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A N D  
A N G L I C A N   C H U R C H   Z W O L L E

November 2015



*Christ the King, detail of West Window, Holy Trinity Utrecht*

# November 2015 Newsletter

*Newsletter Editor*

Judy Miller  
judymiller3@msn.com



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

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

### **Holy Trinity Utrecht**

General Giving: NL84INGB0000132950 – tnv Holy Trinity Church Utrecht

Charitable Giving: NL92TRIO019772361 – tnv Holy Trinity Anglican Church, Utrecht

### **Anglican Church Zwolle**

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

# November Events at a Glance

(for worship services see the back cover)

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3 November	<b>Student Bible Study on Avarice</b> (at Livingstonelaan 1068, Utrecht – contact Erik)	...
5 November	<b>Zwolle</b> - Marleen Hengelaar-Rookmaaker gives a talk on a Christian way of <i>Looking at Art</i> (Anglican Church Zwolle)	p. 15
7 November	PKN National Missionary Festival, Utrecht	p. 9
10 November	Bible Study in the Parsonage	p. 10
14 November	Prayer and Praise – Particular focus on <i>Greed and Heavenly Avarice</i>	p. 20
17 November	<b>Zwolle</b> - Henrie Vogel gives a talk about <i>Postmodern Art</i> (Anglican Church Zwolle)	p. 15
18 November	The Rev Grant Crowe & family begin the move to the Netherlands! Pray and rejoice!	p. 4
20 November	Christian Classics Study Group: Aelred of Rievaulx - <i>On Spiritual Friendship</i>	p. 11/14
21 November	HTC Men's Group Evening – <i>How to Win Others to Christ</i> (contact Peter Gillies at 06 1278 4902)	...
22 November	<b>Student Tolkien Movie Night</b> at the Parsonage – yes, with popcorn.	...
24 November	Bible Study in the Parsonage	p. 10
24 November	<b>Student Bible Study on Anger</b> (contact Erik at 06 311 845 90 re location)	...
29 November	ADVENT, the new Church year, begins!	...

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## “The Lord is a shoving Leopard”

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*Peter Gillies is a member of the Taskforce for an Anglican Church in Amersfoort, better known as TACA. He will be providing updates on the progress with new church plant in Amersfoort. This is his contribution for November.*



The Rev William Archibald Spooner, Warden of New College Oxford, was especially likely to make this sort of malapropism (the title above should read: “The Lord is a loving Shepherd”). And so it is with TACA (Taskforce Anglican Church

Amersfoort) and our efforts with our new priest, Grant Crowe, to get all and everything in the right place at the right time for the right purpose!

After much brave effort, we can happily report some real progress: For a start, we have a name (subject to the Bishop’s approval). It is: *All Saints Anglican Church Amersfoort*. This name has been met with enthusiasm and we hope that you like it, too. Perhaps you will like it enough to come and visit!

A place of worship – ah, yes. The rather large issue of finding a suitable a building is so fond of us that it has hung around for quite some time. However, we are just rounding off negotiations for a new home (possibly Hielige Geest Kerk in Amersfoort); indeed we have great confidence that this time we will meet with success. Pray for us.

Better still: Grant Crowe, his wife Jolanda, and their two lovely kids (Callum and Thirza) have found a home in Amersfoort! This is super news; no priest can properly concentrate on his duties if his family doesn’t have a good nest and they’ve been able to find a very nice “rijtjeshuis” in Schothorst, Amersfoort.

So, we have a name, a church building, and a

home for the priest... How about a start date? We propose starting with an informal hour of prayer for the new church on 13 December 2015 from 15:30-16:30. Feel free to join us; the address of the church building will be announced very, very soon.

The first actual communion service will be on 20 December 2015, followed by Carols & Lessons on Monday the 21<sup>st</sup> at [time?]. The 24<sup>th</sup> – Christmas Eve – will feature a Midnight Mass beginning at 23:00 and Christmas morning will be celebrated with an All-age worship at 10:00.

Grant will come and preach at HTU in the first two weeks of December in Utrecht so we can all get to know him a bit better. From then on, All Saints Amersfoort will have all Sunday morning services begin at 10:00 with a time of prayer for the church starting at 09:30 for those who wish to participate.

Churchill once said, “This is no time for ease and comfort. It is time to dare and endure.” Well, if you would like to ‘dare and endure’ with greeting, coffee making, reading, praying, etc. would you please let Lodewijk Westerbeek van Eerten know? Actually, any TACA member will do. If you just want to come to the new church without signing up for hazard duty, please let us know that as well; it will help us in our planning.

To kick all this off, on 1 November during the 11:00 service in Utrecht at HTU, there will be a special Intercession Prayer with distinct focus on the church plant in Amersfoort and the re-plant in Utrecht. We hope for the whole church’s prayers to be lifted to the Lord and provide the wind at our back that will ensure All Saints will be pleasing in the sight of the Lord and a place of hope, faith, and love for all who enter. ✠



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# Report of Archdeaconry Synod

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*A contribution from our Delegates to Archdeaconry Synod:*



Rosemarie Strengtholt



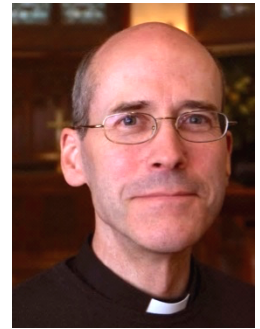
Adrian Los



Sandra Sue



Peter Boswijk



David Phillips

This year's synod was again held in Dongen, near Gent Belgium. Holy Trinity is represented by the clergy and her 4 elected lay representatives. The main topic was the bishop's strategy for the Diocese. We also went into vocations and the deaneries. Apart from that we took part in services and met and talked with clergy and reps from other congregations in the archdeaconry.

## **Walking together in Faith: a Strategy for the Diocese in Europe**



Bishop Robert

This was presented and led by the bishop himself, the Right Reverend Dr. Robert Innes, the Bishop of Gibraltar in Europe. This strategy was drawn up by the bishop with a small working group and is currently being presented and discussed

throughout the Diocese. Now it was our turn to listen and make suggestions.

There are 5 strands of thinking:

### *1. Building up the Body of Christ and fostering growth:*

This focuses on Christian growth of all current and future members through worship, prayer and teaching. Special attention is given to new disciples and young people.

### *2. Sharing, with other churches in the evangelisation of Europe by Proclaiming the good news:*

This is about promoting a culture of welcome, invitation & hospitality and seeking new opportunities for growth.

### *3. Striving for the creation of a just society and a sustainable environment:*

Here we can think of defending the poor, the disadvantages, and those in need, of safeguarding, combating slavery and human trafficking. The bishop wants our churches to challenging the comfortable (also our own comfortable members) and encourage care for the creation.

### *4. Working for Reconciliation within the Church:*

This looks at reconciliation among nations, ethnicities and religions and through intentional engagement with European and international institutions.

### *5. Resourcing:*

Resourcing means we develop and use our gifts and talents, increase the numbers of full-time clergy and candidates for ordained ministry and work at well-structured Archdeaconries, and hopefully, in time, with stipendiary Archdeacons.

## Vocational training



William Gulliford, the Diocesan Director of Ordinands (DDO) (left), gave a presentation on the discernment process. That is the process people have to go through in order to

become a priest. The DDO gave an insight into who are involved in the selection procedure and how difficult the procedure can be. The candidates from Europe, for instance, have to write and submit papers and have to go through several interviews, including a six hour interview with William Gulliford. Apart from the various interviews, the candidates have to pass vocational, pastoral and educational criteria.

William Gulliford also spoke about the CEMES scheme, which is an initiative to attract younger people (under 30 years of age). CEMES aims to contribute to an increase of younger ordinands by 50% by 2020. It is a scheme where candidates (if selected) are placed as an intern in a chaplaincy for a year, so they can find out what it means to be a priest. At the moment Brussels and Ghent both have a CEMES intern, who both attended Synod and spoke about their experiences since September when their internship began. They were young (22), well trained (with degrees from Oxford and St. Andrews), full of humour and full of life and they certainly weren't afraid of presenting themselves and leading compline during Synod. For me (Sandra), this was one of the best parts of Synod, to see the ways in which the church is growing through people who feel a calling.

## Deaneries in North-West Europe

The archdeaconry of North-West Europe has two Area Deans. One is responsible

for Belgium and Luxemburg, and the other for the Netherlands. The Netherlands consists of 19 congregations. The area dean provides guidance to priests where necessary and works closely with the (acting) Archdeacon Meurig Williams, who is responsible for the Benelux.

Our former Area Dean was the Rev Mark Collinson, from Christ Church Amsterdam. Mark has moved back to England and on to other great things and we are happy to receive the Rev Sam Van Leer (yes, Sam assures us it is "Van" not "van"! ) as our new Area Dean. Sam is currently residing in Groningen and officially member of our Church Council. Sam has been a member of the Executive Committee of the Deanery



*Stephen Murray   Bp Robert Innes   Sam Van Leer*

for a while before this. The new Area Dean of Belgium and Luxemburg is the Rev Stephen Murray, Chaplain of Ghent and Knokke. Both gentlemen were installed into their new positions by Bishop Robert during a communion service at the Archdeaconry Synod.

Within a short while, the Rev Sam Van Leer will of course have another congregation in his deanery. That of (if the Bishop approves the name) All Saints Anglican Church Amersfoort. We are very excited about this, but we need volunteers! If you are interested in even attending one service a month in Amersfoort and are willing and able to help out in some way, please contact either members of TACA or one of your Church Wardens so that we can help make the start up easier!

## Anglican Church in the Netherlands

On Saturday we had the Dutch deanery business meeting. The deanery is the collection of all the churches in one country or region combined. So Belgium and Luxembourg have one deanery together and the Netherlands have one deanery, called the ACNL.

The ACNL has an executive committee which prepares the business meeting and works on different issues. So for the past year the executive committee of the ACNL has been working on 'Guidelines for establishing the identity of Anglicans in the Netherlands', which has been submitted to the Diocese for approval. This is to help church plants to establish themselves. The committee has also put together a table of benchmark fees for the clergy and chaplaincies in the Netherlands.

Furthermore, Jan de Beij, the ACNL representative on ICO (Interkerkelijk Contact in Overheidszaken), has been working on matters concerning our ANBI status (charitable status). From 1<sup>st</sup> January 2016 all churches will have to comply with the ANBI rules. The Rev Ruan Crew took over from Sam Van Leer as the representative on the Netherlands Council of Churches. Issues there this past year were, among others, safeguarding and the refugee crisis. During the business meeting the Rev Francis Blight was elected to the executive committee as the clergy representative for the ACNL. The area council is looking for 2 lay volunteers with skills in communication and in human resources. If you can contribute, please talk to Sandra Sue, who is the elected lay member on ACNL. ✂

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## Christmas Lights Up Wilhelminapark and Churches

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*Help de kerstlichtjestocht weer mogelijk maken in Utrecht Oost*

In Utrecht Oost hebben de ondernemersvereniging Puur Oost, de dagopvang voor mensen met een beperking De Wilg en de kerken de handen opnieuw ineen geslagen om op vrijdagavond 18 december een lichtjestocht door de wijk en het Wilhelminapark te organiseren. In Utrecht Oost komt het kerstverhaal de straat op in taferelen en vertelplekken en met kerstmuziek door koortjes langs de met kaarsvlammetjes aangegeven route.

Voor de uitwerking kunnen we nog een flink aantal mensen gebruiken. Er is hulp nodig van spelers in de scènes, lichtjesaanstekers, zangers, beveiligers, klusjesvrouwen en mannen.....

Graag komen we in contact met wie zin heeft om actief mee te doen.

Voor info en opgave:  
Gérard Martens [martens@stmartinusutrecht.nl](mailto:martens@stmartinusutrecht.nl)  
of 064 719 80 72 ✂

*Help make the Christmas lights tour again possible in Utrecht East*

In Utrecht East, the traders association Puur Oost, a day care for people with disabilities, De Wilg and some of the local churches have once again joined hands to organize a lights tour through the neighborhood and the Wilhelmina Park on Friday 18th December. In Utrecht Oost the Christmas story comes to the streets in scenes and narratives and with Christmas music by choirs with candle flames along the designated route.

In order for this to come about, we still need many volunteers to help. There is help needed for players in the scenes, volunteer to light the candles, singers, security guards, handymen and women.

We would like to get in touch with those who would like to participate actively.

For info and registration:  
Gérard Martens [martens@stmartinusutrecht.nl](mailto:martens@stmartinusutrecht.nl)  
or 064 719 80 72 ✂



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# An Old English Prayer

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*Sent to the Editor by Cynthia van Riet.*



*Give us Lord, a bit o'sun  
A bit o'work and a bit o'fun.  
Give us in all the struggle and sputter  
Our daily bread and a bit o'butter.  
Give us health our keep to make  
and a bit to spare for other's sake.  
Give us too a bit o'song  
a tale and a book to help us along.  
Give us Lord a chance to be  
our goodly best, brave, wise and free.  
Our goodly best for ourselves and others  
Till all men learn to live as brothers.*

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## New Prayer Ministry at Holy Trinity Utrecht

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Some of you will have noticed that we introduced a new prayer ministry at our quarterly Healing Service on St Luke's Day, the 18<sup>th</sup> of October.

At Holy Trinity Church we want to extend our ministry for healing with the so-called "prayer ministry", a ministry encouraged through the *New Wine* movement for church renewal (see [www.new-wine.org](http://www.new-wine.org)).

This ministry offers personal prayer to those in need. You can come for all sorts of needs, the ministry team will listen to you and pray, asking the Holy Spirit to guide the prayers.

The team has had training, and will keep everything that is spoken strictly confidential.

Hans and Danielle were on the ministry team at the October service, and they offered this ministry in the Vestry during the service.

So, during the Healing Service, you can come for anointing and/or laying on of hands, as usual, and/or you can also come for personal prayer. Please cue before the vestry entrance for that.

We hope to incorporate this ministry in future services of healing and, in the new Church year, we will also make such prayer ministry available after Sunday services. We will let you know more about this in the next Newsletter. ✂





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## Two Ecumenical Events

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*This contribution from Judith Riet, our ecumenical representative. Two exciting events (one just having occurred and the other coming up next week) and both in Utrecht!*

### GEESTDRIFT

#### Geestdrift Festival

Oktober 31. Janskerk, Utrecht  
12:00 - 23:00h, Tickets ranging from €  
14,00 - 25,00

[www.geestdriftfestival.nl](http://www.geestdriftfestival.nl)

For the third year in row Geestdrift is organised in the Janskerk. From the website: *Geestdrift Festival is an intimate festival where spirituality, beauty and justice come together and are celebrated. A one-day festival with theater, lectures, workshops and discussion. A place where poets, musicians, artists find an audience and ended with a performance at the ancient church organ.*

In short, a really interesting and very artsy Christian festival, but less suitable for people who are allergic to hipsters. (primarily Dutch language)



#### PKN National Missionary Festival

November 7, at the national office of the Dutch Protestant Church (Landelijk Dienstencentrum PKN)  
Joseph Haydnlaan 2a, Utrecht  
10:00 - 17:00h. Admission € 27,50 - € 35,00

[www.landelijkmissionairfestival.nl](http://www.landelijkmissionairfestival.nl)

For the second year the PKN organizes an interdenominational festival on all ways and aspects of missionary work. A warm recommendation for all people who want to think about what it means to be a missionary church in modern times. The theme this year is 'Dare to ask!'. More than 30 workshops, 30 influential speakers, live music, and creative workshops challenge the visitors and create an energetic festival atmosphere. Speakers include Lucy Moore on Messy Church, Arjan Plaisir on the future of the church and Sake Stoppels about discipleship. (primarily Dutch language)

Though both festivals are primarily Dutch language, they both contain workshops and lectures in English. Check the websites for more information. Take it in this year or maybe next! ✂

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## The Prayer Chain Ministries

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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 feel called be a part in this ministry of intercession, please contact:



Anne Miechielsen (left)  
organizes and participates  
in this ministry at  
Holy Trinity in Utrecht:  
[anne@miechielsen.nl](mailto:anne@miechielsen.nl)

Margreet de Roo (right)  
organizes and participates  
in this ministry at  
Zwolle Anglican Church:  
[margreetderoo@gmail.com](mailto:margreetderoo@gmail.com)



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## Bible Studies in November and Advent

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During September and October we started with the seven letters to the seven churches (Revelation 2 & 3)

The Book of Revelations starts with: *“The revelation from Jesus Christ, which God gave him to show his servants what must soon take place.”*

In this time frame towards Advent it is good to study these letters ‘written’ by our Lord Jesus Christ himself.

The first letter to the church of Ephesus ends with: “Whoever has ears, let them hear what the Spirit says to the churches. To the one who is victorious, I will give the right to eat from the tree of life, which is in the paradise of God.

The Tree of Life is already meant in the beginning of the Bible (Genesis 2:9 and so on)

Besides the references by the creation it is also mentioned at the final stage of our era (Revelation 22:14).

- **Tuesday November 10** – we continue with Revelations 2 and/or 3.
- **Tuesday November 24** – we start with a weekly Bible study for the Advent.

In our days we know about travellers like Joseph and Mary and coming from far away like the wise men.

What’s different if we compare our time with 2000 years ago?

- We are 2000 years closer to what the prophets prophesied about the kingdom of peace.
- We are 2000 years closer to the fulfilment of the promise given at Ascension day “This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.”

Let’s prepare for his Advent (adventus (L) = coming)!

**NB** Everybody is welcome. Let us as Christians, as brothers and sisters in the Lord, have a fruitful growth in being Christ church! The last months there is a growing number of participants, more are welcome!

Starting time is 20 hours. Coffee or tea at 19.45, end time is 21.45.

Danielle Los - 030 236 8572  
Hans Baars, ebaars@planet.nl ☞



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## Christian Classics Study Group Returns!

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*The ruins of Rievaulx Abbey, visited by the Chaplain while on holidays in England last July.*

We have had a break from our Study Group over the summer, but will return on **Friday, November 20<sup>th</sup>** to look at Aelred of Rievaulx's great work called "Spiritual Friendship". Aelred was the Abbot from 1147 to 1167 of the great English Cistercian Abbey of Rievaulx, near York in the North of England.

From the back cover of a translation comes this description: "*In a three-book Ciceronian dialogue Aelred defines human friendship as sacramental, beginning in creation, as God sought to place his own love of society in all his creatures, linking friends to Christ in this life and culminating in friendship with God in beatitude.*"

Aelred, like all of the Early Church Fathers, considered what the Greek philosophers had to say on important subjects and then built on that knowledge from the gift of divine revelation in Scripture. See a long quotation from near the start of the book on page 14.

An English translation of this work by Lawrence C Braceland is available through Amazon, and other translations are also available. More information will soon be available on our website.

**We begin with dinner at 6:30pm, discussion 8 to 9:30, concluding with fellowship. All are most welcome!**

Please let Hanna know if you're coming so we can plan the dinner:

[office@holytrinityutrecht.nl](mailto:office@holytrinityutrecht.nl) ✉

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## An Update from Maya

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Thank-you very much for all the clothes and shoes that you continue to bring to church for our Coptic Christian friends. Unfortunately there is now a hitch, the monthly transport to

Egypt has stopped temporarily. As soon as the problems have been solved, they will give me a ring.

In the meantime I will faithfully keep everything safely and they will keep me informed.

If the problem for the Coptic Christians lasts too long we still have our refugees in the Netherlands we can help and I know a Moroccan gentleman who from time to time goes to his original town in the Rif mountains and will be very happy to take things for the poor inhabitants there. I hope that you will tell me if you do not agree with this solution. ✉



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# Who lives my life?

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*This contribution is from Ruth Alkema, who also wrote an article in last month's Newsletter on Prayer and Quiet.*



"I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the

Son of God, who loved me, and gave himself for me" Gal. 2:20

The words "not I, but Christ lives in me" have always been rather a stumbling block to me. How can God promise us new life, and at the same time state that He will be the one living it? Isn't that the equivalent of killing my personality? There are two questions for me: First, who is the 'I' who no longer lives: I took it to mean our mind, or will, or initiative, or basically whatever it is that we use to determine our course of action. And second: what does it mean that Christ lives in me: I thought He wants to make all my decisions, or at least the important ones. This is an important issue for me, because the fear that God won't let me live my own life removes all my inner motivation to love or obey God. Fortunately I now believe that serving God actually helps me in becoming more myself.

Does Jesus want to make our decisions? I began to see this in new light when Fr. David quoted Josef Pieper on Facebook, and I started reading the whole book (*The Four Cardinal Virtues*). Especially the chapter on prudence was a revelation to me. It is first of all a beautiful exposition of how we should be really open to the truth, and to reality. This means that everything that we see around us should be taken into account if we are to make a balanced decision. So here is already some important advice on decision-making that

doesn't say: pray a lot and it will be revealed to you, but instead it says: be open to the truth and take all facts into account.

And on the process of deciding he writes: *"Man, then, when he comes to a decision, cannot ever be sufficiently prescient<sup>1</sup> nor can he wait until logic affords him absolute certainty. If he waited for that, he would never come to a decision; he would remain in a state of inconclusiveness, unless he chose to make shift with a deceptive certitude. The prudent man does not expect certainty where it cannot exist, nor on the other hand does he deceive himself by false certainties."* So, here a man of great faith tells us that quite often we just don't know for sure what to do! This was different from what I expected. I thought that a good Christian would have such contact with God that he would eventually always know what God wanted him to do. But Josef Pieper does not think that Christ living in us means that He does all the thinking or even decision making. On the contrary, he encourages us to use our mind properly, and take prudent decisions ourselves.

And when 'I' no longer live, does that mean that I have to stand back? I have attended several

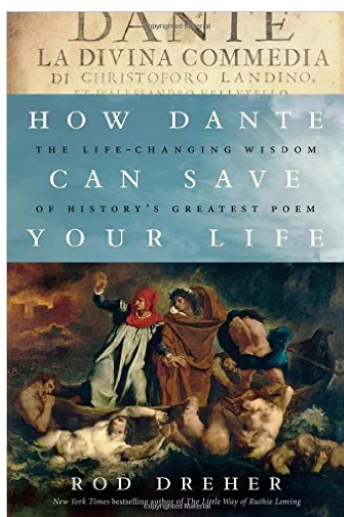
Bible study groups on God's guidance where I have been explicitly told that we do not have to wait on God's voice on every detail, but still I learnt that we must be quiet and still, and obedient and really listen, so that we will do as He says,

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<sup>1</sup> To know things or events before they exist or happen.



because that is the best for everybody. And I am sure that sounds familiar to most of us, and of course, being still and quiet is important (see my article in the October Newsletter), only it should not be misunderstood. It does not mean that God gave us brains or a free will for no purpose. If that were true, it would mean that we are actually smarter than God, or at least equally smart, and have to limit ourselves in order to give Him a chance. That would be as stupid as cutting off a leg, so that He could walk better through us. I believe God is great enough to be able to direct us without limiting the gifts (brain, free will) that He gave us.



So, who is the 'I' that no longer lives? Rod Dreher, in his book *'How Dante can save your life'*, in chapter 6 on black holes, speaks about the soul-killing gravity of sin. This made me aware that, as long as we are alive, we

are always moving. Either towards God, or, when we don't want that, we are leaving God, which means we are attracted to nothingness, like to a black hole which is very powerfully pulling us. I think we are never actually 'just ourselves': we would be dead then. Living means moving in some direction, and, since Jesus saved us, we are free to choose whether we will be attracted by the sun or by the black hole. Or in plain words, do we want to grow towards God or towards nothingness. Whenever we try to do without God, we will in effect be leaving Him. So when Saint Paul says 'I no longer live', I think he means my target has been changed and I am now going towards God. It says actually 'I no longer live without God' or 'I no longer live away from

God'.

Now, how does Jesus live in us? The answer that I've now come up with, is that our mind, and our will, and all our decision-making capabilities are still just properties of us, just like legs and arms, that can be directed. Think of how we use our will to direct our legs: if we want to go somewhere, the legs (usually) obey and walk. This does not harm or limit our legs in any way. In the same manner God can direct our will without limiting it. This is difficult to grasp because we cannot easily imagine anything higher than the highest that we've got. This is actually beyond our understanding.

Letting God direct our will, might perhaps be explained as letting Him be the energy with which we use our will. For example, we could see ourselves as flowers that grow towards the sun, and also draw energy from the sun. The flower becomes more beautiful because of the sun, but it will not be taken over by the sun. Also, there are many types of flowers, and the better they grow, the more beautiful and different they will become (don't all withered plants look the same?).



Peter Kreeft's book *Practical Theology: Spiritual Direction from St. Thomas Aquinas* helped me a lot. He explains very well that obeying God in reality gives us more freedom, and he often states that God's working in us is not 50-50, but 100-100: we ourselves are working for the full 100%, and so is God in us.

In contrast to plants, we can actually choose to be open to God. At this point the prayer and quiet and listening to God do have an important place. In prayer we can decide to be open to God, and then He will

enable us to use our own will and understanding better. So we really flourish best when God lives in us in some way that is beyond our understanding, and higher than our will.

To sum up: “I no longer live” means “not without God”. My direction has been

changed from leaving God to going towards Him. And “Christ lives in me” means that He is also my source of life and He causes me to flourish and grow evermore beautiful towards the great and marvelous God. We can choose to let Him do this, by opening our hearts in prayer. ✂

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## St Aelred of Rievaulx – On Spiritual Friendship

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*Here is an excerpt from the beginning of Aelred’s important work on Spiritual Friendship, written in the 12<sup>th</sup> century (translation by Lawrence C Braceland). His book will be the subject of our Christian Classics Study Group on Friday November 20<sup>th</sup> (see article on page 11). His work is written as a dialogue between himself and others following an ancient pattern. This was a day in which many monks would be schooled first in the Greek and Roman classics, recognizing that truth, wherever it is found, should be valued, and also baptized if it comes from outside the Church.*



**Aelred.** Share with a friend all your thoughts and cares, that you may have something either to learn or to teach to give or to receive, to

pour out and to drink in.

**Ivo.** I am ready not to teach but to learn, not to give but to receive, not to pour out but to drink in, as my youth prescribes, my inexperience demands, and my monastic profession counsels. But lest on these distinctions I should unwisely waste the time needed for other matters, would you teach me something about spiritual friendship? What is it? What values does it offer? What is its beginning and its end? Can friendship exist among all persons? If not among all, then among whom? How can it remain unbroken and so without any troubling disagreement reach a blessed end?

**Aelred.** I wonder why you think I should be asked these questions. Obviously all of

them were treated more than adequately by the greatest teachers of old. I wonder why especially, when you have spent your boyhood on studies of this kind and have read Tullius Cicero’s volume *On Friendship*, where in an engaging style he fully treated everything that seems to relate to friendship and gave a sort of outline of some of its laws and precepts.

**Ivo.** His volume is not too unknown to me, since at one time I took the greatest delight in it. But since the day that some drops of sweetness began to flow my way from the honeycombs of holy Scripture, and when the mellifluous name of Christ claimed my affection for itself, whatever I read or hear, however subtly argued, has neither the flavour nor light without the salt of heavenly letters and the seasoning of that most sweet name.

Therefore I would like such propositions as are in harmony with reason, or others whose usefulness your explanations reveals, to be proved to me by the authority of Scripture. Similarly I want to be more fully taught about the right kind of friendship between us, which should begin in Christ, be maintained according to Christ, and have its end and value referred

to Christ, who is the beginning and end of friendship.

**Aelred.** I admit that you have convinced me up to this point, that as if not valuing my own ability on those questions, I will not so much teach you as confer with you.

You yourself have disclosed the way for both of us, when at the very entrance to our enquiry you lit that brightest of lamps, which prevents us from straying and leads us to the fixed end of the question proposed... ⌘

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## Three evenings about Art at the Anglican Church in Zwolle!

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*Anglican Church Zwolle Leadership Team has been organizing with Marleen Hengelaar-Rookmaaker some public lectures on Christian Art for this November and December. Please note these dates in your calendar and join us if you can!*

Dates:

1 **Thursday 5 November**, Marleen Hengelaar-Rookmaaker about *Looking at Art*

2 **Tuesday 17 November**, Henrie Vogel about *Postmodern Art*

3 **Tuesday 1 December**, Marleen Hengelaar-Rookmaaker about *Advent in Art*

1. The first evening will lead us into the world of art, a world that many find quite incomprehensible and hard to enter. Marleen Hengelaar-Rookmaaker will give some guidelines for looking at art with examples of old and contemporary art. We will also ponder the question how works of art can become a source of spiritual nourishment for us.

2. The second evening will focus on postmodern art. Henrie Vogel will give an overview of recent developments in the visual arts. He will illustrate his talk with a few hundred images. He will explore the main themes in postmodern art and will make clear that this art does not show a radical break with the past. But what is it that this art is trying to do and say? This evening may change your view of the world.

3. The third evening will help us enter the spirit of Advent by looking at works of art by old and especially contemporary Christian artists and by listening to some Advent music.

What are the central themes of Advent and how have they been portrayed?

**Marleen Hengelaar-Rookmaaker** is editor-in-chief of *ArtWay*, [www.artway.eu](http://www.artway.eu), a website about the visual arts and faith and an online resource for individuals and congregations. She did her studies in musicology at the University of Amsterdam. She edited the *Complete Works* of her father, art historian Hans Rookmaaker and wrote numerous articles about popular music, liturgy, and the visual arts. In 2012 she published a book of daily visual meditations for Lent through Easter (*Jezus voor ogen*) and in 2015 she co-authored a handbook for visual art in the church (*Handboek voor kunst in de kerk*). She lives in Zwolle.



**Henrie Vogel** is visual artist and coach. He lives in a restored farm on Kampereiland near Kampen, in the delta of the river IJssel. In his spacious

studio he paints and gives painting lessons, workshops and courses. He also coaches people with the help of visual techniques. See: [www.henrievogel.nl](http://www.henrievogel.nl)

Doors open at 7.30pm with coffee, talks start 8 pm ending at 9.30 pm, refreshment and fellowship until 10 pm. ⌘



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## Requiem



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

### *Requiem*

*Verdriet moet zich vullen met de stilte  
totdat het overloopt  
en ik het eerste woord weer spreek  
en kijk in jouw gezicht  
het tweede woord*

*maar laat mij eerst die stilte*

### *Requiem*

*Sorrow should fill itself  
with silence  
until it overflows*

*then I break that silence  
with a word  
and see another  
in your face*

*but let me first  
have that silence*

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## November Charitable Givings

*At every 11am service we use a blue bag for special offerings for particular charities.*

Nov 1	Aids Fonds - World Aids Day	Aids Fonds is there for anyone affected by HIV and AIDS. In the Netherlands and beyond. Aids Fonds finances scientific research, provides prevention and treatment for vulnerable groups and fights for the rights of people with HIV. <a href="http://www.aidsfonds.nl">www.aidsfonds.nl</a>
Nov 8	HTC always supports the British Legion by selling poppies for Remembrance Day	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. <a href="http://www.britishlegion.org.uk/aboutus">www.britishlegion.org.uk/aboutus</a>
Nov 15	Rik Florentinus helping in the inner city of Amsterdam	The community of Oudezijds 100, in the centre of Amsterdam, strive to live out the Gospel of Jesus Christ in their daily lives and work. They offer help in the form of a walk-in center for people without refuge, social intakes, supported living, medical and social care as well as medical care for uninsured people. The community acts as a big family and training school in support of the above mentioned social-care programmes. See: <a href="http://www.oudezijds100.nl/">www.oudezijds100.nl/</a>
Nov 22	Kids in Sri Lanka	(More information given on the Sunday.)
Nov 29	Bishops Lent Appeal	Not yet announced (we will provide the Bishop's explanation in December's Newsletter.)

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## POPPIES

Poppies flower in the summer, don't they? So why poppies in November? You will see them everywhere in the next week or so, and everyone from the smallest Rainbow or Beaver to the Queen will be wearing a poppy on Remembrance Sunday.

We wear poppies because, among all the mud and chaos of the battlefields of the Great War, men were amazed to see the humble field flower of home spring up where the earth was disturbed – a blood red splash of colour in a sea of khaki.



When the British Legion started an appeal to help those whose bodies or minds had been smashed by war, the poppy seemed an ideal symbol. And even now, when World War I and II seem so far away, our troops are fighting, being wounded and dying; reminding us that the poppy is also a symbol of sacrifice.

## PRINT A POPPY

How? Well the answer lies in your own hands. You will need a white paper plate, red and black finger or poster paint and two margarine lids or saucers to put the paint on.

Put some newspaper on the table and start. Squeeze some red paint onto one lid or saucer and put black paint on the other one. Put your thumb into the red paint and use it to make 5 overlapping petals in a circle on the edge of your plate. Put your index finger into the black paint and use it to stamp a centre for your poppy.

Continue printing poppies all round the edge of your plate to make a wreath. Leave it to dry and then you can write 'Lest We Forget' or 'Remembrance' in the middle of the plate. You could hang the plate in your front window to share with others.



### **When is the first food fight mentioned in the Bible?**

'I looked and behold a flying roll!'  
(Zech 5:1 KJV)

### **Do you know the phone number for the Garden of Eden?**

Adam 8-1-2

### **Did you know that Paul was the 1st surfer in the Bible?**

Remember in Acts when he 'came ashore on a board'?

## Drinking from the Well of Life

This pattern of daily Bible readings is taken from the Book of Common Prayer (revised in 1922). It leads us each year through most of the Old Testament, the whole New Testament twice, and the Gospels four times. This ordered reading of the Bible is intended to immerse us in the images and stories of Scripture, to liberate and lead us to rest in the saving doctrine it teaches, and to enflame our hearts with the love of God and our neighbour!

### The Week of Trinity 22 – November 2 to 7

*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.*

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

### The Week of Trinity 23 – November 9 to 14

*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.*

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

## The Week of Trinity 24 – November 16 to 21

*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.*

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

## The Week of the Sunday Next Before Advent – November 23 to 28

*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.*

	<i>Morning Prayer</i>		<i>Evening Prayer</i>	
<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 30 to December 5

*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.*

	<i>Morning Prayer</i>		<i>Evening Prayer</i>	
<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	Isaiah 5:18-end	James 2:1-13
<i>Wednesday</i>	Isaiah 6	Mark 2:1-22	Isaiah 8:16—9:7	James 2:14-end
<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

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## WORSHIP IN NOVEMBER

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*Services are in English (and in Utrecht) unless otherwise specified.*

Sunday 1 <sup>st</sup> November	<b>All Saints' Day</b> ( <i>The Rev Trevor Whitfield</i> ) 9:00 Sung Communion (Dutch/Eng) 11:00 All Age Worship - Sung Communion <b>Zwolle</b> - 16:00 Sung Communion ( <i>The Rev Sam Van Leer</i> )
Monday 2 <sup>nd</sup> November	<b>All Souls' Day</b> 20:00 Sung Communion
Sunday 8 <sup>th</sup> November	<b>The Twenty Third Sunday after Trinity</b> 9:00 Sung Communion (Dutch/Eng) 11:00 Sung Communion 14:30 Choral Evensong
Saturday 14 <sup>h</sup> November	<b>Evening Prayer and Praise Service</b> 19:30 Service of the Word with Gospel Band <i>Sermon Theme: Avarice</i>
Sunday 15 <sup>th</sup> November	<b>The Twenty Fourth Sunday after Trinity</b> 9:00 Sung Communion (Dutch/Eng) – <i>Preacher: P Boswijk</i> 11:00 Choral Communion – <i>Preacher: P Boswijk</i> <b>Zwolle</b> - 16:00 Evensong: <i>Testimonials from Willem and Marjolein</i>
Sunday 22 <sup>nd</sup> November	<b>The Sunday Next Before Advent</b> 9:00 Sung Communion (Dutch/Eng) 11:00 Choral Communion & Holy Baptism of Leah Faye Boneschanscher
Sunday 29 <sup>th</sup> November	<b>The First Sunday in Advent</b> 9:00 Sung Communion (English) 11:00 Solemn Choral Communion
Monday 30 <sup>th</sup> November	<b>The Feast of St Andrew, Apostle and Martyr</b> 20:00 Holy Communion

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

Daily:	Morning Prayer (Tuesday to Friday 8.00; Saturday 9.00) and Evening Prayer (Tuesday to Friday 17.30; Saturday 17:00)
Weekly:	Holy Communion (said) (Wednesday at 19.00)

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