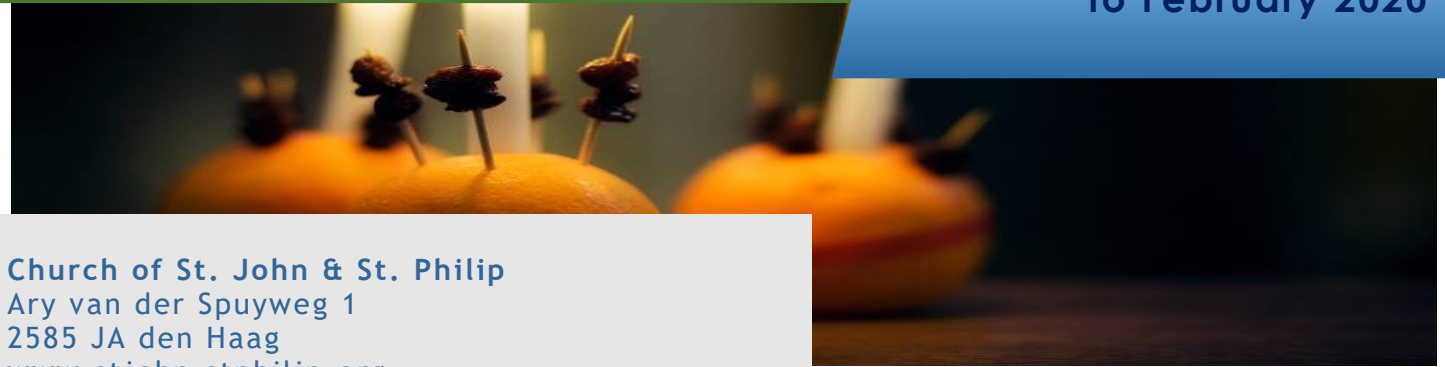


The LINK

Church of St. John & St Philip

December 2019
to February 2020



Church of St. John & St. Philip
Ary van der Spuyweg 1
2585 JA den Haag
www.stjohn-stphilip.org

Telling God's Story

By Andrew Taylor (Interim Minister)

Welcome to the Winter edition of The Link. We hope that you will find much to enjoy in its pages. It is published as we are about to embark on a very rich period in the life of the Church, as we move out of “ordinary” into “extraordinary” time in the liturgical calendar. Over these next three months we shall move from Advent, into Christmas, Epiphany, and then at the end of February the beginning of Lent, our preparation for Easter. So the Church tells the story of God in Jesus Christ from anticipating his birth over Advent, celebrating that birth at Christmas, watching the child grow in Epiphany, moving into his adult ministry and then, with the beginnings of Lent, reflection on the final journey to Jerusalem and the events of Holy Week.

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We tell this story still, in the belief that it forms us as individual persons and as Church. We do so through worship; through sharing together in mission and ministry; through times of celebration and of prayer; through sharing one another's burdens and sadnesses. We hold our life together before God, in the trust that He will enable us to become the People we believe He is calling us to be. In these pages, therefore, is part of that story of formation, as we lay out our common life as Church. Each event, article, poster, diary entry in these pages contributes something to building us up in faith, in providing us with encouragement and new pictures of what, under God, is possible.

We do hope that you will enjoy what you find here. Three more members of our chaplaincy give us a little insight into who they are and what matters to them in our “Sixty Seconds with ...” column. Our diary “At a Glance” is not only intended to be a practical aid but to demonstrate something of the richness of our corporate life. And not least do we see once again how much expertise and knowledge we have within our community, with articles on the art work of our altar kneelers, reflections on the role of religious freedom in our societies, an introduction to the York Mystery Plays, an invitation to sing Handel's Messiah next March, and news on the Bishop's Advent Appeal. Finally our posters invite you, we trust, to ever richer participation in the life of our chaplaincy.

Wellspring Service

by Guy Diakiese Matumona

Worship is an act of adoration which we render to God through Jesus Christ who is our Lord and Saviour. We worship God because He is our creator, all that is in heaven and earth belongs to Him (See 1Chronicles 29:11; Nehemiah 9:6; Philippians 2:10; Revelation 4:11). What a joy to be in God's presence (Ps 16:11)!

What is special about Wellspring is the informal platform it offers where we do things a little more differently than we would do in a normal Anglican Service. We seek to grow together in faith by exploring various ways of praying, sharing the Word of God based on the Bible, and we also do gospel music. As we worship in this way many things happen: we experience God's power; we share testimonies about God's goodness and wonders; we explore our spiritual gifts; we support one another in love, and we feel strengthened by God's Spirit to face the tasks of life ahead of us.

Indeed, people who usually attend Wellspring, find it a great source of strength and comfort, more like what Jesus says in the Bible: "Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest" (Matthew 11: 28 NRSV). Its style of worship is

open for all kinds of people of any Christian background and culture more especially those wishing to experience God's grace and mercy. That also includes unchurched people. It also offers encouragement for people seeking to discover God's calling in their lives.

We meet on the first three Sundays of the month (1st, 2nd, and 3rd Sundays) with three different patterns accordingly: Praise and Prayer; Anointing; and Communion. We encourage Bible-based and Christ-centred teachings with a special focus on God's love and mercy. Sometimes our sermons follow the church liturgical calendar, other times we do sermon series based on different Bible-related themes. At the end of the service, there is always an opportunity for prayer ministry and for tea and coffee as we seek to know each other and build friendships.

The music group meets every Thursday from 8.00 - 10.00 pm in the church for singing practice. We use musical instruments to make joyful noise to the Lord (see Psalms 98:4-6; 150:3-6; Job 21:12). The music worship is very essential as it nurtures a foundation of our devotion to God.

May God bless us all.

Wellspring

A Sunday Evening

Informal Service of Worship

**17.00 on the 1st, 2nd, 3rd (5th) Sundays of each month
in the Church Hall**

We do things a little differently in Wellspring!
Our worship is more informal; we aim to try out
different ways of worshipping the Lord,
praying for his world and his provision for our needs.

"Worship the Lord in spirit and truth." (John 4:24)

For more information, please contact
Guy Diakiese at guy@stjohn-stphilip.org

Church of St. John & St. Philip The Hague
Kerk van der Spuyweg 1, 2553 JH Den Haag

At a Glance - Chaplaincy Diary: December

| Sunday 1 st December – First Sunday of Advent | |
|---|--|
| 08.30 | Holy Communion |
| 10.30 | Morning Prayer (Hall); Holy Communion (Church) |
| 16.00 | Choral Communion: with the Catholic Apostolic congregation – in Dutch and English (Church) |
| 17.00 | Wellspring Prayer and Praise (Hall) |
| Monday 2 nd December | |
| 09.15 | Morning Prayer |
| Tuesday 3 rd December | |
| 09.15 | Morning Prayer |
| 19.30 | Advent Lecture 1 - Matthew's Gospel in Theology (Church) |
| Wednesday 4 th December | |
| 09.15 | Morning Prayer |
| 12.30 | Midweek Communion and Lunch |
| 14.30 | Afternoon Home Group and Bible Study (Lounge) |
| 19.30 | Monthly Prayer Meeting (Church Lounge) |
| Thursday 5 th December | |
| 09.15 | Morning Prayer |
| Friday 6 th December | |
| 09.15 | Morning Prayer |
| 10.30 | Café Connect |
| 19.45 | Choir Rehearsal |
| Saturday 7 th December | |
| 09.15 | Morning Prayer |
| Sunday 8 th December – Second Sunday of Advent | |
| 08.30 | Holy Communion |
| 10.30 | All-Age Carol Service (Hall) followed by mince pies and mulled wine |
| | Holy Communion (Church) |
| 12.00 | Bring and Share Lunch |
| 17.00 | Wellspring Anointing (Hall) |
| Monday 9 th December | |
| 09.15 | Morning Prayer |
| 19.30 | Standing Committee (Vicarage) |
| Tuesday 10 th December | |
| 09.15 | Morning Prayer |
| 19.30 | Advent Lecture 2 - Matthew's Gospel in Music (Church) |
| Wednesday 11 th December | |
| 09.15 | Morning Prayer |
| 12.30 | Midweek Communion and Lunch |
| 14.30 | Afternoon Home Group and Bible Study (Lounge) |
| Thursday 12 th December | |
| 09.15 | Morning Prayer |
| Friday 13 th December | |
| 09.15 | Morning Prayer |
| 10.30 | Café Connect |
| 19.45 | Choir Rehearsal |

| Saturday 14 th December | |
|---|---|
| 09.15 | Morning Prayer |
| Sunday 15 th December – Third Sunday of Advent | |
| 08.30 | Holy Communion |
| 10.30 | Holy Communion (Hall); Choral Matins (Church) |
| 12.30 | Faith and Fellowship Lunch and Discussion (Lounge) |
| 18.30 | Service of Nine Lessons & Carols (Church) followed by mince pies and mulled wine |
| Monday 16 th December | |
| 09.15 | Morning Prayer |
| Tuesday 17 th December | |
| 09.15 | Morning Prayer |
| 19.30 | Advent Lecture 3-Matthew's Gospel in Art (Church) |
| Wednesday 18 th December | |
| 09.15 | Morning Prayer |
| 12.30 | Midweek Communion and Lunch |
| 14.30 | Afternoon Home Group and Bible Study (Lounge) |
| Thursday 19 th December | |
| 09.15 | Morning Prayer |
| Friday 20 th December | |
| 09.15 | Morning Prayer |
| 10.30 | Café Connect |
| 19.45 | Choir Rehearsal |
| Saturday 21 st December | |
| 09.15 | Morning Prayer |
| Sunday 22 nd December – Fourth Sunday of Advent | |
| 08.30 | Holy Communion |
| 10.30 | Service of Readings & Music in Preparation for Christmas (Church, Joint Service) |
| Monday 23 rd December | |
| 09.15 | Morning Prayer |
| Tuesday 24 th December – Christmas Eve | |
| 16.00 | Family Crib Service (Church) |
| 23.00 | First Communion of Christmas (Church) |
| Wednesday 25 th December – Christmas Day | |
| 09.00 | Holy Communion Service with Carols (Church) |
| 10.30 | All-Age Service (Church) |
| Thursday 26 th December – Feast of St. Stephen | |
| 10.30 | Choral Communion: Catholic Apostolic – in Dutch and English (Church) |
| Friday 27 th December | |
| 09.15 | Morning Prayer |
| Sunday 29 th December – First Sunday After Christmas | |
| 08.30 | Holy Communion |
| 10.30 | Morning Prayer, Anointing (Church, Joint Service) |
| Monday 30 th December | |
| 09.15 | Morning Prayer |

60 Seconds with...Pippa Hillebrand



Where are you from originally, and how did you arrive here at St John and St Philip?

I was born in Johannesburg, South Africa, where I grew up in the suburbs of Randburg. Later on I moved around South Africa a bit (spending time in

Pietermaritzburg before settling in Cape Town) as my mother entered ministry. In 2018 I convinced my work to move me to The Hague, where I had made up my mind to try a number of different churches, but got stuck at St John and St Philip after attending one service because of the friendliness of the people.

Do you have a particular role or responsibility here for the chaplaincy?

I am part of the contemporary music group, and I also join the choir for Choral Evensong when I am available.

What do you do when you're not in Church?

I am a Software Engineer working for Amazon Web Services. My team builds a managed business email and calendaring solution called Amazon WorkMail, where I am focussed on the administrator experience and email flow. If that all sounds like gobbledegook you can ask me to explain a bit more over coffee.

What do you like best about the Church?

There is a particular combination of a Church filled with immensely friendly people who make sure that new people are met, and a Church that prays which drew me in. One of the things that struck me in the first service I attended was the amount and depth of prayer in every service.

And what do you feel we could do differently?

Something I have seen many Churches do with varying levels of success is a new members course. This is a time set aside for people who want to join the church where the leaders can introduce themselves and the church to these people, after which they can be introduced to the congregation as members of the church. This is not part of baptism or confirmation, but rather an introduction to the family.

What do you do with your leisure time?

In my free time I love to read and write (I challenge myself to write a novel length work of fiction every November), and I paint tabletop gaming miniatures and other abstract pieces. You can probably engage me in conversation about any creative pursuit. Along with all that I enjoy running, field hockey (although I'm not currently playing for a team), and cricket (I did find a team for this one!).

Favourite food/drink?

I drink a lot of different types of tea, and I am always willing to try new flavours. As for food, I would have to say almost anything vegetable based. Salads, roast veggies, veggie soups, all of these.

And what book/piece of music could you not live without?

This is an impossible question! Books are a weakness of mine. I have more books sitting on my "to read" pile than I can realistically read in the time available to me at the moment. As for music, what I listen to depends on my mood. But my favourite band is a Christian rock band called Skillet.



St. John & St. Philip's Church Christmas Services

Sunday, 8 December

10.30 All-Age Carol Service, followed by mince pies

Sunday, 15 December

18.30 Service of Nine Lessons & Carols, followed by mince pies and mulled wine

Sunday, 22 December

10.30 Service of Readings & Music in Preparation for Christmas

Tuesday, 24 December

16.00 Family Crib Service

23.00 First Communion of Christmas

Wednesday, 25 December

9.00 Holy Communion Service with Carols

10.30 All-Age Service

Saturday, 4 January

17.00 Epiphany Service, followed by Kings' Cakes

Caladrius: This mythical bird was said to have been placed beside a seriously ill person. If the bird turned its face away, the person would die. If the bird turned toward the invalid and opened its beak, it would take his sickness away and fly toward the sun; the sickness would leave his body like sweat, and the invalid would



recover. In the ancient church the caladrius became a symbol of Christ, who takes away the sickness of the human race.

The Millennium Kneelers - Symbols of Christ over 2000 Years

By Kathy Den Breems

The idea - A millennium comes only once every thousand years, so in 1999 some people in St. John & St. Philip began thinking about how we could commemorate 2000 years of Christianity in a meaningful way. At that time, we had no kneelers at the altar rail, only strips of carpeting matching what was on the floor of the nave; so it seemed like a



Shamrock: St. Patrick famously used the three-leaved shamrock to explain the Trinity, in which there are three persons (Father, Son and Holy Spirit) but one God. In this depiction one leaf is red, to show the humanity of the Son.



Lion: 'See, the Lion of the tribe of Judah, the Root of David, has triumphed.' (Rev 5:5)



Host and chalice: The bread and wine of Holy Communion.

Whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes. (I Cor. 11:26)



As the flesh of the peacock was believed to be incorruptible, it was a symbol of the risen Christ in his glorified body.

new set of altar kneelers would be a fitting millennium commemoration. Kathy den Breems led the project, and Hans den Breems underwrote the costs as a memorial to his father, who had died in 1995.

The designs - Thomasyne Flynn, a talented professional artist, agreed to make the designs, on the theme of 'Symbols of Christ over 2000 Years'; but before she started work, everyone in the congregation was invited to contribute symbols of Christ from their own cultures. The result was fascinating: some symbols (like bread and wine, or the vine) were common to Christianity everywhere in the world, but unusual and striking symbols emerged from specific traditions, such as the peacock (a symbol originally used in Persia), the apple tree (based on an old American hymn) and the caladrius (from the ancient Greek world). Over sixty people contributed ideas, and in the end, Tommie chose twenty-five to work with. Over a course of some months she designed five altar kneelers, with a total of twenty symbols, two special kneelers for use at weddings, and designs for the two clergy seats in the chancel. She took great care to ensure that the designs matched the style of the beautiful stained glass already in the church. Her designs were expertly translated into stitching patterns by Sheila and David Reese, in Wales.

The stitching - The stitching was done by team of ten stitchers, working faithfully for over 18 months. Most of the stitchers were long-term members of the congregation: Judith Baguely and her mother Els (in England), Kathy den Breems, Jeannette van Duyvendijk, Janet Hopper, Carola de Muralt, Astrid Tiesema, Brenda Vijverberg and Luca de Vos, but we were also joined by Carol Kallgren, an American church member whose husband was posted to The Hague for three years. The designs were stitched in wool on canvas. With 121 stitches per square centimetre, the finished project contains more than a million stitches. Judith Baguely's parents then collected the needlework from The Hague, took it to England where it was made into kneelers and cushions, and brought it back to The Hague.

The dedication - The kneelers were dedicated by Rev. Michael Sanders, our chaplain, in the spring of 2003, rather later than hoped, but we had started rather late, and wanted everything to be perfect! The dedication, around the edge of the central kneeler, is in memory of A.H. den Breems.

This suite of kneelers and cushions, to which many people contributed, draws on the rich symbolism of the worldwide Christian community. Many of these symbols are universal and familiar, but some were new to many of us. A full list of the symbols, with pictures, is now on the church website. Next time you are in church, please take a moment to look at these beautiful and inspiring symbols of faith. (Here are a few to whet your appetite.)



Phoenix: This mythical bird, who burned itself to death on a nest of sweet-smelling herbs, and after three days emerged rejuvenated from the ashes, is one of the most ancient symbols of Christ.

Why Religious Freedom?

(by Ed Frettingham)

China's constitution officially recognises freedom of religion, and the Chinese Communist Party claims it is a basic policy of the Chinese state to respect this freedom. Yet over the past two years, Chinese authorities have detained at least 800,000 and possibly more than two million Uighur Muslims in Xinjiang accused of 'abnormal' or 'illegal' religious activities. Those who haven't been detained have been kept in line with intrusive surveillance and a systematic programme of mosque demolition. Tibetan Buddhism has been subject to similar policies of forced assimilation to the Chinese national project and harmonisation with 'socialist values'. Underground Catholic and Protestant churches that refuse to affiliate with the state-run Chinese Catholic Patriotic Association and the Three-Self Patriotic Movement have seen pastors and members arrested, church buildings demolished, and bibles and religious objects confiscated. For some Western commentators, these events are evidence of a rank hypocrisy in the CCP's rhetoric on freedom of religion. They claim that this rhetoric is a cynical façade that conceals a consistent hostility to religion as a threat to the power of the party.

There is some truth in this picture. The religious sphere in China is heavily regulated. The CCP requires religious organisations to be registered with the state, which takes an active role in religious affairs, training religious clerics and overseeing the administration of

places of worship. It defines what counts as a religion to be officially recognised and protected (Christianity, Islam, Buddhism, and Daoism - a definition that excludes much of China's traditional religious culture), and it defines what constitutes a 'normal' and acceptable expression of these religions. In short, the CCP retains overall control of religion and believes it has a duty to oversee its development.

The CCP is also avowedly atheist and committed to the doctrine that religion will have no place in Chinese society once socialism with Chinese characteristics is fully achieved. During the Maoist era, religion was considered a superstitious relic of feudal society that had no place in the new communist state. The only question within the CCP was whether it should be left to die out naturally or actively suppressed to prevent it becoming a vehicle for counter-revolutionary forces and foreign interference. It was the latter view that won out. The policy of suppression reached its height during the decade of Cultural Revolution with efforts to completely eliminate religion from Chinese society. Temples and churches were destroyed, religious literature burned, and religious believers were beaten and jailed.

It would be a mistake, however, to treat recent events in Xinjiang and elsewhere as a continuation of the Cultural Revolution. This ignores an important change in the CCP's attitude to religion after the death of Mao in 1976. Its current policies are in fact an outcome of an explicitly and increasingly positive attitude towards

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Epiphany at St John and St Philip Saturday, 4 January – Kings' Cake Celebration

We are inviting all members of our Chaplaincy to bake a Kings' Cake for Epiphany weekend and on the eve of the Twelfth Day of Christmas! Kings' Cakes come in all shapes and sizes. Recipes online. Let your imagination go to work!

16.30 Display of King's Cakes in Hall
17.00 Epiphany Evensong
18.00 Cake and Drinks in the Hall



60 Seconds with...Niall Morrison

Where are you from originally, and how did you arrive here at St John and St Philip?

I was born in London but have spent my time growing up in the Netherlands. On top of that, I have heritage from England and Scotland on my father's side and Uganda on my mother's. St John and St Philip happened to be the church my family was attending when I was born and, quite naturally, I have been attending with my family ever since!

Do you have a particular role of responsibility here for the chaplaincy?

For the past 3 years, I have been part of the Church coffee team. It has been a great way to interact with and get to know members of the church congregation.

What do you do when you're not in Church?

I am currently in my final year of school studying Mathematics, Computer Science and Physics. After I am done, I plan to continue studying Computer Science at university in the UK.

What do you like best about the Church?

The feature of the church which appeals to me the most is the community that surrounds it. Having the church in the middle of The Hague creates a fantastic range of opportunities for several people of different cultures and backgrounds to interact with the church. I feel that this is something that really helps strengthen the church community. It's also something I have appreciated for a while having been a member of the church throughout my entire childhood.

And what do you feel we could do differently?

I have fond memories from when I was younger where the church used to organise weekends away for members of the congregation. On these trips, we would engage in various group-oriented activities. These trips were great as they would bring everyone together to form stronger bonds between each other and also God. All of this happened whilst providing people with an enjoyable experience. It would be interesting to explore the idea of running this kind of trip again.

Additionally, I miss the days where the youth group thrived with many members who were tightly knit. The youth group extended further than just the Sunday meetings with many events even happening throughout the week.

What do you do in your leisure time?

Playing football is something I have loved for a long time and it's by far my most enjoyable leisure activity.



I also engage in other activities such as playing the electric guitar, solving maths problems, computer programming and also occasionally playing computer games.

Favourite food/drink?

My ideal meal would involve a large rack of spareribs with an ice-cold bottle of 'Stony Tangawizi' which is an East African kind of ginger beer.

And what book/piece of music could you not live without?

Listening to music is undoubtedly an essential part of my day to day life. My playlist mainly consists of songs from artists such as David Bowie, ELO and The Beatles. As for reading, I don't really have a favourite book. I do however have a preference for STEM-related non-fiction books.

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religion that began to emerge in the late 1970s. This new attitude was partly grounded in a pragmatic recognition that religion couldn't be eliminated so easily. It was likely to retain a significant presence in Chinese society for the foreseeable future. Many religious believers remained committed socialists, and there was little sense in antagonising them as long as they did not criticise the party or interfere in political and economic matters. Yet it was not merely a grudging adjustment to circumstances; it also was motivated by a belief that religion could be useful. The value of religion was initially seen in personal, psychological terms, as a source of consolation in the face of misfortune. But by the 1990s, the CCP leadership had come to believe that religion could be socially useful. China was industrialising and urbanising rapidly at this time, with large scale migration to the manufacturing centres in the coastal cities, and the social fabric was already wearing thin after decades of radical political and cultural change. Against this background, religion was viewed as a useful source of morality that would promote social stability and cultural harmony.

In speeches by the CCP's top leaders over the past thirty years, the Marxist rhetoric of religion's inevitable disappearance has been increasingly downplayed, while emphasis on the positive role of religion has become increasingly pronounced. Proper supervision was crucial, however. Religion has been actively regulated since the new openness of the late 1970s, but the regulatory regime was previously concerned with controlling subversive activity and discouraging unhealthy superstitions that fell outside of the limits of 'normal' practice. Since the 1990s, the ultimate goal of the regulatory regime has been to release the useful qualities

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A Very Different “Messiah”

By Rebecca Stewart

We (English, Irish or otherwise) all know Handel’s Messiah. And many of us have even sung or played it. Its first (spectacularly well received) performance was in Dublin on April 13, 1742. Although at that time it was presented more as an Easter oratorio, it very quickly became associated with the days before Christmas. However, its **first ‘Scratch’ performance in our Anglican Church of St John and St Philip in The Hague will be held on Saturday, 14 March 2020** during Lent. Because



a performance of the entire Messiah usually takes 2 1/2 hours, our version will occupy itself with the choral highlights plus a couple of famous arias from all three parts. **The choir rehearsal will begin at 10am, with the tutti rehearsal scheduled for 1:30pm and the 90-minute concert from 4pm.**

This particular rendition is being billed as A Very Different ‘Messiah’ for several reasons. Firstly, it will be conducted by one of the greatest of all Handel Oratorio specialists. Sergio Siminovich has written about and performed all 30 of Handel’s Oratorios! Secondly, over the many years of his association with Handel he has honed his Baroque interpretive and directional skills to a very high level. Thirdly, he loves extravaganzas! In 2001 he entered the Guinness Book of Records for the 1st time with a performance in the Rome Arena of Verdincanto, with a choir of 8,300 singers from every province in Italy! You can find it on YouTube!

At the beginning of his career as a choir and orchestral conductor, Sergio studied at The Royal Conservatory of Music here in The Hague. At that time, he and Rebecca Stewart became good friends and colleagues. Their friendship has endured until today, which is why Sergio has

consented to give his time and expertise for free in order to conduct ‘his’ Messiah in our church enroute to Rome.

After finishing his study here Sergio became director of CIMA (Centro Italiano de Musica Antica), a post he has held until now. As a native-born Argentinian, he spends much of his time travelling between Rome and Buenos Aires, where he functions as Director of Choral Conducting at The University of La Plata.

For all those interested in taking part (either as singer or ‘Baroque’ instrumentalist at A415: strings, oboes, bassoons, recorders, traversi, trumpet, trombone, timpani are welcome) please contact Rebecca Stewart stewart.cantusmodalis@gmail.com or Christina Edelen christinaedelen@gmail.com as soon as possible. Our Church is not The Arena in Rome!

**Scratch / Sing-along
MESSIAH**

**Sergio Siminovich,
conductor**

**Saturday 14 March 2020
Concert 16:00**

**Church of SS. John & Philip, The Hague
Ary v.d. Spuyweg 1**

Admission free - donations welcome !

***** Singers - 5 Euros participation fee**

**More info. on rehearsal schedule, etc:
stewart.cantusmodalis@gmail.com
christinaedelen@gmail.com**

At a Glance - Chaplaincy Diary: January 2020

Wednesday 1st January – New Year's Day

Happy New Year!

Thursday 2nd January

09.15 Morning Prayer

Friday 3rd January

09.15 Morning Prayer

Saturday 4th January

09.15 Morning Prayer

17.00 Epiphany Service, followed by Kings' Cake

Sunday 5th January – Epiphany

08.30 Holy Communion

10.30 Morning Prayer (Hall); Holy Communion (Church)

17.00 Wellspring Prayer and Praise (Hall)

Monday 6th January

09.15 Morning Prayer

Tuesday 7th January

09.15 Morning Prayer

Wednesday 8th January

09.15 Morning Prayer

12.30 Midweek Communion and Lunch

14.30 Afternoon Home Group and Bible Study (Lounge)

19.30 Monthly Prayer Meeting (Church Lounge)

Thursday 9th January

09.15 Morning Prayer

Friday 10th January

09.15 Morning Prayer

10.30 Café Connect Restarts

14.00 Women's Bible Study and Fellowship (Lounge)

19.45 Choir Rehearsal

Saturday 11th January

09.15 Morning Prayer

Sunday 12th January – Baptism of Christ

08.30 Holy Communion

10.30 Holy Communion (Hall); Choral Matins (Church)

12.00 Bring and Share Lunch

17.00 Wellspring Anointing (Hall)

Monday 13th January

09.15 Morning Prayer

19.30 Evening Prayer ahead of Council Meeting

20.00 Chaplaincy Council Meeting (Church Lounge)

Tuesday 14th January

09.15 Morning Prayer

Wednesday 15th January

09.15 Morning Prayer

12.30 Midweek Communion and Lunch

14.30 Afternoon Home Group and Bible Study (Lounge)

Thursday 16th January

09.15 Morning Prayer

Friday 17th January

09.15 Morning Prayer

10.30 Café Connect

19.45 Choir Rehearsal

Saturday 18th January Week of Prayer for Christian Unity

09.15 Morning Prayer

10.00 Chaplaincy Vision Day until 15.00 (Church Hall)

Sunday 19th January – Second Sunday of Epiphany

08.30 Holy Communion

10.30 Morning Prayer (Hall); Holy Communion (Church)

12.30 Faith and Fellowship Lunch and Discussion (Lounge)

17.00 Wellspring Holy Communion (Hall)

Monday 20th January

09.15 Morning Prayer

Tuesday 21st January

09.15 Morning Prayer

Wednesday 22nd January

09.15 Morning Prayer

12.30 Midweek Communion and Lunch

14.30 Afternoon Home Group and Bible Study (Lounge)

Thursday 23rd January

09.15 Morning Prayer

Friday 24th January

09.15 Morning Prayer

10.30 Café Connect

14.00 Women's Bible Study and Fellowship (Lounge)

19.45 Choir Rehearsal

Saturday 25th January

09.15 Morning Prayer

Sunday 26th January – Third Sunday of Epiphany

08.30 Holy Communion

10.30 Holy Communion (Church – Joint Service)

17.00 Choral Evensong (Church)

Monday 27th January

09.15 Morning Prayer

Tuesday 28th January

09.15 Morning Prayer

Wednesday 29th January

09.15 Morning Prayer

12.30 Midweek Communion and Lunch

14.30 Afternoon Home Group and Bible Study (Lounge)

Thursday 30st January

09.15 Morning Prayer

14.00 & 19.30 Theology Book Club (Vicarage)

Friday 31st January

09.15 Morning Prayer

10.30 Café Connect

19.45 Choir Rehearsal

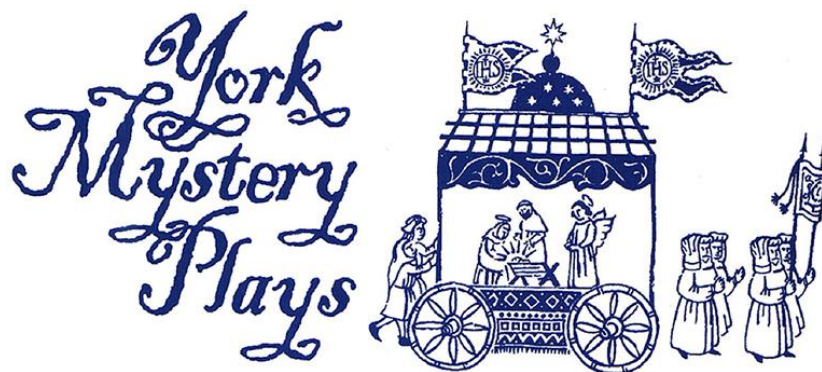
The Hague Mystery Plays!

By Andrew Taylor

As many members of our Chaplaincy will know, next Summer we are planning to perform a few of the medieval Mystery Plays in Church and, we hope, a second venue. Originally developed in medieval Europe, they tell in drama some of the most well-known biblical stories.

Sometimes also referred to as the Miracle Plays, the description of them as “mystery” had a very different meaning to the one that we think of today, when (from the original Latin) ministerium was a term to describe a craft or occupation.

The original mysteries can trace their own origins back to fifth century “living tableaux” in Church liturgies. At this time religious drama flourished, and many of the original plays were written by monks. But a papal edict in 1210 forbade their continual involvement, and it was after this time that they became more the property of the guilds mentioned above, becoming ever more elaborate as words and music, and comic scenes, were added. In time their performance moved away from the church building into courtyards and marketplaces. During the Reformation in England they faced another period of ban.



Four cycles of plays centred upon particular cities (York, Townley, Chester and Wakefield) developed in England in this period. We shall be using some of the plays from the York Cycle. In some cycles they became a series of plays dealing



with all the major events of the Bible, from the Creation to the Day of Judgment. Sometimes they were performed on a decorated cart that moved about the city to allow as many people as possible to see them, and an entire cycle could take up to twenty hours to perform over a number of days.

The various craft guilds who became responsible for some of the Cycles tended to associate a craft with a particular biblical story. So, for example, carpenters' guilds would take responsibility for the story of Noah's Ark, goldsmiths for the visit of the Magi and bakers for the feeding of the five thousand. In recent years, the

plays have found a new audience with a very well received revival of the York Cycle in a modern translation by Mike Poulton, a British playwright and television adaptor.

It will be this translation that we shall use next June, and once the busyness of Christmas is over, we shall begin in earnest to get ready. We invite you to be part of this project! We will need actors, musicians, costume designers, scene painters, refreshment co-ordinators, children (lots of them!) ... and lots of other jobs that we haven't thought of yet! More news to follow in the New Year!

Bishop's Advent Appeal 2019: Anglican Communion Fund - Empowering Women

By the Anglican Diocese

Introduction: The Role and Work of the Anglican Communion Fund

The Anglican Communion Fund (ACF) is the only Fund in the Church of England that specifically supports the mission and work of communities across the Anglican Communion, often in the poorest and most dangerous parts of the world. It provides a renewed vision for the huge potential of the Anglican Communion in a world where so many of our biggest problems, such as climate change, migration and human trafficking involve inter-relationships between people in different countries and continents.

The Bishop's Advent Appeal this year focuses on the ACF's work with empowerment of women, in the knowledge that women often both bear the heaviest costs of poverty or conflict and are also those whose empowerment can do the most to bring development that reaches grass roots and bring hope for the future. It has two specific elements:

1. Tanzania Strategic Partnership

The Anglican Church of Tanzania has a vision for spiritual and socio-economic transformation across the country. With help from the ACF it is rolling out a Church and Community Mobilisation Programme (CCMP) in over 20 of its dioceses. CCMP uses Mothers Union Bible Study groups to help people bring positive change to their families and communities, and Village and Community Banks enable group members to contribute towards and receive micro-loans to help them create new businesses.



Safiya Nyirongo: 'Women sometimes come into the training worn down and burdened by the expectations placed on them, as well as their experiences of conflict. They may have been forced to leave their community or may be living alongside deeply traumatised women without knowing how to support them. They may be discouraged. However, they often come out of the programme full of hope and a sense of possibility, and sensing solidarity with other women. They feel they are loved and called into their role and that they can make a positive impact.'



2. Women on the Frontline

'Women on the Frontline' is a programme designed for senior Christian women, usually wives of bishops, in areas affected by violence, conflict and poverty, and aims to bring them together on retreat and in providing giving practical training in reconciliation. The programme is led by Caroline Welby, spouse of Archbishop Justin, and by Sarah Snyder, the Archbishop's Advisor on Reconciliation.

In many parts of the Communion, bishops' wives are thrust into an important role as the 'Mother' of the diocese and are expected to provide leadership to women in the church. Unlike their husbands, who will have had some training for their roles, these women are very often unskilled and undereducated for the role they find themselves in. They need encouragement and equipping to carry out their role with confidence.

Every 'Women on the Frontline' programme reaches about 20 women directly. Each of these women take their learning and experience back to their communities. If each reaches a further 10, then 200 women are impacted. Four programmes have now been run - in South Sudan, Burundi, the Solomon Islands (pictures left), and The Democratic Republic of the Congo. Further programmes are planned in the Middle East and Pakistan.



Safiya Nyirongo, the Chief Executive Officer of the ACF writes: Through CCMP women from Central Tanganyika [have not only become self-supporting but] are also helping others to meet their basic needs, providing food and contributing to school fees. Essentially, through participation in this programme, they have become their own group of charitable donors.



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of religion through 'adapting it to socialism'. The CCP argues that religion should always adapt to the society it is present in, describing this as a 'universal law for the existence and development of religion'. In China, this means that religious believers should change their ideas and institutions where they are not compatible with the socialist system and the leadership of the CCP, use the positive aspects of their doctrines, practices and morality to serve socialism and the nation, and serve as intermediaries between the Party and the people.

The recent crackdown has thus not been directed at all religion, but at activities that deviate from the proper role the CCP believes religion ought to be playing in Chinese society. It has been especially concerned with Christianity and Islam as 'foreign' religions, which the party has long suspected of being vehicles separatism or hostile infiltration from abroad. Attention has also been directed towards religious groups that resist adaptation to socialism, such as churches that exist outside of the bureaucratic structures of the Religious Affairs authorities. Xi Jinping has closed legal loopholes that allowed unregistered religious organisations to operate with a measure of freedom, and insisted that religious believers must 'subordinate themselves to, and serve, the highest interests of the country' and 'actively practice socialist core values'. The

CCP argues that restricting these subversive or 'unhealthy' activities doesn't infringe on religious freedom, because in the final instance they aren't authentically religious: the true nature of religion is only realised when it adapts to 'social and cultural progress', supporting rather than challenging the prevailing order.

The Christian church has not always been an inspiring example of toleration, but certain aspects of the Christian vision do not sit easily with the CCP's conception of religious freedom. The Chinese model makes religion answerable to a political project through which the Chinese people will find salvation and fulfilment, and in which the CCP is the final authority over what this means and how to achieve it. For Christians, by contrast, no state or political project can claim ultimate authority over what is proper to human beings as such, because all political projects for human freedom and fulfilment - and, for that matter, all religious projects - are ultimately answerable to God. It is only through opening ourselves to God, entering into a deeper relation with him and with others in the community around Jesus, that we can truly understand our identity and nature as human beings in the first place. But in opening ourselves to God we are called to enter into a new way of life that points towards a radical transformation of all human relationships. The truth to which we are answerable cannot be subordinated to an existing social consensus or power structure, or confined as a purely private concern, because it offers a transformation of all human activity.

The finite and sinful nature of human beings, together with the transcendence of God, mean that our understandings of human fulfilment and our efforts to put them into practice will always be limited and provisional. Any

Christingle Celebration

Sunday, 2nd February at 10:30

in the Hall

We will be celebrating Christingle on Sunday February 2nd - the Feast of Candlemas or the Presentation of Christ in the Temple.



Christingle is a custom associated with the Moravian Church which traces its origins to the early 15th Century in what is the present-day Czech Republic. It has become popular as an Advent/Christmas celebration over the last 50 years or so and, in the dark Winter months, its theme of light is one that we can embrace especially at Candlemas.

During the Christingle Service on February 2nd we will have a workshop where you, both young and old, will be able to make your own Christingle (all parts supplied)!

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60 Seconds with...Free Huizinga

Where are you from originally, and how did you arrive here at St John and St Philip?

I was born in Groningen, in the northern part of the Netherlands. I had no intention of moving anywhere. But just before I was about to start university at Groningen, the US embassy, acting on information from my high school principal,

asked me if I was interested in participating in an exchange program for college students in the US. I did not have to do anything apart from showing up for a really fun interview at the embassy. A few months later, I was offered a scholarship by Dartmouth College. I had never heard of the place, but the pictures looked beautiful, so I decided to go. And indeed, it was stunning. I assumed it would be a one-year deal, but Dartmouth convinced me to stay and finish college. Once there, I went on to get a PhD at MIT, teach at Boston University, ... and meet and marry LaDonna. We decided to move to the Netherlands for two years so LaDonna could learn the Dutch language and culture and then decide where we would live next. We settled on The Hague. Over the years, we attended several English-speaking churches including St. John and St. Philip. We are now regulars at Wellspring.

Do you have a particular role or responsibility here for the chaplaincy?

At Wellspring, I make and serve coffee on a regular basis.

What do you do when you're not in Church?

I am an economist at the Centraal Planbureau (CPB), a thinktank of the Dutch government.

What do you like best about the Church? We love Wellspring. It is informal, small, uplifting, and the service is at 5 pm. For health reasons, LaDonna cannot do mornings, so this is working out great.

And what do you feel we could do differently? Wellspring already does things differently on a regular basis. It has a rich format which is open to experiments. For the church in general, let us hope and pray that we can unify behind a new permanent chaplain. That would make a real difference!

What do you do with your leisure time? I like the outdoors, especially jogging on the beach.



Favourite food? I eat anything. I most enjoy whatever is the local food, prepared in a local way. I have travelled to many areas where English is useless and the menu a mystery. I learn to ask: "What do you recommend?" in the local language, and I am all set.

And what book/piece of music could you not live without?

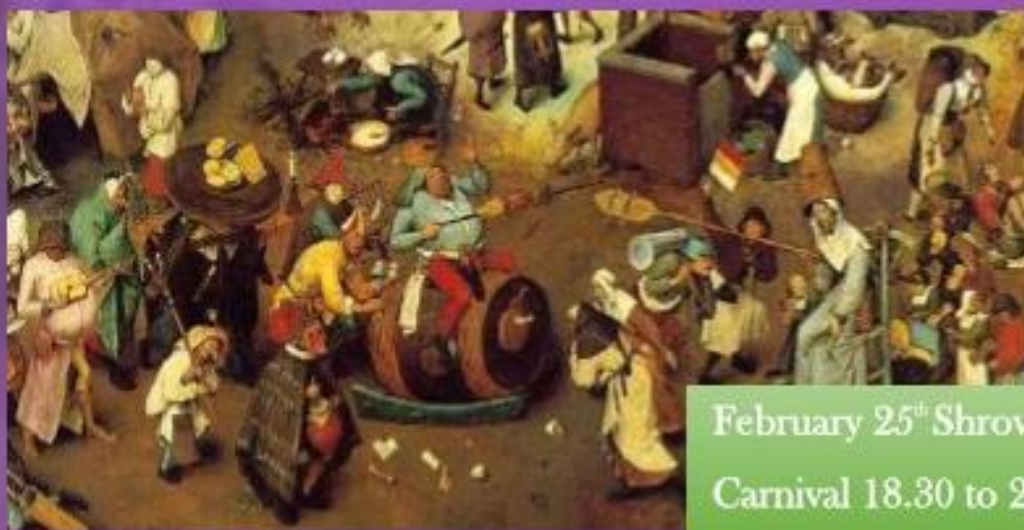
My favourite music is the sound of an empty beach: the waves, the wind, the birds, and an occasional dog. A bit of sunshine really completes the picture.

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attempt to understand the human good without reference to God, or to give human consensus or a revolutionary elite an exclusive or final authority over its definition, will always confine us within a reductive account of humanity constrained by the limits of human political imagination. This opens the possibility of conflict between faith and political power, yet to restrict religious freedom to expressions that leave things as they are in our societies is to exclude in advance unexpected avenues for God's truth and goodness.

We might therefore say, from this perspective, that religious freedom is the freedom to become more fully ourselves through openness to God, the freedom to embody and bear witness to the radical vision of human community accessible through commitment to God, and the openness to truth in unexpected places. The contrast between this account of religious freedom and that of the CCP indicates that the meaning of religious freedom is not self-evident, and different visions of the nature and purpose of religious freedom will have very different implications for what is protected and what is made subject to restriction and regulation. This issue is important not only in relation to China, but also in the West, where questions of religious freedom have become increasingly contentious, driven by a number of circumstances: concerns about religious extremism and persecution, a conflict with new secular norms of gender, sexuality, birth and death, a secular anxiety about the public visibility of religion. Western states are increasingly involved in protecting and regulating religious freedom, and while their policies are unlikely to be as extreme as those of the CCP, we would do well to think carefully about the visions of religious freedom that underlie them.

The Beginning of Lent at St John and St Philip



February 25th Shrove Tuesday

Carnival 18.30 to 21.30

Food and Entertainment
from around the World!

February 26th Ash Wednesday

Holy Communion
at 12.30 and 19.30

Ashes will be available
at both Services for all
who wish to receive this sign!



At a Glance - Chaplaincy Diary: February 2020

Saturday 1st February

09.15 Morning Prayer

Sunday 2nd February – Presentation of Christ in the Temple

08.30 Holy Communion
10.30 Christingle Service (Hall); Holy Communion (Church)
16.00 Choral Communion: Catholic Apostolic – in Dutch and English (Church)
17.00 Wellspring Prayer and Praise (Hall)

Monday 3rd February

09.15 Morning Prayer

Tuesday 4th February

09.15 Morning Prayer

Wednesday 5th February

09.15 Morning Prayer
12.30 Midweek Communion and Lunch
14.30 Afternoon Home Group and Bible Study (Lounge)
19.30 Monthly Prayer Meeting (Church Lounge)

Thursday 6th February

09.15 Morning Prayer

Friday 7th February

09.15 Morning Prayer
10.30 Café Connect
19.45 Choir Rehearsal

Saturday 8th February

09.15 Morning Prayer

Sunday 9th February – Third Sunday Before Lent

08.30 Holy Communion
10.30 Holy Communion (Hall); Choral Matins (Church)
12.00 Bring and Share Lunch
17.00 Wellspring Anointing (Hall)

Monday 10th February

09.15 Morning Prayer

Tuesday 11th February

09.15 Morning Prayer

Wednesday 12th February

09.15 Morning Prayer
12.30 Midweek Communion and Lunch
14.30 Afternoon Home Group and Bible Study (Lounge)

Thursday 13th February

09.15 Morning Prayer

Friday 14th February

09.15 Morning Prayer
10.30 Café Connect
14.00 Women's Bible Study and Fellowship (Lounge)
19.45 Choir Rehearsal

Saturday 15th February

09.15 Morning Prayer

Sunday 16th February – Second Sunday Before Lent

08.30 Holy Communion
10.30 Morning Prayer (Hall); Holy Communion (Church)
12.30 Faith and Fellowship Lunch and Discussion (Lounge)
17.00 Wellspring Holy Communion (Hall)

Monday 17th February

09.15 Morning Prayer

Tuesday 18th February

09.15 Morning Prayer

Wednesday 19th February

09.15 Morning Prayer
12.30 Midweek Communion and Lunch
14.30 Afternoon Home Group and Bible Study (Lounge)

Thursday 20th February

09.15 Morning Prayer

Friday 21st February

09.15 Morning Prayer
10.30 Café Connect
19.45 Choir Rehearsal

Saturday 22nd February

09.15 Morning Prayer

Sunday 23rd February – Sunday Next before Lent

08.30 Holy Communion
10.30 Holy Communion (Jazz Mass Joint Service)
17.00 Choral Evensong (Church)

Monday 24th February

09.15 Morning Prayer

Tuesday 25th February – Shrove Tuesday

09.15 Morning Prayer
18.30 Shrove Tuesday Carnivale! (with food & entertainment)

Wednesday 26th February – Ash Wednesday

09.15 Morning Prayer
12.30 Midweek Communion and Lunch with Ashing
14.30 Afternoon Home Group and Bible Study (Lounge)
19.30 Ash Wednesday Communion with Ashing

Thursday 27st February

09.15 Morning Prayer

Friday 28th February

09.15 Morning Prayer
10.30 Café Connect
14.00 Women's Bible Study and Fellowship (Lounge)
19.45 Choir Rehearsal

Saturday 29th February

09.15 Morning Prayer

Midweek Communion and Lunch **Wednesdays throughout the Year**

Holy Communion

**Every Wednesday at 12.30pm,
in the Chancel of the Church**

Midweek Lunch:

**A simple meal of Soup, Bread,
Meat and Cheese,
at 1.00pm after the Service**

All are welcome! Join us for one or both.

Faith & Fellowship

Church of St John
& St Philip
Ary van der Spuyweg 1
2585 JA Den Haag
070 / 355-5359

Monthly meeting for all adults
between 20 and 40 years old.

Meet for bible study, conversation
and food, either in homes or at
local restaurants and pubs.

Please email Guy Diakiese at
guy@stjohn-stphilip.org for
more information and dates for
the Autumn programme.