

NOVEMBER 2016

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



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NEWSLETTER NOVEMBER 2016



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

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

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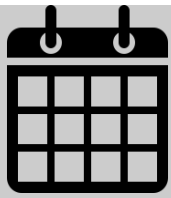
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NOVEMBER EVENTS AT A GLANCE

FOR WORSHIP SERVICES SEE LAST PAGE

1 Nov	Student Alpha, 6:30 PM	p. 6
7 Nov	Bible Study Haaften, 8 PM	p. 8
8 Nov	Bible Study Parsonage, 8 PM (door open 7:45)	p. 8
9 Nov	Bible Study Houten, 10 AM	p. 8
11,12 Nov	Justice Conference NL	p.20
11,12,13 Nov	Martine & Martinus, contemporary opera	p.18,19
15 Nov	Anglicanism Course, 7:30 PM	p.3,7
22 Nov	Bible Study Parsonage 8 PM (door open 7:45)	p. 8
23 Nov	Bible Study Houten, 10 AM	p. 8



UPCOMING EVENTS

Anglicanism Course: On Tuesday November 15 we meet in the Parsonage Hall in Utrecht for the third talk on Anglicanism. We will watch a 35 minuted DVD talk by Bishop N. T. Wright on Anglicanism's approach to the New Testament. Bp Wright is a leading New Testament scholar and retired Bishop of Durham and has written many commentaries and works on the New Testament. There is also a 20 minutes question and answer session and we will have time for discussion. Come for coffee 7:30pm, the talk begins at 8pm and we wrap up at about 9:30pm.

Confirmation: Our next Confirmation in the Chaplaincy will happen, God willing, on Saturday 25th March AD 2017 when Bishop Robert Innes will visit us in Amersfoort and Utrecht. If you are interested in confirmation for yourself or for your son or daughter, please contact one of our chaplains, David Phillips (06 124 104 31) or Grant Crowe (06 299 723 03), who would be most pleased to speak with you.

A wedding! Our coordinator of student ministry, Erik Heemskerk, recently asked our warden, Rosemarie Strenghtolt, to marry him - and she said yes! We wish them the very best of luck preparing for this wonderful event and we'll keep you posted on the wedding date. Congratulations to you both Erik and Rosemarie!



MORE WEDDINGS!



This month's chaplaincy article is by Sam van Leer, Groningen Chaplain

One the special, unexpected delights of ministering in Groningen, a university city whose population is therefore comparatively young, is that we of Grace Church have experienced many weddings in the last year. In fact, since the summer of 2015, we have had a total of 6 member-couples getting married (4 in greater Groningen, one in England and one in Romania), and there are more in the diary already for next year.

Members of our congregation come from every continent, and even our Dutch members hail from different regions of the country. Yet, perhaps surprisingly, when it comes to the wedding sealed in the Church, before God, most prefer the trusted Anglican forms. The Anglican liturgy, rooted in the 16th century Book of Common Prayer, but now with contemporary local variants throughout the worldwide Anglican Communion, uses a time-honored, familiar language that strikes a balance between Word and Sacrament in a way that couples from a variety of church backgrounds find appealing.

For many, it would not feel like an authentic wedding if they did not join hands before the altar, look into each other's eyes, and repeat these words to each other:

I, (Name), take you, (Name), to be my wife/husband,
to have and to hold from this day forward;
for better, for worse, for richer, for poorer,
in sickness and in health, to love and to cherish,
till death us do part; according to God's holy law.
In the presence of God I make this vow.

These vows are the center-piece of the wedding ceremony. Holy Matrimony is the blessing of a union between a man and woman, who openly acknowledge the presence and grace of God in their lives, and give themselves to each other, so long as they both shall live. Or, as the pastoral introduction to our liturgy puts it: 'For Christians, marriage is an invitation to share life together in the spirit of Jesus Christ. It is based upon a solemn, public and life-long covenant between a man and a woman, declared and celebrated in the presence of God and before witnesses.' While weddings are celebrated by an ordained priest in liturgical vestments, they are sealed by the vows and not -- contrary to popular belief -- by the blessing, or the exchanging of rings, however customary these have become.

Though all our weddings follow the Anglican liturgy, so that the wording of declarations, vows, and blessings remains constant (though sometimes translated into Dutch or other languages), the Bible readings and hymns chosen vary widely from couple to couple. Musically, there is usually a mix between classic hymns and contemporary praise songs, played on a variety of instruments.

Our most recent wedding in early October joined Freerk Lap and Judith Tensen, and the couple arrived on a sail boat and were accompanied into a Frisian chapel by a bagpipe-led, torch-lit procession!

Here are some photo's:



MORE WEDDINGS - CONTINUED

One point I do emphasize as I prepare couples for weddings, is that though much time and attention is devoted to planning the 'big day' of the wedding itself, a marriage is for a lifetime. So in the weeks and months before a wedding, I meet with couples to talk about bigger questions of faith, enduring love, life's priorities, dealing with conflict and making time for each other.

And naturally, after the wedding, I and our church community always remain available to support our newlyweds.



STUDENT ALPHA COURSE

Holy Trinity Anglican Church has hosted Alpha in the Spring for three years. We've moved it to the Autumn this year. The course consists of seven consecutive evenings and a weekend.

Student Alpha is almost over for this season, but we'll be coming together for Bible Study on Tuesday nights, so you're very welcome to join us still!

We have supper together beginning at 6:30pm, then listen to a 30 minute talk about some core aspect of the Christian faith followed by an open discussion where all questions and thoughts are welcome. We wrap up each night around 9pm, after which you are free to stay for a drink.

Location: Parsonage HTC, Van Hogendorpstraat 26 in Utrecht

20 Sept	Who is Jesus?
27 Sept	Why did Jesus die?
4 Oct	How can I have faith?
11 Oct	Why and how should I pray?
18 Oct	Why and how should I read the Bible?
21-23 Oct	Alpha weekend: Holy Spirit & Gods guidance
25 Oct	What about evil and does God heal today?
1 Nov	What about the church and telling others?

Contact Erik Heemskerk for more info or if you would like to attend.

All students are most welcome! eemskerk.erik@gmail.com
For more information and a video on Alpha go to: www.alpha.org.



ANGLICANISM: A GIFT IN CHRIST

*A survey course
introducing our Church,
offered in the Chaplaincy
in Utrecht and Amersfoort,*

AD 2016-2017

September 20 – History / Current Structures

October 18 – Approach to the Old Testament

November 15 – Approach to the New Testament

January 17 – Worshipping the Lord

February 21 – Hymnody

March 21 – Approach to Ethics

May 16 – Parish Mission

June 20 – Anglicanism and Islam



A NICE MESSAGE - BY MAYA

During years Holy Trinity has helped to give a future to the Tibetan refugee children in India, for instance with beautiful benefit concerts.

After having built several schools and houses and afraid that I would not be able to complete another such big project, I asked the Tibetans if they had a smaller one. Then just the Dalai Lama had asked for help for the building of a Tibetan University in India and I started with the installation of the classrooms of the two college buildings. 64 are needed

and 36 are ready and in use.

And now, a great surprise !! I received an invitation for the inauguration in December of this Dalai Lama Institute for Higher Education in Bangalore

and a dear friend will come with me to help, because alone I hardly can go to Bunnik.

Thank you again for your help and please, accompanys us please with your prayers!

Maya.



BIBLE STUDY IN UTRECHT: DISCOVERING THE BIBLE

Sometimes it is like a journey into the unknown, studying the bible. It brings you to unfamiliar and sometimes very familiar, places, for instance your own kitchen. The bible is the very fundament on which the Christian faith is built. The Bible study groups offer a chance of studying the bible with fellow Christians, sharing had added value.

One participant put it like this: a 'usual' Wednesday morning became a special morning. Being together to study the word of God, learning from each other, pray together and like someone said: 'putting into practice what you have heard.'

Interested? You (and your friends) are very welcome!

The present theme is 'The Lord's prayer'. During advent the theme will be 'expecting Christ.'

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

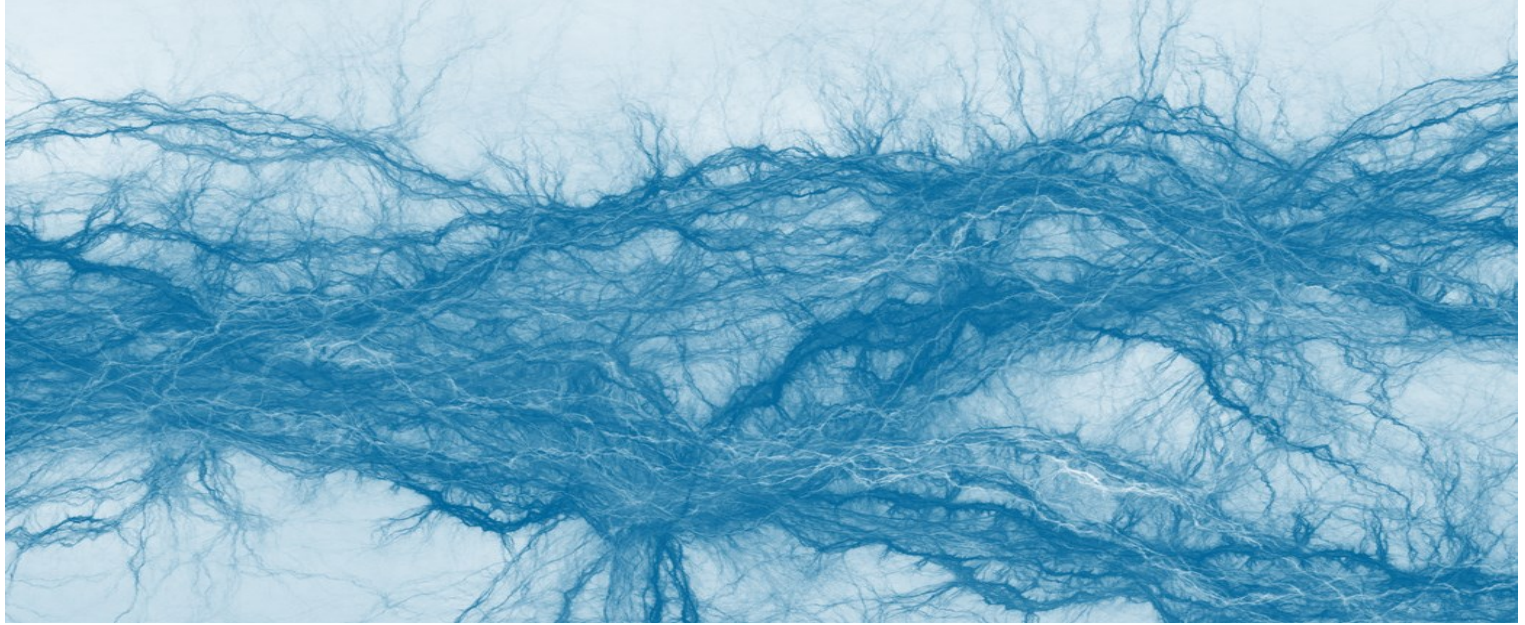




POEM FOR ALL SOULS' DAY.



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



Deep waters

Jij zegt

ik zou nu toch eens moeten huilen
maar ik vind geen tranen meer
ik denk dat ik ze heb begraven
toegevoegd zijn zij aan alle
tranen die eeuw in eeuw uit
diep de aardlagen dooraderen –

en als ik nu naar tranen
moet gaan graven
verliest het leven
zijn begaanbaarheid –

Deep waters

You said that

it is time to cry now
but I can no longer
find the tears

I think I have buried them
adding to the accumulation
of all the tears
which in all the years
have woven themselves
as arteries
deep in the earth

and if I must ever
unearth these tears
life's quintessence
would disappear



ANGLICANISM: A GIFT IN CHRIST

PART 2: THE MEDIEVAL CHURCH

The first night of the Anglicanism course was on the Church's history and structures and given in five parts. The notes from that talk will be featured in the Newsletter over the next few months. - by David Phillips, chaplain of Holy Trinity Utrecht

A Scholarly Church

One of the characteristics of the Church of England has been and continues to be its high regard for scholarship. Just to give you some sense of the level of scholarship in the Church of England in the Middle Ages, here are a few of the most renowned in the early Medieval period:



Alcuin of York (c. 735 – 804 AD) An English scholar, ecclesiastic, poet and teacher from York, Northumbria studied the trivium (grammar, logic, rhetoric) and quadrivium (which comprised arithmetic (number), geometry (number in space), music (number in time), and astronomy (number in space and time)). These were the divisions of a liberal education in classical learning and the basis of monastic education at that time. Alcuin was invited by Charlemagne to His court

in Aachen and arrived in 782 and taught both Charlemagne and his two sons. He played an important role in the Carolingian renaissance. Alcuin is described in Einhard's *Life of Charlemagne*, as "The most learned man anywhere to be found". He was made Abbot of Tour in 796.

John Scottus Eriugena (circa 815-887AD)

He is generally recognized to be both the outstanding philosopher (in terms of originality) of the Carolingian era and of the whole period of Latin philosophy stretching from Boethius to Anselm.

[Stanford Encyclopedia of Philosophy]

He was a Greek scholar and so read and translated many of the Greek Fathers, formerly inaccessible to Western (Latin) scholars. You find this continued interest and engagement of Anglican theologians in the writings of both Eastern and Western theologians into the Reformation and to the present. [e.g. in quotations in the Homilies, in the work of Richard Hooker who was heavily influenced by Pseudo-Dionysius.]

There are also famous later medieval theologians:

St Anselm of Canterbury (c. 1033 – 1109 AD). Though born in Italy and wrote his greatest works while a monastic in

France, he spent the last 16 years of his life as Archbishop of Canterbury. Martin Thornton, in his book *English Spirituality*, has said, “*In Anselm, there is neither rationalism nor arrogant humanism, but a respect for human reason as the ally of faith and promoter of love...*” From Anselm’s *Cur Deus Homo?*, “*As on the one hand, right order requires that we believe the deep things of the Christian religion before presuming to subject them to the analysis and test of reason, so on the other hand it looks to me like indolent neglect if, already established in the faith, we do not take the trouble to gain an intellectual intimacy with what we believe.*” Thornton comments, “If doubts arise in the mind, they are to be calmly faced and resolved as the struggle continues, they are hurdles to be jumped as we progress towards understanding and love. That is truly Anglican, for it is neither “free thought” in the sense that anyone has the right to believe what he likes, nor does it make dogma anything but dogmatic, but it does not impute sin to honest inquiry.”

John Duns, commonly called *Duns Scotus* (c. 1266 – 8 November 1308), is generally considered to be one of the three most important philosopher-theologians of the High Middle Ages. [Stanford Encyclopedia of Philosophy]

William of Ockham (c. 1287–1347) is, along with Thomas Aquinas and John Duns Scotus, among the most prominent figures in the history of philosophy during the High Middle Ages. [Stanford Encyclopedia of Philosophy] He studied at Greyfriars in London (a place said to rival Paris and Oxford for theological

studies) and Oxford.

The great centres of learning in England and Ireland were at first the great monastic communities. It was in the later middle ages that Oxford University (11th century) and Cambridge University (13th century) were established.

English popes?

There has only been one English pope to date: Pope Adrian IV (Latin: *Adrianus IV*; born Nicholas Breakspear; c. 1100 – 1 September 1159) was pope from 4 December 1154 to his death in 1159. He sought ties with and the repair of the break with the Eastern Church. (The only Dutch pope, who had the same name, Adrian VI, from Utrecht, was pope from 1522-23 AD.)

A Mystical Church

The fourteenth century has been described as the Golden Age of English Mysticism, with the most widely known writers and writings being:

- Richard Rolle’s (c. 1300-1349)
The Fire of Love
- Walter Hilton’s (c. 1340-1396)
The Scale of Perfection
- Julian of Norwich’s (c. 1342-1416),
Revelations of Divine Love
- Margery Kempe’s (c. 1373-1438)
The Book of Margery Kempe
- *The Cloud of Unknowing*
(Anonymous) (latter half of 14th century)

Rolle was a lay hermit from the age of 18 and became an important spiritual counsellor in his day. Hilton spent some time as a hermit and then became an

Augustinian priest and canon at Thurgarton Priory. The anonymous author of the Cloud was a priest, an interpreter of Dionysian mysticism. Julian at age 31 had 16 visions in two days and spent her life reflecting on and finally writing on the meaning of them, she became an anchoress. Kempe was a mother of 14 children! before she and her husband made vows of chastity and then she made many pilgrimages, even as far as the Holy Land, and wrote of her mystical experiences and travel.

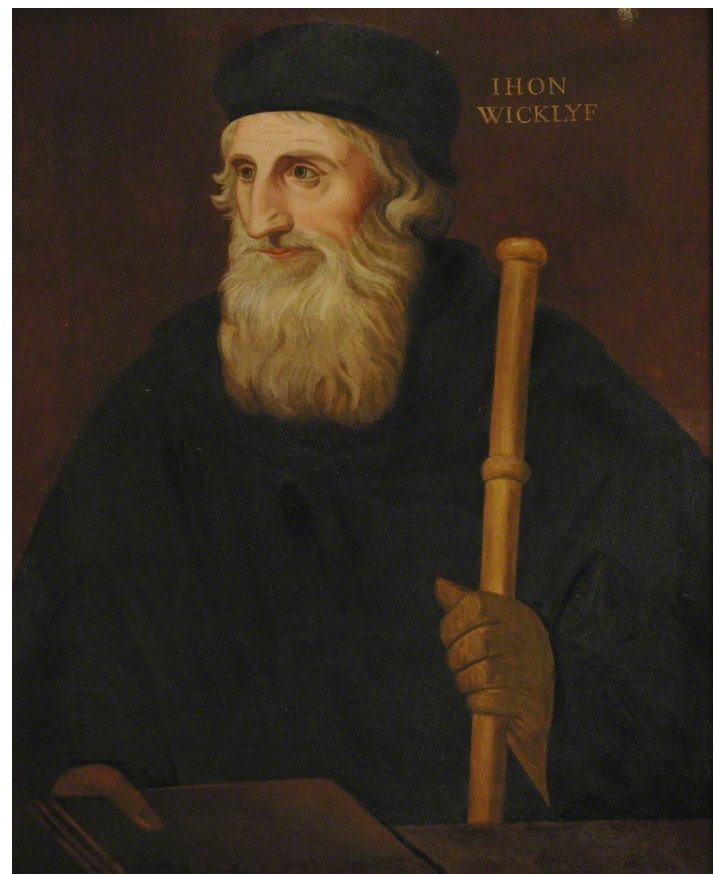
In this past century, Julian's writings have been among the most widely read of the mystics. The Church of England has been recalling its Benedictine roots with the recovery of monastic vocations and the call to contemplation. Our former Archbishop of Canterbury, Rowan Williams, has written, *To put it boldly, contemplation is the only ultimate answer to the unreal and insane world that our financial systems and our advertising culture and our chaotic and unexamined emotions encourage us to inhabit. To learn contemplative practice is to learn what we need so as to live truthfully and honestly and lovingly. It is a deeply revolutionary matter.*

An early call for Radical Reform

As has been said, the Church all over Britain developed in the middle ages under the same learning and influences as the larger Western Church and under the authority of the pope. But popes and kings (not only in Britain) throughout the middle ages struggled with confusions

about temporal and spiritual authority. One only needs to read the history of the Norman kings in Sicily to see many clashes between popes and kings. Throughout the Middle Ages kings were often involved in choosing bishops, popes favoured one Christian monarch over another in battles for power and land. So there was nothing new in the 16th century in the battle between popes and kings over authority.

And among lay people there was an increasing desire for reform of abuses in the practices and teaching of the Church all over Europe. Dante Alighieri, the great Italian poet of the Divine Comedy and theologian, rages, especially in the Paradiso, written in the early 14th century, about the need for reform of the clergy and the abuses in monasteries, of the gluttony and greed of monks and



John Wycliffe (1331-1384 AD)

ecclesiastics, of the poor teaching from the pulpits, and of the destructiveness caused by confusions in the exercise of spiritual and temporal powers – arguing for the complete separation of powers between the pope and kings.

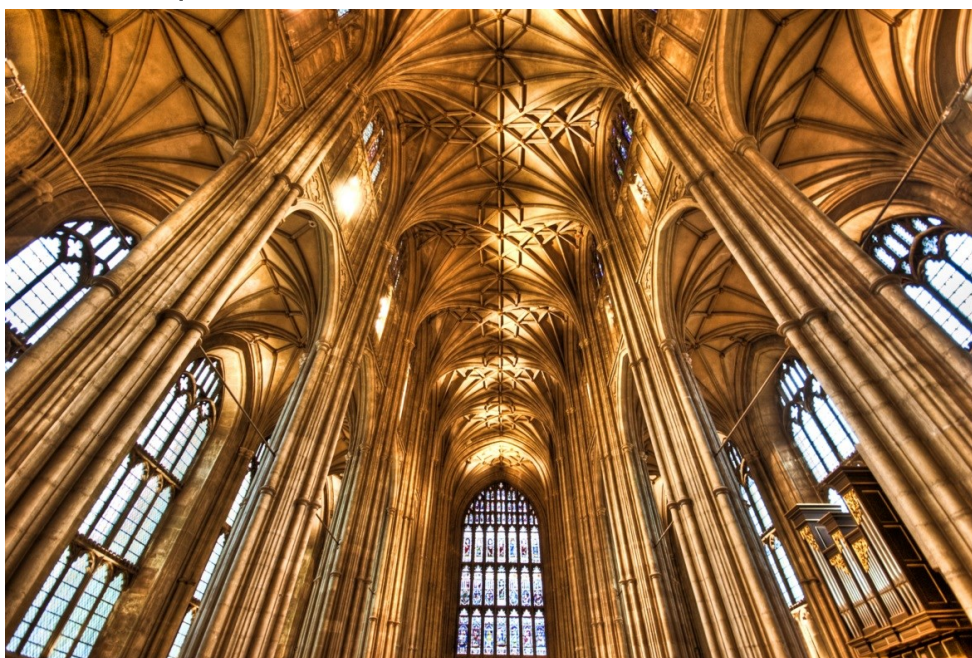
In the mid 14th century in England John Wycliffe (1331-1384 AD) a priest, from Yorkshire, began to advocate publicly for many of the things that were taken up by the 16th century Reformers. He was called by these later Reformers the “Morning Star” of the Reformation. He advocated for:

- Scripture to be as the ultimate authority in matters of doctrine;
- He argued there is no biblical support for the papacy;
- He advocated for the translation of the Bible into the language of the people (he or his disciples translated the whole of the NT into English);
- argued the dissolution of the monasteries as irredeemably corrupt;
- Attacked veneration of saints, transubstantiation, requiem masses.

Wycliffe was never excommunicated nor deprived of his living – but died of a stroke suffered while celebrating Mass in 1384. The English King called on him for his opinion on whether the traditional payments to the pope were a religious obligation (he concluded - no, to the king’s great satisfaction!).

His doctrines were condemned posthumously by the Church in 1388, 1397 and at the Council of Constance in 1415 and his writings were banned. But a group called the Lollards took up Wycliffe’s writings. The Lollards were condemned by the Church, but they spread Wycliffe’s teaching widely in Britain. Wycliffe’s writings also inspired the early Czech reformer John Huss (c. 1372-1415) and many of his writings survive only in Czech manuscripts.

In England the ongoing struggle for reforms to the abuses of power of the Church under the authority of the Pope in Rome came to a head in the 16th century. Yes, next time we’ll get to Henry the VIII!



Most of the great cathedrals were built in Middle Ages - this is Canterbury Cathedral.



SPEAKING, LISTENING AND PRAYER

This contribution is from Ruth Alkema who contributes articles regularly both at Holy Trinity and Jerusalemkerk in Utrecht



A long time ago, I worked for Rijkswaterstaat, on a project for measuring the depths of rivers. For that, I was on a little ship where they had this old fashioned type of phone where only one person can speak at a time. So you had to speak your message or question as complete and clear as possible, then say: 'over', and then keep really quiet in order to hear



the answer. And I would suggest that this is actually rather a good way of communicating: speak clearly, listen attentively.

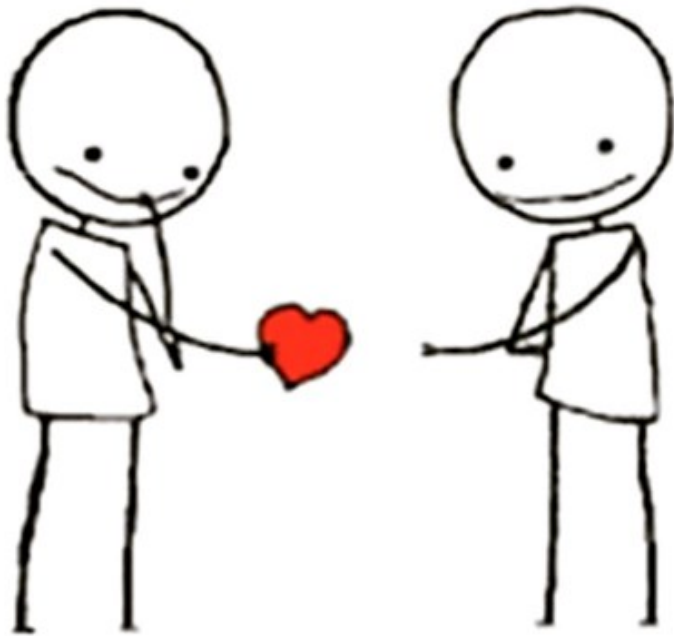
Speaking might seem the easiest part. I do not think that we are often told that we should speak more. And yet right now this is what I want to suggest. Speak more, but.. speak clearly. That is: try and stick to the truth you want to share and remove the frustration, or self-inflation or self-defense or business that's all unnecessary. For example, it is really nice when someone shares the joys and good things that he saw or experienced, so that others know that joy too. But it is also im-

portant to share the pain, hurt or confusion when we experience that and this is very difficult. You need to be able to trust that the other won't make it worse by not listening. When this trust is missing, we will mostly send very unclear messages when we are hurt, mixed with lots of self defense and aggression towards people we perceive as judgemental. This suspicion may or may not be true, but it certainly doesn't help, only justifies the other into thinking we are the cause of our own problems. As a counterpart to this I would like to suggest that whenever you see someone aggressive, just think that he is probably very much hurt and be gentle please. Kindness might just be what is needed for healing.

One thing that helps me in practising clear speaking, is that I write down my prayers. This gets me past a feeling of general despair into more structured thinking about what it is that bothers me, or what I think that needs to be done. Often I find myself praying to the Holy Spirit what it is that I should write. It lifts me out of an impasse and gives me confidence that I can expect answers to these prayers.

Listening is more difficult than speaking, but here also prayer is a really good exercise. One of the first things I heard about contemplative prayer is that it will make you more open and loving towards other

people. This is rather paradoxical: you spend more time alone, and as a result your relationships with other people get better. When we decide to open our hearts to God, his presence will heal us. This makes everything easier. But also we practice attitudes that are helpful in communication. For example we practice being open and listening to God, and to receive what he gives, while being passive ourselves. Also, we practice the attitude of daring to give ourselves to someone else, and to let someone come close, even into our heart. These attitudes will



gradually grow in our nature and then it will become our natural reaction to other people as well, and give us real, fruitful and healing contact.

Now we might think that these are three easy steps to better communication. And certainly there is nothing complicated about this, but we must be prepared for the hard part. Truly sharing what is in our hearts implies that we are also prepared to give up what cannot stand the light. And truly listening implies that we will feel

the pain of the other and of our own inability to help. We will not be able to do this if we are not prepared. We need to be aware of our natural inclination to shield ourselves, and make a decision to be open to the true life.

The Bible book of Job is, among other things, also a great story about speaking, listening and prayer. Job suddenly loses everything, including his children and his health, for reasons known only to God, the devil, and us, the readers. Then his friends come to comfort him. According to Saint Gregory⁽¹⁾, they start out great, when they come and sit in silence, sharing Job's grief. But then they speak, and their words betray that they do not at all regard the person to whom they are talking, but speak general truths, really deep and true in themselves, but not to the point, whilst ignoring the pain right in front of them. Then comes Elihu, he speaks words of which God later says that they were right⁽²⁾. Still, the fact that he is right doesn't help Job much, perhaps because, as Saint Gregory says, Elihu is too high minded and I think that Job is so much hurt that no human voice can reach him anymore, but when God speaks, his heart opens and he listens.

1. In the book 'Morals on the book of Job', available online here:

GregoryMoraliaIndex.html

2. Although I personally found it very hard to spot the difference, I have been reading the text over and over again to see it, and finally started searching internet for an explanation, where I found that Elihu basically says that not just Job is a sinner, but we are all sinners, and we need a redeemer. For me it was very special to realize that Jesus is always praying for us.

FAITH THOUGHTS: GOD KNOWS



Faith Thoughts are sent in by Dr Elisabeth Leembruggen from Holy Trinity Utrecht.

“I know the plans I have for you . . . plans to prosper you and not to harm you, plans to give you hope and a future” (Jeremiah 29: 11).

We live in a land of expats. Most expats have chosen to “remove themselves from their homelands” as the OED puts it. The expat life is largely a life of choice—for love of that special person, for a job with its unique challenges; for those holiday get-a-ways to exotic lands. There’s a chance to learn a new language, the opportunity to meet new ‘natives’, befriend other internationals, explore another culture and approach to life; to expand our horizons. To be sure, somethings are lost, but often there is great gain.

Not all expats are happy with the choice. The ‘dangling spouse’—with no right to work in the local culture—awaits the return home. Expat children resent shifting about to yet another unknown school, in another unknown culture, with another unknown language. Cultural adjustment and culture shock is no minor matter. Homesickness and feeling bereft of family becomes a burden too difficult to bear. Depression sets in.

We live in a land of exiles. Expatriation—from which the term Expat comes—also describes one who has been expelled from one’s native land (OED). To be exiled—unless self-imposed—is most often not by choice; it has been foisted on one, with all the deprivations associated

with such an act: The loss of loved ones and family ties; the loss of culture and traditions. We lose a vital connection to the earth & soil which gave us life. To be exiled from the land of our birth means the life we’ve known and loved is gone. It can and often is devastating.

Leaving, without forced expulsion, can be the hardest choice of all. We see no future in the land of our birth, we have no hope. Life, as we’ve once known it, will never be the same again. We make the hardest choice of all—to leave what we’ve always known and loved.

Jeremiah (29 ff) understood this dilemma. Jerusalem was in shambles. Homes were devastated and destroyed. The Hebrew children were taken captive. Only a remnant remained. And now they were being forcibly removed and carried away. They grieve and mourn their loss.

Yet God had a plan. He told his children to settle, marry, and have families. In God’s time, things would be set right again. Jeremiah is instructed to tell the Exiles: “I know the plans I have for you . . . plans to prosper you and not to harm you, plans to give you hope and a future” (29: 11).

This is a message for every age, a message for us today as we grapple with

the stress & strains of life choices and plans. Foisted or not, our future often feels uncertain. We question ourselves:

Did I make right decisions?
 What is the way forward?
 What will happen to me?
 What is my future?
 Has God heard my prayer?

We all ask these life questions, no matter our culture, social standing, age or circumstances.

In the stress of living and decision making, God speaks words of comfort to Jeremiah which echo down millennia to us; encouraging us to trust for “I know the plans I have for you”.

Does this mean we throw up our hands and “let go and let God”? This is one approach. But studies in religious and spiritual coping indicate that this is the least satisfying method, producing the least productive results. A second method is the “do it yourself” approach, without prayer, making our decisions without spiritual considerations. This may give us

a temporary sense of control, but also proves to be the less satisfying. The third method is called the collaborative approach. In this approach, we work together—in collaboration—with God. And as one might surmise, this is the most satisfying approach, producing the greatest sense of well-being, the greatest satisfaction and spiritual insight**. As we plan together with God to discern His will and path for our lives, we have a wonderful promise. He knows the plans He has for us, local national, expat or exile.

**Oxford English Dictionary, 1988.*

***NIV*

***Kenneth I. Pargament, The psychology of religion and coping: Theory, research, practice, 1997.*



THE PRAYER CHAIN MINISTRIES

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

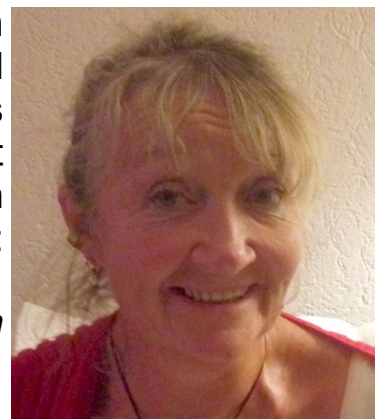


Anne Miechielsen organizes and participates in this ministry at Holy Trinity in Utrecht:

anne@miechielsen.nl

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

mccloughin@gmail.com



A man and a woman are shown from the chest up, reaching out towards a soccer ball. The man, on the left, has curly brown hair and is wearing a light-colored, textured sweater. The woman, on the right, has dark curly hair and is wearing a black leather jacket over a red shirt. They are both looking at the ball with expressions of anticipation. The soccer ball is white with black and gold patterns. The background is a dark, ornate stone structure, possibly a church interior. A large red diagonal line runs across the lower half of the image, behind the text.

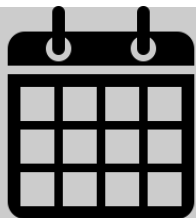
MARTINE & MARTINUS

Een lichte Sint Maartensopera

vr 11 november 20.30 uur *voor jong en oud*

za 12 november 17.00 uur

zo 13 november 17.00 uur Domkerk Utrecht



ECUMENICAL NEWS

This contribution is from Judith Riet

How many churches Utrecht has, is hard to guess. There must be dozens of churches and Christian faith communities of at least 30 different denominations. All these churches together are represented by the USRK: Utrecht Council of Churches (Utrechtse Stedelijke Raad van Kerken).

I would like to tell you something about the things the USRK does. Not all churches in Utrecht are represented in the USRK, but the 24 member churches together form a large part of the local Christians faith. Every church can have two representatives in the council. In some cases this is the priest, pastor or minister of the church, but any member of the church is possible. Perhaps some of you do not know our own Henk Korff is the chairman of the council. I function as second representative for Holy Trinity.

We meet about four times every year, every time in different church. This give the host church the opportunity to show their building and tell something about their community.

Some of the things on the agenda last meeting:

- Ecumenical services during the annual International week of prayer (January)
- A new municipal note on how to preserve a historic church building in Utrecht
- The joint efforts of the Utrecht churches to help the refugee population of Utrecht

- Activities during Saint Martinus' anniversary
- The activities of the committee 'Church and Israel'

The USRK is a vital way to stay in contact with our brothers and sisters in Christ in the city. Some of the USRK-initiatives have been traditions over decades, others arise when needed. Whoever would like to know more about this council, do not hesitate to ask Henk or me. Also, the quarterly newsletter/magazine Utrechtse Stemmen can always be found in the church hall.

I also want to bring to your attention two events in the coming weeks



'Martine & Martinus', Contemporary Opera - 11, 12 & 13 November, Domkerk

On the occasion of Martinus' 1700th anniversary, the Dom choir will perform a whole new opera, composed by the young Utrecht composer Carlijn Metselaar. It is a very accessible opera for music lovers of all kinds; ultimate gift of the organisation Zaterdagmiddagmuziek to all residents of the city of Utrecht. Admission is free (donations at the door). www.domkerk.nl

'Justice Conference NL' - 11 & 12

November, Ede and Amersfoort

The Christian development organisation Tear organises a two-day conference on Justice and Faith. With international speakers like Andrew White ('the vicar of Baghdad'), Shane Claiborne (author and

leading figure in the New Monasticism movement) and Dutch speakers like Gert-Jan Segers (parliamentary leader of the ChristenUnie) the conference wants to spread the message that a just world is possible. www.justiceconference.tear.nl



THE JUSTICE CONFERENCE THE NETHERLANDS

Een initiatief van TEAR

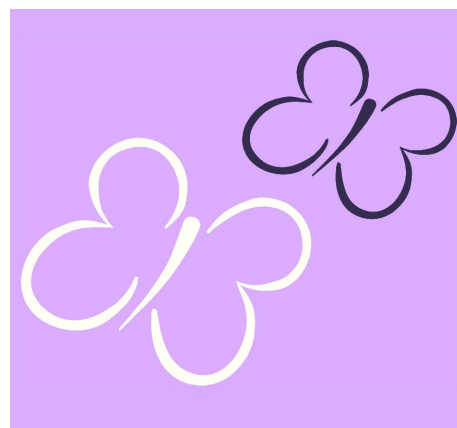


CHARITABLE GIVINGS PLAN FOR THIS NOVEMBER IN UTRECHT

This report is submitted by Sheila Kooijman, chair of the Charitable Givings Committee at Holy Trinity in Utrecht.



Poppy Appeal: On the 13th of November we remember all members of the British Armed Forces who died in conflict. The Royal British Legion helps the whole Armed Forces community through welfare, comradeship and representation as well as being the Nation's custodian of Remembrance.



Huize Agnes: Huize Agnes in Utrecht provides temporary shelter to refugee women and their children residing in the Netherlands without a valid residence permit. They help women and their children in the areas of health, education, language and finances.



St MARTIN DE PORRES

Martin was born in 1579 in Lima, Peru, the son of a former slave. He grew up in poverty and was taken in by a religious order as a servant boy. The monks looked down on Martin because he was mixed-race but in time his behaviour led to the Dominican Order stopping their racial limits on admission and he was made a full brother. He worked tirelessly on behalf of the poor, starting an orphanage and a children's hospital.

During his lifetime he was seen in other places. An African slave said Martin came to comfort him and many others. When the same man later saw him in Peru, he was very happy to meet him again and asked Martin if he had had a good voyage; but Martin had never left Lima.

In pictures, Martin de Porres is shown as a young man with a broom, since he thought all work sacred, no matter how lowly. He is also shown with a dog, cat and mouse, all eating in peace from the one dish.

DOG, CAT & MOUSE

St Martin de Porres is often shown with mice because, according to one story, the monastery had problems with rodents and decided to put traps out. Martin was so upset that he spoke to the mice and agreed that if they would leave the monastery, he would feed them at the back door of the kitchen. From that day forward, no mouse was seen in the monastery.

Which of these animals do you think are actually mentioned by name in the Bible?

1. Cat
2. Horse
3. Dog
4. Mouse
5. Lamb
6. Frog
7. Monkey
8. Lion
9. Donkey
10. Ox



Answers at the bottom of the page.

How does a group of dolphins make a decision?

Flipper coin.

How do sheep sign their letters?

'Ewes sincerely.'

Answer: all are in the Bible except numbers 1 and 7, the cat and the monkey.



DRINKING FROM THE WELL OF LIFE

THESE READINGS ARE FROM THE REVISED TABLES OF LESSONS 1922

THE WEEK OF TRINITY 23 – OCTOBER 31 TO NOVEMBER 5

*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	Wisdom 3:1-9	Heb 11:32-12:2
All Saints'	Wisdom 5:1-16	Rev 19:6-10	Ecclus 44:1-15	Rev 7:9-end
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 TRINITY 24 – NOVEMBER 7 TO 12

*LORD, we beseech you to keep your household the Church in continual godliness;
that through thy protection it may be free from all adversities,
and devoutly given to serve thee in good works, to the glory of thy name;
through Jesus Christ our Lord. Amen.*

	Morning Prayer		Evening Prayer	
Monday	Ecclus 16:17-end	Acts 9:1-31	Ecclus 17:1-24	Acts 9:32-end
Tuesday	Ecclus 18:1-14	Acts 10:1-23	Ecclus 19:13-end	Acts 10:24-end
Wednesday	Ecclus 21:1-17	Acts 11:1-18	Ecclus 22:6-22	Acts 11:19-end
Thursday	Ecclus 22:27-23:15	Acts 12:1-24	Ecclus 24:1-22	Acts 12:25-13:12
Friday	Ecclus 24:23-end	Acts 13:13-43	Ecclus 27:30-28:9	Acts 13:44-14:7
Saturday	Ecclus 31:1-11	Acts 14:8-end	Ecclus 34:9-end	Acts 15:1-21

THE WEEK OF TRINITY 25 – NOVEMBER 14 TO 19

*O God, whose blessed Son was manifested that he might destroy the works of the devil,
and make us the sons of God, and heirs of eternal life: Grant us, we beseech you, that,
having this hope, we may purify ourselves, even as he is pure; that, when he shall appear
again with power and great glory, we may be made like unto him in his eternal and
glorious kingdom; where with you, O Father, and you, O Holy Spirit, he lives and reigns
, ever one God, world without end. Amen.*

	Morning Prayer		Evening Prayer	
<i>Monday</i>	Ecclus 14: 20--15:10	Acts 15:22-35	Ecclus. 16:1-14	Acts 15:36--16:5
<i>Tuesday</i>	Ecclus. 16:17-end	Acts 16:6-end	Ecclus. 17:1-24	Acts 17:1-15
<i>Wednesday</i>	Ecclus. 18:15-end	Acts 17:16-end	Ecclus. 19:13-end	Acts 18: 1-23
<i>Thursday</i>	Ecclus. 20:1-20	Acts 18:24--19:7	Ecclus. 20:21-end	Acts 19:8-20
<i>Friday</i>	Ecclus. 21:1-17	Acts 19:21-end	Ecclus. 22:6-22	Acts 20:1-16
<i>Saturday</i>	Ecclus. 22:27--23:15	Acts 20:17-end	Ecclus. 24:1-22	Acts 21:1-16

WEEK OF THE SUNDAY NEXT BEFORE ADVENT – NOVEMBER 21 TO 26

*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	
<i>Monday</i>	Wisdom 1	Revelation 1	Wisdom 2	Revelation 2
<i>Tuesday</i>	Wisdom 3:1-9	Revelation 3	Wisdom 4:7-end	Revelation 4
<i>Wednesday</i>	Wisdom 5:1-16	Revelation 5	Wisdom 6:1-21	Revelation 6
<i>Thursday</i>	Wis 7:15—8:4	Revelation 7	Wisdom 8:5-18	Rev 10 & 11:1-14
<i>Friday</i>	Wis 8:21—9 end	Rev 11:15-12 end	Wisdom 10:15-11:10	Rev 14:1-13
<i>Saturday</i>	Wis 11:21—12:2	Revelation 18	Wisdom 12:12-21	Rev 19:1-16

THE WEEK OF THE FIRST SUNDAY IN ADVENT – NOVEMBER 28 TO DECEMBER 3

*Almighty God, give us grace that we may cast away the works of darkness,
and put upon us the armour of light, now in the time of this mortal life,
in which your Son Jesus Christ came to visit us in great humility;
that in the last day, when he shall come again in his glorious Majesty,
to judge both the quick and the dead, we may rise to the life immortal;
through him who is alive and reigns with your and the Holy Spirit, now and ever. Amen.*

	Morning Prayer		Evening Prayer	
<i>Monday</i>	Isaiah 3:1-15	Mark 1:1-20	Isaiah 4:2-end	James 1
<i>Tuesday</i>	Isaiah 5:1-17	Mark 1:21-end	Ecclus 14:20-end	1 Cor 4:9-16
<i>St Andrew's</i>	Zechariah 8:20-end	John 1:35-42	Ezekiel 47:1-12	John 12:20-32
<i>Thursday</i>	Isaiah 9:8—10:4	Mark 2:23—3:12	Isaiah 10:5-23	James 3
<i>Friday</i>	Isaiah 10:24—11:9	Mark 3:13-end	Isaiah 11:10-12 end	James 4
<i>Saturday</i>	Isaiah 13:1—14:2	Mark 4:1-20	Isaiah 14:3-27	James 5



WORSHIP IN NOVEMBER

ALL SAINTS' AMERSFOORT

Every Sunday: 9:30am Sung Holy Communion

Midweek services 8pm: Tues Nov 1 All Saints Holy Communion / Every Thurs Prayers

Heilige Geestkerk, Mozartweg 54, Amersfoort (see: www.allsaintsamersfoort.nl)

ANGLICAN CHURCH ZWOLLE

4pm First Sunday (Holy Communion) and 4pm Third Sunday (Evensong) every Month

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.

Tuesday 1st November **All Saints' Day** (Service at 8pm at All Saints' Amersfoort)

Wednesday 2nd November **All Souls' Day**
20:00 Choral Communion

Sunday 6th November **Twenty Fourth Sunday after Trinity**
9:00 Said Holy Communion
10:30 All Age Worship - Sung Communion

Sunday 13th November **Remembrance Sunday (Trinity 25 readings)**
9:00 Sung Communion (Dutch/Eng)
10:30 Sung Communion
14:30 Choral Evensong

Saturday 19th November **Evening Prayer and Praise**
19:30 Service of the Word with Gospel Band

Sunday 20th November **Sunday Next Before Advent**
9:00 Said Holy Communion (Dutch/Eng)
10:30 Choral Communion

Sunday 27th November **First Sunday in Advent**
9:00 Sung Communion (Dutch/Eng)
10:30 Choral Communion

Wednesday 30th November **St Andrew the Apostle & Martyr**
19:00 Holy Communion

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) (Wednesday at 19.00)