

### **NEWSLETTER MAY 2017**



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If you have contributions for the next Newsletter we need to receive them by the middle (15<sup>th</sup>) of the previous month.

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If you would like to make a contribution to support the work of our churches:

Holy Trinity Utrecht & All Saints' Amersfoort

General Giving: NL84INGB0000132950 - tnv Holy Trinity Church Utrecht

Charitable Giving: NL92TRIO0197723861 – tnv Holy Trinity Anglican Church, Utrecht

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**Grace Church Groningen** 

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Cover picture: The Ascension of Elijah, 17th century icon, from Weremień, now in Sanok, Poland



# MAY EVENTS AT A GLANCE

# FOR WORSHIP SERVICES SEE LAST PAGE

May 6	Music & Liturgy Event, 10 AM, Gent	see page 12
May 9	Utrecht Bible Study, 8 PM, door open 7:45, at the Parsonage	see page 16
May 10	Houten Bible Study Group, 10 AM, Kloostertuin 15 Houten	see page 16
May 16	Anglicanism Course, 8 PM, HTC Utrecht	see page 17
May 20	Evening Prayer and Praise service, 6 PM dinner, 8 PM start	see page 28
May 21	Tibet Concert, 3 PM, Holy Trinity Church Utrecht	see page 22
May 23	Utrecht Bible Study, 8 PM, door open 7:45, at the Parsonage	see page 16
May 24	Houten Bible Study Group, 10 AM, Kloostertuin 15 Houten	see page 16
May 26	Christian Classics Study Group, 6 PM dinner, 8 PM start	see page 14



# **UPCOMING EVENTS**

**Pilgrimage to Taize:** All young adults (15-29) of the Anglican congregations in Utrecht and Amersfoort are invited for a trip to Taizé next summer. We want to travel by coach to Taizé, where we are encouraged to search for communion with God through community prayer, songs, silence, personal reflection and sharing. We will stay in Taizé as guests of the community, so we can join the weekly program.

For more information please contact Angela Berben (berbenangela@gmail.com, 0651937672) or Andre van der Werk (andre@vanderwerk.net, 0621158958)



# CHAPLAIN'S LETTER



This months Chaplain's Letter is written by the Rev Grant Crowe, Amersfoort & Zwolle Chaplain

Anglican Bishop (recently deceased)
Michael Perham said: "It sometimes
seems that in the Church of England we
find it easier to sustain the austere
discipline of Lenten liturgy than we do to
sustain for fifty days a period of joy and
celebration that ought to thrill and excite.

... Eastertide is one long sustained season of praise. Easter Day begins a period of unparalleled joy and celebration in the Christian year which extends through fifty days until the day of Pentecost." (Michael Perham writing in 2000). The Easter season is "one long sustained season of praise." When reflecting on those words, my mind went to the great scenes in Revelation chapters four and five. John is given a vision and sees the heavenly throne room and those around it and the sounds and words he hears within it. He receives his

vision on the Lord's Day – the main day of worship in the early church. These are wonderful and inspiring chapters, and worth reading aloud before attending our Sunday act of worship!

John sees the creatures around the throne – who never *cease* from their doxology of praise.

In the first song, three aspects of God are focused upon. His *holiness* is praised in words like in Isaiah 6. The basic idea of holiness is that of difference, of being other, of being separate. God is different and that moves us to prayer, to adoration, to praise. As William Barclay wrote "The very mystery of God, the very difference of God, moves us to awed admiration in his presence, and to amazed love that *that* greatness should stoop so low for us men and women and for our salvation."



The Cross where
God stooped so low
– as we
contemplate, as we
take the bread and
wine – as we hear
the sanctus, throws
fuel on our fire of
praise.... The
creatures praise his
omnipotence – the
Lord, the Almighty.



By Jan van Eyck, Public Domain, https://commons.wikimedia.org/w/index.php?curid=691803

When John wrote his words, the churches and believers in Asia Minor faced a real, clear, and present danger in the Roman Empire. There was threat which no one person and no nation had ever withstood. But think. These believers heard and recalled that the one behind them "stood no one less, and no one other than the Almighty," (Barclay, Revelation). The Almighty – that name declared the Christian will triumph, and that he / she is safe – not protected from trouble but spiritually safe in life and safe in death. And in a time of trouble, terrorism, political instability in Europe, Easter praise that the Almighty did what was needed to make us safe, and also our praise extends for we know in

uncertainty, we pray like the psalmist "But I trust in you O LORD, I say 'You are my God'. My times are in your hands." (Psalm 31:14-15a). Eastertide we worship the victorious God and in the resurrection we have found and know the One we trust. Finally God is the one "who was, who is and who is to come". Superpowers come and go, governments come and go, but God lasts forever. People continue to seek to obliterate the Christian faith across our world, (we need only remember the bombings of the Egyptian Coptic churches on Palm Sundays) – but no one can obliterate our everlasting God! They tried on Good Friday...

The twenty four elders cast their crowns before the Lord before another song of praise. And they say: "you are worthy our Lord and God to receive glory, honour and power, for you created all things and by your will they were created and have their being." (NIV translation). God is Lord and God – kurios kai theos. The same words used for the title of Domitian the Roman Emperor – the Emperor at the time of John's writing. He claimed to be Lord and God. The Christians would not acknowledge that claim. And our Easter praise declares that there is one King of Kings, one Lord of Lords, revealed through the cross and resurrection, declared in the cross and resurrection and proclaimed by the church. God is creator. The creator of new life - a new creation is born, through the events outside a city on a hill, in a garden, in a tomb. As we enjoy spring and summer

#### **CHAPLAINS LETTER - CONTINUED**

beginning to knock at the door, Eastertide continues our praise for the creation and for the new creation.

Finally. Revelation 5. John is told that the Lion of Judah has triumphed. Each Sunday in Easter we proclaim that triumph – 'Christ is Risen, he is risen indeed! Alleluia!' And John sees 'a lamb looking as if it was slain'.

The creatures and elders fall down and with the prayers of the saints on earth, they sing a song to the lamb celebrating what he has achieved – as if saying, yet again, it is worthy to praise and thank the Lord for all that happened on that hill and in that tomb. And the scene of worship expands with the second song – thousands upon thousands of angels, ten thousand times ten thousand, they encircle the throne, the creatures and the elders and they sing "Worthy is the lamb who was slain, to receive power and wealth, and wisdom and strength and honour and glory and praise!" And then the praise expands further – every creature in heaven and earth and even under the earth – "To him who sits on the throne and to the Lamb, be praise and honour, glory and power, for ever and ever, the four living creatures said 'Amen' and the elders fell down and worshipped." We see the different kinds of worshippers, they worship in different ways, at different distances from the throne, even the bounds of heaven are broken, as worshippers include all in earth. "Worship is a radical equalizer that breaks down all

boundaries in heaven and earth, except that between the worshipping community and the two objects of worship. ... All – whatever their station and location in the universe – join together in obeisance and submission to the one seated upon the throne and to the slain Lamb." (Leonard Thompson, *The Book of Revelation*).

The incredible scenes – from the character of God and praise for him as creator, to the Lamb and what has been achieved and how all in heaven and earth praise him for what has been done... I can understand what Bishop Perham points to – as we soak in Lent, and Holy Week and grasp a glimpse, a sliver of what God endured, suffered, achieved, then fifty days of praise not be hard from us regardless of our gender, education, race, age, Christian experience. As theologian and Bishop Tom Wright argues, John's vision in Revelation 4 & 5 is not reflecting the worship and praise that is in the church. Rather, "that what he sees in heaven is what ought to be going on here in earth. Heaven is in charge; heaven gives the lead." (Tom Wright, Revelation for Everyone)

Perhaps a verse from a hymn to close:

"Here might I stay and sing; no story so divine

Never was love, dear King! never was grief like Thine

This is my Friend, in whose sweet praise I all my days could gladly spend. "

Samuel Crossman (1624-84) Hymn: My Song is Love unknown.



# UPDATE ON HEILIGE GEEST KERK – THE HOME OF ALL SAINTS AMERSFOORT



As you know, since All Saints formally began on 20<sup>th</sup> December 2015, Heilige Geest Kerk – a Roman Catholic church building no longer used for Sunday Mass – has been our home. We have found the building a wonderful place to use with its facilities, spaces for socialising, and for children's work. We have also shared the Sunday use of the building with a small Ethiopian Orthodox Community.

The Roman Catholic authorities have agreed a sale of the building to a property developer. We understood the sale was to be completed by May 1st. So we have been, as many know, been looking for a suitable new building – Patrick Elenbaas, Lodewijk Westerbeek van Eerten, Peter Gillies and Stefan van der Knapp are particularly working upon our need. But it has been a search which has not been successful to this point. However, very recently we have heard from the Roman Catholic Council for Amersfoort (OLVA)

that the sale has been delayed with agreement of the Council, the property developer and the Roman Catholic Archbishop of Utrecht, until November 1<sup>st</sup> this year.

We thank God for his provision. We are thankful for the many people who have been praying: within the deanery of the Netherlands, supporters of ICS and many individuals in different countries. We thank also people in this chaplaincy who have been praying with us and for us.

We would continue to ask your prayers as we continue to seek the building God has prepared for us - it may be a church or another religious place, or it may be a secular setting, such a community centre or a school.

But we believe and trust **he**, **our Lord**, will provide.



# BISHOP'S BLOG ON VISIT TO THE NETHERLANDS

# DIOCESE IN EUROPE

THE CHURCH
OF ENGLAND

The Bishop in Europe:





There has been an English chaplaincy in Utrecht in one form or another since at least the 17<sup>th</sup> century. The present church building was consecrated in 1913. It is cosy, traditional in style and frequently packed. Utrecht is, at least as far as the railway is concerned, at the centre of the Netherlands. Holy Trinity Utrecht is likewise at the centre of Anglican ministry to a big area that includes Zwolle, Arnhem and Groningen. The congregation of All Saints Amersfoort was planted from Utrecht 18 months ago. It is now a big church in its own right. What's more, Holy Trinity Utrecht has now attracted more families to replace those lost to the new church plant. So it is, again, full to capacity!



The spirituality of Holy Trinity Utrecht is unique in our diocese. The building is owned by ICS. The regular worship style



tends towards traditional, catholic. The congregation is largely or mainly Dutch by nationality.

Under The Reverend David Phillips, the church has succeeded to a large degree in integrating regular Anglicans with a large number of the Catholic Apostolic Community. The notice sheet testifies to a church brimming with life: an active student ministry, film nights, various Bible study groups, a range of mission commitments. Chatting to people over coffee, the congregation was evidently thrilled at the way the church was growing spiritually and numerically. I spent a weekend with the people of Utrecht and its plant in Amersfoort. This included a long and fruitful meeting with its joint church council. A good number of the council members are not from an

Anglican background, so I took the opportunity to explain the nature of Anglican governance, and the role of the council, churchwardens and chaplain. The church had arranged this meeting over supper in a business suite at a hotel, so our discussion was focused and productive.

All Saints Amersfoort currently meets in a large and attractive modern Roman Catholic building. Unfortunately, this building has been sold to a developer. So the community is searching for a new home. They are looking to lease or buy the right kind of space. The Roman Catholic Church in the Netherlands is (sadly) closing churches at a rapid rate. But the task for All Saints is to find a

suitable building, with ancillary rooms, which is not being marketed for commercial development.

I presided at a Confirmation service in All Saints on Saturday afternoon. Worship was led by a big choir with trumpet. I reflected that there are few churches where one would get a big congregation for a confirmation service on a Saturday.

On Sunday I presided at the 09:00 and 10:30 services at Holy Trinity Utrecht. The 09:00 service was eastward facing, with a traditional BCP-based liturgy, and in Dutch. One young woman in the congregation remarked that it was odd for an English bishop to speak Dutch with a French accent. As a resident of Belgium, I took this is a compliment.



Confirmation candidates Caroline, Dorienke, William and Johannes in the building currently used by All Saints Amersfoort

#### **BISHOPS BLOG - CONTINUED**

The 10:30 choral communion was a modern liturgy, westward facing – and in English.

After church, it was just about warm enough to have coffee in the garden. The spring flowers were at their best.

David Phillips (Utrecht) and Grant Crowe (Amersfoort) are a talented pair of priests.

They have significant responsibility for leading and guiding their lively, all-age congregations. In the case of Amersfoort, there are some important challenges ahead. I felt privileged to have shared their congregational life for a weekend. The churches certainly gave Helen and I a generous, friendly and hospitable welcome.





## THE PRAYER CHAIN MINISTRIES

Our chaplaincy reaches out to God in prayer to hold up the chaplaincy and its members in particular need. We are offer this ministry both in Utrecht and Zwolle. If you have requests for the prayer chain, or if feel called be a part in this ministry of intercession, please contact:



Anne Miechielsen organizes and participates in this ministry at Holy Trinity in Utrecht:

anne@miechielsen.nl

Janie McCloughin organizes and participates in this ministry at Zwolle Anglican Church:

mccloughin@gmail.com





### REPORT ON THE ANNUAL GENERAL MEETING

OF HOLY TRINITY CHURCH UTRECHT AND ALL SAINTS Church Amersfoort held on April 23rd 2017 at Utrecht

This report on the AGM was submitted by the editor, Judy Miller

The meeting was fairly well attended by members of both congregations and everyone on the electoral roll had been sent information concerning the meeting in good time so everyone was aware of the subjects to be discussed.

Father David opened the meeting with prayer and Rosemarie chaired the proceedings

The Agenda was agreed to and the minutes of the AGM 2016, the Annual Local meeting 2017 in Utrecht and Amersfoort were passed.

Sheila gave us a positive report on the state of the Electoral roll and due to an increase in the number on the roll we were able to propose and second a fifth person to be recommended as a member of our Archdeaconry Representatives. Maria Koppenol was agreed to and welcomed to the team.

David gave us an enthusiastic address on how many folk are coming forward to take part in the life of the church in Utrecht and Grant followed this by his address on the good progress of the church in Amersfoort

There were reports from most of the areas of life in the church and an Ecumenical report was promised for the next AGM.

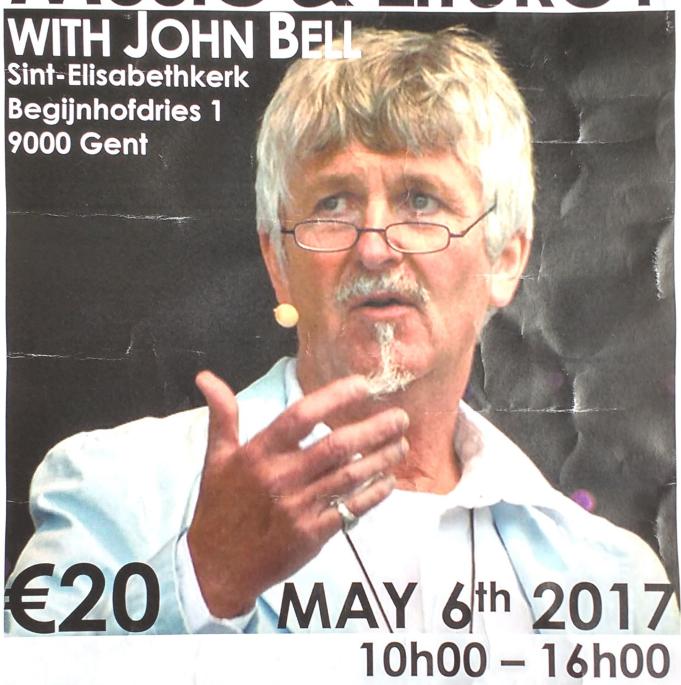
The treasurer took her annual interrogation of the Budget and Accounts in a patient manner and took on board one or two suggestions. The auditors were thanked and two auditors for next year were named and approved

The final version of the roadmap for Utrecht and Amersfoort was approved by the AGM participants, and the appointments put forward and voted on at the Local Meetings were talked about and approved with one or two small corrections.

Several votes of thanks were delivered at the end of the meeting and Trevor led us in prayerfull thanks ending in all of us standing to say the Grace.



MUSIC & LITURGY



REGISTER: saintjohnsghent@gmail.com or https://stephenmurray.typeform.com/to/G13bUI



You can ask Sandra Sue for more information about this event (Tel 06 14702500 or 19990@lycos.com)

# POEM

Here's this months poem from Oeke Kruythof. English translation/transcreation is by Jenny Narraway



### Kindervraag

Het kind in de bus op schoot bij haar vader met ogen vol vragen ontleedde de tijd

uit een wirwar van woorden ontsnapte haar vraag: was ik óók klein toen jij klein was –

hij knikte liet heel haar tijdloze droom

en ik -

het kind met míjn vraag in haar ogen raakte even het eeuwige aan

en antwoordde mij

#### A child's question

The child in the bus
on her father's lap
with her eyes full of questions
dissecting time

from a tangle of words a question escaped

when you were little was I also little?

He nodded her timeless dream remained

and me

the child with my question in her eyes that for a moment touched infinity

and gave me the answer





# CHRISTIAN CLASSICS STUDY GROUP:

# C.S. LEWIS: THE ABOLITION OF MAN

- 6:30pm Dinner, 8pm Discussion on Friday 26<sup>th</sup> May
  - On C.S. Lewis: The Abolition of Man
    - Led by David Dodds

On 20 February 1955, several years into a book-length correspondence with her, C.S. Lewis told an American admirer of his works (and beneficiary of his advice)

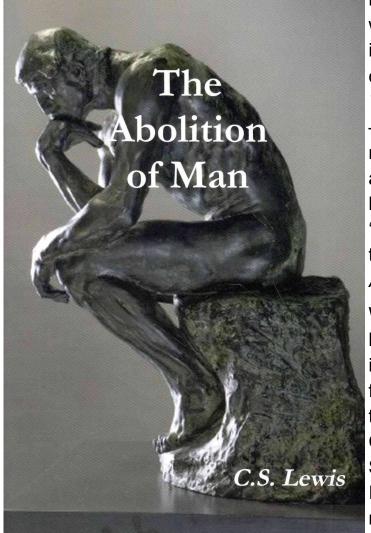
who seems to have just discovered another of his books, "I'm so pleased about the Abolition of Man, for it is almost my favourite among my books but in general has been almost totally ignored by the public." The little book publishes three lectures given almost exactly 12 years earlier, occupying only 38 pages in the original edition. They were the Fifteenth Series of the Riddell Memorial Lectures, in memory of Sir John Buchanan Riddell of

Hepple, a devout Christian and onetime High Sheriff of Northumberland, and intended by the foundation which established them to explore the relationship between religion and contemporary thought. In the preface to one of his more famous books, the Arthurian science fiction novel, *That Hideous Strength*, subtitled, "a modern fairy-tale for grown-ups" (1945) – which

incidentally gave the world at large one of its first hints of the coming of Tolkien's *The Lord of the Rings* – Lewis notes that his novel "is a 'tall story' about devilry, though it has behind it a serious 'point' which I have tried to make in my *Abolition of Man.*"

What this point is, and how he tries to make it in his own near-favourite book, will be the subject of our next Christian Classics Study Group session. It is readily available, new and used, alone or bound together with

one or more of his other books, even as audiobook (sometimes found, I am not sure how legally, online!), or in Dutch translation as *De afschaffing van de mens* – though some of the new-book



prices can seem steep for such a slim volume. Its Dutch translator, Arend Smilde, has useful notes to it on his website, Lewisiana.nl, as well as longer and shorter English and Dutch summaries, and a paper on a recent rereading of this near-favourite of his, too (and even fascinating evidence of how completely Ayn Rand misunderstood it!). I would encourage everyone, if at all possible, to borrow or buy a copy and read it, if you haven't already, and reread it if you have – though not managing to do so will not keep you from taking part in an interesting discussion!

In it, Lewis states "that though I myself am a Theist, and indeed a Christian, I am not here attempting any indirect argument for Theism." But, in its attention, like the collection of Broadcast Talks (1942) (later reprinted in Mere Christianity in 1952), to "Right and Wrong as a Clue to the Meaning of the Universe", it can in fact serve as a praeparatio Evangelica - a preparation for the 'good news' of the Gospel. Lewis attends to the "belief that certain attitudes are really true, and others really false, to the kind of thing the universe is and the kind of things we are" found in diverse cultures throughout the world and down the millennia, under the name of one of its manifestations, 'the Tao' (providing a richly varied eight-page collections of "illustrations" of it as an appendix), and does so, as a teacher himself, with two decades of experience, very concretely in the context of education, traditional and contemporary. And he considers the consequences of how we look at the universe and ourselves in it, in the context of "the

progress of applied science" and the power exercised by some of us over others of us "with Nature as its instrument." Can we prevent "the world of post-humanity" which ("some knowingly and some unknowingly") nearly all "are at present labouring to produce"? And, if so, how?

Interesting online resources related to The Abolition of Man include a little BBC radio talk by the political philosopher, John Gray:

http://www.bbc.co.uk/programmes/b06811fk

a lecture by the philosopher, John Lucas: <a href="http://users.ox.ac.uk/~jrlucas/lewis.html">http://users.ox.ac.uk/~jrlucas/lewis.html</a> and a note by one political philosopher, Steven Hayward, of a recommendation by another, Leo Strauss:

http://www.powerlineblog.com/ archives/2016/10/c-s-lewis-onpolitics.php

All are welcome to the supper (6:30pm) and discussion (8pm) on Friday the 26<sup>th</sup> of May. If you are coming to the supper please let Hannah Koolstra know so we know how many to provide for.

I hope to see you there!

David Llewellyn Dodds

Sometime President of the Oxford C.S. Lewis Society, and Curator of the old Lewis house, The Kilns; Warden of the Arnhem-Nijmegen Chaplaincy



# BIBLE STUDY GROUPS: TOUGH TALK

Jesus is sometimes referred to as 'sweet Jesus'. But is Jesus so sweet or is this just an idealised image? If you read the bible, you will understand the word of the Lord, true or not true? The bible is often a difficult and sometimes controversial book, not easy to understand. On the other hand, it is the basis of our faith. For that reason is good to study the bible regularly and to do this together with other Christians.

From April onwards the Bible studies will have the theme 'Tough talk'. We will study some of the most controversial texts in the bible.

Interested? You (and your friends) are very welcome!

- Utrecht Study Group: Every 2<sup>nd</sup> and 4<sup>th</sup> Tuesday of the month 20:00 in the parsonage (door open 19:45)
  - Please contact Danielle Los (daniellelos@yahoo.com or 030 236 85 72) or Xander van Asperen (xandervanasperen@solcon.nl 030 273 16 52)
- The Houten Study Group: Every 2<sup>nd</sup> and 4<sup>th</sup> Wednesday of the month 10:00 12:00 at the Fink-Jensen home: Kloostertuin 15, 3994 ZJ, Houten.
   Please contact Susette Fink Jensen (ffjsfj@hotmail.com)
- The Haaften Study Group: Every 1<sup>st</sup> Monday of the month 20:00; Waalbandijk 48, 4175 AC HAAFTEN





# CHARITABLE GIVINGS PLAN FOR APRIL

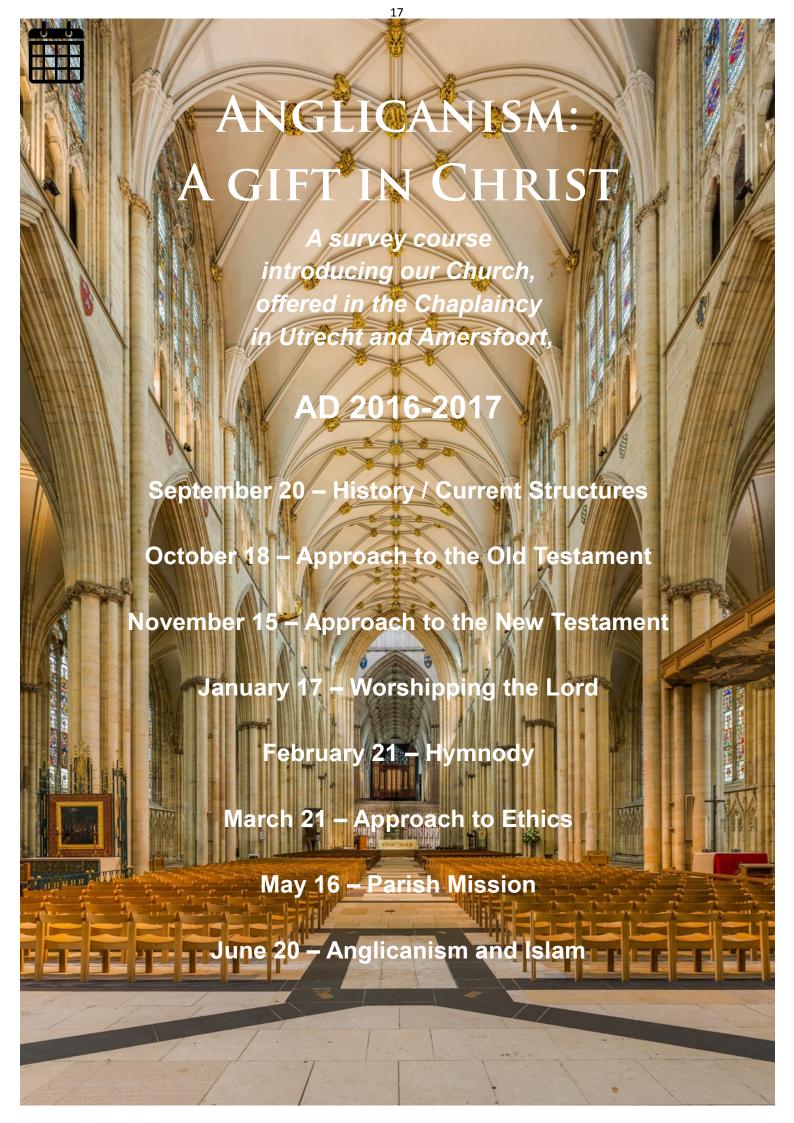
This report is submitted by Sheila Kooijman, chair of the Charitable Givings Committee at Holy Trinity in Utrecht.

The Charitable Givings in May will go toward OCAAM and Noah's Ark.

The mission for OCAAM is for all employees, visitors and travellers at Schiphol Airport, to experience the presence of pastoral care and help through the involvement of the Old Catholic and Anglican Churches; the aim is for there to be a place for reflection, where everyone who wishes can pray, meditate and get help.

Founded by a Dutch couple Noah's Ark runs a Children's Home where over 160 orphaned, abandoned, and abused children receive love and care. In the compound, there is also a Nursery School, Primary School, Secondary and Vocational School as well as a Medical Center.

http://www.aam-schiphol.nl/ http://www.nacmu.org/en/about





# FAITH THOUGHTS: THE GOD OF SMALL THINGS



Faith Thoughts are sent in by Dr Elisabeth Leembruggen from Holy Trinity Utrecht.

It hung there. I did need it and it was on sale. This high tech, 21<sup>st</sup> century wonder, cost more than average. It was a good deal by any reckoning. I debated, perhaps too long. What were pros? What were the cons? Did I really need this? Was I just buying another 'unnecessary thing' to clutter the cupboards? In the end, having weighed the idea of purchase, I decided against it and moved on. But, of course. The very next day, I needed the super duper, high-tech utensil required by every modern household!

I was enraged with myself. How could I be so short-sighted? Hadn't I already foreseen the need for this? How did I debate the issue in my mind and STILL end up making the wrong choice for something I really needed? I continued in this vain for some time, berating myself. You may think: All this fuss over a utensil?

Clearly, my reaction was not about the item. I started "globalizing" about other decisions in my life of far greater consequence. I was making myself miserable with self-accusation and negative thoughts. Globalized ruminations about past decisions overwhelmed me. I made myself stop! I reasoned rationally: Why was I doing this? Just go buy it. Stop agonising: Just do it!

After I recovered from my self-chastisement, I opted to pray. My prayer was simple. To be candid, I felt a bit foolish. Why should God care about a Soup Spoon? Why would the God of the Universe—no matter how dear I am to Him—bother with such a prayer? God had other things to tend to. Still I prayed: If possible, let me have the item, still on sale at this speciality shop—which was highly doubtful to my mind. And, by the way, thank you.

Some days passed. I found myself again at the shop. The sale was over. I glanced at the spot where I last saw the item. It was not there. I walked on to the homewares department, not really thinking about the spoon or the prayer. As I walked down the aisle, I stopped and looked up. There it hung! The green and black, super-duper 21<sup>st</sup> century high tech wonder: The 'Souper' soup spoon.

I stared for a moment. My mouth dropped. I stood, amazed. It was the same soup spoon I'd not purchased. I recognised the contours, the slightly crumpled backing; the same smudged sale sticker. It dangled there, nestled amongst other houseware items, front and centre: Ripe for the plucking.

These words of scripture came to mind: "If you, then, though you are evil, know

how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him!"?\* My heart swelled. My eyes filled with tears at the thought of God's graciousness. That He should care for something so trivial and insignificant as my soup spoon prayer astounded me!

I don't suggest with this example that God is a "sugar daddy" in the sky or a Cosmic Santa catering to our every whim. I believe God intended this experience as an exercise in Faith building. If He can provide a soup spoon for me—even when I've cogitated, debated and *still* made a decision which I later regretted—how much more will He hear my requests for the larger issues in life? If He can affect such a small decision, how much more the greater decisions of life, with far weightier consequences?

Matthew 7:7 goes even further\*. We are instructed to ask, seek, and knock. Ask and it will be given. Seek and we will find. Knock and doors shall open. We are shown that everyone who asks, receives. These are emphatic statements. It is we who determine that the prayer is too small; the item or thing too insignificant before God. It is we who set limits and believe God could not, would not, give us that which we seek.

But what happens when we ask for healing, for deliverance from life's evils and hear nothing, receive nothing? Or so it appears. This is a theologically difficult issue which needs further exploration. We know, however, that we are never separated from

God's love for us, His concern for our lives, no matter what. This is the promise of Romans 8:37. \*

I return often to the Souper Soup Spoon incident—to this example of God's love towards me—precisely because it is so 'insignificant'. If God hears AND answers prayer for a soup spoon, why should I doubt his concern for the larger issues in my life? Will He not hear and answer prayer for far greater things, the weight of which is often difficult to bear?

In times of doubt, wondering about life and decisions, we can trust in God's infinite love and grace. He wants to give 'good gifts' to His children: Just remember the soup spoon!



<sup>\*</sup>Scripture taken from *the Holy Bible, New International Version*. Copyright 1984, by International Bible Society. Used by permission of International Bible Society.

# UTRECHT STUDENTS COOKING UP A STORM!



Utrecht students have been getting lots of practice with the ministry of hospitality - bringing the practice of having a meal together before Alpha evenings into other areas of student ministry, such as their biweekly Bible studies and Saturday night Prayer and Praise evenings.

Last Christmas we offered a supper on Christmas day for those who were in the city but with no particular family supper to go to - it was a wonderful evening with 10 people in attendance. Maria Koppenol headed up that supper which was a great success. We thought we would offer this again on Easter Day for people without a feast to go to and this time 34 people took us up on it! Rebecca Ní Choistealla, one of our students, took charge of the preparations for the feast with help from Megan and Marieke and







other friends. There was roast lamb, four roast chickens, pork schnitzel and vegetarian and vegan options. It was a great mix of half and half students and non-students, young and old, people from around the world, gathered by our Lord, to celebrate the resurrection of our Lord!

A week later, Rebecca and her friends cooked up a feast for 40 people as she celebrated her 21st birthday!

Thank you Maria and Rebecca and to all who have been engaged in this ministry of hospitality in our midst, deepening friendships and increasing our joy.





# **TIBET CONCERT**



- Tibet Benefit Concert
- Sunday 21st of May
- Starts 3 PM at HTC Utrecht
- Organised by Maya Hoogveld
- Performances by Cantaba,
   Duo Astoria and Sylvis Hubers

The Tibet Concert will take place on Sunday 21st of May at Holy Trinity Church. Performing will be Choir Cantaba, Duo Astoria (piano & violin) and poet Sylvis Hubers. Coffee and tea will be served.

Entrance is free and we hope you will be generous with your donation.

We hope many of you will join us for this wonderful event!

If you cannot make it that day but still would like to contribute, we would be delighted to receive your donation on Wilde Ganzen: IBAN NL 53 INGB00000 40000 for "Tibetproject Maya Hoogveld"



Maya and Carlien with the Dalai Lama

- Holy Trinity Church
   Utrecht, Van Limburg
   Stirumplein, 3581 KE
   Utrecht
- If traveling by public transport, take bus 8 from Utrecht Central Station toward Wilhelminpark and get off at Burg. Reigerstraat.





# KERKENNACHT - PLEASE HELP!

#### HELP

Please help us to keep the doors of Holy Trinity Church open during Kerkennacht! Kerkennacht 2017 takes place on Saturday 24<sup>th</sup> June. Many churches in Utrecht (and in a lot of other places in the Netherlands) will be open that day. In general that means people have access to the buildings on Saturday roughly between 18.00 and 22.30. The doors of Holy Trinity Church, however, will be open all through the night. For us Kerkennacht will finish on Sunday morning the 25<sup>th</sup> of June at 07.00.

We conclude with our choir singing Choral Mattins starting at 07.30.

As part of Kerkennacht, the churches in Utrecht-oost have chosen to 'perform' the Psalms in all sorts of ways. Job 35 reads 'Where is God my maker, who giveth Psalms in the night?' and we read in Acts 16 'At midnight Paul and Silas prayed and sang praises unto God and the prisoners heard them'.

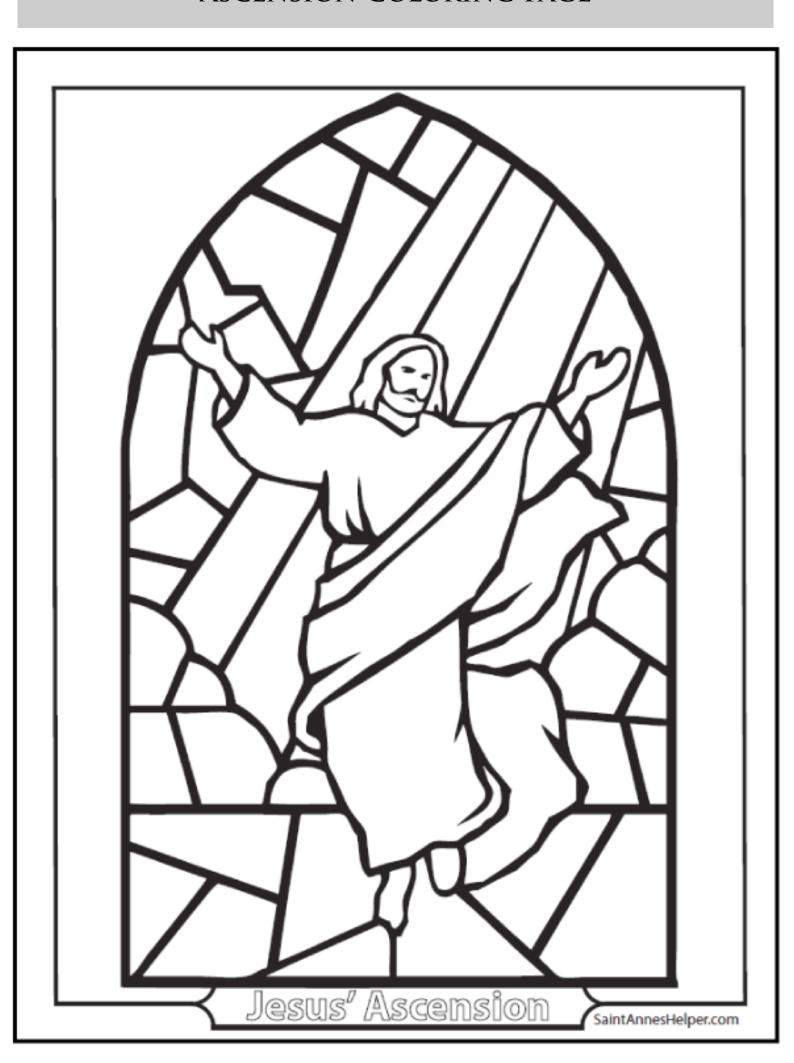
Do you realise that the Book of Psalms is the oldest hymnbook of the Church? Jesus sang Psalms in the Synagogue and so when we sing them too, we have a direct connection with our Lord.

How can you help to keep our church open during Kerkennacht?

- Sing along with Psalms, songs and hymns.
- Act as a Steward to welcome our visitors and guest singers/readers
- Look after the people by brewing coffee and tea, cutting fresh sandwiches or offering any other refreshments to keep everyone going through the night.
- Pray for all involved in this event and make known the Lord Jesus to English speaking people. So spread the word about this event.

For any enquiries feel free to contact Henk Korff 065 313 00 86 musicutrecht@gmail.com

# ASCENSION COLORING PAGE





#### St DUNSTAN

Dunstan (909 - 988) was the most popular saint in England for nearly two centuries, being famous for many stories about defeating the devil.

A story tells how as a monk Dunstan nailed a horseshoe to the Devil's hoof when he was asked to re-shoe the Devil's horse. This caused such pain, and Dunstan only agreed to remove the shoe and release the Devil after he promised never to enter a place where a horseshoe is over the door.



They say that is why people still hang horse shoes over doorways.

St Dunstan is the patron saint of blacksmiths and bell ringers as well as goldsmiths and silversmiths. His Feast Day is 19 May, which is why the date year on the hallmarks on gold and silver runs from 19 to 18 May, not the calendar year.

# NOT JUST ON YOUR FEET....

The answers to these are all something you could wear on your fee, but the word also means...

- 1. A sure-footed pack animal
- 2. A thin sharp knife
- 3. A wobbly dessert
- 4. A poisonous snake
- 5. Isn't safe on ice
- 6. A gymnastic move
- 7. Equipment used to move water
- 8. An Irish accent
- 9. Part of a car used for storage
- 10.A sports coach



What do you call a shoe that looks like a banana?
A slipper.

Who always goes to bed with his shoes on?
A horse.



Answers: 1 Mule 2 Stiletto 3 Jelly 4 Moccasin 5 Slipper 6 Flip flop 7 Pump 8 Brogue 9 Boot 10 Trainer



#### DRINKING FROM THE WELL OF LIFE

#### THESE READINGS ARE FROM THE REVISED TABLES OF LESSONS 1922

This pattern of readings is taken from the Book of Common Prayer (revised 1922). It leads us each year through most of the Old Testament once and the whole New Testament twice. The readings are longer than you might be used to, but just let them wash over you and shape your soul like a rock in a river that is gradually shaped by the current. If you miss a bit, just pick up on the present day's readings when you return. Or if it is too much, chose just the Old Testament or Gospel or Epistle readings. Grey highlighted boxes are special readings related to a day of Fasting or a Feast day, which we begin to celebrate the night before.

### THE WEEK OF EASTER II – MAY 1 TO 6

Almighty God, who has given your only Son to be to us both a sacrifice for sin, and also an example of godly life: Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. Amen.

	Morning Prayer		Evening Prayer	
St Philip & St James	Job 23:1-12	John 6:1-14	Isaiah 30:15-21	John 17:1-8
Tuesday	Deut. 9:11-end	Acts 9:32-end	Deut. 10	Acts 10:1-23
Wednesday	Deut. 11:1-12	Acts 10:24-end	Deut. 11:13-end	Acts 11:1-18
Thursday	Deut. 12:1-14	Acts 11:19-end	Deut. 15:1-18	Acts 12:1-24
Friday	Deut. 16:1-20	Acts 12:2513:12	Deut. 17:8-end	Acts 13:13-43
Saturday	Deut. 18:9-end	Acts 13:4414:7	Deut. 19	Acts 14:8-end

#### THE WEEK OF EASTER III – MAY 8 TO 13

Almighty God, who shows to those that be in error the light of your truth, to the intent that they may return into the way of righteousness:

Grant unto all those who are admitted into the fellowship of Christ's religion, that they may forsake those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

	Morning Prayer		Evening Prayer	
Monday	Deut. 21:2222:8	Acts 15:1-21	Deut. 24:5-end	Acts 15:22-35
Tuesday	Deut. 26	Acts 15:3616:5	Deut. 28:58-end	Acts 16:6-end
Wednesday	Deut. 29:10-end	Acts 17:1-15	Deut. 30	Acts 17:16-end
Thursday	Deut. 31:1-13	Acts 18:1-23	Deut. 31:14-29	Acts 18:2419:7
Friday	Deut. 31:3032:14	Acts 19:8-20	Deut. 32:15-47	Acts 19:21-end
Saturday	Deut. 33	Acts 20:1-16	Deut. 32:48-end & 34	Acts 20:17-end

# THE WEEK OF EASTER IV – MAY 15 TO 20

O ALMIGHTY God, who alone can order the unruly wills and affections of sinful humanity: Grant to your people, that they may love the things which you command,

and desire that which you do promise; so that, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

	Morning Prayer		Evening Prayer	
Monday	Joshua 1	Acts 21:1-16	Joshua 2	Acts 21:17-36
Tuesday	Josh. 3	Acts 21:3722:22	Josh. 4:15:1	Acts 22:2323:11
Wednesday	Josh. 5:136:20	Acts 23:12-end	Josh. 7	Acts 24:1-23
Thursday	Josh. 9:3-end	Acts 24:2425:12	Josh. 10:1-15	Acts 25:13-end
Friday	Josh. 21:4322:8	Acts 26	Josh. 22:9-end	Acts 27
Saturday	Josh. 23	Acts 28:1-15	Josh. 24:1-28	Acts 28:16-end

#### THE WEEK OF EASTER V – MAY 22 TO 27

O LORD, from whom all good things do come: Grant to us your humble servants, that by your holy inspiration we may think those things that be good, and by your merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

	Morning Prayer		Evening Prayer	
Rogation Mon	Deut. 7:6-13	Matt 6:5-18	Deut. 11:8-21	Matt 6:19-end
Rogation Tue	Deut. 28:1-14	Luke 5:1-11	1 Kings 8:22-43	James 5:1-18
Rogation Wed	Joel 2:21-27	John 6:22-40	Song of the Three Children 29-37	Luke 24:36-end
Ascension Day	2 Kings 2:1-15	Ephesians 4:1-16	Daniel 7:9-14	Hebrews 1
Friday	Judges 2:6-end	Hebrews 2	Judges 4	Hebrews 3
Saturday	Judges 5	Hebrews 4:1-13	Judges 6:1-24	Hebrews 4:14-5:10

# THE WEEK OF ASCENSION SUNDAY – MAY 29 TO JUNE 3

O God, the King of glory, who has exalted your only Son Jesus Christ with great triumph to your kingdom in heaven: We beseech you leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us to the same place that our Saviour Christ is gone before, who lives and reigns with you and the Holy Spirit, one God, world without end. Amen.

	Morning Prayer		Evening Prayer	
Monday	Judges 6:25-end	Heb. 5:11-6 end	Judges 7	Hebrews 7
Tuesday	Judges 8:32-9.24	Hebrews 8	Judges 10:17-11:28	Hebrews 9:1-14
Wednesday	Judg. 11:2912:7	Heb. 9:15-end	Judges 13	Hebrews 10:1-18
Thursday	Judges 14	Heb. 10:19-end	Judges 16:4-end	Hebrews 11
Friday	Ruth 1	Hebrews 12:1-13	Ruth 2	Heb. 12:14-end
Saturday	Ruth 4:1-17	Hebrews 13	Deut.16:9-12	Luke 11:1-13



# WORSHIP IN MAY 2017

#### ALL SAINTS' AMERSFOORT

Every Sunday: 9:30am Sung Holy Communion
Midweek services: 8pm Thursday nights Holy Communion and Prayers
Heilige Geestkerk, Mozartweg 54, Amersfoort (see: www.allsaintsamersfoort.nl)

#### ANGLICAN CHURCH ZWOLLE

4pm First Sunday (Holy Communion) and 4pm Third Sunday (Evensong)

#### **GRACE CHURCH GRONINGEN**

10:30am 2nd Sunday (Service of the Word) and 4th Sunday (Holy Communion) every Month

#### HOLY TRINITY UTRECHT

services are in English unless otherwise specified

Monday 1st May St Philip and St James the Apostles

20:00 Holy Communion (said)

Sunday 7th May 3rd Sunday after Easter (The Rev Grant Crowe takes the service)

10:30 All Age Worship - Sung Communion

Sunday 14th May 4th Sunday after Easter

9:00 Sung Communion (Dutch liturgy/English sermon)

10:30 Sung Communion 14:30 Choral Evensong

19:30 Service of the Word with Gospel Band

Sunday 21st May 5th Sunday after Easter

10:30 Choral Communion (English)

Thursday 25th May Ascension Day

10:30 Choral Communion

Sunday 28th May Sunday after Ascension

9:00 Sung Communion (Dutch liturgy/English sermon)

10:30 Choral Communion

In addition to the above services, we have these regular midweek services:

Daily: Morning Prayer (Tues to Fri 8.00; Sat 9.00)

Evening Prayer (Tues to Fri 17.30; Sat 17:00)

Weekly: Holy Communion (said)

Every Wednesday at 19:00