

The 4th Sunday in Lent is celebrated as **Mothering Sunday**. Originally families would get together for a special service at the 'mother' church, often at the local cathedral.

Today Mothering Sunday is celebrated as a family day, a time to say 'thank you' to our mothers and to all who look after us.

There are many wonderful Mothers in the Bible, look up the Bible verses and find out who they are....

- Matt 1:16    M    \_ \_ \_
- Num 26:59    O    \_ \_ \_ \_ \_
- Luke 1:57-60    \_ \_ \_ \_ \_ T
- 1 Sam 1:20    \_ \_ \_ \_ \_ H
- Genesis 4:1    \_ \_ E
- Gen 25:21-26    R    \_ \_ \_ \_ \_
- Gen 21:1-2    S    \_ \_ \_ \_ \_



Thank you Mum  
for all you do,  
For all your  
love and care,  
For helping me  
as I grow up,  
For all your  
loving prayers.  
For teaching me  
about Jesus,  
Of how he loves  
me too.  
Thank you Mum  
for loving me,  
**I LOVE YOU!**

A bookmark gift for Mother's Day. Cut out the bookmark above, glue onto card and colour in.

Mar14 @deborahnoble @parishpump.co.uk



*The Chaplain Writes*

**Sidesmen**

Sidesmen are the first people you meet when you enter a church and quite a lot depends on them. They need to be welcoming and spot the people who are new or a bit uneasy because they haven't been to church for a long time. They need to make people feel comfortable enough so that they will be reassured and able to cope with the unusualness of the liturgy.

Sidesmen in the Church of England are more than people who hand out the books and leaflets. They share, when they are on duty, the responsibility with the wardens.

In the UK the wardens are sworn in by the Archdeacon after their election and every year special services are organized to do so. The sidesmen and women are specifically invited to be present at those services. In one of my parishes even a special meal was organized for the council members and the sidesmen after such a service, to emphasize the importance of a sidesperson. It is a particular job and a sidesperson needs to be sensitive to the needs of people, especially if they are newcomers. They need to give people space to find their feet, but also make them feel welcome, without overwhelming them. Quite a job to find the right balance, but very important if we want new people to cross the threshold of our churches – and that threshold is sometimes higher than we can imagine!

*Alja Tollefsen*  
*Chaplain of the East Netherlands*





## Twente News

### Book Sale

While you're spring-cleaning, don't forget your bookcase and boxes in the attic. Perhaps your collection of DVD films and CDs could use a clear-out.



It would be interesting to find out which books travel from home to

home and end up on the sale table to be recycled again. Sometimes we find a long-lost friend or a missing title to complete a set or collection. Has anyone seen *The Road to Gandolfo* by Robert Ludlum? I have its sequel but can't read it until I have the first book. Let me know if you have a similar quest.

Please bring your book donations to the Hut on 16th March. Unsold books and related material will be held over for the second sale on 23rd March. Good luck in finding some good reads while supporting the Flower Guild Fund!

*Groetjes, Linda ten Berge* (0546-868139)

P.S. Books, DVD films and CDs are priced 50 cents, magazines 25 cents.

### Sunday School



### Red Alert

As a trucker stops for a red light, a blonde catches up. She jumps out of her car, runs up to his truck and knocks on the door. The trucker lowers the window, and she says, "Hi, my name is Heather, and you are losing some of your load." The trucker ignores her and proceeds down the street. When the truck stops for another red light, the girl catches up again. She jumps out of her car, runs up and knocks on the door. Again the trucker lowers the window. As if they've never spoken, the blonde says brightly, "Hi, my name is Heather, and you are losing some of your load!" Shaking his head, the trucker ignores

## Jacarandas

*Could it be from fairyland,  
You come each year anew,  
Wafting from those misty bells,  
A rhapsody in blue,  
No mortal artist ever mixed,  
So glorious a hue,  
With this enchanting loveliness,  
Each gladsome spring you greet,  
Then in your bounty,  
Haste to spill,  
Blue heavens at your feet.*

*Sheelagh Charles (1911 -1997)*



*Sheelagh Charles was born in Gatooma, in Southern Rhodesia. The year was 1911 and conditions were primitive. Water was brought in once a week by train and many residents still lived in tents. Sheelagh spent part of her childhood in England and South Africa, although most of her long life was lived in Southern Rhodesia, (Zimbabwe) and Northern Rhodesia (Zambia). Sheelagh entertained her five children with her stories and poems, always with African themes, often illustrating them with her wonderful pen sketches. Sheelagh left Africa in 1982, and went to live with her children in the UK and Canada. Despite having to use a wheelchair, she travelled extensively in Europe and North America. Sheelagh carried on writing poetry, but now often with a Canadian or British content, to the end of her life.*

Poetry  
and  
Prose

Contributed by  
Blair Charles

## The Mulberry Tree

*The Mulberry is a lady,  
In a spreading crinoline,  
A gracious old world lady,  
Gowned in purple and in green.*

*I've seen her drop a curtsey,  
To the peach tree, fragrant, sweet,  
Lifting her leafy flounces,  
From the violets at her feet.*

*I've heard the summer breezes,  
All around her sigh and fret,  
And watched her with them slowly,  
Tread a stately minuet.*

*Yet when the wind was playful,  
Tree and shrub in autumn grasp,  
I've seen her dance a polka,  
Tossing wildly in his clasp.*



As you can see from the photograph (*courtesy of Elizabeth van der Heiden*), the Sunday School is definitely up and running. Not only that, there's even a rota of volunteers up to and including Sunday 27th June. Details are included in Forthcoming Services on the centre pages of the magazine.

A note for your diary: there will be no Sunday School during the summer holidays.

### Key Dates

4th March	Visit to Syrian Orthodox Monastery in Glane
5th March	Ash Wednesday
8th, 22nd, 29th March & 5th April	Lent Course
16th & 23rd March	Book Sale
30th March	Annual General Meeting
17th April	Maundy Thursday
18th April	Good Friday
20th April	Easter Sunday
29th May	Ascension Day
6th September	Castle Fair

### Postage Stamps for Charity

Postage stamps are still being collected for charity. There is a box in the Hut where you can put your used stamps. Theda will arrange for the stamps to be sent to the charity Stichting Woord en Daad (<http://www.woordendaad.nl/>).



### Intercessions

If you wish to have someone included in the intercession, please contact the Chaplain or one of the Churchwardens before the Service.

If you know of anyone who is sick or in need of pastoral care, please contact the Chaplain or one of the Churchwardens.



her again and continues down the street. At the third red light, the same thing happens again. All out of breath, the blonde gets out of her car, runs up and knocks on the truck door. The trucker lowers the window. Again she says, "Hi, my name is Heather, and you are losing some of your load!"



When the light turns green the trucker revs up and races to the next light. When he stops this time, he hurriedly gets out of the truck, and runs back to the blonde. He knocks on her window, and as she lowers it, he says, "Hi, my name is Kevin, it's winter in Michigan and I'm driving the SALT TRUCK!"

– Contributed by  
Adriaan Broere

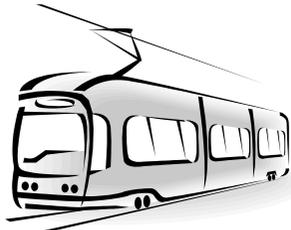
## Diplomacy

A man went into a Bristol supermarket and tried to buy half a cauliflower. The very young assistant told him that they sold only whole cauliflowers. The man persisted, and asked to see the manager, and the boy went to find him.



Walking into the stockroom, the boy said to his manager, "Some idiot out there wants to buy half a cauliflower." As he finished his sentence, he turned to find the customer standing right behind him, so he added, "And this gentleman has kindly offered to buy the other half." The manager approved the deal, and the man went on his way. Later

## The Last Train



*The train just leaving from platform eight  
is the last train to Heaven, so don't you be late.  
You must have a ticket and be well behaved  
or you won't get aboard and will never be saved.*

*There isn't a schedule, no reason, no rhyme,  
so be ready to travel, you don't know the time.  
Be there with your ticket and be well behaved  
and you'll be on board and you will be saved.*

*The devil is waiting along platform eight  
to pick up the laggards who got there too late.  
Now you'll leave him waiting, and he'll wait in vain  
for you have your ticket and you'll catch that train.*

By Denis Leonard (Dublin)

Denis is a friend of Cathie and Frits Warmink and, as you will remember, contributed to the November 2013 issue of *St Mary's Magazine*. We certainly hope he will continue to look in our direction.

motherhood. The work was created in 1893 by the Dutch sculptor, Frans Stracké. He is now remembered for his impressive memorials, which are on a grand scale, but in this intimate scene he has portrayed a young mother with a child carried on her left arm. The other mother is the dog at her feet who is looking up to her new-born puppies, nestling in the folds of her clothes. It seems a gentle, sweet scene. But we look again and realize there is a world of hardship and struggle here. The mother is barefoot: she has been fishing in the sea with a net. But there are only two fish in her pocket and the net behind is empty. And yet there is a purpose in her step and a calm resilience in her young face.

The dog is worried over her puppies. The mother has to look after her own child as well as the new litter. A world of demand and responsibility sits on her shoulders. Both child and animals call on her love and care, and she wants the best for them all. It is that over-arching love and care that we give thanks for on Mothering Sunday: the love and care of our mothers and those who are concerned for us, of mother Mary watching over her son's growth to maturity and ministry, and of our mother the Church, feeding us in the sacraments and guiding our pilgrimage through life.

We think of that maternal care that has nurtured us in our families and in the family of the Church – a care that remains constant, true and watchful on whatever path we take through life. It is a care that reveals the truth of another proverb – this time from Spain: "An ounce of mother is worth a pound of clergy."

©The Revd Michael Burgess



Something that didn't happen in a quiet life: something noisy.

I could see that I was going to have to think about it: to ponder it in my heart – but I had already said yes by then.

If an angel calls into your quiet life you have to say yes Don't you?

By Tim Lenton

## Another Story Must Begin

By Jonathan Meyer,  
*DLT*, £5.99

An original Lent course based on the film, the novel and the stage adaptation of Victor Hugo's *Les Misérables*. Through discussion of some of the themes and principal characters of this epic narrative, the course explores the grace of God and our own fallen state and opportunity for redemption, and helps us to reassess what we can do with our lives and for those around us.



### A Quiet Life

I had a quiet life until the angel interrupted me: everything going along smoothly in the normal way.

Suddenly I was full of grace (Had I been full of grace before?) and God was with me, and my quiet life was over.

It was like going through a sudden door in a wall that had not been there: a door into a different kind of life, beyond imagination.



I was disturbed, of course, and afraid: something impossible was going to happen.

### God in the Arts

#### ***The Two Mothers*, by Dutch sculptor Frans Stracké**

*(You can see the image by googling the title of the painting and the artist)*



This sculpture can be found on the first floor of Amsterdam’s Rijksmuseum, which reopened last year after a decade of restoration. It is a statue of a young mother and focuses our attention on the fourth Sunday of Lent, which we know as Mothering Sunday. This is the day when we traditionally give thanks for three mothers: mother Church, our own mothers and mother Mary – three mothers, who each watch over their offspring with love and care. Motherhood of course is a mixture of joy and sometimes sorrow. The pride and happiness of seeing children grow go hand in hand with worry and concern over their wellbeing. As an Italian proverb expresses it: “Little children headache; big children heartache.”

When we look at the life of our Lady in the Gospels, we meet there times of joy and times of worry and sadness. In the Middle Ages the Church proclaimed the seven joys of Mary – those key moments in her life from the Annunciation to her Son’s Resurrection – but also the seven sorrows of Mary. There we think of the flight to Egypt and losing the 12-year-old Jesus on pilgrimage through to the cross of Calvary, and realize how much Mary would have known of loss and sadness as a mother.

In the sculpture called *The Two Mothers* we see a vivid depiction of the joys and demands of



### **St David (Dewi Sant): Guiding the Church in Wales through Turbulent Times**

On 1st March Wales celebrates its patron saint, David – or, in Welsh, Dewi or Dafydd. He is indisputably British, and is revered wherever Welsh people have settled. As with most figures from the so-called “Dark

Ages” (he lived in the sixth century), reliable details about his life are scarce, but there are enough for us to form a picture of a formidably austere, disciplined and charismatic leader, who led the Church in Wales through turbulent years and fought tenaciously for the faith.

It’s likely that he was strengthened in his ministry by time spent in Ireland, where the Church was stronger and more confident. Early records tell of a meeting of Irish church leaders with three “Britons”, as they were described, among them “Bishop David”. His mother, Non, is also celebrated as a saint in Wales, where a number of churches are dedicated in her name.

That he founded a monastery at Menevia, in Pembrokeshire, seems beyond doubt. It later became the site of St David’s cathedral and the settlement which is now the smallest city in the United Kingdom. From Menevia David embarked on preaching and teaching missions across Wales, and probably beyond. His eloquence was legendary. At a famous Synod of the Church, held at a Carmarthenshire village called Brefi, he preached passionately against the Arian heresy – indeed, so passionately that he was (according to some accounts) immediately named as Archbishop of Wales. The village is now known as Llandewi Brefi – *brefi* in Welsh is a hillock, and legend claims that it appeared miraculously in

the manager said to the boy, “I was impressed with the way you got yourself out of that situation earlier.

We like people here who think on their feet. Where are you from, son?” “Cardiff, sir,” came the reply.

“Why did you leave Cardiff?” asked the manager. The boy said, “Sir, there’s nothing there but ladies of the night and rugby players.”

“Really?” said the manager. “My wife is from Cardiff.” “You’re kidding?” replied the boy. “What position did she play?”



The only time the world beats a path to your door is when you're in the bathroom.



My mind works like lightning: one brilliant flash and it is gone.

### A Fine Romance

A group of women were at a seminar on how to live in a loving relationship with their husband. The women were asked, "How many of you love your husband?" All the women raised their hands. Then they were asked, "When was the last time you told your husband you loved him?" Some women answered today, a few yesterday, and some couldn't remember. Next the women were told to take out their cell phones and text their husband: "I love you, sweetheart."



The women were then told to exchange phones with another

order to provide the eloquent bishop with a pulpit.

His monks avoided wine and beer, drinking only water. Indeed, he and they lived lives of rigorous austerity and constant prayer, in the manner of the Desert Fathers of the Eastern Church. The date of David's death is disputed – either 589 or 601. It wasn't until the twelfth century that he was generally accepted as the patron saint of Wales, and pilgrimages to St David's were highly regarded in the following centuries – including two made by English kings, William I and Henry II.

It's traditional for Welsh people to wear daffodils on St David's Day (*Gwyl Dewi Sant* in Welsh) – but there seems no particular reason for it, beyond the fact that they tend to make their early Spring appearance round about his day – oh, and they look nice!

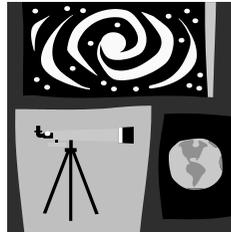
*By David Winter*

*(In art, St David is usually depicted in Episcopal vestments, standing on a mound with a dove at his shoulder.)*

### Reflecting on the Glory of God

Last month we saw how King David is described as a "man after God's own heart" and in the Psalms we are given insights into this inner life. As a shepherd, David would have meditated on the wonders of the night sky. His response of praise is recorded in Psalm 8, "Lord, our Lord, how majestic is your name in all the earth!" (1,9).

What did David see? He reflects on God's glory in the skies and considers "the moon and the stars, which you have set in place" (3). With his naked eye David could have seen up to 2 to 3000 stars, yet with the Hubble Space telescope we have seen the vastness of



And with some historical background:

[http://en.wikipedia.org/wiki/Thirty-Nine\\_Articles#Interpretation](http://en.wikipedia.org/wiki/Thirty-Nine_Articles#Interpretation).

Anglicans online: [http://www.anglicanonline.org/basics/what\\_believe.html](http://www.anglicanonline.org/basics/what_believe.html)

Porvoo agreement:

<http://www.churchofengland.org/about-us/work-other-churches/europe/the-porvoo-agreement.aspx>)



*Themetapicture.com*

**Worry is like a rocking chair ...  
it gives you something to do but it doesn't  
get you anywhere.**

*Dorothy Calyeon*

### Jesus

If I could package faith into one parcel  
And collect all hope into a single can –  
If I could roll all love into one heart-ball  
And commoditize it in a living man  
I'd already have a fully detailed label  
Prepared before the world itself began –  
And it would have one name ...  
And that name JESUS –  
At the centre of God's universal plan  
To take the world along the course  
God's surge of love provoked  
Till wholeness flows through everything  
With God's Spirit of life unyoked.

*By Sam Doubtfire*



The one who kneels to the Lord can stand up to anything.

*– Anon*

Let us beware of feeling that unless we *personally* are up and doing, the Lord is not at work.

*– John Blanchard*

Indian restaurants were only found in India.  
 Cooking outside was called camping.  
 Seaweed was not a recognized food.  
 “Kebab” was not even a word never mind a food.  
 Sugar enjoyed a good press in those days, and was regarded as being white gold.  
 Prunes were medicinal.  
 Surprisingly, muesli was readily available; it was called cattle feed.  
 Pineapples came in chunks in a tin; we had only ever seen a picture of a real one.  
 Water came out of the tap; if someone had suggested bottling it and charging more than petrol for it they would have become a laughing stock.  
 The one thing that we never ever had on our table in the fifties .. was elbows!

Contributed by  
 Jeanet Luiten

clearly what was the position this young new church took to issues at the time of their writing, such as anti-trinitarianism, Roman Catholicism, Anabaptism (for example, Articles 1 and 19, 33, 38). The tone of the Articles is firmly Protestant, but does not follow Luther altogether (Articles 9 and 10); the tone is also, as we would consider it now, definitely impolite. One thing the young church was surely not: mealy-mouthed. A few examples: “blasphemous fables” and “dangerous deceits” are not the words we would use nowadays to describe other denominations!

The Articles are not an exposé of the Christian faith as such, but they try to find the golden mean between the faith of the new young Church of England and Roman Catholicism from the Middle Ages, and the new Protestant denominations growing fast on the Continent. They try to “balance theology and doctrine”.

But you might say: “Well, most of this is now history, and long accepted. Let bygones be bygones, since we now work ecumenically.” (For example, the Church of England has for 40 years been looking for points of agreement with the Roman Catholic church. Our former Bishop Geoffrey has worked intensely and successfully to that purpose. In 1996 we co-signed the Porvoo agreement with the evangelical Lutheran churches mostly in Scandinavia). I think we should have at least some commemoration of them, as I consider them helpful and essential in issues facing us today. So, since we do not have that Jubilee officially, I propose to write some more on their content and which articles I consider still relevant and why.

### Notes on article

For the 39:  
<http://www.churchofengland.org/prayer-worship/worship/book-of-common-prayer/articles-of-religion.aspx>

space. Our own galaxy, the Milky Way consists of 300 billion stars, yet it's one of up to 500,000 billion galaxies in the whole universe! With David, we can see how creation reflects God's character and is shot through with his purpose. In describing creation as the “work of his fingers” (3), David is comparing God with an artist. Just as a great artist is recognized in his works, so this is also true of God. Along with creation, God is also working out his plan and purpose in the joys and the struggles of our lives.

How did David feel? Like David we can feel very small and insignificant in a vast universe: “what is mankind that you are mindful of them, human beings that you care for them?” (4). However, this psalm affirms the truth that we are made in the image of God, having a unique place in his creation. We are created as a little lower than the angels and responsible for the created order. Therefore, our significance comes from being able to relate to God, to grow in his likeness and make him known.

How can we be sure of these truths? David understands God cares, with the implication that he “visitest” us (4: *Authorised Version*). He looks to the coming of Jesus, which is our unique evidence of God's love for us. Through Jesus' death and resurrection, God makes it possible for us to know his life, forgiveness and peace.

The Hubble Telescope has taken a picture of the Whirlpool Galaxy, about 23,160,000 light years from earth. At the centre of the galaxy there is a cross shape, highlighting how God's love lies at the very heart of our universe. “Lord, our Lord, how majestic is your name in all the earth!”

By Paul Hardingham

person, and to read aloud the text message they received in response. Here are some of the replies:

Who on earth is this?  
 What now? Did you crash the car again?  
 Don't beat about the bush, just tell me how much you need?  
 I thought we agreed you wouldn't drink during the day.  
 Our mother is coming to stay with us, isn't she???



### Treasure Hunt

A thief broke into my house last night. He started searching for money ...



... so I got out of bed and joined in the search.

– Joke Memes  
 (via Linda ten Berge)

## The Pilot and the Priest

A priest died and was waiting in line at the Pearly Gates. Ahead of him was a man dressed in sunglasses, a loud shirt, leather jacket, and jeans. St Peter addressed this flamboyant character, and said, "Who are you? Just so I may know whether or not to admit you to the Kingdom of Heaven?"

The man replied, "I'm Jim, retired pilot from a low-cost airline based at Gatwick."



St Peter consulted his list and smiled. "Take this silken robe and golden staff and enter the Kingdom." So Captain Jim went into Heaven with

## St James the Least of All

### On Why Pews *SHOULD* Be Uncomfortable

My dear Nephew Darren,

Visits from your parishioners are always welcome. But I did not expect them to return to you complaining because our pews are uncomfortable.



Pews are *meant* to be uncomfortable. The unshakeable belief of our congregation is that the more uncomfortable the pew, the holier the worship must be. By the same token, an 8am service is more fervent than one at 11am, since it is much more socially inconvenient. If you add on enduring sub-zero temperatures and damp, then sainthood clearly beckons. Your people may be used to lolling in upholstered chairs in tropical temperatures, but I am sure such comfort places their souls in grave peril.

Our pews were built five hundred years ago when people were several inches shorter and many pounds lighter and so could accommodate themselves on them perfectly adequately. The fact that a twenty-first century body is in constant danger of sliding off the seat and requires knees to be folded somewhere near ears at least helps to keep minds focused – except for Colonel Wainwright, who still manages to sleep peacefully throughout Matins every Sunday.

I could point out that your chairs make kneeling almost impossible – although I suspect that posture is not encouraged in your church, as people would then be unable to read the words on your overhead projector or wave their arms about quite as easily during the

In this turbulent time Elizabeth convoked the Parliament (she did so only seven times during the first 30 years of her reign). There was a need expressed: "for a certain form of doctrine to be conceived in articles", for the clergy and the people. The articles found their start in the wish of Henry VIII for the annulment of his marriage to Catharine of Aragon, so as to be able to marry again and to beget a male heir, to secure a peaceful succession for the Tudor dynasty, and of course, in his fervent wish to be free from the worldly influence of the Pope.

It took the Articles about 40 years to get to this established format we know now, and they went from a first soft beginning under Henry VIII himself to a clearly Protestant formulated text under Edward VI. Then, in the reign of Elizabeth I, they finally became "the 39" as they are now. It is one of the historic formularies that everyone who is licensed in the Church of England has to declare their adherence to each time of every licensing. So they must have some meaning for us still, one would say, but, curiously enough, you *cannot* find them in the *Book of Common Worship*, though they used to be printed in the *Book of Common Prayer*. You can find them on the Internet though.

Fascinating as the history of the 39 is, and defining as they have been in the development of the Church of England, you may well ask why I think they still are of importance to us nowadays. The website of the Anglicans online states baldly: "The Thirty-Nine Articles were important at the Reformation, but are less so today." No reason is given. And I would so much like to know *why* the writer thinks they are of less importance now.

One might say that the 39 indeed are of less importance nowadays because much of the function of the 39 as foundational formulary was to state very

Brown bread was something only poor people ate. Oil was for lubricating, fat was for cooking. Tea was made in a teapot using tea leaves and never green.



Coffee was Camp, and came in a bottle. Cubed sugar was regarded as posh. Only Heinz made beans. Fish didn't have fingers in those days. Eating raw fish was called poverty, not sushi. None of us had ever heard of yoghurt. Healthy food consisted of anything edible. People who didn't peel potatoes were regarded as lazy.

**Eating in the '50s**  
*For those who are old enough to remember ...*

**P**asta had not been invented.  
**C**urry was a surname.  
**A** takeaway was a mathematical problem.



**A** pizza was something to do with a leaning tower.  
**B**ananas and oranges only appeared at Christmas time.  
**A**ll crisps were plain; the only choice was whether to put the salt on or not.  
**A** Chinese chipper was a foreign carpenter.  
**R**ice was a milk pudding, and never ever part of our dinner.  
**A** Big Mac was what we wore when it was raining.

## **A Forgotten Jubilee (part I)**

*By Grada Schadee*



*This article first appeared in The Anglican Sphere Vol. LIII, No. 1, February 2014, a publication of St Mary's Church Rotterdam. It has been submitted by Carla Koomen, with the kind permission of the author.*

Last year saw the 450 years of existence of "the 39 Articles of Religion" of the Church of England. I think it a pity that the Church of England did not organise any kind of "commemoration party" to remember their start. Before I go on to explain why I think this a pity, you might well ask: "But what *are* these articles that we should remember them?"

The articles are one of the foundational documents of the Church of England. They are not a complete statement of the Anglican (Christian) faith but rather a mixture of a theological/doctrinal/political statement of what this new Church of England intended to *be* like. It was five years since Elizabeth I had ascended to the throne, succeeding her Protestant half-brother Edward VI and her Roman Catholic half-sister Mary I. Those five years had been turbulent, with internal fighting between the people of England, and external threats from Roman Catholic Spain and France (who were arch-enemies themselves) and Protestant Scotland, whose queen, Mary Stuart, also claimed that she should have been the queen of England.

The Articles take into account that most of England was still medieval Roman Catholic, that only parts of the society were becoming Protestant, and that of those only some showed strong leanings to the more fundamental expression of Reformation principles and theology that were sweeping the Continent.

hymns. While the majority of our congregation find the Anglican crouch perfectly adequate, you can see those who flop to their knees on hearing "let us pray" from the clouds of dust sent up from suddenly compressed hassocks, which were purchased to commemorate Queen Victoria's Accession.

I may also point out that our box pews are very useful for modern times. Once a family is seated, with the door firmly shut, then any toddler is penned in and unable to use the aisles as a racing circuit. Medieval carpenters were clearly forward-thinking people. Admittedly, box pew doors do tend to stick and few manage to look dignified while they wait for step ladders to be brought before they can climb out.

If only you would remove your chairs and substitute benches without backs, turn off all heating and replace carpets with slate slabs, I am sure your congregation's religious zeal would soar.

Your loving uncle,  
Eustace

©The Revd Dr Gary Bowness



**When a man opens a car door for his wife,  
it's either a new car or a new wife.**

~ Prince Philip

his robe and staff. Next it was the priest's turn. He stood erect and boomed out, "I am Father Bob, pastor of St David's for the last 43 years." St Peter consulted his list. He said to the priest, "Take this cotton robe and wooden staff and enter the Kingdom." "Just a minute," said the good father. "That man was a pilot and he gets a silken robe and a golden staff. How come I get only cotton and wood?" "Up here we go by results," says St Peter. "When you preached, people slept. When he flew, people prayed."



Having more money doesn't make you happier. I have 50 million dollars but I'm just as happy as when I had 48 million.

— Arnold Schwarzenegger

<b>5th March</b>	<b>Celebrant &amp; Preacher</b>	<b>Revd Alja Tollefsen</b>
	<b>Duty Warden</b>	<b>Everhard Ottens</b>
<b>Ash Wednesday</b>	<b>Intercessor</b>	<b>Simone Yallop</b>
	<b>Chalice</b>	<b>Everhard Ottens Count Alfred Solms</b>
<b>LEN†</b>	Pauline Talstra	(1) Joel 2: 1-2; 12-17
	Els Ottens	(2) 2 Corinthians 5:20b - 6:10
	Gospel	John 8: 1-11
	<b>20:00 hrs Eucharist and Imposition of Ashes</b>	

<b>9th March</b>	<b>Celebrant &amp; Preacher</b>	<b>Revd Alja Tollefsen</b>
	<b>Duty Warden</b>	<b>Joyce Wigboldus</b>
<b>Lent 1</b>	<b>Intercessor</b>	<b>Caroline Siertsema</b>
	<b>Chalice</b>	<b>Pauline Talstra Joyce Wigboldus</b>
<b>Sunday School: Jolanda Bestman</b>	Heleen Rauwerda	(1) Genesis 2: 15-17; 3: 1-7
	Louw Talstra	(2) Romans 5: 12-19
<b>10:30 am Sung Eucharist</b>	Gospel	Matthew 4: 1-11

<b>16th March</b>	<b>Celebrant &amp; Preacher</b>	<b>Revd Alja Tollefsen</b>
	<b>Duty Warden</b>	<b>Everhard Ottens</b>
<b>Lent 2</b>	<b>Intercessor</b>	<b>Everhard Ottens</b>
	<b>Chalice</b>	<b>Caroline Siertsema Simone Yallop</b>
<b>Sunday School: Erica Bonting- Schotman</b>	Maureen v.d. Heide	(1) Genesis 12: 1-4a
	Elizabeth v.d. Heide	(2) Romans 4: 1-5, 13-17
<b>10:30 am Sung Eucharist</b>	Gospel	John 3: 1-17

<b>23rd March</b>	<b>Celebrant &amp; Preacher</b>	<b>Revd Alja Tollefsen</b>
	<b>Duty Warden</b>	<b>Everhard Ottens</b>
<b>Lent 3</b>	<b>Intercessor</b>	<b>Janice Collins</b>
	<b>Chalice</b>	<b>Janice Collins Everhard Ottens</b>
<b>Sunday School: Carol van Straten</b>	Simone Yallop	Exodus 17: 1-7
	Jeanet Luiten	Romans 5: 1-11
<b>10:30 am Sung Eucharist</b>	Gospel	John 4: 5-42

<b>30th March</b>	<b>Celebrant &amp; Preacher</b>	<b>Revd Alja Tollefsen</b>
	<b>Duty Warden</b>	<b>Everhard Ottens</b>
<b>Mothering Sunday</b>	<b>Intercessor</b>	<b>Joyce Wigboldus</b>
	<b>Chalice</b>	<b>Pauline Talstra Simone Yallop</b>
<b>Sunday School: Jolanda Bestman</b>	Hans Siertsema	(1) Exodus 2: 1-10
	Janice Collins	(2) Colossians 3: 12-17
<b>10:30 am Sung Eucharist</b>	Gospel	Luke 2: 33-35

<b>6th April</b>	<b>Celebrant &amp; Preacher</b>	<b>Revd Alja Tollefsen</b>
	<b>Duty Warden</b>	<b>Everhard Ottens</b>
<b>Lent 5</b>	<b>Intercessor</b>	<b>Joyce Wigboldus</b>
	<b>Chalice</b>	<b>Count Alfred Solms Joyce Wigboldus</b>
<b>Sunday School: Patrick Saridjan</b>	Erica Bonting-Schotman	(1) Ezekiel 37: 1-14
	Heleen Rauwerda	(2) Romans 8: 6-11
<b>10:30 am Sung Eucharist</b>	Gospel	John 11: 1-45