

Poetry
and
Prose

Petition at Rising

O holy Father of truth
adored,
O kindly Father of mercy
poured,
Deliver me from the spells
that harm,
Deliver me from each evil
cham.

Allow no stain to blemish
my soul,
Allow no spot to my body
whole,
Allow no taint my breath to
defile,
Father of tender and lovely
smile.

For now and for henceforth
unto me
In my life, in my death, do
thou be,
O Son and Abba Father of
love,

And Holy Spirit of grace
above!

*From an ancient Celtic
prayer from South Uist*

NO-VE-MBER!

No sun — no moon!

No morn — no noon —

No dawn — no dusk — no proper time of day

No sky — no earthly view —

No distance looking blue —

*No road — no street — no 't'other side the
way' —*

No end to any Row —

No indications where the Crescents go —

No top to any steeple —

No recognitions of familiar people —

No courtesies for showing 'em —

No knowing 'em! —

No travelling at all — no locomotion,

No inkling of the way — no notion —

'No go'—by land or ocean —

No mail — no post —

No news from any foreign coast —

No Park — no Ring — no afternoon gentility

No company — no nobility —

*No warmth, no cheerfulness, no healthful
ease,*

No comfortable feel in any member —

No shade, no shine, no butterflies, no bees,

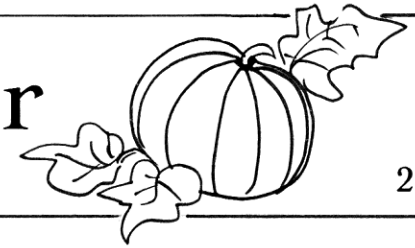
No fruits, no flowers, no leaves, no birds —

November!

THOMAS HOOD



October



2009

The Chaplain writes

Harvest and Hospitality

This past week (Sept 21-25)
Ank Roninson (our new Deacon

in Arnhem) and I attended the Pastoral Conference of the Diocese in Europe, which took place in a conference center atop a hillcrest with a view of Cologne and its magnificent spired cathedral in the distance. Our Diocese covers a fifth of the earth's land surface, so all its licensed clergy don't gather very often. The previous conference, back in 2005, was the first ever of its kind.

As you might expect when ministers gather, worship shaped our time together. Those of you who've been to our Archdeaconry's or other Anglican retreats will be familiar with the Anglican rhythm of daily prayer we followed -- Morning Prayer, Eucharist, Evening Prayer, and Night Prayer or Compline. There was also a very moving Service for Healing on Wednesday evening, with gathered prayer, laying on of hands and anointing, as we do here. Moreover each whole day of worship reflected a particular thematic emphasis, based on the structure of the Eucharist. On the Monday when we arrived, the focus was on 'The Gathering'; the next day's stress was on the 'Ministry of the Word'; Wednesday's worship was built around the 'Ministry of the Sacrament'; and Thursday, the last full day of the Conference, had 'The Dismissal' or 'Sending' as its theme. In worship we meditated on and rediscovered our calling as Christians to gather, to be fed on the Word and Sacraments, and to be sent out to serve.

As you might also expect of any conference, there was also plenty of instructive input, provided by our daily Bible Studies, led by Prof Musa Dube of the University of Botswana, our keynote speakers, Father Timothy Radcliffe (former master of the worldwide Dominican order) and Prof Brian Thorne (a Psychology lecturer, who spoke on pastoral relationships), and the many workshops available to attend. I took part in workshops on working with Ecumenical partners, on how churches can respond to the global environmental crisis, and on ways to build understanding and cooperation in multi-faith communities. The workshops were excellent, and I look forward to sharing more about what I learned from them with you.

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Twente News

The Summer Teas

The St. Mary's Teas are now over and everyone is curious to know how they went.

First, we would like to give a big thank you to everyone who helped in one way or another. We formed a team in which everyone worked so

well together.

Despite of the weather (rain and thunderstorms), many visitors came and looked around the Chapel and asked about our church services and the tearoom was very well visited.

The Teas earned €849 as well as €51 raised for the Flower Guild, giving a grand total of €900! A wonderful result, thank you all!

All being well we hope we can organize the St. Mary's Teas again next year. We also hope that we can count on good weather and everyone's continuing help.

Jan en Theda

Visit to Liesbeth Oosterhof

Many of you will remember Liesbeth Oosterhof, who was a member of our congregation for several years. She decided to study theology and be ordained in the Church of England. After ordination, she chose to work in the English countryside.

The invitation to speak at the Darwin conference of the Science and Religion Forum in Cambridge Sept. 8-10 gave me and Erica an opportunity to visit Liesbeth during the subsequent weekend.

She lives with her dog Lottie in a modern rectory, spacious enough to house a large family, in Chelmondiston near one of her four churches. The

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Right resting place

The new vicar was a bit of an efficiency expert, whose obsession was to move around the hymnbooks, the notice-sheets, the magazines, the guides, and most of the other portable things in his church, in search of the perfect place. From porch to display stand to table to vestry to side chapel – round and round various things went, week by week.

After several months, a visitor approached a harassed churchwarden before church one morning, and asked if he could tell her where the copies of the church guides were kept. “No, I’m sorry, he said wearily. “But if you just stand here a while, I’m sure you’ll see them go by!”

Arrested

It was the end of the day when I parked my police van in front of the station. As I gathered my equipment, my K-9 partner, Jake, was barking, and I saw a little boy on the pavement staring



KING & SAINT

If there is one date that nearly everyone knows it is 1066 when the Normans invaded England, William the Conqueror became king when he invaded the country after Edward the Confessor died.

Edward was King of England but he wasn't like most rulers of the time; he was a peace-loving man of God who put all his energies into building churches. His most famous church was Westminster Abbey. It was built on marshy land by the River Thames in London and it was Edward's chief delight to watch the building grow. And when he died he was buried in his new church – as lots of kings and queens and famous people have been in the centuries which followed.

Lots of rulers have nicknames: Edward I was the Hammer of the Scots, Richard I was the Lionheart, all very warlike. But Edward was called the Confessor because of the way he lived his life witnessing to his belief in Christ. So each year on 13th October we remember the king who was a saint.

NICKNAMES or NOT?

All of these are nicknames of real rulers from the past – apart from 2 which I put in to confuse you. Which ones are made up?

Charles the Bald

Eric Bloodaxe

Ivailo the Cabbage

Boleslaw the Curly

William the Beetroot

Pippin the Short

Niall of the Nine Hostages

Glun the Green

Ragnar Hairy Britches

Louis the Stammerer



What do Eric the Red and Winnie the Pooh have in common?

They have the same middle name.

What did Vikings use for secret messages?

Norse Code.



Answers: all real, however unlikely, apart from William the Beetroot and Glun the Green (there was a Viking king of Dublin called Glun the Iron Knee but I don't think he was into recycling).

The story behind Harvest Festivals

Dating Lingo

Two elderly gentlemen were talking over a cup of coffee.

"I guess you're never too old," the first one boasted. "Why just yesterday a pretty college girl said she'd be interested in dating me. But to be perfectly honest, I don't quite understand it."

"Well," said his friend, "you have to remember that nowadays women are more aggressive. They don't mind being the one to ask."

"No, I don't think it's that."

"Well, maybe you remind her of her father."

"No, it's not that either. It's just that she also mentioned something about carbon 14."

Who began Harvest Festivals? Have you ever wondered? It seems pretty obvious to thank God for the harvest, but actually, it is a comparatively recent church service. Less than 200 years ago, harvest was not formally 'celebrated' in church, but in the taverns and on village greens of the countryside, with wild drinking and eating before the harshness of winter set in.

Then in 1834 an eccentric clergyman called the Rev Robert Stephen Hawker arrived in Morwenstowe, a tiny hamlet of a few farms perched high on the windswept cliffs of the north Cornish coast. The church had been without a vicar for years, but now Robert Hawker strode the lanes of Morwenstowe in a bright purple or red cassock.

Rural life in those days was harsh, and Hawker soon realised the sheer effort needed to survive in those parts. Harvest was the only thing that got people through the winter: a poor one meant starvation. Each bad year Hawker buried some of his congregation.

But the summer of 1843 was perfect, and the harvest that year was exceptionally bountiful. The people of Morwenstowe were getting set to celebrate with their usual abandon, when Hawker stepped in. Who, he asked, did they think had given them the harvest? Were they not going to even say 'thank you' to Him?

Abashed, the people came to church, and Hawker led them in giving thanks to God for his rich blessing upon them. The 'Christian' Harvest Festival had arrived – in Morwenstowe.

Nowadays Harvest Festivals are enjoyed by both regular church-goers and visitors, making it one of the most popular services in the church year.

churches belong to the Shoreline Benefice comprising Shotley, Chelmondiston, Erwarton and Harkstead on the peninsula between Ipswich and Harwich.

After coffee and lunch after our arrival on Saturday morning, she took us on a tour of the benefice. It was quite clear that each of the four churches has its own character that shall not be changed in any way.

On Sunday morning I preached at the Eucharists in Chelmondiston (9:15) and Erwarton (11:00). Not even time for a cup of coffee in between. The different character was immediately apparent: Common Worship in the former, Book of Common Prayer (1662) in the latter. Near the church of Erwarton stood a large 15th century mansion that was frequented by Anne Boleyn when she was in difficulties at the court. In the afternoon we took part in the annual Erwarton barbecue in the garden of one of the parishioners. In between all these activities, Liesbeth was busy with a wedding in Chelmondiston, wedding preparations in two other churches, visit to a parishioner who recently lost her husband. And on Monday preparing for a deanery meeting that evening. It is quite clear that Liesbeth has a very busy job, but she enjoys it and the people seem to enjoy her.

Sjoerd L. Bonting



Intercessions

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

If you know of anyone who is sick or

in at me. "Is that a dog you got back there?" he asked

."It sure is," I replied.

Wide-eyed, the boy looked at me and then towards the back of the van.

Finally he ventured: "What'd he do, then?"

Toothsome

When I had a job delivering lunches to elderly house-bound people, I used to take my four-year-old daughter on my afternoon rounds.

She was unfailingly intrigued by the various appliances of old age, particularly the canes, walkers and wheelchairs.

One day I found her staring at a pair of false teeth soaking in a glass.

As I braced myself for the inevitable barrage of questions, she merely turned and whispered, 'The tooth fairy will never believe this!'

Feel sorry for their teachers...

Teacher: Donald, what is the chemical formula for water?

Donald: H I J K L M N O.

Teacher: What are you talking about?

Donald: Yesterday you said it's H to O.

Warning

A little girl was watching her parents dress for a party. When she saw her dad donning his dinner jacket, she objected. "Oh Daddy, you shouldn't wear that suit."

Her father was bemused. "And why not, darling?"

The little girl explained: "Because you know that it always gives you a headache the next morning."

Funeral

While walking along the pavement in front of his church, our minister heard the intoning of a prayer that nearly made his collar wilt. Apparently, his five-year-old son and his playmates had found a dead robin. Feeling that proper burial should be performed, they had secured a small box and cotton batting, then dug a hole and made ready for the disposal of the deceased.

The minister's son was chosen to say the appropriate prayers and with sonorous dignity intoned his version of what he thought his father always said:

"Glory be unto the Faaather, and unto the Somn, and into the hole he gooocoes."

St James the Least of All - On what to do about swine flu in church

My dear Nephew Darren

The concern you show for the welfare of your parishioners during the current 'flu epidemic does you credit – although I am unsure of the continued effectiveness of your 'ministry of welcome', when those beaming smiles of your 'welcomers' will be hidden behind surgical masks. And surely, disinfecting the hymn books after each service is a little too enthusiastic? Won't the pages simply dissolve in the end?

Also, must you condemn those with even slight sniffles to sit encased in large plastic bags behind glass screens? That is unlikely to make newcomers feel that they are being warmly greeted. And I have never before heard of passing the peace with gardening gloves on. Won't people think it odd?

Finally, I must observe that obliging your entire congregation to paddle through a disinfectant pool as they leave the church is unusual practise. It will make people feel they are in the public baths – although I concede that the architecture of the two buildings has much in common.

We take a rather more robust attitude to viral attack here at St. James the Least. The use of the chalice was only reluctantly suspended during the Black Death and – apart from the one Sunday when Mrs Clapton lost her teeth in it, has been used at every service since. Colonel Addleshaw is safe from the virus, since it could never survive the alcohol levels in his blood stream and a glare from Lady Millcheam would freeze any unwelcome visitor at a hundred yards.

Dear, romantic Miss Mompesson suggested we hold future services in the open air, but the thought of Mr Charnley losing his wig yet again in anything greater

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had his back to them the burse was often 'displayed'. Today, when priests face the congregation, altars have been simplified and cleared of much of their previous distractions and thus most priests remove altogether or lay down the burse during the Eucharistic Prayer.



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than a light breeze and the choir looking like galleons in full sail, made the idea unworkable – especially as it would oblige Lord Melchett to sit with everyone else and not in the family pew, where he can read the Sunday papers unobserved by the rest of the congregation.

There have, however, been some unintended benefits to the health scare. It has enabled me to cancel the coming visit of the bishop, explaining that we are far too concerned for his health. Also, as a way of containing the spread of the contagion, I have stopped visiting parishioners and do not allow anyone to call at the rectory. All evening meetings are suspended, I refuse to visit the village school and risk contaminating the children and I have made it clear that not stopping to talk to villagers in the street saves them from being ravaged by the disease.

Should the 'flu epidemic continue for some time, it would be a sadness I could learn to bear.

Your loving uncle,
Eustace

"He has all the virtues I dislike and none of the vices I admire."

Winston Churchill

"I have never killed a man, but I have read many obituaries with great pleasure."

Clarence Darrow

"He has never been known to use a word that might send a reader to the dictionary."

William Faulkner (about Ernest Hemingway).

"Thank you for sending me a copy of your book; I'll waste no time reading it."

Moses Hadas

"I didn't attend the funeral, but I sent a nice letter saying I approved of it."

Mark Twain

"He has no enemies, but is intensely disliked by his friends."

Oscar Wilde

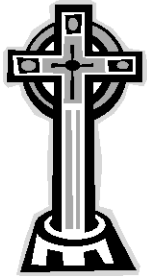
"I am enclosing two tickets to the first night of my new play; bring a friend.... if you have one." - *George Bernard Shaw to Winston Churchill*

"Cannot possibly attend first night, will attend second... if there is one." *Winston Churchill, in response.*

"I feel so miserable without you, it's almost like having you here."

Stephen Bishop

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The Scriptures give four names to Christians: saints, for their holiness; believers, for their faith; brethren, for their love; disciples, for their knowledge.

(Andrew Fuller)

Satan promises the best, but pays with the worst; he promises honour and pays with disgrace; he promises pleasure and pays with pain; he promises profit and pays with loss; he promises life and pays with death.

(Thomas Brooks)

Dying saints may be justly envied, while living sinners are justly pitied.

(Matthew Henry)

When Insults Had Class

The exchange between Churchill & Lady Astor: She said, "If you were my husband I'd give you poison."

He said, "If you were my wife, I'd drink it."

"He had delusions of adequacy." - Walter Kerr

Signs & Symbols: Communion Cloths The Burse and Veil

In recent months we've been looking at the different white cotton or linen cloths that are

used during a service of Holy Communion – the corporal and purificator - and the stiffened pall.

This month let's consider the coloured items that cover the chalice and paten – the Burse and the Veil. They are usually part of a matching set with the lectern and/or pulpit fall and are often made of, or compose, the same material as that used for the priest's Chasuble that is worn for Communion services in some churches.

Many churches today begin their Eucharist service with the Chalice and Paten already placed on the altar, but previously they were always brought into the Sanctuary by the priest as he entered. Until the sixteenth century they were often brought in a bag but after that time the chalice veil and burse came into general use.

The veil is the large cloth square used to cover the Chalice, Paten and Pall at the Eucharist. It's name derives from the Latin 'vela' meaning a curtain or sail.

The Burse is the folding case or purse, made from two squares of rigid material covered in cloth which is placed on top of the veil, and serves to hold a corporal and/or an extra purificator. Indeed in mediaeval England it was known as a 'corporal case'. The word 'Burse' comes from the Greek "byrsa" meaning a 'bag'. It is not definitely known when it first came into use, but it was not until the seventeenth century that it became obligatory.

When altars used to be against the wall and the people could not see what the priest was doing as he

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Rather than being inward focused, the Conference had as its overall theme 'Entertaining Angels: Hospitality as Mission.' We were reminded as Christians to look outward to the world and society in which we live, and consider our role as those who extend and receive hospitality. The motif, taken from the biblical story of Abraham, was perfectly apt, I think.

We Anglican communities on the Continent are, in an interesting way, both hosts and guests in the places where we live, work and worship. Our Forefather in faith, the biblical Abraham, was a tent-dwelling nomad in search of his ultimate home. Like him, we, too, often have a sense of being outsiders, as guests or travelers, in the countries where we are placed. But like Abraham, who with Sarah, opened his tent to strangers, and so entertained angels unawares, we, even though we are guests, are also called to welcome and accept others. Welcoming and accepting others is a great blessing to us, as Abraham and Sarah discovered.

Since we, like Abraham, are both guests and hosts we Anglican church families may have a unique sort of calling to live out in Europe, where many are displaced, and where the speed of change and mobility of modern life mean that actually being a bit disoriented and homeless is becoming the normative experience of many.

I have to say I felt affirmed that hospitality was the theme, because though worship is central to what we are about as Christians and Anglicans, I've always held that welcome and fellowship are equally vital, too. So I make no apologies for the length of our coffee time or the delicious cakes or cookies or the extravagant bring and share meals we have. The Lord is known in the breaking and sharing of bread, in so many ways, after all.

As we gather to give thanks for the Lord's goodness to us in the Harvest and in other ways, let us not forget His hospitality to us who dwell on the earth He made, and our calling to extend hospitality to all whom we meet.

Yours in Christ, Sam

If you're not allowed to laugh in heaven, I don't want to go there.

(Martin Luther)

Everyone says forgiveness is a lovely idea until he has something to forgive.

(CS Lewis)

Satan may chase him to the gates of death, but he cannot pursue the Christian through the gates.

(D C Potter)

The Himalayas are the raised letters upon which we blind children put our fingers to spell out the name of God.

(JH Barrows)

An atheist is a person who has no invisible means of support.

The Bible is not a kind of horoscope by which to tell your fortune.... I do not deny that God sometimes reveals his particular will by lighting up a verse of Scripture. But this is not his usual method, and it is highly dangerous to follow such supposed guidance without checking and confirming it.

(John R W Stott)

11 th October	Celebrant & Preacher	Revd. Sam Van Leer
Eighteenth Sunday after Trinity	Intercessor	Philippa te West
	First Reading	Amos 5:6-7,10-15
	Coretta Van Leer,	
10:30 am Sung Eucharist	Second Reading	Hebrews 4:12-16
	Jeanet Luiten	
	Gospel	Mark 10:17-31

18 th October	Celebrant & Preacher	Revd. Sam Van Leer
St. Luke	Intercessor	Joyce Wigboldus
	First Reading	Isaiah 35:3-6
	Els Ottens,	
10:30 am Sung Eucharist	Second Reading	Timothy 4:5-17
	Victor Pirenne	
	Gospel	Luke 10:1-9

25 th October	Celebrant & Preacher	Revd. Sam Van Leer
Last Sunday after Trinity/ Bible Sunday	Intercessor	Simone Yallop
	First Reading	Isaiah 55:1-11
	Heleen Rauwerda,	
10:30 am	Second Reading	2 Timothy 3:14-4:5
	Vivian Reinders	
	Gospel	John 5:36b-47

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1 st November	Celebrant & Preacher	Revd. Sam Van Leer
All Saints (with All Souls Memorial)	Intercessor	Joy Romeijn
	First Reading	Isaiah 25:6-9
	Peter Ribbens,	
10:30 am Sung Eucharist	Second Reading	Revelation 21:1-6a
	Joy Romeijn	
	Gospel	John 11:32-44

8 th November	Celebrant & Preacher	Revd. Sam Van Leer
Remembrance Sunday	Intercessor	
	First Reading	Jonah 3:1-5,10
Service of Remembrance	Second Reading	Hebrews 9:24-28
	Gospel	Mark 1:14-20

**All Saints & All Souls Sunday Memorial
November. 1st 2009**

Names of those who have died in the past year, and any others whom church members would like remembered, will be read out during the Act of Memorial at the Service on November 1st.

Please write the names of those you would like remembered on the list available in the Hut, or notify the Chaplain (Sam.Van.Leer@hetnet.nl or 026 495 0620) preferably by 28 October.