

SEPTEMBER
OCTOBER
2019

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



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NEWSLETTER SEPTEMBER/OCTOBER 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

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General Giving: NL84INGB0000132950 – tnv Holy Trinity Anglican Church Utrecht

Charitable Giving: NL92TRIO0197723861 – tnv Holy Trinity Anglican Church Utrecht

All Saints' Amersfoort

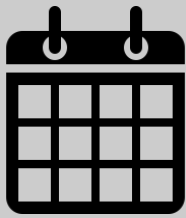
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General Giving: NL02 INGB 0007 2290 06 - tnv English Church Zwolle

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



COMING UP

FOR WORSHIP SERVICES SEE LAST PAGE

We are very happy to present you with a September/October newsletter after a bit of a hiatus over summer. We sincerely apologize for this interruption. From November on we will have a regular monthly newsletter again.

September 20th—21st	The 2019 Utrecht Lectures	see page 12
October 11th	Christian Classics study group	see page 14
October 29th	Studiedag Mystiek & Liturgie Middeleeuwen	see page 16
November 8th	Christian Classics study group	see page 14



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 service.

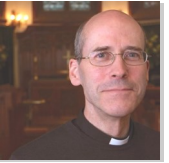


JOYOUS NEWS: VERA VAN VELSEN WAS BAPTIZED IN THE LEK RIVER ON 3RD JULY AD 2019





CHAPLAIN'S LETTER



This month's Chaplain's letter is written by the Rev. David Phillips, Utrecht chaplain

What a beautiful thing to attend the baptism of a child. On September 1 we witnessed the baptism of Pauline Wolters. In her life new life in Christ, her parents and godparents and the wider Church are called to help her as she grows up to distinguish good from evil and to choose the good, and to nurture her spiritual life so she comes to a living faith.

By our baptism and faith we are *justified* [e.g. 1 Cor 6:11; Rom 4:20-5:1], which means there is a reconciliation of the person with God. This has been described as the "imputation of righteousness" or that we are "counted as righteous", which means, when the Father looks upon us, he sees the righteousness of His Son, because our souls are united with Christ through the gift of the Spirit. In the case of an infant, the Church has taught that in baptism, the infant receives the gift of faith – a seed that needs to be nurtured.

But in the Christian life, our *justification* by baptism and faith is just the beginning of our new life in Christ. We must also be *sanctified*, made holy, as we cooperate with the grace God would pour out on us. And this process of *sanctification*, of being made holy, is something we are to attend to for the rest of our lives here on earth.

In the Christian life, some theologians [beginning in the 5th century with Dionysius the Areopogite] have identified 3 main stages in that process of our sanctification, of our being made holy. Some have seen this figured in passages such as Mark 4:28 or Daniel 10:9-11 [Gregory the Great, *Moralia in Job*, Bk 22, para 46, 47]. The three stages have been called purgation, illumination, and union. These stages are contemporaneous – they are a part of our experience at every stage in our sanctification – but also there can be a greater emphasis of one before the other as we mature in Christ.

When an infant is baptised, she experiences something of each of these: (1) Purgation – a forgiveness of sins and a cleansing (it is why Jesus chose to use water as the sign in our baptism); (2) Illumination – the gift of the Holy Spirit – a gift of light inwardly, to see the truth (*in thy light shall we see light*, says the Psalmist (36:9)); and (3) Union – an experience of peace with God, a clear conscience, and a readiness for an exchange – to know the thoughts of God – holy wisdom, and to love like God.

These three stages – purgation, illumination and union – are spoken of in the Bible using other language,

in the language of metaphor following in the steps of Jesus: death, resurrection and ascension. As Jesus bore *our* sins (he himself was sinless) and put them to death on the Cross, even so in Christ we are called to crucify sin – this involves a *purging* of our lives of sin, something painful as we give up what we may have thought to be good but is in fact destructive to ourselves and others. As Christ rose from the dead, even so in Christ we are called to rise up in the new life in Christ as we are *illuminated* by the Spirit through the reading of God's Word and inward guidance by the Spirit. As Christ ascended into heaven, even so in Christ we ascend as our thoughts are *united* with God's thoughts and our actions become God's acts of love to the world around us.

In the baptism service we use these metaphors from the Bible in a prayer after baptism:

And humbly we beseech you to grant that she being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin [purgation]; *and that, as she is made a partaker of the death of your Son, she may also be a partaker of his resurrection* [illumination]; *so that finally, with the residue of your holy Church, she may be an inheritor of your everlasting kingdom* [ascension - union]; *through Christ our*

Lord. Amen.

These metaphors in the prayer come from St Paul's description of our sanctification in Romans 6:5-13 (and "utterly abolish" may be from Isaiah 2:18 – see KJV). The dramatic words describe the process of dying, rising and ascending as an ongoing process in our lives as we cooperate with the grace of God.

In the movement of the soul to know God, St Augustine suggests the soul must give up being absorbed by the external world, turn within, and then it can look above to seek God. (St Augustine states this as one of the most important insights in Scripture in *On the Greatness of the Soul*, Ch 28 [55]) In this movement to find God we cannot bypass the true state of our own soul.

For us to experience greater illumination and union with God, we must first be purged of sin. This means not a denial or covering over of what is going on in our hearts, but admitting it to ourselves, and then to God. This is what it is to live in the Truth, and only then can we be cleansed.

In the Parable of the Pharisee and the Tax Collector [St Luke 18:9-14], Jesus compares the prayer life of two men. Jesus concludes that the Pharisee's prayer does not lead him to being right with God, while the Tax Collector's prayer does. The Pharisee in his prayer lists all his moral accomplishments, thinks

CHAPLAIN'S LETTER, CONTINUED

himself better than others, and does not ask for any help from God. But the more we mature in Christ, the more we are aware not of our sanctity (or that whatever signs of sanctity are manifesting themselves in our soul are signs of God's grace), but of the brokenness of our souls and our need of mercy. The Tax Collector by contrast does not list accomplishments but cries out, "Lord, have mercy on me, a sinner." And Jesus says that it is the Tax Collector who goes to his home being right with God, not the Pharisee.

Because every human soul is broken in ways that require help from above, to have faith and yet to think that all is well and to not continue to ask for help in prayer, is to deny any problems and so to be bound in them. It is to not live in the Truth, and so to not live in God. The Pharisee is suffering from repression, a denial and a covering over of sin. He is not right with God because he is not honest. He remains stuck in a tragic and futile struggle to uphold outward appearances of sanctity. Jesus says elsewhere, the Pharisees are like *white-washed tombs full of dead men's bones and all uncleanness* – outwardly they are clean but they have not dealt with the problems within and so are spiritually dead [St Matthew 23:27].

The brokenness within for every one

of us is a combination of hurts from injustices done to us in the past, our own creating of unhealthy patterns in response, and the ongoing struggle with our own disordered passions (pride, vainglory, dejection, wrath, sloth, greed, gluttony, lust). This can be a heavy cocktail. What happens if we don't deal with it and seek only to appear outwardly moral? A simple example is if we are angry with someone but don't address it, but bury it, that anger will come out in passive-aggressive ways. Without our thinking about it, we hurt the person we're angry with, undermining them (or even others unconnected with the offence) in some way with hurtful comments when he or she least expects or by our actions. A better way is to ask for courage to confront the injustice when it happens and to seek to clear the air. If reconciliation is not possible, it is at least important to acknowledge the truth of the injustice, not to pretend it doesn't matter.

For all of us it is a struggle to look within, but for all of us it is essential if we would grow in Christ and not be held back by ghosts from our past and current disorders. For some, who have experienced traumatic childhoods or situations since, it can be too frightening. In such cases it can be most helpful to have the assistance of another, a wise guide, in that looking within.

Jesus has come to bring relief to our troubled souls, healing and new life, even eternal life. The illumination of the Spirit is to help us to see what is within, to dwell more fully in the truth about ourselves and to have a right assessment of others in our past.

That illumination, the lamp of the Spirit revealing the truth within, is not for our condemnation but for our salvation. Let us not receive this grace in vain. [See the example of St Paul in 1 Corinthians 15:1-11, who knows about death, resurrection and ascension in his own life in powerful ways.]

In this ongoing process of our sanctification, Jesus has gifted us with the Sacrament of Holy Communion and the Church has ordered the Liturgy in such a way to

help us. We begin by humbling ourselves and our souls are *illuminated* by God's Word read and preached and the working of the Spirit in our hearts in the service; we have opportunity to look within and for the *purgation* of sin through confession and turning to Jesus in faith; and, with our conscience made right with God, we experience a cleansing and *union* with God as we partake of the Body and Blood of Christ.

If we recognize these elements in our life in Christ and seek this grace always we will grow into full maturity and, like Jesus, become *a fragrant offering and sacrifice to God*.

In the love of Christ,
David



CHARITABLE GIVING COMMITTEE NEWS

In September-October, the Charity collection will focus on donating to a local cause of interest to us all: **The Vioere Centre**. Located in Hilversum, in quiet wooded land, just behind the Tergooi hospital and near a short turn-off from the A27 motorway from Utrecht, this centre, inspired by the Maggie's Centres in England, opened its doors in 2012. Its mission is to help those suffering from cancer, and their nearest and dearest, to cope mentally and physically with the implications of this devastating disease. As the current statistic, based on figures for this part of the world, states that in the

coming years, 1 in 3 people will be faced with some form of cancer, we cannot but be interested in the work of this centre.

Although located in Hilversum, this centre is not just for Hilversumers. It also has a regional function, incorporating cities and areas such as Utrecht, Het Gooi and Weesp. Vioere operates in tandem with university hospitals and specialized hospital cancer departments in the region and also with the national cancer hospital, the Antonie van Leeuwenhoek Hospital in Amsterdam. Where the medical support stops, Vioere takes over.

Despite the importance of this initiative

CHARITABLE GIVING COMMITTEE NEWS, CONTINUED

(On average, it welcomes about 155 visitors a week and a total of more than 40,000 visitors have been there since its opening in 2012.), it's shocking to learn that the Viore Foundation is still struggling to operate without any fixed structural financing. This means that, although the centre continues to survive, long-term planning is impossible. Viore has to rely on charitable institutions and funds, and largely *ad hoc* donations from individuals, businesses and local governments. At present, the centre is particularly nervous because of uncertainties that have recently arisen about receiving the much needed funding from the last-mentioned of these sources. At a loss to know where to begin to find substitute funding should that source disappear, my recent visit to Viore was received a bit like 'manna in the wilderness', to use a simile from the Old Testament! I hastily explained that our church community is relatively small and that we can only help in proportion with that size!

Most of the on-going work at Viore is carried out by 70 or more volunteers supported by a small salaried secretariat. These tasks are geared towards creating a framework - by setting up and hosting activities such as talk groups, creative activities that are therapeutic both mentally and physically, social occasions, informative talks given by experts - to support and guide along positive lines those suffering from the

traumas of cancer treatment, by helping them to discover and construct new perspectives for improving their quality of life.

The Viore Centrum is located in a peaceful natural setting; its interior is cheerful and welcoming. The aim is to make everyone feel at home. Attention is given to all those using the centre, not only in group situations but also individually, either informally or more privately as a one-to-one discussion. There is even a little building in the garden where private chats can take place. Whether in privacy or in groups, stories and experiences are shared and assimilated, thereby making it easier for the patient to regain self-confidence and come to terms with his or her own situation.

Together with the Viore Centre we are arranging for a representative of the centre - someone comfortable speaking in English to a largish group of regular English speakers - to come and give us more information and answer any questions. This short talk will take place on Sunday 29 September, immediately after the service. Meanwhile, visit www.viore.org

Susan van der Werff-Woolhouse

viore centrum

Voor iedereen die leeft met kanker



SAFEGUARDING POLICY

This article was submitted by our Safeguarding officer, Inneke Cornet.

The Diocese in Europe The Chaplaincy of Holy Trinity Utrecht Our Chaplaincy's Safeguarding Policy

The protection from harm of children and adults who may be vulnerable is of paramount importance to us. As a chaplaincy within the Diocese of Europe, we comply fully with the requirements of the Diocese's Safeguarding Policy*.

We will not tolerate the abuse of children or adults in any form.

Specifically, within our Chaplaincy we are committed to:

- The care, nurture, and respectful pastoral ministry of all children, young persons and adults
- The safeguarding and protection of all children, young persons and adults who may be vulnerable
- The establishing of safe, caring communities which provide a loving environment where there is a culture of 'informed vigilance' as to the dangers of abuse.
- The careful selection and training of all those with any safeguarding responsibility within the Church, including the use of available criminal records disclosures and relevant vetting and barring schemes.
- Preventing abuse or the likelihood of abuse by encouraging and adopting a pro-active stance to safeguarding; responding to the slightest concern whether by rumour, speculation or from an anonymous source – every safeguarding concern will be taken seriously.
- Ensuring that any concern about safeguarding **must** be passed onto someone in the Diocesan Safeguarding Team as there are no legal barriers to sharing such concerns.
- Responding without delay to every complaint made which suggests that a child, young person or adult may have been harmed - co-operating with the local police, relevant local agencies and any other relevant body (eg other faith groups) in any investigation.
- Seeking to work with anyone who has suffered abuse, developing with them an appropriate ministry of informed pastoral care.
- Seeking to challenge any abuse of power, especially by anyone in a position of trust.
- Seeking to offer pastoral care and support, including supervision and referral to the proper authorities, to any member of our church community known to have offended against a child, young person or vulnerable adult.

You will find details on how we action our policy and useful contact information on the following pages. If you have any queries please speak to the Chaplaincy Safeguarding Officer

Signed Utrecht, Fr. David Philips; Churchwardens: Frank Fink-Jensen and Kit de Bolster.

**For information, you can find the detailed diocesan policy, and how it is implemented across all chaplaincies in the diocese, on the internet at <https://europe.anglican.org/safeguarding/safeguarding>*



15 YEARS OF MOFISH



Dear Holy Trinity Utrecht family,

Celebrating 15 years of Mofish

July 2019 saw the 15th Mofish concert taking place in our Church. Mofish have had many band member face changes, with a strong core, Grant Cooney and John Lamborne at the heart and a sublime Nicolene on vocals/ flute. We remember John de Wit as being instrumental (a cello player himself) in keeping the Mofish flame burning. Mofish held a concert in his memory for HART UK in 2018. Concerts focussed over the years on supporting charity. One, Imibala, has touched us frequently and dearly. Grant and I know the former Art Director Leo van Straten, a close friend, for many years. We visited Imibala and were struck by their dedication.

By the by we have seen Joost & Rachel Los – singing Johnny Cash, Bas de Bolster with the Barbershop Quartet, The Tango Ensemble, Alice Heeley on Celtic Harp and GM Divas – Dutch champions 3 years in a row, among others pass the review.

Something unique this year Grofbesnaard : Mijnke van der Drift (violin) and Joost van Dongen (cello). For a listen : <https://www.youtube.com/watch?v=aKY1iXrDlxY> . Truly special. We hope to hear more! For Mofish click on this link:

<https://youtu.be/JYV9WOoyof0>

In brief. The Imibala Trust is a charity providing scholarships, uniforms and supplementary educational training to children in financial need. The Imibala Restaurant and Arts (Pty) Ltd is a company that runs a restaurant and gallery. The company's activities are separate from the activities conducted by the Imibala Trust. The company restaurant and gallery support the charitable activities of the Imibala Trust by donating funds from time to time and by hosting events for the charity. More information can be found on the internet: www.imibala.com. Imibala is situated in Somerset West, the Cape, South Africa.

This year Mofish and Holy Trinity Utrecht received the following response from Imibala:

Dear Beth, Alison, Grant, MoFish and all at Holy Trinity Utrecht

Thank you so much for the wonderfully generous donation of R 14 103.70 that reflected in our bank account on Thursday last week. We have a Music class of 17 learners who are receiving Recorder lessons. This class lost its sponsor at the beginning of this year. May we use your money to support it. A student from the University of Stellenbosch travels to the school once a week. The cost of this class is R11 500.

We would like to allocate your donation to this class and use the balance of R2 603.70 to operational costs of the programme. I trust this is acceptable to you.

We will gladly send you photos of the class in action and maybe even at the end of the

year when they have their end of year party,
a small video.

We look forward to hearing from you.

Kind Regards, Mariette de Villiers

External and donor relations

Tel: +27 (0) 21 852 0418

Email: mariette@imibala.com

Looking forward to the video. Sharing music is special. Mofish, under the roof of the Holy Trinity Church Utrecht, thank all support, family, friends who enjoy music and fellowship. Debby Los and her helper thank-you for fun introductions and Harry Barrowclough for his from previous concerts! Come on next year – we would love to see you there too!

Written by: Alison Cooney





THE 2019 UTRECHT LECTURES: SACRAMENTAL PARTICIPATION

Holy Trinity Anglican Church in Utrecht is supporting the hosting of a biannual seminar bringing in lecturers from around the world to enliven and deepen our theological discussion. This September we will host the second of these seminars.

This year New Testament Scholar the Rev Dr Hans Boersma will be visiting the Netherlands in September and will offer a 2-day seminar on 'Sacramental Participation', Friday 20 September 10am-5:30pm and Saturday 21 September 10am-4:30pm, both at Holy Trinity Church in Utrecht.

Conference Summary

We will ask what it means to acknowledge the real presence of God in earthly realities. Or, to put it differently, we will look at the world and our place within it through the lens of sacramental participation. The first two lectures set the stage: we will discuss the concept of 'participation' and ask both why this notion matters for the Christian life and how modernity makes it difficult for us to treat created reality as sacramentally participating in the life of God. The final three lectures look at three particular practices (memorizing, spiritual reading of the Bible, and Eucharistic celebration) that help us recover sacramentality in today's world.

Our talks will be surrounded by opportunities for fellowship, prayer and worship.

Schedule of Seminar

Most of the seminar will happen in the Parsonage Hall, which is right next door to the church. Elements of the Seminar in the church are indicated below. Lunch will be provided for participants (a caterer will deliver).

To sign up please: please contact David Vollmer at office@holytrinitychurch.nl. For more information please contact David Phillips (revdgphillips@hotmail.com)

Friday 20 September:

10:00am *Morning Prayer (in the church)*
10:30am Coffee break
11:00am **Session 1:**
Intro, Participation & Teleolog
12:30pm Lunch (provided)
13:45pm **Session 2:**
Participation & Modernity
15:00pm Coffee break
15:30pm **Session 3**
Participation & Memory
16:45pm Break
17:00pm *Evening Prayer (in the church)*
17:30pm Concluded

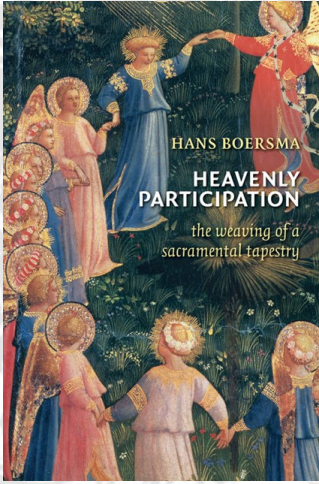
Saturday 21 September:

10:00am *Morning Prayer (in the church)*
10:30am Coffee break
11:00am **Session 4**
Participation & Scripture (in the church)
12:30pm Lunch (provided)
13:45pm **Session 5**
Participation & Eucharist
15:00pm Coffee break
15:30pm *Holy Communion (in the church)*
16:30pm Concluded

When: September 20-21 AD 2019
Where: Holy Trinity Church & Parsonage
Van Hogendorpstraat 26
3581 KE Utrecht
Cost: €100 per person. (Bursaries available)

Snacks, coffee / tea and lunch are included, as well as all study handouts. There are bursaries available for all or part of the cost (contact the Rev David Phillips, revdgphillips@hotmail.com). The space is limited to 25 participants.

Here are the abstracts of the 5 talks:



Participation and Teleology

What is the purpose (telos) of life? Christians have traditionally answered: to see God face to face in all eternity—the beatific vision. This lecture series takes this answer to be the right one. God

made us so that we might forever see him face to face in Jesus Christ. This first talk discusses the importance of having a telos—especially against the backdrop of the modern rejection of this heavenly participation. We will discuss how the eleventh-century Archbishop of Canterbury, Saint Anselm, talked and prayed about the possibility of sharing today in the future vision of God.

Participation and Modernity

Modernity initiates us into a way of life that is at odds with basic Christian convictions. In particular, modernity's 'nominalist' turn has separated earthly from heavenly realities. This talk proposes an understanding of reality that is sacramental in character. In particular, we will discuss the difference between what C. S. Lewis termed 'symbolism' and 'sacramentalism,' in the hope of recasting a sacramental vision that recognizes that created realities always already participate in the reality of the truth, goodness, and beauty of God—as we know them in Christ.

Participation and Memory

Throughout history people have recognized that memory is indispensable to the development of human identity. The content of our memory says a great deal about who we are as individuals and as communities. This talk draws especially on the medieval theologian Hugh of St. Victor, who reflected deeply on memory, linking it to meditation and character formation. We will look at the forgotten art of memorization, explaining

various classical and medieval approaches. Hugh's insights teach us that it is only through devoted attention to imagination and memory that we can properly aim for the telos or purpose for which we have been made.

Participation and Scripture

This talk makes a case for the reappropriation of a sacramental reading of Scripture. A sacramental reading is grounded in the belief that Christ is really present in the Scriptures of the Old Testament. This talk will draw particularly on the third-century theologian Origen, who grounded his reading of the Song of Songs in his sacramental approach to interpretation. We will also look at how some of the church fathers approached the Sermon on the Mount—as an escape from the temporal misery of the Platonic cave and as an ascent onto the mountain of the divine presence.

Participation and Eucharist

When the second-century Bishop Polycarp got ready to offer himself up in martyrdom, he prepared himself in the Upper Room. Patterning his own death on that of Christ, he participated in the sufferings of his Saviour. In the Eucharist, we join Polycarp by entering into the sufferings of Christ. This talk explains why it is that Holy Communion is sacrificial in character. The reason is this: in the celebration of the Eucharist heaven opens up so that time participates in eternity. The once-for-all sacrifice of Christ is made present when in worship we offer ourselves up to God in Christ and through the Spirit.



About the Author:

Dr Boersma serves in the Saint Benedict Servants of Christ Chair in Ascetical Theology at Nashotah House in Wisconsin. Before coming to Nashotah House in 2019, he taught for fourteen years at Regent College in Vancouver, BC and for six years at Trinity Western

University in Langley, BC. He also served several years as a pastor in a Reformed church. He grew up in the Netherlands and has been in Canada since 1983. His interests range across a variety of areas: patristic theology, twentieth-century Catholic thought, and spiritual interpretation of Scripture. For more information please visit his website: www.hansboersma.org.



CHRISTIAN CLASSICS STUDY GROUP

TWO NIGHTS THIS AUTUMN



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

On each 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



11th October: Ambrose of Milan: On the Christian Faith

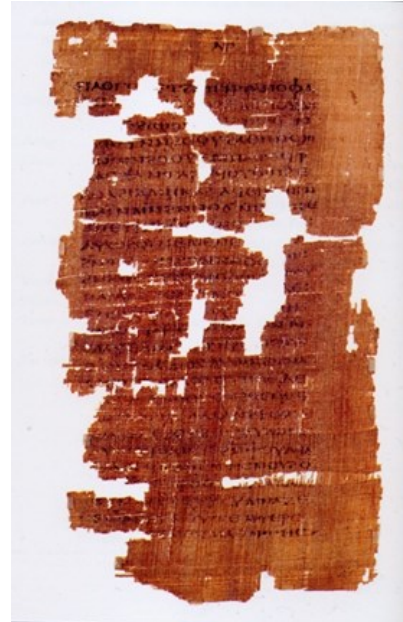
Friday Dinner at 6:30pm, talk at 8pm

"Aurelius Ambrosius (c. 340–397), better known in English as Ambrose,

was a bishop of Milan who became one of the most influential ecclesiastical figures of the 4th century." [Wikipedia] He was a staunch defender of orthodoxy (Nicene Christianity) against Arianism in the Church. He is one of the four Western "Doctors of the Church" (along with Augustine, Jerome and Gregory the Great). He is said to have been largely responsible for the conversion of St Augustine through his helping Augustine to see the sophistication of the Word beyond the letter – not just a literal interpretation but also a moral and mystical meanings of the

Bible.

We will look at Ambrose's work *On the Christian Faith* which is a core summary of our faith and how to apply our faith in our lives.



8th November:

Epistle to Diognetus

Friday 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.



POEM



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

Vreugde universeel

Op het trottoir een
dansend en springend kind
zon op zwarte krulletjes
het ontroert mij:

dit totale opgaan in
niet te stuiten energie
zonder een gedachte aan
gisteren of morgen
kopje onder in het nu
weer bovenkomen
even rust
dan begint het feest van
springen en dansen opnieuw

moeder met hoofddoek
op afstand
kijkt toe
onze blikken
ontmoeten elkaar
zij lacht
zij begrijpt
wij delen vreugde
universeel



Universal joy

On the pavement a child is
jumping
the sun reflected on black curls
I am moved

this totally ascending
unstoppable arresting energy
without a thought
of yesterday or tomorrow
head bowed in the now
rest a while

then the feast of springing and
dancing
begins anew

mother in her headscarf
looking from a distance
our eyes meet
she laughs
she understands
we share universal joy



Studiemiddag

**Dinsdag 29 oktober 2019
14:00 – 18:00 uur**

Mystiek en Liturgie in de Late Middeleeuwen

Met:

Ineke Cornet • in de Arnhemse mystieke preken
Kees Schepers • voor novicen in St. Agnes, Arnhem
Ad Poirters • in het klooster Soeterbeeck
Rob Faesen • in de oudere contemplatieve literatuur

Afbeelding: Involving Light – Jana Binon

Erasmuslaan 1, 6525 HT Nijmegen
15^e verdieping 15.39 en 15.41

Aanmelden / programma:
www.titusbrandsmainstituut.nl



Ruusbroecgenootschap
 Universiteit Antwerpen

**Titus
Brandsma
Instituut**



A FEW MORE PHOTO'S OF THE BAPTISM OF VERA VAN VELSEN



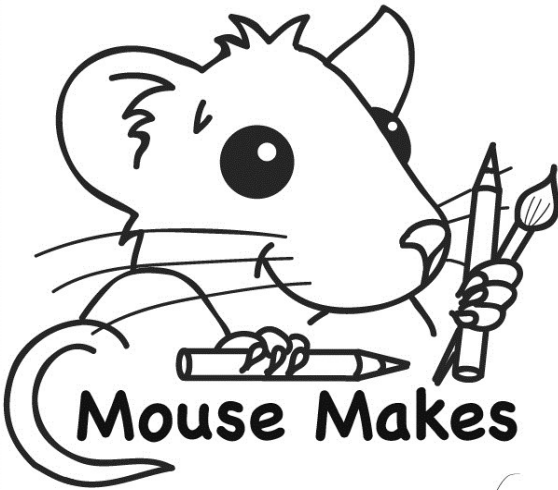
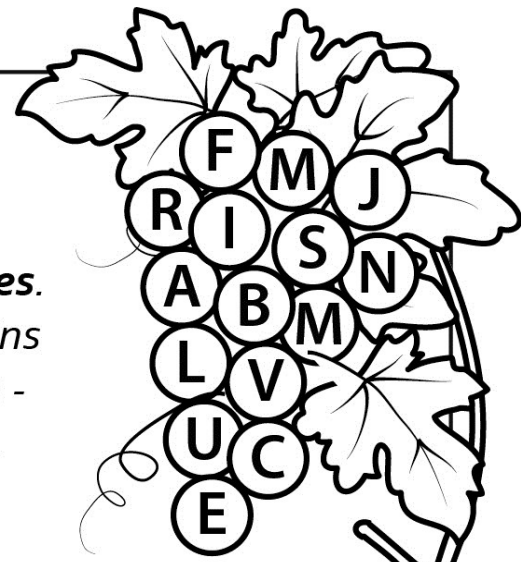


GOD

*is our refuge
and strength,
an ever present
help in trouble*

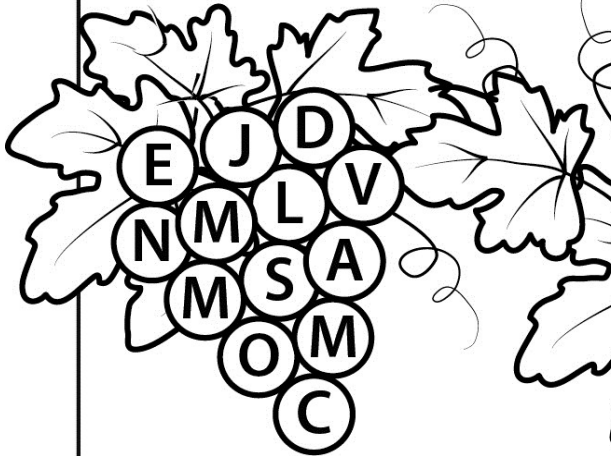
-PSALM 46:1





THE TRUE VINE
Jesus said:
*"I am the **vine**;
 you are the **branches**.
 The one who remains
 in me -and I in him -
 bears much **fruit**,
 because apart
 from me you can
 accomplish nothing."*

John 15:5

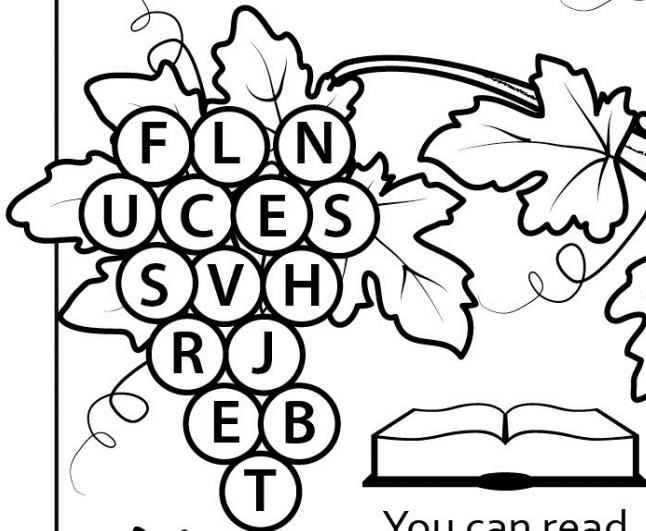


*"My **commandment** is this -
 to love one another just
 as I have loved you."*

John 15:12

*"No one has greater
love than this -
 that one lays down
 his life for his friends."*

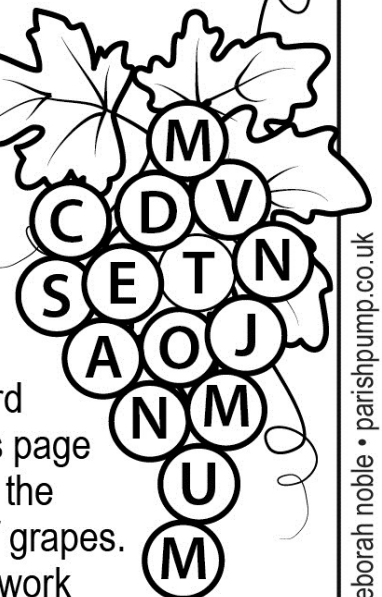
John 15:13



You can read
 Jesus' teaching on
The True Vine in:
John 15:1-17

How many other
 words can you make from:
 THE TRUE VINE

Each of the word
 in **bold** on this page
 is hidden in the
 bunches of grapes.
 Can you work
 out which bunch
 each word is in?





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 XI – SEPTEMBER 2 TO 7

*O GOD, you declare your almighty power most chiefly in showing mercy and pity:
Mercifully grant to us such a measure of your grace, that we,
running the way of your commandments, may obtain your gracious promises,
and be made partakers of your heavenly treasure; through Jesus Christ our Lord. Amen.*

	Morning Prayer		Evening Prayer	
Monday	Jeremiah 40	2 Corinthians 10	Jeremiah 41	John 1:1-28
Tuesday	Jeremiah 42	2 Corinthians 11	Jeremiah 43	John 1:29-end
Wednesday	Jeremiah 44:1-14	2 Corinthians 12:1-13	Jeremiah 44:15-end	John 2
Thursday	Ezekiel 2	2 Cor 12:14-13 end	Ezekiel 3:4-end	John 3:1-21
Friday	Ezekiel 8	Romans 1	Ezekiel 9	John 3:22-end
Saturday	Ezekiel 11:14-end	Romans 2:1-16	Ezekiel 33:21-end	John 4:1-26

THE WEEK OF TRINITY XII – SEPTEMBER 9 TO 14

*Almighty and everlasting God, you are always more ready to hear than we are to pray,
and want to give more than we desire or deserve: Pour down upon us
the abundance of your mercy; forgiving us those things whereof our conscience is afraid,
and giving us those good things which we are not worthy to ask,
but through the merits and mediation of Jesus Christ, your Son, our Lord. Amen.*

	Morning Prayer		Evening Prayer	
Monday	Ezra 1	Romans 2:17-end	Ezra 3	John 4:27-end
Tuesday	Ezra 4	Romans 3	Haggai 1:1-2:9	John 5:1-23
Wednesday	Zechariah 1:1-17	Romans 4	Zechariah 1:18-2 end	John 5:24-end
Thursday	Zechariah 3	Romans 5	Zechariah 4	John 6:1-21
Friday	Zechariah 6:9-end	Romans 6	Haggai 2:10-end	John 6:22-40
Saturday	Ezra 5	Romans 7	Ezra 6	John 6:41-end

THE WEEK OF TRINITY XIII – SEPTEMBER 16 TO 21

*Almighty and merciful God, of whose only gift it comes
that your faithful people do to you true and laudable service:
Grant, we beseech you, that we may so faithfully serve you in this life,
that we fail not finally to attain your heavenly promises;
through the merits of Jesus Christ our Lord. Amen.*

	Morning Prayer		Evening Prayer	
<i>Monday</i>	Zechariah 7	Romans 8:1-17	Zechariah 8	John 7:1-24
<i>Tuesday</i>	Ezra 7	Romans 8:18-end	Ezra 8:15-end	John 7:25-end
<i>Wednesday</i>	Ezra 9	Romans 9	Ezra 10:1-19	John 8:1-30
<i>Thursday</i>	Nehemiah 1	Romans 10	Nehemiah 2	John 8:31-end
<i>Friday</i>	Nehemiah 4	Romans 11:1-24	I Kings 19:15-end	Matthew 6:19-end
<i>St Matthew</i>	Proverbs 3:1-18	Matthew 19:16-end	1 Chronicles 29:9-17	1 Timothy 6:6-19

THE WEEK OF TRINITY XIV – SEPTEMBER 23 TO 28

*ALMIGHTY and everlasting God, give to us the increase of faith, hope, and charity;
and, that we may obtain that which you promise,
make us to love that which you command; through Jesus Christ our Lord. Amen.*

	Morning Prayer		Evening Prayer	
<i>Monday</i>	Nehemiah 9:1-23	Romans 12	Nehemiah 9:24-end	John 10:22-end
<i>Tuesday</i>	Nehemiah 13	Romans 13	Daniel 2:1-24	John 11:1-44
<i>Wednesday</i>	Daniel 2:25-end	Romans 14	Daniel 4.1-18	John 11.45-end
<i>Thursday</i>	Daniel 4.19-end	Romans 15.1-13	Daniel 7.9-end	John 12.1-19
<i>Friday</i>	Daniel 9:1-19	Romans 15:14-end	Daniel 9:20-end	John 12:20-end
<i>Saturday /St Michael</i>	Daniel 10	Romans 16	Ezekiel 10:8-end	Revelation 5

THE WEEK OF TRINITY XV – SEPTEMBER 30 TO OCTOBER 5

KEEP, we beseech you, O Lord, your Church with your perpetual mercy; and, because the frailty of man without you cannot but fall, keep us ever by your help from all things hurtful, and lead us to all things profitable for our salvation; through Jesus Christ our Lord. Amen.

	Morning Prayer		Evening Prayer	
<i>Monday</i>	Esther 1	Philippians 1:1-11	Esther 2	John 14:1-14
<i>Tuesday</i>	Esther 3	Philippians 1:12-end	Esther 4	John 14:15-end
<i>Wednesday</i>	Esther 5	Philippians 2:1-11	Esther 6 and 7	John 15
<i>Thursday</i>	1 Maccabees 1:1-19	Philip 2:12-end	1 Maccabees 1.20-40	John 16.1-15
<i>Friday</i>	1 Maccabees 1.41-end	Philippians 3	1 Maccabees 2.1-28	John 16.16-end
<i>Saturday</i>	1 Maccabees 2:29-48	Philippians 4	1 Maccabees 2:49-end	John 17

THE WEEK OF TRINITY XVI – OCTOBER 7 TO 12

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

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

DRINKING FROM THE WELL OF LIFE - CONTINUED

THE WEEK OF TRINITY XVII – OCTOBER 14 TO 19

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

	Morning Prayer		Evening Prayer	
Monday	Job 1	Philemon	Job 2	Luke 1:1-23
Tuesday	Job 3	Ephesians 1:1-14	Job 4	Luke 1:24-56
Wednesday	Job 5	Ephesians 1:15-end	Job 6	Luke 1:57-end
Thursday	Job 7	Ephesians 2:1-10	Isaiah 55	Luke 1:1-4
St Luke	Isaiah 61:1-6	Acts 16:6-18	Ecclesiasticus 38:1-14	Colossians 4:7-end
Saturday	Job 11	Ephesians 3	Job 12	Luke 3:1-22

THE WEEK OF TRINITY XVIII – OCTOBER 21 TO 26

*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 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.*

	Morning Prayer		Evening Prayer	
Simon/Jude	Ecclesiasticus 2	Luke 6:12-23	1 Maccabees 2:42-66	Jude 17-end
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	Wisdom 3:1-9	Heb 11:32-12:2
All Saints'	Wisdom 5:1-16	Rev 19:6-10	Ecclesiasticus 44:1-15	Revelation 7:9-end
All Souls	Job 41	1 Timothy 6	Job 42	Luke 9.1-17



WORSHIP IN SEPTEMBER

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 1 st September	Eleventh Sunday after Trinity 10:30 All Age Worship Sung Communion (with Gospel Band)
Sunday 8 th September	Twelfth Sunday after Trinity 9:00 Sung Communion (Dutch liturgy/English sermon) 10:30 Choral Communion 14:30 Choral Evensong
Sunday 15 th September	Thirteenth Sunday after Trinity 10:30 Choral Communion (preacher: the Rev Adriaan Verwijs)
Sunday 22 nd September	Fourteenth Sunday after Trinity 9:00 Sung Communion (Dutch liturgy/English sermon) 10:30 Choral Communion
Sunday 29 th September	St Michael and All Angels & Harvest Thanksgiving 10:30 Solemn Sung Communion

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)



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 6 th October	Sixteenth Sunday after Trinity 10:30 All Age Worship Sung Communion (with Gospel Band)
Sunday 13 th October	Seventeenth Sunday after Trinity 9:00 Sung Communion (Dutch liturgy/English sermon) 10:30 Choral Communion 14:30 Choral Evensong
Friday 18 th October	St Luke the Evangelist 8pm Holy Communion (said)
Saturday 19 th October	Evening Prayer & Praise 19:30 Service of the Word with Gospel Band
Sunday 20 th October	Eighteenth Sunday after Trinity 10:30 Choral Communion with Anointing/Prayer for Healing
Sunday 27 th October	Nineteenth Sunday after Trinity 9:00 Sung Communion (Dutch liturgy/English sermon) 10:30 Choral Communion
Wednesday 30 th October	St Simon and St Jude (transferred from Monday) 7pm Holy Communion (said)

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)