

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

NOVEMBER 2019



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NEWSLETTER NOVEMBER 2019



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

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

Holy Trinity Utrecht

General Giving: NL84INGB0000132950 – tnv Holy Trinity Anglican Church Utrecht

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All Saints' Amersfoort

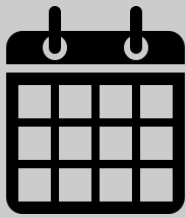
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General Giving: NL02 INGB 0007 2290 06 - tnv English Church Zwolle

Grace Church Groningen Contact: Dirk Nederven: treasurer@gracechurchgroningen.com



COMING UP

FOR WORSHIP SERVICES SEE LAST PAGE

*For short news items and a weekly calendar of events at HTC
see the Trinity Tidings pamphlets at Sunday service.*

Wednesday Nov 6th	Road to Maturity course, starts 7:30 PM	see page 14
Friday Nov 8th	Christian Classics Study Group, starts 6:30 PM	see page 13
Wednesday Nov 20th	Road to Maturity course, starts 7:30 PM	see page 14



CHARITABLE GIVING FOR NOVEMBER

Tikani in Peru - Tikani is a Peruvian development organization specializing in social development projects aimed at the weakest in society. Debby v Rotterdam's brother resides there and bears witness to the effectiveness of this organization.

Read more on:

<http://www.tikani.nl/doe-mee/>

Poppy Appeal - On Sunday November 10 we remember all members of the British Armed Forces who died in conflict.



REMEMBRANCE DAY
Let's We Forget



BIBLE STUDY GROUPS

- Betuwe group: our small Bible study team – Iris and Freek Dill and Isabel and Hans Baars - come together once per month on a Tuesday.
- The HTC student group meets every other week on Tuesdays. Talk to Marieke, Marten or Tim after our Sunday 10:30 service, on Facebook or send an e-mail to the chaplaincy administrator.





CHAPLAIN'S LETTER

BY THE REV GRANT CROWE



This month we have not one, but two Chaplain's Letters! This first one is written by the Rev. Grant Crowe, Amersfoort chaplain.

This month which approaches, in the Anglican Calendar, is sometimes called Kingdom Season. It begins with All Saints Day and All Souls, moving through the Sundays, with our Remembrance Sunday and concluding the season and the church year with the celebration of Christ the King. In this short letter, I wanted to share what I was asked to write to ICS, about how the Christ the King's purposes are being worked out in All Saints Amersfoort.

For some, parts of what I will share are not new. But our scripture reminds us, that we can never over repeat what the Lord has done - we just need to look at our Psalms for how we remember what the Lord has done which helps us in the here and now.

Christmas time, a time not normally known for being a quiet relaxed period! But on December 20th, 2015, All Saints was started - a daughter church of Holy Trinity Utrecht.

We chose the name 'All Saints' as it communicated some of our desired identity. All Saints - *all* who visit, regardless of all ages, all nationalities, all background, all sorts - *all* are saints through Christ. *How* are we All Saints? *Through* the Cross and Resurrection of Jesus. And *all* are called to live as saints

- to be holy ones in this world, salt and light, distinctive, Jesus shaped, to imitate our King and Saviour.

All Saints was planted with a core group from Holy Trinity.

As we celebrate and remember, Holy Trinity had grown beyond its building - even when it moved to having two Sundays in the morning and a monthly Saturday evening, it was still full. It was discerned the Lord was calling to plant - a number of people attending Holy Trinity were faithfully travelling the 20 or so minutes from Amersfoort. As St Paul would arrive at Philippi, after discerning the Spirit's voice (Acts 16) not to go north east or south west further into Turkey ; but to go across the sea to Macedonia (a totally new step), Holy Trinity Council discerned the calling of the Lord to establish a new Church of England congregation.



The intention was for All Saints to become a self standing separate distinct chaplaincy in the Diocese in three years. That special event, led by Archdeacon Paul Vrolijk, took place on June 2nd this year. Thank you for those of Holy Trinity who were to join us on that special day.



Being inaugurated as a new chaplaincy, June 2nd 2019



The Service was held in the afternoon, in our regular venue of the Nieuwe Erven.

*Our Archdeacon,
Paul Vrolijk, leading our
Eucharist.*



CHAPLAIN'S LETTER - CONTINUED



Serving of bread and wine.



The new (and first!) Council of All Saints Anglican Church commissioned and prayed for by Archdeacon Paul Vrolijk and Area Dean for the Netherlands, Ruan Crew.



Post service food! We were also joined by folks from the Anglican Church in Zwolle as well as members of Holy Trinity. There were also other members of the clergy from the Netherlands, and the local Old Catholic priest, Louis Runhaar.



Our post service BBQ is being prepped!



CHAPLAIN'S LETTER - CONTINUED

It has been a journey. We originally rented a Roman Catholic building no longer used for worship. This was the Heilige Geest Kerk in Amersfoort. But in October 2017, that building was sold, and we moved to our current home, the Nieuwe Erven, an old large farmhouse and barn converted into an contemporary arts and community centre. Yes, those photos are of rafters (!) - as our Archdeacon said on a visit, 'All Saints does meet in a barn of a building.'! Our move to a informal venue has been a challenge for some, to no longer worship in a traditional church building, and a help for others. A church member shared, worshipping in an informal venue, gave her confidence to offer to serve as a musician. A visiting Albanian church leader (All Saints has a partnership with a Church Planting network in Tirana),

said where we met, reminds him of where his churches meet - in rented shop premises. This month, on 3rd November, is the International Day of Prayer for the Persecuted Church (IDOP see <http://idop.ca/>). I realised again, that in so many parts of the persecuted Christian community - which is a part of the Body we choose to focus upon as All Saints - they are unable to meet in traditional church buildings either.

At All Saints, we teach about a core DNA for our life - UP, IN OUT. We believe we see these three elements in balance in Jesus own life - a life of prayer, sharing life with others (the Twelve) and forming disciples, serving others and proclaiming the good news of the Kingdom. We similarly seek to be a balanced church (rather than overly focused on one



2017 and 2018 we held an away 24 hours as a church community at a local YMCA campsite.



One of our baptisms from 2018.

aspect): Worship and prayer (Up), deep community and lifelong discipleship (IN), and serving those outside the church's walls, and evangelism, both locally and globally (OUT). We are working out action points putting that DNA into practice.

We are blessed with a stable congregation (with only one or two people leaving each year) - a situation which many chaplaincies do not have. When people visit, they have commented on the depth of devotion people have, or the number of children or young adults present. My wife Jolanda and I are in our 40s, and most members are younger than us!

Our plans for the future as we press on to the goal, surrounded by a great cloud of witnesses? With the first Council, after an Away Day in September, we have agreed to continue to grow our prayer ministry

and home groups. To develop our young adult and young person work further. To run Alpha across the church between Jan and Easter 2020. And to begin, in real practical terms, to be a blessing and serve our city. Unlike many chaplaincies, most of All Saints live in Amersfoort and plan to bring up their children here, and so we can actively consider, how we can play our part as part of the Body in this city and see it transformed.

Thank you for your support and for continuing to pray for us.

We remember and celebrate all that Christ the King has done. in Amersfoort, and will do, in the months ahead. We praise him for all he has done and how he has led, formed and provided. And we trust him in the times ahead. For our King is faithful and unchanging.

Revd Grant Crowe.



CHAPLAIN'S LETTER

BY THE REV. SAM VAN LEER



This month we have not one, but two Chaplain's Letters! This second one is written by the Rev. Sam Van Leer, Groningen chaplain.

Being Church Together, for God is Our Stronghold and Source of Hope

In early October, Anglican clergy and lay reps from Belgium, the Netherlands and Luxemburg, met up for our annual Synod meeting of the Archdeaconry of the Anglican Churches of Northwest Europe, which takes place at the Oude Abdij in Drongen in Belgium over the course of several days. It is a wonderful opportunity to share with each other about the life of our congregations and chaplaincies, to pray and worship together, to learn together, and also, in our business meetings for the Deaneries and Archdeaconry, to weigh in on matters that affect all of us.

In informative and inspiring interchanges, we learned more about the Open Doors foundation's efforts to support members of persecuted churches worldwide, about chaplaincy ministry to seafarers in Rotterdam, about pastoral care for prisoners in Belgium, about our link with the Diocese of Luweero in Uganda, and various chaplaincies involvement in action to respond to the climate crisis. And our main guest speaker at Synod this year was Michael Harvey, a leading force in developing 'Back to Church Sunday' in the UK, which has, thanks to our Area Dean Ruan Crew's input and support of the National Council of

Churches, been translated into 'Kerkproeverij' initiatives in the Netherlands. Michael encouraged us how to make 'Welcome and Invitation' a central part of our outreach and chaplaincy life.

For me, all of this once again illustrated the virtue of our understanding that we as a local congregations and chaplaincies are part of the universal Church, the Body of Christ, and these occasions reinforce how we depend on, can learn from, and need to continue to pray and support each other. In Groningen over the past month, we have had a short-course on the subject of 'Being Church Together', to explore what it means to be One, Holy, Catholic and Apostolic, together, for our towns and cities, and for the world.

Additional highlights of Synod, for me, were definitely what we heard from our Bishop and the Roman Catholic Bishop of Antwerp.

Our very own Diocesan Bishop, Robert Innes, gave a presentation on the Diocese, fittingly entitled 'A Tesimony of Hope.' As we all know, the world, and even our relatively peaceful continent of Europe, are experiencing a perhaps surprising (after so much peace and prosperity for so long) degree of political turmoil of late, not least because of the

ongoing Brexit grapplings, the conflict in North Syria, the climate crisis and its impacts, but other challenges as well.

Bishop Robert unveiled some less-noticed, delightful developments in our Diocese, like chaplaincy aid for asylum-seekers in France, new church plants and anniversary celebrations for long-standing chaplaincies, cross-denominational collaboration in Russia and Turkey, a forthcoming Lent book on the theology of environmental stewardship, and so much else. With these examples, Bishop Robert encouraged us to remember that to have faith in Christ, who was raised from the dead, means we can and should always have hope, however things presently seem to be.

The next day, we were introduced to the Roman Catholic Bishop of Antwerp, Mgr Johan Bonny, with whom Bishop Robert is paired, as part of global Anglican-Catholic initiative to stimulate interaction between our two Churches. Bishop Johan spoke to the societal challenges of antagonism and exclusion and how the Church, in his view, lives differently. The Church is to be a listening, welcoming, accompanying community of faith that is also growing and moving forward. How striking how similar his vision is to that of our Synod and its other keynote speakers.

After Synod, and after riding back to Utrecht in the company of colleagues and friends from Holy Trinity Utrecht and Amersfoort, I boarded a train to Groningen. En route, the Psalm appointed for Evening Prayer that day

just happened to be Psalm 46. Once again, I was moved by how Scripture speaks into situations.

Psalm 46

1 God is our refuge and strength,*
a very present help in trouble;

2 Therefore we will not fear, though the
earth be moved,*
and though the mountains tremble in the
heart of the sea;

3 Though the waters rage and swell,*
and though the mountains quake at the
towering seas.

4 There is a river whose streams make
glad the city of God,*
the holy place of the dwelling of the Most
High.

5 God is in the midst of her; therefore
shall she not be removed;*
God shall help her at the break of day.

6 The nations are in uproar and the
kingdoms are shaken,*
but God utters his voice and the earth
shall melt away.

7 The Lord of hosts is with us; *
the God of Jacob is our stronghold.

8 Come and behold the works of the
Lord,*
what destruction he has wrought upon
the earth.

9 He makes wars to cease in all the
world; *
he shatters the bow and snaps the spear
and burns the chariots in the fire.

CHAPLAIN'S LETTER - CONTINUED

10 'Be still, and know that I am God; *
I will be exalted among the nations; I will
be exalted in the earth.'

11 The Lord of hosts is with us; *
the God of Jacob is our stronghold.

With the world in a bit of uproar, and so
many political and environmental
challenges facing us, we must not lose
sight of the fact that the God of Jacob is
our stronghold, and His Kingdom shall
come. And for now, God is our refuge
and strength, still and always a very
present help in all sorts of trouble.

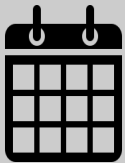
Moreover, when and if we are disquieted,
we must recall that God's streams of

peace ever flow, making glad His city and
His citizens. This is a noteworthy detail
in light of the fact that the earthly
Jerusalem does not have a physical river
running through it. Yet the Psalmist
points to a spiritual and psychological
truth: with faith, we are showered with
God's blessings, and are more aware of
them, and can rightly be filled with hope,
and witness to that, even if the world
around us seems dry.

And let us resolve to help bring this water
to the thirsty (even if all do not recognize
their own thirst).

Yours in Christ,

Sam Van Leer (Chaplain for Groningen)



HERDENKING KRISTALLNACHT

Herdenking Kristallnacht.

Het Utrechts Beraad Kerk en Israël
(UBKI) nodigt u uit tot het bijwonen van
de herdenking van de

Kristallnacht (1938). Deze herdenking
vindt plaats op:

**Zaterdag 9 november 2019 om 19.00
uur.**

**Plaats: bij het Joods monument op het
plein voor het Spoorwegmuseum (bij
de Maliesingel).**

In de nacht van 9 op 10 november 1938
en nog enkele dagen daarna, werd in
heel Duitsland een massale pogrom
tegen de Joden georganiseerd.

Brandstichting, plundering,
gevangenschap, gewonden, doden en
daarbij de opdracht van

overheidswege dat de Joden zelf de
schade moesten betalen.

Herdenken is hier: waken en bewust
blijven.

Spreker: Ds. Pieter Oussoren.



CHRISTIAN CLASSICS STUDY GROUP

FRIDAY 8TH NOVEMBER



Christian Classics, will continue this Autumn with its series on ancient Christian writers led by the Rev Dr Jos Strengtholt.

On this evening we will each receive a

copy of the text. Fr Strengtholt will give us a background on the work and then guide us in our reading of the text.

Please let David Vollmer know if you are coming so we can prepare enough materials and also if you intend to come for supper beforehand so we know how many meals to prepare for:

office@holytrinityutrecht.nl

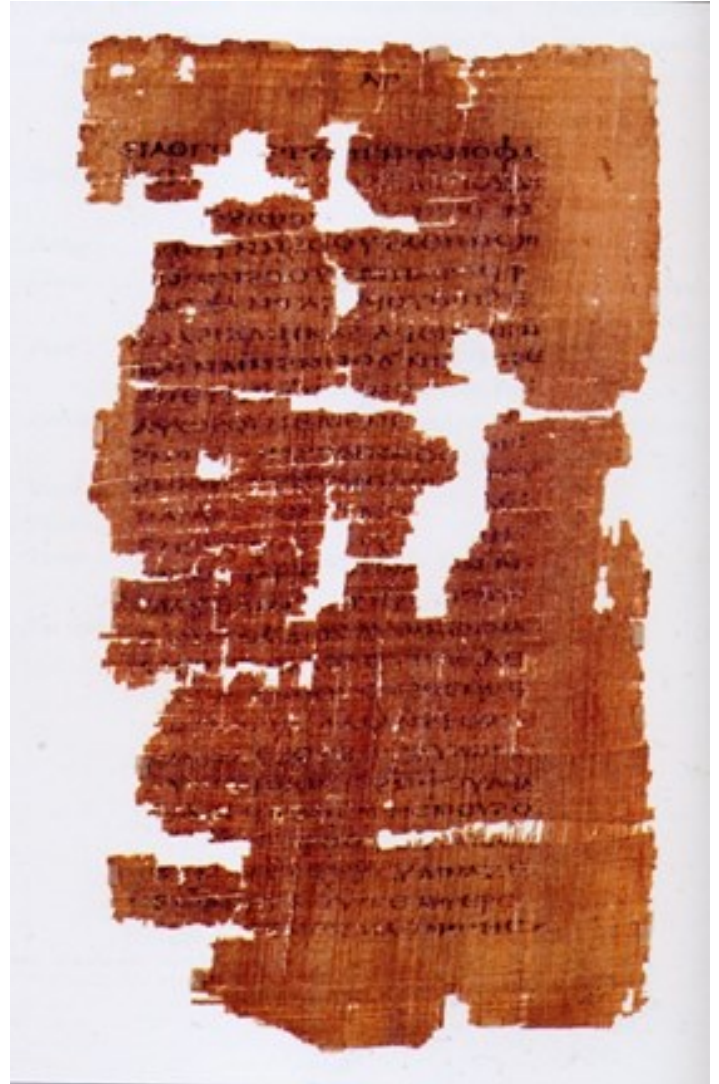
Friday 8th November

Epistle to Diognetus

Dinner at 6:30pm, talk at 8pm

This is an early document written between 130 to 200 AD, whose writer is unknown. It is an example of very early Christian apologetical writing defending Christianity from its accusers. The writer claims to be a disciple of the Apostles, so may have sat at the feet of St John!

These are the subjects of the twelve chapters of the Epistle: I Occasion of the Epistle; II The Vanity of Idols; III Superstitions of the Jews; IV The Other Observances of the Jews; V The Manners of the Christians; VI The Relation of Christians to the World; VII: The Manifestation of Christ; VIII: The Miserable State of Men Before the

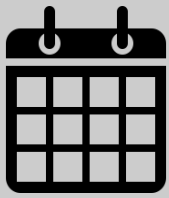


Coming of the Word; IX Why the Son Was Sent So Late; X The Blessings that Will Flow from Faith; XI These Things are Worthy to Be Known and Believed; XII The Importance of Knowledge to True Spiritual Life.

You will each receive a copy of the text. Fr Strengtholt will give us a background on the work and then guide us in our reading of the text.

Please let David Vollmer know if you are coming so we can prepare enough materials and also if you intend to come for supper beforehand so we know how many meals to prepare for:

office@holytrinityutrecht.nl



NEW WINE TRAINING THE ROAD TO MATURITY

The Road to Maturity

A six-week personal growth course

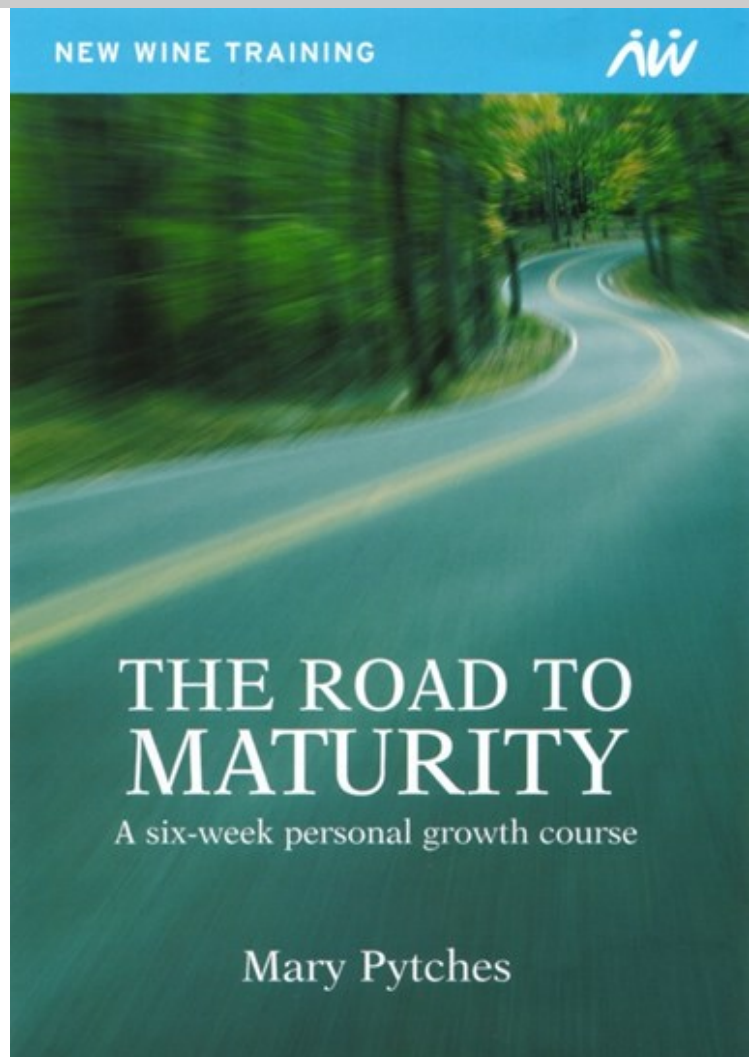
by Mary Pytches

This course provides an opportunity to grow in our faith and for transformation into the image of Christ! The Holy Spirit is always at work to help us to bring about this transformation. But it is vital that we play our part too. God works wholeness in our lives and we have to work it out in our lives.

As Christians we are all on the road to maturity but sometimes the journey is made harder by unresolved issues that block our path. Our part includes seeking to identify, admitting and removing, with the help of God, any blockages to growth. This course is designed to uncover what these might be and to implement their removal so that we may continue along the road unhindered by the past!

Mary Pytches has an international speaking ministry and has many years' experience of pastoral counselling, especially on issues of personal development.

What: A six sessions course – with DVD presentation, guided discussion and practical steps.



When: Oct 16, Nov 6 & 20, Dec 4 & 18, Jan 8.

Where: The Parsonage Livingroom, van Hogendorpstraat 26

Time: Starting at 19:30 with coffee and tea and finishing around 21:30.

Join us on the road!

David Phillips and Danielle Los

Please let Danielle Los know if you want to join. (daniellelos@yahoo.com)



POEM



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

Positief

Koude grauwte
zo zou ik deze dag willen
noemen
om half vijf is het al donker
ook dat nog
maar ik ga mijzelf hierin
niet verliezen
ik zoek een uitweg:
ik kijk naar mijn voeten
en ja, ik kan lopen
ik weet dat ik ogen heb
en ja, ik kan zien
ik heb een sleutel
dus kan ik ergens wonen
en zo ga ik nog even door
met dit ritueel
en besef weer eens goed
dat achter deze wolken
van oneindig eenkleurig
grijs
de Zon toch altijd werkelijk
schijnt...

Positive

Cold drab and dreary
is how this day feels to me
it is already dark at half past
four
that too
but I must not lose myself in
it
I look for a way out
I look down at my feet
and yes, I can walk
I know I have eyes
and yes, I can see
I have a key
so I must live somewhere
and so I go on
with this ritual
and realize yet again
that behind this cloud
of eternal and even-shaded
grey
the Sun always shines



HEAVENLY AVARICE: THE THEOLOGY OF PRAYER

This is an extract from a paper by the Rev Dr Robert Crouse.



All human desire, all human longing and aspiration, expressed in a thousand different forms, at a thousand different levels, is ultimately

desire for God. Dante makes that point lucidly in the **Convivio**: *Therefore, I say that not only in the gaining of knowledge and wealth, but in any acquisition whatever, human desire reaches out, in one way or another. And the reason is this: the deepest desire of each thing, arising from its very nature, is to return to its principle. And because God is the principle of our soul, and has made it like himself (as it is written, "Let us make man in our image and likeness"), the soul mightily desires to return to him.*

The articulation of desire, the articulation of human longings and aspirations: from the standpoint of human psychology and universal religious practice, that is the meaning of prayer. It is homesickness for God. *"My soul thirsts for you, my flesh longs after you: in a barren and dry land where no water is."* (Ps. 63:2). But looked at only in that perspective—the perspective of human aspiration and human experience—it has inevitably a tragic character, because it seeks an end which human energy and

human ingenuity can never attain: it seeks the divine life, it seeks divine friendship, it seeks to be as God. That is tragic hubris, the tragic pride of human aspiration, whether one thinks of that in terms of the biblical accounts of the expulsion from the garden, and the destruction of the Tower of Babel, or whether one thinks of the fate of the heroes of Greek tragic poetry; for the divine life and the divine friendship appear to be, as Aristotle remarks, "a life too high for man." [1]

But what is the alternative? To deny the desire is to reduce the quest for truth to idle curiosity or pedestrian utility, the quest for happiness to selfish self-indulgence, and the quest for beauty to the search for emotional "highs".

To such an account of human prayer as human desire, Christian theology would add another, and more profound, and for Christian prayer altogether crucial perspective, in the recognition of prayer as divine gift in creation and redemption, inspired by the divine Word and moved by the divine Spirit. St. Augustine makes the point in a famous passage at the beginning of the **Confessions**. "It is you, O God, who rouse mankind to delight in praising you, for you have made us for yourself, and our hearts are restless, until they find their rest in you." [2] In another passage, near the end of the **Confessions**, he comments more fully on the meaning of that unquiet heart:

By its own weight, a body inclines towards its own place. Weight does not always tend towards the lowest place, but towards its own place. A stone falls, but fire rises. They move according to their own weights, they seek their own places. Oil poured into water rises to the surface; water poured on oil sinks below the oil. They act according to their own weights, they seek their own places. Things out of place are restless. They find their own places, and then they rest.

My love is my weight (pondus meum amor meus). Whithersoever I am moved, I am moved there by love. By your gift (dono tuo = the Holy Spirit), O Lord, we are set on fire, and are borne aloft: we burn, and we are on the way. We climb the ascents that are in the heart....With your fire, with your good fire, we burn and go on, for we go up to the peace of Jerusalem. [3]

The activity of prayer is thus the activity of love's conversion, the activity of rational will aspiring and ascending towards its true, eternal good. But what is the impulse, the spring of this ascent, this *pondus*, this "weight" of love? It is the natural God-given desire of the created soul, "the concreated and everlasting thirst for God's own realm," [4] inspired by the fire of the spirit, which burns within the soul. And just as fire, by the compulsion of its very nature, rises upwards, so the soul moves to desire, and finds no rest until it finds rejoicing in the final object of its love.

But whereas in the realm of nature all things are created in number, measure and weight, and by their very natures, by their rising and decline, infallibly seek the good in ordered and harmonious praise of the Creator,

human love is the activity of free and rational will; and therein lies the possibility of wayward love: a love which fixes upon some finite good as though that were the absolute and perfect good. Thus, in human life, love becomes distorted,

perverted, and frustrated, and leads the soul to slavery - subservience to the sensible, to idle curiosity and vain ambition, subject to all the demons of the present age. And thus, the true freedom of the will is lost; the fire of love is, as it were, extinguished, frozen in a dark abyss of alienation and despair, and prayer is dead. But still, somehow, the thirst is there, if only in a half-recognised sense of emptiness and futility: *"Like as the hart desires the water brook, even so my soul longs after you, O God."*

That text from Psalm 42 is marvellously illustrated in the great twelfth-century mosaic (just now beautifully restored) which adorns the apse of the ancient Church of San Clemente, in Rome. In that picture, the harts come to drink of the streams of paradise which flow from the Garden of Eden, which is also the hill of Calvary, surmounted by the Tree of Life, which is also the Cross of Christ. There is much more symbolic richness in that astonishing mosaic, [5] but



HEAVENLY AVARICE - CONTINUED

the essential point for us now is just this: It is through the Cross of Christ that the ancient enmity, the old and ever new alienation, is overcome, and the streams of grace flow out to renew the spiritual life of humankind, and give rebirth to prayer.

It is through the Cross of Christ that the gates of prayer are truly opened. Prayer is, indeed, the articulation of human desire; but Christian theology sees it as properly much more than that. By the Cross, we are raised up, no longer just clients, so to speak, but friends of God; and prayer becomes the conversation, the communication of friends. As St Thomas Aquinas remarks, in his meditations of St. John 15 (Jesus' Last Supper Discourse), *Our Saviour calls his disciples "friends," and to converse together in the proper condition of friendship. Friends delight in each other's presence, and find comfort there in their anxieties. We are made friends with God, he dwelling in us, and we in him. We are no longer servants, but friends, "For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8, 15).* [6]

The great Puritan divine, Richard Baxter, makes just the same point as St Thomas, specifically with reference to the Lord's Supper, wherein, he says, "we have the fullest intimation, expression and communication of the wondrous love of God."

In the sacrament of the body and blood of Christ, we are called to a familiar converse with God.... There we are entertained by God as friends...and that at the most costly feast. If ever a believer



may on earth expect his kindest entertainment, and near access, and a humble intimacy with his Lord, it is in the participation of this sacrifice feast, which is called the Communion. [7]

It is, of course, a token of the intimacy of divine and human friendship that in the language of prayer, in English as in many other languages, we are privileged to use the intimate, second person singular forms, the "thee" and "thou" and "thine" of intimate friends, rather than the public and formal plurals. Prayer is the conversation of intimate friends. But the theology of Christian prayer takes us even beyond the intimacy of friendship: *"Your life is hidden with Christ in God" (Col. 3:3): "I live, yet not I, but Christ lives in me" (Gal. 2:20).* We dwell not only in God's presence, as friends, but we dwell in him and he in us, and rightly does George Herbert speak of prayer as *"God's breath in man returning to his birth."* [8]

Indeed, in prayer we are taken up into the

deepest mystery of the divine life, in the relations of being, knowing and loving which are the Holy Trinity. Through the gift of the Spirit, the Word of God engraces our hearts to cry, "Abba, Father," and thus we have our places in that eternal outgoing and return of the divine Word and Spirit, the divine self-knowing, and the bond of love which unites the knowing and the known.

Thus our prayer approaches God not from outside, as it were, but from within, "*through Jesus Christ our Lord, in the power of the Holy Spirit*"; that is to say, our prayer is within the knowing and willing of God, within the divine Providence. In a right understanding of prayer, it can stand in no ultimate opposition to divine Providence, because its whole point, really, is to place our life freely within God's will, in knowledge and love; and our prayers accomplish precisely what God's eternal Providence, the source of all order in the world, has eternally willed to accomplish by them. They are the free agents of Providence, the free, rational and willing instruments of grace. God's grace descends, and ascends again in prayer. As Richard Hooker beautifully expresses it:

For what is the assembling of the Church to learn, but the receiving of Angels descended from above? What to pray, but the ascending of Angels upward? His heavenly inspirations and our holy desires are so many Angels of intercourse and commerce between God and us. [9]

God's grace descends, and ascends again in prayer. Thus prayer is God's gift to us: God's work in us and our life in God, the redemption of desire. As St. Paul explains, all who are in Christ are, by God's grace,

new creations (2 Cor. 5:17), and our prayer is our participation in that new life of grace, converting us, setting straight our love, transforming, transfiguring, "transhumanizing" us (to borrow Dante's special word, *transumanar*). [10]

And at this level, when we speak of prayer, we're not speaking just of particular acts of prayer, or occasional prayer, but of prayer as a condition of life in continual conversion, continual reference to God. That is habitual prayer, that state in which, according to the magnificent Prayer Book collect for the Fourth Sunday after Easter, God so orders our unruly wills and affections that we love what he commands and desire what he promises, that so our hearts may surely there be fixed where true joys are to be found. In that condition of habitual prayer, that state of being in prayer, as John Donne says, in one of his sermons, "*that soul prays sometimes when it does not know that it prays.*" [11]

In Christ, we are new creations, born anew, no longer at enmity, but friends of God. Our reconciliation has been accomplished, once for all; for Christ's sake, we are accounted friends of God. But in another sense, our reconciliation is not complete, and will not be complete, until we come to know as we are known and to love as we are loved. Thus, there is the tension between a justification, divinely-wrought and finished once for all, and a sanctification, which is being worked out within us day by day. Prayer reaches out, in faith and hope, across that space.

In that reaching out of prayer, precisely because it is by faith, trials and temptations, the dark night of doubt, confusion and uncertainty, are not just unfortunate

HEAVENLY AVARICE - CONTINUED

accidents. In God's good Providence, they belong to the very life of faith, for faith must be tried, like precious metal, "*which from the earth is tried, and purified seven times in the fire*" (Ps. 12:6; I Peter, 1:7). As St. Ignatius of Antioch puts it, our desire is crucified: "My love," he says, "my *eros* is crucified." [12] Perhaps the trials take different forms in one age or another, and different forms for each of us. Those trials are necessary, and must be embraced. Indeed, as St. James says, we must "*count it all joy, knowing that the trial of your faith worketh patience. Let patience have her perfect work, that ye may be perfect and entire.*" (Jas. 1: 3-4).

In this mixed time, which is both glorious and hard, we are not without resources. We do possess, in faith, God's word of reconciliation, committed unto us. We do possess, in faith, God's work for us, God's word to us, made audible in Holy Scriptures, made sensible in Holy Sacraments, if we will but attend with minds and hearts obedient and penitent. We do possess, in faith, the gift of God's Spirit to lead us into truth. We do possess, if we will, in the community of

faith, centuries of wisdom and experience—none of it irrelevant—words and images of prayer and sanctity which will come alive for us, if we will give them (as to the shades in Homer's Hades) the living blood of our own labours to drink. It seems to me terribly important and urgent that we do our best to reclaim that great heritage of prayer and spiritual discipline which is ours especially as Anglicans in our great tradition of common prayer. What is essentially required is the practical upbuilding, among us and within us, of the life of penitential adoration, the life of habitual prayer. With such graces, may God now refurbish his house.

*Why are you so full of
heaviness, O my soul?*

*and why are you so disquieted
within me?*

*O put your trust in God, for I will
yet give him thanks,*

*who is the help of my
countenance, and my God.*

(Ps. 43:5-6).

1. Aristotle, **Nichomachaen Ethics**, X, 7 (1177b 25); cf. **Metaphysics**, XII, 7 (1072b 15-20). On the impossibility of friendship with God, **Nic. Ethics**, VIII, 7 (1158b 35-1159a 5).

2. Augustine, **Confessions**, I, 1.

3. Ibid. XIII, 9 (tr. R.D.C.). For a full discussion, see A. DiGiovanni, **L'inquietudine dell' anima. La dottrina dell' amore nelle "Confessioni" di S. Agostino** (Rome, 1964).

4. Dante, **Divine Comedy. Paradiso**, ed. cit., II, 19-20, p. 622.

5. For a detailed description, see L. Boyle, **A Short Guide to St. Clements'**, Rome (Rome, 1972), pp. 26-32.

6. Thomas Aquinas, **Contra Gentiles**, IV, 22; cf. **Super Evan. S. Jo. lect.**, XV, ed. Marietti, lect. 3, 1-4, pp. 379-382.

7. Richard Baxter, **Works**, III, 816, as quoted in J. Packer, **A Quest for Godliness** (Wheaton, Ill., 1980), pp. 213-214.

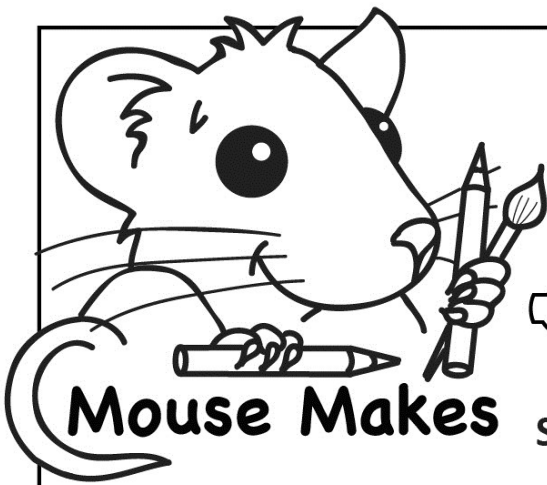
8. George Herbert, **Prayer**, ed. cit., p. 139.

9. Richard Hooker, **Of the Laws of Ecclesiastical Polity**, ed. cit., V, xxiii, p. 115.

10. Dante, **Divine Comedy, Paradiso**, ed. cit., I, 70, p. 619.

11. John Donne, **Sermon 12**, in G. Potter and E. Simpson, eds., **The Sermons of John Donne** (Berkeley and Los Angeles, 1962) Vol. IV, p. 310.

12. Ignatius of Antioch, **Ep. to the Romans**, VII, (ed. K. Bihlmeyer, **Die Apostolischen Väter** (Tübingen, 1956) I, 16, p. 100.



BIBLE JOURNEYS

Where did Noah's ark come to rest after it's journey?

Genesis 8:4

Where did God tell Samuel to travel to to find a new king?

1 Samuel 16:1-4

To which city did God send Jonah?

Jonah 1:1-2

Which town did Joseph take Mary to before Jesus was born?

Luke 2:4

Where did Mary and Joseph flee to to get away from Herod?

Matthew 2:13

Where was Saul (Paul) going to when Jesus spoke to him?

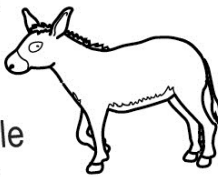
Acts 9:1-18



"Lord,
If I go east where the sun rises or go to live west beyond the sea, even there you will take my hand and **lead** me. Your strong right hand will **protect** me."

Psalms 139:9:10

What kind of transport goes with each bible character?



NOAH DONKEY
BAALAM CHARIOT
MOSES SHIP
JONAH ARK
ELIJAH BIG FISH
PHILIP BASKET
PAUL WHIRLWIND

Find the travel words in the word search



JOURNEY

FLEE • LEAVE • TRAVEL
• **GOD WITH US** •
DONKEY • CAMEL
HORSE • CHARIOT
BOAT • RIDE • WALK
PATH • ROAD
• DIRECTION •
GUIDE • MAP • SIGN
VILLAGE • TOWN • CITY



GOD'S WAY

"God is our God for ever and ever, He will be our guide even to the end."
from Psalm 48:14

"People can plan what they want to do, but it is the Lord who guides their steps."

Proverbs 16:9



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



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 Feastday, which we begin to celebrate the night before.

THE WEEK OF TRINITY XIX – OCTOBER 28 TO NOVEMBER 2

*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.*

	<i>Morning Prayer</i>		<i>Evening Prayer</i>	
<i>Simon/Jude</i>	Ecclesiasticus 2	Luke 6:12-23	1 Maccabees 2:42-66	Jude 17-end
<i>Tuesday</i>	Job 29:1-30:1	1 Timothy 1:18-2 end	Job 31:13-end	Luke 7:11-35
<i>Wednesday</i>	Job 32	1 Timothy 3	Job 33	Luke 7:36-end
<i>Thursday</i>	Job 38:1-21	1 Timothy 4	Wisdom 3:1-9	Heb 11:32-12:2
<i>All Saints'</i>	Wisdom 5:1-16	Rev 19:6-10	Ecclesiasticus 44:1-15	Revelation 7:9-end
<i>All Souls</i>	Job 41	1 Timothy 6	Job 42	Luke 9.1-17

THE WEEK OF TRINITY XX – NOVEMBER 4 TO 9

*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.*

	<i>Morning Prayer</i>		<i>Evening Prayer</i>	
<i>Monday</i>	Proverbs 1:1-19	Titus 1:1—2:8	Proverbs 1:20-end	Luke 9:18-50
<i>Tuesday</i>	Proverbs 2	Titus 2:9—3 end	Proverbs 3.1-26	Luke 9.51-end
<i>Wednesday</i>	Proverbs 3.27-4.19	2 Timothy 1	Proverbs 4.20-5.14	Luke 10.1-24
<i>Thursday</i>	Proverbs 6:1-19	2 Timothy 2	Proverbs 8	Luke 10:25-end
<i>Friday</i>	Proverbs 9	2 Timothy 3	Proverbs 10:1-22	Luke 11:1-28
<i>Saturday / St Andrew</i>	Proverbs 11:1-25	2 Timothy 4	Ecclesiasticus 14.20-end	John 1.35 - 42

THE WEEK OF TRINITY XXI – NOVEMBER 11 TO 16

*O God, forasmuch as without you we are not able to please you;
Mercifully grant, that your Holy Spirit
may in all things direct and rule our hearts;
through Jesus Christ our Lord. Amen.*

	Morning Prayer		Evening Prayer	
<i>Monday</i>	Proverbs 14:9-27	Luke 12:1-34	Proverbs 15:18-end	Luke 12:35-53
<i>Tuesday</i>	Proverbs 16:31-17:17	Luke 12:54-13:9	Proverbs 18:10-end	Luke 13:10-end
<i>Wednesday</i>	Proverbs 20:1-22	Luke 14:1-24	Proverbs 22:1-16	Luke 14:25-15:10
<i>Thursday</i>	Prov. 24:23-end	Luke 15:11-end	Proverbs 25	Luke 16
<i>Friday</i>	Prov. 26:12-end	Luke 17:1-19	Proverbs 27:1-22	Luke 17:20-end
<i>Saturday</i>	Proverbs 30:1-16	Luke 18:1-30	Proverbs 31:10-end	Luke 18:31-19:10

THE WEEK OF TRINITY XXII – NOVEMBER 18 TO 23

*O Almighty and most merciful God, of your bountiful goodness keep us,
we beseech you, from all things that may hurt us;
that we, being ready both in body and soul,
may cheerfully accomplish those things that you would have us do;
through Jesus Christ our Lord. Amen.*

	Morning Prayer		Evening Prayer	
<i>Monday</i>	Ecclesiastes 1	Luke 19:11-28	Ecclesiastes 2:1-23	Luke 19:29-end
<i>Tuesday</i>	Ecclesiastes 3:1-15	Luke 20:1-26	Ecclesiastes 3:16-4:6	Luke 20:27-21:4
<i>Wednesday</i>	Ecclesiastes 4:7-end	Luke 21:5-end	Wisdom 3:1-9	Hebrews 11:32-12:2
<i>Thursday</i>	Ecclesiastes 6	Luke 22:39-53	Ecclesiastes 7:1-14	Luke 22:54-end
<i>Friday</i>	Ecclesiastes 7:15-end	Luke 23:1-25	Ecclesiastes 8	Luke 23:26-49
<i>Saturday</i>	Ecclesiastes 9	Luke 23:50-24:12	Ecclesiastes 10:5-18	Luke 24:13-end

THE WEEK OF THE SUNDAY NEXT BEFORE ADVENT – NOVEMBER 25 TO 30

*STIR up, we beseech you, O Lord, the wills of your faithful people;
that they, plenteously bringing forth the fruit of good works,
may from you be plenteously rewarded; through Jesus Christ our Lord. Amen.*

	Morning Prayer		Evening Prayer	
<i>Monday</i>	Wisdom 1	Revelation 1	Wisdom 2	Revelation 2
<i>Tuesday</i>	Wisdom 3:1-9	Revelation 3	Wisdom 4:7-end	Revelation 4
<i>Wednesday</i>	Wisdom 5:1-16	Revelation 5	Wisdom 6:1-21	Revelation 6
<i>Thursday</i>	Wisdom 7:15—8:4	Revelation 7	Wisdom 8:5-18	Rev. 10 and 11:1-4
<i>Friday</i>	Wisdom 8:21—9 end	Rev. 11:15-12 end	Wisdom 10:15—11:10	Revelation 14:1-13
<i>Saturday</i>	Wisdom 11:21—12:2	Revelation 18	Wisdom 12:12-21	Revelation 19:1-16



WORSHIP IN NOVEMBER

ALL SAINTS' AMERSFOORT

Every Sunday: 9:30am Sung Holy Communion

Nieuwe Erven, Heiligenbergerweg 144, 3816 AN Amersfoort

(for midweek services and activities see: www.allsaintsamersfoort.nl)

ANGLICAN CHURCH ZWOLLE

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

GRACE CHURCH GRONINGEN

10:30am 2nd Sunday (Service of the Word) and

10:30am 4th Sunday (Holy Communion) every Month

HOLY TRINITY UTRECHT

services are in English unless otherwise specified

Friday 1st Nov

Feast of All Saints

10:00 Sung Communion (Dutch)

Saturday 2nd Nov

All Souls Day

20:00 Choral Communion

Sunday 3rd Nov

Twentieth Sunday after Trinity

10:30 All Age Worship Sung Communion (with Gospel Band)

Sunday 10th Nov

Twenty-First Sunday after Trinity (Remembrance Sunday)

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

10:30 Choral Communion

14:30 Choral Evensong

Saturday 16th Nov

Evening Prayer & Praise (Guest preacher: Marten van den Toren)

19:30 Service of the Word with Gospel Band

Sunday 17th Nov

Twenty-Second Sunday after Trinity (Guest preacher: Tim Strating)

10:30 Choral Communion

Sunday 24th Nov

Sunday Next before Advent

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

10:30 Choral Communion

Saturday 30th Nov

Feast of St Andrew Apostle and Martyr

20:00 Holy Communion (said, in English)

In addition to the above services, we have these regular midweek services at Holy Trinity Utrecht:

Daily:

Morning Prayer (Tues to Fri 8.00; Sat 9.00) and

Evening Prayer (Tues to Fri 17.30; Sat 17.00)

Weekly:

Holy Communion (said) (Wednesday at 19.00)