relocated to the south of Holland. Then John Murphy took over the responsibilities of organising the services, keeping contact with the Lutheran Church, contact with the Chaplain in Utrecht and our reader Christopher Rigg, who travelled from Bennekom, with Marjory, his wife.

At this time John decided to put the financial affairs of the church onto a more firmer footing. After discussions with Geoffrey Allen an account was opened in the name of the English Church in Zwolle. The congregation remained stable at 30-35 and unlike today everything was

arranged via telephone, letter, or word of mouth. There was a reserve list of organists who loved to come and play the beautiful organ in the Lutheran Church.

Douglas Beukes our chaplain from Utrecht, retired in 1990's and the Bishop eventually appointed Trevor Whitfield, who was at that time chaplain to a church in Switzerland. This entailed an interregnum which was ably dealt with by the Church Council in Utrecht. Often priests came from distant chaplaincies to ensure that the Christian word was preached and Holy Communion was given.

In 2000 Trevor was moved to Paris by Bishop Geoffrey and was followed by Stephen Twycross who had previously helped during the interregnum. He came as chaplain and was helped by Peter Staples and our reader Chris Rigg.

When Stephen retired there was once again an interregnum and we were well

served by retired priests always willing to step into the breach. During this period of time two of our members, Gwen and Joop, despite being blind had for many years chose the hymns and printed them out, also making braille copies of the readings, so that they could go on the list of readers. They decided that they



Harvest Sunday Holy Communion, October 2016, led by Revd David Phillips.

THE ANGLICAN CHURCH IN ZWOLLE - CONTINUED

would move into a home for the blind to prepare them for the future and not to be a burden to their children Albert and Margriet, who were both fully sighted.

They were certainly missed.

Sadly the expatriates from the Second World War and whose efforts started the church in Zwolle were gradually passing away.

John had felt for a long time that one service a month was not sufficient for our needs and discussed this with Jaap Koster, who was a former diplomat who travelled with his family from with his family from Emmen to attend services. Jaap was chalice bearer with John but through illness and problems with his health found travelling too much. In a blow we lost six members. As John was approaching his 70th birthday he decided the time had come to hand over the reins to others. This coincided with another interregnum. At the time of John standing down, the congregation agreed to move to holding two Sundays a month.

In 2004 John de Wit was appointed chaplain and from that time Cecilia Koppenrade took over John's duties. John de Wit had new ideas and felt that a church leadership group should be formed under Cecilia's leadership. This group was: Cecilia, Jonathan(who later was training as a reader and unfortunately died leaving a great gap in the team), Dave Thomas, Brian Veltman and Linda Preston.

At that time two families joined us, one from South Korea(6) and one from the United States(5).

Suddenly we had a Sunday School Formed by Pam de Wit and helped by Jeanie Hancock, Pam also played a great part in training Intercessors and readers from the bible.

John de Wit was expanding his ministry and was appointed Archdeacon of Europe. At that time we were helped by Chris Nicholls who was training to be a priest and we were lucky to attend his priesting in Utrecht two years later. Then problems, we lost the two families that formed our Sunday School. One of our leadership team left to join Christ Church Amsterdam and another left to work overseas. There were two left, and luckily we found Adriaan du Toit to join the team and to act as treasurer. Then we heard that John de Wit was preparing to retire and he set the church in Utrecht a challenge to help set up a plant church before he left. This was taken over by the new chaplain David Phillips along with his team.

Before John de Wit left, he received news that Sam van Leer and his family were moving to Groningen and there was a opportunity of setting up a church with a non-stipendiary minister who would be Sam. This church is now established and growing – Grace Church Groningen. This was followed by the new church plant in Amersfoort – All Saints Anglican Church -

with Grant Crowe as chaplain. David Phillips and Grant Crowe share the Sunday services in Zwolle – each leading one service per month. These two chaplains also attend the Zwolle Leadership Group, and are helping establish a new monthly bible group which will study the Letter to the Ephesians between now and June 2017.

As a Church, the Anglican Church in Zwolle, its main challenge is its struggle to attract young people and families as the older ones pass away. But in our challenges, we trust in God, and we aim to—a growing fellowship of believers—warm in welcome—reverent in worship—gracious in witness—and joyfully serving God and our community in and nearby Zwolle.



CHILDREN'S CHOIR



Muriel Zwart, a member of the Holy Trinity Choir in Utrecht, began a children's choir last Autumn in preparation for the crèche service at Holy Trinity Utrecht last Christmas Eve.

At their first public appearance, 6 children were involved and since then 3 others have expressed an interest in becoming involved in future.

We are hoping that the children's choir will contribute to our worship by singing a couple of songs from time to time at the All Age Worship service on the first Sundays of the month.

Muriel has plans to have rehearsals for the children's choir at Holy Trinity Church just before or after services as follows:

- 1st Sunday 9.30-10.15am
- 3rd Sunday 12.00-12.45am or after the service

- 5th Sunday 12.00-12.45am or after the service

During the school holidays the rehearsal dates will vary as some children are on holidays on the weekends. Muriel has a list of planned rehearsal dates until the end of the year.

If your child, or you know of a child, who would be interested in this choir, please contact Muriel Zwart at mezwart@hotmail.com or (06) 51 28 77 11. Pray for its success!





TRANSPARENCY



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

Some two years ago, I came across the book 'Morals on the book of Job'. It is a verse by verse commentary on the Bible book of Job, written by Saint Gregory around the year 590. For several reasons this book captivated my attention¹, and now I have read almost half of it, and just read a wonderful explanation on Job 28:17, where Saint Gregory dives into an explanation of how beautiful transparency is (he explains the 'glass'² in the verse), and how wonderful it will be in heaven when we will all be truly open to each other³. I enjoyed pondering a bit more on this theme, because I think that my joy in writing consists for a large part in a seeking of this transparency.



There are several sides to transparency: first, be truly open to reality, second express truthfully what goes on in our

heart. If we have both, we will be completely transparent: we will be channels of light.

The importance of being open to reality is illustrated with a conversation that I had with a good friend of mine. My friend and I both like to ponder on science and truth, and all sorts of philosophical questions. Actually we think very much alike, only he has concluded that God is an idea that was made up by human fantasies, whereas I am quite convinced that I do have a real personal relation with God. He asked me: 'But why would you even *want* to believe?'. The point here is, that he (rightly) thinks that the *wish* to believe something, will make it difficult for us to be truly open to all facts. And please let us be honest, and acknowledge that it is quite impossible to let go of these wishes. All we can do, is be aware of the fact that these wishes are there. The first step towards being more open to the truth, is finding out what things we really *want*. This will help us to distinguish our prejudices from the facts.

In a way, being open to reality means a loss of control, because it comes down to giving up our wishes of how the world *should be*, and subjecting ourselves to

1. Not in the last place by the sheer length of it!

2. In some translations the word is 'crystal' which makes me think that perhaps originally 'diamond' was intended?

3. The book is available online at www.lectionarycentral.com/GregoryMoraliaIndex.html, and the part I mention in this text is in book 18, paragraphs 77-79

how it really *is*. This lack of influence is very scary. Especially when we consider the vastness of the universe, and the complexity of the problems between persons, and how little we actually understand of it all. Perhaps this feeling of smallness is even more horrifying when you consider the possibility of a personal God, because then it comes down to subjecting yourself to another person. Maybe the reason for *not wanting* to believe in God, is that it feels much safer to be open to measurable and impersonal and (best of all) *predictable* surroundings than to a personal God who might want to do God knows what..So on the one hand, my faith could be a prejudice that might hinder my perception of reality. Yet on the other hand, my faith in a good God does give me the courage to be more open. Frightened people have the tendency to keep everything under control, and keep harmful things out. But I believe that God is good, and also that God created the world, thus it follows that there cannot possibly be any harm in exploring the world as it is. So in this way my faith helps me to release my tight grasp on anything that I wish to be true, because I know that by releasing my prejudices I will get to know more about God.

The other side of transparency: letting others know what goes on in your heart, what good does that bring? Is it even desirable? I remember vividly an occasion when I was deeply lost in thought, and then looked up to find someone looking straight in my eyes. This was very disconcerting, since I had

been so absorbed in my thoughts that I felt as if all my barriers were down, and it felt as if this person could see right into my heart. Yikes! In reality this other person never noticed anything special, which was a huge relief to me, but also a little disappointing. Why a relief? Well, because our deepest self is very fragile, and easily hurt by other people who don't understand, or are careless with our feelings. Why disappointing? Well, being able to share these deepest thoughts is a most wonderful thing, and a great acknowledgment of our value as persons. As Timothy Keller⁴ wrote: *To be loved but not known is comforting but superficial. To be known and not loved is our greatest fear. But to be fully known and truly loved is, well, a lot like being loved by God. It is what we need more than anything. It liberates us from pretense, humbles us out of our self-righteousness, and fortifies us for any difficulty life can throw at us.* Striving after relationships in which we can be open is valuable. Yet even though we cannot always share everything with other people, we can do this with God. It is healing for us, if we can open our hearts to him, somewhat in the disconcerting way that I described above: let down the barriers and allow him to look into our hearts and know us. God's love for us is not as tangible as that of other humans, and we could easily deceive ourselves with some comforting fantasy, or perhaps with a harsh image of God, but still I have noticed that when I really try to be silent and wait expectantly for God, he is truly there.

..article continues on reverse page

TRANSPARENCY - CONTINUED

It is also good for others around us, when we are open. Too often we surround ourselves with a fog of false pretenses, and distractions, that create confusion and distance. Think of the relief when someone finally acknowledges something that we sensed all along. This fact gives me confidence that eventually truth (and actually I think here of God himself, as Jesus said: I am the Truth), will overcome. For we all have this inner sense with which we know when something is wrong. It is important to keep this in mind, as it gives ourselves and others some breathing space. The truth itself is not dependent on how we present it, or whether or not it is believed.⁵ Therefore we never need to force our opinions on others, we can just share what we believe, and then they can judge for themselves what they will accept.

I am not saying that it is easy to be open (both in speaking and listening), because it really takes an effort to stop distracting ourselves and others. For me disciplines like solitude and fasting are a great help to bring to the surface what I've been trying to ignore. And of course it is most important to remember always that Jesus did shed his blood to make us clean. We do not need to be active in cleaning ourselves, but focus on becoming still and allowing Jesus to help us.

I have often been afraid that doing God's



will means that I myself have no influence whatsoever.⁶ When I said above, that we will be channels of light, you might object: "But really, what is a channel, I don't want to be a channel, I want to be a source!". Perhaps technical persons can admire the beauty of a fiberglass cable, but still, isn't glass rather bleak and nearly invisible? Figures of speech are always in some way incomplete and leave out important things of the reality that we want to explain. But perhaps in this case we might adjust the image a little bit, and think of transparent stained glass windows. In this example we can see that the cleaner they are, the brighter they convey their image, which is their part of the total story. Just so we, as living images of God, will share our part best if we are clean of distractions and use the fullness of our capabilities.

5. Of course for our own mental health and happiness it is vitally important that people whose opinion we value acknowledge our sincerity!

6. I also explored this issue in my text 'Who lives my life'



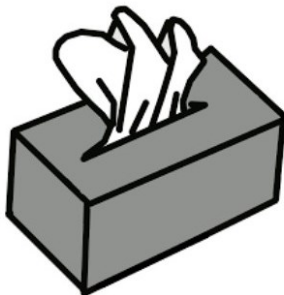
COUGHS & SNEEZES

February seems to be the coldest time of the year – and most of us get a cold, complete with runny nose and sore throat.

Well, 3rd February is the right day to have a sore throat because it is St Blaise's Day. Legend says that St Blaise was on his way to be martyred when he saw a young child choking with a fishbone stuck in his throat. The saint touched the child and the bone was dislodged. This led to a custom of Blessing the Throats on St Blaise's Day which continues today in one London church.

Another way to celebrate the day was with big bonfires (before the Bonfire Night we keep in November was thought of) and that is probably why we say that bonfires blaze.

So you can sit in front of a blazing fire, sniffing into a tissue and think about the patron saint of sore throats.

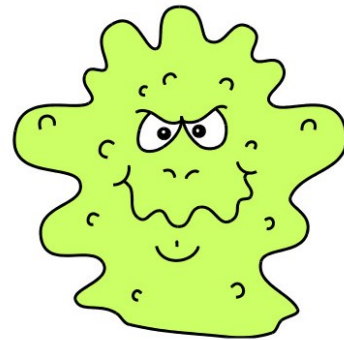


A COLD PUZZLE

All the words hidden in this word-search are to do with winter sniffles. Can you find them all?

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

cold fever flu hankie influenza
 linctus medicine nose pill
 shivers sniffles tablet throat
 tissues winter



What happen if your nose runs and your feet smell?

You're built upside down!

What sort of transport gives people colds?

A-choo-choo-trains.



FAITH THOUGHTS: HOPE



Faith Thoughts are sent in by Dr Elisabeth Leembruggen from Holy Trinity Utrecht.

May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit ¹

It's the new year. We often begin this period with resolutions, looking to create the 'new me', to change circumstances in our lives. Our desires, built upon our "Goede voornemens", are sincere longings for transformation.

We start with great resolve to eat healthy, lose weight; complete that degree, be more creative, take more time for the family, learn a new skill, etc. Despite our misgivings—even if we think we'll miss the mark—we make the commitment to change. This commitment to change is founded on hope: Hope that this year the things we say; how we act, what we choose, how we live will evoke the desired alterations in our lives.

Hope is 'linked to the human condition' and is seen as a 'motivator for positive change in our lives, regardless of sometimes daunting circumstances'. It will come as no surprise then to learn that some mental health advocates see hope as a 'therapeutic target' in practice.² Long before mental health practitioners established hope as a therapeutic goal, St Paul understood that hope, coupled with right thinking, works. He knew the true source of hope, even in the darkest places; whether in despair, in chains,

isolated and alone in jail, or bickering amongst the 'brethren'. He knew that hope and trust in God produces joy and peace no matter the circumstances.

St Paul had a method for achieving this. He knew how we think affects how we feel. He knew how we view the world has consequences for the actions and behaviours we take. He articulates how we can achieve hope and its long-lasting effects in our lives; and provides the mechanism that helps us reach our goals.

To my knowledge, St Paul was not a cognitive behaviourist. But his message is one with which cognitive therapy can agree. He states . . . whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. The operative word here is **think**. What we think about—that upon which we dwell in our thought lives—takes on a life of its own. Recent studies in neuroscience indicate that our thinking produces neural networks by which we act. Thinking directly affects our actions.

How then can we operationalise these wonderful words in our lives? Here are

1. Romans 14.9 and Philippians 4.8 NIV

2. T. M. Edwards. Hope as a therapeutic target in counselling, International Journal of Advanced Counselling, 38 (2), 2016

some practical tips:

- Practice positive self-talk. Speak to yourself in positive, affirming ways.
- If something bad or good happens, consider what might that mean?
- What have you thought of doing?
- How do you think you'd act?
- What can you do to effect change?
- How can you prepare for eventual change?

Then practice the following:

- Visualise the change you want. [Visualisation]
- 'Rehearse' the behaviours you want to produce change. [Behavioural Rehearsal]
- Write down the positive things that are happening to balance the negative. [Positive Action]
- List the resources you know you have. [Positive Assessment]

- Make small cards which you place on a ring with positive affirmations about the love of God, the peace of God, etc. [Physically holding the cards and reviewing them makes the affirmations tangible].
- Review scriptural promises each day; promises which uplift you. [I will never leave nor forsake you; You are written on the palm of my hand, etc.].
- Create a 'hope collage', a piece of artwork cut out from magazines, etc., which focuses on hope.²
- Talk to a friend who is positive and supportive. Build up mutual hope with one another.
- Last, but certainly not least, use prayer and meditation to focus your mind and heart on the goodness, love and hope we find in God.³

Try these. Here's wishing you a very happy and blessed new year filled with hope!

2. T. M. Edwards. Hope as a therapeutic target in counselling, International Journal of Advanced Counselling, 38 (2), 2016

3. E. Leembruggen. Religious & Spiritual Coping: Tools for Counsellors. Presentation at the International Association for Counselling, Malta, Europe, 7 July 2016.

PHOTO'S FROM THE BAPTISM OF ZULEMA SÁNCHEZ GONZÁLEZ





HEROES OF THE FAITH: SAINT WILLIBRORD



"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*."

"Ardently missionary with a strong focus upon scripture and personal piety, the Celtic movement had a major impact on the evangelization of the British Isles, Western Europe and Northern Europe in the fifth through tenth centuries."¹ Paul Pierson says that two of the greatest Celtic Christian missionaries were Willibrord and Boniface. The Church of England, looking back to its historic roots, remembers Willibrord of York, as a bishop and an apostle to Frisia on 7th November. His name also is that given to the Willibrord Society which seeks to build closer links between the Church of England and the Old Catholic churches².

Willibrord was born, 658 AD, in the north of England, in Yorkshire. He was an Anglo-Saxon. As a child, he became a student of Wilfred at the monastic centre Wilfred had established in York. In 678 he went to Ireland partly for study, but also for voluntary exile, (a concept within Celtic Christianity, whereby you are willing to leave your homeland for the service of the

Lord). He was to spend 12 years at the monastery of Rathmelsigi, in western Ireland, before returning to England in 690.



Saint Willibrord with the Dom Tower of Utrecht in His Right Hand (c17th)

He then was sent out on mission - sent

by Egbert - with 11 companions. Willibrord left in the era when the Christian Church in England, shaped by Irish enthusiasm, was for 400 years a great missionary church³. Willibrord went, like many Celtic missionaries before him. Diarmaid MacCulloch says of the Celtic missionaries of that era: "They were conscious they had received Christianity by Mission and were determined to do the same for others."⁴

There are few words by Willibrord but one

1. (Pierson, Paul, 'The Celtic Missionary Movement' in Moreau, A. Scott, *Evangelical Dictionary of World Missions*, Michigan: Baker Books, p170...)

2. In 1931, the Bonn Agreement, established full intercommunion between the two churches. Willibrord's name is attached due to his close links to Utrecht, and it was the Union of Utrecht in 1889 when the Old Catholic Churches of Germany, Netherlands, and Switzerland came together.

3. Neill, Stephen, *A History of Christian Missions*, (London: Penguin Books, 1990), p.63

4. MacCulloch, Diarmaid, *A History of Christianity*, (London: Allen Lane, 2009), p.341

note, in the margins of a calendar, recalls his missionary beginnings. “In the name of the Lord came Clement Willibrord, in the year, 690 after the Incarnation of Christ, across the sea into the land of the Franks.”⁵

The Franks originally had held areas which now are Southern Netherlands, Belgium and Northern France, and the Franks were Germanic tribes originally. But then the Merovingians joined with them as the Roman Empire collapsed, and they controlled most of Gaul which is modern day France. They remained the power in Western mainland Europe for centuries. The Frankish kings had converted to Christianity a century before Willibrord’s ministry, and in those years after conversion, in 7th century, the Franks had established a church at Utrecht – 630 AD where the Dom kerk now lies.

Willibrord arrived and gained the support of Pippin II (Pepin of Herstal), who was the mayor of the palace of Clovis II, who was the king of the Franks.

Willibrord worked among the Frisians in the area conquered by the Franks. Frisia’s borders went from the north, down to Dorestad and Utrecht. He and his 11 companions began their work in Utrecht. His work prospered. During his first three years there, he visited Rome, he was encouraged and received support from Pope Sergius. It has been noted that unlike many who went to Rome as

pilgrims, he went as a missionary seeking blessing on his work. During his time in Rome, one of his original companions, Swithbert was made bishop.

Swithbert left his work in Frisia and went to work in South Westphalia. Willibrord however continued to work among the Frisians.

Then in 695, it was felt that the mission work needed a bishop. Pepin wanted Willibrord to be made bishop and his companions agreed. He went again to Rome and this time he returned as a consecrated Bishop. He became the Archbishop of Utrecht. His mission, given by Pope Sergius : ‘to establish normal church organization with a metropolitan see at Utrecht and suffragan bishoprics similar to the pattern at Canterbury and elsewhere.’ It was also suggested he was made an archbishop to allow him to work independently of the bishops in the Frankish empire.

A cathedral was built, an old church of St Martin restored to worship. Other churches and monasteries were built⁶ and bishops consecrated. In 698 the largest monastery, Echternach, in what is now Luxembourg was built. Missionaries were sent out from Utrecht into Frisia. In the areas covered by the Frankish kings, Willibrord was fruitful in his episcopal ministry. Where he operated outside of their influence and control, the fruit was more sparse. In those areas, he needed the protection of secular rules and

5. Neill, *ibid*, p.63. When he is later consecrated Bishop, Willibrord was asked, by the Pope, to take the additional name of Clement.

6. Neill, *ibid*., p.63

their patronage for his work. But in those regions, there was suspicion of the Christian faith, because the missionaries were forever linked to a 'foreign' kingdom, and so local lords would hold to their pagan worship and resist this foreign religion.

The border between the Frankish Empire and Frisia was never stable. An example is 714. Willibrord was driven out of Utrecht by Pagan King Radbod, churches were destroyed, priests were killed. The work of Willibrord seemingly largely destroyed. But 5 years later, on Radbod's death, Willibrord returned to the Western part of Frisia and was able for the first time also to witness in the eastern parts. Boniface joined him for 3 years – Boniface had tried missionary work in 716 but the militant paganism made work impossible. He returned, as did Willibrord when things were quieter. Willibrord had hoped Boniface would replace him, but Boniface went to Germany where he was made Bishop in 722, and then 10 years later, made archbishop with the authority to consecrate bishops in Germany beyond the Rhine. He was also given the authority, to appoint Willibrord's successor as Archbishop of Utrecht after Willibrord died.⁷

Willibrord's work extended into Denmark. There he bought 30 slave boys and

educated them as Christians. He went to Heligoland – the last place ironically of King Radbod who had pushed him out of Utrecht – where he baptised a number of inhabitants. He also killed some sacred cows which his followers needed for food. And he used a well, deemed sacred by the pagans, for baptisms. And at Walcheren, he destroyed a pagan idol⁸ an act which was a risk to his life. But in all these challenges to paganism, he remained unharmed.

A later writer described Willibrord as someone – energetic in preaching and in ministry, a man informed by prayer and by sacred writings, someone venerable, gracious, full of joy.⁹ Willibrord died at his monastery in Luxembourg in 739, aged 81.

How much he helped evangelise the Netherlands is unclear. Neil says: "Our sources give us little detail by which to judge of the methods in his work and nothing at all on which a statistical reckoning can be based."¹⁰ Other writers would claim huge achievements by him: "Willibrord's pioneering work which inaugurated a hundred years of England Christian influence on the Continent, was of great importance and he thoroughly deserves his title as patron of Holland."¹¹ Markus Wagner says that Willibrord and Boniface "significantly advanced the cause

7. Boniface did eventually return to the people of Frisia to work among them, where where his missionary work had begun. He was martyred for his faith, killed by pagans near the town of Dokkum in Friesland – he died in 754.

8. not the oak, that was Boniface

9. Farmer, David Hugh, The Oxford Dictionary of Saints, fifth edition, (Oxford: Oxford University Press, p.543

10. Neill, *ibid*, p.63

11. Farmer, *ibid.*, p.543

of Christianity in the Netherlands in the c8th.”¹²

When we consider the fruit, monasteries appear to be the centre of his work, for he founded two main monasteries at Utrecht and Echternacht. He left no writings – personal or theological - bar a few lines of words. This is in great contrast to Boniface who wrote much that we still have.

Willibrord did face persecution and the possibility of violence. But Neil says his main challenge was the inconstancy of the people and the regular tensions between Franks and Frisians.

Neil states: “For all the setbacks and failures in parts of the area, the work went forward, and by the time of the death of Willibrord, Frisia had a well established Church which was able to survive through all the later vicissitudes of political change.”¹³



To close. On my (Revd Grant) licensing in March last year, the Archbishop of the Old Catholic Church – Joris Vercammen – gave me a Seal of Willibrord – (see photo) - a kind gift.

In his address, he noted the comparisons between Willibrord experience and my own – someone who had come from the Church in England, someone who had spent years living in Ireland, and who had spent time among

the Friesians! (As my wife, Jolanda is Friesian!).

Before I moved to the Netherlands my previous Diocesan Bishop (Lichfield Diocese in the Church of England), Rt Revd Jonathan Gledhill (who worked closely with the Old Catholics across the years) also indicated the connections between the Diocese of Europe, Willibrord and Church of England – noting how in the past as well as in the present, the Church of England was helping bring the Christian faith to the people and peoples within the Netherlands.

Willibrord speaks in different ways today – all part of the roots of the Church of England but roots, which connect us with the Old Catholic church, roots which connect us with this lovely country in which we have our Anglican Churches. A man committed to bringing the Christian faith to all.

The Church of England Collect for November 7th.

God, the Saviour of all,
you sent your bishop Willibrord from this land
to proclaim the good news to many peoples
and confirm them in their faith:
help us also to witness to your steadfast love
by word and deed
so that your Church may increase
and grow strong in holiness;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever. Amen.

12. Wagner, Markus, 'Netherlands', in Moreau, ibid., p.676.

13. Neill, ibid., p.64



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.

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 |

FIFTH SUNDAY AFTER EPIPHANY – FEBRUARY 6 TO 11

O LORD, we beseech you to keep your Church and household continually in your true religion; that those who lean only upon the hope of your heavenly grace may evermore be defended by your mighty power; through Jesus Christ our Lord. Amen.

| | Morning Prayer | | Evening Prayer | |
|-----------|------------------|-----------------|--------------------|-----------------|
| Monday | Jeremiah 17:1-18 | Acts 15:1-29 | Jeremiah 17:19-end | Acts 15:30-16:5 |
| Tuesday | Jeremiah 18:1-17 | Acts 16:6-end | Jeremiah 20 | Acts 17:1-15 |
| Wednesday | Jeremiah 23:9-32 | Acts 17:16-end | Jeremiah 30:1-22 | Acts 18:1-23 |
| Thursday | Jeremiah 31:1-20 | Acts 18:24-19:7 | Jeremiah 31:23-end | Acts 19:8-20 |
| Friday | Jeremiah 33:1-13 | Acts 19:21-end | Jeremiah 33:14-end | Acts 20:1-16 |
| Saturday | Ezekiel 1 | Acts 20:17-end | Jeremiah 11:1-13 | Acts 21:1-16 |

SEPTUAGESIMA – FEBRUARY 13 TO 18

O LORD, we beseech you favourably to hear the prayers of your people; that we, who are justly punished for our offences, may be mercifully delivered by your goodness, for the glory of your Name; through Jesus Christ our Saviour, who is alive and reigns with you and the Holy Spirit, ever one God, world without end. Amen.

| | Morning Prayer | | Evening Prayer | |
|-----------|-----------------|---------------------|---------------------|----------|
| Monday | Genesis 3 | Matthew 15:29—16:12 | Genesis 4:1-16 | Romans 1 |
| Epiphany | Genesis 6:5-end | Matthew 16:13-end | Genesis 7 | Romans 2 |
| Wednesday | Genesis 8:1-14 | Matthew 17:1-23 | Genesis 8:15—9:17 | Romans 3 |
| Thursday | Genesis 11:1-9 | Matthew 17:24—18:14 | Genesis 11:27—12:10 | Romans 4 |
| Friday | Genesis 13 | Matthew 18:15-end | Genesis 14 | Romans 5 |
| Saturday | Genesis 15 | Matthew 19:1-15 | Genesis 16 | Romans 6 |

SEXAGESIMA – FEBRUARY 20 TO 25

O LORD God, who sees that we do not put our trust in any thing that we do: Mercifully grant that by your power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

| | Morning Prayer | | Evening Prayer | |
|-------------|------------------|-------------------|------------------|-----------------|
| Monday | Genesis 17:1-22 | Matt 19:16—20:16 | Genesis 18 | Romans 7 |
| Tuesday | Gen 19:1-3,12-29 | Matthew 20:17-end | Genesis 21 | Romans 8:1-17 |
| Wednesday | Genesis 22:1-19 | Matthew 21:1-22 | Genesis 23 | Romans 8:18-end |
| Thursday | Genesis 24:1-28 | Matthew 21:23-end | Isaiah 22:15-22 | John 15:1-16 |
| St Matthias | 1 Sam 2:27-35 | Matthew 7:15-27 | 1 Sam 16:1-13 | Acts 20:17-35 |
| Saturday | Genesis 27:1-40 | Matt 22:34—23:12 | Gen 27:41—28 end | Romans 11 |

QUINQUAGESIMA – FEBRUARY 27 TO MARCH 4

O LORD, who has taught us that all our doings without charity are worth nothing: Send your Holy Spirit, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever lives is counted dead before you: Grant this for your only Son Jesus Christ's sake. Amen.

| | Morning Prayer | | Evening Prayer | |
|---------------|-----------------|-------------------|-------------------|-------------------|
| Monday | Genesis 29:1-20 | Matthew 23:13-end | Gen 31:1-9,14-21 | Romans 12 |
| Tuesday | Gen 31:22-32:2 | Matthew 24:1-28 | Genesis 32:3-30 | Romans 13 |
| Ash Wednesday | Isaiah 58 | Mark 2:13-22 | Jonah 3 | Hebrews 3:12-4:13 |
| Thursday | Genesis 33 | Matthew 24:29-end | Genesis 35:1-20 | Romans 14 |
| Friday | Genesis 37 | Matthew 25:1-30 | Genesis 40 | Romans 15 |
| Saturday | Genesis 41:1-40 | Matthew 25:31-end | Genesis 41:41-end | Romans 16 |



WORSHIP IN FEBRUARY 2017

ALL SAINTS' AMERSFOORT

Every Sunday: 9:30am Sung Holy Communion

Midweek services: 8pm Thursday nights Holy Communion and 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

| | |
|------------------------|--|
| Thursday 2nd February | The Presentation of our Lord in the Temple (The Purification) 20:00 Solemn Choral Communion |
| Sunday 5th February | Fifth Sunday after Epiphany 10:30 All Age Worship - Sung Communion |
| Sunday 11th February | Septuagesima 9:00 Sung Communion (Dutch liturgy/English sermon) 10:30 Sung Communion 14:30 Choral Evensong |
| Saturday 18th February | Evening Prayer and Praise 19:30 Service of the Word with Gospel Band |
| Sunday 19th February | Sexagesima 10:30 Choral Communion (with Healing Ministry offered after the service) |
| Friday 24th February | St Matthias the Apostle 20:00 Holy Communion (said) |
| Sunday 26th February | Quinquagesima 9:00 Sung Communion (Dutch liturgy/English sermon) 10:30 Choral Communion |
| Wednesday 1st March | Ash Wednesday 20:00 Sung Communion with Imposition of Ashes |

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) |