

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

SUMMER  
2018



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# NEWSLETTER SUMMER 2018



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

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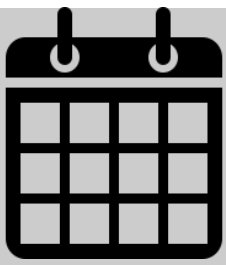
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**Grace Church Groningen** Contact: Dirk Nederven: treasurer@gracechurchgroningen.com





## EVENTS COMING UP

FOR WORSHIP SERVICES SEE PAGE 32

17,18,19 August	Christian meditation and prayer weekend. Contact Judy Miller for more information	
18 August	Mofish memorial concert for John de Wit	p.20
25 August	CrossFit "A" evening. Starts 6 PM in Nijkerk	p.22
13-19 October	Desert retreat weekend in Egypt	p.23

## BIBLE STUDY GROUPS UTRECHT

- Houten Bible Study group is continuing through summer. The others will start up again after the summer holidays :  
Every 2<sup>nd</sup> and 4<sup>th</sup> Tuesday of the month 10:00 - 12:00 Houten.  
Contact: Susette Fink-Jensen

## BIBLE STUDY GROUPS GRONINGEN

- For information about summer Bible study group meetings, contact Dragos Stefanescu at [dragos.stef@gmail.com](mailto:dragos.stef@gmail.com).



## TRINITY SUNDAY – ONE INCOMPREHENSIBLE

*“This is a sermon preached by the Rev David Phillips for Trinity Sunday”*

*“Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!”*

We celebrate today that God has been revealed to us through the Incarnation of Jesus as the Father, the Son, and the Holy Spirit, One God.

Even to say the words is not to clarify, “O yes, now I understand who God is,” but rather it is to confound and confuse us immediately. As if to deliberately destabilize our desire to wrap things up, to close off our minds to further investigation and to be satisfied with our understanding of who God is.

We are set off balance. And surely this is what God has in mind, it is a good thing. When we try to think on God, we are immediately confounded.

Now there is technical language that draws out something of what we can say and what we cannot say, and we will say the Athanasian Creed after the sermon and the choir anthem. But I think what we want to know is what does this doctrine, this teaching say to us about who the God we believe in is.

Different theologians in the Church have tried to use imagery from nature as analogies to see something of how God can be three in one. For example, St Basil used the example of the sun in the sky (the Father), from which comes forth light

(the Son) and from which we experience its heat (the Holy Spirit). Three but one.

Some modern minds have tried to use the Trinity to further certain agendas – some have argued that God is a community in diversity – it a bad argument, since the Church has always taught from Scripture that is no difference between the Father, the Son and the Holy Spirit other than their relation to one another. The terms Father, Son and Holy Spirit are only describing the relation between the persons in the One God, nothing more. [Not that we are not a community in diversity, or that people are not different in their gifts, but the argument for difference from the nature of God is not appropriate.]

St Augustine’s reflections are helpful – when he tries to understand how our souls might be like the Trinity. He sees in God, the experience we have of being self-reflective – that to know ourselves requires a kind of Trinitarian psychology, the ability to look upon who we are – that being self-conscious, awake, requires a kind of trinity. The Father looks upon the Son, in love, and the Son looks upon the Father in love, and that love between them is the Holy Spirit. It is I think very normal for us to think of God loving himself.

When we think of us loving ourselves we quickly think negative things because we know its danger in us, that it can become imbalanced, narcissistic – an excessive or unbalanced love that would exclude others, or take credit for aspects of our creatureliness that are rather gifts of God, and even shutting ourselves off from thinking on God. Being lost in self-reflection. Yet, with God there is self-love, and His love is proper since God is Good and Just and True and Beautiful – supremely worthy of love. We are called to love ourselves as God loves us, to care for ourselves, in a proper way – holding that love within a right love of the One who made us and the right love of our neighbours whom God has also made.

When we try to hold in our minds that God is the Trinity in Unity, it also brings to mind immediately the idea of a certain dynamism – an ongoing activity within the Godhead and also in creation. John says in his Gospel, *“The Jews were persecuting Jesus, because he was doing [miracles] on the Sabbath. But Jesus answered them, ‘My Father is working until now, and I am working.’”* [5:16-17] Knowing God as Trinity, makes us more open to God’s activity *in* earth – in our very souls, and *on* earth – in our communities and the wider society, *as* in heaven. We see the light brought to us in Jesus Christ, we feel the heat of the Spirit in our hearts, and we feel rest when we think of God above it all, unchangeable, eternally in the heavens.

*Such knowledge is too wonderful and excellent for me, I cannot attain unto*

*it. Where shall I go then from your Spirit, or where shall I go then from your presence? If I climb up into heaven, you are there, if I go down to hell, you are there also..* [Psalm 139:5-7]

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We have three readings from Scripture this morning that speak of where we are going and of how to get there.

The readings from Isaiah [6:1-8] and Revelation [4:1-11] describes where we are going.

There is the vision of God that Isaiah had in the Temple in Jerusalem. The vision itself is of One seated on the throne – John later says, that this is a vision of the Son [see John 12:40-41]. Paul, speaking of this moment, says that the words Isaiah heard were from the Holy Spirit [Acts 28:26]. [Commentary by Christopher Wordsworth]

The vision is accompanied by the shaking of the foundations. Something similar happens in the manifestations of God on Mt Sinai or at the dedication of the Tabernacle and the Temple. One way to view that is that God is the foundation, and even those things most stable on earth are unstable in relation to the stability of God. The smoke that also appears in all these visions reminds us of the hiddenness of God – we see now through a mirror darkly, but then, face to face!

The threefold “Holy, Holy, Holy”, taken up in our liturgy each Sunday, speaks of the plurality of persons in the One God. Verse 8 strangely says “whom will I send, and who will go for *us*?” It may

## TRINITY SUNDAY SERMON - CONTINUED

remind us of the obscurity of God's language in making humanity –*Let **us** make man in **our** image* [plural] –*in the image of God* [singular] *he created him*. [Genesis 1:26-27] Or the obscurity of the interaction between Abraham and the three visitors, sometimes calling him Lord, and sometimes addressing them in the plural. [Genesis 18]

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In Revelation another holy man, John the Apostle, is taken up near the end of his life, in the spirit, to witness the ongoing worship of God in heaven. Like in Isaiah, John hears the threefold "Holy, Holy, Holy." Heaven is a place of worship and adoration. It is just one of the many visions of heaven given in Revelation – of a garden, a city, a new heavens and a new earth. All point to something inexplicable about our future life, just as God is inexplicable, incomprehensible, ungraspable to the finite mind. But nonetheless enough of God is revealed through the Son as Love, as mercy, as Judge, as Beautiful, to make us seek Him out, and of heaven, to make us seek it out.

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Our Gospel this morning [St John 3:1-15] might seem out of place with these visions in Isaiah and Revelation of the glory of the Holy Trinity. But these readings describe where we are going, and the Gospel describes how we get there.

Nicodemus, a monotheistic unitarian Jew, comes to Jesus at night in secret to discover more about who he is and about

the path to God. Jesus knows before Nicodemus speaks why he has come and gets to the heart of the matter:

*...Unless one is born again he cannot **see** the kingdom of God."*  
*unless one is born of water and the Spirit, he cannot **enter** the kingdom of God.*

The starting point for us to ascend from the earthly life into the heights of heaven is baptism. Jesus says it is only by God's grace that we can be lifted into that life. And God is ready to offer that grace, by the pouring out of His Spirit into our hearts. His Spirit is given to us that we might see and enter heaven.

But somehow Jesus has a place in our ascending to heaven too. Jesus says he can lead us there because the Son of God comes from there and knows the Way [John 3:13]. And curiously Jesus adds to this statement of his origins, a reference to His crucifixion:

*And as Moses lifted up the serpent in the wilderness,*  
*so **must** the Son of Man be lifted up,*  
*that whoever believes in him may have eternal life. [3:14-15]*

You remember the story of the Israelites journeying through the wilderness to the Promised Land – when they sinned they were bitten by snakes, but there was a remedy, a bronze serpent on a pole that they could look upon if they believed and they would be healed. Jesus' crucifixion happens in history before the Spirit can be poured out. The crucifixion before Pentecost. And in our lives, we must turn

towards God and ask forgiveness before he will purify us and lift us heavenward. And in our wilderness wandering towards the life of heaven, we will no doubt continue to wander on and off the path. Jesus assures us we can look to the crucifixion again and again for ongoing forgiveness and cleansing on that Way.

This morning we are confounded by the mystery of the Trinity. It is no doubt because God is greater that we *can* know, but it is also because like Isaiah, we are people of unclean lips, living among people of unclean lips. And it is only the pure in heart who shall see God. [Mt 5:8; Heb 12:14]

Jesus promises each of us this morning to cleanse our lips that we might be opened up like Isaiah was to the greater purposes of God on earth and ultimately to the vision of God in heaven. He had begun to

be a prophet already, declaiming Israel's sin, but it was only after this vision and cleansing that he began to proclaim about the birth, life, suffering, death, resurrection, second coming of the Messiah and of the general resurrection. [Wordsworth Commentary]

This morning we will soon look on the Son of God lifted up in the wilderness to receive healing. We have opportunity to receive a living coal from the altar of God today. It will be appropriate for us to hear, as we receive Christ's body and blood, the words of the Seraphim to Isaiah (words that Orthodox priests say privately after they have received the Holy Communion):

*"Behold, this has touched your lips,  
your guilt is taken away, and your sin  
forgiven."*

Then we can continue in the Way *to*, and in the service *of*, the thrice Holy God.

Amen



## CHARITABLE GIVING JULY

This month Charitable Giving focuses on the Mission to Seafarers in Rotterdam and Vlissingen and the Kigama School Feeding Program in Kenya.

No matter what problem a seafarer is facing, be it injury, abandonment, non-payment of wages or personal difficulties, they know they can turn to the local Mission for help, advice and support. Chaplains and volunteers offer practical and financial support, advocacy services, family liaison or simply a space to talk in a time of crisis. The Mission offers an

opportunity for crews to get into touch with their overseas relatives and friends by telephone or via the Internet. There is a chapel and the pastor/clergyman is present when spiritual guidance is needed. The Kigama School breakfast club provides daily porridge to school children who otherwise would go hungry. Ex-congregation member Priscila Rodriguez worked at this school for a while and help start the program.

<http://www.missiontoseafarers.org/>  
<https://www.facebook.com/MtSRotterdam>

# FUNERAL NOTICE FOR JOHN DE WIT 1947-2018

23 June 2018

From Pam de Wit, 21 Harding Close,  
Faringdon SN7 7SJ

pamandjohndw@btinternet.com 01367  
243331

I am so very sorry to have to tell you that John died last Sunday morning. I realise that this will not only greatly sadden and shock you, but of course will come as a particularly great shock to those of you who did not know that he was seriously ill.

John was not feeling entirely well from the end of April. He had an upset stomach, at first suspected to be an ulcer. But at the end of May, endoscopy showed that in fact he had a cancer. Things then moved unbelievably quickly. We heard that the cancer had spread. Last Thursday the prognosis changed from a few months to a few days. On Friday he was transferred to the Prospect Hospice in Wroughton, near Swindon, where he died on Sunday.



On the Friday and Saturday, John enjoyed the chance to spend time with his close family. He felt he could look back with thankfulness on a fulfilling life. He was well prepared for his death and faced it without fear. He died peacefully

and prayerfully, with two of us at his bedside. We were so thankful for the Hospice, a place of rest and peace, kindness and great medical skill. Thank you for the loving support you have always given us, not least in these last weeks and days.

The Funeral Service will be on Thursday 12th July at 2.30 pm at

All Saints' Church, Faringdon SN7 7HW followed by Burial nearby in the Coach Lane Cemetery and a Tea Reception in the Barber Rooms behind the church. Flowers from the family only please. Donations in memory of John are welcome for the Humanitarian Aid Relief Trust, Unit 1 Jubilee Business Centre, 213 Kingsbury Road, London NW9 8AQ (Cheques payable to HART-UK).





## ENGELSE ENCLAVE IN OUDWIJK

### ENGLISH ENCLAVE IN OUDWIJK

*This article was written by Marie te Marvelde, a member of the congregation at Holy Trinity in Utrecht, after an interview with John de Wit during his incumbency in Utrecht. The photo has also been supplied by her.*

Een bijzonder kerkje, dat net zo goed op het mooie Engelse platteland gesitueerd zou kunnen zijn, is de Anglicaanse Heilige Drievuldigheidskerk aan het van Limburg Stirumplein in Oudwijk. Door veel Utrechters wel kortweg de Engelse kerk genoemd. Toch zullen velen het een curiositeit, een bijzonder fraaie koraal, of vreemde eend in de bijt noemen: een Anglicaanse kerk op deze plek? En dat terwijl Engelse missionarissen in de zevende eeuw het kanaal overstaken om hier de bevolking tot het christendom te bekeren. De Engelse monnik Willibrord werd in 695 in Rome door de paus tot aartsbisschop van de Friezen (hij moest ze nog bekeren) benoemd. Hij werd de eerste bisschop van onze stad en een groot kerkenbouwer. Op het Domplein bouwde hij de Martinuskerk, grondslag van de latere Domkerk en de Salvatorkerk.

Hoe zit het precies met de historie van de Engelsen hier in de stad, is de vraag aan John de Wit, predikant van de parochie en Archdeacon van de circa dertig Anglicaanse kerken in de Benelux? Hij legt het uit onder het genot van een kopje koffie, vers gezet door zijn echtgenote en rechterhand Pam, in zijn werkkamer in de naast de kerk gelegen Pastorie in de van Hogendorpstraat. Koffie met een

A particular church, which could just as well be situated in the beautiful English countryside, is Holy Trinity Anglican Church at van Limburg Stirumplein in Oudwijk. By many utrechters it is simply called the English Church. Yet many will call it a curiosity, a particularly beautiful coral, a strange duck: an Anglican church in this place? But after all it was English missionaries in the seventh century who crossed the channel to convert the population to Christianity here. The English monk Willibrord was appointed in Rome by the pope as Archbishop of Friesland (he still had to convert them) in 695. Willibrord became the first bishop of our city and a great church builder. On the Domplein he built the Martinus Church, the basis of the later Domkerk and the Salvatorkerk.

What exactly is the history of the English here in the city? It is the question I put to John de Wit, pastor of the chaplaincy and Archdeacon of the approximately thirty Anglican churches in the Benelux. He explains it while enjoying a cup of coffee, freshly brewed by his wife and right-hand Pam, in his work room in the rectory located next to the church on van Hogendorpstraat. Coffee with a speculaasje; the de Wit couple has been well established since coming to Utrecht

## ENGELSE ENCLAVE IN OUDWIJK - CONTINUED

speculaasje; het echtpaar De Wit is al behoorlijk ingeburgerd sinds hun komst naar Utrecht in het voorjaar van 2004.

John de Wit vertelt dat sinds de vijftiende eeuw Engelse en Schotse militairen en kooplui een Engelstalige Gemeenschap in Utrecht vormden.

Ze vestigden zich hier maar hadden niet de beschikking over een eigen kerkgebouw. Hun priesters moesten uitwijken naar andere kerkgebouwen om diensten te houden. Ze kwamen bijeen in de Pieterskerk, de Catharijnekerk en de Mariakerk.

In de tweede helft van de negentiende eeuw ontstond opnieuw een kleine Engelse Gemeenschap in Utrecht bestaande uit spoorwegingenieurs en gouvernantes, die de kinderen van welgestelde families in het Engels onderwezen. Langzamerhand ontstond de behoefte aan een eigen kerkgebouw.

Initiatiefnemers waren de Engelse families Bingham en Twiss die in 1910 in Oudwijk een stuk bouwgrond aankochten. De kerk is een ontwerp in neogotische stijl van de bekende Utrechtse architect P. J. Houtzagers (1857-1944), die op 2 juni 1913 werd gewijd. De pastorie uit 1914 is ook van zijn hand.

Bingham was een autoriteit op het gebied van spoorwegaanleg. Hij werd naar Utrecht gehaald vanwege zijn kennis. Helaas stierf hij voor de kerk er stond. Twiss was viceconsul. Hij stierf plotseling in 1919. Ter nagedachtenis aan hem bekostigde zijn weduwe het westraam in

in the Spring of 2004.

John de Wit says that since the fifteenth century English and Scottish soldiers and merchants formed an English-speaking community in Utrecht.

They settled here but did not make the decision to construct their own church building. Their congregations had to use other church buildings to hold services. They gathered in the Pieterskerk, the Catharijnekerk and the Mariakerk.

In the second half of the nineteenth century, a small English community was formed in Utrecht consisting of railway engineers and governesses, who taught the children of affluent families in English. Gradually the need for a church building arose.

Initiators were the English families Bingham and Twiss who in 1910 in Oudwijk bought a piece of land for building. The church is designed in neo-Gothic style by the well-known Utrecht architect P. J. Houtzagers (1857-1944), and was dedicated on 2 June 1913. The rectory was built in 1914 and was also designed by the same architect.

Bingham was an authority in the field of railway construction. He was brought to Utrecht because of his knowledge. Unfortunately he died before the church was constructed. Twiss was a viceconsul. He died suddenly in 1919. In memory of him, his widow funded the West window in the church, one of the nine exceptionally beautiful stained-glass windows that the church is rich in. In the West window the Crucifixion of Jesus is

de kerk, één van de negen uitzonderlijk mooie, gebrandschilderde ramen die de kerk rijk is. De kruisiging van Jezus staat erop afgebeeld en aan de onderzijde is een natuurgetrouw portret van haar man afgebeeld. Ze gaf haar neef Henry Thomas Bosdet, een kunstenaar/glazenier uit Jersey opdracht de ramen te ontwerpen. Ze zijn in Londen/Islington vervaardigd als gedenktekens en dankbetuigingen door de oprichters van de kerk en naar Utrecht verscheept. Na bijna honderd jaar waren deze unieke ramen van mondgeblazen glas dringend aan restauratie toe. John de Wit vertelt dat in juli 2008 het plan werd opgevat de ramen één voor één te restaureren zodat ze in juni 2013 bij het honderdjarig bestaan van de kerk, allemaal klaar zijn.

John de Wit is 'very British', hoewel zijn achternaam anders doet vermoeden. Hoe zit dat precies? In zijn mooie werkkamer met uitzicht op de pastorietaan, vertelt De Wit dat hij is geboren uit Nederlandse ouders. Als jongste van de drie kinderen zag hij het levenslicht in Lytham St Annes, een kustplaats in het graafschap Lancashire. "Mijn moeder is een Friezin, die als verpleegster in Utrecht in het Diaconessenhuis gewerkt heeft. Puur toevallig ook is, dat mijn zus hier later geboren werd. Mijn moeder ging in Brussel werken, waar ze mijn vader ontmoette. Hij was de jongste telg uit een groot gezin. Kwam in zijn studietijd bij een tante in Utrecht wonen en ging voor Philips werken. In 1935 werd hij uitgezonden naar Engeland. Ze woonden in Surrey en gingen ter kerke in Londen

depicted and below it is a portrait of her husband. Mrs Twiss gave to her cousin Henry Thomas Bosdet, an artist in stained glass from the Isle of Jersey, the task of designing the windows. They were manufactured in Islington in London as memorials and thanksgivings to the founders of the church and shipped to Utrecht. After nearly a hundred years, these unique windows of stained glass were urgently in need of restoration. John de Wit says that in July 2008, the plan was conceived to restore the windows one by one so that they were ready in June 2013 at the 100th anniversary of the church.

John de Wit is 'very British', although his surname suggests otherwise. How exactly is that? In his beautiful working room overlooking the Rectory Garden, de Wit explains that he was born from Dutch parents. As the youngest of the three children he saw the light of life in Lytham St Annes, a coastal town in the county of Lancashire. "My mother is Friesian, who worked as a nurse in Utrecht at the Diaconessenhuis. Purely by chance also, my sister was born here later. My mother went to work in Brussels, where she met my father. He was the youngest descendant of a large family. He came to live in his study time with an aunt in Utrecht and went to work for Philips. In 1935, he was sent to England. They lived in Surrey and went to church in London where there was a small Dutch-speaking Reformed community. It was a bit like Holy Trinity, which meets here the needs of an English-speaking community with Anglican services. When my father got the management of Philips' factories in

## ENGELSE ENCLAVE IN OUDWIJK - CONTINUED

waar een kleine Nederlandstalige gereformeerde gemeente zat. Een beetje zoals de Holy Trinity, die hier in de behoefde aan een Engelstalige Anglicaanse dienst voldoet. Toen mijn vader het beheer van de fabrieken van Philips in Lancashire kreeg, was daar in het afgelegen noorden van het Verenigd Koninkrijk natuurlijk geen Nederlandstalige gemeente. Ze stapten over naar een van de Engelse kerken”.

De Wit praat, net als zijn Engelse echtgenote Pam, uitstekend Nederlands met een charmant Engels accent. Hij vertelt dat er thuis bij hem gewoon Nederlands werd gesproken, maar buiten de deur en op school werd er uiteraard in het Engels geconverseerd. “We vierden wel met een aantal Nederlandse families Sinterklaas in een Hotel in Manchester”.

Aanvankelijk gaat John geschiedenis en kunstgeschiedenis in Oxford studeren. Hij heeft zelfs gewerkt in prentenkabinet van het Ashmolean Museum in Oxford. Een glansrijke carrière in de kunst lag in het verschiet, tot een verkeersongeval een einde aan het leven van zijn toenmalige verloofde maakte. Het riep grote levensvragen bij hem op. Wat moet ik nu verder met mijn leven gaan doen? Drie jaar later kwam zijn roeping en ging hij een opleiding theologie in Cambridge volgen. “Een goed advies wat ik in die tijd kreeg was: neem nooit grote beslissingen in tijden van desolation (troosteloosheid)”. Later leert hij in Oxford zijn vrouw Pam kennen. Ze vertrekken in 1978 naar Birmingham, waar John in verschillende parochies heeft gewerkt.

Lancashire, there was, of course, no Dutch-speaking community in the North of the United Kingdom. So they moved to one of the English churches.

De Wit, like his English wife Pam, speaks excellent Dutch with a charming English accent. He says that at home he just spoke Dutch, but outside the door and at school everything was of course in English. "We celebrated with a number of Dutch families Sinterklaas in a Hotel in Manchester".

Initially, John was going to study history and art history in Oxford. He even worked in the printing office of the Ashmolean Museum in Oxford. A brilliant career in art was on the horizon, until a road accident ended the life of his then fiancé. It led him to consider the great questions: What should I do with my life now? Three years later his sense of vocation came and he went on to take a degree in theology in Cambridge. "A good piece of advice I received at that time was: never take big decisions in times of desolation." Later he met his wife Pam in Oxford. They left for Birmingham in 1978, where John worked in several parishes. When the advertisement for the vacancy in Utrecht appeared in the magazine of the Church of England, John was still fully involved in fundraising for his own church. "I couldn't abandon them, but when the ad was back in a year later, everything fell into place."

Every week many English speakers and international students visit the service in the English church. Afterwards, coffee and tea are served in the rectory. John de



Toen de advertentie voor de vacature in Utrecht in het blad van the Church of England verscheen, was John nog volop bezig met de fondsenwerving voor zijn eigen kerk. "Ik kon ze niet in de steek laten, maar toen de advertentie er een jaar later weer in stond, viel alles op zijn plek".

Wekelijks bezoeken veel Engelstaligen en ook internationale studenten de mis in de Engelse kerk. Na afloop wordt er koffie en thee geschonken in de pastorie. John de Wit benadrukt dat echt iedereen van harte welkom is op zondag om 10.30 uur bij de communion service.

Wit emphasizes that everyone is very welcome on Sunday at 10.30am at the Communion service.





## CHEVETOGNE: WHAT HAS GOD CALLED ME TO DO?

*This contribution about the students away weekend was written by Marieke Sybrandi*

June 15-17 a group of 11 students and Father David spent the weekend in a monastery in Chevetogne, in the south of Belgium. It's a Roman Catholic monastery with a group of monks that follow the Orthodox rites and liturgy. The church was also Orthodox with icons and lots of lovely smelling incense. We had our own comfortable house where we had our own program in between the services and prayers in the church. The theme of our weekend was 'What has God called me to do?' As young people we are in a phase in which we explore our gifts and talents, what we want to do for a living and so it is essential to think about what does *God* want me to do in the life He has given me?

We had sessions on the general vocation of all people (i.e. to follow Christ, seek His will and lead a holy life) and our specific, personal vocation as Christians, which can differ from person to person. We explored how God called people to a specific task in the Bible, how they knew for sure what their calling in life was, and how they responded to their calling. Gideon and Samuel for example have different stories. Afterwards we spent some more time reflecting on this in small groups.

Father David shared with us about his particular vocation to be a priest, which was a truly amazing story to hear! If you haven't heard it before, you should ask him!

One of the monks of the monastery,



Brother Daniel, elaborated with us what it means to lead a religious life in a monastery. It was interesting to hear that he didn't necessarily view it as his personal vocation, but explained that it was 'just where he wanted to be'.

We joined the monks in the Byzantine church for Vespers and Lauds and for Midday prayer in the Crypt, below the church. It was a fascinating scene, very alien to most of us who came from a protestant background. The monks sang beautifully and even though we didn't understand most of what they sang (they sang in an old Slavic language and French), it was a worship-inspiring experience.

Personally I could only feel respect towards the monks whose lives really centre around Christ, whose whole lives are about worshipping God and serving him. The prayers and services inspired in me an awe for God, as the monks approached God with such reverence and





Paula, Erik, Niels, Annemarie, Naomi, Marten, Nathan, Nina, Marieke, Rosemarie, Tim.

hear them. We ourselves did not speak during the meal either, but ate in silence. This was new for most of us, but really special because this way you are very much focused each other's needs.

In between our sessions and the prayers in the church, we had good fellowship, enjoyed the

fear and the Eucharist was celebrated in such a mystical way. Lots of thoughts and impressions to ponder on!

We also had lunch with the monks, although not in the same room. When they share a meal, they don't speak to each other (only on Sundays over desert), but one of them reads a book on church history. By speakers we were connected to their room and we could

beautiful nature around the monastery and played some fun games.

All in all, we look back on the weekend with much joy, for they were days of quietness, contemplation and reflection, worship and fellowship. If you want to know more about it, don't hesitate to ask one of the students who were there!

Marieke Sybrandi.

Marten, Paula, Erik, Niels, Annemarie, Naomi, David, Nathan, Nina, Rosemarie, Tim, Marieke.







# BOOK REVIEWS



*This contribution was written by Ruth Alkema*

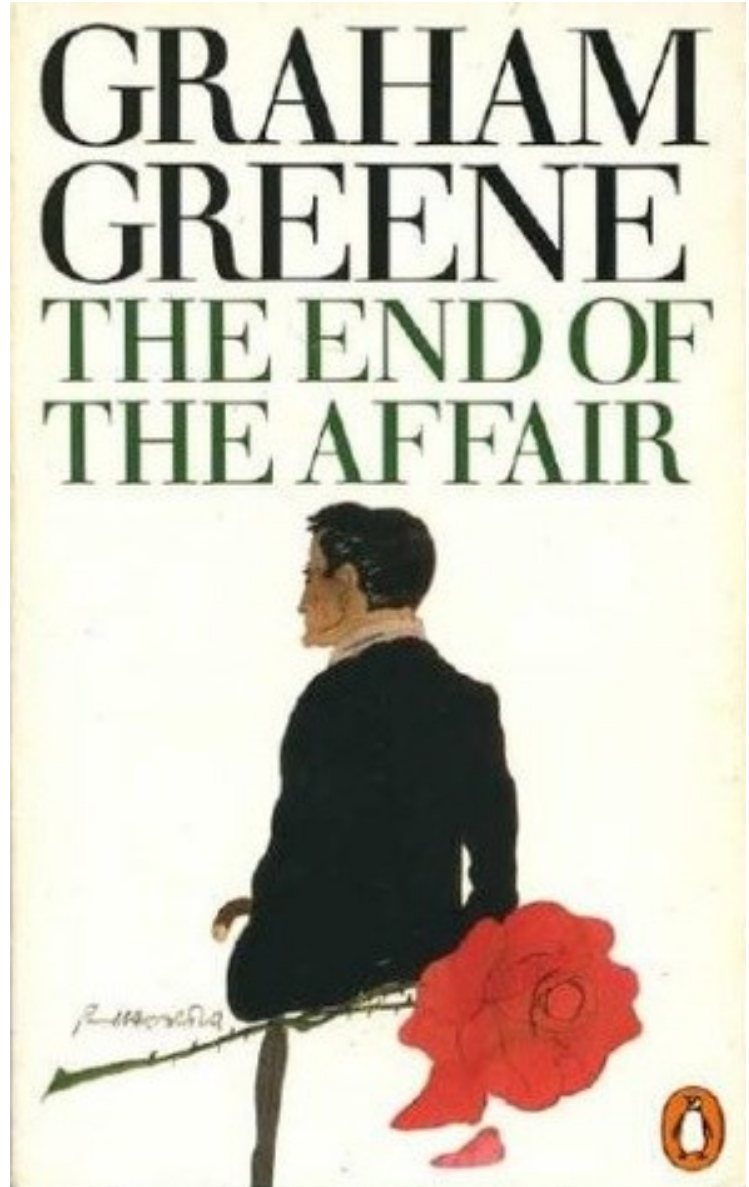
## The End of the Affair

*'This is a record of hate more than of love,' writes Maurice Bendrix in the opening passages of The End of the Affair, and it is a strange hate indeed that compels him to set down the retrospective account of his adulterous affair with Sarah Miles.*

**Warning:** the following review does contain some spoilers, I need to explain some of the plot in order to describe why it moved me so. I will restrict that to the minimum, but if you want to be surprised, then you must stop reading now and read the book first.

Sometimes it is just so good to pursue a negative thought to its extreme! It will bring you some profound surprises. A year ago I had this experience when reading the book 'Confessions of a justified sinner', and now again when I read this book 'The end of the affair' by Graham Greene.

Now just to put this right immediately: 'The end of the affair' is really not that negative. The end is really positive and shows deeply what it means to love and be loved.



But to come back to what touched me most deeply, this pursuing of a negative thought to its extreme. At some point in the book, Sarah begins to experience the existence of God, but she hates him for it. And because she hates God so much, she wants to hurt him. And then she knows that she could do that by destroying the



thing in her that he loves most. Something in her soul that God finds loveable. Now this is such a profound idea! If we know that we can hurt God that way, then we know thus that he loves us! I am so touched that even when we are very much focused on hurt and pain, we will find God in there.

Graham Greene is good at describing such extremes. In another book that impressed me deeply, *The power and the glory*,<sup>1</sup> he showed how hope was found in the deepest misery. And both in that book, and also in this one, he shows how love can be abundantly present in the lives of people who break all God's commands. Not that breaking all God's commands is recommended as the solution to find love. In this book it is also shown so clearly how Sarah started to heal, however painfully, when she began to try keeping them. It is so paradoxical how at one side it is good to try and live according to God's word, and at the other side it is also good not to be bothered at

all by our failures. This isn't easy to summarize in a simple rule<sup>2</sup>, but Graham Greene just shows how things work in his stories.

I said the book ends with showing what it means to love and be loved. Sarah did not love herself. She only saw what was negative in her. It was all very recognizable and understandable. But in the end of the book, some background of her life was given, which showed how much all of this might have been quite a logical consequence of the things she suffered. And lots of good things were told about her too. Even though she never knew how much she actually meant to a lot of people, her love actually did show through all her actions. The book shows what a struggle it can be to accept that we are loved. But we will get there, eventually.

1. For this and other reviews see my blog <http://www.consideringlilies.nl/category/review/> which also includes my review of the book 'The Life of Moses' that we read with the Christian Classics study group.

2. According to Julian of Norwich these are two different viewpoints. She writes in her "Revelations of Divine Love", written around 1395: *"And I understood that while we are in this life, it is most helpful to us that we see both of these at once; for the higher point of view keeps us in spiritual solace and true rejoicing in God, and the other, that is, the lower point of view, keeps us in fear and makes us ashamed of ourselves. But our good Lord wills always that we see ourselves more from the point of view of the higher (but not give up knowledge of the lower) until the time that we are brought up above, where we shall have our Lord Jesus for our reward, and will be filled full of joy and bliss without end."*

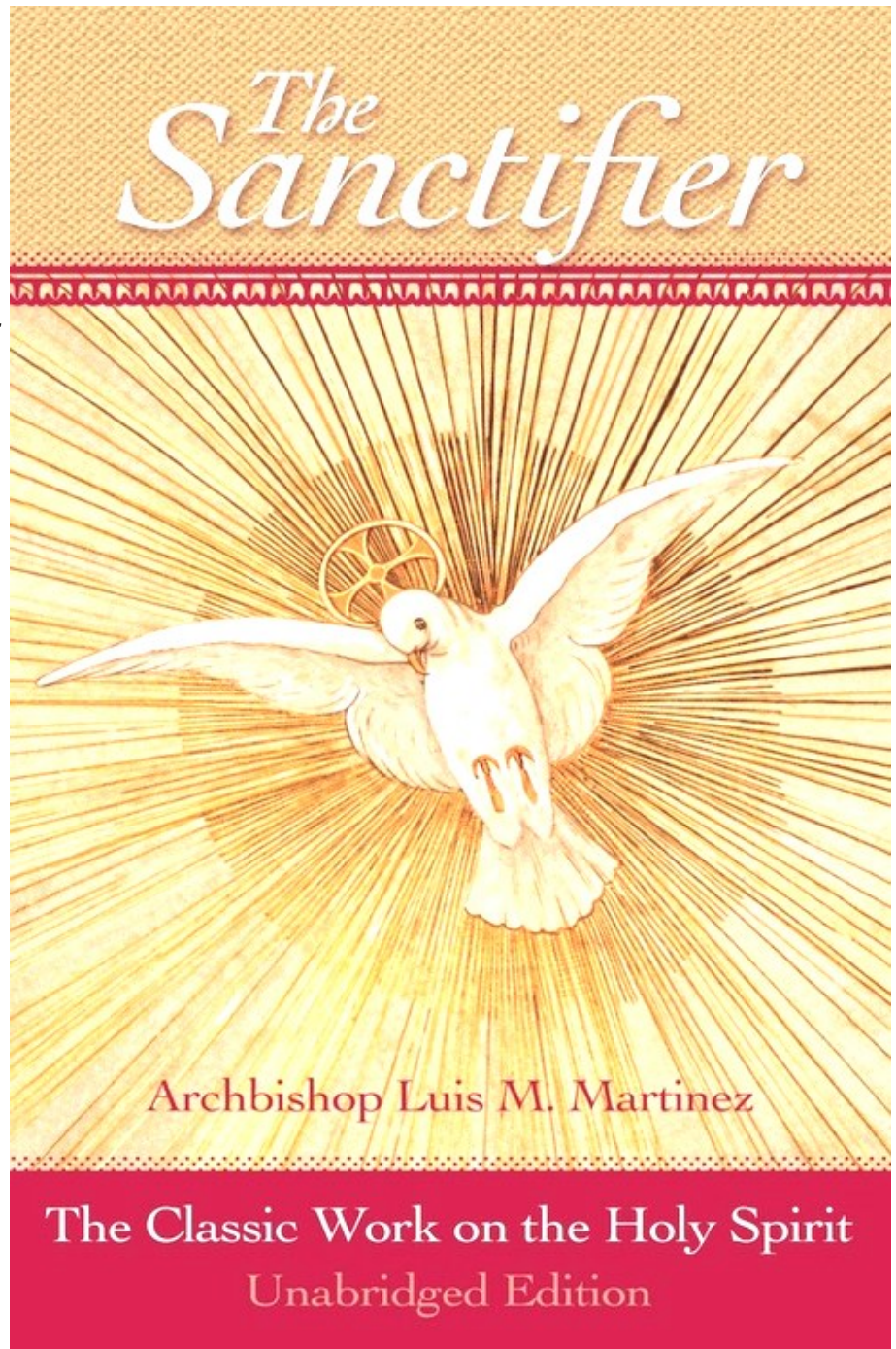
## The Sanctifier

A book review of: *"The Sanctifier"*  
by Luis M. Martinez

On the back of the book was written: "*Luis Maria Martinez (1881-1956), the Archbishop of Mexico City and gifted orator and writer, was admired for his intense dedication to the needs of his people during the turbulent years of persecution of the Church in Mexico. Today he is perhaps best known as the author of The Sanctifier*"

Lately I've been reading the Bible Book of Joshua, and it occurred to me that the conquering of the land by the Israelites was a fitting image of how we learn to inhabit our own soul. Just as there are various different places in Israel, valleys, hills, mountains, deserts, so there are depths and heights within each of us. And it can be quite a struggle to get to know all these parts, we may need to fight against powers within ourselves that hinder us from living our life as full as God intended when he created us.

This book, the sanctifier, is a bit like a description of the land we're about to conquer. He is like one of the spies who went into the country and now tells us what it's like. He describes the gifts and fruits, and ends with a description of the summits of the mountain peaks (the



beatitudes). We may or may not believe him, or we might not dare to enter, as the Jews at first. But then we will certainly miss out on this great experience.

A description of a land is nice, but to actually be in there is better. As Mr Martinez writes: "*When we are united to God when we enjoy him by an intimate experience, we have a much better knowledge of divine things than through the descriptions of scholars or through*

*the books of the wisest of men.”* (p211)

Reading this book was like reading such beautiful descriptions, but at the same time it was also a growing awareness that these gifts and fruits of the Holy Spirit are available to me too.

It is a gentle book. Although it describes great heights of sanctity, it also continuously stresses that spiritual growth is a slow process, it takes time and we can trust God to give us whatever we need at the right time. So no need to worry or frantically try to change.

I especially liked the introduction to the second part, on the gifts, where he describes the difference between our feeble attempts and the strength and ease that come through the influence of the Holy Spirit. He compares our sanctification with the creation of a piece of art. The Holy Spirit is the master artist, and we are the pupils, with the task to help, but always under his guidance. And *“when he comes to the delicate, finest part, where he will reveal his genius, where the inspiration will be crystallized, then the pupils put down their brushes and the master takes over.”* (p139) Oh, to be in the presence of such an artist, even to be his work of art!

Especially towards the end of the book he writes a lot about suffering. At first more in the sense of acknowledging that our lives are filled with ups and downs, and that this is true even more so of our spiritual life. I found these statements very comforting. Later he describes how the

Holy Spirit can teach us to find joy in suffering, these also ring true to me and very much a description of what is necessary to learn in this life, however difficult. In the last chapter he writes very beautifully about how pain and love are joined together in Jesus death and how this will become true for us the more we become like Jesus. I found it beautifully described, although I wonder about these as they seem to encourage seeking martyrdom in a way that it almost seems to adore pain.

For protestant readers some things in the book may be a bit bewildering: for example how he uses the theories on grace and virtues and how they are all ordered. Also Saint Thomas of Aquinas is often quoted and given great authority, which can create a bit of a difficulty when you are versed in ‘sola scriptura’.

Personally I have come to appreciate this orderly way of speaking about our internal life and find it very useful. The book certainly rings true to me, it is obvious that the archbishop knew what he was writing about from experience.

I find his vivid and poetic descriptions very encouraging, deeply moving and inspiring, and heartily recommend reading this book, whilst simultaneously praying to the Holy Spirit about these topics in which we are to cooperate!



# Mofish

## CONCERT

FREE / GRATIS

Mofish memorial concert for the Rev John de Wit, former minister at the HTC.

Saturday 18th of August 2018

doors open 6.40pm concerts starts 7pm ends 8.40pm all donations to HART Johns favourite charity.



Humanitarian  
Aid Relief Trust





# POEM



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

## Morgengebed

Vanuit  
 de vroege morgenstilte  
 dank ik U  
 simpelweg  
 voor  
 de zon in het blauw  
 de boom in het groen  
 de vogel in de lucht  
 de herinnering  
 in een lach  
 en  
 voor  
 Uw liefde  
 in dit al

## Morning Prayer

Emerging from  
 the early morning silence  
 I thank You  
 for the simple things of life  
 for the sun in the blue  
 the trees in the green  
 the bird in the sky  
 the memory of a laugh  
 and for Your love  
 in everything



# THE WEEK CONFERENCE



*This article is by Brian Fink-Jensen, who leads the contemporary style music gospel band at Holy Trinity Church in Utrecht on the first Sunday of the month at 10:30am (but not in August) and on the third Saturday of the month at the 7:30pm Evening Prayer and Praise services (but not in July and August).*

Dear brothers and sisters,

From the 24<sup>th</sup> until the 28<sup>th</sup> of June I have had the pleasure of visiting a conference called "The Week" in Birmingham. This is a jam packed few days dedicated to training worship leaders - both in who they are and what they do. I went there to be inspired, challenged, have fun and to grow in leading our worship band in the church. About 120 worship leaders from all over the UK and abroad (including a couple of other Dutchies from Drachten) participated. I stayed in a hostel nearby Gas St. Church (this is where the conference took place). It so happened to be that the Dutch people stayed at the

same hostel as I did. I enjoyed their company a lot.

The program consisted of main sessions, hubs and streams. Every day would contain these elements. In the main sessions we had a time of worshipping together as well as listening to teaching (John Mark Comer is a great speaker!). The hubs were basically groups of ten people where we would connect with each other on a personal level. And streams were masterclasses in a certain topic (my topic was theology, the other topics were creativity and team dynamics). In the theology stream I learned about the historical background of worship music and the underlying







beliefs and assumptions that charismatics value in worship music.

The input we received this conference was huge as it touched upon different areas of life. It was about leadership, personal development, emotional and spiritual growth, song writing, church life and many more topics. I learned quite a bit on all these different levels.

Although the program was rather intense because of this as well.

The thing that stood out to me was the space for creativity during the conference, especially during the main sessions. At a certain moment the leader would invite us to praise God in our own words and melodies, which then harmonized beautifully together. Or at some point you could just walk up to the microphone and sing your own new words. Those words would then be typed into the screens and everyone would join in singing those words. Out of those moments came new songs.

Dinner time was the part of each day that we were off. On Wednesday I had the pleasure of having dinner with Trevor and

Karen, who live close to Birmingham.

The Week has been an amazing experience. My passion for praising God through singing and making music has increased. I am very much looking forward to serving in the music team the coming year. There is a lot I've learned that I can hopefully put to practice in our all age worship and our prayer and praise services.

And by the way, should you be interested in joining our band, please do let me know! You don't have to be able to play every single time, if that is the reason for you not to join in. Currently we are looking for a percussionist and a bass player. But if you play any other instrument which you think might fit in (e.g. violin), also just contact me!





## Introduction to the 2018 CrossFit series: Utrecht Chaplaincy's Men's Evening

In 2018 the 'Men's Evening' will be held five times at the home of Peter & Petra Gillies.

What is **CrossFit**? It is a play on the CrossFit fitness craze: a high-intensity fitness programme incorporating elements from several sports and types of exercise. We will not be doing anything but mental and spiritual exercises, although you are invited to come to the sessions on your bicycle!

The "red threads" of our particular brand of CrossFit will be three-fold:

- 1) To have fellowship between Christian men of all ages
- 2) To build our evenings around explore the subjects in the acronym: S.H.A.P.E.
- 3) To become "fit" for the world we live in and to fulfill the Lord's expectations

The five sessions will be as follows:

**"S" Evening (Spiritual Gifts)** – Which gifts of the Spirit do you have? How do we discern gifts? – **17 March 2018**

- Where: Scheg 1, Nijkerk - RSVP
- Time: 18:00 – BBQ; ending around 22:30
- Subject: The awareness of Spiritual Gifts in your life.

**"H" Evening (Heart)** – What do I have a passion for and love to do? – **June 23<sup>rd</sup>**

- Where: Scheg 1, Nijkerk - RSVP
- Time: 18:00 – BBQ; ending around 22:30
- Subject: Exploring what gets you going, what drives you, what attracts you, & where your passion is.

**"A" Evening (Abilities)** – What natural talents and skills do I have? – **August 25<sup>th</sup>**

- Where: Scheg 1, Nijkerk - RSVP
- Time: 18:00 – BBQ; ending around 22:30
- Subject: Thinking more deeply about what your talents are and how you might use them to serve God.

**"P" Evening (Personality)** – Where does your personality best suit you to serve? – **October 13<sup>th</sup>**

- Where: Scheg 1, Nijkerk - RSVP
- Time: 18:00 – BBQ; ending around 22:30
- Subject: What is your personal "software" and how does that affect your behavior?

**"E" Evening (Experiences)** – What spiritual, educational, or other experiences have you had? – **December 8<sup>th</sup>**

- Where: Scheg 1, Nijkerk - RSVP
- Time: 18:00 – BBQ; ending around 22:30
- Subject: Thinking about how your experiences have affected your life and how to leverage that for the Lord.

# CROSSFIT





# EGYPT DESERT RETREAT 13-19 OCTOBER 2018

*The Rev Dr Jos Strengholt currently serves in the Anglican Chaplaincy of Arnhem and Nijmegen. He has lived for 25 years in Egypt, first as a working missionary and then as an ordained Anglican priest. He knows Egypt and travelling in Egypt very well and is a great teacher. He is offering to lead a retreat into the Desert and this article is on his website: [www.strengholt.info](http://www.strengholt.info).*

## During the retreat we will

- Visit some of the oldest monasteries in the world, in Wadi Natrun.
- Learn from the ancient books of Egyptian Desert Fathers (a guided course, 2×45 minutes per day, based on the life and writings of Pachomius).
- Have time for personal meditation.
- Meet with the Coptic Orthodox Bishop Thomas (the visionary who founded and leads Anafora).
- Participate in the common evening prayers of Anafora.
- Enjoy the green desert of Anafora.



## Cost of this retreat: 475 Euro. This includes:

- Six nights in Anafora, including three meals and drinks per day.
- The study/work books we use (Pachomian Koinonia, three volumes, supplied at the beginning of the retreat)
- Transport from and to Cairo (the airport, if you like, or any other place if you wish so) on 13 and 19 October.

## Not included:

- Your ticket to and from Egypt
- If you arrive before 13 October or if you stay after 19 October, we can help you arrange bookings and sightseeing tours, at your expense.

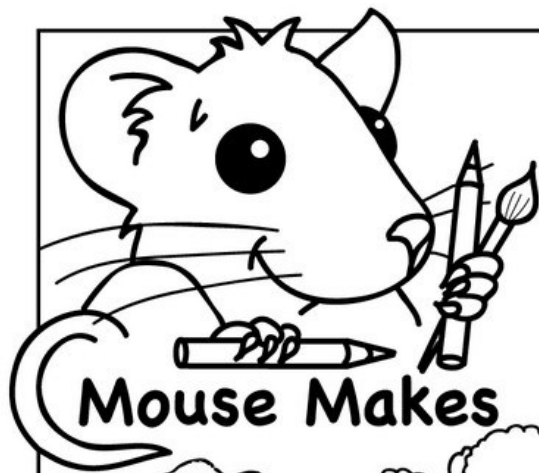
**If you want to more information or if you want to register, please contact me at:**  
**[jos@strengholt.info](mailto:jos@strengholt.info)**

## Summer of Hope Appeal 2018



As the sun starts to shine, Mothers' Union want you to play a special part in our 2018 Summer of Hope Appeal. Inspired by faith, our aim is simple: help more families, parents and church groups turn their hopes and prayers into reality. As part of this year's appeal we hope you might join us in holding a local event such as running a small bake sale in the church hall or hosting a grand tea party on the village green. Everything you raise through these events will help us in our mission to "make hope blossom this summer".

You may wonder why we choose to use the word Hope. For many of us, Hope reduces stress, boosts happiness and reduces feelings of anxiety. For others around the world it is about survival, and it is where our faith in God and desire for change meet.



## LOST AND FOUND

Jesus told three stories to help us to understand God's love and forgiveness.

The first is about a missing sheep that the shepherd did not give up looking for.

The second is about a lost coin that the owner kept searching for until it was found.

The third is about a young man who returned home after he realised he had made a mistake by wanting to go his own way.

Read the 'Lost and Found' parables in **Luke 15**

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

Can you find the lost COIN, the lost SHEEP and the lost SON in the word search? Can you find these other words from the Lost and Found parables too?

HEAR • JESUS • HUNDRED • LOST • LOOK • FOUND  
REJOICE • SINNER • REPENT • TEN • ONE • LAMP • SWEEP • SEARCH  
FATHER • JOURNEY • SPENT • HUNGRY • PIGS • BACK • HOME • RAN  
ROBE • RING • CALF • EAT • CELEBRATE • DEAD • ALIVE





# DRINKING FROM THE WELL OF LIFE

THESE READINGS ARE FROM THE REVISED TABLES OF LESSONS 1922

This pattern of readings is taken from the Book of Common Prayer (revised 1922). It leads us each year through most of the Old Testament once and the whole New Testament twice. The readings are longer than you might be used to, but just let them wash over you and shape your soul like a rock in a river that is gradually shaped by the current. If you miss a bit, just pick up on the present day's readings when you return. Or if it is too much, chose just the Old Testament or Gospel or Epistle readings. Grey highlighted boxes are special readings related to a day of Fasting or a Feast day, which we begin to celebrate the night before.

## THE WEEK OF TRINITY VII – JULY 16 TO 21

*LORD of all power and might, you are the author and giver of all good things:  
Graft in our hearts the love of your Name, increase in us true religion,  
nourish us with all goodness, and of your great mercy keep us in the same;  
through Jesus Christ our Lord. Amen.*

	Morning Prayer		Evening Prayer	
Monday	2 Kings 1	1 Corinthians 4:1-17	2 Kings 2:1-22	Luke 14
Tuesday	2 Kings 4:1-37	1 Cor 4:18—5 end	2 Kings 5	Luke 15
Wednesday	2 Kings 6:1-23	1 Corinthians 6	2 Kings 6:24—7:2	Luke 16
Thursday	2 Kings 7:3-end	1 Corinthians 7	2 Kings 8:1-15	Luke 17
Friday	2 Kings 9	1 Corinthians 8	2 Kings 11:1-20	Luke 18:1-14
Sat / St. Mary Magdalen.	2 Kings 11:21-12 end	1 Corinthians 9	Proverbs 31:10-end	Luke 8:1-3

## THE WEEK OF TRINITY VIII – JULY 23 TO 28

*O GOD, your never-failing providence orders all things both in heaven and earth:  
We humbly beseech you to put away from us all hurtful things,  
and to give us those things which are profitable for us;  
through Jesus Christ our Lord. Amen.*

	Morning Prayer		Evening Prayer	
Monday	2 Kings 14	1 Cor 10:1-11:1	2 Chronicles 26	Mark 10:32-end
Tuesday	2 Kings 15:17-end	1 Cor 11:2-end	2 Kings 1:1-15	Luke 9:46-56
St James	Jeremiah 45	Mark 1:14-20	Jeremiah 26:1-15	Mark 5:21-end
Thursday	2 Kings 24:18—25:7	1 Cor 12:27—13 end	2 Kings 17:24-end	Mark 11:11—12:12
Friday	2 Kings 18:1-8	1 Corinthians 14:1-19	2 Chronicles 30	Matthew 22:1-22
Saturday	2 Kings 18:13-end	1 Corinthians 14:20-end	2 Kings 19	Matthew 22:23-end

## THE WEEK OF TRINITY IX – JULY 30 TO AUGUST 4

*Grant to us, Lord, we beseech you,  
the spirit to think and do always such things as be rightful;  
that we, who cannot do anything that is good without you,  
may by you be enabled to live according to your will;  
through Jesus Christ our Lord. Amen.*

	Morning Prayer		Evening Prayer	
Monday	2 Kings 20	1 Corinthians 15:1-34	2 Chronicles 33	Matthew 23
Tuesday	2 Kings 22	1 Corinthians 15:35-end	2 Kings 23:1-20	Mark 12:41-13:13
Wednesday	2 Kings 23:21-35	1 Corinthians 16	2 Kings 23:36-24:17	Mark 13:14-end
Thursday	2 Kings 24:18-25:7	2 Corinthians 1:1-22	2 Kings 25:8-end	Matthew 25:1-30
Friday	Jeremiah 19	2 Corinthians 1:23—2 end	Jeremiah 21:1-10	Matthew 25:31-end
Saturday	Jeremiah 22:20-23:8	1 Corinthians 15:1-34	Jeremiah 24	Mark 14:1-26

## THE WEEK OF TRINITY X – AUGUST 6 TO 11

*LET your merciful ears, O Lord, be open to the prayers of your humble servants;  
and, that they may obtain their petitions  
make them to ask such things as shall please you;  
through Jesus Christ our Lord. Amen.*

	Morning Prayer		Evening Prayer	
Transfiguration	Exodus 34.29 - end	2 Corinthians 3	1 Kings 19.1 - 6	2 Peter 1.12 - end
Tuesday	Jeremiah 28	2 Corinthians 5	Jeremiah 29:1-20	Mark 14:53-end
Wednesday	Jeremiah 32:1-25	2 Cor. 5:20-7:1	Jeremiah 32.26-end	Mark 15.1-41
Thursday	Jeremiah 33	2 Corinthians 7.2-end	Jeremiah 34.8-end	Luke 23.33-end
Friday	Jeremiah 37	2 Corinthians 8	Jeremiah 38:1-13	Mark 15:42-16 end
Saturday	Jeremiah 38:14-end	2 Corinthians 9	Jeremiah 39	Luke 24:13-end

## THE WEEK OF TRINITY XI – AUGUST 13 TO 18

*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





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## THE WEEK OF TRINITY XII – AUGUST 20 TO 25

*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	Genesis 28:10-17	John 1:43-end
St Bartholomew	Ecclesiasticus 39:1-10	Matthew 10:1-15	Deuteronomy 18:15-19	Matthew 10:16-22
Saturday	Ezra 5	Romans 7	Ezra 6	John 6:41-end

## THE WEEK OF TRINITY XIII – AUGUST 27 TO SEPTEMBER 1

*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	
Monday	Zechariah 7	Romans 8:1-17	Zechariah 8	John 7:1-24
Tuesday	Ezra 7	Romans 8:18-end	Ezra 8:15-end	John 7:25-end
Wednesday	Ezra 9	Romans 9	Ezra 10:1-19	John 8:1-30
Thursday	Nehemiah 1	Romans 10	Nehemiah 2	John 8:31-end
Friday	Nehemiah 4	Romans 11:1-24	Nehemiah 5	John 9
Saturday	Nehemiah 6:1-7:4	Romans 11:25-end	Nehemiah 8	John 10:1-21

## COLOURING PAGE



I can do  
all things  
through  
Christ  
who  
strengthens  
me. Philippians 4:13



# WORSHIP IN SUMMER

## 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](http://www.allsaintsamersfoort.nl))

## ANGLICAN CHURCH ZWOLLE

For July and August – one service per month: 4pm First Sunday (Holy Communion)

## GRACE CHURCH GRONINGEN

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

## HOLY TRINITY UTRECHT

*services are in English unless otherwise specified*

<b>Sunday 15th July</b>	Seventh Sunday after Trinity (the Rev Trevor Whitfield) 10:30 Sung Communion and Prayers/Anointing for Healing
<b>Sunday 22nd July</b>	Eighth Sunday after Trinity (St Mary Magdalene) (Rev Trevor Whitfield) 9:00 Sung Communion (Dutch liturgy/English sermon) 10:30 Sung Communion
<b>Wednesday 25th July</b>	Feast of St James – 19:00 Holy Communion (said)
<b>Sunday 29th July</b>	Ninth Sunday after Trinity (the Rev Trevor Whitfield) 10:30 Solemn Sung Communion
<b>Sunday 5th August</b>	Eve of the Transfiguration of our Lord (Trinity 10) (the Rev Jos Strenghtolt) 10:30 Sung Communion
<b>Sunday 12th August</b>	Eleventh Sunday after Trinity 9:00 Sung Communion (Dutch liturgy/English sermon) 10:30 Sung Communion
<b>Sunday 19th August</b>	Twelfth Sunday after Trinity (the Rev Jos Strenghtolt) 10:30 Sung Communion (Prayer ministry for healing offered after the service)
<b>Friday 24th August</b>	Feast St Bartholomew the Apostle – 20:00 Holy Communion (said)
<b>Sunday 26th August</b>	Thirteenth Sunday after Trinity 9:00 Sung Communion (Dutch liturgy/English sermon) 10:30 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)