

Services held every  
Sunday morning  
10:30 am

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*Next issue: First Sunday October 2017*

Chaplaincy      Cover  
Information

## St Mary's Magazine

Acts for Everyone    1

Twente News        2

St James the  
Least                4

Craft                6

Forthcoming  
Services            8

The History of  
Church Music II    10

A Practice of Holy  
Reading            12

Cycling is good for  
you                14

Our Page            15

A selection of  
verse                16



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### The Anglican Chaplaincy of Twente

DIOCESE IN EUROPE

THE CHURCH  
OF ENGLAND







# September 2017

## **Acts for Everyone – what gives us courage?**

'*Unschooled, ordinary men*' (Acts 4:13). That is how Peter and John were described by the authorities, having healed the cripple man at the Beautiful Gate. They were disturbed that the apostles were proclaiming that Jesus was alive and healing in His name. Their aim was the silence Peter and John (4:17), but they refused! What gave them the courage to stand for Jesus and how can we learn from this ourselves?

The authorities could not argue against the evidence of a *changed life*. The crippled man stood before them completely healed for the first time in 40 years (10). A powerful apologetic for the Christian Faith is the testimony of a changed life, for the authorities could say nothing (14). The story of our faith journey may not be as dramatic, but God can use it powerfully.

Peter also points to the *authority of Jesus Christ*, as the only name under heaven by which we can be saved (12). By raising Jesus the dead, God marked him out as uniquely the Lord and Saviour of mankind. Christianity is not just another variety of religious experience, but a life changing relationship with Jesus, to which we can point others.

Finally, we are told that Peter is *filled with the Spirit* (8), as on the Day of Pentecost. The Spirit will give us the words and authority to speak and act in the name of Jesus. He enables to communicate the message in a way that people can understand and respond to.

The authorities were alarmed by the growth of the Church. However, they could not stop the apostles from talking about what they had seen and heard (4:20). It is still true today that Christianity will only grow when it talks; stop it talking and you stop it growing!

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# Twente News

## Dedication Festival

This year on 20 September it will be exactly 30 years since our chapel was dedicated to St. Mary. We will celebrate this on Sunday 24 September. We have invited the Archdeacon, the Venerable Dr. Paul Vrolijk to preach on that Sunday and

he has accepted. It will be a special occasion so please make a note of the date. After the service the intention is to hold a bring-and-share lunch, on which there will be further information over the next couple of weeks. This will also give everyone the opportunity to meet the Archdeacon.

Naturally there will soon be a list going up in the hut for people to write down what they intend to bring. This also helps to prevent multiple versions of the same thing been brought in.

## Evensong

Please note that the next Evensong is planned for evening of the 24 September. Why not plan to close an eventful day participating in this most Anglican service, while supporting St Mary's and enjoying heavenly music.

## Harvest Festival

The Harvest Festival is planned for the 8 October this year, the second Sunday of October. On the 7 October, the Saturday naturally, the chapel will undergo a good clean before being decorated for the Harvest Festival.

VOLUNTEERS will be sought, so start planning your excuses now, or much easier, turn up on the 7 October ready to work.

On a more serious note, can you all start shopping now for non-perishable foodstuffs to donate. As in previous years, all contributions to the Harvest Festival will be boxed up and donate to the local Food Bank so that all may share the fruits of the year.

## Hymns for people over 50

Guide Me O Thou  
Great Jehovah,  
I've Forgotten  
Where I've Parked  
The Car

Count Your Many  
Birthdays, Count  
Them One By One

Blessed Insurance

It Is Well With My  
Soul, But My  
Knees Hurt

## Oldest computer

The oldest computer can be traced back to Adam and Eve. Not surprisingly, it was an Apple. But it had an extremely limited memory: just one byte, and everything crashed.



(Continued on page 5)

(Continued from page 4)

## **Forthcoming Dates**

24 September - Choral Evensong, Sion Abbey

8 October - Harvest Festival

29 October - Choral Evensong, Sion Abbey

12 November - Remembrance Sunday

26 November - Choral Evensong, Sion Abbey

09 December - Service of Nine Lesson and  
Carols, Sion Abbey

17 December - St Mary's Service on Nine  
Lessons and Carols plus Christmas Market

## **Food Bank**

A reminder that there is a large plastic container in the hut for Food Bank contributions. Your donations of non-perishable food will go to those less fortunate in our community. A list of suggested products is placed by the box.

## **Magazine Payments**

St Mary's Magazine has a valuable role in helping to keep the congregation informed and in touch with each other. In these constrained financial times, financing the magazine is proving to be difficult. An annual contribution of just €15 per annum will help to ensure that you will continue to receive your copy. Please remember, we continue to need to ask our readers to pay for their 2017 magazine. Last year, nearly two thirds of the magazine costs were covered by reader's payments. This year, it would help the survival of the magazine if contributions covered all the costs. Thank you.



## **Intercessions**

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

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

(Continued from page 4)

## **Full name, please**

A man was registering at the doctor's surgery near his new home. Asked for his complete name, he replied: 'Peter John O' Dear Sullivan.'

The receptionist repeated it slowly. 'Your third name is very unusual – some family connection, I suppose?'

'Oh no,' sighed the man. 'Nothing like that. I was given the third name when the vicar dropped me in the font.'

## **Music**

Two young vegetarians were getting married and had to choose their wedding music. The minister suggested the voluntary: 'Sheep may safely graze.'

## **Begin with...?**

From a church newsheet: The church council meeting on Tuesday will be gin with prayer.

## **Work destroyed, workman saved**

One day when James Thornhill was painting the inside of the dome of St. Paul's Cathedral, he paused in his work, and stepped back to the edge of the platform to look at what he had done.

Intent upon his work, he had completely forgotten where he was, and in another moment would have fallen backwards from the platform and been dashed to pieces on the pavement far below.

But a friend who was with him, perceiving his danger, caught up a brush, and, filling it with colour, made a large blotch upon the picture.

The artist sprang forward to protect his work, and his life was saved,

*(Continued on page 7)*

## **St James the Least of All**

*Happily, the Church of England still retains some singular parish clergy. Take the parish of St James-the-Least in the county of C- for example. Here the elderly Anglo-Catholic vicar, Eustace, continues his correspondence to Darren, his nephew, a low-church curate recently ordained...*



### **St James the Least of All**

*Editor: The Rev Dr Gary Bowness continues his letters from 'Uncle Eustace'...*

### **On plums, dull sermons, falling leaves and Harvest**

The Rectory,  
St. James the Least

My dear Nephew Darren

It is good to be back from my holidays – even if I discovered on arriving home that, as I motored back with my car full of my exchange colleague's plums in the boot, he was doing the same with my apples; I had expected better of him.

I was equally disappointed that he insisted on inviting parishioners back to the Rectory after Matins for a sherry, as it creates a dangerous precedent. That he entertained them on my sherry was a step too far. I think a letter of reproach will be called for – or at least as soon as I feel he will have got over the discovery that I liberated the plums from his own orchard.

One of the main reasons I allowed him to come here was that I remembered his sermons being long and memorably dull. Sadly, he has had a conversion experience and they are now short and interesting,

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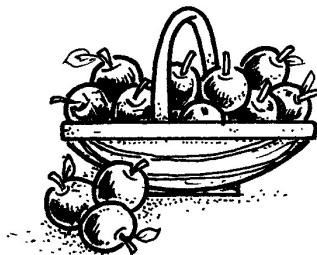
which was definitely not what I wanted. I am already making tentative plans to exchange with a colleague next year who has a heavy Welsh accent and speaks with a stutter.

You rather smugly commented that at least on the Norfolk coast I didn't have to worry about marauding pythons, as you did in your somewhat more exotic holiday. But had you had to deal with an irate dowager marchioness whose flower arrangement had been moved from the pulpit to the font without her permission, you would understand where real danger lurks. You can be inoculated before your holiday against typhoid; there is no known medical protection against a lady of substance in full charge.

So the Autumn round approaches. Afternoons are occupied in sweeping up leaves from the lawns and evenings, after dark, of tipping them over the wall into Colonel Adamson's garden. That will be an activity quite foreign to you, I know. Imagine your morning collection of discarded take-away containers dumped in your garden and you have a close parallel.

And then there is Harvest to prepare for. The plums that I brought back from my colleague's trees that remain uneaten should find a good home on the church window sills – which may almost compensate for the absence of the Rectory apples. They will sit, totally upstaged, alongside Miss Fanshawe's Harrod's hamper – which she always makes sure everyone knows she donated anonymously. Some, as they say, have their reward already.

Your loving uncle,  
Eustace



(Continued from page 6)

though at the expense of the picture.

So God, in his mercy, often overthrows our plans and spoils our picture, that he may save our souls.

*From 'The Preacher's Promptuary of Anecdote'  
by the Rev. W. Frank Shaw.*

### Church service

A minister, known for his lengthy sermons, noticed a man get up and leave during the middle of his message. The man returned just before the conclusion of the service.

Afterwards the minister asked the man where he had gone. 'I went to get a haircut,' was the reply.

'But,' said the minister, 'why didn't you do that before the service?'

'Because,' the gentleman said, 'I didn't need one then.'

## Two Naughty Little Boys

A couple had two naughty little boys, ages 8 and 10. They were always getting into trouble, and their parents knew that if any mischief occurred in their town, their sons would have had something to do with it.

The boys' mother heard that a clergyman in town had been successful in disciplining children, so she asked if he would speak with her boys.

The clergyman agreed and asked to see them individually. So, the mother sent her 8-year-old first, in the morning, with the older boy to see the clergyman in the afternoon.

The clergyman, a huge man with a booming voice, sat the younger boy down and

## Craft

### CRAFT

Call a person 'crafty' and you suggest he is a deceitful rascal looking for someone to dupe. Call him a 'craftsman' and you imply he is a valued citizen with a highly developed skill.

The word 'craft' belongs with words such as 'politics' and 'advertising' — words that, like a shove-ha'penny coin, have two sides to them: shiny and shady.

It is an odd and interesting fact that the biblical writers show more interest in the agricultural and pastoral sector than the manufacturing one. We read much of men digging, sowing, and reaping. We find them herding and fishing. We read very little of them mining, smelting, forging, and fabricating.

Yet these workers with bronze or iron forged and hammered away. That was what their craft required. The people we meet in the Bible were typical of their age. They were, however, a restricted group. The world was larger and more varied.

### CRAFTSMAN

Out in that larger world a craftsman was one of the principal contributors to what we call the New Testament. Paul (in Acts 18.3) lodged with Aquila and Priscilla 'because he was of the same craft'. He worked with awl and thread to make weatherproof shelters. We can imagine the rough, horny palms of this bodkin man.

Paul was familiar with coppersmiths, silversmiths, dyers. The ambience of Acts is quite different from that of the Gospels. Paul, Barnabas and Silas and the other apostles lived in an urban context. They



*(Continued from page 8)*

talked with slaves and estate-owners. They favourably impressed, and sometimes fell foul of, civic officials and provincial governors in various Mediterranean centres. They encountered good-natured pagans and disputatious philosophers. They came across deep-sea sailors, colonels, magnates and mountebanks.

Paul, the craftsman, was keen to earn a living and keep himself out of debt.

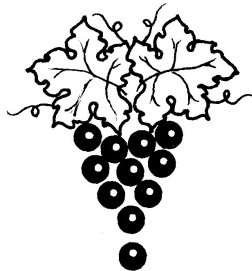
### **SPOKESMAN**

When we see politicians floundering in the process of putting across a Big or Better Idea to voters, we recognise the hard nut they have to crack. Voters are bored. They have heard it all before. They expect little in the way of wit, imagination, sparkle from those aspiring to political power.

The same problem faces Christian preachers. Joe Public has heard it all before. He knows, or thinks he knows, what it is all about. Today there is a need for craft — i.e. skill or guile — if we are to reintroduce the Christian gospel to our contemporaries.

Remember how skilfully Paul set the Pharisees and Sadducees at odds with each other (Acts 23.6, 7). Dorothy L. Sayers and C. S. Lewis applied the same skill: imagination plus speech craft.

© John King *The Sign*



*(Continued from page 8)*

asked him sternly,  
"Where is God?"

The boy's mouth dropped open, but he made no response, sitting there with his mouth hanging open.

The clergyman repeated the question.  
"Where is God?"

Again, the boy made no attempt to answer. So, the clergyman raised his voice some more and shook his finger in the boy's face and bellowed,  
"Where is God!?"

The boy screamed and bolted from the room. He ran directly home and dove into his closet, slamming the door behind him.

When his older brother found him in the closet, he asked, "What happened?"

The younger

*(Continued on page 12)*

# *Forthcoming Services*

[Church money for sale in the Hut]

<b>3<sup>rd</sup> September</b>	<b>Celebrant &amp; Preacher</b>	<b>Canon Brian Rodford</b>
	<b>Duty Warden</b>	<b>Jeanet Luiten</b>
	<b>Intercessor</b>	<b>Simone Yallop</b>
<b>Twelfth Sunday after Trinity</b>	<b>Chalice</b>	<b>Joyce Wigboldus</b>
	Jan de Beij Simone Yallop Gospel	Jeremiah 15.15-21 Romans 12. 9-21 Matthew 16.21-28
<b>10:30 Sung Eucharist</b>		

# *Forthcoming Services*


<b>10<sup>th</sup> September</b>	<b>Celebrant &amp; Preacher</b>	<b>Canon Brian Rodford</b>
	<b>Duty Warden</b>	<b>Blair Charles</b>
	<b>Intercessor</b>	<b>Lea Meijnen</b>
<b>Thirteenth Sunday after Trinity</b>	<b>Chalice</b>	<b>Fred Schonewille</b>
	Louw Talstra Erica Schotman Gospel	Ezekiel 33.7-11 Romans 13.8-14 Matthew 18.15-20
<b>10:30 Sung Eucharist</b>		

# *Forthcoming Services*

<b>17<sup>th</sup>September</b>	<b>Celebrant &amp; Preacher</b>	<b>Canon Brian Rodford</b>
	<b>Duty Warden</b>	<b>Jeanet Luiten</b>
	<b>Intercessor</b>	<b>John Bestman</b>
<b>Fourteenth Sunday after Trinity</b>	<b>Chalice</b>	<b>John Bestman</b>
	Blair Charles Arjen Haffmans Gospel	Genesis 50.15-21 Romans 14.1-12 Matthew 18.21-35
<b>10:30 Sung Eucharist</b>		

<b>24<sup>th</sup> September</b>  <b>Dedication Festival</b>  <b>10:30 Sung Eucharist</b>	<b>Celebrant</b>	<b>Canon Brian Rodford</b>
	<b>Preacher</b>	<b>The Ven. Dr Paul Vrolijk</b>
	<b>Duty Warden</b>	<b>Blair Charles</b>
	<b>Intercessor</b>	<b>Jeanet Luiten</b>
	<b>Chalice</b>	<b>Simone Yallop</b>
	Victor Pirenne	1 Kings 8. 22-30
	Brenda Pyle	Hebrews 12. 18-24
	Gospel	Matthew 21 12-16

<b>1<sup>st</sup> October</b>  <b>Sixteent Sunday after Trinity</b>  <b>10:30 Sung Eucharist</b>	<b>Celebrant and Preacher</b>	<b>Canon Brian Rodford</b>
	<b>Duty Warden</b>	<b>Jeanet Luiten</b>
	<b>Intercessor</b>	<b>Fred Schonewille</b>
	<b>Chalice</b>	<b>Everhard Ottens</b>
	Elizabeth v.d. Heide	Ezekiel 18.1-4,25-32
	Heleen Rauwerde	Philippians 2.1-13
	Gospel	Matthew 21.23-32

<b>8<sup>th</sup> October</b>  <b>Harvest Festival</b>    <b>10:30 Sung Eucharist</b>	<b>Celebrant &amp; Preacher</b>	<b>Canon Brian Rodford</b>
	<b>Duty Warden</b>	<b>Blair Charles</b>
	<b>Intercessor</b>	<b>Simone Yallop</b>
	<b>Chalice</b>	<b>Jeanet Luiten</b>
	Patrick Saridjan	Deuteronomy 8.7-18
	Linda ten Barge	2 Corinthians 9.6-15
	Gospel	Luke 12. 16-30

(Continued from page 9)

brother, gasping for breath, replied:

"We are in real BIG trouble this time! God is missing, and they think we did it!"

## Update Work Definitions

### BLAMESTORMING

Sitting around in a group, discussing why a deadline was missed or a project failed, and who was responsible.

CUBE FARM: An office filled with cubicles.

### PRAIRIE

DOGGING: When someone yells or drops something loudly in a Cube Farm, and people's heads pop up over the walls to see what's going on.

### MOUSE POTATO:

The on-line, wired generation's answer to the couch potato.

(Continued on page 13)

## The History of Church Music Part II The Middle Ages

Initially, the Gregorian chant had a simple format with one or two notes per syllable. Slowly some ornamentation crept in and it became customary to add more notes to the last 'e' of the Kyrie, and to the last 'a' of the Alleluia. These 'note strings' or sequences, (*Latin - sequentiae*) were also called *tropes*. Two important English manuscripts dating from  $\pm 1000$  have been saved, one in the Oxford Bodleian Library and the other in Corpus Christi, Cambridge. Both are copies of the Winchester Troper originally used in Winchester Cathedral. (A Troper is a medieval book containing tropes or sequences)

The tropes became so long and complicated that in the end, singers had a problem remembering them. The solution was to write a new text with a few notes on each syllable. The texts usually did not have much to do with the prior word 'Kyrie' and 'Alleluia' and slowly began to have their own place in the mass.

For instance, long *sequentiae*, originating on the last 'a' from the Alleluia, developed into independent hymns. Those on the 'e' from the Kyrie became songs called *leisen* in Dutch and German speaking areas, from *Kyrieleison*. They belong to the most beautiful hymns in the history of church music. Some of them can still be found in our hymnbook. For instance *Veni Sancte Spiritu*, as well as in Dutch and German carols, where the language of the country is alternated with Latin text, for example, *In dulci jubilo*, *Quem pastores laudavere*, and *Nu zijt wellekome*.

Before the gospel reading, we sing a hymn called the Gradual. This word comes from *graduale*, because it was sung from the steps (in *Latin gradus*) of the altar. The Gradual is a leftover from the Troper.

(Continued on page 13)

(Continued from page 12)

Many texts were worldly and often very vulgar and rude. Little of them have been saved and they go beyond the scope of this story.

## The Renaissance

Until the 10<sup>th</sup> century, church music was exclusively sung on the melody line (monotone). But slowly music began to change. All sorts of influences, like worldly music, gave rise to part-singing. In monasteries, Gregorian plainchant was still the norm, but in the major European cathedrals of Europe, especially those in France, polyphony\* part-singing was developing. The Notre Dame in Paris became the centre of this movement.

Between 1420 and the middle of the 16th century, polyphony reached a peak in North Europe, under the influence of French-speaking Dutchmen such as Johannes Ockeghem, Jacob Obrecht en Josquin des Prez. In England by the beginning of the 16<sup>th</sup> century, we find proponents of polyphony such as William Bird and Thomas Tallis. Gradually the centre of gravity for polyphony shifted to Italy. The Italian, Giovanni da Palestrina, and the Spaniard, Tomas Vittoria, were amongst the famous composers.

What was most noticeable about all these composers was that despite the fact that some of them were priests; no music was written for ordinary church services but only for special occasions and church feast days. During the demolition of the monasteries in England, much of the music was destroyed. Luckily, in many European monasteries and church libraries, copies of English compositions were kept. Churches, already influenced by Calvinistic ideas in those pre-reforming days, succeeded in keeping part-singing at bay for a long time.

\* *Polyphony is the style of simultaneously combining a number of parts, each forming an individual melody and harmonizing with each other. The top of polyphony is the canon, where, while every part has its own melody and words, it produces a harmonic combination.*

(Continued from page 12)

SITCOMs: Single Income, Two Children, Oppressive Mortgage. What yuppies turn into when they have children and one of them stops working to stay home with the kids.

STRESS PUPPY: A person who seems to thrive on being stressed out and whiney.

SWIPEOUT: An ATM or credit card that has been rendered useless because the magnetic strip is worn away from extensive use.

PERCUSSIVE MAINTENANCE: The fine art of whacking an electronic device to get it to work again.

404: Someone who's clueless. From the World Wide Web error message "404 Not Found," meaning that the requested document could not be located.



## Zen

A Zen master was visiting London. He went up to a hot dog vendor and said, "Make me one with everything."

The vendor fixed up a hot dog with fried onions, gherkins, and mustard and handed it to the Zen master, who paid with a £20 note.

The vendor put the note in his register and snapped it shut.

"Excuse me, but where's my change?" asked the Zen master.

"O my brother," said the vendor, "change comes from within."

\*\*\*\*\*

My friend told me he had the body of a Greek god. I had to explain to him that Buddha is not Greek.

\*\*\*\*\*

I have a stepladder. I never knew my real ladder.

## A Practice of Holy Reading

Benedict called his 'little rule' a 'school of prayer' — a way of teaching us how to have a lifelong conversation with God. This is what we all we long for, all we need. In his school, Benedict has many lessons: silence, meditation on scripture, obedience, simplicity and hospitality; but prayer is what we learn at the beginning of Reception, and what we do at the end of the Sixth Form.

How do we begin, though? Where do we begin to find the materials with which to fashion prayer, or even a desire to pray? Who should we pray to? How do we know what to say? Benedict simply pointed to the Bible, and in his rule made the weekly recitation of all the Psalms, and six hours a day of Bible reading the Opus Dei — the work of God — for his monks.

The Bible tells us all we need to know. In the Gospels, we read that God sent himself in the person of Christ to share our life with us, to die for us, and to rise again to the life he shares with the Father and Spirit, opening the way for all humanity (and perhaps all created things) to become part of that life, too. In the rest of the New Testament, we read the accounts of eyewitnesses of Jesus' death and resurrection, and the astonishing transformation their own lives showed, through the Holy Spirit. In the Old Testament, we read about God's love affair with the Jewish people. Through Moses and the prophets, we hear God's voice, loving, cajoling, pleading, threatening, directing. In the Psalms, we hear very human voices replying, in love, rapture, desperation, fear, hope.

In one church I attended, a favourite chorus was 'Read your Bible every day, every day, every day, read your Bible every day if you want to grow.' Benedict took it for granted, even in a world with

*(Continued on page 15)*

*(Continued on page 15)*

*(Continued from page 14)*

few books and little literacy, and little light for reading by in the winter months, that this was exactly how you enter into a relationship with God, and therefore how you grow and pray and grow in prayer. It's a strange and very basic thing, and perhaps we don't often question it enough. Why should one book rule our lives? And how does it do that? The troubling thing about the Bible, when it's used as a compendium for morals and ethics — do this, do that, 'because the Bible says so' — is that it can lead people into very unethical or immoral attitudes or behaviour when measured against the gospel of love we hear Jesus preach. Even some of Jesus' words, taken out of context, can be used as weapons rather than promises. What we need to do is to read the Bible so thoroughly and so meditatively that we allow it to be for us what it claims to be — the inspired Word of God. Then know it (in any translation or tongue) in a way that allows the Holy Spirit to leap from out of page and change our thinking.

If we read the Bible in this way, not as history or instruction manual (though there's plenty of history and practical wisdom in it) it begins to remake us. The Word lives because we come to know it by heart, and it's free to resonate in our souls whenever we need it — to show us, warn us, illuminate something, comfort us — 'a lamp for our path' as one psalm says.

Benedict called this way of reading the Bible *Lectio Divina* — 'holy reading'. Practised in groups, it has revolutionised Latin American Christianity in recent years, and is becoming increasingly known and loved in the United States and this country. It is very simple, and needs no theological training or commentaries, no priests or interpreters. It is simply taking Benedict seriously in giving time to read the Bible meditatively — to allow the words to

*(Continued on page 16)*

*(Continued from page 14)*

If the right side of the brain controls the left side of the body, then lefties are the only ones in their right mind.

### **Proof**

A man went to his lawyer and told him,

"My neighbor owes me \$500 and he won't pay up. What should I do?"

"Do you have any proof he owes you the money?" asked the lawyer.

"Nope," replied the man.

"OK, then write him a letter asking him for the \$5,000 he owed you," said the lawyer.

"But it's only \$500," replied the man.

"Precisely. That's what he will reply and then you'll have your proof!"

\*\*\*\*\*

What do you call a boy who finally stood up against the bullies?

An ambulance

## Breath deep

Two old friends met for dinner.

"How's that husband of yours? Is he still unemployed?"

"No, no, not anymore."

"Oh well some good news at least. What does he do now?"

"Now he meditates."

"Meditates! What's that?"

"I'm not sure, but it's better than sitting around doing nothing."

## Signs that say it all

On a maternity room door:  
*Push. Push. Push.*

At an optometrist's office:  
*If you don't see what you're looking for, you've come to the right place.*

Seen on a rubbish lorry:  
*Satisfaction guaranteed, or double your rubbish back!*

*(Continued from page 15)*

be learned and pondered, to stick with beautiful or challenging or difficult phrases and give them time to sink in. All over the country, parish groups, even groups of friends, have started doing lectio divina together, encouraging each other to share the thoughts and reactions they have to particular passages.

In the Anglican tradition, the Book of Common Prayer gives a lectionary of two Old Testament and two New Testament readings every day, ensuring that everyone could read the Bible more or less completely each year, and pray the psalter through each month, morning and evening. New lectionaries and Common Worship will take you through the Bible at a slower pace and more selectively. Then, we begin to know why we want to pray, how to do it, and who we are praying to.

©Terence Handley MacMath, *The Sign*



## Cycling is good for you

Cycling to work may be one of the best things you have ever done: it can lower the risk of dying early by 40 per cent, and reduce your chance of developing cancer by 45 per cent. It also nearly halves the risk of heart disease, according to a recent study at Glasgow University.

Yet currently only about four per cent of the British cycle to work. Glasgow University researchers want to see more infrastructure built to support cyclists in urban areas.

©Parish Pump





**September 29**  
**Michael, Gabriel and**  
**Raphael**

In the Bible, angels are messengers from God. The word 'angel' comes from the Greek word for a messenger and it appears hundreds of times in the Bible. But the only angels whose names we know are Michael, Gabriel and Raphael who are archangels, captains among the angels. Each of these three has a different task: Michael protects; Gabriel announces; Raphael guides.

In the New Testament, in the book of Revelation, Michael leads God's armies to final victory over the forces of evil and in the Old Testament he is in the book of Daniel, defending Israel against its enemies.

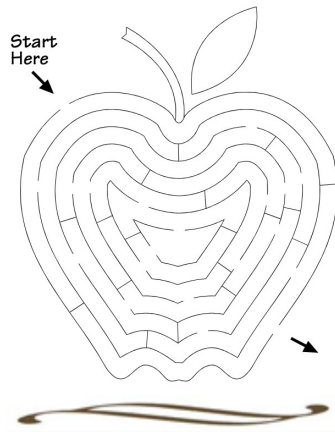
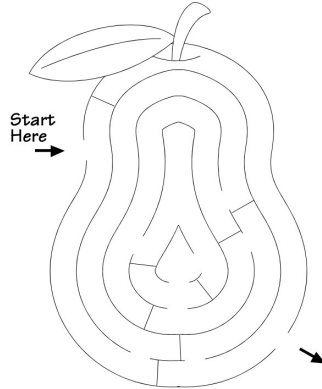


Gabriel is best known for his appearing to a young Jewish girl named Mary to tell her that she will give birth to Jesus.

Raphael is in the Old Testament story of Tobit where he guides Tobit's son Tobiah.

**HARVEST PUZZLE**

Can you find your way through these 2 fruit mazes?



**What kind of nuts sneeze the most?**  
Cashews.

**What's a vampire's favourite fruit?**  
Nectarine.

## Always Remember

By Anonymous

Always remember to forget  
The things that made you sad  
But never forget to remember  
The things that made you glad.

Always remember to forget  
The friends that proved untrue.  
But don't forget to remember  
Those that have stuck by you.

Always remember to forget  
The troubles that have passed away.  
But never forget to remember  
The blessings that come each day.



## A Smile

By Anonymous

Smiling is infectious,  
You catch it like the flu,  
When someone smiled at me today,  
I started smiling too.

I passed around the corner,  
And someone saw my grin,  
When he smiled I realized,  
I'd passed it on to him.

I thought about that smile,  
Then realized its worth,  
A single smile, just like mine,  
Could travel round the earth.

So, if you feel a smile begin,  
Don't leave it undetected.  
Let's start an epidemic quick,  
And get the world infected.



## I'll Be Here

By Anonymous

I cannot ease your aching heart,  
Nor take your pain away;  
But let me stay and take your hand  
And walk with you today.

I'll listen when you need to talk,  
I'll wipe away your tears;  
I'll share your worries when they come,  
I'll help you face your fears.

I'm here and I will stand by you,  
On each hill you have to climb;  
So take my hand, let's face the world...  
And live just one day at a time.

You're not alone, for I'm still here,  
I'll go that extra mile;





## Mission Statement

Founded in 1979, the Anglican Church Twente belongs to the Church of England's Diocese in Europe. The Church of England forms a part of the worldwide Anglican Communion of more than 80 million people

The Anglican Church Twente, based at St Mary's Chapel, Weldam provides a Christian ministry in the East Netherlands. Most of the congregation live in the towns and villages of the East Netherlands and across the border in Germany. Some come from further afield.

The Anglican Church Twente holds a service every Sunday at 10:30 am in English. The church offers Holy Communion to all baptized Christians, Sunday School to nurture and educate children in the Christian faith, and a warm welcome to people of all nationalities.

The main aims of the Anglican Church Twente are to:

- † Offer Christian worship by the rites of the Church of England in the English language.
- † Provide pastoral care to all who are in need of such help.
- † Promote a lively fellowship among those who attend the services.
- † Support outreach in Christian ministry wherever there is a need.

## Stewardship

We are a self-supporting church and raise all income from our giving and stewardship. As God has blessed us, we thank Him by giving accordingly.

## A Prayer for St Mary's

*Almighty and everlasting God  
Creator and ruler of all things in heaven and earth,  
Hear our prayer for the St Mary's family.  
Strengthen our faith,  
Fashion our lives according to the example of your Son,  
And grant that we may show the power of your love,  
To all among whom we live.  
Inspire us in our worship and witness,  
Grant us all things necessary for our common life,  
And bring us all to be of one heart and mind  
Within your Holy Church  
Through Jesus Christ our Lord,  
Who lives and reigns with you in the Holy Spirit  
One God, now and forever,  
Amen.*



Views expressed in this magazine are those of authors and contributors and are not necessarily shared by the editor or church leadership.