

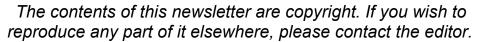
NEWSLETTER SEPTEMBER 2018



Newsletter Editor
Judy Miller
judymiller3@msn.com

Assistant Editor
Juliette Gentenaar

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





HOLY TRINITY CHAPLAINCY DIRECTORY

The Bishop of Gibraltar:

Holy Trinity Utrecht Van Hogendorpstraat 26, 3581 KE Utrecht www.holytrinityutrecht.nl Chaplaincy administrator:

Wardens:

Treasurer HTC:

Safeguarding officer

All Saints' Amersfoort

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

Anglican Church Zwolle

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

Grace Church Groningen

Witte de Withstraat 2, 9726 EC Groningen www.gracechurchgroningen.com Robert Innes Tel: +44 20 7898 1160

Chaplain (Utrecht & Zwolle)

David Phillips Tel: 06 124 104 31

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

office@holytrinityutrecht.nl Kit de Bolster & Tjeerd Bijl warden@holytrinityutrecht.nl

Henry Miechielsen

treasurer@holytrinityutrecht.nl

Ineke Cornet

safeguarding@holytrinityutrecht.nl

+31 6 571 756 24

Chaplain (Amersfoort & Zwolle)

Grant Crowe Tel: 06 299 723 03 grantcrowe@ziggo.nl

Henry Miechielsen

treasurer@allsaintsamersfoort.nl

Chaplain (Groningen)

Sam van Leer Tel: 050 785 0703

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

Holy Trinity Utrecht

General Giving: NL84INGB0000132950 – tnv Holy Trinity Anglican Church Utrecht Charitable Giving: NL92TRIO0197723861 – tnv Holy Trinity Anglican Church Utrecht

All Saints' Amersfoort

General Giving: NL40 ABNA 0247 6170 75 - tnv All Saints Church Amersfoort Charitable Giving: NL31 ABNA 0247 6173 34 - tnv All Saints Church Amersfoort

Anglican Church Zwolle

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

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

Cover: St Michael the Archangel by Andrei Rublev, c.1408



0 Santambar

EVENTS COMING UP

FOR WORSHIP SERVICES SEE LAST PAGE

Students' Walcome to Utracht RRO, See Facebook/Frik Heemskerk

a Sehreimei	Students Welcome to Offecht BBQ. See Fac	SEDOOK/EHK H	EEIIISKEIK
22 September	All Saints' Teaching Day on the Bible, starts	10am	p. 13
22 September	Symposium at the Janskerk in Utrecht, starts	s 1:30pm	p. 14,15
13 October	Open Doors Event in Amersfoort, starts 2pm	ı	p. 19
13 October	CrossFit evening. Info: Peter Gillies	See Summe	r newsletter
13-19 October	Desert retreat weekend in Egypt	See Summe	r newsletter

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.

More information: see page 7

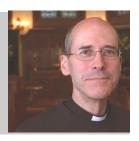
BIBLE STUDY GROUP BETUWE

 Our small Bible study team – Iris and Freek Dill and Isabel and Hans Baars - come together once per month on a Tuesday. Our first appointment will be September 18.
 We meet in Haaften, Waalbandijk 48, phone 0418 592525.

More information: see page 7



CHAPLAIN'S LETTER WITH ANGELS AND ARCHANGELS...?



The Chaplain's Letter was written by the Rev David Phillips, Utrecht chaplain

"They overcame [Satan] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

At this stage in Trinity season, we are being encouraged to lift our hearts and minds to the contemplation of God – that is, to a loving beholding of God. So it is most appropriate that we celebrate this Feast of St. Michael and All Angels on 29 September. Why? Because angels are between us and God. As we ascend to see the face of God, we will see the angels also or maybe even first.

If we look at the visions of prophets and of Apostles of the throne of God in heaven, in every case, that throne is surrounded by countless hosts of angels. When God told Israel to build the Ark of the Covenant. as an image of heaven on earth, he promised to be present in a special way, above the Mercy Seat, between the outstretched wings of the Cherubim. As we draw near to see God, we will see angels. Angels inhabit that realm unseen and yet not unknown. The Bible is full of accounts of angels and of their ministries. From the opening chapters of Genesis to the final chapters of Revelation, there are hundreds of verses that make reference to angels.

To the right you will see a picture of a mosaic from the 12th century in Monreale Cathedral in Sicily. It is from a series of mosaics on the six days of Creation. I point to it to show that the Church has taught through the ages that when God said, *Let their be light*, on the first day, it has been understood as referring to the creation of spiritual light, or the angels. The early Church Fathers pointed out the Jewish roots of this understanding by



comparing the order of creation in Genesis 1 with the order of creation Psalm 148 and with the Benedicite, Omnia Opera (Song of the Three Children), a song from the Apocrypha.

In the Bible we learn that angels are spiritual creatures of a higher order than human beings. Ps 8, which has been understood as speaking of Christ's incarnation, says, You made him, for a while, a little lower than the angels...

In the Bible, we learn that there are different species of angels forming a wonderful hierarchy which we will come to know more fully one day. Dionysius the Areopagite saw in Scripture nine levels of angels:

- The Bible speaks of those angels that are of the highest order next to God: the Seraphim (Isa 6) and of the Cherubim (e.g. Gen. 3:24; Ezek. 10).
- In the writings of St. Paul we learn of angels called *thrones, dominions, virtues, powers, principalities*.
- And in various places we learn of the Archangels: of Michael (Dan. 10; Jude 1:9; Rev 12:7), of Gabriel (Dan. 8:16, 9:21; Luke 1:19, 26) and in the Apocrypha we read of Raphael (see Tobit) and of Uriel (2 Esdras 4:1,30; 5:20; 10;28). And in the lowest rank, there are innumerable hosts of unnamed angels with their various ministries.

Angels refers to the lowest rank, but is also a term used to describe the whole angelic hierarchy.

Angels are gifted, as we are, with free will. Some have chosen to fall away from their love of God – Satan and his angels – and in that falling away they become enemies to God and to we who are God's followers. Yet many have remained true. And so there is a battle. And the Good News is – there are many more that fight for us than that are against us!

In the Feast Day on September 29 we single out the archangel Michael, whose name means "who is like God". We learn in the book of Daniel, that he is a warrior, who guards God's people Israel in the Old Testament. When an angel (possibly Gabriel) speaks to Daniel (chapter 10) in a vision, he says, *The Prince of the kingdom of Persia withstood me twenty one days, but Michael, one of the chief princes, came to help me.* And, in Revelation, Michael and his angels are

described as the guardian of the New Israel, the Church. Now there arose war in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, but he was defeated. [Rev 12:7]

In Matthew's Gospel we hear of the special ministry of guardian angels. Jesus says, "I tell you in heaven their angels [the angels of the little ones] do always behold the face of my Father in heaven." [Matt 18:10] Jesus is saying that the smallest and weakest, the humblest, have angels that have the most direct access to the Father to guide and to seek redress for wrongs – Jesus warns us not to cross them!

From the point of view of eternity, we are told in Revelation, the battle is already won and yet as part of God's providential ordering of creation, from our perspective in time, the battle is allowed to continue, for a while, on earth – Woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows his time is short. [Rev 12:10] Why would God allow this? This is a part of the mystery of our salvation, something to ponder further. One answer is that God's love can bring about something better by allowing the continuance of this battle for a while, than by stopping it. We all know something of this angelic battle at three levels:

We know the battle in our own souls, the more we grow in the spiritual life. It is the battle to see through the lies and deceits and temptations of Satan and his angels who would entrap us and then enslave us in sin. Yet, we are to expect also that when we are exhausted by these battles fought daily, we may be ministered to by angels to strengthen and restore us, as our Lord experienced after 40 days of temptation in the wilderness.

CHAPLAIN'S LETTER - CONTINUED

Then the devil left him, and, behold, angels came and ministered to him. (Matt 4:11) Or when Jesus bore great temptation in the Garden of Gethsemane the night he was betrayed. God allows these struggles, because through them our souls are perfected in faith.

- We fight the battle in our relationships with other people. Satan and his angels try to sever our relationships, making us hurt one another and discouraging us from forbearing, from forgiving one another. But we seek to hold before our eyes that kingdom of heaven, God's kingdom, praying that it may be established not only in our own souls but in our midst.
- The battle is being fought at higher levels too – as the Church and as societies seek to remain faithful to God, to what is true, to what is just, to what is love. St. Paul reminds us that we are fighting against angels, "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:10 -18). And elsewhere St. Paul says to the church in Corinth who were having petty squabbles over earthly things, he reminds them of their dignity, of their high call as Christians, Do you not know that we shall judge angels? [1 Cor 6:3]

As our minds are lifted up in contemplation, we begin to see ways our Church and societies are bound by lies. The martyrs over the centuries understood their battles were not just against the sin in individuals but against ideas that had taken a stranglehold over whole societies. To break through these lies often

unleashes violence – and countless martyrs through the ages have experienced this.

In Daniel's encounter with an angel (Daniel 10), probably Gabriel, we see the ways that angels minister, to the individual soul and to societies... Daniel was strengthened and encouraged by the touch and by the words of the angel - he was strengthened to be able to withstand in his soul a heavenly vision. Daniel was then given a message for the people of Israel in their exile – the very word angel means "messenger". And Daniel is told that the battles he is seeing in his own time are being fought at a higher level between the Prince of Persia, a dark angel, and the angel he is speaking with and Michael, one of the chief princes - the angels of light.

The wonder and glory and love of God is that the ultimate battle can be won at all levels – in our own souls, in our relations with others, and in the Church and society. How?

A reading in Revelation sums it up [Revelation 12:7-12]. St. Michael and all angels have won the battle in heaven and we will win by the same way - they conquered Satan and his angels by Christ, that is by the blood of the Lamb and by the word of their testimony. The battle in our souls, in our communities and in our societies are won as we wash and purify ourselves continually in the Blood of the Lamb and as we bear courageous witness in our lives to the Gospel of Truth, in other words, as we participate in that angelic battle. And again, we are encouraged and strengthened knowing that both in our own battles and in the battles in high places, there are many more that fight for us than that are against us. [see 2 Kings 6:8-23]



BIBLE STUDY SEASON!

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.

Living your faith is a course on Christian discipleship. It is a very practical course, we will talk about prayer, the community and the outcome and other exciting themes. Things that play a role in our life as Christians.

Of course we read every day, and every Sunday we do it together, in the Bible. Indeed, every Sunday through the sermon or talk, our knowledge of the Bible is deepened. Participating in a Bible study

group however is an even more intense experience. Through exchange, prayer, and sharing of experiences we dig deeper into the matter.

You don't have to come every evening. You don't have to announce that you are coming. You're simply very welcome at the Bible study on Tuesday evening.

For the Bible study group in Houten you can contact Gillian de Haas and for De Betuwe you can contact Hans Baars. You will find also dates and places announced on the service sheet on Sunday and during the announcements at the end of the service.



AUTUMN 2018 BIBLE STUDY (BETUWE)

Our small Bible study team – Iris and Freek Dill and Isabel and Hans Baars - come together once per month on a Tuesday. This season we will miss Wim Kuiper; he is leaving for England for his study to prepare for a task as priest in the church.

Our first appointment will be September 18. We meet in Haaften, Waalbandijk 48, phone 0418 592525.

Comparing Israel's exodus from Egypt with church and private life, we can learn lessons. In 2017 we started with David's occupation of Sion (2 Samuel 5:7-9). David entered through water canal Sion.

This can be understood as a symbol of our enterance through baptism into the body of Christ, the church.

We continue to study Isaias and the Psalms in relation to Sion and Jerusalem. This autumn we will continue with the chapters of Isaias which focus on: salvation, blessings and promises for the people of the world and humiliation. Feel free to join us.

Hans & Isabel Baars, <u>ebaars@planet.nl</u>
Waalbandijk 48, 4175 AC Haaften
0418 592525



ADDRESS AT JOHN'S FUNERAL

BY THE REVD DR STEVE BELLAMY

I'm indebted to Pam and to John's brother David for particular memories of John. Our

I think those lovely pictures of John on our service order speak volumes about the man we knew, who always exuded warmth, good humour, friendship, joy and love. Some quotes from letters and cards that Pam has received bear that out well – a friend writes, 'John was a big and joyous character with so much depth. I recall him and his infectious laugh with much fondness'. Others say, 'John was an unique witty, warm, original and loving person and we feel the richer for getting to know him'. 'He was a good friend, an encourager with a big heart, who could both care and challenge in constructive ways'. 'He was the least pompous man of the cloth I have ever met'.

John was born in May 1947 into a Dutch family who shared a beautiful Christian home life in which there was prayer before meals and the Bible was always read by Papa after they had eaten. Christian living was built into their very existence, they had a very reformed faith, strict but loving, orderly but not narrow. John was baptised a Methodist, but he was prepared for confirmation by Dr Dillistone and began to enjoy the clarity of the liturgy. As a student he worshipped at St Aldates in Oxford and he later trained for ministry at Westcott House. This varied experience enabled John to feel at ease



in all churchmanships and eventually equipped him to work across the English churches of Holland, Belgium and Luxembourg, adapting easily to the local way of worship. He could preach in a variety of styles with the same smile and ease, in formal or informal settings.

Recalling John's early life John's brother says that John went to the local Prep School in St Annes on Sea and from there to the Lees School in Cambridge, where John developed a liking for art, literature and music and he became a true arts scholar. He managed to convince his Dad to give him a cello and he kept this instrument until Hampton in Arden times. John won several prizes for his efforts in music and art. John's Dad gave him a Mirror Dingy in Kit form, which confronted John with some of the practicalities of life. Although the dingy did not see the water very often, in later times it ended up in

Birmingham where it gave pleasure to scores of youngsters. John's considerable acting talent came to good use whilst he was at school. On Sundays in the parental home in St Annes, if he knew that his brother was coming for lunch with his fiancée, young John would organise a one-act play to be performed after lunch with her as leading lady. These light-hearted events gave John's parents great joy. They also demonstrated John's huge sense of humour and fun.

John's education continued at Oriel College in Oxford where he studied History and later gained a distinction in the Oxford post-graduate diploma in the History of Art in 1970. John did research in medieval art and was able to see his late supervisor's catalogue of illuminated manuscripts through to publication. He worked in the Ashmolean Museum in Oxford from 1972 until commencing his ordination studies in 1975.

John was ordained in 1978 and served for 26 years in Birmingham diocese at Quinton, Solihull, King's Heath and Hampton in Arden. He moved to be chaplain of Holy Trinity Utrecht in 2004, becoming also Archdeacon of North West Europe in 2008, until he and Pam retired here in 2012. In his time in Faringdon, John's musical skill with cello and voice has been much enjoyed here in All Saints' and in many concerts locally, and his encouraging and joyful preaching has been much appreciated here and across the Deanery.

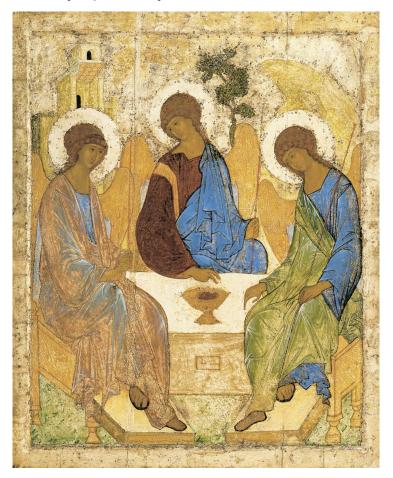
I'm told that Pam and John first met in seminars while Pam was studying for her DPhil in Medieval Literature and John was engaged in a DPhil in Art History, which he never finally completed. John and Pam were married in 1976 and felt blessed to enjoy celebrating their Ruby wedding in 2016. Pam and John's devotion to one another was very evident to all of us who knew them. John looked after Pam with great care during the times she was struggling with her knee and having her operation, and then Pam has similarly cared for John during his recent and devastatingly short illness. As one close friend said, 'My memories of you both are so vibrant and inspiring. Your partnership has been a truly creative one, each supporting and yet also giving space to the other to develop your own singular gifts'.

John was very experienced and knowledgeable in art history, theology, painting and spirituality. And as I said earlier, John had thought carefully about the encouraging message that we should take from today, including typically that we shouldn't dwell too much on saying things about John but should focus rather on the loving invitation of God to each of us - and that is where the very special icon of the Trinity comes in – please do have the front page of our service order in front of you as we'll look in a few moments at this remarkable illustration of what John knew it was right for us to hear.

After a particular conference John attended in his 40s, he realised very clearly that art should be part of ministry and since then he had been asking God how he wanted art to be brought into John's work for him. John found a wonderful opportunity in a post where he

FUNERAL ADDRESS - CONTINUED

was able to work for 4 days in the parish but was released for 2 days to work on his diploma in fine art. John then tried various ways of expressing the gospel through art but felt no way he tried was really satisfactory. After he retired, John decided to learn to paint icons as he realised this tradition had been doing for centuries just what John wanted to do expressing the good news of Jesus in art. John exhibited 3 of his icons in the last British Association of Iconographers exhibition in London in 2015. His most recent commission was for the parish of St Mary and St Bartholomew, Hamptonin-Arden, for whom he provided icons of the church's patron saints, and I was privileged to see these as a work in progress in John's studio. John's final icon of the Rublev Trinity, which Bishop Mark has blessed today, was completed in early April this year.



John knew that icons can capture us as we look at them and draw us in to enjoy being with them in the stillness, they are an ancient way of speaking about prayer, about God's love and about the life of Christ. This particular icon has its roots in an Old Testament story where Abraham in Genesis chapter 18 welcomes what appear to be three men and offers hospitality to them but mysteriously they are God's messengers, and somehow they actually represent the very presence of God coming to Abraham and Sarah as they announce that Abraham and Sarah will indeed have a son, the child of promise, Isaac.

Rublev in his icon takes this meeting and transforms it into the offer of hospitality and welcome to us from God, Father, Son and Holy Spirit. We have to abandon too literalist an interpretation of what we're seeing if we're to let the icon speak as it's meant to. It's not saying God is really three men, rather it wants to speak deeply to us about the God of love who reveals himself as Father, Son and Holy Spirit, pictured here sitting at a table. The Father is on the left, Jesus the Son in the middle and the Spirit on the right. Each holds a staff and has a cloak of blue, both signs of the divinity in which they all share. The Father on the left, whose blue tunic is cloaked in another colour as he is the hidden Creator, is blessing the Son as he is pleased with the sacrifice Jesus will make for us on the cross. The Father's gaze is turned towards the Son and Spirit. The Son



also wears the reddish purple of royal priesthood. He comes to the earth to serve us in his life, death and resurrection and his hand blesses the cup of suffering he is to drink as he goes to the cross. The Spirit on the right also has a cloak of green symbolizing life and the new life in Jesus, his hand next to the cup suggests he will be with Jesus in his mission. The Son and The Spirit both incline their heads towards the Father. There is a circle of love in this icon, the Father shows his love and delight as he blesses the Son, the Son accepts the cup of sacrifice, the Spirit comforts the Son in his mission. The love of the Father is embodied by the Son and accomplished through the Spirit.

The icon draws our eyes to the space at the side of the table in front of us, a space we are gently invited to take at the table, we are welcomed in to share the hospitality of the encircling love of God. But if we do say yes to

receiving God into our hearts and life, that won't mean we are taken out of the world with all its pains and troubles, we too may suffer as servants of God, but Henri Nouwen suggests that remarkably we can then go through all that life throws at us, including the tough and difficult times, remaining in God's household of love and that this can transform the way we approach every part of living.

Jesus said to his disciples at the start of our reading from John, 'Do not let your hearts be troubled', even though they were in a state of great fear and the deepest anxiety at the prospect of losing him as would indeed happen soon. Jesus reassures them that he is going to prepare a place for them because in his Father's house are many dwelling places, yet we can still empathise entirely with Thomas who blurts out, 'Lord we don't know where you are going, how can we know the way? Jesus' reply, 'I am the way, the truth and the life, no-one can come to the Father but through me', contains the invitation to accept him as the way into the household of love, the way into knowing God and to feeling God's gracious embrace that holds us through times of suffering or grief as well as rejoicing and hope.

John was so grateful to have experienced living within the household of love, surrounded by God's love from his earliest days with his Mama and Papa in his childhood home, and then in the home where he and Pam shared their happy marriage. John wanted us to hear the invitation of God expressed in

FUNERAL ADDRESS - CONTINUED

the Rublev icon through the empty place at the table, put into words as George Herbert says, 'Love bade me welcome' and John would encourage us as in Herbert's words not to draw back because of our very real unworthiness but instead to grasp the overarching grace of God which offers our unmerited forgiveness in Jesus - and know you not says love, who bore the blame?' God welcomes us to receive his forgiveness, to dispel our fear and to include us in the eternal life God longs to give all people. The icon bids us to perceive deeply the undeserved love of God for us and to respond to his invitation to be his guest and come into the household of love to enjoy the new life in Christ which begins here but does not end when life here finishes.

Because John was secure within the household of love through all he did, John was able to be a great support and encourager to others, myself included and I know many of us have benefitted from his kindness and care. To quote a couple more of the messages Pam has received – 'John lightened the darkness in a lot of people's lives'. 'He was wise, encouraging, entirely trustworthy and reliable with a big pastoral heart'. 'His strong faith, radiant nature and inspired social sensitivity combined with a lightness of his own'. John himself said he felt he'd had a wonderful life and he was deeply grateful for all he had the opportunity to do and enjoy.

John wanted us to look at the last icon he painted and to see the warm invitation of God to each one of us to be a guest in God's household of love, where we can be held secure through the troubles of this life into all eternity. It is our privilege to hear that message today and by God's grace to respond to his invitation to us - and as we remember before God our much loved friend John, a humble and unassuming true gentleman, full of fun, a painter, preacher and musician, a faithful priest and loving husband, it is also our privilege to commend John with confidence to his Lord and to the fulfilment of that vibrant life of God's household of love, which was always at the heart of John's life as he followed Jesus here.





ALL SAINTS'

'HOW TO READ THE BIBLE FOR ALL ITS WORTH'

Saturday 22nd September- Teaching Day - 'How to read the Bible for all its Worth' - which will be about the Word of God. Open to all in the chaplaincy. What is in it? How do we study it?

Two sections to the day.

- 1. An overview of the contents of Old and New Testaments.
- 2. Introduction to Hermeneutics how we read, interpret and apply the Bible -recognising the different genres of writing held within our



Scriptures - narrative, epistle, gospel, apocalyptic for example. Two-thirds of the day will focus on reading interpreting and applying the Scriptures.

A day of investing in our spiritual walk and growing in our appreciation of the Bible.

Starts 10am, finishes 4pm. Please bring your lunch. Held in the Nieuwe Erven.





CHARITABLE GIVING

This month's charitable giving assists refugees locally and the weakest in Peru.

Stichting Noodopvang Dakloze
Vreemdelingen Utrecht is an aid
organization that offers bed, bath, bread
and social-legal support to rejected
asylum seekers.

http://sndvu.nl/

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.



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

Stichting Noodopvang Dakloze Vreemdelingen Utrecht



SYMPOSIUM

Janskerk Utrecht, <u>22 september 2018</u>: 13.30-17.00 u



Jacques Mourad, Syrisch monnik, ex-gevangene van ISIS:

"Christenen en moslims in Syrië en Irak"



Rasit Bal, Contactorgaan Moslims en Overheid:

"Inzet van moslims voor dialoog en verdraagzaamheid"`



Marcel Poorthuis, hoogleraar interreligieuze dialoog Tilburg:

"Vrijheid van godsdienst en interreligieuze dialoog"

AANMELDEN: secretariaat@oecumene.nl

Samenwerkende organisaties: Oecumenische Studentengemeente Utrecht, Raad van Kerken Utrecht, Utrechts Platform Levensbeschouwing en Religie, Cordaid. PAX, Rooms Katholiek Utrecht, Katholieke Vereniging voor Oecumene, Tilburg School of Theology (TST), Raad van Kerken Nederland, Kerk en Vrede, Mensen met een Missie,



In Kirkuk (Irak) ook, in Mosul... ook in Sulaymaniyah leven "ze" samen: Koerden, Arabieren, Turkmenen, Armeniërs; christenen, yezidi, moslims

"ALLEEN SAMEN HEBBEN WE TOEKOMST", is een veel gehoord woord.

Symposium Janskerk, Utrecht 22 september 2018 13.30-17.00 uur

De <u>Syrische monnik Jacques Mourad</u> werd gevangen genomen door ISIS.

Moslimvrienden bevrijdden hem. Sindsdien pleit hij hartstochtelijk voor samen werken aan vrede, door samen te leve. Hij leeft nu in Rome en in Noord-Irak.

<u>Rasit Bal</u> is voorzitter van het Contactorgaan Moslims en Overheid en was coördinator van de imamopleiding InHolland.

<u>Marcel Poorthuis</u> is hoogleraar interreligieuze dialoog in Tilburg.

Utrecht bouwt net als Kirkuk en Sulaymaniyah aan interreligieuze contacten

Samenwerkende organisaties:

Oecumenische Studentengemeente Utrecht, Raad van Kerken Utrecht,
Utrechts Platform Levensbeschouwing en Religie,
Rooms Katholiek Utrecht, Katholieke Vereniging voor Oecumene,
Tilburg School of Theology (TST),
Raad van Kerken Nederland, Kerk en Vrede, PAX,
Mensen met een Missie, Cordaid

Voor meer informatie: www.oecumene.nl en websites deelnemende organisaties

Programma:

13.30 uur	Opening door Marcel Sarot
13.35 uur	Yosé Höhne Sparborth, inleiding op de vraagstelling
13.45 uur	Jacques Mourad, christenen en moslims in Syrië en Irak
14.14 uur	Vocaal Theologen Ensemble o.l.v. Hanna Rijken zingt Vredesliederen
14.30 uur	Rasit Bal, Inzet van moslims in Nederland voor interreligieuze dialoog en verdraagzaamheid
14.55 uur	Pauze
15.20 uur	Marcel Poorthuis, Vrijheid van godsdienst en interreligieuze dialoog in Nederland – vragen en uitdagingen
15.45 uur	Vocaal Theologen Ensemble, Vredesliederen
16.00 uur	Vragen en discussies
16.30 uur	Vocaal theologen Ensemble, Vredesliederen
16.45 uur	Afsluiting

Het symposium vindt plaats in het kader van Vredesweek 2018 en het weekend "Walk of Peace" in Nederland

.....

Aanmelden voor deelname: secretariaat@oecumene.nl



LOVE LOVES LOVE



This contribution was written by Ruth Alkema

Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. (Romans 13:8)

I've embarked on the daunting project of trying to make sense of the Trinity.

Daunting indeed, because really, I am quite sure that my brain is too limited to understand God. Still, I wish fervently to be open to reality and get to know whatever God wants to show us of himself, just in order to understand life a little better.

So I started reading 'The Trinity' by Saint Augustine, whilst praying that God would give me the light and openness of mind to see what he saw and what God might want to show me. I plodded on diligently until I came to an abrupt halt on an exceptionally incomprehensible sentence that ended with: "and therefore there is not a fourth". 'What!?' I had obviously missed the whole point altogether, because for the life of me I could not see how he arrived at that conclusion all of a sudden.

Time for some reflection. I discussed the paragraph with some friends, began asking myself questions about the text, and made summaries of what I thought Augustine had been saying. Here's what I think it boils down to. Augustine had been discussing various issues that were raised



Note on this image: I don't know what the text on the image says, but it is an image next to a sermon here: http://www.ssb24.pl/ niedziele,251,0 (In polish, I think, but google translate seems to do a good job) It starts like this: "Mystery and certainty: The experience of mystery is usually associated with a measure of uncertainty. However, this does not apply to the revealed mystery of the Holy Trinity. Although in the sense of knowing the nature of God's life, it remains invariably a mystery for man, which will subside only when he crosses the threshold of the Father's House, it is the mystery of a deep experience of certainty that God embraces me with his love and is with me in every experience."

in his time about whether or not Father and Son were equal. People were saying that they could not be equal because there is a certain hierarchy in the words 'father' and 'son'. Also they said that the son depended on the father for his being, so could not be equal. Augustine countered that the words we need to describe God will always fall short. The words Father and Son shouldn't be taken so literally, they only indicate that they have a relation². For a relation we need two parties and hence they are equally important for that relation. And then, in that complicated paragraph, he says that the bond between the two is also an equally essential part of the relationship. And he says that this bond is what we usually call the Spirit.

Now it dawned on me that the sentence 'God is Love' really conveys this threesomeness. For 'love' surely implies the existence of a lover and a loved one. So, even though we speak about God loving himself³, lover and beloved are still two different things⁴. And then, as Augustine says, the love between them is something. That makes three, but they are also all equal, because we started out with God, who is love, loving himself. Thus we have: love loving love.

To me, this thought conveys a beautiful simplicity, yet also inspires abundant life. It's rather abstract, but not as lifeless as the 'supreme good' of platonic thinking. I find that it helps me see things in a new light.

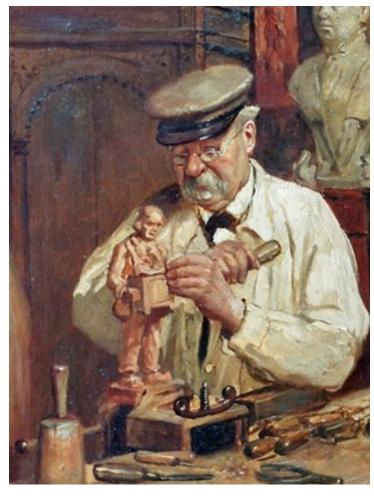
To begin with, this idea that the bond in a relationship is like a life of its own, made me see the presence of the spirit of relationships everywhere. In a good marriage, we can sense the warmth between the couple, grown deeper and richer over time, making a space for others to feel welcome in. Or at work we can have a team spirit that inspires us to great achievements. Then there is the atmosphere in a congregation, or between the followers of an ideology, or a cult. Sure, these 'spirits' can also be dangerous and oppressive, but that only adds to illustrate the real power involved. Even modern science suggests that whenever two objects are attracted, there must be some third thing that transfers that attraction (e.g. gravitons conveying the gravitational attraction). All this makes me think that it's worthwhile to pay attention to the spirits in our relationships⁵, and see how we can foster true love.

- 2. People also say that "The moment a child is born, the mother is also born", meaning that although the woman existed before, she wasn't a mother then. Indeed it's a huge difference.
- 3. It sounds a bit narcissistic, at first I thought this could not be right. But the idea that loving yourself is not always wrong has very much improved my own mental health. Perhaps I will write about that another time.
- 4. This seems like a silly linguistic trick to concoct three out of one. But we do something similar in our own minds, when we have an opinion about ourselves. We can love ourselves, or hate ourselves, or be compassionate for ourselves, etc. When we detect such feelings we are aware of a similar division within us.
- 5. I've also been reflecting on how this helps me understand what it means to 'receive the Holy Spirit' but will reserve those thoughts for later. The text is long enough as it is :-)

LOVE LOVES LOVE- CONTINUED

Another train of thoughts: I began thinking on how this spirit of love gives rise to ever *more* new life. For example, writers testify that the characters in their book have a life of their own that they do not fully control. It's just so amazing to think that even we humans can create life in this way! And I think this really works better the more we are prepared to listen to the characters we created. The more a writer loves his work, the more he will grant life to its characters. And then, aren't we like characters in Gods book? Don't we have a life of ourselves that God does not fully control, precisely because he loves us so much? True love respects the nature and identity of what we love, this is what allows it to flourish.

Love loves love. I like going over these words, they inspire good thoughts, and motivate me to do loving actions. Love my children, love my work, etc. However... isn't this just too soft? It sounds as if there is only light, but where is all the suffering? An abstract principle offers no comfort. If I let my thinking become too abstract, I tumble down fast in an incredible depth of all the anxieties about everything that could go wrong, and the knowledge of all the things that already have gone wrong. Therefore, I will firmly hold on to my knowledge deep inside that God is a person who knows me, and truly cares. And trust that he, as a loving artist, will create the best possible version of all of us, inspiring our heart to love.



An artist (my great-great-grandfather) at work

Open Doors

An afternoon with Eddie Lyle president of Open Doors UK Saturday 13th October 2018 Amersfoort

This event is for all
English-speaking Christians who
want to better understand the
needs of persecuted Christians
and to be encouraged in
supporting and praying for them.



The afternoon will include:

- The Biblical mandate for why we should stand alongside persecuted Christians
- Sharing stories and experiences from the persecuted church to held raise our awareness and passion
- Examples of how western churches has been standing alongside our persecuted brothers and sisters. This will help us to see how our church can be alongside persecuted believers.
- How can Open Doors as an agency stand alongside the English churches in Netherlands helping us to help the persecuted?
- The afternoon will include two sections of sung worship and an informal prayer time led by Eddie.



Address: Nieuwe Erven, Heiligenbergerweg 144, 3816 AN, Amersfoort. (Main entrance to building lies opposite Vivaldistraat 4). Free parking in housing estate and also at a children's boerderij across the road. Time: 14.00—17.00 (Drinks from 13.30)

Attendance is free. There will be an opportunity to make a donation on the day.



POEM



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

Wolkverhalen

Er wonen werelden
in de wolken –
om die te zien moet je
oog in een andere stand
even de knop om
en je ziet kastelen
een prins op het paard
Roodkapje en de wolf
de wondere wereld
van weleer, verhalen
verrassend geschreven
in de wolken –

ik zit in de trein en kijk om mij heen laptops, smartphones smartphones, laptops –

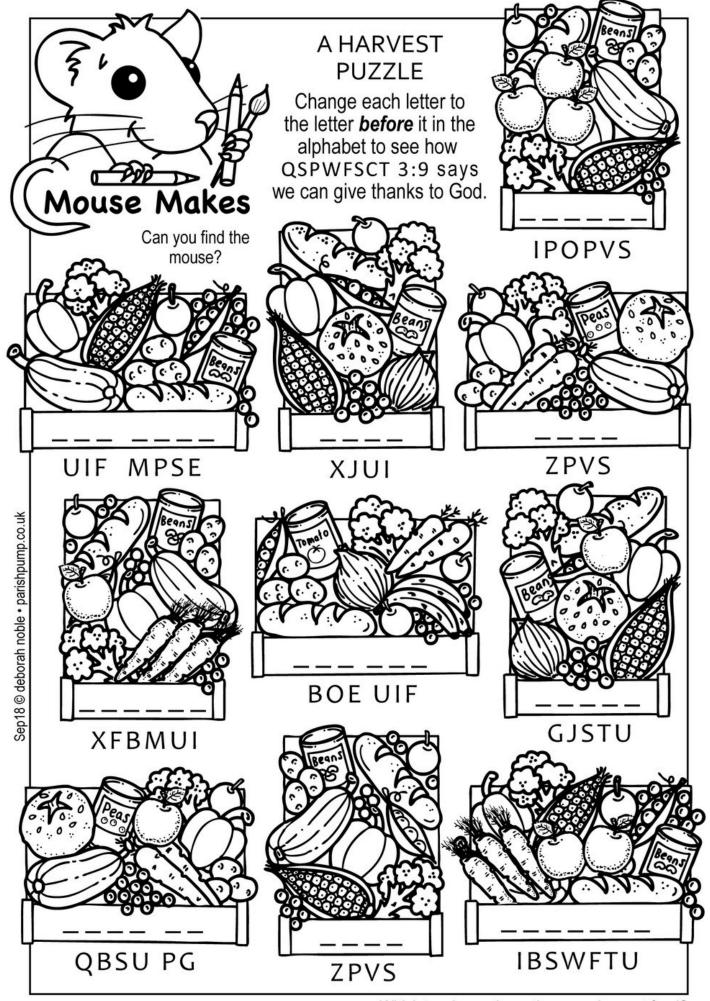
lieve wolken
ach helaas
niemand leest meer
jullie verhalen
sorry
niemand kijkt –

Cloud-stories

There are worlds
living in the clouds
to see them
you must refocus your eyes
turn the knob
and you see castles
a prince on a horse
Little Red Riding Hood
and the Big Bad Wolf
a wonder world
of ancient stories
amazingly written
in the clouds

I sit in the train and look around me laptops, smartphones

dear clouds
alas
nobody reads your stories anymore
sorry
nobody looks



Which two boxes have the same harvest food?



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 XIV – SEPTEMBER 3 TO 8

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	
Monday	Nehemiah 9:1-23	Romans 12	Nehemiah 9:24-end	John 10:22-end
Tuesday	Nehemiah 13	Romans 13	Daniel 2:1-24	John 11:1-44
Wednes- day	Daniel 2:25-end	Romans 14	Daniel 4.1-18	John 11.45-end
Thursday	Daniel 4.19-end	Romans 15.1-13	Daniel 7.9-end	John 12.1-19
Friday	Daniel 9:1-19	Romans 15:14-end	Daniel 9:20-end	John 12:20-end
Saturday	Daniel 10	Romans 16	Daniel 12	John 13

THE WEEK OF TRINITY XV – SEPTEMBER 10 TO 15

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

THE WEEK OF TRINITY XVI – SEPTEMBER 17 TO 22

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

	Morning Prayer		Evening Prayer	
Monday	1 Maccabees 3:1-26	Colossians 1:1-20	1 Maccabees 3:27-41	John 18:1-27
Tuesday	1 Macc. 3:42-end	Col 1:21-2:7	1 Maccabees 4:1-25	John 18:28-end
Wednesday	1 Macc. 4:26-35	Colossians 2:8-19	1 Macc. 4:36-end	John 19:1-30
Thursday	1 Maccabees 6:1-17	Col 2:20-3:11	l Kings 19:15-end	Matthew 6:19-end
St Matthew	Proverbs 3:1-18	Matthew 19:16-end	1 Chronicles 29:9-17	1 Timothy 6:6-19
Saturday	1 Maccabees 9:1-22	Col 4:2-end	1 Macc. 13:41-14:15	John 21

THE WEEK OF TRINITY XVII – SEPTEMBER 24 TO 29

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

	Morning Prayer		Evening Prayer	
Monday	Job 1	Philemon	Job 2	Luke 1:1-23
Tuesday	Job 3	Ephesians 1:1-14	Job 4	Luke 1:24-56
Wednesday	Job 5	Ephesians 1:15-end	Job 6	Luke 1:57-end
Thursday	Job 7	Ephesians 2:1-10	Job 8	Luke 2:1-21
Friday	Job 9	Ephesians 2:11-end	Ezekiel 10:8-end	Revelation 5
St Michael	2 Kings 6:8-17	Acts 12:1-11	Daniel 10:4-end	Matt 13:24-43



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 2nd September Fourteenth Sunday after Trinity

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

Sunday 9th September Fifteenth Sunday after Trinity

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

10:30 Choral Communion 14:30 Choral Evensong

Saturday 15th September Evening Prayer & Praise – "The best news you ever heard?"

19:30 Service of the Word with Gospel Band

Sunday 16th September Sixteenth Sunday after Trinity

10:30 Choral Communion

Sunday 23rd September Harvest Thanksgiving Sunday

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

10:30 Choral Communion

Saturday 29th September Feast of St Michael & All Angels

20:00 Holy Communion (sung)

Sunday 30th September **Eighteenth Sunday after Trinity**

10:30 Solemn Sung 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)