

The LINK

Church of St. John & St Philip

March to May
2020

Church of St. John & St. Philip
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Stories of Salvation

By Andrew Taylor (Interim Minister)

Welcome to the Spring edition of the LINK. These next three months (March to May) will see a very busy time in the life of our chaplaincy church, as we move through Lent, Holy Week and Easter, and on to Ascension and Pentecost. So these months constitute the second half of “extraordinary” time in the liturgy of the Church. There will be much to be done, and not least because plans for the advertising of, and interviewing for, the post of permanent chaplain will also be at full throttle.

Inside we have the usual array of articles that we hope will “pique” your interest, demonstrating if nothing else the significant range of interests and expertise that our members have in a host of very different fields. Inge de Klerk, one of our longest serving members, tells us why The Lord of the Rings remains not only her desert island

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book of choice but also why it is still worth Christians taking the time to read it. On the book related front our new bookstore organisers, Brandon Zicha and Ed Frettingham, introduce themselves and, building on the long and faithful service of Jan Huber in this area, their own plans for extending our options in good Christian literature. Katherine Fortier gets us thinking more carefully about the implicit doctrine of the hymns and worship songs that we use week by week in our Services and, in the first of a series of pieces on our various Mission Partners, we are very pleased to bring you news of the arrival of our Harvest Gift of 90 desks at Boroli Junior School in Northern Uganda. We are also introducing some changes to the pattern of our fourth and fifth Sunday Services in the sanctuary, and a short piece overleaf aims to explain the rationale for that.

Alongside our “Diary at a Glance” and three more contributions from chaplaincy members in our “Sixty Seconds With...” column, as well as the usual posters to advertise forthcoming events over these three months, we believe that you will find much to enjoy in this Spring edition. As usual, all comments and feedback are welcome.

We might sum up so much of our content this month under the theme of “stories of salvation”, or stories of our search for wholeness within the life of God. As His Church it is a story that we are called to proclaim in every way within our power. It is our hope that the various articles and news items overleaf provide testimony of how much we are seeking to do that.

J.R.R. Tolkien and The Lord of the Rings

by Inge de Klerk

There is a BBC radio-programme called Desert Island Discs. It consists of interviews with well-known people like writers and journalists, alternated with fragments of their favourite music, and at the end the question: "If you were exiled to a desert island, and you were allowed a Bible, and one book and one record, what would you choose?" I know what I would say: "The Bible anyway, Tolkien's The Lord of the Rings and Handel's Messiah by the choir of St John's College Cambridge.

That was 50 years ago. Today my choice would be exactly the same, because none of these will go stale with time. This article is not about the Bible or music, but I hope to clarify my choice of a book. In the past 50 years I have experienced that "The Ring" is a book that one can read over and over again, discovering something new each time. For me it grows in depth each time I read it.



Tolkien's The Lord of the Rings belongs to the literary genre of fiction, more specifically its sub-genre fantasy. Every work of fiction is the fruit of the writer's imagination; a novel does not describe events or people that actually happened or existed (apart from the historical novel). Fantasy stories go a step further; they are about things, events and creatures that do not - cannot - exist in the "primary world", our world of reality. The writer of fantasy creates a "secondary world" that our mind may enter. In his essay on fairy stories (1947) Tolkien called this the world of Faëry, the perilous realm. Inside this world, what is related is "true"; it accords with the laws of that world, and it has to be presented as true. If the reader is to accept it, it must have the "inner consistency of reality". Diana Waggoner, in "The Hills of Faraway" (New York 1978) expresses it thus: "Fairy stories, like every work of fiction, begin with a vision or idea, but to express them in this literary form demands the strictest adherence to reason, logic and order from its creator."

This is the theory. But theory is for professionals, of which I happened to be one. But what is the pleasure of reading this kind of stories? In fact many people

loath fantasy, their very practical mind cannot accept it; but for me and many others they are the most enjoyable kind of reading, because they provide, in Tolkien's words: escape, recovery and restoration and joy because of the happy ending; the "eucatastrophe".

In a way any form of reading fiction is an escape; as long as the story lasts, we are in a world different from our everyday reality. For a short time, we can forget our tiredness, stress, concern, unpleasant people, work that urgently needs to be done, etc. etc.

We watch from outside how other people in different circumstances cope with their lives. But, as Stephen Lawhead says in his essay on Tolkien "....the best of fantasy offers not an escape away from reality, but an escape to a heightened reality - a world at once more vivid and intense and real, where happiness and sorrow exist in double measure, where good and evil war in epic conflict, where joy is made more potent by the possibility of universal tragedy and defeat."

Tolkien, a linguist and Professor of Middle English at Oxford, meticulously created such a world, which he calls Middle Earth. It has its own languages, geography - complete with maps - history - creatures and mythology, its own time and eternity. The attractiveness of the book is its rich story, which has the "inner consistency of reality." It alternates between very serious and gripping parts and more lighthearted, happy interludes, which make life bearable for the people within the story, and also for the reader. Middle Earth is peopled with a rich variety of creatures: Hobbits, Elves, Dwarves, Men, Trolls, Orcs, Eagles, Wolves, good ones and bad ones. It certainly is a world different from our own, so it challenges the imagination. Each kind of creature plays a role in accordance with the characteristics of its kind. Hobbits play a very important part. They are a homely race of small human creatures with hairy feet, who like a comfortable life. They live contentedly in a rural county called The Shire, and have little contact with the outside world. The protagonist of the story is the Hobbit Frodo Baggins, who inherits a gold ring from his uncle Bilbo and who plays an important role in the preceding children's book The Hobbit. It turns out to be a ring of power that should not fall into the hands of the lord of evil, Sauron, but has to be unmade in the fire of mount Doom, where it was forged. This forms the beginning of The Lord of the Rings, a long and intricate story about the heroic struggle against an evil that would destroy this fictional world.

Tolkien was a convinced Roman Catholic. His Christian faith colours his idea about the writing of fantasy. He calls it "sub-creation"; only God can create out of nothing, the writer of fantasy can but use the elements

(cont. on page 4)

At a Glance - Chaplaincy Diary: March

Sunday 1st March – The First Sunday of Lent

08.30	Holy Communion
10.00	Oecumenische viering in de Christus Triumfatorkerk, Herdenking van het bombardement op het Bezuidenhout op 3 maart 1945
10.30	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 2nd March

09.15	Morning Prayer
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Tuesday 3rd March

09.15	Morning Prayer
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Wednesday 4th March

09.15	Morning Prayer
12.30	Midweek Communion and Lunch
14.30	Afternoon Lent Group (Lounge)
19.30	Monthly Prayer Meeting (Church Lounge)
20.00	Evening Lent Group (Vicarage)

Thursday 5th March

09.15	Morning Prayer
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Friday 6th March

09.15	Morning Prayer
10.30	Café Connect
19.45	Choir Rehearsal

Saturday 7th March

09.15	Morning Prayer
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Sunday 8th March – The Second Sunday of Lent

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

Monday 9th March

09.15	Morning Prayer
19.30	Evening Prayer for Chaplaincy Council
20.00	Chaplaincy Council Meeting

Tuesday 10th March

09.15	Morning Prayer
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Wednesday 11th March

09.15	Morning Prayer
12.30	Midweek Communion and Lunch
14.30	Afternoon Lent Group (Lounge)
20.00	Evening Lent Group (Vicarage)

Thursday 12th March

09.15	Morning Prayer
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Friday 13th March

09.15	Morning Prayer
10.30	Café Connect
19.45	Choir Rehearsal

Saturday 14th March

09.15	Morning Prayer
09.30 - 17.30	“Scratch Messiah” Rehearsal and Performance

Sunday 15th March – Third Sunday of Lent

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

Monday 16th March

09.15	Morning Prayer
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Tuesday 17th March

09.15	Morning Prayer
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Wednesday 18th March

09.15	Morning Prayer
12.30	Midweek Communion and Lunch
14.30	Afternoon Lent Group (Lounge)
20.00	Evening Lent Group (Vicarage)

Thursday 19th March

09.15	Morning Prayer
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Friday 20th March

09.15	Morning Prayer
10.30	Café Connect
19.45	Choir Rehearsal

Saturday 21st March

09.15	Morning Prayer
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Sunday 22nd March – Fourth Sunday in Lent (Mothering Sunday)

08.30	Holy Communion
10.30	Joint Communion for Mothering Sunday (Church)
17.00	Choral Evensong

Monday 23rd March

09.15	Morning Prayer
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Tuesday 24th March

09.15	Morning Prayer
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Wednesday 25th March

09.15	Morning Prayer
12.30	Midweek Communion and Lunch
14.30	Afternoon Lent Group (Lounge)
20.00	Evening Lent Group (Vicarage)

Thursday 26th March

09.15	Morning Prayer
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Friday 27th March

09.15	Morning Prayer
10.30	Café Connect
19.45	Choir Rehearsal

Saturday 28th March

09.15	Morning Prayer
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he finds in the primary world and rearrange them by means of language. Tolkien's Christian faith pervades the story of The Lord of the Rings. God is never mentioned, but it is a story about hope, faithfulness, love, mercy, healing, perseverance, strength in weakness, care for the earth, and also evil and its destructive power and influence, the deathly battle between good and evil. The Lord of the Rings is not a Christian book but, for those who are able to see them, Christian notions are everywhere. Middle Earth is built on the same principles as our primary world: it is created by a god, and the people in it are fallen and in need of redemption. When Gandalf, one of the wise, a kind of prophet, explains the ring to Frodo, we read: "Behind this there was something else at work, beyond any design of the ring-makers. I can put it no plainer than by saying that Bilbo was meant to find the ring, and not by its maker. In which case you were also meant to have it". This is a hint that there is something, some higher power behind the events.

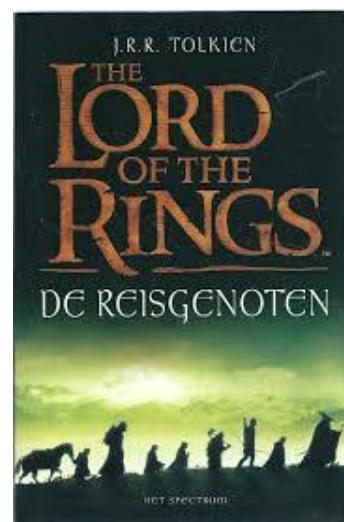
- Mercy and forgiveness we see for instance in Frodo's kindness to the wretched Gollum, who is totally in the power of evil. And his companion Sam does not kill Gollum when he could have done: "Sam's hand wavered. His mind was hot with wrath and the memory of evil. It would be just to slay this treacherous, murderous creature.... But deep in his heart there was something that restrained him: he could not strike this thing lying in the dust, forlorn, ruinous, utterly wretched."
- Sam is as important as Frodo. He personifies faith, hope and love. He never fails in his faithfulness to Frodo, however much it costs him. He even for a short while takes his place as the ring-bearer. In the end, when Frodo is utterly spent by the weight of the ring, the lack of food and water, and the relentless desolation of the landscape near Mount Doom, he carries him on his back.... "and then to his amazement he felt his burden light." It reminds me of Matthew 11:30. Both Hobbits are examples of strength in weakness.
- It is Sam who, in a beautiful scene, gets a glimmer of hope in despair: "There Sam saw a bright star twinkle for a while. The beauty of it smote his heart, as he looked up out of the forsaken land, and hope returned to him. For like a shaft, clear and cold, the thought pierced him that in the end the shadow was only a small and passing thing; there was light and high beauty for ever beyond its reach." What about God's promise of new heavens and a new earth?
- After the ring has been destroyed and Sauron defeated, there is peace, but Middle Earth will never be the same. Many Elves leave for the isles of the blessed in the west overseas, and those most hurt by their resistance against evil, Gandalf and Frodo, depart with them.

Chaplaincy Diary: March (cont.)

Sunday 29 th March – Passion Sunday	
08.30	Holy Communion
10.30	Morning Prayer with Anointing (Church, Joint Service)
17.00	Wellspring
Monday 30 th March	
09.15	Morning Prayer
Tuesday 31 st March	
09.15	Morning Prayer

Sam is devastated, but he still has a task: the restoration of the idyllic Shire, which in their absence has been badly damaged by Sauron's minions. He starts a family, becomes mayor and uses his gift from Galadriel, queen of the tree-country Lórien, to plant trees all over the county. They grow beautifully and fast.

For many reasons I feel very much at home in Middle Earth. Its time is before our time of man; it is all nature, unspoiled by the industrial revolution. It is a landscape of trees, woods, rivers, fertile land, mountains and rocks; it is a world without the noise of machines and the internal combustion engine, which Tolkien hated. The ideal places Rivendell, Tom Bombadil's territory and Lórien give us a peep into paradise. The Lord of the Rings makes me aware, intellectually, emotionally and spiritually, that life is a struggle against all odds, but the end is joy, eucatastrophe, "Joy beyond



the walls of the world, poignant as grief". C.S. Lewis wrote somewhere: "Fairy-stories are sometimes the best way to say what one has to say, because they speak of the unspeakable" The Lord of the Rings, for me, restores order to the confusing world of reality. Will we again live in a fully restored Shire?



60 Seconds with... Bogdana Ghinescu

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

I was born in Bucharest but have spent the last 20 years living and working around Europe - Prague, Sarajevo, London, before moving to The Hague a year and a half ago. I came to St. John and St. Philip following the recommendation of Revd Canon William Gulliford, the Vicar of St Mark's Regent's Park, my parish church in London for 8 years.

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

Recently I have taken the responsibility to collect the donations at the Sunday morning service.

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

At work I try to come with food that is good for people and good for the planet and at home I look after my teenage daughter.

What do you like best about the Church?

I love the setting, how the church is almost in the forest. And I'm a big fan of the morning service, of worshiping in a very intimate atmosphere. I look forward to riding my bike to the church on Sunday mornings - the roads are empty, the sun is rising, and the birds are singing. A good prelude to the service.

And what do you feel we could do differently?

I miss being able to light a candle in the church. For me it completes the prayer.

What do you do with your leisure time?

When the weather is good, I love to walk on the beach and when it's not, I'll look for beauty inside the museums and art galleries.

Favourite food/drink?

Spaghetti al Tartufo Nero at Imperio Romano restaurant in The Hague is an almost perfect dish. Paired with a glass of Primitivo wine of course.

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

I recently discovered "Spiegel im Spiegel" by Arvo Pärt and I don't know how I've lived without it.

Faith & Fellowship

Sunday, 15 March

Sunday, 19 April

Sunday, 17 May

- from 12.30 onwards -

*Faith and Fellowship is our monthly meeting for all young adult members of our Chaplaincy.
Lunch and Discussion, every third Sunday of the month, in the Church lounge.*



Lunch provided. Just bring yourselves!
More information from Guy Diakiese at
guy@stjohn-stphilip.org

The Bookstall is Under New Management

By Brandon Zicha

After many years of faithful service, Jan has handed over management of the book stall to us, Ed Frettingham and Brandon Zicha. We wanted to use this opportunity in the LINK to communicate a little bit of our vision and inform you about some practicalities regarding this handover that will be affecting the bookstall over the next year of transition.

Most fundamentally, we hope to fully focus the book stall on being a resource for all of our spiritual development and religious formation as Christians here at St. John and St. Philip. Thus, rather than a 'retail space' we would like it to serve as an educational resource centre for members and visitors to our chaplaincy.



To this end, over the next year (or maybe a little bit more) we will be sorting the existing stock adding to it with new interesting and enriching books. Likewise, we will be endeavouring to increase the opening times of the book stall (and eventually resource library) to always include the first Sunday of the month, but also every Sunday that we or other members trained to run the book stall are there, as well as pre-announced special occasions.

We will also be sorting through existing second hand and donated collections to restore the resource library. The

intention here is to build a collection of limited use reference books as well as out-of-print and classic works to borrow.

In order to increase the value of these resources for you, as well as ease the management of the stock and collection, we are exploring options for digital management and an online catalogue where you can browse what we currently have and make suggestions for new resources. We will also be posting book reviews on the website and in the LINK, written by us and we hope by you as well!

Perhaps most importantly, given our hope that the book stall and future resource library will be of service to all of you in our diverse community, we very much want to hear from you. Naturally you can talk to us during traditional 'book stall Sundays' (the first Sunday of the month) but we will also be specifically available during fellowship at certain services to talk to you which will be announced. If you can't reach us in person before we get a new website up, please e-mail us your thoughts regarding any resources you and others might like, or if there are any home group or others activities we can support through getting particular stock in (bookstall@stjohn-stphilip.org). While we may not be able to accommodate every specific request, we will take all comments on board when shaping the collection and stock to ensure our resources reflect and enhance the unity and diversity here at St John & St Philip.

Books and Brocante
Boeken en Brocante

**Saturday,
18 April 2020
10:30 – 14:30**

**Anglican Church of
St. John and St. Philip
Riouwstraat 2
2585 JA Den Haag**

**Large variety of books
Coffee and Cake – Brocante sale!**

**Enorme selectie boeken
koffie en cakes – brocante!**

Holy Week and Easter at St John and St Philip

HOLY WEEK



is the most significant week of the Christian Calendar. It takes us on a journey of faith that stretches hearts and minds, as we journey with Jesus through Jerusalem on Palm Sunday; join around his table on Maundy Thursday; stand around the Cross on Good Friday; wait in anticipation on Easter Eve; and sing in joy on Easter Day. Please join us for any or all of this Week.

Palm Sunday - April 5th

- 8.30 Holy Communion (with Blessing of Palm Crosses)
 10.30 Blessing of Palm Crosses and Procession, followed by Services of Holy Communion in Sanctuary and Hall
 17.00 Wellspring

<u>Monday in Holy Week</u> <u>April 6th</u>	<u>Tuesday in Holy Week</u> <u>April 7th</u>	<u>Wednesday in Holy Week</u> <u>April 8th</u>
9.15 Morning Prayer 19.30 Compline	9.15 Morning Prayer 19.30 Compline	9.15 Morning Prayer 12.30 Midday Prayer and Lunch 19.30 Compline with Address

Maundy Thursday - April 9th

- 9.15 Morning Prayer
 19.30 Holy Communion with washing of feet and stripping of the sanctuary



Good Friday - April 10th

- 9.30 Family Service for Good Friday
 12.00 to 15.00 The Three Hours (with Chaplaincy Choirs)

Easter Eve - April 11th

- 9.15 Morning Prayer
 19.30 The Service of Light, Holy Baptism and Renewal of Baptism Vows

Easter Day - April 12th

- 8.30 Holy Communion
 10.30 Holy Communion in both Sanctuary and Hall
 12.15 Easter Egg Hunt
 17.00 Easter Wellspring


CHRIST THE LORD
IS RISEN TODAY!

STAD Support Trust for African Development

Members of our chaplaincy will know that STAD is one of our Mission Partners, and one of the ways in which we support its work was through our Harvest Gift Appeal last September, when your gifts enabled it to purchase 90 new desks for Boroli Junior School. Here we reprint part of the final report on the handover of our gifts:



Introduction

Boroli Junior P/S is one of the community schools in Adjumani Refugee settlement with a total enrolment of 1,415 learners. The school runs classes from P1-P4 and only classes from P3-P4 sit on desks while P1-P2 sit on the floor. The school has been in existence for 4 years now and offers learning to both the refugees and host communities. Supported by community, there is very minimal support to effective learning, a situation that was appalling and a pity to those with big hearts. This need was cited after Debbie Yip and Florence Aate Andrew visited the school in March and October 2019, respectively, where they found and saw that indeed P.1 and P.2 pupils sat on the floor while attending lessons.



Background

STAD has been and is still supporting 50 refugee students in Imvepi SS with a regular payment of PTA contribution since 2018. In addition to the PTA, they supported 127 students with school uniforms and maize flour regular for porridge. After seeing the situation at the School, Debbie and Florence promised to lobby for desks to support the School and, through this lobbying, funds for 90 (three-seater) desks from The Netherlands was raised through STAD (Support Trust for Africa Development). The 90 desks by standard will accommodate 270 learners (3 pupils per desk). These funds were raised by the **Church of St. John and St. Phillip** in The Hague, the Netherlands.

Joint Monitoring, Inspection and Final Handover

Eighty-five desks were handed over by the contractor on 20th Dec 2019 to the representatives of the District Education Team, during the joint monitoring of the construction at Boroli Junior P/S. After the inspection, the DEO then handed the desks to the SMC who later handed them to the Head teacher for use and proper custody. A further 5 desks were handed over on a later occasion. All the desks were vanished three times and one which had a cracked top had it replaced. The SMC, PTA, RWC I, Head teacher, Contact Person and contractor came for the final inspection and handover on 7th Jan 2020. The recommendations of the joint team were implemented, and the 90 desks were confirmed as delivered to the school.



Appreciation

The Joint Monitoring Team is grateful to STAD for its support and looks forward to such a productive partnership into the future. WIU Adjumani team was hailed for its good networking and lobbying skills. The school management thanked STAD and the Church of St. John and Philip in particular for their generous contribution as well as picking Boroli Junior out of many to be supported. God should bless the hands that gave.

The Contact Person was hailed for his tireless efforts in lobbying for the support from education lovers while the contractor was thanked for the job well done.

This report on our Harvest Gift via STAD is the first of a quarterly series that we begin this Spring on our various Mission Partners. In forthcoming editions of The LINK, we plan to ask one Partner organisation at a time to give us a more detailed insight into its work, the support that we presently offer and how we might continue to support particular projects through our prayer, our practical help, and our financial gifts.

At a Glance - Chaplaincy Diary: April 2020

Wednesday 1st April

09.15 Morning Prayer
12.30 Midweek Communion and Lunch
14.30 Afternoon Lent Group (Lounge)
19.30 Monthly Prayer Meeting (Lounge)
20.00 Evening Lent Group (Vicarage)

Thursday 2nd April

09.15 Morning Prayer

Friday 3rd April

09.15 Morning Prayer
10.30 Café Connect
19.45 Choir Rehearsal

Saturday 4th April

09.15 Morning Prayer
10.30 Books and Brocante

Sunday 5th April – Palm Sunday

08.30 Holy Communion (with Blessing of Palm Crosses)
10.30 Palm Procession into Sanctuary for Holy Communion and Hall for Morning Prayer
17.00 Wellspring Prayer and Praise (Hall)

Monday in Holy Week 6th April

09.15 Morning Prayer
19.30 Compline (Church)

Tuesday in Holy Week 7th April

09.15 Morning Prayer
19.30 Compline (Church)

Wednesday in Holy Week 8th April

09.15 Morning Prayer
12.00 Chrism Mass, Blessing of Oils (Holy Trinity, Brussels)
12.30 Midday Prayer and Lunch
14.30 Afternoon Lent Group (Lounge)
19.30 Compline (Church)
20.00 Evening Lent Group (Vicarage)

Thursday 9th April (Maundy Thursday)

09.15 Morning Prayer
19.30 Holy Communion with Washing of Feet and Stripping of the Sanctuary

Friday 10th April (Good Friday)

09.30 Family Service for Good Friday
12.00 The Three Hours

Saturday 11th April (Easter Eve)

09.15 Morning Prayer
19.30 Service of Light with Baptism and Renewal of Baptism Vows

Sunday 12th April (Easter Day)

08.30 Holy Communion
10.30 Holy Communion (Hall); Holy Communion (Sanctuary) – followed by Easter Egg Hunt
17.00 Wellspring Anointing (Hall)

Monday of Easter Week 13th April

09.15 Morning Prayer
10.30 Easter Choral Communion: Catholic Apostolic – in Dutch and English (Church)

Tuesday of Easter Week 14th April

09.15 Morning Prayer

Wednesday of Easter Week 15th April

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

Thursday of Easter Week 16th April

09.15 Morning Prayer

Friday of Easter Week 17th April

09.15 Morning Prayer
10.30 Café Connect
19.45 Choir Rehearsal

Saturday of Easter Week 18th April

09.15 Morning Prayer

Sunday 19th April – Second Sunday of Easter

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

Monday 20th April

09.15 Morning Prayer

Tuesday 21st April

09.15 Morning Prayer

Wednesday 22nd April

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

Thursday 23rd April

09.15 Morning Prayer

Friday 24th April

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

Saturday 25th April

09.15 Morning Prayer

Sunday 26th April – Third Sunday of Easter

08.30 Holy Communion
10.30 Holy Communion (Joint Service)
17.00 Choral Evensong

Monday 27th April

09.15 Morning Prayer

(cont. on page 10)

What We Learn Through Song

By Katherine Fortier

If you ask many Christians where their understanding of the meaning of scripture comes from, some might say their Sunday School teachers taught them, or others might point to the weekly sermons from their ministers. How many would be aware that the songs they sing over and over have left an indelible imprint of theology, a strong theological slant, from the viewpoint of the hymn writers?

From Passion Sunday to Easter, many will attend church services up to five times in one week and hear a range of songs and hymns alluding to Christ's death on the cross. Hidden within these familiar verses are very different interpretations of the meaning and the purpose of that cross, and how it accomplishes salvation. Different explanations as to how the cross offers salvation are called atonement theories - and there are several (not always compatible) ones. The typical Christian is often blissfully (some might argue woefully) unaware of the controversies and debates around the mixed metaphors that mingle in our hymnody, accrued from centuries of theological trends.

For example, the modern Getty/Townend classic *In Christ Alone* offers such a polarizing theological stance in its lyrics, "til on that cross where Jesus died, the wrath of God was satisfied/For every sin on him was laid -Here in the death of Christ I'll stand" - that a central committee of the Presbyterian Church of the United States voted, in 2013, to exclude it from their new hymnbook, sparking a furious debate that hit the mainstream press. The theological position the song defends is that of satisfaction theory or penal substitution.

After opening with *In Christ Alone*, congregations trying to embrace diversity might also hear in the same service hymns that present instead the classical Christus Victor or ransom theories of atonement, such as when we sing, "The strife is o'er, now is the Victor's triumph won [...] Death's mightiest powers have done their worst, And Jesus hath his foes dispersed", or the better-known "Thine be the glory, risen, conquering Son, endless is the victory thou o'er death has won".

But the moral influence view, sometimes called the subjective view, chimes in too, with such hymns such as *When I Survey the Wondrous Cross*, which has worshippers singing, "Love so amazing, so divine, demands my soul, my life, my all" or *It is a Thing Most Wonderful*, with words like, "his love must be most wonderful, if he could die my love to win". These hymns offer a different perspective on the meaning and purpose of the cross.

(Cont. on page 11)

Chaplaincy Diary: April (cont.)

Tuesday 28th April

09.15 Morning Prayer

Wednesday 29th April

09.15 Morning Prayer

12.30 Midweek Communion and Lunch

14.30 Afternoon Home Group and Bible Study (Lounge)

Thursday 30th April

09.15 Morning Prayer

19.30 – 21.30 Theology Book Club (Vicarage)

Ransom theory: From the original disobedience of Adam and Eve, humankind has been under the curse of sin and death, held captive by the powers of evil, powerless to rescue themselves. In Jesus Christ, God set a trap for Satan and, through Christ's death and resurrection, broke the chains that bound humankind to sin, redeeming their souls from the dominion of darkness into the kingdom of God. A more modern reworking of this is called Christus Victor and incorporates Anselm's objection that God would ever need to pay a ransom to Satan, nor trick by deception, but that in willingly becoming sin and accepting death, the immortal God-man defeats death and rescues humankind from bondage.

Satisfaction theory: The disobedience of humankind to their sovereign Lord throws the proper order of the universe into disarray. God's honour, owed to God by God's creatures, is offended, and only a worthy restitution will do. Jesus, by suffering death on a cross, pays the debt owed to God by humankind. This reverses the sin of disobedience by perfect sacrifice, thus satisfying God's honour.

Penal Substitution theory: During the Reformation, the preoccupation of Luther, Calvin and others with the utter depravity of humankind and the weight of sin led to a reworking of satisfaction theory such that, because humankind had disobeyed God's holy law, they were deserving of a death penalty for their crime. As righteous judge, God sentenced humankind to eternal punishment, but for the saving intervention of the cross. Jesus accepted the blame and the punishment on behalf of humankind, thus saving them from God's wrath. Some critics object to the image of an angry and 'vindictive' God who would punish one child in place of others, even calling it 'divine child abuse', and others to the notion that God favours retributive justice over restorative justice, or legitimizes undeserved suffering as redemptive.

Moral Influence theory rejects the image of a wrathful God who needs appeasing and promotes the image of an infinitely loving God who is willing to become human in order to lay down his own life for his beloved children. In encountering the magnitude of this sacrifice, this theory contends, human hearts are turned away from sin and towards joyful union with God. A variant of this theory is that, both in his life and in the cross, Jesus is the ultimate model and example of the love humans should embrace, and serves as their inspiration.

Non-violent justice theories: although not united under a single cohesive theory, the later 20th and early 21st centuries have seen a number of influential writers from feminist, black, and pacifist perspectives work out models of understanding the death of Jesus as an act of non-violent resistance to the violent and oppressive powers of his day. For these writers the cross could not be the plan or desire of God, who is by nature loving and non-violent. The redemptive act is instead either seen in the victory over that tragedy through Jesus' resurrection, or else in Jesus' participation in human life itself, transmuting participation in the divine life to humankind. These writers are apt to emphasize the incarnation, life, and teaching of Jesus - more than his death - as the saving work.

(Cont. from page 10)

The thing about theology when it is set to music, especially to catchy or emotive melodies, is that it sticks in the brain and settles in, on repeat, often unexamined and unquestioned. But these contrasting views on the doctrine of the cross have been examined and hotly questioned by centuries of Christian writers and thinkers. There is no one orthodox view, although since the Reformation the **penal substitution** theory has gained ascendancy in Western Christianity, and most notably among conservative Evangelicals.

Liberal and progressive Christians are more likely to espouse a **moral influence** view, but the latter is by no means just a modern stance or even a product of the Enlightenment. Indeed, it has its origins in the writings of Peter Abelard (1079-1142). Abelard's view was itself a reaction *against* the **satisfaction** theory proposed by Anselm of Canterbury around that same period.

Until then, the dominant understanding of the meaning and purpose of the cross was **ransom** theory, sometimes reworked as the **Christus Victor** motif, that has Jesus defeating sin and death through the payment of a ransom to redeem souls hopelessly enslaved to sin and death. This classical view was explained by Origen in the second century and held sway until Anselm published his *Cur Deus Homo* in about 1095, arguing against the notion that God would ever

(Cont. on page 12)

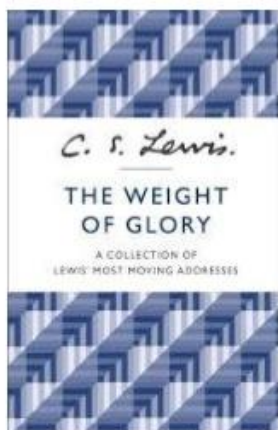
THEOLOGY BOOK CLUB

Every two months, we recommend a book in theology that we hope you might find of interest. Copies will always be available from our Chaplaincy Book Store.

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The idea is that you can opt in and opt out as a book takes your fancy.....or not!

April's Book: The Weight of Glory by CS Lewis



Everyone knows the name of CS Lewis! One of the most famous apologists for Christian faith, his writings have influenced generations of believers. The Weight of Glory is a collection of his Sermons and Addresses from the 1940's and 1950's.

"CS Lewis was a superb apologist for Christianity, especially when he showed so splendidly that believing is not the same thing as being gullible – that Christianity, robust Christianity is intellectually defensible, intellectually respectable". Desmond Tutu

Discussion Dates

Thursday, 30th April (19.30 -21.30)

Friday, 1st May (14.30 – 16.30)

(Cont. from page 11)

pay a ransom to Satan, and introducing the theme of satisfaction of God's just anger.

Twentieth century scholarship has only added to the debate, with significant contributions from feminist and womanist theologies, black and liberation theologies. New perspectives were offered to combat the perceived harm of the Reformation's **penal substitutionary atonement** model, arguing for a non-violent theory of atonement, and a non-violent God. By 2004, and just in time for Holy Week, the front cover of *TIME* magazine demanded, on behalf of its readers, to know: 'Why Did Jesus Die?'

Out of earshot from many in the pews, these competing theories have stimulated passionate, sometimes polarized, theological debate. There are writers who rigorously argue that certain models must be discarded as harmful, or others dismissed as missing the point entirely. This approach so far seems to have only led to entrenched and increasingly polemic positions.

Others have attempted to claim that there is a possibility for a synthesis of the competing views, and have attempted a reworking of models to show that they are not mutually exclusive. This fragile position is hard to hold together without significantly distorting one view or the other, as a God who is both wholly non-violent and at the same time whose righteous wrath must be satisfied through blood payment, is difficult to reconcile.

A third approach suggests we can hold onto all these atonement theories like a set of golf clubs to use in different situations as needed, or like a kaleidoscope to look through one lens at a time, or a precious jewel with many facets which can be looked at from different angles. Proponents of such views, though, are unlikely to appeal to those who feel, like writer Denny Weaver, that penal substitution "must be discarded", or who, on the other hand, share John Stott's view that "substitution is not a further 'theory' or 'image' to be set alongside the others, but rather the foundation of them all".

And yet even the 'average Christian' for whom this debate might seem either arcane or pointless, *should* grapple with the question, 'Why did Jesus die?' because our understanding of the meaning of the cross not only has an impact on our view of salvation, but also influences everyday decisions on an ongoing basis. It shapes our decisions about how to react to abuse and to the oppression of the disadvantaged and disempowered. Are we to suffer patiently or stand up to unjust power structures?

It is central to our notions of criminal justice and our choice for restorative vs. retributive solutions. Is the death penalty justifiable? Should we ask our politicians for tough punishments for crime, or for restorative justice options and rehabilitation programmes?

It affects what we teach in our churches about human relationships, and whether abusive suffering is to be borne submissively, or resisted and confronted.

It impacts our ability to communicate and explain our faith coherently and credibly to those who didn't grow up in churches, singing those hymns and songs, and for whom the way we answer their question 'Why did Jesus die?' could be a stumbling block to faith, or the very key to life.

60 Seconds with...Mark van Heusden

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

Born and raised here in the Netherlands, I am as Dutch as they come. Living in the nearby village of Katwijk, I was looking around for a church and after visiting a Christmas Carol service and both the beauty of the liturgy and the warm welcome by the community convinced me to visit again, and again and again.

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

No, not at the moment, although I have helped with things like the Christmas market and such on occasion. I could and should do more though.



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

I work at a logistics company in the region where I am responsible for the loading and unloading of trucks and on ad-hoc basis I help to plan the routes for drivers.

What do you like best about the Church?

The community! While I really enjoy the liturgy of the traditional service, the choir and all that, it's the warmth and welcoming nature of the community that really makes the difference. There is an effort to make people feel that they belong and that pays off.

And what do you feel we could do differently?

As a very practical thing; some way to give money in the service without cash. I am probably not the only one who barely used cash anymore.

What do you do in your leisure time?

Since a few months I have a somewhat decent camera, so that takes up quite a bit of my time. Besides that, cycling in the summer months and a lot of reading.

Favourite food/drink?

You can wake me up for a good steak tartare.

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

Book would be Gilead by Marilynne Robinson. It's a beautiful book that I try to read at least once a year, accompanied by Nick Cave and the Bad Seeds' The Boatman's Call. A beautiful sparse and haunting album.

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June's Book: Texts of Terror by Phyllis Tribble

Phyllis Tribble is a American feminist biblical scholar. In "Texts of Terror" her aim is "to tell what she calls sad stories, those Biblical tales of terror generated against women. Belonging to the sacred scriptures of synagogue and church, these narratives explore four portraits of suffering in ancient Israel: Hagar, Tamar, and unnamed concubine and the daughter of Jephthah".

Discussion Dates

Thursday 25th June (19.30 – 21.30)

Friday 26th of June (14.30 – 16.30)



60 Seconds with...Peter Banks

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

I am originally from the village of Wickham, on the edge of the beautiful South Downs in the south of England. I arrived in The Hague in the autumn of 2018, and to SS John and Philip the same Christmas.



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

I am lucky enough to be on the church's Welcome Committee—the friendliest faces in all of The Hague-- and a sidesman for the 10:30 congregation on Sundays.

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

I am the International officer for Young Liberals, the youth wing of the Liberal Democrats, a political party in the UK, as well as working for D66 here in The Netherlands, and the Green Liberal Party of Switzerland. Back home, I am an Apprentice to the Guild of Mercer's Scholars, part of the ancient Livery Companies of the City of London. In between these jobs, I'm trying to squeeze in a BA in International Studies with German from Leiden University—where I am also a Councillor on the Council of the faculty of Humanities.

What do you like best about the Church?

When I first arrived at the church, I was new to the city, the country, and indeed to parts of my faith. Within the church I have found a community and a spiritual home. SS John and Philip, while on the one hand beautifully international, is also a wonderful slice of England, of home, that appears to have cut itself loose and drifted across the North Sea. Tumescant with tea and cake, it is an eternal comfort to the Brit abroad.

And what do you feel we could do differently?

Very much in lockstep with the welcoming feel of the church when I first arrived, was the welcoming and accessible nature of the services themselves. I'm often something of a traditionalist myself, but I think it is important that the

prevailing message in every (sun)day services connects to the layperson's every day, that the theological connects with the personal

What do you do with your leisure time?

I am a keen follower of the fortunes of Hampshire Cricket Club in the summer months, and England Rugby in the wetter ones. I also play the accordion, and enjoy the folk music it often accompanies

Favourite food?

There's little that can beat a ploughman's lunch with a pint of proper Hampshire cider—except, perhaps, my Mum's shepherd's pie..

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

A.G. Macdonnell's England, Their England contains the most glorious (and often hilarious) descriptions of the damp little island I call home, especially of my pseudo-home town of Winchester. Likewise, Johanna Spyri's classic Heidi will always remind me of family holidays to Switzerland, a country I adore. As for music, much though I'd love to suggest some cerebral aria or concerto, the stylings of Richard Thompson in his 1952 Vincent Black Lightning are pretty much unbeatable.

Some News about 4th and 5th Sundays in our Chaplaincy

By Andrew Taylor

For some months now the official leadership team in our chaplaincy (consisting of our clergy, wardens, our Readers in training, choirmaster and organiser of Hall Services) has been considering some proposed changes to our 10.30 Services on 4th and 5th Sundays. These proposals have been made with the full consent of our Archdeacon, who also chairs the Chaplaincy Council, and discussed in Council meetings.

Up to this point, our pattern for 4th Sunday 10.30 has been a Service of Morning Prayer with Anointing, and for 5th Sunday 10.30 (which of course only occur four times a year) a Service of Holy Communion with Open Choir.

From the Sunday before Lent begins, and for an experimental period until the new permanent chaplain arrives, that pattern is going to change to the following:

- 4th Sunday: An "intergenerational" Service of Holy Communion, aimed at all generations of church members, from the oldest to the youngest.
- 5th Sunday: Morning Prayer with Open Choir and Anointing



In other words, at a simple level we are only exchanging one Sunday's pattern for the other. Of course, the full rationale for this change is, we hope, richer and fuller than that, and we wish to explain what and why:



We want to involve our children as much as possible in liturgical worship, so that they grow in faith aware of all the rich resources available to them through music, sight, sound, smell and touch. But we are not so naïve as to think that they should just be “seen and not heard”. Our plan is to involve them as fully as possible in the Service, and to have an address/sermon that speaks to them as much as it does to the oldest adult. We hope to “demystify” worship a little for them.

By offering the sacrament of anointing with oil every quarter rather than every month, as has been our practice until now, we also hope to allow ourselves more space and time to think about exactly what we are doing within

this Service. There are many reasons for anointing, and we hope that a quarterly Service which has it at its heart will allow us to explore in more depth the many ways in which the sacrament is used.

We commend these experimental changes to you and invite your comments and feedback!

At a Glance - Chaplaincy Diary: May 2020

Friday 1st May

09.15 Morning Prayer
10.30 Café Connect
14.30 Theology Book Club (Vicarage)
19.45 Choir Rehearsal

Saturday 2nd May

09.15 Morning Prayer

Sunday 3rd May – Fourth Sunday of Easter

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

Monday 4th May

09.15 Morning Prayer

Tuesday 5th May

09.15 Morning Prayer

Wednesday 6th May

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 7th May

09.15 Morning Prayer

Friday 8th May

09.15 Morning Prayer
10.30 Café Connect
19.45 Choir Rehearsal

Saturday 9th May

09.15 Morning Prayer
10.30 Chaplaincy AGM

Sunday 10th May – Fifth Sunday of Easter

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

Monday 11th May

09.15 Morning Prayer

Tuesday 12th May

09.15 Morning Prayer

Wednesday 13th May

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

Thursday 14th May

09.15 Morning Prayer

Friday 15th May

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

Saturday 16th May

09.15 Morning Prayer

Sunday 17th May – Sixth Sunday of Easter

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 18th May

09.15 Morning Prayer

Tuesday 19th May

09.15 Morning Prayer

(cont. on page 16)

At a Glance - May 2020 (cont.)

Wednesday 20 th May	
09.15	Morning Prayer
12.30	Midweek Communion and Lunch
14.30	Afternoon Home Group and Bible Study (Lounge)
Thursday 21 st May (Ascension Day)	
09.15	Morning Prayer
19.30	Holy Communion for Ascension Day
Friday 22 nd May	
09.15	Morning Prayer
10.30	Café Connect
19.45	Choir Rehearsal
Saturday 23 rd May	
09.15	Morning Prayer
Sunday 24 th May – Seventh Sunday of Easter	
08.30	Holy Communion
10.30	Holy Communion (Joint Service)
17.00	Choral Evensong (Church)
Monday 25 th May	
09.15	Morning Prayer

Tuesday 26 th May	
09.15	Morning Prayer
Wednesday 27 th May	
09.15	Morning Prayer
12.30	Midweek Communion and Lunch
14.30	Afternoon Home Group and Bible Study (Lounge)
Thursday 28 th May	
09.15	Morning Prayer
Friday 29 th May	
09.15	Morning Prayer
10.30	Café Connect
14.00	Women's Bible Study and Fellowship (Lounge)
19.45	Choir Rehearsal
Saturday 30 th May	
09.15	Morning Prayer
Sunday 31 st May – Pentecost	
08.30	Holy Communion
10.30	Holy Communion (Joint Service) with Anointing
17.00	Wellspring

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.