

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

OCTOBER
2017



CHURCH

Chaplain's Letter	p04
Prayer Chain	p14
Worship services	p28



EDITORIAL

Nazareth Abbey	p12
Weekend	
Faith Thoughts	p22



EVENTS

Christian Classics	p14
Concert Vision	p20
Symposium	p21

NEWSLETTER OCTOBER 2017



Newsletter Editor
Judy Miller
judymiller3@msn.com

Assistant Editor
Juliette Gentenaar
juliette.gentenaar@gmail.com



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

The contents of this newsletter are copyright. If you wish to reproduce any part of it elsewhere, please contact the editor.

HOLY TRINITY CHAPLAINCY DIRECTORY

The Bishop of Gibraltar:

Robert Innes Tel: +44 20 7898 1160

Holy Trinity Utrecht

Van Hogendorpstraat 26,
3581 KE Utrecht
www.holytrinityutrecht.nl

Chaplain (Utrecht & Zwolle)

David Phillips
Tel: 06 124 104 31
revdgphillips@hotmail.com

Chaplaincy administrator:

David Vollmer-Laarman

Tel: 06 28 75 91 09

office@holyltrinityutrecht.nl

Wardens:

Kit de Bolster & Frank Fink-Jensen

warden@holyltrinityutrecht.nl

Treasurer HTC:

Henry Miechielsen

treasurer@holyltrinityutrecht.nl

All Saints' Amersfoort

Mozartweg 54, 3816 LT Amersfoort
www.allsaintsamersfoort.nl

Chaplain (Amersfoort & Zwolle)

Grant Crowe

Tel: 06 299 723 03

grantcrowe@ziggo.nl

Treasurer ASA:

Henry Miechielsen

treasurer@allsaintsamersfoort.nl

Anglican Church Zwolle

Koestraat 2-4, 8011 NK, Zwolle
www.anglicanchurchzwolle.nl

Grace Church Groningen

Witte de Withstraat 2,
9726 EC Groningen
www.gracechurchgroningen.com

Chaplain (Groningen)

Sam van Leer

Tel: 050 785 0703

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

Holy Trinity Utrecht

General Giving: NL84INGB0000132950 – tnv Holy Trinity Anglican Church Utrecht

Charitable Giving: NL92TRIO0197723861 – tnv Holy Trinity Anglican Church Utrecht

All Saints' Amersfoort

General Giving: NL40 ABNA 0247 6170 75 - tnv All Saints Church Amersfoort

Charitable Giving: NL31 ABNA 0247 6173 34 - tnv All Saints Church Amersfoort

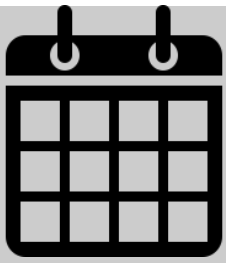
Anglican Church Zwolle

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

Grace Church Groningen

Contact: Dirk Nederven: treasurer@gracechurchgroningen.com

Cover picture: Gleaning - Arthur Hughes, oil on canvas, date unknown.



OCTOBER EVENTS AT A GLANCE

FOR WORSHIP SERVICES SEE LAST PAGE

Oct 02	Bible Study Group, 8 PM in Haaften	See page 24
Oct 11	Bible Study Group, 8 PM at the parsonage, HTC	See page 24
Oct 13	Christian Classics group, 6:30 PM at the parsonage	See page 14
Oct 14-15	Alpha weekend	See below
Oct 12	Bible Study Group, 10 AM in Houten	See page 24
Oct 25	Bible Study Group, 8 PM at the parsonage, HTC	See page 24
Oct 26	Bible Study Group, 10 AM in Houten	See page 24
Oct 27	Symposium, starts 3 PM at St James church Utrecht	See page 21



UPCOMING EVENTS

Autumn

We have started another Student Alpha course! Meetings will be held weekly on Tuesday evenings at the parsonage (Holy Trinity Utrecht). First meeting was on September 12th, but you are still welcome to join and bring your friends!

10-11 November

Council and Leadership Away Weekend

16-18 November

Pilgrimage to Wittenberg. See July/August Newsletter.

18 November

Concert Gospelgroup Vision. See page 20



CHAPLAIN'S LETTER: LOOKING BACK AND GOING FORWARD



This month's Chaplain's Letter is written by the Rev Sam van Leer, Assoc. Groningen Chaplain



Last Sunday after worship, I had a chat with one of our members of Grace Church about his hobby:

rowing. He loves it not just because it keeps him physically fit, but because of the spiritual replenishment it gives him. It provides him active but quiet time to meditate and reflect on life and its meaning. Moreover the counter-intuitive way that rowing works -- one looks backward while producing effort to move forward, not always knowing precisely what lies ahead -- can be seen as a metaphor for faith, where one relies on wisdom of the past and on prayer and the signs one sees in the present, with the help of the Spirit, to move into a trusted but unknown future.

A recent survey of what our congregation saw as our strengths and weaknesses connects with this. Given the average age of worshippers in Groningen (30s or under) I was surprised, but perhaps should not have been, that one thing people really appreciated was how our services combine contemporary and traditional elements -- 'Ancient and Modern', as it were. But I should not have been surprised, as that continues to be one of the core values of Anglican liturgy, a gift that I have experienced as something that keeps us from being either irrelevant or

directionless. As Richard Hooker summed it up in his great opus, *Of the Laws of Ecclesiastical Polity*, Anglican Christians, in doing theology and trying to live faithfully and ethically as Jesus taught us, tend to refer to three main spiritual sources: Scripture, Reason and the Christian Tradition (in that order, but also in combination with each other, and inspired by the Spirit).

"Be it in matter of the one kind or of the other, what Scripture doth plainly deliver, to that the first place both of credit and obedience is due; the next where-unto is whatsoever any man can necessarily conclude by force of reason; after these the voice of the Church succeedeth." (*Of the Laws of Ecclesiastical Polity*, book V, 8:2)



Statue of Richard Hooker, Exeter Cathedral



Jesus, Orthodox Prayer Icon

forward, to delve into the great wealth of wisdom of the Bible as well as the spiritual treasures of faithful thinkers down through time, all in order to discern more clearly how the Lord wants us to live the faith by the Spirit in the present. Looking to the Bible and to Tradition is not an effort to live in the past; we can but live in the present, of course. But hopefully we continue to learn from all that has been given us. Just as a rower can see whether s/he is moving in the right way by keeping an eye on the wake behind the boat, too. David Ford, a Cambridge Professor of Divinity once put it so well: 'our calling is to improvise in ways which surprise and delight and yet ring true with the past.' And this is a gift we have to share, particularly in modern Western culture, where often only the latest and snazziest trends seem to attract attention.

The Revd James Lawrence of the Church Pastoral Aid Society recently gave a seminar on leadership to our clergy, and noted how important it was to explore Christian wisdom on leadership.

Metaphorically, we were asked to take a

So, in a way, it has always been part of the Anglican ethos to look back in order to go

mental stroll through a typical city. There we might see a glossy new commercial enterprise overshadowing an old church building. Yes, the latest business schools may have fancy architecture, technical gadgetry, and new expertise, but there is an uninspected mine of information and thinking about good leadership to be found in the Church and its sacred Scripture and other writings in the Judeo-Christian spiritual tradition of the last several thousand years. It would be desperately unwise to ignore that. We must often look back in order to move forward well. Think of the wealth of teaching in the Old Testament wisdom literature on relationships, of Jesus' brilliant insights on servant leadership, of the monastic tradition on healthy spiritual discipline, rest and cooperation, just to name a few.

Christ, our prime example in all things, took his own faith tradition very seriously, not wishing to diminish it but to remain faithful to it and re-interpret it in the love of God and by the Spirit: "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them." (Matt 5:17)

I hope that we will continue to be diligent in our prayer, Bible study, and learning from Christian classics, as we seek to witness to Christ and His wisdom in today's ever-changing world. Let us live in the present, but fully aware of the treasures of the past, as the Spirit draws us to God's purpose.

Yours in Christ,

Sam

The Revd Sam Van Leer, Hon Assoc
Chaplain for the congregation of Grace
Church Groningen



NAZARETH ABBEY WEEKEND

This contribution was written by Nicky de Bie

Three HTC-ers at the Nazareth Abbey weekend, August 2017

The three of us - Danielle, Madeleine and Nicky - set off on the Friday the 18th of August. Madeleine, our trusty chauffeur, drove us to the Nazareth Abbey, Brecht in Belgium, 30 km south of Breda. This Abbey is home to now only 30 nuns, mostly elderly, both Cistercian and Trappist in origin. These days the sisters are occupied mostly with the making of robes, flags and also good quality soaps, shampoo and cleaning materials. A large building - not so old, quite rural - with a warm atmosphere came into view as we drove up the drive. We were to stay in the wing where guests are accommodated and where the meeting-room and catering area is. Altogether there were nine of us in the group coming together for Christian Meditation and Prayer, in this beautifully peaceful setting, lead by Hettie van

Eijgenberg from the Utrecht Salvatore parochie and with an input also from pastor Zwijnenberg.

The history of this abbey records that it was established in Lier in the 1300's and during the French revolution the abbey was abandoned and then sold. Only the entrance port and a shed remain from that time. Then in the 1940's work began to build and shape a new abbey 'op de Brechtse Heide'. In June 1950, thirteen sisters from the abbey of Soleilmont in Charleroi settled in the new abbey in Brecht, where in 1986 the abbey received official recognition that it is the continuation of the old abbey Olv van Nazareth in Lier.

We were greeted very warmly by one of the hospitality-sisters on arrival, and shown the dining area where we would be having the meals - cooked lunch, bread in the morning and evening - and where we

were to do the clearing up afterwards and shown how to set the tables for the next meal, which we did in turns. The meeting-room nearby was used for our meditation and prayer sessions and we were expected to join in at least two of the seven services in the course of the day. Having arrived at about 15.30 we had time to come together for some meditation and prayer as a group before Vespers at





17.00 hrs. A beautiful long corridor with stain glass windows lead us to the church – the distance giving time for preparing to come before God. A vast spacious church – simply brick –

and magnificently vaulted, with wooden seating for the sisters down each side of the nave. We could sit there also and better hear the crystal clear voices of these elderly nuns, with voices like young girls. There were also some readings from the Bible during the longer services – again with such clear diction, and much singing of mainly psalms. These were sung in psalm cadence with first part and second part coming from the sisters on both sides of the church in turn. We could join in softly so as not to disturb the delicate balance of rhythm. The sound still rings in my head (Nicky) – beautiful rise and fall of crystal voices. At the front of the church is a dramatic and moving figure of Christ – huge, and hanging forward from the cross – dominating everything.

After a silent meal in harmony there followed the last service of the day – *Completen* at 19.00 pm. This was a short service and the end of the day for the sisters who then retire until the service of '*nachtwake*' at 4.30 am. We could then take coffee or tea from the '*automaat*' and chat for a while before

also going quite early to bed in our simple but comfortable rooms – looking out over fields and cows, beyond the walls of the Abbey. The bell sounding a quarter before each service invited us also to join the '*nachtwake*' at 4.30 am – a time to worship while the world was still sleeping. Madeleine and Flore and I were there for this service lasting an hour. A small rest was possible before the first morning service on the Saturday, at 7.00 am *Lauden* - then a quiet breakfast at 8 am.

The meditation and prayer sessions were new for me (Nicky) and another two members of the group. Some were part of Hettie's monthly Christian meditation and prayer group. I found the silences when we meditated, with guidance, on some text, and sometimes a psalm, deeply restful and really giving a feeling of going more deeply to that inner part of us where 'God can speak to us or we can experience a sign from Him'. And openness to receive should be the most important attitude '*ontvankelijkheid*'; accepting ourselves, and others, without judgment. We learned that placing our feet firmly on the ground while meditating helps to 'ground' us physically – our connection with the earth giving a feeling of safety and self-trust. We were seeking that quiet meeting place with Jesus within our hearts.

The rhythm of the day, of work, yet returning at regular times to worship – is the life of the Abbey sisters – continually and with a devotion radiating out from them.

On the Saturday evening there was the showing of a film for us about the life of

ABBEY WEEKEND - CONTINUED

the Abbey and the sisters, and how it is to become a nun, which was really interesting and giving much insight. In between services and our group sessions we could wander in the grounds, and beyond for quite a way into fields, once used for farming. Across the open fields the sun coming up and going down were moments to hold on to and added to our sacred time in this place.

What we shared in the group with each other was also very special and enabled us to feel a bond though on our separate journeys.

Our theme for lectures by pastor Zwijnenberg was the psalms, described as the pilgrimage songs of the pilgrims on their way to the promised land. In the first century of Christianity the book of Isaiah and the psalms were the most read and studied prophetic books of the Holy Scriptures.

In a little chapel off the corridor leading to the main church we were shown - and practiced - the nine prayer attitudes of St. Dominicus, by Hettie. All our sessions were supported by printed out text, which was very enlightening and includes some beautiful psalms that we meditated on. Madeleine especially admired the poetic translation of the

psalms by Ida Gerhardt and Marie van der Zeyde.

The Sunday *Lauden* was a little later than during the week, followed by a peaceful breakfast and meditation in our group. At 11.00 there was the very joyful *eucharistie* celebration with some congregation from outside the Abbey, also and lead by three Roman Catholic priests, with much incense and song.

After cleaning our rooms - making them ready for the next occupants - and a warm meal, we enjoyed our last meditation and prayer together. During this session we had and an opportunity to tell what the weekend had meant to each of us. Then final goodbyes and the return journey with much to talk about.

Nicky





VISIT TO ALBANIA

From Thursday 14th to Monday 18th September, Revd Grant and Peter Gillies visited an overseas mission link which All Saints has formed. This link is with a church planting network called Illyricum Movement – www.illyricum.org – which is an Albanian established and run organisation. This organisation has planted three churches – called ‘Ekklesia, Disciple, Sun Hill’ - to date, with a fourth church plant planned for next summer. It is led by a man called Edi Demo, who has in the past visited Holy Trinity Utrecht and with whom the Andrew and Marianne Tucker have had connection for a number of years. Last February Edi spoke at a Thursday evening service at All Saints.

Grant and Peter flew in on Thursday morning, with the aims of deepening this link relationship as well as serving and helping these church plants where possible, as agreed with Edi. It was a busy schedule. Thursday evening was

attending a bible study group. On Friday, Peter spent the morning being interviewed by a Christian radio station, in both a tv and radio, setting, about business ethics and the importance of the resurrection (in two interviews!). As agreed, Peter would do two teaching evenings at the ‘Ekklesia’ church. On Friday, Peter spoke about ‘Christian business ethics’. Saturday morning was spent visiting ‘Sun Hill’ church. On Saturday evening, he spoke on ‘the evidence for the resurrection.’ On Sunday, Peter and Grant attended ‘Ekklesia’ church where Grant preached on ‘Forgiveness’. The rest of that day was spent meeting members of the church and visits. Then they flew back on Monday... A busy, rich and blessed time. More will be shared in the next newsletter!



‘ekklesia’ church sign

ALBANIA - PICTURES



Albanian believers



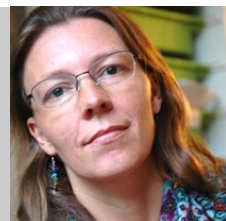
Edi en Bona Demo and their two sons



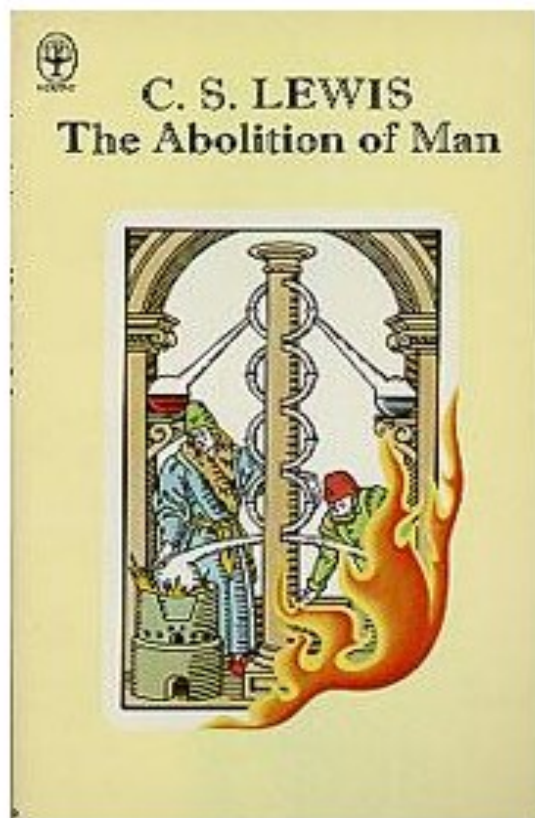
Edi Demo (far left) and Albanian believers



CONFORMING MY SOUL TO REALITY



This contribution was written by Ruth Alkema



In the last Christian Classics meeting, we discussed the book 'The Abolition of Man' by C.S. Lewis. There was one paragraph that struck me especially, he was writing about the dangers of modern genetics, and wrote: *There is something which unites magic and applied science while separating both from the wisdom of earlier ages. For the wise men of old the cardinal problem had been how to conform the soul to reality, and the solution had been knowledge, self-discipline, and virtue. For magic and applied science alike the problem is how to subdue reality to the wishes of men:*

the solution is a technique.

This struck a note with me. I am very afraid of being deceived, and I have this vague notion that God is truly good, so I would love to see God's creation as it really is. Hence I am very motivated to adjust all that is in me in such a way that I receive God's gifts fully and enjoy the true life.

It is sad to think of all my own valiant attempts, and the attempts of cultures and even the Church throughout history¹ to use our powers (brain, will) to define what is right and wrong, true and false. My sincere wish to know the truth, and live according to it, has led me astray. A case of trying too hard. Like many Christians I thought that preaching the gospel means that we explain to people what is *really* true, even though it is not visible. In theory this is perfect, but in practice we might be mistaken ourselves. The most famous definition of faith² is sometimes explained as 'trusting in something you cannot prove'³. Obviously this creates a bit of a difficulty. Being used to doing without proof might lead us to believe in what we *consider* to be true, and that can prevent us from seeing life as it is.

¹ For example the church condemning the scientific discoveries of Galileo

² Hebrews 11:1 "Now faith is the assurance of things hoped for, the conviction of things not seen"

³ <https://www.gotquestions.org/definition-of-faith.html>

CONFORMING MY SOUL TO REALITY - CONTINUED

Further down the road comes the damage from trying to conform my soul to what

I *thought* was right.

And sadly enough not just my own soul, but also the souls of my children and others for whom I felt responsible. For example I thought the Bible told me how I should feel. Like: be thankful,

joyful, *not* angry or proud. And I tried to comply by forcing my emotions in these directions. This is a bit like shooting the

messenger: the emotions in themselves are not wrong. My attempts to change or ignore them have been quite unhealthy: numbing the emotions turns you into a robot. Besides, it doesn't even work: at times of pressure, or precisely when you don't pay attention, the unwanted emotions come back in full force. So it is much better to value them as the gifts that they are, appreciate that God gave them as tools for perceiving reality, and learn to act on our emotions in a holy way.



C.S.Lewis talked about conforming our soul through knowledge, virtue and self-discipline. I find it difficult to speak about these things, because immediately I begin to wonder, but *what is a soul?* How can it be conformed and would that even be a good idea? Yet knowledge can help in clearing up misunderstandings. Self-discipline helps us to use our gifts sensibly. For example train the mind: attempt regularly to think not only about the sad things but also think about the few things

4 Or if that doesn't help you can always read some great gallows humor, like the book *Catch-22*. This book is perhaps a bit out-of-place in a Christian newsletter, for on a superficial level it may seem to advocate a very wrong lifestyle, lots of foolishness and even blasphemy. But on a deeper level it asks really good questions, and also shows the value of truth and friendship. It really made me laugh and see things in perspective, and helped me out of my fixed mindset. Surely we do not always have to be soft and gentle? Disclaimer for the prudish or feeble-hearted: be warned and read my review first: <https://www.goodreads.com/review/show/1847650805>

that actually do work out⁴. Or meditate on the living words in Scripture. It can also be wise to refrain from thinking for a while and let your heart speak. We can also practice living virtuously, for example use courage to face things instead of fleeing in denial. Now it might sound as if I am saying that this can be smoothly achieved if you just set your mind to it, but unfortunately it is my experience that to see and accept reality you need a lot of sleepless nights, and struggling with yourself and God.

So instead of defining reality, we must learn to be open and just see life as it is. Become open to all facts of life.

Obviously, this is outrageously impossible. It cannot be done. So, as a general rule, I think it is safe to limit ourselves to the facts that actually come on our path. Like, for example, what people say who disagree with us.

Discussions so often get polarized for the simple reason that we stick to the facts we see, and they to the facts they see, and no one even tries to live with the possibility that things might be more complex. Complexity makes us insecure, but we really must learn to live with that, otherwise we will most certainly live in an illusion.

Further, instead of forcing our emotions, we need to learn to see our own inner qualities in perspective and use them as designed. God has given us such great powers, and beautiful emotions and the vast space of memory and imagination.

But if we focus too much on these gifts, either by pride or by being overly self-critical, our view of ourselves can become distorted, and we may forget the most important thing: our relation with God, and the love that drives us. It is truly a wonderful gift when we finally see how much God loves us. But personally I think it is even more wonderful when God shows us how much *we love Him*, so that we can stop evaluating, and start using those gifts.

Conforming our soul to reality will bring us a lot of sadness. There are so many problems that we cannot solve, that it may even seem healthier to live in a comfortable illusion. But only in the real life will we find true love, which is certainly worth the price. And any hard circumstance is bearable when we have love.

Conforming our soul to reality may also seem like passively accepting the existing state, but it is not so limited. Time is a miraculous gift that enables us to influence reality. Each moment we have the possibility to choose between different available options. Be open, or closed, show up or hide, live or vegetate. If we learn to discern⁵ with an open mind what the different options are, we can choose wisely and walk the way of life.

⁵ Discern the times, as is described so beautifully in Ecclesiastes 3



CHRISTIAN CLASSICS OCT 13TH



look at questions such as, What is the deeper meaning of that which is celebrated in the liturgy? How does the liturgy symbolise and deepen our inner relationship with God? Starting point for our discussion will be selected texts from late medieval mystics of the Low Countries which address the relationship between the liturgy of the Church and what they describe as the 'inner liturgy' of the human person relating to God. More information and texts for discussion will be posted on the website.

The evening begins, as usual, with supper at 6:30pm in the Parsonage Hall and the talk and discussion begins at 8pm. The evening will be led by Dr. Ineke Cornet, who completed a PhD on late medieval mysticism at the Catholic University of Leuven. Currently, she is a lecturer and supervisor for online courses of the Jesuit College of Spirituality in Melbourne, Australia.

On Friday October 13, the Christian Classics Study Group will explore the mystical dimension of the liturgy. We will



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



Herfstbos

Autumn forest

**Behoedzaam
loop ik over natte
bladeren
die een voor een
laag op laag
gevallen zijn
een verend dik tapijt
waarop het zonlicht
glinstert**

**deze stille herfst
fluistert
in herinneringen**

**zo onzegbaar
troostend**

**Cautiously I tiptoe over wet
leaves
that fell
one by one
layer upon layer
a bouncing thick carpet
on which the sunlight glimmers
this quiet autumn
whispering memories
so indescribably comforting**





TIBETBRIEF VAN MAYA HOOGVELD



Beste Tibetvrienden,

In verband met de belastingfaciliteiten heb ik mijn eigen tibetrekening opgeheven en verzoek ik U om voortaan uitsluitend gebruik te maken van:

**IBAN NL53INGB0000040000 Wilde Ganzen te Hilversum, met vermelding:
voor Tibetproject van Maya Hoogveld, no.2015.0213**



BLOEMBOLLEN

Zoals ieder jaar hebben we weer catalogi van "**Baltus Bloembollen voor goede doelen**". Ik stuur U graag een catalogus met bestelformulier toe.

Zoveel moois dat het moeilijk is om een keuze te maken!

Baltus staat 30 procent van de opbrengst af voor de Tibetaanse kinderen en de Wilde Ganzen voegen daaraan nog eens 50 procent toe, dus van de kleurenpracht in

Uw tuin maakt U ook nog eens de Tibetaanse studenten gelukkig die met smart wachten op de inrichting van hun lokalen.

ZWEMVIERDAAGSE



U kunt nog een tweede goede daad verrichten door mij nog één keer (32ste keer) te sponsoren voor de Zwemvierdaagse, in de derde week van oktober (de herfstvakantie).

The Only Son

Pema is de enige zoon van een Tibetaans gezin. Hij en zijn zusjes groeiden op in een kindertehuis in Kathmandu, terwijl hun ouders in een bergdorp in de Himalaya blijven wonen.

Pema wordt geacht terug te keren naar zijn geboortedorp om met een lokaal meisje te trouwen en voor zijn ouders te zorgen. Met zijn zusjes, van wie één is opgegroeid bij adoptieouders in Nederland, brengt Pema een bezoek aan het gehucht en het ouderlijk huis.

Na een hartelijk weerzien lopen de spanningen al gauw op: de ouders rekenen erop, dat hun enige zoon zijn verantwoordelijkheid neemt, trouwt en hun land zal beheren. Pema ziet geen toekomst voor zichzelf in het afgelegen gebied en wil ook zijn verwesterde zusjes behoeden voor een dergelijk lot.

De kinderen willen hun ouders niet in de steek laten, maar tegelijkertijd ook een eigen modern bestaan opbouwen.

Op zondag 22 oktober zal 's middags een prachtige Tibetaanse film worden vertoond: THE ONLY SON.

De toegang is gratis, maar wij hopen op volle collecteschalen voor de

TIBETBRIEF - CONTINUED..

inrichting van de resterende collegezalen
van het Dalai Lama Institute for Higher Education in
Bangalore, India.

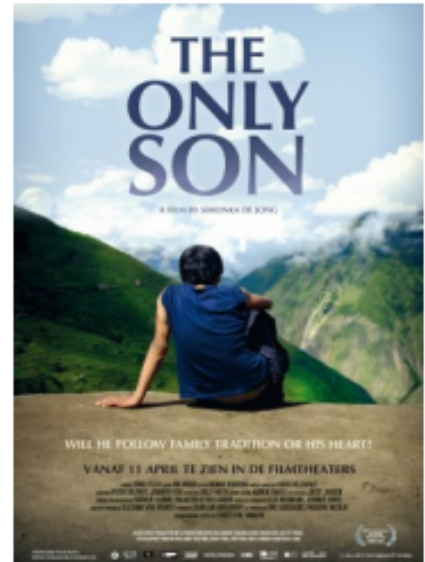
Plaats: St Bonifaciuscollege, Burg.Fockema

Andreaelaan 7, 3572 KA Utrecht, tel. 2512315

Busverbinding van station naar Diakonessenhuis:
lijn 8

Aanvang 3 uur, school open vanaf half 3

Het zou fijn zijn als een aantal van u zou willen
komen helpen met het klaarzetten van de stoelen,
de koffie en de thee na afloop en het opruimen van
de stoelen! Bel mij (030 271 9090) op als u dat zou willen doen!



ASIELZOEKERS



De Tibetaanse asielzoekster wier verzoek om
een verblijfsvergunning was afgewezen, heeft
een nieuwe aanvraag
ingediend die binnenkort in behandeling zal
worden genomen.

PEMA YANGCHEN

Een interview met mijn Tibetaanse pleegdochter Pema Yangchen

Education and Hope For Tibet - Pema Yangchen - YouTube



<https://www.youtube.com/watch?v=H3vU93QXuIY>

22 jul. 2013

Tibetan Educator **Pema Yangchen** talks about her
hopes for Tibet's future and the importance of
education

Zoek op Google naar "Education and Hope for Tibet"!

Bericht van 'Campaign For Tibet'



Vandaag, op de Internationale Dag van de Vermisten, staan wereldwijd Tibetanen en supporters stil bij de nu al 22 jaar durende vermissing van Gedhun Choekyi Nyima, de 11de Panchen Lama.



Vanochtend bood ICT's directeur Tsering Jampa bij de Chinese ambassade in Den Haag een aan president Xi Jinping gerichte petitie aan. In de petitie wordt aangedrongen op Gedhun Choekyi Nyima's onvoorwaardelijke vrijlating, de bekendmaking van zijn verblijfplaats en toegang door internationale VN-waarnemers tot hem.

Sinds 25 april, de 28ste verjaardag van de Panchen Lama, ondertekenden ruim 12.000 Nederlanders zowel offline als online de petitie voor zijn vrijlating. ICT is zeer dankbaar voor deze steun en de grote betrokkenheid van het Nederlandse volk bij het lot van Tibetanen en mensenrechten in Tibet in het algemeen.

In Tibet zijn de afgelopen jaren heel veel mensen verdwenen, die zich ondanks de enorme risico's openlijk zijn blijven uitspreken voor vrijheid en mensenrechten. Vaak vernemen hun familieleden pas na maandenlange stilte dat deze dappere Tibetanen zijn opgepakt en hoe het met hen gaat.

Het VN-Comité voor Gedwongen Verdwijningen heeft herhaaldelijk haar verontrusting geuit over deze verdwijningen in Tibet en tot nu toe tevergeefs hierover opheldering gevraagd. ICT dringt er bij de Chinese regering op aan om zich als lid van de VN, te houden aan de relevante VN-mensenrechtenverdragen, waaronder het Verdrag op Gedwongen Verdwijningen, en onmiddellijk alle vermisten en andere politieke gevangenen in Tibet vrij te laten.

De Panchen Lama en vele andere Tibetaanse politieke gevangenen rekenen op onze steun. Onze steun is onmisbaar voor hun vrijheid. Geef het Tibetaanse volk hun stem terug door onze urgente acties te blijven steunen en deze zoveel mogelijk met anderen te delen.

Met de steun van Tibet supporters zoals jij, blijven we wereldwijd aandacht vestigen op de schending van mensenrechten en verdwijningen van Tibetanen in Tibet.

Nogmaals hartelijk dank.

Met vriendelijke groet,

Tsering Jampa,
Executive Director



CONCERT GOSPELGROEP VISION

18 november concert Gospelgroep Vision

Voor degenen die ons nog niet kennen: wij zijn Gospelgroep Vision uit Hilversum. Wij oefenen elke woensdagavond in de Emmauskerk van 19.30-22.00 uur. Wij verlenen onze medewerking aan kerkdiensten in de Emmauskerk. Daarnaast treden we ook nog op in andere kerken en verzorgingshuizen in Hilversum en omgeving. We vinden het een uitdaging om eens in de drie jaar een wat groter project neer te zetten. En nu, na maanden van voorbereiding en hard repeteren, is het dan weer zover.

Op zaterdag 18 november om 20.00 uur geven we een gospelconcert:

" Shout for joy !"



Het concert bestaat uit gospelnummers van o.a. Steve Wilkinson, Jay Rousse, Emily French en nog vele anderen. Geniet van het vrolijke "Build on the rock" en laat je opzweepen door "Thine is the Kingdom". Foto's via de beamer en verbindende teksten maken het tot een mooi geheel.

Het belooft weer een bijzondere avond te worden o.l.v. Kit Bolster. Het koor wordt aangevuld met de solisten Lianne de Jong en Michiel Schotanus. De muzikale ondersteuning wordt verzorgd door onze vaste pianiste Annemieke Jussen en door diverse leden van muziekvereniging BMol uit Kortenhoef.

Het concert duurt ongeveer twee uur met inclusief een korte koffiepauze. De kaartjes à 7,50 zijn in de voorverkoop te bestellen bij gospelgroepvision@gmail.com. Op de avond zelf kunt u vanaf 19.30 uur nog kaartjes aan de deur kopen à 8,50.

Locatie concert: Bethlehemkerk, Loosdrechtseweg 263, 1215 JV Hilversum.

Hopelijk tot ziens op 18 november!



SYMPOSIUM OCT 27

This contribution was written by Hans Baars

“Tolerance and permissiveness in a historical context”

Friday October 27 we*) are organizing a symposium with this title.

In this year of remembering what's called “the Reformation” the KCU**) guides of the St James church and the St James protestants parish take the opportunity to learn lessons from some very special religion developments around 1580. The last priest of the St James parish Huibert Duifhuis could be seen as the ‘Utrecht Martin Luther’. In 1581, the year that Duifhuis passed away an unique painting of a ‘Gregory Mass’ was changed into a text board presenting Hebrews 12.



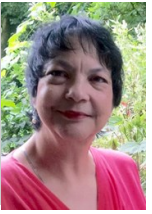
At 15.00 there will be historical music (15th and 16th) and the presentation of the book “**VAN GREGORIUSMIS NAAR BIJBELTEKST**” describing the process and the results of a historical scientific study by dr G. van Bueren and Corinne van Dijk. After an informal break prof. James Kennedy, dean of University College Utrecht will at 20 hrs. gives a lecture about tolerance and permissiveness in the 21st century with a focus on Christian religious attitude and behaviour.

The symposium (in Dutch) will be held in St James church, St. Jacobsstraat 171. The entrance is free for both parts, everybody is very welcome.

*) Hans Baars & Korneel Aschman (guides)
Of **) Kerken Kijken Utrecht



FAITH THOUGHTS: ACCESSING THE PROMISES OF GOD



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

In Numbers 13, Moses sent Caleb & Joshua—and a leader from each ancestral tribe—to spy out the Promised Land. Two of the 12 returned with a glowing report; they came back with evidence that the promised land was indeed filled with milk, honey, and fruits in abundance. And they carried the evidence with them on poles for all to see. How then did only two of their number see the promise? How is it—with evidence in hand—the other ten could not accept that this promised land was theirs to grasp, to have, to hold? There are processes at work that we can see and apply to our own lives.

The Promise & Provision

Moses & the Israelites had God's promise that He would lead them to a specific place, a promised land. They marched many long years, through scorching heat and desert sands experiencing God's provision in their daily sojourn. A cloud by day; a pillar of fire by night provided continuous reassurance of His leading. God's word was not a whim, His promise not some wild speculation. If the plagues and the Red Sea (Reed Sea) dousing weren't enough to remind them, He had provided quail in the desert! God repeatedly spoke to them along the journey revealing Himself in the Tent of Meeting, guiding them, encouraging them to: Stand firm. Do not be afraid. See the deliverance

God will bring you this day. The pattern of God's power to sustain, the evidence of His love and provision were a constant as Moses led them forward.

The Reconnoitring

The foundation of trust, the promised hope lay before them as they arrived at the Land of Canaan. The land of milk and honey stretched before them. Moses—that humble and wise leader—understands they must plan. He instructs his spies to travel a specific route in Canaan. He directs them to assess: How are the people? Are they strong or weak? How do they live? In walled cities? Are the cities fortified? How is the land: Is it good or bad? How is the soil: Fertile or poor? Are there trees or not? The next bit is most important: Bring back evidence from the fruit of the land if possible.

The Evidence

After 40 days, they return with their report. Twelve went out having experienced the promise and the provision of God in their journey thus far. But only two came back believing. Joshua & Caleb provide a reasonable assessment. Yes, the land does flow with milk, honey, fruits of all kind. Here is the evidence (supported by poles!). But they are realistic. The people who live there are powerful. The cities are

large & fortified. But Caleb provides the executive summary: We should go up & take possession of the land, for we can certainly do it! And yet, it took another generation before they entered into the Promised Land. So, what happened and why?

The Naysayers

Immediately, the men who went up with Caleb & Joshua, protested “it’s not possible” to take this land. Men who shared the same journey, witnessed the same scenes, obtained the same evidence came to startlingly different conclusions. It would be easy to condemn the naysayers without trying to understand this very human response. Moses instructs them to look, to see and report. This they do. But the conclusion they reach is decidedly different to Joshua & Caleb. Analysing the circumstances, they are overwhelmed with the challenge; they are anxious, dubious and troubled. The deeper question is: How are the naysayers able to swing the whole company of Israelites that taking the land was an impossible task? The strength of their arguments was so strong—we are told in Chapter 14—that the people rebelled and wanted to choose another leader to take them back to Egypt! After all God had done—all the miracles along the way—how is it possible this folk want to return?

At the core, the remaining ten and the company of Israelites did not trust God and His provision, **despite** what they have **seen, experienced and touched**. The God of their Fathers & Mothers had proven His love and provision for them. Despite the proofs and evidence,

they had a MINDSET of disbelief.

All the spies, as far as we know, had witnessed God’s provision, blessing, and miracles since fleeing Egypt. Caleb & Joshua believed with a steadfast faith—with a rock-solid mindset—in the promises of God. God could be trusted despite the seeming obstacles. Look at the present evidence (the fruits). Look at evidence from the past (walking on dry ground; mana and quail in the wilderness).

The naysayers focussed only on the numerous “impossibilities”. They were overwhelmed with the immensity of the task ahead. The dwellers in the promised land were too big; the cities too heavily fortified. The occupants too powerful. The naysayers silent assessment is that these things are too powerful for God. They forgot—or chose to ignore—the very evidence which made the Land of Promise theirs: God goes before you! He will fight for you. They lost sight of the God who delivers in the face of adversity. Not only did the men lose sight, but they incited the community to ignore the history and presence of God in their midst, the God who had brought them out to bring them into His promise.

The Application

This is a very human story and applicable to us today in so many ways. The lessons that we can take are 1) that when God makes a promise, He keeps it! No matter the obstacles placed before us, He will fight for and with us. 2) He provides ample support along the way. He is with us when we begin doubt. 3) We can take stock and assess God’s history with us.

THE PROMISE OF GOD - CONTINUED

Had the remaining ten spies recounted the promises of God which had accompanied their journey, their anxiety and fears would have been alleviated.

The Promise

In times of doubt, when anxiety assails—as surely it does and will do—we need to take hold of God's promises to us. We can take these actions to help us face any situation:

Review the promises of God. **Meditate on them.**

Focus on these promises and **develop a positive mindset.** The wall of anxiety

around us can be as strong as any fortress, but have faith in God.

Recount in our hearts and minds—orally & mentally—what God has done for us.

Declare and assert His claims for our lives & our future.

His promise is as true today for us as it was for the Israelites: *He will never leave us. He will never forsake us. We, too, will see His deliverance despite the seeming odds stacked against us.

*NIV Numbers 13 & 14; Exodus: 14:31



BIBLE STUDY GROUPS

Discover the bible!

Sometimes it is like a journey into the unknown, studying the bible. It brings you to unfamiliar and sometimes very familiar, places, for instance your own kitchen. The bible is the very fundament on which the Christian faith is built. The Bible study groups offer a chance of studying the bible with fellow Christians, sharing had added value.

Themes for the coming season have not been chosen yet but they will be challenging, that is for sure.

Interested? You (and your friends) are very welcome! The bible studies will start again in September.

- Every 2nd and 4th Tuesday of the month 20:00 in the parsonage (door open 19:45)
- Every 2nd and 4th Wednesday of the month 10:00 - 12:00; Kloostertuin 15, 3994 ZJ HOUTEN
- Every 1st Monday of the month 20:00; Waalbandijk 48, 4175 AC HAAFTEN (contact: Hans Baars)





MIXED UP MONTHS

Words that begin with 'oct' mean to do with the number eight – an octopus has 8 tentacles, an octagon has 8 sides. So October should be the 8th month of the year, shouldn't it? But it isn't.



The reason goes back to Roman times. October was the eighth month in the Roman calendar until July was added to celebrate the birth month of Julius Caesar.

This was followed by Augustus who also added another month (guess what that one was called!). With these two extra months fitted into the calendar what was the eighth month became the tenth month. Which gets more muddled: because words beginning with 'dec' mean to do with the number ten, so under the old way December was the tenth month. Shall I stop now before we all get even more confused?

OOOOOOOs

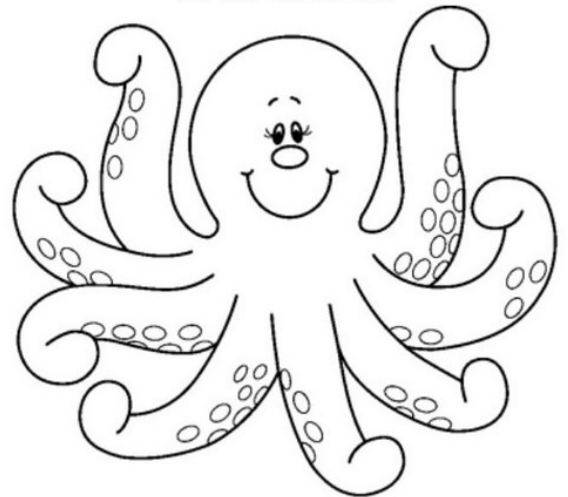
All these names begin with O – which ones aren't the real name of a saint?

1. Odo
2. Olaf
3. Osyth
4. Oliver
5. Olympias
6. Odilia
7. Omer
8. Oudoceus
9. Osburga
10. Ouen



How does an octopus go into battle?

Well armed.



What's round, orange and can't sit down?

A seatless Satsuma.



Answers: the answer is that they all are real saint's names! Aren't you glad that they didn't call you after some of these saints?



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 and the whole New Testament twice. 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. Grey highlighted boxes are special readings related to a day of Fasting or a Feast day, which we begin to celebrate the night before.

THE WEEK OF TRINITY XVI – OCTOBER 2 TO 7

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

	Morning Prayer		Evening Prayer	
Monday	1 Maccabees 3:1-26	Colossians 1:1-20	1 Maccabees 3:27-41	John 18:1-27
Tuesday	1 Macc. 3:42-end	Col 1:21-2:7	1 Maccabees 4:1-25	John 18:28-end
Wednesday	1 Macc. 4:26-35	Colossians 2:8-19	1 Macc. 4:36-end	John 19:1-30
Thursday	1 Maccabees 6:1-17	Col 2:20-3:11	1 Maccabees 6:18-47	John 19:31-end
Friday	1 Maccabees 7:1-20	Col 3:12-4:1	1 Macc. 7:21-end	John 20
Saturday	1 Maccabees 9:1-22	Col 4:2-end	1 Macc. 13:41-14:15	John 21

THE WEEK OF TRINITY XVII – OCTOBER 9 TO 14

O LORD, we beseech you, absolve your people from their offences; that through your bountiful goodness we may be delivered from the bands of those sins, which by our frailty we have committed: grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

	Morning Prayer		Evening Prayer	
Monday	Job 1	Philemon	Job 2	Luke 1:1-23
Tuesday	Job 3	Ephesians 1:1-14	Job 4	Luke 1:24-56
Wednesday	Job 5	Ephesians 1:15-end	Job 6	Luke 1:57-end
Thursday	Job 7	Ephesians 2:1-10	Job 8	Luke 2:1-21
Friday	Job 9	Ephesians 2:11-end	Job 10	Luke 2:22-end
Saturday	Job 11	Ephesians 3	Job 12	Luke 3:1-22

THE WEEK OF TRINITY XVIII – OCTOBER 16 TO 21

*Almighty and everlasting God, show your pity upon us your humble servants,
that we who trust not in our merits may know, not your judgment, but your mercy;
through Jesus Christ our Lord. Amen.*

	Morning Prayer		Evening Prayer	
Monday	Job 13	Ephesians 4:1-16	Job 14	Luke 4:1-30
Tuesday	Job 15:1-16	Ephesians 4:17-30	Isaiah 55	Luke 1:1-4
St Luke	Isaiah 61:1-6	Acts 16:6-18	Ecclus. 38:1-14	Col. 4:7-end
Thursday	Job 19	Ephesians 5:22-end	Job 21	Luke 5:17-end
Friday	Job 22	Ephesians 6:1-9	Job 23	Luke 6:1-19
Saturday	Job 24	Ephesians 6:10-end	Job 25:1- 26 end	Luke 6:20-38

THE WEEK OF TRINITY XIX – OCTOBER 23 TO 28

*O Lord, we beseech you, make us subject to you with a ready will,
and ever stir up our wills to entreat you;
through Jesus Christ our Lord. Amen.*

	Morning Prayer		Evening Prayer	
Monday	Job 27	1 Timothy 1:1-17	Job 28	Luke 6:39-7:10
Tuesday	Job 29:1-30:1	1 Timothy 1:18-2 end	Job 31:13-end	Luke 7:11-35
Wednesday	Job 32	1 Timothy 3	Job 33	Luke 7:36-end
Thursday	Job 38:1-21	1 Timothy 4	Job 38:22-end	Luke 8:1-21
Friday	Job 39	1 Timothy 5	Isaiah 28:9-16	Eph 2:11-end
Simon/Jude	Ecclesiasticus 2	Luke 6:12-23	1 Macc. 2:42-66	Jude 17-end

THE WEEK OF TRINITY XX – OCTOBER 30 TO NOVEMBER 4

*Lord, we beseech you,
grant your people grace to avoid the infections of the devil
and with pure hearts and minds to follow you the only God;
through Jesus Christ our Lord. Amen.*

	Morning Prayer		Evening Prayer	
Monday	Proverbs 1:1-19	Titus 1:1—2:8	Proverbs 1:20-end	Luke 9:18-50
Tuesday	Proverbs 2	Titus 2:9—3 end	Wisdom 3:1-9	Heb 11:32-12:2
All Saints'	Wisdom 5:1-16	Rev 19:6-10	Ecclus 44:1-15	Rev 7:9-end
All Souls	Proverbs 6:1-19	2 Timothy 2	Proverbs 8	Luke 10:25-end
Friday	Proverbs 9	2 Timothy 3	Proverbs 10:1-22	Luke 11:1-28
Saturday	Proverbs 11:1-25	2 Timothy 4	Proverbs 12:10-end	Luke 11:29-end



WORSHIP IN OCTOBER

ALL SAINTS' AMERSFOORT

Every Sunday: 9:30am Sung Holy Communion

Until October 15: Heilige Geestkerk, Mozartweg 54, Amersfoort

Starting October 22 at new location:

Nieuwe Erven, Heiligenbergerweg 144, 3816 AN Amersfoort

For midweek services see and activities 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 1 st October	Sixteenth Sunday after Trinity 10:30 All Age Worship - Sung Communion
Sunday 8 th October	Seventeenth Sunday after Trinity 9:00 Sung Communion (Dutch liturgy/English sermon) 10:30 Sung Communion 14:30 Choral Evensong
Saturday 14 th Oct	Evening Prayer and Praise 19:30 Service of the Word with Gospel Band
Sunday 15 th October	Eighteenth Sunday after Trinity 10:30 Choral Communion (English)
Wednesday 18 th Oct	The Feast of St Luke 19:00 Holy Communion (said)
Sunday 23 rd October	Nineteenth Sunday after Trinity 9:00 Sung Communion (Dutch liturgy/English sermon) 10:30 Choral Communion with Healing Ministry
Sunday 30 th October	Twentieth Sunday after Trinity 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) every Wednesday at 19:00