

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

NOVEMBER
2017



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NEWSLETTER NOVEMBER 2017



Newsletter Editor
Judy Miller
judymiller3@msn.com

Assistant Editor
Juliette Gentenaar
juliette.gentenaar@gmail.com



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

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HOLY TRINITY CHAPLAINCY DIRECTORY

The Bishop of Gibraltar:

Robert Innes Tel: +44 20 7898 1160

Holy Trinity Utrecht

Van Hogendorpstraat 26,
3581 KE Utrecht
www.holytrinityutrecht.nl

Chaplain (Utrecht & Zwolle)

David Phillips
Tel: 06 124 104 31
revdgphillips@hotmail.com

Chaplaincy administrator:

David Vollmer-Laarman

Tel: 06 28 75 91 09

office@holytrinityutrecht.nl

Wardens:

Kit de Bolster & Frank Fink-Jensen

warden@holytrinityutrecht.nl

Treasurer HTC:

Henry Miechielsen

treasurer@holytrinityutrecht.nl

All Saints' Amersfoort

Mozartweg 54, 3816 LT Amersfoort
www.allsaintsamersfoort.nl

Chaplain (Amersfoort & Zwolle)

Grant Crowe

Tel: 06 299 723 03

grantcrowe@ziggo.nl

Treasurer ASA:

Henry Miechielsen

treasurer@allsaintsamersfoort.nl

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

Chaplain (Groningen)

Sam van Leer

Tel: 050 785 0703

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

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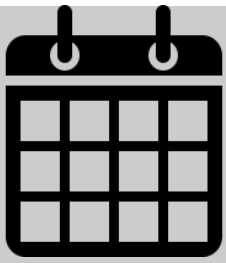
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General Giving: NL02 INGB 0007 2290 06 - tnv English Church Zwolle

Grace Church Groningen

Contact: Dirk Nederven: treasurer@gracechurchgroningen.com

Cover picture: photo of the Alpha group on their Away weekend to Chevetogne



NOVEMBER EVENTS AT A GLANCE

FOR WORSHIP SERVICES SEE LAST PAGE

Nov 06	Bible Study Group, 8 PM in Haaften	See below
Nov 07	Philokalia study group, 8:45 at the parsonage, HTC	See page 20
Nov 09	Kristallnacht herdenking, 19:00	See page 12
Nov 10-11	Council and Leadership Away Weekend	
Nov 14	Philokalia study group, 8:45 at the parsonage, HTC	See page 12
Nov 14	Bible Study Group, 8 PM at the parsonage, HTC	See below
Nov 15	Bible Study Group, 10 AM in Houten	See below
Nov 16-18	Pilgrimage to Wittenburg	See summer Newsletter
Nov 18	Concert Gospelgroup Vision	See page 08
Nov 21	Philokalia study group, 8:45 at the parsonage, HTC	See page 12
Nov 28	Philokalia study group, 8:45 at the parsonage, HTC	See page 12
Nov 28	Bible Study Group, 8 PM at the parsonage, HTC	See below
Nov 29	Bible Study Group, 10 AM in Houten	See below

BIBLE STUDY GROUPS

- Every 2nd and 4th Tuesday of the month 20:00 in the parsonage (door open 19:45)
- Every 2nd and 4th Wednesday of the month 10:00 - 12:00; Kloostertuin 15, 3994 ZJ HOUTEN
- Every 1st Monday of the month 20:00; Waalbandijk 48, 4175 AC HAAFTEN (contact: Hans Baars)

ERRATA

In the October Newsletter the name of one of the soloist in the Gospel concert announcement (p.20) was misspelled as Michiel, where it should have been Michaël. This mistake has been corrected in the reprinted article in this Newsletter (p.08)



CHAPLAINCY LETTER



This months Chaplaincy Letter is written by the Peter Gillies, member of the Leadership Team in All-Saints Amersfoort, BBQ-er, and organizer of the "Men's Evenings"

Dr. David Livingstone was reputed to have said, "People talk of the sacrifice I have made in spending so much of my life in Africa. It is emphatically no sacrifice. Say rather it is a privilege." Perhaps that is a too grand beginning to a tale of much less daring-do, but no less love, for our Lord and Savior, Jesus Christ. Last month, the Rev. Grant Crowe and myself went for four full days to Tirana, Albania to preach, pray, commune with, and visit three thriving church plants of the Illyricum network - with a fourth on the way that will cater to 100,000 people in a part of the city where there are no churches at all today. (<http://www.illyricum.org/>)

- We endeavored to show them friendship and they overwhelmed us with our common bonds in Christ.
- We were eager to preach Christ, and they showed us how disciples really plant seeds for the future.
- We were intent to bring support

and inspiration, and - as anyone who has gone on such a trip has certainly experienced - it was we who came away inspired with what Christ's Word and Christ's people can do.

Indeed, say it was a privilege.

Frustratingly, the new Albanian Christians (and the openly curious) come, and go to these churches, in the thousands. The little churches in Albania sit at the intersection between a pulsating and spreading Islam from the East, a search for meaning by everyday Albanians, and the shell of a once Christian continent to the West. As the veneer of Albania's secular Islam starts to wear thin, people need to find meaning in their lives. It is easy to turn one's gaze more fully to the Islam that is known, but, for many thousands of Albanians, it is more satisfying to find out who the prophet Yeshua really is and why knowing who he is will make the most important difference in one's life. It is an exploration fraught

with secular dangers: the rejection of friends, the disapproval - even disavowal - of family, and the almost magnetic influence of a still culturally ingrained Islam.

There seem to be no quick and easy conversions in Albania: each new Christian





Church plant neighborhood kids activities

a precious kernel of wheat carefully sifted through God's heart. The churches started and husbanded by Edi Demo are the first fields where new Christian seeds can not only grow, but take root and flower. Much of the spiritual ground is like Tirana itself: concrete and asphalt covered in a thin layer of dust. Consequently, there is a feeling that winning souls for Christ is an all-day, every-day activity. There is no time to waste and so much remains to be done with few physical resources, but it is buoyed by the message of Christ in a land thirsty for meaning.

Christ's message has a special accent for Albania, a country better known for blood feuds than the gracious hospitality that should be its defining characteristic. Still, there is no getting around the culture of deep and lasting "un"-forgiveness and it is only with one's life – or something very near it – that hostilities can cease. Too often, a simple cease-fire is characterized as 'forgiveness'. But imagine knowing the

real and undeserved and free and gracious true forgiveness that Christ gives those who will believe on Him! It is a message of mercy and grace tailor-made for Man, but it has a special resonance in Albania.

Many churches and individuals are helping and supporting. We already have plans to go back to expand our partnership and employ our gifts where they can be used in the first quarter of 2018. Support us, won't you, with your prayers? We need earnest and direct prayers for the preaching we will do, for the hearts that need to open to the message, and for that brave band of Christians in Albania - may they grow to be a jewel in Christ's crown!





SAFEGUARDING



This contribution was written by dr. Ineke Cornet, safeguarding officer

As a chaplaincy of the Church of England in Europe, we are committed to the Church's official policies concerning safeguarding. In response to the growing awareness of abuse, many Churches have designed policies to protect children, the young, and the vulnerable. The Church of England has been considering, reviewing and improving its existing practice so our churches and activities can be safe thriving places, and has updated its protocol in 2015. Bishop Robert introduces the need for safeguarding as follows in the safeguarding protocol:

"In recent times the issue of 'Safeguarding' children, young persons and adults who may be vulnerable has sadly become a matter of great concern. There are numerous recorded instances of failure by both individuals and institutions to provide a safe and secure environment for these groups. In particular there is abundant evidence that claims of abuse have been ignored (in some cases quite deliberately) by some institutions."¹ As a Church, we believe that every human being is created in the image of God and deserves protection. Bishop Robert explains that the Church therefore needs to make sure everything is put in place to prevent abuse taking place:

"Sadly it is a fact that a tiny majority of people will attempt to infiltrate any organisation to abuse members of

vulnerable groups. The Church is by no means immune from this risk, as has been amply evidenced in recent years. Our aim in this protocol is to ensure that we do all that is within our power to prevent abuse within our diocese."² To this end, the Diocese promotes "safe churches." The protocol summarises succinctly what we mean by 'safeguarding:'

"In simple terms the concept of 'safeguarding' is about seeking to prevent abuse to vulnerable groups with whom we work and minister. The groups of concern include children, young persons (for example teenagers up to the age of 18), and adults (those over 18) experiencing, or at risk of, abuse or neglect."

The abuse to which these groups may be subject covers a broad spectrum. The protocol names the most widespread forms of abuse that include: Emotional abuse, Neglect & Self-Neglect, Physical abuse, Sexual abuse, Financial abuse, Discriminatory abuse, Organisational abuse, Modern Slavery, Domestic Violence and abuse, and Spiritual abuse.

There are two key strands to the approach of the Church of England. First, the Diocese has adopted a practice of careful identification of those involved with children, young persons or adults who may be vulnerable we aim, as far as we are able, to eliminate abuse happening. This process includes a full safeguarding check

1 Safeguarding Protocol, <http://europe.anglican.org/safeguarding/policy-and-guidance>.

2 Ibid

of all individuals involved in these areas of ministry ensuring that no one with a criminal record will be able to work in the Church. Second, every member of a chaplaincy congregation shares a moral duty to provide a safe and secure environment. This includes complying with the safeguarding protocol and reporting signals of abuse. If you suspect or become aware of abuse in any form please contact the safeguarding co-ordinator as soon as you can. If you would prefer, you can call the diocesan confidential telephone line +44 (0)207 898 1163 and leave a message as to your concerns. In addition to this, it is of course your right and duty as a citizen to inform the local law enforcement agencies if you believe a criminal offense has been committed.

All matters reported are kept strictly confidential. The Diocesan Safeguarding Team also provides support to assist local churches in the process of reports of abuse and to deal with both victims and abusers who acknowledge their offending. With special regard to accessing professional help for those who have been abused, the Diocese has established a network of 'Authorised Listeners' who can help those who have been abused. These are people who are fully trained and experienced counsellors who may be contacted by telephone in complete confidence. The contact names and numbers are available through the Diocesan Safeguarding Team. Their contact details can be found at <http://europe.anglican.org/safeguarding/safeguarding>

For more information, please see the full

safeguarding protocol which can be found on the Church of England's website: <http://europe.anglican.org/safeguarding/policy-and-guidance>. Other useful documents relating to working with adults in their own homes, and the adult to child ratios when supervising children can be found here as well. Please note that any activity with minors, such as Sunday school, requires the presence of two adults.

Dr. Ineke Cornet has been appointed as this Chaplaincy's safeguarding officer in May. She did her degrees in theology and has been involved in children's ministries in different parishes. As a teacher and lecturer, she has experience in dealing with issues regarding promoting a safe environment for minors and vulnerable students. She is married and mother of two daughters and has lived in the Netherlands, Belgium, and Australia. She is a regular member of Holy Trinity Utrecht. She can be contacted at safeguarding@holytrinityutrecht.nl or on her phone number which is listed on the Utrecht, Amersfoort and Zwolle safeguarding protocol that is displayed on the notice board and in the newsletter. Stefan van der Knaap is currently responsible for the administrative aspects of safeguarding in All Saints Amersfoort on behalf of the council. Eva Slot is the safeguarding officer for Grace Church Groningen. If you have any questions, please do not hesitate to speak to your safeguarding officer, chaplain or wardens. We intend to keep you informed about safeguarding in future newsletters.

Yours truly, Ineke



CONCERT GOSPELGROEP VISION

18 november concert Gospelgroep Vision

Voor degenen die ons nog niet kennen: wij zijn Gospelgroep Vision uit Hilversum. Wij oefenen elke woensdagavond in de Emmauskerk van 19.30-22.00 uur. Wij verlenen onze medewerking aan kerkdiensten in de Emmauskerk. Daarnaast treden we ook nog op in andere kerken en verzorgingshuizen in Hilversum en omgeving. We vinden het een uitdaging om eens in de drie jaar een wat groter project neer te zetten. En nu, na maanden van voorbereiding en hard repeteren, is het dan weer zover.

Op zaterdag 18 november om 20.00 uur geven we een gospelconcert:

" Shout for joy !"



Het concert bestaat uit gospelnummers van o.a. Steve Wilkinson, Jay Rousse, Emily French en nog vele anderen. Geniet van het vrolijke "Build on the rock" en laat je opzweepen door "Thine is the Kingdom". Foto's via de beamer en verbindende teksten maken het tot een mooi geheel.

Het belooft weer een bijzondere avond te worden o.l.v. Kit Bolster. Het koor wordt aangevuld met de solisten Lianne de Jong en Michaël Schotanus. De muzikale ondersteuning wordt verzorgd door onze vaste pianiste Annemieke Jussen en door diverse leden van muziekvereniging BMol uit Kortenhoeve.

Het concert duurt ongeveer twee uur met inclusief een korte koffiepauze. De kaartjes à 7,50 zijn in de voorverkoop te bestellen bij gospelgroepvision@gmail.com. Op de avond zelf kunt u vanaf 19.30 uur nog kaartjes aan de deur kopen à 8,50.

Locatie concert: Bethlehemkerk, Loosdrechtseweg 263, 1215 JV Hilversum.

Hopelijk tot ziens op 18 november!



NIEUWE START AT THE NIEUWE ERVEN

REPORT ON THE NEW ASA LOCATION

This contribution was written by the Rev Grant Crowe, Amersfoort Chaplain

All Saints congregation has moved! As you know, our final service at the Heilige Geest Kerk was to be on the 15th October. That final service was a special one as we said goodbye to a building which has been a great blessing to us, a wonderful place to begin as a new Anglican congregation. Our last service included space to reflect on the thanksgivings from the past almost two years (we held our first service at the Heilige Geest Kerk on 20th December 2015). People could light a candle a symbol of when the light of Christ shone, as shown by their memories.



Also in that service, a cousin of Lodewik Westerbeek van Eerten was visiting, who is from New Zealand and who works for Mission Aviation Fellowship. He brought us a brief word of encouragement as a congregation – an encouraging word about how God has been at work in an area of Australia but also a word of encouragement as we moved into our

new building and a new part of Amersfoort, to the changes the Lord God may want to bring in us as well as the changes he may want to bring where we were moving to. The sermon focused upon Isaiah 25 and especially v1, where God is praised for his faithfulness and for the outworking of his plans. The sermon raised the question of what plans, what good works, had the Lord put in place for this second chapter of our community's life. If we believe the Lord has led us to Nieuwe Erven, then what good works has he planned for us to be involved in? After that service there was a lot of activity as we held a special Big Brunch, and as people helped box and move items to the Nieuwe Erven. For one gentleman visiting, who has for years been part of the Heilige Geest Kerk Roman Catholic Community, it was touching for him to attend the last Communion in the building, and to hear one final time the organ played.

That evening, there was one final gathering. A service of evening prayer was held. And it was a beautiful time, touching, with a sense of heartfelt prayers as we gathered in the Lord's presence. It was Anglican Evening Prayer but with an extended time of intercession, which focused upon: those who would come after us – namely the people and families who will live on the land where this church building will have been

NIEUWE START AT THE NIEUWE ERVEN - CONTINUED

(the Heilige Geest Kerk will be demolished in the coming months); thanksgivings for our time in this church building; and prayers for our move, (our transition as well as practical issues). We finished by singing 'Great is thy faithfulness' ... It felt a suitable closing act of prayer before we left...

And (last) Sunday 22nd October we began. In the midst of awful weather – rain worthy perhaps of the days of Noah - a large team gathered to help set up the building and especially the main room for our worship.



It took longer than expected so we began our Holy Communion service a little late. But it was a blessing to see so many

people offer to serve in helping get things ready. It is a very different space as you can see from the photos. But already I can feel that beginning sense of 'we are doing this together' as many people help to prepare for our worship. In coming Sundays, we intend the team who have helped set up, our musicians, our techie, our altar server, with the service leader, to pray for the service ahead committing it all to God.

After our worship, the feedback from the TACA leadership team and from individuals they had spoken to, was that we had a good start, a blessed service and while there are tweaks to be made about preparations and how we do things in this new space, these are tweaks rather than a full reboot.

Our worship services will continue at 0930. Our first services are going to be All Age Worship with Holy Communion until the second building of the Nieuwe Erven has finished its renovations. This second building – an old brick barn – will offer great possibilities for our Sunday School work. We are going to offer as a congregation to help the Nieuwe Erven with finishing those renovations as the Nieuwe Erven relies upon volunteers for much of its activities.

We are thankful for the prayers said to God for us, by Utrecht and the other congregations of Groningen and Zwolle, including by those on the student away weekend, as we prepared for to worship in our new location. Thank you.



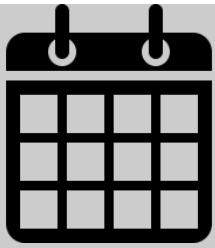
Visiting us? Nieuwe Erven is easy to miss from the road as you drive past. Its address is: Heiligenbergerweg 144, 3816 AN Amersfoort. It is an old farmhouse that has been created into a community centre, with a cultural focus on drama, literature, music events, and small business gatherings. It is within a relatively new housing development. There is a banner over its main entrance to show you where you are! You would be welcome to visit us any time!

There is bike parking onsite. There are, however, no car parking spaces. The Nieuwe Erven is inside a residential area with very limited parking. So we are suggesting members park in streets near to the old Heilige Geest Kerk – such as Mozartweg, Rossinistraat, Haydnstraat –

or even use the parking spaces of the church. Or to use the car park at the Kinderboerderij - Stadsboerderij De Vosheuvel, at Heiligenbergerweg 187, 3816 AJ Amersfoort, which is only 5 minutes walk away.

So our second chapter as a congregation has begun! As we read in scripture, God's people at different times are moved into new locations or new places. Sometimes they move through expansion, sometimes move through external pressures or things outside their control, and sometimes they moved directly at the Lord's leading. But in all of it, we know the Lord God remains faithful and is a good loving and mighty Shepherd King who always goes with us, who guides, cares, and who invites us to serve within his kingdom's purposes and mission.





UITNODIGING NAMENS WERKGROEP
KERK & ISRAEL:
KRISTALLNACHT & LEERHUISAVOND

Geachte lezers,

In de nacht van 9 op 10 november 1938 werden er in Duitsland vele synagogen verwoest, huizen en winkels van Joden geplunderd, Joden mishandeld en vermoord. In een al veel langer lopend proces, bleek dit de definitieve opmaat te zijn naar de Shoah, de moord op miljoenen Joden. De verschrikking en schande om wat christenen en niet-christenen Joden hebben aangedaan, willen we gedenken op donderdag 9 november a.s. bij het Joods monument (vlakbij de ingang van het Spoorwegmuseum). Werkelijk gedenken is immers het begin van een andere houding ten opzichte van Joden.

Deze herdenking begint om 19.00 u. en zal vijftientig tot dertig minuten duren.
Ieder is daar van harte welkom.

Namens de Werkgroep Kerk & Israël
C.P. Bouman

De tweede leerhuisavond van dit seizoen is op 4 december a.s. Het thema is: Heiliging van het leven. De avond is op de vertrouwde plek, het Thomas à Kempishuis, Broerestraat 12. We starten om 20.00 u. en sluiten om 22.00 u. weer af.
Vanaf 19.45 u. staan de deuren open. We vragen een bijdrage van twee euro per persoon.

Hartelijk welkom!
Namens de Werkgroep Kerk & Israël
C.P. Bouman



THE PRAYER CHAIN MINISTRIES

Our chaplaincy reaches out to God in prayer to hold up the chaplaincy and its members in particular need. We are offer this ministry both in Utrecht and Zwolle. If you have requests for the prayer chain, or if feel called be a part in this ministry of intercession, please contact:

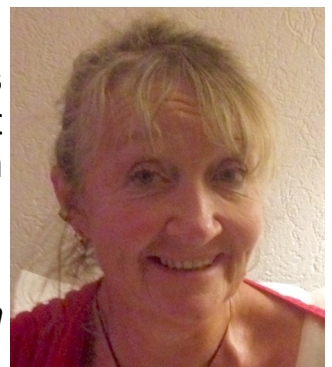


Anne Miechielsen
organizes and
participates in this
ministry at Holy Trinity in
Utrecht:

anne@miechielsen.nl

Janie McCloughin
organizes and participates
in this ministry at
Zwolle Anglican
Church:

mccloughin@gmail.com





POEM

*Here's this month's poem from Oeke Kruythof.
English translation/transcreation is by Jenny Narraway*



Voortleven

**Soms is er een moment
stil en onverwacht
waarin de grenzen
om mij heen vervagen
en ik gezichten zie
van vrienden, die eens
in mijn blikveld waren**

**soms
over grenzen heen
is er dat moment
waarin ik diep ervaar
en zeker weet
dat van alle woorden
de dood het laatste
woord niet spreekt**

Life goes on

**Sometimes there
are moments
quiet and unexpected
when the borders
surrounding me
become blurred
and faces of friends
suddenly appear in my mind**

**Sometimes over the borders
are moments
when I have
deep feelings
and know for sure
that of all words
death does not speak the last**



REPORT ON THE SYNOD: PRAYER, PASSION AND FELLOWSHIP

This contribution was written by Sandra Sue

From the 5th October to the 7th October seven of us from Holy Trinity Church Utrecht attended the Archdeaconry Synod for North West Europe (i.e. Belgium, Luxembourg and the Netherlands) in Belgium. They were fathers David and Grant and the archdeaconry reps Maria Koppenol, Adrian Los, Sandra Sue, Simon Urquhart and Nora Westerbeek van Eerten. (If you are wondering why I do not mention All Saints Amersfoort, it is because reps and priests are invited by chaplaincy to Synod and not by church. So, for instance, the priest and reps of the Anglican church in Heiloo are listed under Christ Church Amsterdam for archdeaconry and diocesan purposes).

The days were filled with sessions about the Diocese, Mission Action Planning, business meetings and reports from churches and projects all over the archdeaconry.

I think I can speak for all of us, if I say that what stood out were the sessions by bishop Robert on what is happening in the Diocese and what the goals are for the future and the sessions by archdeacon Mark Ireland about Mission Action Planning.

Diocese in Europe

As Nora Westerbeek van Eerten put it:

“This year's Archdeaconry Synod in

Drongen, Belgium, was the first Synod I attended. The Synod's theme was 'Walking Together in Faith'. To hear about the issues facing the Church of England and the broader Anglican Communion was very informative. To see what God is doing among us, and to share our 'success stories' was great! It has inspired, equipped and encouraged me, and hopefully I can share this knowledge, wisdom and joy with All Saints.”

“To worship, have daily prayers and communion services in the chapel of the abbey with so many Anglicans, who each have a life very much dedicated to Christ, was absolutely amazing. I've chatted with a lot of new people from all different chaplaincies in Europe, and I really enjoyed the fellowship. Hearing what their issues were, made me realise that all chaplaincies have very different challenges. But the nice thing about the Synod was that everyone was passionate with one common goal.”

“What stood out for me most were the workshops by Bishop Robert Innes and archdeacon Mark Ireland (who wrote the book 'Mission Action Planning'). Dr. Innes started off by naming seven factors that play a key role in today's mission context. For example the ecological threat, the refugee/ migration crisis, insecurity in the East, religion and violence, economic injustice, nationalism, continuing

secularisation. Huge, gigantic issues that we are very much aware of, and sometimes overwhelmed by. He admits that leadership is difficult at the moment, BUT; no matter what time you live in, the gospel of hope stays the same. It only means that christian unity, christians working together, is more important than ever.”

“We shouldn't forget that whatever seems to be the modest act in mission work, is still a sign of hope, has true meaning and value. A tiny seed can grow into a huge tree, with long branches, giving lots of fruit. For example, local kids playing soccer with refugee children can be the start of immigration. Mission is not about saving the church. Mission is saving the world. There is mission because God loves people.”

I myself was most impressed by the report from the bishop about what the Anglican church is doing all over Europe. So the fact, that there is once again an

Anglican church in Moscow with a priest after many years of hard work from the community there which had remained faithful. Also that the Diocese is setting up a three year project to help the refugees in Calais and give them basic support, because since the camps there have been shut down by the government, there are many refugees in dire circumstances.

I also loved the reports from sister churches in the Archdeaconry. For instance Ypres, which has an electoral roll of about twelve people, but make it their business to receive 60.000 pilgrims a year, whether they are Christians or not. The pilgrims come to mourn the loss of their family during World War I or out of historical interest.

Mission Action Planning

The other outstanding speaker at Synod, Mark Ireland, archdeacon of Blackburn, wrote the book on Mission Action Planning (MAP), which helps churches to formulate and answer questions like



REPORT ON SYNOD - CONTINUED

where they are going and what they think God's vision is for them?

It is not about mission in the sense of evangelisation, but about the mission of the church. It is also not about quantity, but about quality. So the idea is to have a vision of what you want to do or where you want to be in about five years time as a church. Depending on how many people are members of your church, your vision and mission can be bigger or smaller. It is not a competition with other churches, but how to tailor what you think God wants you to do as a church, to your own needs. So a church with a small congregation might have a mission action plan to renew their bell tower before it falls down.

As Mark Ireland puts it: "MAP is a process to reflect on experience, to develop vision and to turn vision into action". A good vision statement: "Serves as a magnet – drawing people together - and a compass – pointing the direction of travel".

To get there we should listen to God, to the community and to the church membership. So we should ask ourselves questions like: "If all our prayers were answered, what would our church look like in five years time?" and "If all Jesus' prayers were answered, what would our church look like in five years time?" Do we get the same answers to both questions or are they different? A good vision statement should have elements of answers from both questions.

There are four elements to develop an action plan from a vision statement: review (where are we), discern (what are our

choices), plan (what do we need for the journey), act (set out and celebrate). It is a cycle which should be repeated every year to see where you are on your way to fulfilling your vision strategy, to tweak what you are doing and to see if you will make it in five years or need a bit more time.

Quiet Day

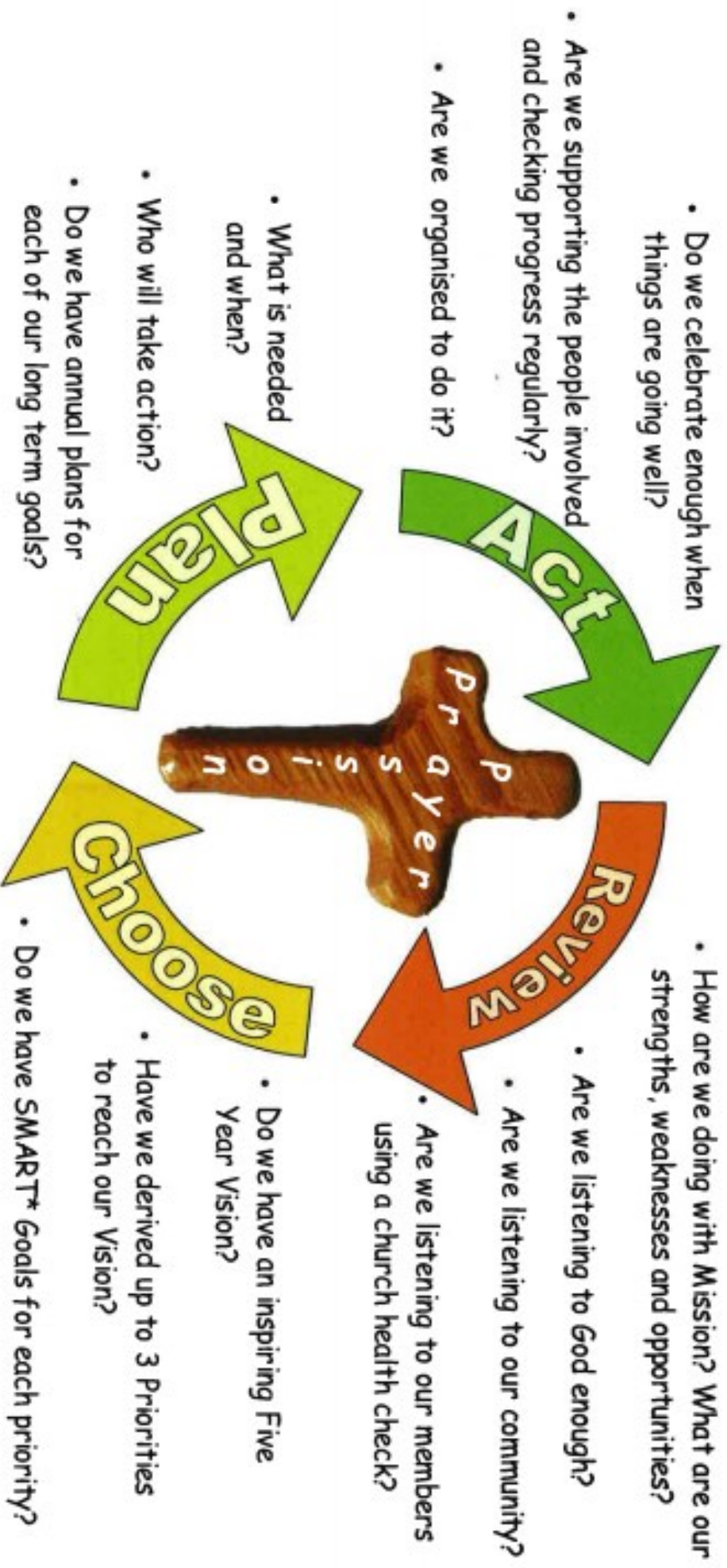
I would like to end with something which was not officially part of Synod, but which was offered to people who came to Synod early. Which was a Quiet Day, which I found very inspiring.

Our archdeacon Paul Vrolijk, led this day, which was about the psalms and the way psalms can help you with questions you might be struggling with. He would read a part of a psalm and then give us tasks to do, which funnily enough completes the cycle as it resembled what churches should do for Mission Action Planning, but then at a personal level. So for instance, we had to imagine we were taking a walk and sat down to rest on a park bench with a companion of our choice (Jesus, God, the Holy Spirit). And we would speak to our companion and look back on our life to reflect on where we had been and where we were now. We also had to look through the book of Psalms to see if we could find Psalms which reflected our situation or could help us with it.

There were several of these tasks, which were not only insightful, but put me in a calmer mood for Synod.



Mission Action Planning...where is your church on this cycle?



* SMART: Goals are Specific, Measurable, Achievable, Resourced and Timed



MEANINGFUL WORDS



This contribution was written by Ruth Alkema

To make an apt answer is a joy to a man, and a word in season, how good it is!

Proverbs 15:23

Jesus is called the Word of God¹. Surely this points to the enormous value of words. What is it with words? What do words do? There are so many types of words! From the technical explanation in a manual, to the beauty of poetry. From a heated argument to a formal speech. Last but not least there is the talk about nothing in particular that friends have when they just want to be together. Words have power either to reveal or to obscure. To heal or to hurt. It can be such a relief when someone brings clarity in a confusing situation with some well chosen words. I think the best words are words that express a reality that was there all the time, but we didn't realise it before the words were spoken. Our words do not have creative power², but we can illuminate and bring things to light.



Saint Augustine speaks very beautifully on what our words can achieve in his book 'The Teacher' which describes a conversation that he had with his son Adeodatus. The book itself was a revelation to me about something that I knew somewhere, but couldn't grasp before. And now, while I am struggling to express this beauty that I sensed, I see how different his approach is from more common approaches to speaking. For I am afraid that we usually think more like: 'how can I convince this person of my point of view'. Or only: 'how can I express my views and sentiments so that I am understood'. Either way, we see the words as a vehicle that will transfer our views to the mind of that other person, and not as a means to express and explore together a reality that we can then share.

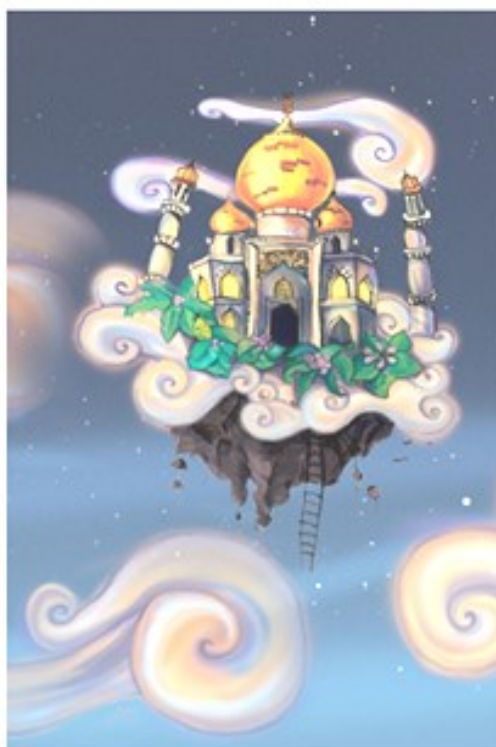
Now this book 'The Teacher' is quite a complicated philosophical argument on whether or not words can teach. I may not have understood all the nuances, but two things stood out for me. First: words are pointers to realities that we want to express (they mean something). Second: there is such a thing as divine illumination by which we can recognize truth. This

¹ John 1:1,14

² Although some people say that writers actually do something of the kind, for example Tolkien created the Hobbits.

latter insight is wonderful, because it explains why conversations on spiritual things are actually possible. Otherwise we would never be able to convey what we mean with our words, since we cannot just point to God and say 'this is God'. This reminded me of my most beautiful conversations, when a friend would suddenly light up at my words, recognizing what I had said, and enthusiastically add more details on the same subject from her perspective. A great reminder and affirmation that our thoughts do not live in our own heads only, but we share a common awareness of spiritual things.

In order to share spiritual realities we must first be aware of them³. Then following that, we can express our thoughts. This is a wonderful step further. There is a Latin saying: "by teaching, we learn". Indeed when I attempt to put into words what moved me, I suddenly find that it is not at all that simple! The moment I try to explain my ideas to someone else, I usually discover that I made some big leaps that are not immediately logical⁴ and need more explaining. The process of filling in the gaps (or adjusting my ideas) is very refreshing and helps bring out more



nuances that I would otherwise never have seen.

The exchange of ideas with another person thus helps us to stay grounded in reality. This works best if the other person is somewhat critical and also feels free to speak his mind. When we keep our ideas too much for ourselves, or worse: in groups of like-minded people, we run the great risk of building castles in the air⁵.

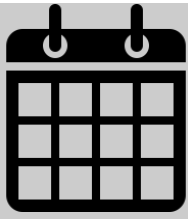
We need other people to ask questions and point out weak spots in our arguments. But overly critical persons, including our own inner critic, often prevent us from thinking at all. The book 'The Teacher' was a great example of a fruitful dialogue. Father and son obviously loved each other, yet Adeodatus asked many critical questions and pointed out counterexamples to what his father had said. This helped both of them in understanding the topic better

As I remembered in the start of this text, Jesus is called the 'Word of God'. Now I have been thinking that just as Jesus shows us who the Father is, so our words show others who we are. And I find it very interesting that even we ourselves will learn more in this process. Often, we don't really know what goes on in our own heart, but when we try to express it to another person, it can come to light.

3 This is more the topic of my previous text, how can we discover what truly lives in us, what God says, what he has given us, all with the help of the Holy Ghost

4 As you can see, I am getting better and better at the British art of making understatements!

5 Or, to remain biblical: build our house on sand, see Matthew 7:24-27



PHILOKALIA: GREEK FOR “LOVE OF THE BEAUTIFUL, THE GOOD”

This contribution was written by the Rev David Phillips, Utrecht Chaplain



At Holy Trinity Utrecht we have a study group looking through some writings from the Philokalia. The Philokalia is a collection of texts from

Eastern Orthodox Church spiritual masters from the 4th to the 15th centuries. These sayings were originally given as guidance and instruction for monks about the soul and spiritual growth and leading to the practice of contemplation. The Philokalia is the collection of these sayings into five volumes. The collection was brought together in the 18th century and has now been translated into many modern languages.

Bishop Kallistos Ware describes these writings as the “principal spiritual text” of Eastern Orthodox Churches and, according to the English publishers, “the Philokalia has exercised an influence far greater than that of any book other than the Bible in the recent history of the Orthodox Church.”

On Tuesday mornings at 8:45am (except in July and August), following Morning

Prayer at Holy Trinity Church at 8:00am, all are welcome to the Parsonage (next door to the church) as we make our way through Writings from the Philokalia: On Prayer of the Heart. This is a book of selections from the five volumes of the Philokalia, specifically on the Jesus Prayer (“Lord Jesus Christ, Son of God, have mercy on me, a sinner” or some use a shorter version). We read a few paragraphs and discuss it with our morning tea or coffee. You don’t need to have read anything, but you could get the book from amazon.co.uk. It is bringing to our spiritual journey the insights of the Eastern Christian tradition and learning about prayer and to pray. You don’t need to be at every session, you can come in and out as you like.

All are welcome! If you’re not able to make Morning Prayer, come to the Parsonage at 8:45am. We meet for about an hour.



PICTURES OF THE STUDENT ALPHA AWAY WEEKEND TO CHEVETOGNE





PILGRIMAGE TO TAIZÉ

Last summer André, Angela, Vera, Julia, Emilie, Thomas and Arthur went to Taizé to deepen their faith. In this article Thomas, Julia and Emilie share their experiences with us.

Thomas' story

I had never been in Taizé before, nor had any idea what to expect. We found a nice spot where we set up our camp after a ten hour drive from Amersfoort. We started the program with the light service, where everyone received a candle which was to



be lit towards the end of the service. I have to say that to see a dimly lit church filled with about two thousand candles was a sight I won't easily forget. To know I would experience it all again in a week was obviously quite exiting. Sunday we had Eucharist after which we had to choose our programs. While Julia and Emilie chose doing the dishes, Arthur and I chose to join the so-called Solidarité Group, where we were to talk primarily about solidarity between churches, between genders, and between different social classes, on which all we did a workshop at the end of the week.

From Monday to Friday the days looked pretty similar. In the morning after service and breakfast Arthur and I would attend the ten o'clock talk, which would take about forty-five minutes to talk about a certain text chosen for the day, and how we nowadays as Christians could apply the teachings of Jesus to our daily lives. The talk was followed by our study groups where we would sit in groups of ten discussing different questions. What I loved most about was the fact that you could meet all different kinds of Christians, who all had their own visions and spiritual priorities in life. For me it was an amazing experience and I would recommend it to all. In the study groups I met an Australian guy about my age, with whom I could talk really well. On all kinds of different moments we could really dig into subjects, and I think it is safe to say we both learned a lot from each other.

After midday service and lunch we had some spare time, which I would often use to visit St. Etienne, also known as the silent garden. It was a park with a pond where you could just wander freely, simply enjoying nature and forgetting time. At two in the afternoon we had the Solidarité Group after which most times I would attend a media group where we would discuss how to make Taizé more active on social media.

After the evening service there was a possibility to pray with one of the brothers in the church, if you felt the need for it. Most evenings would be spent at Oyak, the place where the sound of the guitar and the laughter of merry people would rule over the silent among us. Games were played and songs were sung.

That was pretty much what was basically happening on an average day. Then of course there are the incidental happenings, such as the conversation with frère Alois which I attended. He was filled with love of God, and I can say it was a real pleasure to hear him speak. I also visited the Crypte twice in the morning where you had the possibility to receive wine at the communion, which isn't custom at the regular service. We also had a chance to talk to brother Sebastiaan who was just glowing

with God's love on his face, just like frère Alois.

Friday evening we had prayer around the cross, which at first was highly overcrowded, so we decided to come back in the late evening to participate in this relieving tradition.

One afternoon we met an English group of people from Portsmouth, who were singing Christian songs. We chose to join them and for quite a long time we just sat there praising God. When we visited the next light service, it was so much more exciting because we could now experience it with our new-made friends. The happening was quite emotional, and I don't think I'll be able to forget it, even if I'd try. After spending the last two nights under the stars, I must say I was happy to be on my way home again, as much fun as it had been. It's been a real blessing, and I hope to go there again sometime...

Julia and Emilie's story:

It was too early and too rainy on a Saturday morning in July when we left



PILGRIMAGE TO TAIZÉ - CONTINUED

Amersfoort. The evening before we met the group during a diner to know one another. Of course we knew each other from the church but we didn't really met. That changed during the 10-hours drive by car. We came to know many different types music during the journey. ☺

After evening prayer with candles we felt we were one with nature by experiencing thunder, lightning and lots of rain. On Monday the programme started with beautiful weather and special experiences. We signed up to wash the dishes after breakfast and after lunch. In the afternoons we attended a Bible Study group. We studied the Bible with other

youngsters from different countries: Germany, Hungary and Sweden. They all had different religious back-grounds. In our working group there were many Dutch youngsters and I hope that everybody enjoyed our singing Dutch songs during work.

In the evenings it was fun to go to Oyak. There you could buy a drink and something to eat. It's the place where you could talk to each other or make music. It's the only place where noise was allowed after ten.





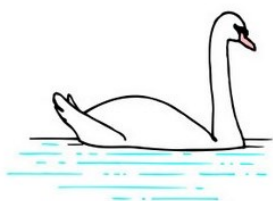
St HUGH of LINCOLN 17th November

In the Middle Ages, bishops were very important people. They were not only men of the church but also involved in running the country. They lived in great palaces and did not have much to do with ordinary people.

Bishop Hugh of Lincoln was different. He became known and loved for his charity to the poor; he cared for lepers and even risked his own life to prevent the killing of Jewish people during riots.

The Bishop rebuilt Lincoln Cathedral after it was destroyed by a great earthquake in 1185, but to him people were always more important than all the carved stones.

If you go to Lincoln, look out for the pictures of swans because



St. Hugh is usually shown with a swan. He had a pet swan which guarded him while he was asleep.

BIBLE Hs

All the answers to this quiz begin with the letter H. Which 'H'...

1. Was a son of Noah? (Genesis, chapter 5)
2. Was David's first capital? (2 Samuel, chapter 2)
3. Was Herod's wife? (Matthew, chapter 14)
4. Did Goliath have that was made of bronze? (1 Samuel, chapter 17)
5. Was the King of Tyre who sent cedar wood for the Temple? (1 Kings, chapter 5)
6. Was hung on the willows by the rivers of Babylon? (Psalm 137)
7. Jesus said the birds have nests and foxes have these (Luke, chapter 9)
8. What are pleasant words like? (Proverbs, chapter 16)



Do you have a hobby?

Yes, I like sitting in the corner collecting dust.

Answers: 1. Ham 2. Hebron
3. Herodias 4. helmet 5. Hiram
6. harps 7. holes 8. honeycomb



DRINKING FROM THE WELL OF LIFE

THESE READINGS ARE FROM THE REVISED TABLES OF LESSONS 1922

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

THE WEEK OF TRINITY XX – OCTOBER 30 TO NOVEMBER 4

*Lord, we beseech you,
grant your people grace to avoid the infections of the devil
and with pure hearts and minds to follow you the only God;
through Jesus Christ our Lord. Amen.*

	Morning Prayer		Evening Prayer	
<i>Monday</i>	Proverbs 1:1-19	Titus 1:1—2:8	Proverbs 1:20-end	Luke 9:18-50
<i>Tuesday</i>	Proverbs 2	Titus 2:9—3 end	Wisdom 3:1-9	Heb 11:32-12:2
<i>All Saints'</i>	Wisdom 5:1-16	Rev 19:6-10	Ecclus 44:1-15	Rev 7:9-end
<i>All Souls</i>	Proverbs 6:1-19	2 Timothy 2	Proverbs 8	Luke 10:25-end
<i>Friday</i>	Proverbs 9	2 Timothy 3	Proverbs 10:1-22	Luke 11:1-28
<i>Saturday</i>	Proverbs 11:1-25	2 Timothy 4	Proverbs 12:10-end	Luke 11:29-end

THE WEEK OF TRINITY XXI – NOVEMBER 6 TO 11

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

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

THE WEEK OF TRINITY XXII – NOVEMBER 13 TO 18

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

	Morning Prayer		Evening Prayer	
Monday	Ecclesiastes 1	Luke 19:11-28	Ecclesiastes 2:1-23	Luke 19:29-end
Tuesday	Eccles. 3:1-15	Luke 20:1-26	Eccles. 3:16-4:6	Luke 20:27-21:4
Wednesday	Eccles. 4:7-end	Luke 21:5-end	Ecclesiastes 5	Luke 22:1-38
Thursday	Ecclesiastes 6	Luke 22:39-53	Ecclesiastes 7:1-14	Luke 22:54-end
Friday	Ecclesiastes 7:15-end	Luke 23:1-25	Ecclesiastes 8	Luke 23:26-49
Saturday	Ecclesiastes 9	Luke 23:50-24:12	Ecclesiastes 10:5-18	Luke 24:13-end

THE WEEK OF TRINITY XXIII – NOVEMBER 20 TO 25

*Grant, we beseech you, merciful Lord, to your faithful people pardon and peace;
that they may be cleansed from all their sins, and serve you with a quiet mind;
through Jesus Christ our Lord. Amen.*

	Morning Prayer		Evening Prayer	
Monday	Ecclesiasticus 1:1-10	Acts 1	Ecclesiasticus 1:11-end	Acts 2:1-21
Tuesday	Ecclesiasticus 2	Acts 2:22-end	Ecclesiasticus 3:17-29	Acts 3:1-4:4
Wednesday	Ecclus 4:11-28	Acts 4:5-31	Ecclus 4:29—6:1	Acts 4:32-5:11
Thursday	Ecclus 6:14-31	Acts 5:12—6:7	Ecclesiasticus 7:27-end	Acts 6:8—7:16
Friday	Ecclus 10:6-8,12-24	Acts 7:17-34	Ecclesiasticus 11:7-28	Acts 7:35—8:4
Saturday	Ecclus 14:20—15:10	Acts 8:4-25	Ecclus 15:11-end	Acts 8:26-end

THE WEEK OF THE SUNDAY NEXT BEFORE ADVENT – NOVEMBER 27 TO DECEMBER 2

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

	Morning Prayer		Evening Prayer	
Monday	Wisdom 1	Revelation 1	Wisdom 2	Revelation 2
Tuesday	Wisdom 3:1-9	Revelation 3	Wisdom 4:7-end	Revelation 4
Wednesday	Wisdom 5:1-16	Revelation 5	Ecclus 14:20-end	1 Cor 4:9-16
St Andrew's	Zechariah 8:20-end	John 1:35-42	Ezekiel 47:1-12	John 12:20-32
Friday	Wis 8:21—9 end	Rev 11:15-12 end	Wisdom 10:15-11:10	Rev 14:1-13
Saturday	Wis 11:21—12:2	Revelation 18	Wisdom 12:12-21	Rev 19:1-16



WORSHIP IN NOVEMBER

ALL SAINTS' AMERSFOORT

Every Sunday: 9:30am Sung Holy Communion
New location: Nieuwe Erven, Heiligenbergerweg 144, 3816 AN Amersfoort
 (for midweek services see and activities see: www.allsaintsamersfoort.nl)

ANGLICAN CHURCH ZWOLLE

(Note: the pattern changes only for this month, as we can't use the church on the 1st Sunday)
 4pm **Second Sunday** (Holy Communion) and 4pm Third Sunday (Evensong)

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

Wednesday 1 st November	All Saints' Day 10:00 Sung Communion (Dutch liturgy/English sermon) 19:00 Holy Communion (said)
Thursday 2 nd November	All Souls' Day 20:00 Choral Communion
Sunday 5th November	Twenty-First Sunday after Trinity 10:30 All Age Worship - Sung Communion
Sunday 12 th November	Remembrance Sunday (Trinity 22) 9:00 Sung Communion (Dutch liturgy/English sermon) 10:30 Choral Communion 14:30 Choral Evensong
Saturday 18 th November	Evening Prayer and Praise 19:30 Service of the Word with Gospel Band
Sunday 19 th November	Twenty-Third Sunday after Trinity 10:30 Choral Communion (Harris music setting) (with Healing Ministry offered after the service)
Sunday 26 th November	The Sunday Next before Advent 9:00 Sung Communion (Dutch liturgy/English sermon) 10:30 Choral Communion
Wednesday 29 th November	Eve of the Feast of St Andrew 19:00 Holy Communion (said)

In addition to the above services, we have these regular midweek services:

Daily:	Morning Prayer (Tues to Fri 8.00; Sat 9.00) Evening Prayer (Tues to Fri 17.30; Sat 17:00)
Weekly:	Holy Communion (said) every Wednesday at 19:00