



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

July and August 2016



Baptism of Juliette Gentenaar & Marieke Sybrandi in De Lek river on St Columba's Day AD 2016.

July and August 2016 Newsletter

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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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Two News Items in Brief:

- **PRAYER MINISTRY EXPANDS!** Starting this September, Holy Trinity Utrecht will expand its Prayer Ministry to offering it following the 11am services on the 3d Sunday of every month. Those who wish further prayer may come to the front of the Nave by the piano to receive prayer by two trained lay minister.
- **NEW KIDS CHOIR!** Muriel Zwart, of HTC choir, is organizing a KIDS CHOIR which will start in September if there is enough interest. Every primary school aged child (groep 1 t/m 8) is welcome. If you know kids who like to sing, check out the website for more information: www.zangpraktijkutrecht.nl or contact Muriel Zwart if you have any questions info@zangpraktijkutrecht.nl or 06-51287711.

Outreach to Muslims - meeting with an Albanian church planter

This article has been written and submitted by Andrew Tucker from All Saints Amersfoort.



On Friday 27th May, Grant Crowe, Bert and Henriette Meeuwsen, Henry and Anne Miechielsen and I met at the Meeuwsens' house in Amersfoort with Edi Demo, an

Albanian church planter.

I first met Edi in 2005, when I travelled to Albania with my Italian-based sister Angela's foster child Stiljano - an Albanian orphan who had landed as a refugee in Italy as a child, was raised by my sister in Abruzzo, but got himself into mischief (more than once!), ended up in jail in Netherlands, and suddenly had to be taken back to Albania. It was an adventure, and Stiljano and I had a lot of fun tracing down his parents' graves in Tirana and his old family home in Durres while we searched for long-lost relatives across the country.



Anyway, somewhere along the way I was put in touch with an Albanian evangelist called Edi. I dialled the number I had been given, and spoke with a friendly voice of someone who said he was up in the mountains bringing the gospel to a remote village that had never heard of Jesus Christ.

That was typical Edi. A passionate evangelist of the gospel of Jesus Christ, Eduart Demo came to faith as a young man in 1991 when this small country opened up to the West. Edi immediately

decided to devote his life to reaching out to his fellow Albanians with the gospel, and joined the team of Campus Crusade for Christ (now known as Agape), where he served for several years.

Several years ago, Edi and his wife Bona established the Illyricum Movement to plant churches for the increasing number of new Christians in Albania. The name Illyricum comes from Romans 15:19, where the Apostle Paul records that he ministered "by the power of signs and wonders, through the power of the Spirit of God. So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ." The Roman province of Illyricum covered what is today part of Croatia, Bosnia Herzegovina and the northern part of Albania. According to the Book of Acts, Paul established many churches in this region.



Illyricum fell to the invading Muslim armies in the 14th century, and became part of the Ottoman Turkish Empire. This tiny nation had no sooner gained independence in 1912 when it was invaded by Italy and not much later Nazi Germany, only to become victim of the most severe of communist regimes under the dictator

Enver Hoxha after WWII. In short a turbulent and tragic past.

The majority of Albanians are Sunni Muslims, and many others are atheists. In 2010, out of a population of nearly 3.2 million, 62% were Muslim, 30% Christian (with over 90% being Orthodox or Roman Catholic), (figures: Operation World, 2010 edition). But there is something very special about the Albanian people - indicated by the fact that Albania was the only European country in WWII that had more Jewish inhabitants at the end of the war than at the beginning. Although occupied by the Italians and Nazis, the Albanian people - following a traditional national custom known as *besa* - sheltered their small Jewish population in remote mountain villages, and transported some of them to Adriatic ports from which many fled to Italy.

The vision of Illyricum movement is to free the Albanian people from their Islamic and secular past and reconnect this small nation with its Christian roots. It does so by planting and establishing local churches in Albania and other Muslim countries. Once established, responsibility for the church is handed over to the new leadership.

Illyricum Movement currently is overseeing four churches in Tirana, employs about 15 staff, and works with many volunteers. They have outreach programs into Macedonia and Turkey. Two approaches churches take is to run children's programmes and English language classes.

Edi shared with us that they outreach to Muslims mainly through building relationships and friendships and practical acts of love.

Edi encouraged All Saints to do the same with the Muslims in our own neighbourhood in Amersfoort. "Don't be afraid to show Muslims your love. Many Muslims have no hostility towards Christians, and are very open to having friendship and to talk about religion. It is up to us to take the first step. When we do so, Jesus will give us the words to speak." He went on to say that we should distinguish between someone who is



culturally Muslim and someone who is a committed Muslim living out their faith. We may see someone dressed as a Muslim man or woman but that does not mean an active faith – rather for some it is a cultural dress as they come from a Muslim community or Muslim country. However this connection between culture and faith can mean for Muslims they fear conversion to

another faith because of a fear of losing their nationality: they will no longer be 'Iranian' or 'Turkish' if they stop being Muslims.

Edi has invited members of the ASA congregation to visit Albania to learn more about evangelisation to Muslims. Each summer for several weeks the Illyricum Movement offers a variety of programs for children in Tirana, where the children are taught music and sports and other activities, while their parents are invited to join in. The Illyricum Movement encourages churches in USA and Europe to volunteer in these programs.

In 2015, ASA's talented musicians Pieter van der Jagt and Brian Fink-Jensen and two other young men spent a week working with Edi's team in Tirana. Edi is keen to build on this experience and develop some form of formal partnership with All Saints Amersfoort. This could take the form of financial sponsorship, or ASA sending more young adults to participate in

Illyricum Movement's summer volunteer programs.

Please pray for Edi and Bona and their team, and for the ASA leadership as they consider how to take the relationship with Illyricum Movement forward. ✂

Andrew Tucker

Godly Play Seminar – Sign up by August 1!

This notice has been submitted by the Dean of the Netherlands, Sam Van Leer from Groningen, about an upcoming seminar. He received it from Paul Frolijk, the chaplain of Holy Trinity Brussels. From the Godly Play website: “Godly Play is a creative and imaginative approach to Christian nurture.”

On 3-5 December 2016, Holy Trinity Brussels is organising a 3-day training course at Drongen Abbey for teachers who want to learn Godly Play. The training fulfils a 25-hour requirement for teaching work, and upon completion participants will be fully certified to teach with the Godly Play curriculum in their churches.

The total capacity for the course is 14 participants and will be led by 2 trainers

who are coming from the UK. Holy Trinity is sending 3-4 of its own Sunday

School teachers to participate, which means there is space for up to 11 additional participants from other interested churches.

The total cost of the training will be €525 per participant, which includes a 3-night stay in a private room and en-suite bathroom at Drongen Abbey, meals, coffee and all necessary materials and training for the weekend. Travel to and from the venue is not included.

If you would like to know more about Godly Play, you can find more information in the document attached below, or visit godlyplay.uk. **If you would like to reserve one or more spots, please send an email to natalie.jones@holytrinity.be no later than 1 August 2016.**

Final confirmation will be sent in the beginning of September and will be contingent on receiving sufficient interest in the course.

Can you please forward this to any church you know which might be

The logo for Godly Play UK is displayed on a solid yellow rectangular background. The words "Godly Play" are written in a large, white, serif font, and the letters "UK" are in a smaller, white, sans-serif font to the right.

interested in this?

We will also be contacting English speaking churches in Brussels in the near future, but we wanted to give Anglican churches a headstart.

Thanks and blessings,

Paul

PS: the training fee may seem steep....but I can assure you that Holy Trinity Brussels will not 'turn a profit'! ✂



Anglicanism: A gift in Christ

*A survey course
introducing our Church,
offered in the Chaplaincy
in Utrecht and Amersfoort,
starting this Autumn.*

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

Being Church Together – Report on HTC Away Day

This is a report by Beth Houdijk on the Holy Trinity Utrecht Away Day on 4 June, 2016.

My husband (John) and children (Hannah and Abby) and I have only been attending Holy Trinity on a regular basis since May this year, so we were pleased when we heard about an ‘away day’ that would be in early June. A good opportunity to get to know our fellow church members in a more informal setting, and childcare would be provided! We were keen to sign up.



in the church (they had questions in case we couldn’t find anything to talk about), and then when they gave the signal it was time to move on to a new conversation partner for the next four minutes, and so on for an hour or so. It was pretty intensive, but very effective - in that hour I had the chance to meet more people than I had met so far in the church until that point. And hopefully I’ll be able to remember everybody’s name next time we meet!



On the day, we chose to drive ourselves to the location, a converted farmhouse near Maarsbergen. We told the kids to wear welly boots, thinking there might be long grass and ‘scout hut’-style accommodation, so what a surprise when we arrived at De Weistaar! The former farm buildings are now a sophisticated conference and reception centre, where we were waited on with coffee and cream cakes as others arrived, including the 15 or so who had travelled by bus from Utrecht.



After this I was ready for a break, but Rosemarie and Eric hadn’t finished yet. Now it was time for Bingo - only not the usual sort. We were given pieces of paper telling us to ‘Find someone who...’, with a table of 25 boxes. Could we find someone who is Dutch but doesn’t speak the language? Or someone who owns a guitar? Someone who has been coming to Holy Trinity for more than 20 years? Or someone who enjoys fishing? The first one to get a signature in all 25 boxes would win their choice of three prizes.

Soon the day began, with an opening by Peter Boswijk and a hymn: ‘Love divine, all loves excelling’, to get us in the mood. The theme for the day was ‘Being Church Together’, and we would spend the first part of the morning putting that into practice very literally. Rosemarie Strengholt and Eric Heemskerk introduced us to the activity: Speed dating! We would have four minutes to talk to someone new

Well, being new in the church and a bit tired out from the speed dating, I must admit I gave up quite quickly. But others were keener than me, and for the next couple of hours people were exchanging signatures and filling up their tables until at lunchtime I heard ‘Bingo!’ - it was Kit de Bolster, herself someone who has been in the church longer than 20 years and who,

she admitted, had something of an advantage. Well, I don't know if she chose the bottle of wine, the apple pie or the blueberries, but I'm sure whatever she had it was delicious. [John tells me it was the blueberries!]

One thing that struck me about getting to know so many Holy Trinity members was the variety of backgrounds and stories people could tell. What a mix of nationalities and reasons for coming! For some, it was primarily the English language or culture that led them to seek Anglican worship. For others, it was the similarity of liturgy and church style that attracted them. Some people came because it was close by, but there were also people that travelled many miles to come to Holy Trinity. For me personally, the location is an important factor, but also the familiarity, to me at least, of the Anglican tradition, which I grew up with and stayed within until I left England 15 years ago. But I think the most important thing is the sense



of God's Spirit leading the church through faithful, prayerful teaching.

On the subject of teaching, that was the next thing on the agenda for the

day. Reverend David Phillips, back from his break, spoke to us from a verse in the book of Acts: "They devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers" (Acts 2:42). This is a model of the church, and Rev David broke the verse down into its four component parts: teaching (from the Bible), fellowship with our fellow Christians, the breaking of bread (or Jesus'

institution of Holy Communion) and prayer, plus one extra: sharing the gospel, which was the context of the original verse. What does it mean to be church in each of these five ways? How are we 'doing' or 'being' church now and how could we change or improve in the future? These three questions would be the focus of our discussion and brainstorming after lunch...



While all this was going on, our kids were having a great time creating stained glass windows in their own private 'museum' - a part of the converted farmhouse that had been set up with scenes from traditional farming life, using authentic period implements. Many thanks to Debby Los and Rabea Boswijk for giving me the chance to take part without being interrupted by small people's needs!

But then it was time for lunch, a luxurious affair with a choice of soups, delicious bread and toppings, and tea, coffee or milk (sweet and sour, i.e. normal or *karnemelk*).



We went back for second helpings and then

were astonished by the mini ‘croquettes’ and other hot snacks that were served later. What a feast. Our kids had their choice of drinks, a treat for them. Lunchtime was relaxed: instead of the typical Dutch half-hour break we had a whole hour and a half to eat, chat, enjoy the sunshine (it was a glorious day) and keep on filling in our bingo cards. The kids went to play in the playground and I discovered a quiet place on the roof in which to try and process all the many impressions of the day so far.

Then, at 2pm, it was back into the air-conditioned meeting room (they called it ‘De Stal’ but it bore no resemblance to stables!) and it was time to begin the process of brainstorming. We were free to choose where we sat and what we discussed. I chose to go outside first, to the group talking about prayer. What is prayer? Trevor Whitfield was scribe and chairman and the result of half an hour’s brainstorming was an A2 sheet full of points. Next, I decided to sit with Eric Heemskerk to think about teaching, that is to say, the Bible. Rev David had asked us: why in a church of over a hundred and fifty people do only 6-12 come to the Bible study each week? And how are we doing



when it comes to issues that divide the church? I know we didn’t find the answers in half an hour.

The third and last session was focused on action - what can we do to bring about the changes needed? I chose to join the group talking about ‘breaking the bread’, which turned out to be a discussion of the church services in general rather than only Holy Communion. What music should we sing? What time should the service start? Is it ok to talk before the service? These and other topics were held up to the light, with Wim Kuiper as moderator and secretary. In other groups, similar discussions were held on the areas of fellowship and sharing the gospel.

At the end of this process it was time for a break - and we were amazed again at the generosity of the away day's organisers, since we were offered delicious mini spring rolls and *bitterballen* and there was an open tab at the bar (my other half, John, asked



Peter: 'Who's paying for all of this?', to which the answer was: 'You are!', which of course was indirectly true!). While we ate and drank we listened to a summary of the afternoon's discussions and found out the bingo winners (my apologies to the other two winners - I missed the

announcement so didn't hear who you were but I hope you enjoyed the prizes!). This last session ended with another hymn that, for me, bound all of the variety and disparateness of the day together again in the core truth that: 'The church's one foundation is Jesus Christ her Lord'.

And then after some more chit-chat it was gradually time to collect our things, round up the kids and head home through the late afternoon sun. Our girls were thrilled at having won medals on the mini-golf course and had had a wonderful bonding experience with the other girls their age. As for John and myself, we were more than pleased with the chance to get to know our fellow worshippers and left feeling full - of names, stories, values, ideas... and snacks! Let's just say I didn't need any dinner that evening... ✂

Beth Houdijk

Boodschapper / Messenger

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



Boodschapper

Hoorde ik het goed? –

*Tussen de lawine van
berichten op de buis:
oorlog revolutie
armoe honger
mensen zonder huis
klonk daar plots
de boodschapper Gods:*

*buiten
in de dakgoot
gezetten op een richel
zong de merel
uit volle borst
het Hooglied van de Hoop –*

Messenger

I could hardly believe my ears –

*between the avalanche of reports
on the TV about
war, revolution
hunger, poverty
homelessness
God's messenger
suddenly drew my eyes outside:*

*a blackbird
perched
on the edge of the roof-gutter
was singing his heart out –
the Song of Songs*

God waits

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



At the last meeting with the Christian Classics study group, I had some really nice conversations over dinner, and when I thought back on them, I

realized that many of them seemed to revolve around the theme of waiting. Waiting before offering unwanted advice, waiting for Godot (that's a strange play, about some people that are waiting very passively, if I understood correctly), and waiting for the Holy Spirit in the alpha course, and how scary that is (what if



nothing happens?), and how important it is not to pry into someone else's experience, but wait until that person is ready to share. Also, the book we were discussing was written by a woman who had seen visions, but waited twenty years before writing them down. All these different conversations set me off thinking about waiting. Waiting for God, and for the persons we meet. And God, is He waiting for us?

It is obvious from various texts in scripture, that God really wants to teach us to wait. In various psalms and prophecies he

promises strength to those who wait. Moreover, people who did not wait got into trouble. Why would God make waiting so important? I used to think it was because He wants that we know really well that we depend totally on him and can do nothing without his help. But in the process of writing this text I realized that that is really not what a good friend would do. I now think that there is something truly beautiful in the act of waiting, just as sometimes in music the pauses are most special and filled with a longing that will make the next note really come out. God wants to teach this to us, so that we will know that joy of waiting too.

I think one of the ways in which we wait for God, is to look for (and expect to see) the gifts that God hid in the person we meet. There is such beauty in this kind of waiting, it will provide a safe place where the gifts can grow that would otherwise not be seen. And just as a farmer cannot help the plant grow by cutting open the seeds, so we also should really respect each other's boundaries and wait. But with a receptive kind of waiting, open to being changed by what the other will say or do. I think this readiness to be changed is really most important, but also difficult and scary. Without this, we would only want the other to become just like us, which would make the meeting useless. But if we are open to change, the contact will be fruitful.

Another type of waiting for God that I have been trying out lately, is to try and be aware that God is present everywhere, and to expect to see his care for us in the events and persons that we meet. This gives me a more hopeful attitude, and really there have been meetings and events that made me

feel very blessed. So, if we are looking out for God everywhere and really open to everyone, we will find true joy and all will be well all the time, right? Er.. not. Unfortunately at least that is not my experience. When the kids throw tantrums about nothing and all clothes and shoes are still wet from yesterday's rain and the boots are nowhere to be found and I lose my temper so now at least the kids are crying for a reason, where is then the patience and friendliness for which we prayed just that morning¹ and really: what went wrong? Deep sigh, I'm afraid this kind of thing makes me angry with God, I really don't think he should need to rub it in so much that I am helpless without him. What kind of friendship is that?²

So, after this really frustrating morning, I was back down to earth, and ready to see the other side of waiting. *We* may find it difficult to wait, but what about *God*? And talking about friendship, what kind of friend are we to God? Do we ever go to

ask him: what can I do for you? Isn't it amazing how humbly God waits for us? He really wants to be our friend, He does not feel too high for that, He really longs to share his ideas, just as we do, and is happy when we listen, and although God is perfectly capable of solving all the world's problems, He likes to have us cooperate with him. This is the most beautiful thing, the one thing that really breaks my heart: He waits. ✂

Ruth Alkema

Pictures from the Baptism of Juliette and Marieke.



Above photos and the cover by Madeleine de Boer.



him just to be with him, because we love him, without hidden agenda full with things we want him to do for us? Do we ever listen to him, just because we are interested in his ideas, without immediately thinking, what has this to do with me? Do we ever

¹That was unwise, of course. I should have prayed for everything to run smoothly without the slightest need for patience.

²No need to answer this one. Please keep in mind what I said about waiting with unwanted advice.

Rehabilitating Adam – Just in time for Father’s Day

Peter Gillies sent this before Father’s Day in June. Peter is part of the All Saints Amersfoort congregation, a member of our Chaplaincy Council and the Taskforce for the Anglican Church in Amersfoort. It is a call to re-evaluate our assumptions about Adam and his reasons for taking the fruit of the forbidden tree in Genesis 3, it is an apologia for Adam.



I think we can lament how men and fathers are portrayed in the media today, i.e. bumbling, lazy, & stupid – think Homer Simpson.

This prejudice has even infected how we see Adam and assign to him the same sort of clueless bumbler moniker. Were men that hopeless right from the start?

In the Garden, so the story goes, Adam was confronted by his wife offering him the apple (or whatever fruit it was) from the Tree of the Knowledge of Good and Evil. One might imagine that he was standing near her when she plucked it and ate it, perhaps even having heard what the serpent said to her. He then, - again, as the story goes – under the spell of his own weakness, took and ate the apple offered to him by Eve. What a dope.

Adam added insult to injury when confronted by God in the Garden, (NIV Genesis 3:12) The man said, “The woman you put here with me—she gave me some fruit from the tree, and I ate it.” God turns to Eve and asks her “what have you done?” So what do we see here?

A weak man casting blame and running for cover... right?

So, why do we think so poorly of Adam? A reading of the raw words of the Bible doesn’t. I mean, they could, but may I suggest for a moment that we are projecting our own weaknesses and the weaknesses of those around us on a man who – in reality – was actively and thoughtfully trying to do the right thing, rather than being passively complicit in the wrong thing. That would be astonishing, but I think it may even be true.

Let me start off with a question: why were Jewish males circumcised? Well, like many shadows and types in the Old Testament circumcision is meant to show that it is the flesh that gets in the way between God and Man. Man doesn’t sufficiently trust God and goes off to repair His plans in one way or another. For example, Abram and Sarai were convinced that God’s promise of a son was so long overdue that

they needed Hagar’s help to complete it. When Man tries to jolly God’s plans along it leads to unforeseen complications. I believe we are seeing this dynamic here in the Garden with Adam.

We don’t know where Adam was standing





*Adam in the Mystical Lamb
Altarpiece in Ghent*

when Eve was beguiled by Satan, but let us assume that whether he saw it all happen or not, he knew exactly what Eve was offering him. He also knew the punishment that would befall Eve, so let us also assume he is not a naked version of Homer Simpson, but an innocent and upright man worthy of being part of a Creation God called “very good”.

If we make the assumption that he was all a man should be at that point: noble, intelligent, caring, in short showing the ‘headship’ God meant for men to exhibit, then the same scenario in Genesis three that we use to pillory Adam actually exonerates him and serves as a role model for all of us – as well as a shadow and image of the coming Christ – the Second Adam. The key lies in what he thought and did. So, what did he think and do?

Adam thought, “Oh, dear. My lovely wife has eaten of the tree. I’m going to be alone again – how can I fix this?” To be sure, he could have left it over to God to decide: “Hey, Lord. Um, we have a real problem and I would like to trust Your judgement and lay it at Your feet.” That would have been the best plan, but ‘no’, he wants to fix it. Indeed, it was not simply the eating of the fruit that was the sin, but the disobedience of God’s command and reaching for something you were never meant to have. Eve sinned by being seduced and then eating, Adam sinned by trying to fix it by eating; in other words, by trying to play God.

Satan wanted to “be as the most high”, Eve wanted “to be like God knowing Good and Evil”, and Adam wanted to fix something only God was equipped to do. That is my premise.

Adam might have calculated that God wouldn’t destroy both of them, or perhaps he took a cue from Pepe le Pew: “vive l’amour – we go down together!”, in a vain attempt to protect a person who was made for him and from him echoing Creation which was made by the Son and for the Son.

Notice that when God found out about the sin he didn’t shake his head and say, “Adam, you idiot!” No, the story immediately transitions to the woman and by implication God says, “Why did you put him in such a position that he was so ill-equipped to handle? You are his helper as I am yours.” Adam tried to take the sin upon himself, in a way, but it was a decision way above his pay grade.

So, far from being stupid or naïve or indifferent, Adam’s sin was to try and interfere in God’s purview and make it better;

to fix it. As Paul states in Timothy 2:13,14 “For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner.” As pitiful an attempt as one might find it to be, I feel he was trying to do the noble thing by sharing in his wife’s fate. His comment, “the woman that You gave me” was not said with a bowed head, downcast eyes, and a pointing finger, but with chin high, aware of the responsibility, and a heart beating out of his chest as he anxiously awaited the crushing blow God was sure to mete out.

In contrast to the traditional view we have of Adam’s role in the Fall, we can look at the story through a different lens. I contend it is a more accurate and focused

lens. It hints at the coming of Christ, the only one who can intercede for Man; it shows how the flesh gets in the way of God’s plans; it impeaches Adam’s nobly motivated, but ultimately clumsy, attempts at fixing a bad situation rather than relying on the Almighty.

The story in Genesis three shows Men that they are sinners; that even the great Adam cannot fix sin no matter how noble or well-intentioned his motivations; and that the wages of Sin is death, but God is a merciful, gracious, patient, loving, and just God Whom we can trust to do the right thing no matter how dire the sin or the circumstances. ⌘

Happy Father’s Day 2016... Peter Gillies

God’s Peace

Sent to the editor by Cynthia van Riet, author unknown.

*How would we know the Sun was bright
If we never saw the Rain
How would we know we feel so well
If we never suffered Pain?*

*And how would we know we are so Happy
If we never had Heartaches to bear.
How would we know we are needed
If we had no one to Love*

*And how would we know what Faith is?
If nothing ever went wrong.
How would we know what Music is?
If we never heard a Song*

*And how would we know what Laughter is?
If we never shed a Tear
How would we know what Courage is?
If we never cringed with Fear.*

*And how would we know what Hate is
If we have never been given Love
How would we know what Life is
If there were no God above.*

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 (left)
organizes and participates
in this ministry at
Holy Trinity in Utrecht:
anne@miechielsen.nl

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



Student Ministry Strategy for Coming Year

This report has been submitted by our Student Ministry Coordinator, Erik Heemskerk, who has done a wonderful job of building up the Student Ministry begun by Annelies van de Steeg and developed by Jonathan Fink-Jensen at Holy Trinity Utrecht.



2015-2016

First of all, as a students group we are very grateful for the past year. *The Student Bible Study* remained our main activity and in the last couple of months

we decided to have this activity every two weeks. We also started some new activities, like the monthly Sunday *Student Movie Night* and the *Morning Prayer and Breakfast* on Tuesdays that Brian Fink-Jensen initiated. We had a *Student Alpha* group that brought new people to our church, brought people that were raised up as Christians, and others who were not, back to the basics and strengthened the fellowship in our group. It was a very joyful moment for our group when Juliette and Marieke, both active members, decided to be baptized. We're very thankful to God for this past year and also to the rest of the church for its support by prayer and by financial means.

Plans for 2016-2017

We want to continue the *Student Bible*

Study, the *Student Movie Night*, the *Morning Prayer and Breakfast* in the coming year. An important part of our work will also be a new *Student Alpha* course starting in September. To help promote this Alpha we want to make use of the Alpha campaign in Utrecht. More than fifteen churches are involved in this with Bear Grylls (Discovery Channel adventurer, whose name is estimated to be able to reach more than 1 billion people worldwide). This particular campaign in Utrecht will, according to PR-experts, reach about 150,000 people. Our *Student Alpha Course* will start with an informal night on the 13th of September and will



last for 8 weeks, including an Alpha weekend. This way we hope to introduce new people to the Christian faith and also to get people thinking on important life questions. Please keep supporting us by praying, cooking and in other ways in this work and in our other activities.

During this time, our Student Bible Study will take place on Wednesday nights and will be held every two to three weeks. After our Students Alpha group, the Student Bible Study will continue on Tuesdays and take place every two weeks as our main student activity. People that went to the Alpha Course can join for this as well and experience fellowship and also a building-up of their faith in this group.

Finally, we want to organize an Away Weekend in the Spring for our students group because going away for a weekend is very good in building up friendship and to have conversations you might not have on a normal Tuesday night.

Alpha Group for adults

There is some thought about having an Alpha group for adults this coming year during Lent (2017) and this means there won't be a second Student Alpha, but (especially new) students are of course very welcome at this Alpha. This won't be organized by students, and it is yet unclear who is going to do that. ✂

Erik Heemskerk

Charitable Givings Plan for this Summer in Utrecht

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

July: Transport: Mission to Seafarers/Schiphol Airport Ministry

No matter what problem a seafarer is facing, be it injury, abandonment, non-payment of wages or personal difficulties, they know they can turn to the local Mission for help, advice and support. Chaplains and volunteers offer practical and financial support, advocacy services, family liaison or simply a space to talk in a time of crisis. The Mission offers an opportunity for crews to get into touch with their overseas relatives and friends by telephone or via the Internet. There is a chapel and the pastor/clergyman is present when spiritual guidance is needed. The mission for OCAAM is for all employees, visitors and travellers at Schiphol Airport, to experience the presence of pastoral care and help through the involvement of the Old Catholic and Anglican Churches; the aim is for there to

be a place for reflection, where everyone who wishes can pray, meditate and get help. For more see:

www.missiontoseafarers.org,
www.facebook.com/MtSRotterdam
www.themissiontoseafarers.nl
www.aam-schiphol.nl

August: SNDVU/Stichting Zonnestraal - Eye Clinics Ghana /

The *Stichting Noodopvang Dakloze Vreemdelingen Utrecht* (SNDVU) provides housing, medical care and legal assistance to asylum seekers who are not entitled to public benefits but cannot return to their country of origin. They also offer these vulnerable people the stability needed to build a future. See: www.sndvu.org

Stichting Zonnestraal runs Eye Clinics in Ghana which by performing cataract operations restore sight to people who otherwise could not afford medical care. www.eye-clinics-ghana.nl/home-layout/ons-werk

A taste of the sweetness of Gregory the Great's *Moralia in Job*

Pope Gregory the Great (540-604) is considered one of the four Doctors of the Western Church (with Ambrose, Jerome and Augustine). He wrote a great 4 volume commentary on the Book of Job, and here is a small snippet. You can find the full commentary online here: www.lectionarycentral.com/GregoryMoraliaIndex.html



Detail of an Altarpiece by Michael Pacher showing Gregory the Great

O that one would grant me that I might know and find Him, that I might come even to His seat! Job 23:3

An elect person if he did not know God, assuredly would not love Him. But it is one thing to ‘know’ by faith, and another to know by His own Form, one thing to find by trustfulness, another to find Him by contemplation. In consequence whereof it is brought to pass that Him Whom they know by faith, all of the Elect long to see by His own Form as well. With the love of Whom they burn and glow because the honey of His sweetness they already taste of in the mere certainty of their faith.

Which that person in the country of the Gerasenes cured of the devils well represents, who wishes to depart with Jesus; but by the Master of health it is told him, *Return to your own house, and show what great things God has done to you.* [Luke 8, 39] For on him that loves, delay is still imposed, that by the longing of love delayed the title to rewarding may be heightened. And so to us Almighty God is made sweet in miracles, and yet in His own loftiness remains hidden from our eyes, that both by showing something of Himself, He may by secret inspiration set us on fire in the love of Him, and yet by hiding the gloriousness of His Majesty may increase the force of that love of Him by the heat of longing desire. For except the holy man sought to see This Being in His Majesty, surely he would not bring in the words, *that I might come even to His seat?* For what is the ‘seat’ of God but those angelical Spirits, who as Scripture testifies are called ‘Thrones?’ He then that desires to ‘come to the seat of God,’ what else does he long for but to be among the Angelic spirits, that no failing moments of the periods of time he henceforth be liable to, but rise up to abiding glory in the contemplation of eternity... ∞



Students in the Utrecht Parsonage at a Sunday evening Movie night, June 26.



GRANDPARENTS

July 26th is the feast day of St Joachim and St Ann – and you are probably asking, who are they? Legend says that these are the names of Jesus' grandparents, his mother's father and mother. If these are their real names or not it doesn't matter: what does matter is that Mary's parents brought her up to be a very special person; someone who was calm in a crisis and loved her family. And this comes from being part of a close-knit, loving family.



July 26th is the 'feast of grandparents'. It reminds all grandparents of their responsibility for generations to

come; to make family traditions and history live.

But the feast has a meaning for the younger family members as well. It reminds younger people that older people's wealth of experience is to be celebrated and appreciated. And we do, don't we?

IT'S ALL RELATIVE

All these people in the Bible are related. Do you know how? Answers at the bottom of the page.

1. Mary and Martha (Luke, chapter 10)
2. Saul and Jonathon (1 Samuel, chapter 14)
3. Naomi and Ruth (Ruth, chapter 1)
4. Lois, Eunice and Timothy (2 Timothy, chapter 1)
5. Joseph and Benjamin (Genesis, chapter 42)
6. Aquila and Priscilla (Acts, chapter 18)
7. Simon Peter and Andrew (Mathew, chapter 4)



Why should Elijah's parents be remembered by all business people?

Because they made a prophet.

How long did Cain hate his brother?

As long as he was Abel.

Answers: 1.sisters 2.father and son
 3.mother-in-law and daughter-in-law
 4. grandmother, mother and son
 5.brothers 6.husband and wife
 7.brothers

Drinking from the Well of Life

These readings are from The Revised Tables of Lessons 1922.

The Week of Trinity VII – July 11 to 16

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

	Morning Prayer		Evening Prayer	
Monday	2 Kings 1	1 Corinthians 4:1-17	2 Kings 2:1-22	Luke 14:1-33
Tuesday	2 Kings 4:1-37	1 Cor 4:18—5 end	2 Kings 5	Luke 15
Wednesday	2 Kings 6:1-23	1 Corinthians 6	2 Kings 6:24—7:2	Luke 16
Thursday	2 Kings 7:3-end	1 Corinthians 7	2 Kings 8:1-15	Luke 17
Friday	2 Kings 9	1 Corinthians 8	2 Kings 11:1-20	Luke 18:1-14
Saturday	2 Kings 11:21—12 end	1 Corinthians 9	2 Kings 13	Matthew 20:1-16

The Week of Trinity VIII – July 18 to 23

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

	Morning Prayer		Evening Prayer	
Monday	2 Kings 14	1 Cor 10:1-11:1	2 Chronicles 26	Mark 10:32-end
Tuesday	2 Kings 15:17-end	1 Cor 11:2-end	2 Kings 16	Luke 19:1-28
Wednesday	Isaiah 7:1-17	1 Corinthians 12:1-27	Isaiah 8:1-18	Luke 19:29-44
Thursday	2 Kings 24:18—25:7	1 Cor 12:27—13 end	2 Kings 17:24-end	Mark 11:11—12:12
Friday	2 Kings 18:1-8	1 Corinthians 14:1-19	2 Chronicles 30	Matthew 22:1-22
Saturday	2 Kings 18:13-end	1 Corinthians 14:20-end	2 Kings 19	Matthew 22:23-end

The Week of Trinity IX – July 25 to 30

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

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

The Week of Trinity X – August 1 to 6

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

	Morning Prayer		Evening Prayer	
Monday	Jeremiah 25:1-14	2 Corinthians 4	Jeremiah 27:2-end	Mark 14:27-52
Tuesday	Jeremiah 28	2 Corinthians 5	Jeremiah 29:1-20	Mark 14:53-end
Wednesday	Jeremiah 32:1-25	2 Corinthians 5:20-7:1	Jeremiah 32:26-end	Mark 15:1-41
Thursday	Jeremiah 33	2 Cor. 7:2-end	Jeremiah 34:8-end	Luke 23:33-end
Friday	Jeremiah 37	2 Corinthians 8	Jeremiah 38:1-13	Mark 15:42-16 end
Saturday	Jeremiah 38:14-end	2 Corinthians 9	Jeremiah 39	Luke 24:13-end

The Week of Trinity XI – August 8 to 13

*O GOD, you declare your almighty power most chiefly in showing mercy and pity:
Mercifully grant to us such a measure of your grace, that we,
running the way of your commandments, may obtain your gracious promises,
and be made partakers of your heavenly treasure; through Jesus Christ our Lord. Amen.*

	Morning Prayer		Evening Prayer	
Monday	Jeremiah 40	2 Corinthians 10	Jeremiah 41	John 1:1-28
Tuesday	Jeremiah 42	2 Corinthians 11	Jeremiah 43	John 1:29-end
Wednesday	Jeremiah 44:1-14	2 Corinthians 12:1-13	Jeremiah 44:15-end	John 2
Thursday	Ezekiel 2	2 Cor 12:14-13 end	Ezekiel 3:4-end	John 3:1-21
Friday	Ezekiel 8	Romans 1	Ezekiel 9	John 3:22-end
Saturday	Ezekiel 11:14-end	Romans 2:1-16	Ezekiel 33:21-end	John 4:1-26

The Week of Trinity XII – August 15 to 20

*Almighty and everlasting God, you are always more ready to hear than we are to pray,
and want to give more than we desire or deserve: Pour down upon us
the abundance of your mercy; forgiving us those things whereof our conscience is afraid,
and giving us those good things which we are not worthy to ask,
but through the merits and mediation of Jesus Christ, your Son, our Lord. Amen.*

	Morning Prayer		Evening Prayer	
Monday	Ezra 1	Romans 2:17-end	Ezra 3	John 4:27-end
Tuesday	Ezra 4	Romans 3	Haggai 1:1-2:9	John 5:1-23
Wednesday	Zechariah 1:1-17	Romans 4	Zechariah 1:18-2 end	John 5:24-end
Thursday	Zechariah 3	Romans 5	Zechariah 4	John 6:1-21
Friday	Zechariah 6:9-end	Romans 6	Haggai 2:10-end	John 6:22-40
Saturday	Ezra 5	Romans 7	Ezra 6	John 6:41-end

The Week of Trinity XIII – August 22 to 27

*Almighty and merciful God, of whose only gift it comes
that your faithful people do to you true and laudable service:
Grant, we beseech you, that we may so faithfully serve you in this life,
that we fail not finally to attain your heavenly promises;
through the merits of Jesus Christ our Lord. Amen.*

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

The Week of Trinity XIV – August 29 to September 2

*ALMIGHTY and everlasting God, give to us the increase of faith, hope, and charity;
and, that we may obtain that which you promise,
make us to love that which you command; through Jesus Christ our Lord. Amen.*

	<i>Morning Prayer</i>		<i>Evening Prayer</i>	
<i>Monday</i>	Nehemiah 9:1-23	Romans 12	Nehemiah 9:24-end	John 10:22-end
<i>Tuesday</i>	Nehemiah 13	Romans 13	Daniel 2:1-24	John 11:1-44
<i>Wednesday</i>	Daniel 2:25-end	Romans 14	Daniel 4:1-18	John 11:45-end
<i>Thursday</i>	Daniel 4:19-end	Romans 15:1-13	Daniel 7:9-end	John 12:1-19
<i>Friday</i>	Daniel 9:1-19	Romans 15:14-end	Daniel 9:20-end	John 12:20-end
<i>Saturday</i>	Daniel 10	Romans 16	Daniel 12	John 13

WORSHIP IN JULY AND AUGUST

All Saints' Amersfoort

Every Sunday at 9:30am (Holy Communion every Sunday except 5th Sunday is Morning Prayer)
There will be no Thursday night services during July and August.
at Heilige Geestkerk, Mozartweg 54, Amersfoort (www.allsaintsamersfoort.nl)

Anglican Church Zwolle

4pm 1st Sunday (Holy Communion) (only 1 service per month for July and August)
at the Lutherskerk, Koestraat 2-4, 8011 NK, Zwolle (www.anglicanchurchzwolle.nl)

Grace Church Groningen

10:30am 2nd Sunday (Service of the Word) and 4th Sunday (Holy Communion) every Month
at the Oud-Katholieke Kerk, Witte de Withstraat 2, 9726 EC Groningen (www.gracechurchgroningen.nl)

WORSHIP IN JULY AND AUGUST

See previous page for services at Amersfoort, Zwolle and Groningen

Holy Trinity Utrecht

Services are in English unless otherwise specified. Van Limburg Stierumplein, 3581 KE, Utrecht.

Sunday 10 th July	Trinity VII (Guest celebrant and preacher The Rev Trevor Whitfield) 9:00 Sung Communion (Dutch/Eng) 11:00 Sung Communion
Sunday 17 th July	Trinity VIII (Guest celebrant and preacher the Rev Sam Van Leer) 9:00 Said Holy Communion (English) 11:00 Sung Communion
Sunday 24 th July	Trinity IX (Guest celebrant and preacher: Canon Meurig Williams) 9:00 Sung Communion (Dutch/Eng) 11:00 Sung Communion
Sunday 31 th July	Trinity X 9:00 Said Holy Communion (English) 11:00 Solemn Sung Communion
Sunday 7 th August	The Transfiguration of our Lord (transferred from Aug 6) 9:00 Holy Communion (said in English) 11:00 Sung Communion
Sunday 14 th August	Trinity XII 9:00 Sung Communion (Dutch/Eng) 11:00 Sung Communion
Sunday 21 st August	Trinity XIII 9:00 Said Holy Communion (English) 11:00 Sung Communion
Wednesday 24 th August	The Feast of St Bartholomew the Apostle 19:00 Holy Communion
Sunday 28 th August	Trinity XIV 9:00 Sung Communion (Dutch/Eng) 11:00 Sung Communion

In addition to the above services, we have these regular midweek services, though in July there is no guarantee that someone will be there to open the church:

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)