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

OCTOBER 2018



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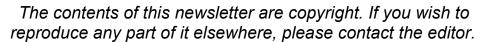
NEWSLETTER OCTOBER 2018



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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 Charitable Giving: NL92TRIO0197723861 – tnv Holy Trinity Anglican Church Utrecht

All Saints' Amersfoort

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Cover: The Harvest Moon by George Mason, 1872, currently in Tate Britain, London



EVENTS COMING UP

FOR WORSHIP SERVICES SEE LAST PAGE

13 oct Open Doors event, Amersfoort. Starts 2 PM

see page 20

10 nov Kris

Kristallnacht herdenking 10 november, starts 7 PM

see page 09

BIBLE STUDY GROUP UTRECHT

Live your faith is the title of the Bible studies until Advent that will be held on every second and fourth Tuesday of the month. the starting date will be September 11 at 8 PM in the Parsonage (flat). The door will be open at 7:45 PM.

BIBLE STUDY GROUP BETUWE

 Our small Bible study team – Iris and Freek Dill and Isabel and Hans Baars - come together once per month on a Tuesday. We meet in Haaften, Waalbandijk 48, phone 0418 592525.





CHAPLAIN'S LETTER: HARVEST



The Chaplain's Letter was written by the Rev Grant Crowe, Amersfoort chaplain

September and October are the months when we celebrate Harvest Sunday across the chaplaincy. For example you'll see from photos from All Saints Harvest last month. I always find it striking the range of images that are used in the hymns sung at Harvest . Sometimes the words are very close to agricultural ideas - such as 'We plough the fields and scatter." But other well loved hymns, merges these farming images with other biblical images, as we see in hymns such as 'Come ye thankful people, come', or 'For the fruits of His creation.'

So, I'd suggest Harvest can be a time not only to remember and give thanks for the Harvest, and physical provision, but perhaps also to reflect upon the other ways God has brought a harvest in us, through us, or around us?

To help us explore what this could look like, I'd like to look at the new church written about in Acts 11:19-30. Antioch. Antioch was the "first great city" where Christianity gained its footing. It lay about 640 km north of Jerusalem. Now, Utrecht to Groningen is only 141 km, which according to online mapping takes you around 2 days 3 hours to walk! The distance between Jerusalem and Antioch is closer to that distance between Groningen to Munich, or from Groningen



to Berlin. A more dispersed church network than our own chaplaincy in Groningen, Zwolle, Amersfoort and Utrecht! Today the location of Antioch lies in southern Turkey, 2 hours west by car from the city of Aleppo. The modern Turkish city of Antakya is built over it.

Harvest out of the difficult and painful

It is here, in Antioch, a new church community begins. This was a church founded not by missionary strategy, but by enforced migration – namely persecution. The core of this first Christian community in Antioch are Christian refugees – those fleeing from persecution. That has a familiar ring – of Christians fleeing hundreds of miles from danger - it was a persecution led by Saul – who later became known as Paul, (see Acts 7: 54-8:4) how this persecution began. Reading chapter 11: 19 – reminds us of the millions of believers, who are persecuted for their

faith – some leave and can escape, others cannot, and others choose to stay.

Harvest. A new church is born out of an unlikely, hostile situation. So where in the life of our congregation, in the past year, has the Lord brought a spiritual harvest even though times were difficult? In our personal lives, looking back upon past dark days, what harvest did the Lord bring? A harvest that we benefited from or others benefited from?

What Harvest can you see?

News of this new church community comes to Jerusalem. The senior leadership send Barnabas to visit, (vv22-24). I don't know what image you have of Barnabas. He is described as "a good man, full of the Holy Spirit and faith" I always image a big man, tall, beard, big laugh... a big version of Gimli from Lord of the Rings! We already know some things about him. He is from Cyprus – he is a Hellenistic Jew – from the tribe of Levi – he had sold a field he owned – and

remember, traditionally Levities did not own land, so however he owned it, it was quite a rare possession. And gave it to the apostles in Jerusalem to help people in need (Acts 4). And then when Saul is converted to Christ, and he goes to Jerusalem and seeks to meet the believers, no one trusts him, thinking he is trying to trick them (Acts 9), but, 9:27 – "But Barnabas took him and brought him to the apostles. He told them how Saul on his journey had seen the Lord and that the Lord had spoken to him, and how in Damascus he had preached fearlessly in the name of Jesus."

Barnabas was given the name 'son of encouragement' by the apostles,(Acts 4), and Luke adds that he was "a good man, full of the Holy Spirit and of faith, " (v24).

St Luke writes: "When he arrived [in Antioch] he saw the evidence of the grace of God, he was glad and encouraged them to all remain true to the Lord with all their hearts." (v23).



CHAPLAIN'S LETTER - CONTINUED

Here Barnabas discerns "evidence of the grace of God" – he sees when God is at work. He is also a man of generosity. We have seen that in his selling of a field. But also I'd suggest, he may well have been generous here – he may or may not have enjoyed all that was happening in the worship, in the prayer, in the community, in the disciple making, in the service of others or the evangelism, "but he is glad and encourages them to remain true to the Lord with all their hearts" - generous to say, 'it is not exactly my thing but the Lord is here, He is blessing and the main thing, keep with the Lord.' He is a son of encouragement to the church in Antioch.

Harvest - where in your congregation, in the past year, have you seen "evidence of the grace of God." Maybe different than what you expected?! But like Barnabas, what we see, let us be glad before the Lord and why not encourage the people, where you see that "evidence" of the Lord's harvest?

The work of the Harvest needs many involved and may mean taking risks.

Barnabas sees more growth in the church (v24). But then we see two more elements to him: a man of discernment, a man of generosity, a man of encouragement, but to add: a man who admits he needs help and a risk taker. He goes to Tarsus – 169km away – to find Saul P who is preaching in the area of his home city (Galatians 1:21-24). Barnabas admits he cannot do it all. Or he admits that God's vision for this church is much greater than

he can fulfil.

You know, the chaplains need you, I, a chaplain need you. Not to do what I want or to ease the burden. No, there is only so much that a Council or leadership team and so on can do. But I can imagine the Lord has a much greater vision for our congregations than we have began yet to see.

Jesus once shared some famous words about harvest: "When Jesus saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field." (Matthew 9:36-38). Thinking back to the past when entire villages or communities would be involved in helping bring in the harvest. Jesus words, suggest that the harvest work the Lord would ask of us, is more than a few can manage.

And for us to do all the Lord would ask of us, I feel he is going to ask all of us to be involved, and all of us have a part to play – young, old, inbetween, here for a long time, only here for a few months. As a Council or Leadership Team member, and a vicar we can not do all the Lord would ask of this congregation or chaplaincy. But, all of us, as a body, with the Lord's resources, doing his work in his way, we will achieve what he would ask of us, for his kingdom's work.

Barnabas - realised he needs help. Also

he is a *risk taker*. The risk is Saul. For a long time I thought – great choice, Saul, the man. And I read on, how they taught for a year, great numbers of people, helping them become not just converts but disciples, (v26). But who is Saul?

Well, Saul is the reason, indirectly this church exists, isn't he? The church was formed by persecution, brutal persecution that Saul led or initiated. Luke says in Acts 8: "Going from house to house, he dragged off men and women and put them in prison." Imagine the street where you live – there a few roads where you know there are quite a few fellow believers. Imagine you are looking out the window and you see the police, and believers being dragged out, you keep watching, you see the next house three doors down, you've been to their church, you run to get a suitcase, get some clothes, there is banging at your door, you run out the back door just in time to see police coming in your yard... The first Christians in Antioch fled that. They fled 600 km to get away from that man. And Barnabas goes and gets him. Did they know Barnabas' plan or did it just happen – Big Barnabas – big booming voice, comes into the gathering and says 'I'm here' and I'm brought a friend - do you know him?! Maybe people say – "Yes we do know him, he is the reason we are here and not in Jerusalem. That is why I had to take my kids and wife with me 600 km to this city. I know him, my brother and sister were put in prison by him." That is risk. Of course, it works out fine - we know that. But it was a risk. It could have been divisive. He had to trust that these men and women had forgiven him or would forgive him and welcome him as a true brother and sister in Christ. Saul is accepted. It is beautiful. A church of acceptance and love and generosity who knew the acceptance, generosity and love of God shown to them in Christ. Show that to another.

Harvest. The Lord at times asks us individually or as a congregation to take risks. One example may have been the stepping out to establish a new congregation in Amersfoort... In fact someone famously said - how do you spell faith, it is spelled RISK. Where can you become involved in the harvest work the Lord is asking of your congregation? Where is he asking you or the congregation to take risks?

Sharing the Harvest

Prophets later come from Jerusalem to Antioch, presumably to work among the church, (11:27). During this ministry, Agabus predicts the famine to come. The result is financial aid from that young church to the mother church. The Church in Antioch helps their fellow believers. They follow the example of Jerusalem, where there have been references to the believers helping one another – particularly in 2:44-45 & 4:32-37.

They only *hear* of the need – they are *not asked* to contribute. They *decide* to help. They know the Jerusalem church will be affected by the famine. So the disciples – "each according to their ability decided to provide help for the brother living in Judea." (v29). A relief fund is established. We see this as an outflow of Christian discipleship. The preaching we see recorded in Acts had contained nothing

CHAPLAIN'S LETTER - CONTINUED

about giving to others in need. But the early believers had been generous as we seen.

"Their social concern was a spontaneous external demonstration of their inner transformation. Jerusalem had sent them spiritual support – through Barnabas, and through the prophets. And remarkably this young church, this daughter church, has the strength, the wealth and the heart to gladly send financial support to their Jewish brothers and sister in Christ in Jerusalem."²

The Antioch church have encountered the generous gospel – all are invited to believe and all are brothers and sisters in Christ regardless of Jew or Gentile, slave or free, male or female. They have seen the generous nature of Barnabas both in the affirming of their ministries and mission and their church community. They have been generous in their acceptance and welcome of Saul. Now they show generosity in giving. The hear about the famine –across the whole Roman Empire – it does not say: in Judah – so only Jerusalem. So it will affect them too in Antioch, yet they take an offering to help

another church, as each disciple contributes as he or she can. There was generosity when it is easier to look after yourselves.

Harvest is about pausing, praying, thinking. What needs are we aware of? Can we help others materially? We may not have much but can we give "according to our ability?"



So, Harvest - our hymns remind us as we sing and listen - has many aspects.

Antioch's early years help us consider, at Harvest: a) Harvest out of the difficult and painful; b) What Harvest can you see? c) The work of the Harvest needs many involved and may mean taking risks; d) Sharing the Harvest

2. Longenecker, Richard N., *Word Biblical Commentary: Galatians* Volume 41, (Dallas: Word Books Publisher, 1990) p. 70





KRISTALLNACHT REMEMBRANCE

Herdenking Kristallnacht

In de nacht van 9 op 10 november 1938 was er in Duitsland een georganiseerde pogrom. Op vele plaatsen bleef het niet bij die ene nacht. Talloze huizen en winkels werden geplunderd, synagogen in brand gestoken, Joden mishandeld, vermoord. De wereld, de kerk, zij keken toe. De uitzonderingen daarbij komen juist door hun zeldzaamheid lichtend naar voren.

Deze herdenking zal plaats vinden op 10 november a.s. bij het Joods monument. Dat staat aan de ingang van het Spoorwegmuseum (bij de Maliesingel).

Aanvang 19.00 u.; ongeveer 19.30 u. sluiten we de herdenking af.

Twee opvallende zaken bij deze herdenking: het is tachtig jaar geleden en het is niet op vrijdag, 9 november, de avond waarop de sabbat begint. Je denkt erover na en gedachten hebben zo hun eigen dynamiek.

In het Hebreeuws heeft elke letter een getalswaarde. De getalswaarde van tachtig is de letter P. De letter waarmee het woord 'mond' begint. Die letter schrijf je in het Hebreeuws ongeveer als een open, sprekende mond. Een spreken met kracht, scheppend spreken, Gods spreken. Ons spreken zal aan zijn spreken herinneren: midden in de duisternis

scheppende woorden spreken, woorden van uitzicht en toekomst. Is er wel gesproken? Spreken wij nu, dan, als het er op aankomt? Keken en kijken we opzij?

We herdenken op 10 november, niet op 9 november, en dat in verband met de sabbat. De sabbat, de dag die verwijst naar het messiaanse rijk. Dag die niet vertelt hoe ver dat nog is, onbereikbaar, maar zich verheugt in de stralen ervan, heden en morgen. Met die dag in de rug herdenken we de Kristallnacht, in de ontzetting om wat er gedaan is en wat juist niet, in het vertrouwen dat Gods scheppend spreken doorgaat: Zie, lk ga iets nieuws verrichten, nu ontkiemt het – heb je het nog niet gemerkt? (Jesaja 43: 19a)

C.P. Bouman

Secr. Kerk & Israël





LEGAL LIMBO FOR OUR CHAPLAIN

This letter was written by the Wardens of Holy Trinity Church Utrecht

Dear Friends in Christ:

On 18 September we were made aware of some difficult news about the legal status of our Chaplain David Phillips.

Because David is from outside of the European Union (from Canada), he works for the chaplaincy under special European provisions as a "religious worker". As a religious worker he can receive permission to live and work in the Netherlands (in Dutch it is called a "gecombineerde vergunning voor verblijf en arbeid" or GVVA). His first GVVA was for 3 years, and he re-applied in 2016 for an extension which was granted until May 2018, the time when David's licence from the Bishop expired.

When the new licence from the Bishop was issued this year we applied for a new GVVA. This time the request for a GVVA was denied on the grounds that the application was late and because the IND had not received all of the correct documents that they had requested. There are good reasons for the confusion about what documents needed to be sent.

IND now has all the correct documents in

their hands, but because the decision (beschikking) has been made, the only way to undo the decision is to appeal it and this has been done formally. David is allowed to stay in the Netherlands while the appeal process is underway but under the decision he is not allowed to work.

David is getting legal advice. His lawyer will proceed on two tracks: one track is to appeal the decision to reject his request for a new GVVA; the second track is to seek a judicial request to temporarily allow him to work while the appeal process is underway. We have good reason to believe we will have success in both of these tracks.

What are the implications for the present?

- We will continue to hold services that
 David was responsible for in the churches
 on Sundays, God willing, finding
 replacement ministers until the situation is
 sorted out. You may assume that Sunday
 services will happen as usual, and we will
 inform you in advance by email if any
 service must be cancelled.
- Wednesday night and midweek holy day services at Holy Trinity in Utrecht will be temporarily cancelled.
- David will not be able to teach or do regular or emergency pastoral care or attend meetings until we hear otherwise,

nor respond to emails related to work.

Grant Crowe will be available for pastoral emergencies (06 299 723 03 or grantcrowe@ziggo.nl). If for some reason he is unavailable, you can contact the wardens who will find alternative pastoral care in an emergency.

We will inform you as soon as we know if David will get permission to work while the appeal process is underway and as soon as we have more information about the appeal process itself (the expected time this will take and who will fill in temporarily).

We ask for your prayers that this current situation of uncertainty may resolve itself

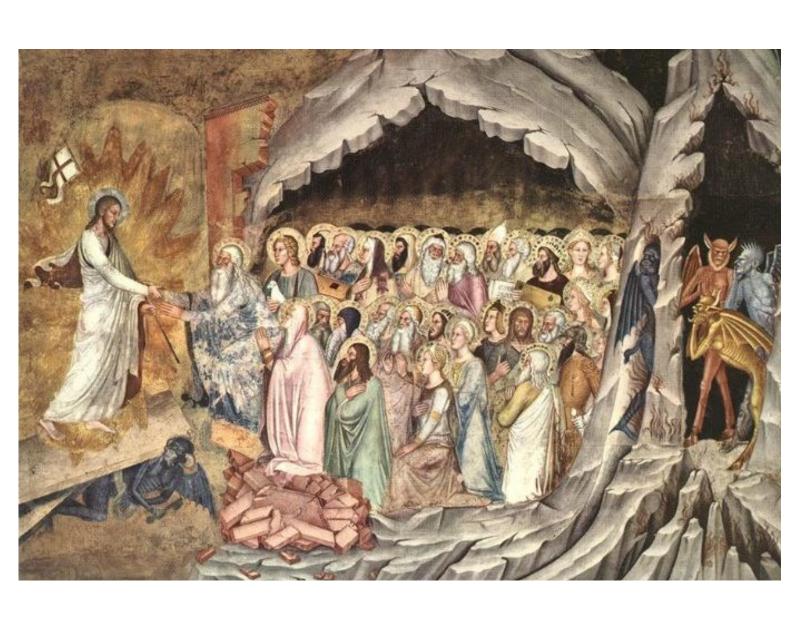
speedily and in a just and good way.

Trusting and hoping in and loving the

God who has shown his great love for us
in Jesus Christ.

Sincerely, Your Wardens,

Kit de Bolster and Tjeerd Bijl wardens@holytrinityutrecht.nl





IONA CAFÉ, LIVING IN COMMUNITY AND ABBEY MAKE OVER

This contribution was written by Madeleine

This year a lot of help was - and is - needed by the Iona Community for the makeover of the Iona Abbey and the adjoining Macleod centre: financial aid and practical help.

The Macleod centre has to be rebuilt and the Abbey renovated. In the Abbey an elevator has already been installed to

make the upstairs area (bedrooms, refectory and library) wheelchair accessible. Now all the bathrooms and bedrooms are being stripped and refurbished. As a result the Abbey and Macleod centre will be closed for guests until 2020.

Apart from redoing the buildings, there are also plans to change the programs for the guests, with perhaps a greater concentration on worship.

The Iona Community without a community or hospitality – now that there are no staying guests - is inconceivable and so a café was installed in the refectory. In this way guests coming to Iona island and sightseeing the Abbey could come to the refectory for a break: have some coffee, tea and cakes or soup with bread and have a chat with members of the resident Iona Community. The soups, all the cakes



and bread are made by the Abbey kitchen staff.

Besides the café, the Iona Community shop is also open for guests. And last but not least all the services in the Abbey church are continuing: every day at 9 am and 9 pm, and eucharist on Sunday at 10.30 am. At the evening and Sunday services there are sometimes up to a 100 visitors.

At the end of August I went to Iona to help out for two weeks in the café. There were four of us in the café: Hielke (from Holland) and Miriam (from Spain) as permanent café staff, Marlene (from Ireland) and I as the temporary crew. The café work consisted of cleaning the refectory floor and toilet areas before the café opened at 11 am. Usually there were already guests waiting to be let in by that

time. From then on it was almost nonstop serving the guests, and washing up in between. When the café closed at 4 pm there was more cleaning to be done and the turnover to be counted. The job was great fun - sometimes pretty busy when busloads of tourists arrived in one go - and the conversations with guests were always interesting.

The days flew by. Before and after the café work there was also lots to do: morning exercises outside on the grass in the super fresh ocean air, big sings (singing together in the late afternoon), helping Marjory with gardening in the Abbey garden, walks with friends to the north end to see the sunset, and walks to Columba bay to search among the pebbles for Columba's tears (small pieces of serpentine). Especially exciting

Wednesday evening for residents and island guests. 'Commitment to the environment' as the theme. I had found a nice chant about the earth, St Francis' canticle of the sun, a little story about flowers, a text from Genesis etc..

Everyone was invited to talk with their neighbour about a new development they had recently noticed that protects the environment. And then each person wrote a small commitment to the environment on a coloured paper flower - that was on their seat – and hung this on the waiting willow branches - in a vase - near the alter.

was leading the commitment service on a

Living in community is wonderful, but not always easy, as I have experienced in the past. Being in a group can feel lonely at times. Someone may have a worry and



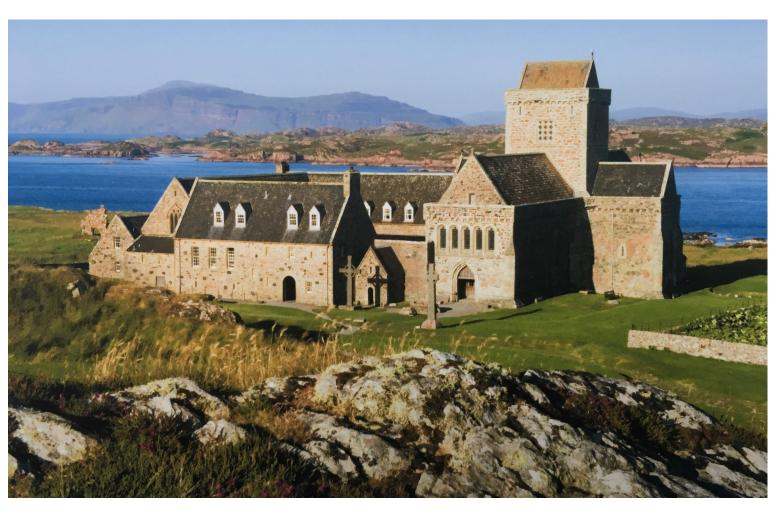
IONA - CONTINUED

ignore you when you greet them. They may disagree with something that is happening and clam up, creating tension in the air. This time on Iona I wanted to avoid feeling insecure when people were stressed or acting unkind. So I had a type of quest: whatever would happen on lona and in whatever way people behaved, I would focus on 'serving'. Every difficult or painful situation was therefore an invitation to be of more service to the other; 'go the extra mile', as Jesus tells us. I had even created a little sentence for this purpose: "Never mind about me; what can I give right now?" The 'what can be given' could be an offer to help with something, a smile, a sympathetic remark or a question (e.g. how are you?). The sentence worked wonders. Every time it was thought it resulted in a feeling of warmth and

harmony. Living in community was never so gratifying. To support this focus on 'serving' I sat each day after work, for 30 minutes, in Columba's shrine to pray about serving and then do the Jesus prayer. Columba's shrine is next to the Abbey church, a lovely quiet little chapel.

Next year I have been pencilled in during Easter to work for six weeks in the Iona Community shop and hopefully Rop is coming along to work in the Abbey kitchen.

Madeleine





POEM

This was contributed by Cynthia

It's not the things that can be bought, that are Life's Richest treasure.

It's just the little 'heart' gifts that money cannot measure.

A Cheerful smile, a Friendly word, a Sympathetic nod,

Are the Priceless little treasures from the storehouse of our GOD.

They are the things that can't be bought with Silver or with Gold.

For Thoughtfulness, Kindness and Love are never sold.

They are the Priceless things in Life, for which no one can Pay,

And the Giver finds Rich Recompense in Giving them away.

Those little `Heart Gifts` are the signs of Good Christians.



ALL SAINTS' HARVEST SERVICE















CEMES



This contribution was written by Erik Heemskerk



The six CEMES-interns, from left to right (Jonty in Trinity Church Lyon, Ben in Christ Church Vienna, Mark in Holy Trinity Brussels, Sharon in St. Paul's Ter Vuren, Erik in Holy Trinity Utrecht and Ilse in St. Martha and St. Mary's Leuven)

CEMES-intern Erik Heemskerk in Holy Trinity Utrecht

As you may know, I have been discerning for a while what God is calling me to do and specifically if He is calling me to be a priest. It's a very exciting journey with a lot of steps and I'm very thankful for the careful guidance in this by the church.

As part of the diocesan process I had a five hour interview with Sam van Leer (the Assistant Director of Ordinands) in June about a number of essays I handed in. These essays contained a very extensive CV, an obituary, an essay on the priesthood, an essay on what I thought about a critical and academic view on the Bible and a sermon (preached on January 14, 2018) with feedback from some people in the

congregation. (thanks again!)

End of July I was called because there was a position open in the CEMES-programme of the Diocese in Europe and I was asked if I wanted to be part of this programme. The next question is of course:

What is CEMES?

CEMES stands for Church of England Ministry Scheme and it's a scheme for young people aged between 18 and 30 to explore ministry within the Church of England. This scheme runs from September to June and is ten months of practical experience on how it is to work in a church. The other two pillars of this Scheme are personal development and theological formation. In my case, I'll meet with Janet Sayers (from Holy Trinity Brussels) for pastoral mentoring

and with professor Jack McDonald (St. Martha and St. Mary's Leuven) for educational supervising. I meet them once a month in Brussels and the meeting with Jack McDonald is together with the other interns (Mark, Sharon and Ilse) that are based in North-West Europe. It's very encouraging to be on this journey of discernment together with other people of my age who have similar questions and encounter a similar process.

In the coming months I'll have to read theology prescribed by Jack McDonald, write some essays and have discussions on it. In November we'll go on a pilgrimage to the Holy Land where we'll visit the holy places and walk where our Lord walked! Of course I'm looking forward to that trip in particular. I hope to be able to write a report on that later for this newsletter!

What will you notice of it?

In the past three years I've been spending quite a bit of my time on student ministry. With organising,

preparing and/or leading several events a week I often spent about 10 to 15 hours, sometimes more. Student ministry will remain my primary focus in the coming year. Besides this, I'll be preaching more often (Sunday 28th of October in Holy Trinity at 9.00 and 10.30) and hope to be able to join Fr. David occasionally on a pastoral visit. Because I also have a part-time job of three days a week, I'm afraid my week will be full before I know it!

I am very grateful and feel honoured for the trust of so many wise people whom I highly respect in the diocese and in Holy Trinity chaplaincy that have suggested and/or approved of me for doing this CEMES-internship. I'm very excited to go further on this journey of discernment and continue to listen to what God is calling me to do in the coming year and the years ahead. Please do keep me in your prayers. I will update you regularly through this newsletter and please do not hesitate to ask me any questions when you see me!

Erik Heemskerk



For more information and even a video of the CEMES interns introducing themselves, go to: https://europe.anglican.org/main/latest-news/post/1414-new-cemes-interns



Standing Alongside the Persecuted Church Family

If one part suffers, every part suffers with it; if one part is honoured, every part rejoices with it."
(1 Corinthians 12:26)

An afternoon led by Eddie Lyle president of Open Doors UK for Christians who want to grow in commitment to our persecuted brothers and sisters in Christ.

Saturday 13th October 2018 in Amersfoort 14.00 - 17.00

The afternoon will cover:

- What the Bible says our mandate to stand alongside persecuted believers.
- Real stories of those persecuted for their faith.
- Practical examples of how western churches are acting in support.
- How Open Doors as an agency can help us, individually and as churches, to help the persecuted.

Time: 14.00 - 17.00 (Drinks from 13.30)

Venue: Nieuwe Erven, Heiligenbergerweg 144, 3816 AN, Amersfoort. (Main entrance to building lies on Vivaldistraat). Free parking is available in the local area, and at the Stadsboerderij De Vosheuvel, Heiligenbergerweg 187 just 5 minutes walk along the road.

Cost: The event is free. There will be an opportunity to make a donation towards costs on the day.

Resources: Open Doors resources for children and adults will be available in English.

Church Leaders: There is a church leaders programme, in the evening from 6pm - 9pm, which includes food, with input from Eddie building upon our afternoon programme, with significant time for questions and answers. The evening is intended for church leaders and one other person they would like to bring. Please do email or phone to confirm attendance at the leaders programme. For the meal, we ask a donation of €5.00.

Booking: For further information / confirm attendance - info@allsaintsamersfoort.nl 06 299 72 303, Revd Grant Crowe

An Event For English Speaking Churches In NW Europe.



POEM



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

Mijmering

Musings

Het leven treedt terug
of hoe moet ik het zeggen –
het vervaagt zich in
herinneringen die na schifting
weelderig om mij heen
groeien en bloeien

Life retreats
or in other words
it becomes hazy
with memories
that after being sorted out
sumptuously surround me
grow and blossom

is dit de oogst van het ouder worden –

of aging –
but then I turn back
to reality
the now
and go enthusiastically
into the future

Is this the harvest

maar dan keer ik terug
tot de werkelijkheid
het nu
en ga met veel elan
de toekomst in
verzamel weer mooie
momenten uit de
voortvliedende tijd

gathering more wonderful moments

out of the racing time

dit wordt de nieuwe oogst -

that will be the new harvest -



HEALING A BROKEN HEART



This contribution was written by Ruth Alkema

The LORD is near to the brokenhearted and saves the crushed in spirit. (psalm 34:18)

I once asked: "Can we heal the soul, if it was wounded?"¹. I have come to the conclusion that the answer is 'yes, we can contribute to the health of our souls'. This is not intended as a success story: I am thoroughly aware that we live in a broken world, where many things are *not* cured, regardless of how hard we try or pray. But still I would like to reflect on my experiences, in order to make this concept a little more concrete.

I have been puzzling about the meaning of the words 'healing' and 'wholeness'. On my first attempt at mindfulness meditation, they mentioned 'wholeness', as if I had now somehow achieved that. The word 'healing' is used in Church, usually sought by prayers. This raises images in my mind that we can somehow be magically restored to an original brand new state. However that just doesn't seem right, I want to keep my history, even if it is full of brokenness. On the other hand I do have a strong notion that I *need* the 'wholeness' or 'healing' that other people mention.

A new light shone on my questions when I realized that being broken is not wrong.

The Bible expressly states that God is present with the broken-hearted. *No need to fix ourselves before being welcome with God*. It is actually quite a good place to start: to begin with opening our eyes to see where we are and what we have been given.

Then I had the strangest experience during psychotherapy: I felt and saw two separated parts in my soul click back together. This profoundly deep experience slowly changed the way I view my own soul. Even though it left me with more questions than answers, it gave me a pretty strong intimation that healing of the soul is a real possibility. During that conversation I expressed a rather desperate desire, and then suddenly it seemed as if God granted me an insight in what was happening inside my own soul: I saw my soul, with a hole in it, desperately desiring fulfillment, turning inwards and finding the missing piece within myself! This made the two parts naturally click back together.

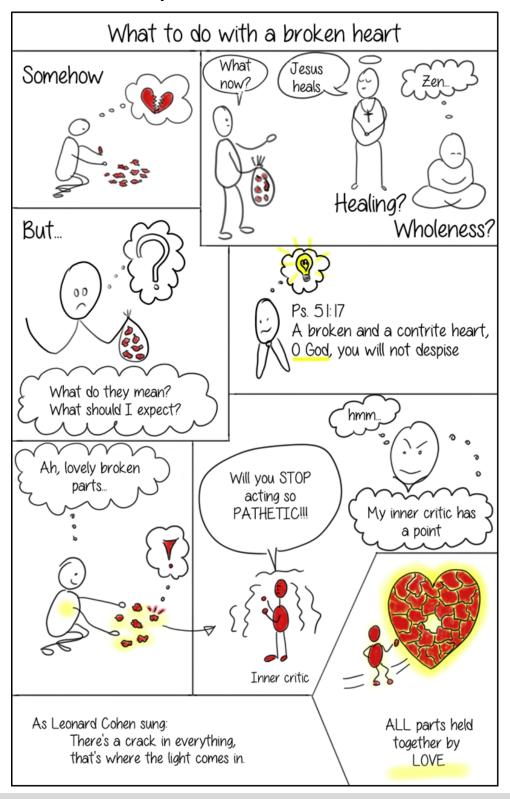
The words 'healing' and 'wholeness' have now gained meaning for me. I think both

1. In the end of my text 'touching the soul'

these words mean that we are reconnected to an inner life that God gave us, which will enable us to love all aspects of our souls. We need to love all the aspects of our personality, for God has created them. They might need some polishing, but they are essential. My fierce inner critic will jeopardize any new beginning that I consider, and question all my motives. But when I am friendly, even

to this fierce voice, and acknowledge its useful comments (but not its derogatory tone) I can give it a place where it is actually constructive.

Love gives the warm and open atmosphere that will allow light in our brokenness. Love will bring back together what was separated. And then Love will shine forth from our reconciled hearts.



source: http://www.consideringlilies.nl/



WORLD COUNCIL OF CHURCHES CELEBRATES 70 YEARS

This article was written by the Right Rev Bishop Robert Innes in June. This year is the 70th Anniversary of the Founding of the World Council of Churches, an important ecumenical body which the Anglican church is part of. The organisation was founded in August 1948 in the Nieuwe Kerk in Amsterdam.

120 Christian leaders, lay and ordained, gathered recently in Geneva to celebrate the 70th birthday of the World Council of Churches (WCC). The WCC was founded in 1948 at a time when Europe had been bitterly divided by war, and the whole world was deeply conscious of the need for reconciliation on all fronts. Initially a mostly pan-Protestant body, though the Orthodox Ecumenical Patriarchate and some Orthodox churches were founding members, it welcomed the wider Orthodox community into its number in the 1960s. It is now a fellowship of 346 churches present in 110 countries committed to unity, justice and peace. The Geneva meeting of its governing body (the Central Committee) was the high point of its 70th anniversary celebrations.

As the new Church of England representative on the Central Committee, taking over from the Bishop of Chester, this was my first full meeting. I was fortunate to be tutored by seasoned expert Canon Leslie Nathaniel.

Nonetheless, my over-riding impression was of the immense difficulty of navigating such a diverse and strongminded group of individuals through a full agenda of complex and sensitive topics.

But we got there. With the help of skilled moderation and careful preparation from the staff, we generated official statements on issues ranging from the peace process on the Korean Peninsula, to violence in Columbia, to the situation in Gaza and Jerusalem. And we ended with a sense of joy and deepened fellowship at a service led by our very special guest, Pope Francis.

One of the major subjects addressed during the meeting was the question of the venue for the 2021 WCC Assembly. This is a huge event, bringing thousands of people together from all corners of the earth. Two proposals had been tabled: Cape Town and Karlsruhe. A very professional film presentation plus a passionate speech from Professor Heinrich Bedford-Strohm, chairman of the German EKD, led to an overwhelming vote in favour of Karlsruhe. As Bishop in Europe I was thrilled by this decision. It will provide a marvellous opportunity for European Churches, including the Church of England, to support the German church in staging an assembly at another time in our history when European unity is under threat from rising nationalism.

Each day began with inspiring worship with music from the 'world church':

Singapore, Zimbabwe, Tonga, Taiwan, etc. There were some deeply memorable events during the week-long meeting. We heard the Ecumenical Patriarch. Bartholomew, preach in the Reformed Cathedral of St. Peter's Geneva. We were addressed by Revd Myong Chol Kang, Chairman of the Korean Christian Federation in the Democratic People's Republic of Korea (North Korea) sharing a platform with the Revd Hong Jung Lee, General Secretary of the National Council of Churches in Korea (South Korea). And we heard from the Director of the nuclear disarmament pressure group 'ICAN' closely related to WCC – who proudly showed us their 2017 Nobel Peace Prize.

Does any of this make a real difference and how seriously should the Church of England engage with it? These are serious questions. I regret that WCC does not

represent more of the charismatic, evangelical and Pentecostal churches, especially since these are the fastest growing traditions today. There was a time when such groups might have been right to suspect the WCC of being 'liberal'. Today, it could well be described as 'radical' with its keen commitment to justice for the poor, racial equality and opposition to gender-based violence. But with a 25% Orthodox membership and a 'consensus' rather than majority voting system, there was not the slightest chance that anything looking doctrinally 'revisionist' was going to make it through the various committees.

The Public Issues Committee, of which I was a member, produced no less than 8 statements on world affairs. They were carefully – and exhaustingly – drafted, revised and agreed. Whilst from the safety



of the UK some of this might have looked like vain posturing, I can testify that to those coming from the affected countries and regions, these Statements really matter. A Filipino Bishop I sat next to on the daily 07:45 coach from the hotel to our meeting room, was simply thrilled with our Statement decrying the culture of violence and 'impunity' in the Philippines. It would, he told me, bring great encouragement to Filipino Christians to know that their fellow believers in the 'West' understood, cared and stood with them in their suffering.

It was a full week of careful and attentive listening to those from different cultural backgrounds and sometimes very different theological perspectives. For example, I had not previously realised that the word 'Renewal', much beloved of the Church of England, is regarded with horror by the Orthodox when applied to the Church. The week really did build relationships across the world between Christian leaders who

would otherwise not encounter each other. And I would dare to believe, and as the President of South Korea encouraged us to believe from his experience of Christian dialogue on the Korean peninsula, WCC is of some real value in the grand cause of world peace.

In his closing sermon to us Pope Francis said: 'The Lord bids us set out ever anew on the path of communion that leads to peace. Our lack of unity is in fact openly contrary to the will of Christ, but it is also a scandal to the world and harms the most holy of causes: the preaching of the Gospel to every creature. The Lord asks for unity; our world, torn by all too many divisions that affect the most vulnerable, begs for unity.' As one of the principal organisations fostering Christian unity in the world, I came away feeling that the WCC surely does merit our prayers and support.



CHARITABLE GIVING OCTOBER

This month's charitable giving we will support hurricane relief on St Maarten and eyecare in the form of Compass Braille in UK and Eyecare Foundation in Vietnam, Cambodia, Nepal and Thailand.

We will contribute to relief efforts after Hurricane Irma devasted St Maarten.



Compass Braille produces bibles and health care literature in braille worldwide.

Eye Care
Foundation provides
sight saving cataract
operations in
Vietnam, Cambodia,
Nepal and Thailand.





BISHOP'S PHOTOGRAPH CONTEST

It is time for this year's Photograph Competition!

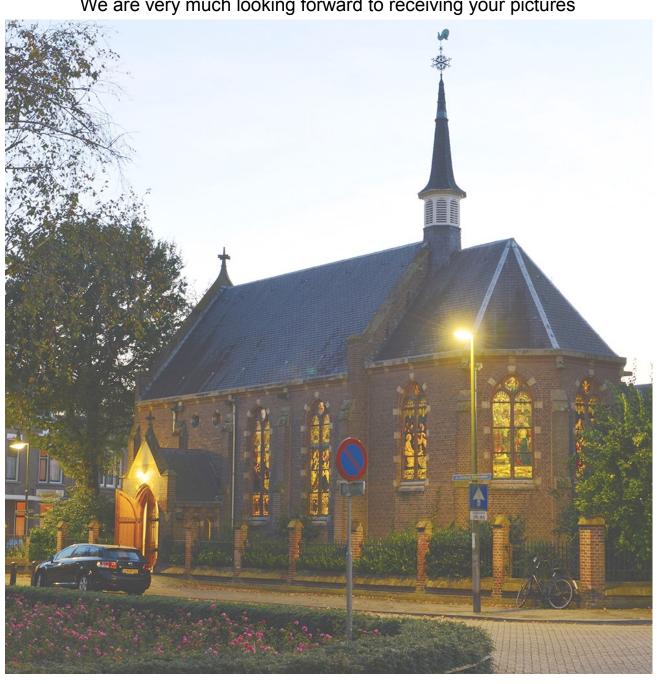
Bishop Robert would like to hang some pictures in the Diocesan office in London that would capture the essence of the Diocese in Europe.

As such he would like to invite chaplaincies to submit photographs that demonstrate a beautiful place or building in the locality where your community gathers (Church or the surrounding area).

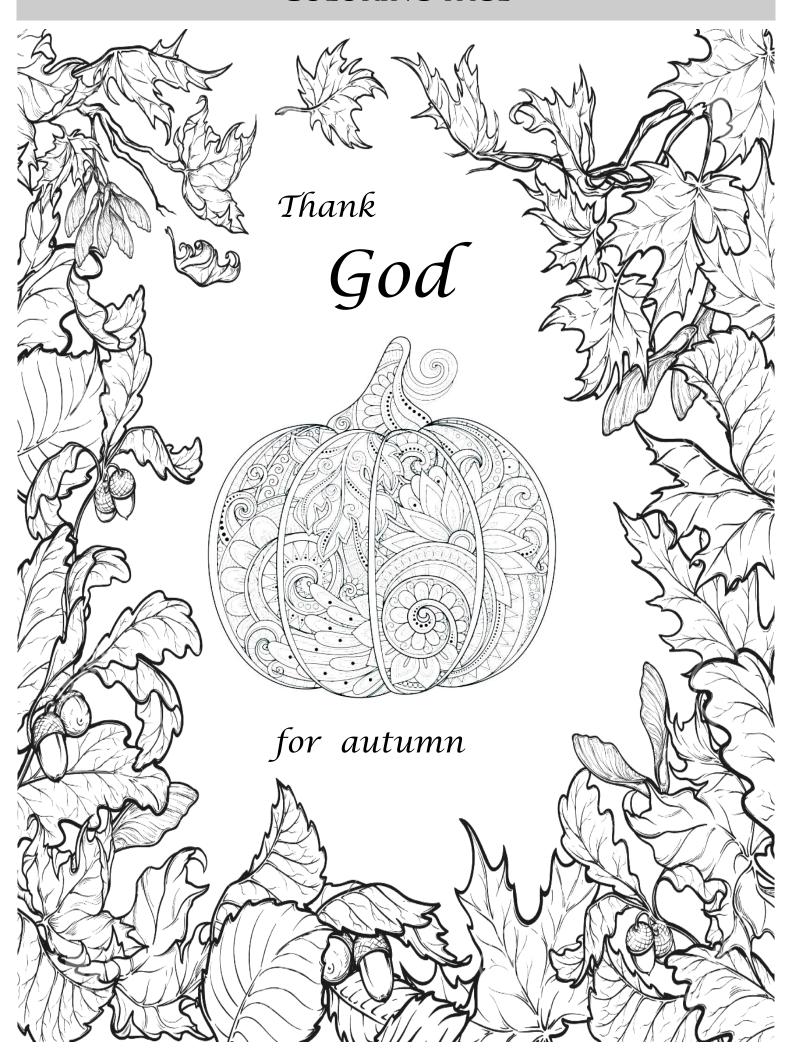
The pictures will be placed where visitors can see them.

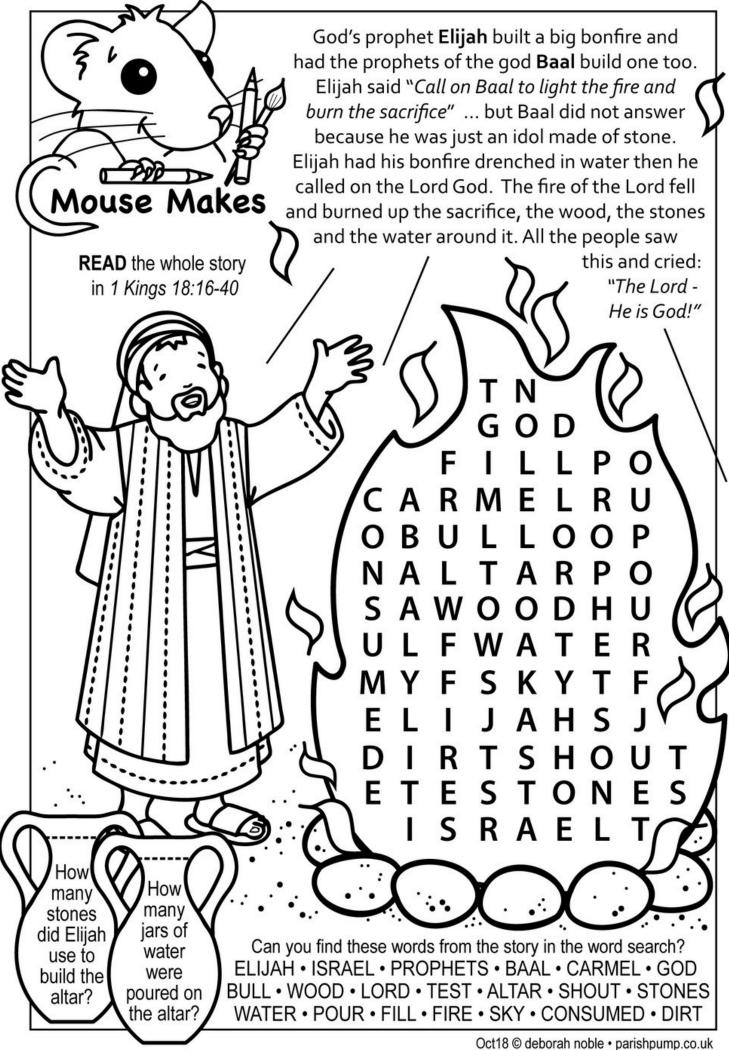
We ask that you send your photographs by email in high resolution by November 30th. Please send your images to admin@europe.anglican.org

We are very much looking forward to receiving your pictures



COLORING PAGE







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 Feastday, which we begin to celebrate the night before.

THE WEEK OF TRINITY XVIII - OCTOBER 1 TO 6

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	Job 16.1-17.2	Luke 4.31-end
Wednesday	Job 17.3-end	Ephesians 4.31-5.21	Job 18	Luke 5.1-16
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 8 TO 13

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	Job 40	Luke 8.22-end
Saturday	Job 41	1 Timothy 6	Job 42	Luke 9.1-17

THE WEEK OF TRINITY XX – OCTOBER 15 TO 20

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	Proverbs 3.1-26	Luke 9.51-end
Wednesday	Proverbs 3.27-4.19	2 Timothy 1	Isaiah 55	Luke 1:1-4
St Luke	Isaiah 61:1-6	Acts 16:6-18	Ecclus. 38:1-14	Col. 4:7-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

THE WEEK OF TRINITY XXI – OCTOBER 22 TO 27

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	
Monday	Proverbs 14:9-27	Luke 12:1-34	Proverbs 15.18-end	Luke 12:35-53
Tuesday	Proverbs 16:31-17:17	Luke 12:54-13:9	Proverbs 18:10-end	Luke 13:10-end
Wednesday	Proverbs 20:1-22	Luke 14:1-24	Proverbs 22:1-16	Luke 14:25-15:10
Thursday	Prov. 24:23-end	Luke 15:11-end	Proverbs 25	Luke 16
Friday	Prov. 26:12-end	Luke 17:1-19	Proverbs 27:1-22	Luke 17:20-end
Sat / St Si- mon and St Jude	Proverbs 30:1-16	Luke 18:1-30	Isaiah 28:9-16	Eph 2:11-end

THE WEEK OF TRINITY XXII – OCTOBER 29 TO NOVEMBER 3

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	
Monday	Ecclesiastes 1	Luke 19:11-28	Ecclesiastes 2:1-23	Luke 19:29-end
Tuesday	Eccles. 3:1-15	Luke 20:1-26	Eccles. 3:16-4:6	Luke 20:27-21:4
Wednesday	Eccles. 4:7-end	Luke 21:5-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	Ecclesiastes 7:15- end	Luke23:1-25	Ecclesiastes 8	Luke 23:26-49
Saturday	Ecclesiastes 9	Luke 23:50-24:12	Ecclesiastes 10:5-18	Luke 24:13-end



WORSHIP IN OCTOBER

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 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

Sunday 7th October Nineteenth Sunday after Trinity

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

Sunday 14th October **Twentieth Sunday after Trinity**

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

10:30 Choral Communion14:30 Choral Evensong

19:00 Holy Communion

Saturday 20th October **Evening Prayer & Praise**

19:30 Service of the Word with Gospel Band

Sunday 21st October **Twenty-First Sunday after Trinity**

10:30 Choral Communion

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: There will be no regular Morning and Evening Prayer during July and August

Weekly: Holy Communion (said) (every Wednesday at 19.00)