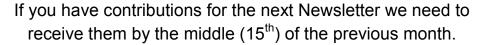
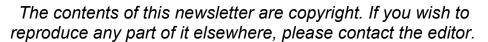


NEWSLETTER FEBRUARI 2018

Newsletter Editor Judy Miller judymiller3@msn.com **Assistant Editor** Juliette Gentenaar







HOLY TRINITY CHAPLAINCY DIRECTORY

The Bishop of Gibraltar:

Holy Trinity Utrecht Van Hogendorpstraat 26, 3581 KE Utrecht

www.holytrinityutrecht.nl Chaplaincy administrator:

Wardens:

Treasurer HTC:

Safeguarding officer

All Saints' Amersfoort

Nieuwe Erven, Heiligenbergerweg 144 3816 AN Amersfoort www.allsaintsamersfoort.nl Treasurer ASA:

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 Robert Innes Tel: +44 20 7898 1160

Chaplain (Utrecht & Zwolle)

David Phillips Tel: 06 124 104 31

revdgphillips@hotmail.com David Vollmer-Laarman Tel: 06 285 529 53

office@holytrinityutrecht.nl

Kit de Bolster & Frank Fink-Jensen

warden@holytrinityutrecht.nl

Henry Miechielsen

treasurer@holytrinityutrecht.nl

Ineke Cornet

safeguarding@holytrinityutrecht.nl

+31 6 571 756 24

Chaplain (Amersfoort & Zwolle)

Grant Crowe Tel: 06 299 723 03

grantcrowe@ziggo.nl Henry Miechielsen

treasurer@allsaintsamersfoort.nl

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: Jacob wrestling an Angel, Rembrandt, 1659/60, Gemäldegalerie der Staatlichen Museen, Berlin



EVENTS COMING UP 2018

FOR WORSHIP SERVICES SEE LAST PAGE

- Every Friday 10-11:30 AM Playgroup for parents with children (ages 0-5) at the Parsonage (HTC). Contact: Ineke Cornet at playgrouputrecht@gmail.com
- February 9th, Parsonage (HTC), dinner starts at 6:30 PM

Christian Classics Study Group - Martine Oldhoff will lead the next Christian Classics Study evening on the Heidelberg Catechism. See January Newletter

March 10th, Heilig Kruis Kerk Amersfoort, 3:30 PM

God willing, the Rt Rev Norman Banks will be coming to lead a confirmation service in our chaplaincy at 3:30pm on Saturday 10 March AD 2018. Location: Heilig Kruis Kerk, Liendertseweg 46, 3814 PL Amersfoort.

Any who are interested in confirmation in Amersfoort or in Utrecht should contact Grant or David, respectively.

See page 20 for more information

 Dates t.b.a., CrossFit Men's group. For information, contact Peter Gillies. See January Newsletter

BIBLE STUDY GROUPS UTRECHT

- Every 2nd and 4th Tuesday of the month 20:00 in the parsonage (door open 19:45)
- Every 2nd and 4th Tuesday of the month 10:00 12:00; Kloostertuin 15, 3994 ZJ HOUTEN. Contact: Susette Fink-Jensen
- The 'Betuwe Bible Study Group': Monday February 19. Waalbandijk 48, 4175 AC Haaften.

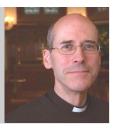
Contact: Isabel & Hans Baars, 0418 592525.

BIBLE STUDY GROUPS GRONINGEN

- Tuesdays (fortnightly) at 19:00 and at other times: Grace Housegroup Bible
 Studies. For information, contact Dragos Stefanescu at dragos.stef@gmail.com.
- Fridays at 15:30 (during term): **Prayer Group**, place each week t.b.a on Facebook group page.



CHAPLAIN'S LETTER



This month's Chaplain's Letter was written by the Rev. David Phillips, Utrecht Chaplain

At our last Student Movie night in Utrecht we saw the 2017 movie adaptation of *The Shack*, a book written by William P Young, a bestseller since first published in 2007. The movie has received poor reviews, but the consensus from our discussion afterwards was that it was definitely worth seeing, and probably led to the some of the most engaging discussions of any movie we've seen as a group.

The story is about a man who experiences deep traumas in his life that have driven a wedge between him and God. He is invited by God in a strange way after several years for a weekend away and has an encounter there with the Holy Trinity – manifested in a way, we are told, that his soul could receive it. This idea that God would manifest himself to us in a way that we are prepared to receive is consistent with an idea from St Augustine that the vision of God face-to-face is not a direct apprehension but by way of a kind of mediation, some sort of image – after all, how can a finite human being ever grasp fully the Infinite God? In the movie the image of God changes in the story when he's experienced a certain healing from the wounds of his own father.

One minor thing in the movie that started a larger discussion was when the character of the Father responds to the main character's charge of cruelty because He allowed His own Son to suffer on the



Cross. She (the woman who in the movie is an image of the Father) does not give a direct answer but says that she suffered with the Son on the Cross, and she shows her wrists with the marks of the nails. It is true to say in one sense that God suffered on the Cross – because of the union of man and God in the one Christ, you can say that God suffered in so far as Christ suffered in his humanity. But the Church has never taught that God "suffers" any change. In the First of the 39 Articles of Religion in the Anglican Church we say that "there is but one living and true God, everlasting, without body, parts or passions..."

This teaching that God is unchanging can be found in several passages in the Bible:

- James 1:17 Every good endowment and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change.
- James 3:17 The wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity.
- Hebrews 13:8 Jesus Christ is the same yesterday and today and for ever.
- Hebrews 1:11-12 contrasting the Creation with God – they will perish but you remain; they will all grow old like a garment, like a mantle you will roll them up, and they will be changed. But you are the same, and your years will never end.
- 1 John 1:5 This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all.
- Malachi 3:6 For I the Lord do not change, therefore you, O sons of Jacob, are not consumed...Return to me, and I will return to you.
- Numbers 23:19 God is not man, that he should lie, or a son of man, that he should repent. Has he said, and will he not do it? Or has he spoken, and will he not fulfil it?

The image of Christ as the Rock, on which we build our house, and from which the Israelites received water in the

wilderness is an image of God as unchanging – For they drank from the spiritual Rock that followed them, and the Rock was Christ. [Luke 6:46-49; 1 Cor 10:4]



There are many passages in the Bible that speak about God being angry or having compassion or changing his mind, or coming down to see, but they have been understood in the Tradition as anthropomorphisms, in the same way we read of God "covering us under the shadow of his wings" or bringing Israel out of Egypt "with a strong arm". The Church has taught that God is without body, parts or passions. We do also see God described in the Bible as being angry or repenting or changing his mind, but that has been understood as a way of speaking about a change in our experience of God's love when we are close or when we flee from Him but it has not been seen as a theologically accurate way of speaking about God in Himself. If God is perfect, and God is outside of

CHAPLAIN'S LETTER - CONTINUED

time, everywhere present and eternally in the present, it cannot make sense that God changes in Himself.

Why is important that God is unchangeable, without passions?

Parents try to provide a sense of stability for their children, through the ups and downs of their childhood as they grow up. What a comfort for children to know that when they go to their parents they will receive mercy always, compassion always, wisdom *always* – a steady hand on their home life. I think we all have a sense that this is the way it must be and even more so for us with God. We learn this over time in a number of ways: through the continual offer of mercy Sunday by Sunday in the Holy Communion; through the continual life of prayer; through the filling of our minds with the teachings of Holy Scripture – the Word of God is steadfast. In Psalm 19 we hear these comforting phrases that bring us rest even as we say them: The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom to the simple. The statutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes. The fear of the Lord is clean, and endureth for ever: the judgements of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honey-comb.

In all of our ups and downs and machinations, it is a comfort to know that the One to whom we are aspiring and being led is perfect and so steady, stable,



at perfect rest. Indeed, an image we are given of God in heaven in Revelation is one of God at rest, seated on a throne, and there is "no more sea", meaning no more waves, the surface is clear and smooth as crystal, a place of serenity, of seeing and hearing that is true peace, true rest [Rev 4; 21:1].

That God is at perfect rest is not meant to imply He is uncaring, but a steady burning Love, our God is a consuming fire [Heb 12:28-29]. Jesus tells us God's love is a searching love, like a shepherd seeking the lost sheep, or a woman searching for the lost coin – that is our experience when we are found, but His love for us did not change. And having been found, to contemplate God is to be led to a place of peace. Learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. Be still and know that I am God.

If we think on the Unchangeable God we will be become more like Him – steady, steadfast and unwavering in our love, like the Rock in whom we trust and on whom we rest.

In the love of Christ, David



GAP YEAR AT THE NAVIGATORS



This article was written by Brian Fink-Jensen

Dear brothers and sisters,

This letter is written to share with you about my experiences in the gap year at the Navigators that I am currently involved in. This year is about Christian formation and leadership development in a program called Naventure. I decided to participate in it because it is formational and it is an opportunity to live out the love of Christ to other people, especially in Utrecht. It is a joy for me to share it with you through writing this letter, next to being connected through the worship services.

In following the Naventure program I receive training and I work for the mission of Navigators Utrecht. For this reason I attend weekly trainings together with a group of six other students and two trainers. During these trainings I learn about my own identity in Christ and the way He restores broken relationships with God the Father, with ourselves, our communities and the world. Next to this I reach out to students through attending and organizing Bible studies and events, e.g. Student Alpha courses.

I do feel it is special to spend a year to find out about the love of Christ for me and to reach out to other students with the Good News. Lately I started to read the gospel of St. Matthew with someone I met when I went to the Uithof to participate in doing outreach. From that moment on we have done weekly meetings to read the Bible and pray together. Such activities are amazing to be involved with. I am amazed to see people around me discovering about the love of Christ.

I like to thank Holy Trinity Church Utrecht for financial support to cover partially the costs to undertake this year of training and ministry. The Council has approved a motion to provide a portion of the financial costs. Should you desire to give financial or prayer support, then please e-mail me (brianssen@hotmail.com).

Later this year I hope to write an update on how this year is going!

More information on the Naventure program can be found (in Dutch) at this website:

https://www.navigators.nl/nsv/wat-we-doen -nsv/Naventure.

Kind regards,

Brian Fink-Jensen





OUR MAN IN OXFORD

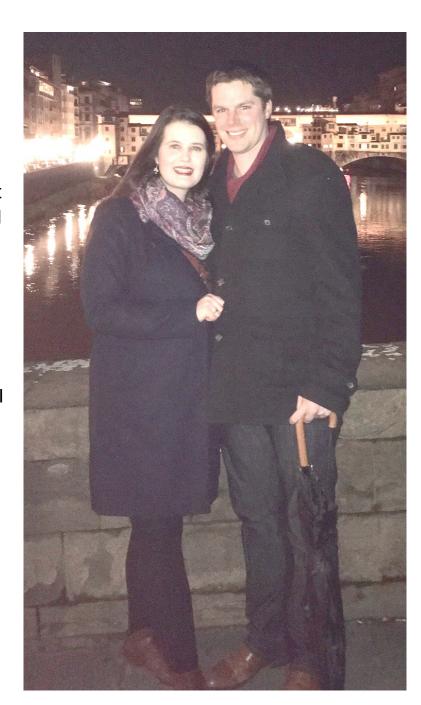
This is an update from Thomas Fink-Jensen from Holy Trinity Utrecht, who is being supported in part by the chaplaincy with an annual grant, and primarily by the Church of England, as a postulant in training for ordained ministry.

Dear Friends,

I am writing you just before Hilary Term at the University of Oxford begins, and am (therefore?) still full of good cheer and happy memories of our visit to the Netherlands over Christmas. It was a great joy to be back in the church in Utrecht, and see many familiar faces and friends again.

The last 1,5 years have flown by. Sarah and I got married, I started my ordination training and am already half-way through now! Having worked for two years at Pusey House and St Barnabas in Jericho, I am now experiencing the Evangelical and 'low church' environments of Wycliffe Hall and (for my placement) St Andrews, Linton Road. Both communities have warmly welcomed us, and we enjoy the fellowship and different style of services at both places –combining these with visits to Pusey House and St Barnabas whenever we can.

We live in a little house rented via St Barnabas, right under the church tower. This is most convenient as we need neither a clock in our house – looking out of the window suffices – nor an alarm, being woken up every morning when the bells start ringing at 6.45am!



The way my studies are organised means that I am in the second and final year of my academic studies in a Bachelor of Theology. I have weekly tutorials, but am mainly occupied by writing weekly essays. The topics I have covered so far include

Early Christian Liturgy, Augustine, Paul, the Old Testament, the Gospels, and Patristic history and theology. These present a varied and challenging set of subjects which I am privileged to enjoy.

My third year will comprise a longer summer placement, and then a more 'practical' year of diving into topics such as preaching, pastoral care, death and bereavement, and mission and evangelism. God willing I will then finally finish in June 2019, heading into a curacy – a first post working under a priest who (D.V.) knows what they are doing and can teach me 'on the job.' Those are prospects which already need to be on our minds and in our prayers and for which we would appreciate your prayerful involvement as well.

In the more immediate future, the coming

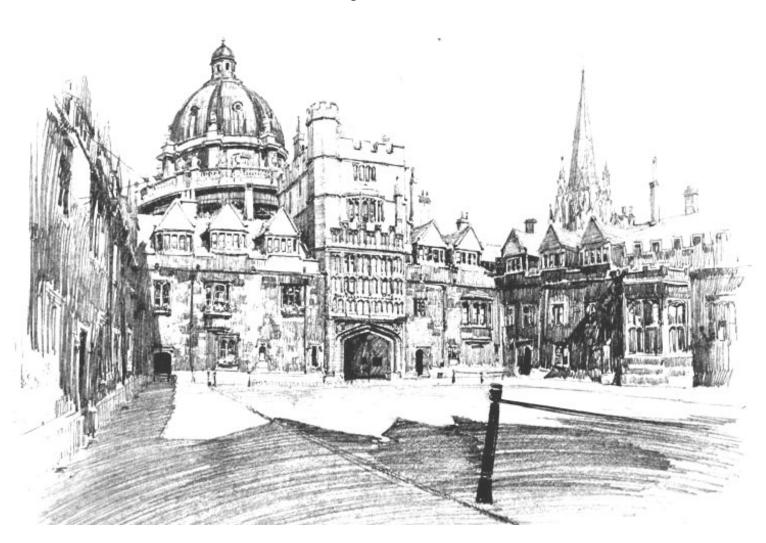
term not only holds papers on Christian doctrine, and 19th century philosophy and theology (do let me know if you can comprehensively explain Kant to me!); but we are also expecting a girl to be born in early March. So far both Sarah and baby have been doing really well, but do please remember both in your prayers as well.

The combination of a young baby and revision for my Finals – exams – in June will no doubt be an interesting experience, but we are really excited about the upcoming months regardless.

Please do remember us in your prayers, and know that you often are in ours.

Wishing you all the best from Oxford,

Thomas





ALL SAINTS AND OVERSEAS LINKS



This article was written by the Rev Grant Crowe, Amersfoort Chaplain



As a congregation, All Saints seeks to have at its core, the values of UP, IN, and OUT. We have interpreted this to mean: we seek to and are committed to placing Worship and Prayer (UP), Deep Community and Life Long Discipleship (IN), and Evangelism and the Service of others outside the life of the church (OUT), as central in our lives as individual Christian followers as well as a Christian community. At All Saints, we see OUT as being not only about having a local focus but also expressing this globally, within in one worldwide Body, the Church. So, since All Saints was established, a focus beyond Amersfoort and the Netherlands.

At this present time, we have been building closer links with three globally focused organisations.



1) Open Doors - this Christian Charity supports persecuted Christians worldwide. It is an Agency that was founded here in the Netherlands, by a man known as Brother Andrew - Anne van der Bijl. You can learn more about

Open Doors' work, and how to pray, give or support, through these web links. The English language and UK site is: https://www.opendoorsuk.org/. The Dutch Site is - https://www.opendoors.nl/

Open Doors Netherlands each year has an Annual Day, reflecting on its work, usually with Christian leaders from across the world sharing what it means to live and express faith in a context of persecution. The Day is always held in the Jaarbeurs Centre, in Utrecht. The next one is on 20th October. Why not place this date in your diary and go along and learn more about how to support persecuted believers?

At All Saints we have been asking our intercessors on a Sunday to include persecuted Christians regularly within their prayers. As Paul reminded us, describing the Body of Christ - "If one part suffers, every part suffers with it, " (1 Corinthians 12:v26). It matters what happens across the Body globally and not just locally or in our own city.

2. Compassion. This organisation works in Two Third's world communities with local churches. Part of its work is to enable children to be sponsored by individuals and families, so they can receive education and be supported in

other practical needs. Families who sponsor are encouraged to write to the sponsored child and to regularly remember them in prayer.



Bishop Laurent Mbanba

We held a special day last February, where by invitation, Bishop Laurent Mbanba (recently elected Archbishop of the Anglican Church in Rwanda), came and powerfully shared his own story of being a refugee, and the effects of sponsorship upon his own life.

Bishop Mbanba has been connected to Compassion International for many years, and his testimony and preaching moved many. At that service, a number of our members decided to sponsor children from Rwanda, for we had also organised a couple of Compassion Netherlands staff to be present for those members who wanted to know more.

Within All Saints, the CEO for

Compassion Netherlands - Nienke Westerbeek - worships with us, and helps lead a home group with her husband Ron.



Nienke, with her husband Ron, and Bishop Laurent.

Nienke would happily chat with anyone interested in sponsoring a child through Compassion or if someone wanted to chat more about the work of Compassion. For more information about Compassion - UK site: https://www.compassionuk.org

Dutch site: https://www.compassion.nl

3. As we have shared before in the newsletter, we are gently building a partnership with the small Tirana based Albanian Church Planting Network, called Illyricum Movement (http:// www.illyricum.org/). It has planted three churches in areas, where there was previously no church in that area of Tirana. They feel now (this year) is the time, to seek to establish a fourth church plant, on the edge of the city, where there is 100000 people, with no existing church. The coordinator of that movement is Edi Demo. Revd Grant and Andrew Tucker visited in Oct 2016, Edi Demo came and shared at a Thursday night Communion

ALL SAINTS AND OVERSEAS LINKS - CONTINUED



In the photo you can see some members from one of the church plants, after one of the teaching evenings by Peter.

in February last year (2017), and then Peter Gillies and Revd Grant visited last September to do some teaching and preaching for a few days

We would hope, in the not too distant future, that a team from All Saints would be able to go to Tirana for a longer period (for 1-2 weeks) to help in their service and evangelism, using the gifts and abilities that are within the All Saints congregation. When we began the partnership we were struck by the fact, we are a young church plant, and we had the opportunity to help other church plants. We felt that it would easy to say that we could wait until All Saints was more established, but then when is a congregation really established there is always something more to do, to grow, to develop?! We felt this opportunity

was something the Lord had brought across our path and decided to become involved. We will give some of our charitable giving (for example January's) to this movement. And we include the movement and its work within our intercessions - both on Sundays as well as within our prayer rhythm as a congregation (we follow a cycle of prayer, praying for different parts of the church life, across a 4 -6 week period).

So this is a little news, about how we are expressing OUT as a congregation, looking beyond our nation of the Netherlands.



BOOK REVIEW: SCRIPTURE AND THE AUTHORITY OF GOD

This bookreview was written by Annemarie Huijink

"Jesus loves me, this I know for the Bible tells me so". We all know this song but what is exactly the authority of the Bible and how does it relate to the authority of God. These were some questions I thought about when opening the book: Scripture and the Authority of God by Tom Wright. Before I will give my opinion on the book first I will first share a little background about the writer.

Tom Wright is a retired Anglican bishop and is now a research professor of New Testament and Early Christianity at St Mary's College, St Andrews in Scotland. He is a well know writer among various parts of the Christian community. His book Surprised by Hope, made him more well known to a wider audience and his study guides for the New Testament are used for individual and group Bible studies all over the world. For Wright, devotion and academics are not to be separated so to make it possible to read the bible properly.

In this book, Wright is looking for answers to the next three questions (and I summarise):"

- In what sense is the Bible authoritative?
- 2. How can the Bible be appropriately understood and interpreted?
- 3. How can its authority be brought to bear on the church itself, let alone on the world?"



A Revised and Expanded Edition of The Last Word

SCRIPTURE AND THE AUTHORITY OF GOD

+

How to Read the Bible Today

N.T. WRIGHT

Author of Simply Christian

HarperCollinsPublishers

Copyrighted Material

To get the full understanding of the answers Wright gives to these questions I would, of course, recommend you to read the book, but I will give a little summary on what stood out for me.

The Bible is a book full of stories and Wright states that, normally, the authority of a story is not high. Nor is it a list of rules and regulations which are easily followed. This does however not mean that the Bible has no authority. On the contrary, "through the Spirit, who is at work as people read, study, teach and

BOOK REVIEW - CONTINUED

preach Scripture, God is at work and to God is all authority in heaven and on earth." The Bible has a key place in the church and is part of the tradition of reading and studying together to understand Gods word. To understand God's word, Wright says that we should know the whole story and read it contextually. We should not only be placing a story from the Bible into its own timeframe but also in relation to the rest of the Bible. God is working in the world towards a climax throughout time and that means that we as Christians live in a different part of the story than people living in the time of the Old Testament. But to understand the part of the story in which we are living, we need to try to understand the history of the story.

In the book there is a big part for church history. The reason for this is that Wright thinks it's important to know our history as a church as well, because every part of that history has an influence on the current way we read the Bible. The same counts for the reality of present day life, and the culture and politics we live in now. By having an open debate with other people about how to understand the Bible, we learn more about our own ways of reading the Bible and our own assumptions.

The book ends with two case studies, trying to give examples for how to face actual situations or questions with this way of reading the bible.

Now for my own opinion about this book: I would say I'd recommend it to anybody who likes to read the Bible and gives it a

important place in their lives. It truly gives a refreshing view on what the Bible can give us as Christians, in the sense that we learn about the history of God's plan in which we are a part today. Next to that it also reminded me how much culture, church history and tradition influenced our way of reading the Bible, which is not a bad thing, but an important thing to be aware of.

However, at the same time this book is not easily disagreed with. In my opinion, some urgent and bigger topics don't quite get the attention they deserve. This probably makes it more readable, but somewhat lacking in depth. Furthermore, I have not been able to find Wright's answers to all of the questions he asks in the beginning of his book. To me that has been of no consequence to a pleasant reading experience, but I hope you won't pin me down on giving you the answers to the—I think, rather interesting—questions next Sunday at the coffee table.

I have to admit that this was the first book I read from Tom Wright and sometimes I had the feeling I missed a bit of background information when he shortly refers to his earlier books or articles. This only motivates me to read more of his books. I hope you enjoyed this review and that it makes you curious about the rest of the book.



BOOK REVIEW:

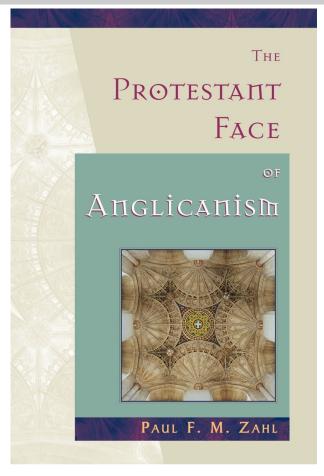
THE PROTESTANT FACE OF ANGLICANISM

This bookreview was written by Marc

Much ink has been spilled trying to demystify just what this thing called "Anglicanism" is. Many Anglicans around the world, including in the Netherlands, will likely hold rather disparate views of Anglicanism's meaning. In our congregations, some may hold the view that Anglicanism is a form of Catholicism less the rigidities of the more demanding "Roman" Catholicism – others that it is a via media between the extremes of Puritanism and Roman Catholicism.

Dr Paul F.M. Zahl, a retired Episcopal cathedral dean and past president of the leading US Anglican evangelical seminary, seeks to challenge such views and to offer a Protestant-Anglican counter-narrative. The aim of this present book is twofold: The author firstly seeks to explain the rivalry between the "Catholic" and "Protestant" factions in both the Church of England and the US Episcopal Church since the Reformation. Secondly, the book aims to construct a vision of the future positive contribution Protestantism could make to Anglicanism and Christianity in the wider sense.

In the first chapters, Zahl chronicles the tug of war between the initially Protestant (the evangelical party only came about in 1738) and Catholic parties within both the Church of England and American Anglicanism from Henry VIII, Mary I, James I, the "un-Anglican" Archbishop Laud – a character deeply disliked by the



Paul F.M. Zahl, The Protestant Face of Anglicanism, Wm. B. Eerdmans 1998, ISBN 9780802845979 (pbk).

author, the Oxford Movement, and the "catholicising" tendencies in the then "Protestant" Episcopal Church after the 1960s. Zahl argues that like a Janus, Anglicanism possesses two faces – one "Catholic" and "Apostolic" and one "Protestant" and "Reformed". Rejecting the via media, Zahl declares: "But Anglicanism is not a wax nose! Or better, it will not serve the world if it becomes one. The face will lose its profile. The salt will lose its flavour. Better to see it as a jostling, jammed, glass telephone booth filled with strangers, constrained by geography to remain in some relation. The cry of at least one of those strangers will be heard above the din."

CONTINUED - BOOK REVIEW

The state of today's Anglican Communion seems not dissimilar to the toing and froing of the past 500 years, albeit with even deeper fault lines which are now no longer being determined by questions of churchmanship, but by its relationship with the "third" face of Anglicanism – liberalism. Much has been made of figures suggesting that 40% of Sunday worshippers attending Church of England services presently worship in evangelical parishes, whereas in the US the compass is, at least in the Episcopal Church, clearly aiming in the liberal direction. Sadly, at least on a Global level, it must be concluded that Zahl's analogy of the glass telephone booth has only gained further credibility over the past 20 years.

One of the book's gems is the subchapter "A Protestant-Anglican Concept of Intellectual Freedom". An intensely fascinating topic, Anglicanism's "threelegged stool" is the Anglican "toolbox" to make sense of God and the cosmos: "With its authority, Scripture establishes many things, such as the incarnation, the atonement, and justification by faith. Tradition enhances Scripture by establishing other things, such as the proper interpretation/s of the Last Supper, the character of God as Triune, and the various possibilities for godly government of the Church. Reason enhances tradition and Scripture by thinking through what is right to do now, given changing conditions, evolving knowledge, and the results of scientific investigation." Protestantism, according to Zahl, is the

element within Anglicanism which chiefly

honours reason as the best enhancement to Scripture, to the detriment of tradition since tradition holds that the Church has the role of intermediating between Scripture and humanity. Drawing on the example of church architecture, Protestantism must be thought of as removing the "solid oak screen" separating the "sacred space" of the sanctuary, in which the sacraments are celebrated, from the "unsanctified" sitting in the rest of the church, granting the people "unmediated" access to God.

Overall a graciously written book and one of Zahl's more academic works, this short book of 112 pages is definitely to be recommended to readers looking to gain a deeper understanding of the history of Anglicanism in England and North America, as well as the historic Protestant nature of Anglicanism. The book's brevity is also its foremost weakness: The ideas contained in the fifth chapter alone would require at least 200 pages in order to do them some justice. As Bishop Ryle said: "Never forget that the principles of the Protestant Reformation made this country what she is, and let nothing ever tempt you to forsake them." Those looking to take up Bishop Ryle's advice, as well as readers looking to gain a deeper appreciation of the gifts Protestantism has to offer to Anglicanism in the present times, will find in this book one of the few titles in print articulating a positive vision of Anglicanism's Protestant face.



POEM



This poem was written by Oeke Kruythof. English translation/transcreation by Jenny Narraway

Hoe mooi kan de winter zijn...

Ik heb de bladeren opgeveegd
de straat is schoon
de boom helemaal kaal

voor mijn oog ontvouwt zich
nu het naakte takkennet
een fascinerend spel van
een oneindig aantal twijgjes
over door en langs elkaar heen
zij krijgen nu de kans
dit is hun seizoen

hoe mooi kan de winter zijn...

Winter can be so wonderful

I have swept the street
it is now clear of leaves
the tree is now completely bare
it unfolds before my eyes
a network of leafless branches
a fascinating puzzle of an infinite
number of twigs
passing through and around
each other
they have been given the chance
this is their time of year

Winter can be so wonderful





INSPIRATION SPEAKS TO THE HEART



This contribution was written by Ruth Alkema

Words which emanate from the heart, enter the heart (Jewish saying)

My fascination with words has led me to write 'words of life' and 'meaningful words¹. While I was writing those, I knew in my heart that a third needed to be written. For there are words that go beyond the surface of our understanding, and actually do something within our hearts. How does this work? How can words move us, touch our hearts, and heal us? What is it that gives words energy, or authority? Can we learn to speak such words? What is inspiration, and is this related to the Holy Spirit?

I feel that this is a tender topic, so close to the heart that systematic descriptions can no longer do the job. Let me therefore give an example.

I remember distinctly how my heart stopped for a moment when I first read the poem Love III by George Herbert (see below). It is a most beautiful description of our encounter with Jesus who is our host, and tenderly addresses all our objections that we are not worthy. As I read it, I saw in my mind's eye both the scene he described and also a similar experience that I now again remembered. Hence I

knew instantly that we had a connection. This poem knew my heart. This was truly comforting, for the experience had been quite embarrassing and now this poem helped me see the event in quite a different light. Suddenly I saw Jesus' love shining through, no matter how unworthy I felt.

By this example I learned the value of poetry. Those words paint a scene that reaches past the boundaries of our understanding and touches our heart directly. George Herbert's poems do this in a most gentle and comforting way. The bible contains great poetry too. The psalms, obviously, and Song of Songs, also the book of Job, as I learned in the wonderful course *biblical wisdom literature*². I am certainly most grateful for all the explanations that I heard of these great poems, but let us not forget that they are meant to speak to us at a deeper level.

Would it be possible that we learn to speak such words, or is there a magic to it that is only given to some privileged persons? Let me give another example.

1. See http://www.holytrinityutrecht.nl/words-of-life/ and http://www.holytrinityutrecht.nl/meaningful-words/

2. Available here: https://www.audible.com.au/pd/History/Biblical-Wisdom-Literature-Audiobook/B00FQIUTOS

Naomi Shihab Nye describes in a beautiful interview how she came to write her poem on kindness³. She says the words were just given to her, she didn't change a thing later. I have had similar experiences myself and some of my friends too. I have been very puzzled by this. What is it? Some part of me? Inspiration? By whom? Is this a permanent gift or something incidental?

It is my personal conviction that these experiences are the natural result of our being open to the Holy Spirit, who will then show us how to use all the faculties we have been given, even those that we do not understand. Surely as Christians we should not shy away from some actual cooperation between the Holy Spirit and us. This Holy Person is actually living in us. Are we aware of this amazing gift? The Holy Spirit is our most intimate friend, who will never draw attention to himself, but instead show us the depths of our soul that were thus far hidden and unused. In this way he will create in us more and more the image of Jesus, and bring us back to the Father in a loving and personal response to God's love.

The Spirit thus teaches us to use our *full* potential. For however much we may have forgotten, we humans do actually have a spiritual part. We have spiritual

eyes⁴ with which we can see spiritual things. In order to use these eyes, we must take great care that they are clean⁵. The clearer we express what we see, the more we will build connections from heart to heart.

Love III -- George Herbert

Love bade me welcome: yet my soul drew back.

Guilty of dust and sin.

But quick-ey'd Love, observing me grow slack

From my first entrance in,
Drew nearer to me, sweetly questioning,
If I lack'd anything.

A guest, I answer'd, worthy to be here:

Love said, You shall be he.

I the unkind, ungrateful? Ah my dear,

I cannot look on thee.

Love took my hand, and smiling did reply,

Who made the eyes but I?

Truth Lord, but I have marr'd them: let my shame

Go where it doth deserve. And know you not, says Love, who bore the blame?

My dear, then I will serve. You must sit down, says Love, and taste my meat:

So I did sit and eat.

- 3. I first heard about this in this blogpost: https://www.brainpickings.org/2016/11/10/naomi-shihab-nye-kindness/ where there is also a link to where you can hear the interview.
- 4. See Luke 11:34 Your eye is the lamp of your body. When your eye is healthy, your whole body is full of light, but when it is bad, your body is full of darkness.
- 5. That is quite a big topic in itself, partly covered in my text 'Transparency', available here: http://www.holytrinityutrecht.nl/transparency/



CONFIRMATION AD 2018

God willing, the Rt Rev Norman Banks will be coming to lead a confirmation service in our chaplaincy at 3:30pm on Saturday 10 March AD 2018.

Any who are interested in confirmation in Amersfoort or in Utrecht should contact Grant or David, respectively. They will let you know of precise dates for confirmation preparation beginning in mid January (7 sessions leading up to the Confirmation in March).

Preparing for Confirmation is an opportunity for questioning and learning. No aspect of the faith is "offlimits" to your sincere and honest enquiry as you prepare for Confirmation. The Chaplain, or fellow Christians who travel the same road, have the same needs and questions as you, will listen and teach as you prepare for Confirmation.

Confirmation is derived from the Latin word confirmare, which means "to strengthen." Confirmation includes a public profession of the faith which, for those baptised as infants, was confessed by parents and God-parents at baptism. It is also a means of grace, a sacramental gift where the bishop prays while laying hands on each confirmand that he or she may be confirmed or strengthened by the gift of the Holy Spirit.

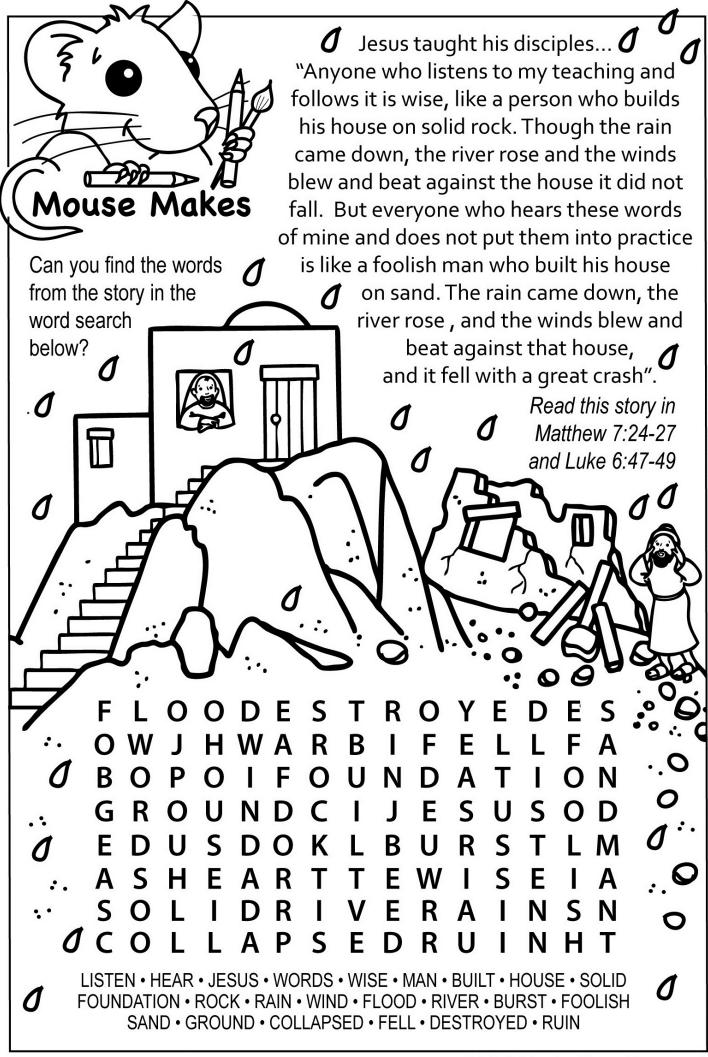
The Anglican Church administers confirmation in response to the example of the Apostles laying their hands on disciples of Christ and praying for the gift of the

Spirit (Acts 7.14-17) and New Testament teaching about the sealing or anointing of the Holy Spirit (Heb. 6:2, Eph. 1:13,14, 2 Cor. 1:21).



Our confirmation will be held at the Roman Catholic Church Heilig Kruis Kerk, Liendertseweg 46, 3814 PL Amersfoort.

This is a large church that can easily hold more than 300. So plenty of room for families and friends as well as members from the congregations in the chaplaincy. Certain amount of parking onsite.





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, chose 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.

SEPTUAGESIMA – JANUARY 29 TO FEBRUARY 3

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
Tuesday	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	Exodus 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
Saturday	Genesis 15	Matthew 19:1-15	Genesis 16	Romans 6

SEXAGESIMA – FEBRUARY 5 TO 10

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	Rom. 8:18-end
Thursday	Genesis 24:1-28	Matthew 21:23-end	Genesis 24.29-end	Romans 9
Friday	Genesis 25:7-11,19-end	Matthew 22:1-33	Genesis 26:1-5,12-end	Romans 10
Saturday	Genesis 27:1-40	Matthew 22:34—23:12	Genesis 27:41—28:end	Romans 11

QUINQUAGESIMA – FEBRUARY 12 TO 17

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

FIRST SUNDAY IN LENT – FEBRUARY 19 TO 24

O LORD, who for our sake did fast forty days and forty nights:

Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey your godly motions in righteousness and true holiness, to your honour and glory, who is alive and reigns with the Father and the Holy Spirit, one God, world without end. Amen

	Morning Prayer		Evening Prayer	
Monday	Genesis 42	Matthew 26:1-30	Genesis 43	Philippians 1
Tuesday	Genesis 44	Matthew 26:31-56	Genesis 45:1-15	Philippians 2
Wednesday	Gen 45:16—46:7	Matthew 26:57-end	Gen 46:26—47:12	Philippians 3
Thursday	Genesis 47:13-end	Matthew 27:1-26	Genesis 48	Philippians 4
Friday	Genesis 49:1-32	Matthew 27:27-56	Gen 49:33—50 end	Colossians 1:1-20
Saturday	Exodus 1:1-14,22-2:10	Matt 27:57—28 end	Exodus 2:11-22	Col 1:21—2:7

SECOND SUNDAY IN LENT – FEBRUARY 26 TO MARCH 3

Almighty God, who sees that we have no power of ourselves to help ourselves: Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen

	Morning Prayer		Evening Prayer	
Monday	Exodus 2:23-3 end	John 1:1-28	Exodus 4:1-23	Colossians 2:8—3:11
Tuesday	Exodus 4:27-6:1	John 1:29-end	Ex 6:2-13 & 7:1-7	Colossians 3:12—4:1
Wednesday	Exodus 7:8-end	John 2	Exodus 8:1-19	Colossians 4:2-end
Thursday	Exodus 8:20-9:12	John 3:1-21	Exodus 9:13-end	Philemon
Friday	Exodus 10:1-20	John 3:22-end	Ex 10:21—11 end	Ephesians 1
Saturday	Exodus 12:1-20	John 4:1-26	Exodus 12:21-36	Ephesians 2



WORSHIP IN FEBRUARY

ALL SAINTS' AMERSFOORT

Every Sunday: 9:30am Sung Holy Communion

New location: Nieuwe Erven, Heiligenbergerweg 144, 3816 AN Amersfoort (for midweek services and activities see:: www.allsaintsamersfoort.nl)

ANGLICAN CHURCH ZWOLLE

First Sunday: 4pm Holy Communion and Third Sunday: 4pm Evensong

GRACE CHURCH GRONINGEN

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

HOLY TRINITY UTRECHT

services are in English unless otherwise specified

Sunday 4th February Sexagesima (*The Rev Rik Florentinus will lead the service*)

10:30 All Age Worship - Sung Communion

Sunday 11th February **Quinquagesima**

9:00 Sung Communion (Dutch liturgy/English sermon (DP)) 10:30 Sung Communion (*Guest Preacher: Ineke Cornet*)

14:30 Choral Evensong

20:00 Choral Communion with Imposition of Ashes

Saturday 17th February **Evening Prayer and Praise**

19:30 Service of the Word with Gospel Band

Sunday 18th February First Sunday in Lent

10:30 Choral Communion (with Healing Ministry)

20:00 Holy Communion (said)

Sunday 25th February **Second Sunday in Lent**

9:00 Sung Communion (Dutch liturgy/English sermon)

10:30 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