

# SKIN MAGAZINE



Volume 19

no. **2**

November 2013

**In this edition**

Sudanese Gospel Mission, Houten  
Pentecostal Council of Churches  
History of slavery  
Publication 'Toward a greater plan'



**SKIN**

SAMEN KERK IN NEDERLAND

# Colophon

*Volume 19, no. 2, November 2013*

This magazine is a publication of SKIN, Together Church in The Netherlands

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## **Subscription**

SKIN Magazine is free, but donations are particularly appreciated:  
Account number P78 64 832  
Account holders name: SKIN, Amersfoort

## **Design and realisation**

BU3, Amersfoort

## **Photography**

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Eugene Ng

# From the Editorial Staff

The noun 'church' is derived from the Greek kuriakè, meaning 'the Lord's'. Those who hold that Jesus Christ is Lord (Kurios) are made part of the united body of Christ – the Church.

For this magazine, one of our volunteers Laura Dijkhuizen interviewed rev. Christopher Drale about his flight to Uganda and his unexpected arrival in Holland. Drale is pastor of the Sudanese Gospel Mission in Houten, which has recently joined SKIN.

Being church can mean many things - to care for the needs of others; to acknowledge the Bible as a guiding principle for everyday life; knowing that our God reigns. In this magazine we encounter the great diversity of international and migrant churches in the Netherlands.

We would like to introduce our new treasurer Eugene Ng. Eugene is born in Kuala Lumpur (Malaysia) and visits the Scots International Church in Rotterdam, together with his wife Nicole. The board of SKIN looks forward to a blessed cooperation.

At the same time we would like to thank our former treasurer, ir. Ernest Scipio. He has been closely involved with SKIN from 2008 on. The board would like to thank him and wishes him God's blessings.

We would like to close with an Australian prayer:

Spirit of the body of Christ,  
 You make us one Church  
 by the grace of the hope that brings life.  
 Forgive us if we violate the unity  
 and obscure the message of love.  
 Spirit of God, forgive us  
 and renew our lives.

*The editors*

# From the coordinator

*Anmar Hayali*

In recent months I have had once again the privilege of meeting fellow members of the very diverse Body of Christ in The Netherlands. With joy I share with you some of my experiences.

On the 28th of April 2013 I attended the national church service of Myanmar Christian Fellowship (MCF) in Utrecht. The members of the community belong to different tribes of Myanmar (Burma). In addition to the services in the national language (Burmese) on the third and fourth Sundays of the month, there are services on other Sundays in tribal languages; for the Karen in Ede, the Kachin in Amsterdam and the Chin in Utrecht. This makes me realise even more how important it is to do justice to the diversity within the intercultural Christian community. On the 14th of July I gladly accepted the invitation of MCF to the commemoration of 200 years of missionary work in Burma, which also took place in Utrecht. This was an impressive and heart-warming celebration with the theme of gratitude to God's blessing work.



With members of the Myanmar Christian Fellowship

According to the tradition of the Russian Orthodox Church, Easter was celebrated on the 5th of May. During my visit to the parish building in Rotterdam, which was built in the Russian Orthodox style, I attended the prayers and the blessing of food on that Sunday. The Mass had taken place at night. Now I can pray the liturgy in Russian as well: Christ is risen! Truly, He is risen!

Together with dr. Andrea Damacena Martins, who is originally from Brazil and one of the authors of the research report 'Toward a greater plan' (see page 21), I visited Igreja de Lingua Portuguesa in The Hague on the 16th of June. This Portuguese-speaking Roman Catholic community is led by priest Clement Bilak from Congo and embraces people who mainly come from Portugal and Brazil.

On the 25th and 26th of June I had the privilege of attending the first retreat of the Dutch Christian Forum in Helvoirt. Approximately forty Christians from various ecclesiastical traditions and cultural backgrounds came together; one quarter of whom represented diverse migrant and international churches. I was very encouraged by the participation of and the rich insights shared by these church leaders. Moreover I was moved by the growing awareness among Christians in The Netherlands of our unity and fellowship in Christ. I am grateful to God for this process of reconciliation within the Body of Christ in our country. In my view, this is not just about internal consciousness; it is our missionary calling and our testimony to society (see John 17:21).

The phenomenon of international churches fascinates me and has often occupied my thoughts lately. As part of my search for the different approaches and practical experiences on this field, I visited Crossroads International Church in The Hague and International Christian Fellowship in Rotterdam on the 30th of June and the 7th of July, respectively. Being an intercultural Church is still in development in The Netherlands and it would be useful to gather and collate the available expert knowledge in this field to serve existing faith communities as well as those that are yet to be established.

During the service of the Evangelical Arabic Church in Amsterdam on the 21st of July, I experienced once again how sympathetic the community in The Netherlands is towards peoples from Arabic countries. The congregation prayed fervently for the people in the Arabic region, especially for the persecuted Christians in, among other countries, Egypt and Syria.



Most participants of the first retreat of the Dutch Christian Forum

On the following Sunday I received a cordial and hospitable welcome from two member churches of SKIN in Amsterdam: True Teachings of Christ's Temple (TTCT) and Minahasa International Church. The TTCT is the first independent Evangelical church in The Netherlands that has been established by a Christian from Sub-Saharan Africa: Rev. Daniel Himmans-Arday. In addition, this vital international faith community has planted daughter churches in Germany, Ghana, the United Kingdom and the United States. The Gereja Minahasa is a predominantly Indonesian church which is now attracting people of other nationalities as well.

Together with the chairperson of SKIN, Rev. Rhoïnde Mijns-Doth, I became acquainted with The American Protestant Church of The Hague (APCH) on the 18th of August. We attended both church services, a contemporary service followed by a more traditional one. During the years, this church has been able to embrace people from many nationalities and different ecclesiastical traditions, making the APCH a beautiful example of an internationalising Christian community. Then we participated together in the trilingual service (in Mandarin, Dutch and English) of OneLove Church in The Hague. This very young and caring church was established by the special couple Chow who have experienced God's calling to make disciples of the constant flow of Chinese students. This community also involves a few

Chinese families and works closely with the Plymouth Brethren congregation with whom it shares its building.

On the 1st of September I attended the celebration of our member church Father's House Movement in Haarlem. This community is a vital national movement of Iranian, Afghan and native Dutch Christians who grow together in following Christ.

With gratitude and astonishment I look back at the meetings with my brothers and sisters in our country. They inspire, enrich and encourage me to continue this work. It is an undeserved privilege to serve Jesus Christ and His Church. I look forward to His leadership in the coming time.

To God be all the glory!



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# “We pray and fast for the Church in Holland”

A conversation with Pastor Christopher Drale (Sudanese Gospel Mission)

*Laura Dijkhuizen-Gast*

**Rev. Christopher Drale is pastor of the Sudanese Gospel Mission in Houten. He was born in South-Sudan in 1952 and he brought up in a Christian family. We talked about the civil war in Sudan, Drale's escape, fleeing, and seeking refuge in Uganda, and, in 1999, the personal invitation he received to become a Dutch citizen.**

Delicious flavours are coming from the kitchen when I arrive for my interview with Pastor Christopher Drale. I expect to see his wife cooking, but the pastor himself is busy with it today, for his wife is at work outdoors. I am a guest in Houten in the pleasant home of the Drale family and, of course, a visit to an African home cannot take place without a meal. That is why we have a nice lunch first prior to our talk.

## **Coming to Holland**

Pastor Drale came to Holland in 1999 as a political refugee. During the long civil war in Sudan he was an undercover prisoner for three years, purely because he preached the Gospel among the soldiers. Literally, he still bears the scars of this imprisonment! His escape from Uganda and the coming to Holland, with a group of refugees from South Sudan, may, at least, be called miraculous. Invited by the Dutch embassy he was received, with forty other South Sudanese, as a VIP to our country. The Minister of Justice and the



mayor of Apeldoorn formed the reception committee for this battered little group of refugees and later, after his move to Houten, he was also treated warmly. Here Pastor Drale sees God's mighty hand which guided him to Holland, in spite of the fact that he himself had other plans.

## Past

Pastor Drale (1952) had a job as a librarian when God called him for His lifelong service. He attended a theological course and from this was gripped by the Word of God in such a way that he cannot and will not do other than tell other people about the Good News that is to be found in the Bible. His passion is the sharing of the Biblical message in which the emphasis lies in the death and resurrection of Jesus the Saviour. To share this, he establishes a church, wherever he is. "For if you come together with Christians, then you are a church", is his conviction. In this he calls himself an assistant of Jesus, for He is the one who originally founded the church.

## The Gospel in Sudan

From Holland, Drale founded the Sudanese Gospel Mission (SGM). This organization oversees five churches in the refugee camps in Northern Uganda and five in South Sudan. After the recognition of South Sudan as a nation on 9 July 2011, Pastor Drale expects the churches in his country to grow dramatically, for at this moment the refugees are returning to their homeland from over the whole diaspora.



Together with the churches, the pastor also began a theological training, care of orphans, adult education focused on literacy and agricultural projects in his own country. A medical clinic is under construction. These projects are recognized by the state and give opportunity to young pastors to be trained in Drale's beloved Bible. In addition, refugees have the opportunity to build up a life again.

## The work in Holland

Because the founding of churches is integral in Pastor Drale's DNA, the first Sudanese church in Holland became a fact at Schiphol with his arrival in 1999. He explains: "We were forty people, then you are a church!" After the move to Houten, this became the Dutch branch of the SGH, better known as the Sudanese church in Houten. At first the worshippers met together in the house of the Drale family. The living room is



still fitted out so that: many seats and a long table are visible at which guests are welcome. "But Sudanese love dancing, singing and praying loudly", tells the pastor, "that's why we moved to a school building where we were received very hospitably by the headmaster". Though the church is shrinking because many Sudanese have left Holland again, they continue coming together around the Word of God. The church also attracts Dutch people who are curious about the African expression of the Gospel but also people who are in search of miracles and healings. In this church they find faith and people who pray for them. From the beginning of his arrival in Holland, pastor Drale has been looking for and found connection with Dutch church leaders, Many of them have found the way to his dining table and exchange of thoughts takes place on many levels. Drale speaks about these Dutch pastors with much respect. There is a lot to share, for example talking about the knowledge of the Bible, which is often sadly lacking with the 'average' Dutch citizen.

## Message

Therefore Drale's message for the church in Holland is: "Pray and fast for your country, for your church and for your family!" With his church he also prays and fasts for the churches in Holland. He says: "In Africa there is far more freedom to preach the Gospel. Simply, outside with a choir and a microphone. We sing and people receive Jesus Christ. Here I experience it as a prison; there is no freedom to share the Gospel. I don't understand it! There is freedom for sinful things and not for Biblical matters or for any good

things!” Drale knows what suppression is, yet, through his faith, he experienced an enormous freedom during the war and his imprisonment. He did not let himself, be frightened, be put off speaking about his great passion: the Word of God. Holland is a free country, but there is no freedom to speak unequivocally about that Word. Then you need a legal permission. This spiritual suppression must be resisted by praying and fasting; that is his message for Holland. Pray for a return to the Biblical values and norms, to the longing for the Word of God and to God’s supernatural interventions.

## Future

The pastor answers, with some doubt, on the question if he himself will also go back to South Sudan. In his heart he would love to go back, but he also knows that there is still work to do here in Holland. His principle is: “God has taken me into his service. He knows where He wants to have me, and also when He wants to dismiss me. I await His instructions”.

Read the story about Christopher Drale in *Grensgangers, portretten van migrantenvoorgangers* written by Nieke Atmadja, Heerenveen, 2010.

More information about the projects in South Sudan:  
[www.sudanese gospelmission.org](http://www.sudanese gospelmission.org)

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# Topics and Information

## **Establishment Stichting Kerken voor Kerken (Foundation Churches for Churches)**

On March 25, 2013, the Foundation Kerken voor Kerken was formally established. The foundation's goal is 'preserving church buildings for the Christian Church and / or in the context of cultural practice, and to perform everything that may be connected therewith or conducive thereto'.

The foundation seeks to achieve this by, among others:

- The inventory of supply and demand, and to bring these together;
- Act as an interlocutor of civil authorities regarding church vision and zoning;
- Act as an interlocutor of the national government and politics for the maintenance of church buildings.

Contact: [stg@kerkenvoorkerken.nl](mailto:stg@kerkenvoorkerken.nl)

## **Presentation 'Toward a greater plan'**

The study 'Naar een hoger plan. De vrijwillige inzet van internationale en migrantenkerken in Den Haag' ('Toward a greater plan. The voluntary efforts of international and migrant churches in The Hague') is presented on April 22. The Verwey-Jonker Institute conducted the survey, commissioned by 'Stek – voor Stad en Kerk' ('Stek - for City and Church'), Stichting Steunpunt Migranten en hun Organisaties (Foundation 'Centre for Migrants and their Organizations') and the Mara Foundation. The publication can be downloaded or ordered via the website [www.verwey-jonker.nl](http://www.verwey-jonker.nl). See also the book review of Dr. Samuel Lee on page 21.

## **From the regions**

### *From Almere*

On Saturday, August 31, the annual Unity Day was celebrated in Almere. The celebration was organized by the God's Glory Foundation, in collaboration with a large number of churches and congregations and Stichting Opwekking (The Revival Foundation). This day is "intended for Christians who have a desire for unity. A day on which we want to praise the Lord and want to show that our faith in Jesus Christ is alive" (source: [www.godsglory.nl](http://www.godsglory.nl))



### *From Arnhem*

On May 9, Ascension Day, the Platform Migrantenkerken Arnhem (Platform Migrantchurches Arnhem) has organized a joint celebration as in previous years. With the cooperation of the local churches of the Moravian Church, the Protestant Church, the PERKI, the Moluccan Church KJPIN, the Wallonian Church, the Gereja Minahasa and the Pentecostal Church of Ghana, and with the Gereja Kristen Indonesia Netherlands region Arnhem / Nijmegen as hostess, this was certainly a colorful and inspiring celebration. People prayed, sang, told and preached in different languages and with a variety of musical instruments.

### **Keti Koti: 'the shackles broken'**

Slavery in Suriname and the Netherlands Antilles was officially abolished on July 1, 1863. The

Moravian Church and the Council of Churches have organized a joint ecumenical celebration in response to this occasion. In this particular service on July 1 in the Koningskerk in Amsterdam the history of slavery was commemorated. Pastors Rev. Rhoinde Mijns-Doth and Rev. Jan Wessels led the church service. More information: <http://ebga.nl>



# Migrant and international churches in Amsterdam: shining the light of Christ into the city

An interview with Rev. Emmanuel Koney, chairman of the Pentecostal Council of Churches (PCC)

*Anmar Hayali*

In this edition of the SKIN Magazine, we shed light on the migrant and international Christian communities in Amsterdam. To gain insight into the current position of the churches in the city, the challenges they face and the joint efforts they undertake to overcome them, I approached Rev. Emmanuel Koney, chairman of the Pentecostal Council of Churches (PCC), and asked him to share his insights on the matter. Rev. Koney responded generously and invited me to his office in the well-known multifunctional building 'De Kandelaar' in Amsterdam Southeast, wherein several migrant and international churches have their worship services and other activities. A conversation followed during which Rev. Koney spoke passionately about his work in service of the international Christian communities in Amsterdam.

## **The PCC: history, identity and objectives**

The PCC was established in 1996 by Rev. Dr. Tom Marfo, who inflamed other pastors to join in. In 1999 the PCC was formally founded as a foundation by forming its first board, formulating its regulations and registering in the Chamber of Commerce.

The PCC is an umbrella organisation for Pentecostal, Charismatic and Evangelical churches and ministries in Amsterdam. It aims to promote and propagate the Gospel of Jesus Christ, to serve unity within the Body of Christ in The Netherlands and to contribute to social justice, equality and peace within the communities in the city.



Rev. Emmanuel Koney

After some challenging years, it was decided to vitalise the organisation and enhance the communication between and commitment of the member churches. In 2006 a new executive board was chosen. Rev. Koney, a missionary pastor who has been involved in several church planting initiatives in The Netherlands and Belgium, was elected as the new chairman of the PCC, a position he occupies till date, serving his second term.

## Unity in mission

Rev. Koney: “The Gospel is also to be preached outside the church buildings. We as Christians are called to shine the light of Christ and His love to the nations. As migrant and international churches, we are not here to compete with the native churches, but to complement each other. There shouldn’t be any competition. There’s a lot of work to be done. We have to show compassion to all, because God loves all of us. In unity we stand.”

“However, there was a need to settle our own disputes as international communities in the city prior to reaching out to the native churches.”

According to pastor Koney, mutual trust has always been a challenge: “We saw that individualism in the Dutch society was separating all of us. The PCC was born out of the need to connect the international churches in the city which stand in the Pentecostal tradition. Who we are determines what we do. There is no empowerment without identity. The pastors and leaders of the PCC’s member churches come together for mutual fellowship and exchange of experiences during their monthly meetings. Now, we have reached the stage of expanding our network and reaching out to other churches and partner organisations as well, which we invite to our annual conference.”

## Facing great challenges: the continuous search for church accommodation

When asked about the main challenges for the PCC community, pastor Koney replied unhesitantly: “One of the greatest challenges we are facing is finding suitable and stable places for worship and other spiritual and social activities. For years, there is a campaign going on to force the migrant and international churches out of their places of worship, whether in industrial areas, garages or office buildings. We are told that these buildings are not meant for religious activities. The separation of church and state is often used to justify this act. Where are we to go when even some church buildings that belong to the native churches are frequently being abandoned and demolished and no alternatives are being provided? Eighty percent of the population of Amsterdam Southeast is attending the many weekly church services. And what about our social work with which we





Pastors and leaders of the member churches of the PCC pray together during their monthly meeting

contribute to the wellbeing of the city? When the social work of the churches is destroyed due to the lack of accommodation, there are great social, economic and emotional consequences that affect people's lives. These are people with many diverse needs that the churches meet to a large extent".

As a pastor of Pentecost Revival Church International, one of the member churches of SKIN, pastor Koney has experienced this personally. In 2004 his congregation had to move and wasn't able to find a place of worship for eight months. "I don't want any church to go through such an experience", he said. That's why he and other pastors joined forces and went to the city council. The negotiations and collaborations with several institutes resulted in a plan to build three multifunctional buildings to accommodate several churches. "Eventually, only one building was realised: 'De Kandelaar', which took ten years to get off the ground."

### **The undocumented: unjustly treated as criminals**

Another challenge relates to the position of the undocumented. Rev. Koney: "For more than 25 years now, the undocumented are being chased by the police. Fearing having to face detention and deportation, many undocumented migrants panicked at the sight of the police and jumped from high buildings. As a result of this chase, many Ghanaians, Nigerians and other migrants have died in the course of years."

The PCC started organising dialogue meetings between the African community and the police. According to pastor Koney, these dialogues appeared to be successful in raising awareness of the position of the undocumented and advancing mutual understanding and trust. “The police has to arrest criminals, but the undocumented must not be treated as criminals just because they lack a residence permit. Some have made huge sacrifices to get here and have been living in this country for many years. Their situation is extremely painful. Considering and treating them as criminals makes them even a more vulnerable prey for the mafias. They are disgraced and abused. Some undocumented immigrants are victims of human trafficking and are forced to work as prostitutes. Others clean toilets or take jobs that many people wouldn’t have, for low wages, in order to help their families.”

### **Initiatives for the youth and other activities**

Investing in the youth is one of the priorities of the PCC. “We organise conferences for the many young people, invest in their education and train them to develop their skills. By doing this we keep potential or former young delinquents off the streets. We have empowerment ministries for men and women to encourage and train them to access the job market or start their own businesses, so they wouldn’t be dependent on welfare. Moreover, we set up food banks for the poor, organise awareness sessions on health and other issues and provide counselling to the traumatised, whether they are Christians or not. We have qualified pastors and other coaches to give these trainings.”

### **Recommendable literature:**

- Bos, D. van den (2013) *Parels in de Bijlmer*, Reformatorisch Dagblad. 19 juni pp.12-13.
- Euser, H.; Goossen, K.; Vries, M. de & Wartena, S. (2006) *Migranten in Mokum. De betekenis van migrantenkerken voor de stad Amsterdam*. Amsterdam: Vrije Universiteit.

## History of slavery

Shortly after the request of the editors to explain something of my relationship to the history of slavery, I am sitting in the waiting-room of orthodontic surgeon. I did not hang up my coat on the hat-rack but, instead folded it on my lap. Time is almost up, so I will soon be called inside. During the waiting-time I thoroughly examine the coat on my lap. The text on the inner lining of my coat strikes me for the first time. I have never noticed this before. After translating the text it just really dawns on me. Involuntarily my thoughts wander.

I think of the texts and declarations which were read out in the churches on 1 July 2013. 1 July was the commemoration of the abolition of slavery in our one-time kingdom. Meanwhile 150 years ago. There are declarations about regret, forgiveness and reconciliation of the sorrow that slavery brought to the slaves and their offspring. The Moravian Church as well as the Protestantse Kerk in Nederland (PKN) declared that the erstwhile events, the consequences of which are still visible now, were at a not in accord with Biblical thoughts of brotherhood.

On hearing that I was filled with a mixture of melancholy and sorrow. I had just lost something. A certain cherished Hope. The hope of "at any time will be revealed what has happened in those days". In my lifetime I do not really need to occupy myself with that. It will be all right.

The hope that, later, it will be evident that the church community has taken a position on the right side and has made a choice for the weak.

My grandmother, a child in the time of slavery on the coconut plantation in Coronie, believed that. Likewise, my parents and I myself also were in agreement. Against your better judgment you stay with the same thought... ..that is also repression.

In daily life, I must honestly admit here, I find the word forgiveness more and more difficult. You always take it for granted that the grief you feel inside when there is injustice or guilt, is of a personal kind.

When something is unlawfully denied to me and when I'm being wronged somehow, for example in the street, in the workplace, also in the church, then it becomes my personal problem.

Never point to the other person. And if anyhow this problem comes up for discussion and the other gives you the feeling that it is not intended in this way, then you are still bothered by it. Because, people say, "... you are too pessimistic. If you cannot forgive then nothing will be forgiven of you. You should try harder to achieve what you want. Do not take it so personally."

No? If a colleague goes home without remark or comment from the boss, because he/she is growing a bit purple in the face from fever and from you they say: "I cannot see it on your face, so...?"

So, the question is: to whom should you forgive something if nobody feels guilty? If nobody asks you for forgiveness? What is forgiveness in this context when everything remains the same? All the attention nowadays, to the dark page of our past, reveals many hidden questions and much pain involving. All the stories and comments of the descendants of slaves and slave-owners. The confessions take you out of your safe comfort zone. It becomes evident that you are also suffering from the illness "repression" – the nice, warm coat, protecting you against influences from outside: cold and rain.

The coat in which many of us are basking, appears to have an inner lining with text as well. An inner lining which has been hidden. The lining which may have been noticed, but has been denied, repressed.

It speaks of courage and nerve by the church leaders of the present day to address the issues of the past. Confessing in public matters from long ago, to let the light shine. To find an answer to the displacement of brothers and sisters who have been estranged from their roots. People without identity, even now in flight looking for protection, seeking freedom. People who do not trust the institutional church any more. Who no longer look upon the church community as their warm and protecting coat.

We are indebted to many scientists and researchers who are devotedly exploring archives for the clarification of our past. I am indeed pleased by that. They are contributing to the revelation, the cleansing, healing and the relieving of invisible pain in our community.

Will the Word of God then be fulfilled after all?

"Mister Kolf, it's your turn", calls the assistant. For a moment the thoughts of our painful past give way to the reality of daily life.



This article has been written with regard to the book 'God is niet wit. Ons slavernijverleden: wat doen we ermee?' (*God isn't white. How to handle our history of slavery?*) Amsterdam: Ark Media, 2013. 160 pag., paperback, € 16,95. ISBN 9789033800238. [www.godisnietwit.nl](http://www.godisnietwit.nl).

*Reginald Kolf*

*Member of the Council of Elders in EBG North Holland/*

*Member of the Church Assembly of the EBG Nederland*

## Toward a greater plan

*Toward a greater plan. The voluntary efforts of international and migrant churches in The Hague* is the title of a report about the social activities of volunteers of migrant churches in The Hague. This research is an important milestone towards the recognition of international and migrant churches in The Hague and beyond. *Toward a greater plan* is professionally, spiritually and practically designed to show the important role the international and migrant churches play in the overall well-being of Dutch society.

International and migrant churches are the connecting bridge between the civil society and local government, in the area of exchanging information. In the society that is affected by financial crisis and cutbacks in various sectors, the churches are now contributing to ease the load of local and even national governments by offering their voluntary work and expertise in various societal sectors in the Netherlands.

*Toward a greater plan* confirms my own work as a pastor of a migrant church for the past twenty years in Amsterdam. We have our own struggles when it comes to housing, healthcare, counseling, legal and immigration problems. Yet, we as migrant church with our volunteer work, and our challenges try to contribute to a better Dutch society.

Indeed I highly recommend *Toward a greater plan* to everyone who is involved in and with the migrant churches in the Netherlands and it is my hope that the methodology of *Toward a greater plan* will become a model for others to initiate such research projects in their own cities throughout the Netherlands.

*Samuel Lee, Migrant Pastor & Human Rights activist*

Author of *Blessed Migrants: A Biblical Perspective on Migration & What Every Migrant Needs to Know* (Foundation Press, 2010). [www.blessedmigrants.com](http://www.blessedmigrants.com)

The report *Naar een hoger plan. De vrijwillige inzet van internationale en migrantenkerken in Den Haag* has been published in 2012 by the Verwey-Jonker Instituut. Download the report from the website [www.verwey-jonker.nl](http://www.verwey-jonker.nl).



# Traces of Slavery in Utrecht: A Walking Guide

This bilingual walking guide shows the historical physical routes of slavery that can be seen in the streets of Utrecht. Where did the traders live and work? Where do we see footsteps of servants and freed slaves who left the colonies and settled in Utrecht? Part three of the guide focuses on those from Utrecht who protested against slavery and fought for its abolition. The purpose of this richly illustrated walking guide along the sites which bear traces of slavery is intended to commemorate the colonial history of the Former Dutch Colonies.

See [www.sporenvanslavernijutrecht.nl](http://www.sporenvanslavernijutrecht.nl).

*Wandelgids: sporen van slavernij in Utrecht / Traces of Slavery in Utrecht: A Walking Guide.* Utrecht: Centre for the Humanities, 2012.  
ISBN 9789461030269.