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# Lifeline

## MAGAZINE OF THE ANGLICAN CHURCH IN HAARLEM

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## *Chaplaincy Letter*

*From Fr Tim Brooke*

I have been praying that you finally find the right person to be chaplain here and that has got me thinking about the role of a chaplain.

Clearly a permanent priest is important for administering the sacraments and providing pastoral care to the congregation, for being a point of contact for newcomers, for providing a leadership shared with the chaplaincy council, for representing the chaplaincy to other bodies, and to bring knowledge and ideas from the wider Church.

But clearly too the life of a chaplaincy is not dependent solely on the presence of a chaplain.

The work of any church has two key aspects to it: worship and mission. Worship is rightly led by the priest in conjunction with his or her congregation. But it is lay people who have the lion's share of the work of mission. It is only they who can bring the message of the gospel to neighbours, friends and colleagues among whom they live and work.

What is that message? It is surely something like this (and I am deliberately trying to avoid using churchy language):

- that self-giving love is the force behind the universe
- that the world has seen that sacrificial love at first hand in the person of Jesus Christ
- that somehow the Spirit of Jesus is active in every creature made in the image of God, working away to help us produce good fruit
- that everywhere that we see these 'fruits of his Spirit' – love, joy, peace and so on, we know his Spirit is at work
- that this Spirit works as much in non-Christians as in Christians (God so loved the world – not just the Church – that he sent his Son)

The difference between us and non-Christians is not that we are necessarily better than them but that a) we dare to presume that we know a tiny bit of the mind of God: above all, that God cares for whole of his creation, longing for us to do his will, and b) that we can, each of us, amazingly, be in touch with the creator of the universe. We are able to do that through

Jesus because he came both to show us what God is like and to bring us into a new relationship with him.

We can be in touch by prayer – formal prayer like in church or informal prayer chatting with God as we go about our daily life.

We can be in touch by sharing in the sacraments of the Church and especially coming to church week by week, offering empty hands at the altar for him to do with them what he wills.

We can be in touch by reading the Bible and learning how God's values are different from so many of the world's values:

- that love should not be conditional on its being returned by the other person
- that we can still be lovable even if we are failures
- that one of the most important and hardest things we can ever do is to give another person a second chance
- that we find the most unexpected people in his Kingdom.

That message does not have to be communicated in words. Words anyway mean very little unless backed up by deeds. As Mother Teresa said, 'Every time you smile at someone, it is an action of love, a gift to that person, a beautiful thing'.

And we don't have to do it on our own. That is why the Church exists - so that we can encourage one another and build one another up. As a previous Bishop of Winchester, Dr J V Taylor said, "We are not called to be little Christs but to be the one Body of Christ ... for not one of us lives or dies as a lone performer".

The message in an interregnum, as at any other time of a congregation's life, is simple: to be faithful in worship and in mission and leave the rest to God. 'Being Faithful' will be the topic of the sermon on the last Sunday I am with you, 15 May.

In the meantime if anyone would like to meet for a discussion of the topics I have raised in this article or anything else, please telephone me or let me know in church.



## ***Church Matters – Caring for our congregation***

As you may have noticed over the past few months we have missed seeing quite a few people in church because of illness or other reasons. As a church family we do of course notice these absences, but it is equally important to take action. This is particularly the case at a time when we have no permanent Chaplain. Initially we can do this by either phoning the person or arranging a card from the congregation – or better still both! And cards do not appear by magic, but by somebody taking action and arranging it to be signed. We are known as a welcoming and caring congregation for visitors, but we also need to look after our own!

And some of our older members cannot make the journey to church themselves anymore because of the distance. Why not offer to drive someone to church for a service? Often people find it difficult to ask for a lift for fear of being a trouble, but greatly appreciate the gesture if offered. If everyone does this occasionally it is a small sacrifice - and we do it also for Christ.

It was good to see a few people back in church on Easter Sunday: Joyce Maas, Sheila Bloemendal, Jennifer and Maurits Enschedé.

Thinking of those who particularly need our prayers at this time, and maybe a card or visit, please remember Rian as she awaits the results of yet further tests; also my mother Julie, who is too slowly recovering from the effects of the anaesthetic necessary for her hip operation; and Mary Brunt who needs to go back into hospital for yet another operation on her hip and will be out of circulation for a few weeks.

As Fr Tim said in his Easter sermon: a church does not stop being a church because there is temporarily no chaplain! Haarlem has proved this throughout its history, so let's continue whilst we wait for a new chaplain!

If you would like to help in any way, please let Annelies Dix or myself know.

*Martin A. van Bleek,*  
warden



## ***Report on the Women's Retreat in The Hague 26-27 February***

This year once again there were about 30 ladies from different chaplaincies in The Netherlands for the annual Women's Retreat at the St Willibrordushuis convent in The Hague.

The Revd. Cathy Pullinger from Luton led the retreat entitled: *The God Who Calls*. Each session looked at a different aspect of God's calling us into a relationship with Him and His call for us to serve Him in various ways at the present time in our lives with the talents He has given us. The input was varied with some short talks, Bible study, meditation, singing and times of silence. There was also time to chat and get to know each other during the meals.

As I was asked to accompany the singing I had to literally dust off my guitar and practise for a few days to learn some new songs chosen for the liturgy. It was good to start and end the day with Morning and Evening Prayer as well as sharing in a Communion Service at the close of the retreat.

*Diana Dammer*



## ***Music Matters***

Last Sunday we celebrated the resurrection of our risen Lord in blazing sunshine, quite a change from all the cold weather we have been experiencing! Not only a spiritual new beginning, but also for nature. Trees are turning green rapidly, the blossom is out and the bulbs are in full bloom.

We are glad to have Fr Tim and his wife Gill with us for the coming few weeks. Fr Tim's first service was the joint Maundy Thursday evening Eucharist service which we celebrated with the Old Catholics. Our Good Friday service was a moving experience with the words and music illustrating the passion of Our Lord.

It was good to see so many of you at our Easter Day service. It was a joyful service celebrating the resurrection of Jesus Christ. There were also a few visitors who chose to come to the service rather than spend the time out in the sun!

The choir was in good form for both sung services. A lot of hard work had gone into these services, so the singers definitely deserve our thanks for their contribution to our worship, as does James Pollard, our organist for Good Friday. As you will have noticed Gill has joined the choir for the duration of their stay. We are glad to have her swell our ranks.

The traditional Cadbury's chocolate Easter eggs handed out by Sander and Raymond at the end of the service ended a joyful service.

On 28 May the Archdeaconry will hold its Choral Festival in St. Boniface in Antwerp, Belgium. The service will be a Choral Evensong conducted by Simon Lole. The Antwerp congregation will be hosting the Festival. This is quite a busy period for them whilst the restoration of their church is being completed. The rededication of the church by Bishop Geoffrey will be in the afternoon of 5 June.

Our last Choral service before the Summer break will be on 3 July.

With best wishes,

*Martin A. van Bleek.*

*Organist and choirmaster*



## ***Ladies Bible Study Group***

This year the Ladies Bible Study Group continued to meet on the first and third Tuesdays of each month in the church hall and we finished the study of the Book of Acts. It was encouraging that Barbara Woods joined us for a couple of sessions and was able to contribute vivid descriptions of St Paul's shipwreck off the coast of Malta and some of the traditions still followed there. We then started a new series on the Book of Proverbs, Wisdom of Solomon, but have decided to put it on hold until after the summer. After six years sometimes things run their course and may be it is good to change. In the Autumn we will decide whether to continue as the ladies group or to consider a new format along the lines of the York Courses for those who are interested.

*Diana Dammer*



## ***The Lent Readings***

The Lent Readings took place on the five Thursdays before Holy Week. There were nine of us in total with an average of six or seven participants each time. The York course on the theme of 'Our Richest Inheritance, Christ's legacy' included a CD with speakers from different church backgrounds and was a good basis for discussion and sharing. For me personally, it created a greater awareness of the events leading up to the preparation for Easter. After the summer it would be good to explore new opportunities to continue this type of discussion group for all who are interested.

*Diana Dammer*



## ***The Mixed Chalice***

The custom of mixing the wine of the chalice with water is derived from the ancient Jewish practice of adding water to wine before drinking it. This was for them a gesture of temperance. Only a drunkard ever drank even the mild wines of those days without adding a little water. Thus, at the Last Supper, the Cup would have had wine with a little water, and the Christian Church then continued this practice.

The Mixed Chalice, as it is called, has further symbolism. It is seen to represent, first of all, the water and the blood which flowed from our Lord's side from the centurion's spear, and therefore reminds us of the great sacraments of Baptism and Eucharist. The complete and inseparable union of water and wine also reminds us of the mystical union between Christ and His Church.

*(reprinted from Lifeline June 1991)*

*Synod Extra*

***The case for and against women bishops in the Church of England***

*Antwerp, Saturday 21<sup>st</sup> May 9.45/10.30 - 15.30*

Members of Archdeaconry Synod are invited to an extra one-day session on the theological and biblical principles – and the legal and synodical issues – which have been referred to Diocesan Synods by the General Synod. As the decision for our Diocese will be made by the Bishop's Council in October, we shall not be debating or voting on this issue, but we shall be hearing both sides of the debate from a current and a former member of the General Synod. This is an open meeting for Synod members and others.

Speaking for will be Archdeacon Jonathan Boardman, Archdeacon of Italy and former member of General Synod.

Speaking against will be Lay Canon Liz Paver, who is currently a member of the General Synod.

The venue will be the University Grauwezusters building, Lange Annastraat 7, 2000 Antwerpen, which is in the city centre, 15 minutes walk from the station.

The day, including a simple lunch, will be provided free to Synod members. Others are asked to contribute €15.

All are welcome, Members of Synod and other members of your Chaplaincy.

Please let David Sayers know who is coming - by 14th May via

[ArchdeaconryofNWE@gmail.com](mailto:ArchdeaconryofNWE@gmail.com)

***Thought from Fr. Tim - Every congregation has one?***

The Chaplain was leaving. On his last day he met one of the real grumblers in his congregation in the street. 'So you're off now. The new Chaplain won't be as good as you've been, you know', says the man.

The Chaplain can't believe his ears. 'That's very kind of you', he stutters. 'I don't know, he may be much better than me'.

'Oh no, he won't,' says the man.

The Chaplain can't get over it. The man has done nothing but complain for years.

'You'll have to wait and see how he turns out', the Chaplain replies.

'Oh no, I won't,' says the man. 'We've had five Chaplains and each of them has been worse than the last'!

*Editor's response – certainly not Haarlem*

## ***An Introduction to the 'Anglican Covenant'***

*by J. Theunisz*

The Anglican Covenant is a document drawn up over the past few years in response to issues that were dividing member churches of the Anglican Communion. It does not address these issues themselves, like the blessing of same sex unions and the ordination of gay bishops, but tries to establish a 'mutual accountability' that should prevent new problems of this nature in the future. Member churches are expected to approve and live by this document. It also provides sanctions. This is expected to satisfy the more conservative churches who would otherwise continue to regard the rest of the Communion as their mission field.

Perhaps unnoticed by many of us, the 24<sup>th</sup> of November last year saw the first step in the approval of the Covenant by the Church of England. The second step is approval within its Dioceses, and the final decision is to take place this year. Let me therefore give you a rough summary of the Covenant. A more complete treatise and a link to the full Covenant can be found on our website.

The introduction emphasizes the fact that the 'gift of communion comes with responsibilities. Our communion is contrasted with the "hostile and divisive power of the world'. One commentator wrote, "What our way of resolving differences says to 'the world' is indeed crucial, for we are called to demonstrate something more than the secular processes of treaties and power blocks".

In the Preamble, we read that the Covenant is not only about affirmations of faith, but also about commitments. So it holds the middle in between a creed and a constitution, being neither. In so far as the various commitments do not already follow logically and naturally from our faith, they may prove hard to obtain at all. In the end, people cannot be forced to live in harmony, even if they do sign.

In the first section, describing our faith, there are references to the Nicene and Apostolic Creeds, to the 'historic formularies of the Church of England', 2 sacraments, the historic episcopate, locally adapted ... to the various needs of the nations, and to 'moral reasoning'. Articles 1.2.1, 1.2.2 & 1.2.3 hint at Hooker's famous triad 'scripture, tradition and reason', but the Covenant does not actually mention him or his important theological work.

Section 2 summons us into a more fully developed (tighter) communion life, and calls for constant repentance and patience within the worldwide

family of interdependent churches, and for mutual accountability. There are many references to mission and few to pastoral care. One of our missionary tasks is said to be the 'transformation of unjust structures in society'. The question is whether we are setting a good example.

Section 3 dwells on unity within the communion, emphasizing bishops and synods, and mentioning 4 instruments of discernment: the Archbishop of Canterbury, the Lambeth (bishops) Conference, the Anglican Consultative Council (calling churches into mutual responsibility) and the Primate's Meeting. In 1968 the Anglican Consultative Council (the only instrument with lay participation) was meant to replace the Lambeth Conference, but later the African bishops rejected this. The Covenant speaks of the threefold ministry of bishop, priest and deacon (whereas the Episcopal Church believes in a fourfold ministry, in recognition of the ministry and calling of all baptized).

The fourth and final section deals with the adoption of the Covenant and with conflict resolution. Although it is said that each Church freely commits itself, the status of those who do not commit themselves is unclear. Many are concerned that the Covenant makes any kind of change or development almost impossible. Would Provinces have been forbidden from ordaining women (a 'controversial action') if the Covenant had been in place 40 years ago?

In conclusion, it was clear that something had to be done about the divisions that had arisen. The question is whether the Covenant is that answer, or whether it is introducing a centralization that is un-Anglican and therefore divisive in itself. In any case, no document can achieve unity when the Holy Spirit is not allowed to work in our hearts, keeping us within the body of Christ. So let us pray that we are not distracted from our common cause to bring and to keep people within the covenant of grace.

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***Puzzle corner***

*Solution to the puzzle in the Lifeline no. 124:*

*2 water lilies in the pond would fill the pond in 9 years -they double each year.*

???

You are four times the age I was when you were the age I am now.  
Since you are now forty, how old am I?

# DATES FOR YOUR DIARY

*During this interregnum period the type of service may be changed  
- please check the weekly service sheet  
or contact our secretary Rob Uittenbosch (020-6457103) to be sure.*

**Sunday 1 May**  
*2<sup>nd</sup> Sunday of Easter*

**14.30 Choral Eucharist**  
*Retiring collection for Mission*

**Sunday 8 May**  
*3<sup>rd</sup> Sunday of Easter*

**14.30 Sung Eucharist**

Tuesday 10 May

10.00 Coffee morning at the home of  
Mrs Joyce Maas, Anemonenlaan 7  
1943 BC Beverwijk 0251 226414

19.30 Meeting for the Healing group .  
Compline and laying on of hands.

**Sunday 15 May**  
*4<sup>th</sup> Sunday of Easter*

**14.30 Evening Prayer and Holy Eucharist**

**Sunday 22 May**  
*5<sup>th</sup> Sunday of Easter*

**14.30 Holy Eucharist (said)**

Saturday 28 May

16.00 Anglican Choral Festival service  
in St.Boniface Church, Antwerp, with all  
Anglican Church Choirs of the Benelux  
*All welcome*

**Sunday 29 May**  
*6<sup>th</sup> Sunday of Easter*

**14.30 Choral Evensong**, sung by the  
Church Choir and The Anglican Singers

Thursday 2 June  
*Ascension Day*

no service

**Sunday 5 June**  
*Sunday after Ascension  
Day*

**14.30 Choral Eucharist**

**Sunday 12 June**  
*Whit Sunday*

**10.00 Ecumenical service** in St.Bavo Church, Grote Markt Haarlem with all the member churches of the Haarlem Council of Churches  
*All welcome*

**14.30 Choral Eucharist**  
on Pentecost

Tuesday 14 June

10.00 Coffee morning at the home of Mrs Ann van Egmond, Ringmus 21 1965 EE Heemskerk 0251 252189

19.30 Meeting for the Healing group. Compline and laying on of hands

**Sunday 19 June**  
*Trinity Sunday*

**14.30 Morning Prayer and Holy Eucharist**

**Sunday 26 June**  
*1<sup>st</sup> Sunday after Trinity*

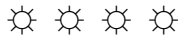
**14.30 Holy Eucharist (said)**

**Sunday 3 July**  
*2<sup>nd</sup> Sunday after Trinity*  
*Thomas the Apostle*

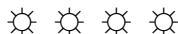
**14.30 Choral Eucharist**

**Sunday 10 July**  
*3<sup>rd</sup> Sunday after Trinity*

**14.30 Sung Eucharist**



Did you know that the most common 'instruction' in Scripture is 'Fear Not'? It is used 366 times, one for each day of the year, including leap years!



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