

NEWSLETTER JUNE 2017



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If you have contributions for the next Newsletter we need to receive them by the middle (15th) 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, marking it either 'For Holy Trinity Church Utrecht' or 'For All Saints Church Amersfoort'

Charitable Giving: NL92TRIO0197723861 – tnv Holy Trinity Anglican Church, Utrecht, marking it either 'For Holy Trinity Church Utrecht' or 'For All Saints Church Amersfoort'

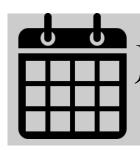
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General Giving: NL02 INGB 0007 2290 06 - tnv English Church Zwolle

Grace Church Groningen

Contact: Dirk Nederven: treasurer@gracechurchgroningen.com

Cover picture: The Tower of Babel, Pieter Bruegel the Elder, c. 1563, now in Rotterdam



JUNE EVENTS AT A GLANCE

FOR WORSHIP SERVICES SEE LAST PAGE

June 3	Men's group CrossFit, 6 PM, Nijkerk	see page 08
June 5	Haaften Bible Study, 8 PM, Haaften	see page 16
June 6	Utrecht Bible Study, 8 PM, door open 7:45, at the Parsonage	see page 16
June 10	Summer Leadership Day, 10 AM, Waalre	see page 22
June 13	Utrecht Bible Study, 8 PM, door open 7:45, at the Parsonage	see page 16
June 14	Houten Bible Study Group, 10 AM, Kloostertuin 15 Houten	see page 16
June 17	Ontmoetingsdag, 10:30 AM, De Driehoek (Utrecht)	see page 09
June 20	Anglicanism Course, 8 PM, Holy Trinity Church Utrecht	see page 14
	Utrecht Bible Study, 8 PM, door open 7:45, at the Parsonage	see page 16
June 24	Kerkennacht, starting 7 PM, HTC Utrecht open all night!	see page 20
June 27	Utrecht Bible Study, 8 PM, door open 7:45, at the Parsonage	see page 16
June 28	Houten Bible Study Group, 10 AM, Kloostertuin 15 Houten	see page 16



UPCOMING EVENTS

June 3rd – 6pm until 10pm (ish) at the home of Peter and Petra Gillies - Holy Trinity Chaplaincy Men's Group – focusing upon the topic of 'In' from our core values. BBQ provided, along with good discussion! There will be four men's group gathering this year, this is the second, and the next two gatherings, will be after the summer. Talk to Peter if you'd like to know more (06 127 849 02). This is a group without walls – doesn't matter if you've never been before, come along, and why not bring a friend as well! If you need a ride contact Fr David.

Every Tuesday in June - Enactus Team SeniorenSamen is running sessions every Tuesday. A lot of elderly in the Netherlands experience loneliness and a lack of social contacts. This can be due to physical problems but also to mental issues, the fright of getting out there and meeting people. Estimates are that around one third of the elderly in the Netherlands feels lonely, which is a huge amount. We are trying to address this problem for some elderly in Utrecht by organizing fun weekly activities for groups of elderly. If you know or are a (lonely) elderly that would like to participate in the activities or have any questions, contact us via:

E: seniorensamen.enactus@gmail.com or T: +31 6 14121811

July 3rd - Mofish concert see page 24 for more information!



CHAPLAIN'S LETTER PENTECOST AND GOD'S ANSWER TO BABEL



This months Chaplain's Letter is written by the Rev Sam van Leer, Groningen Chaplain

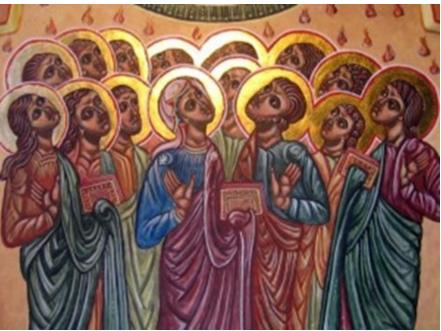
Church seasons seem to fly past us in the course of the year. Most of our annual festivals connect with key points in Christ's life -- his birth (Christmas), the Visit of the Magi (Epiphany), Jesus' presentation in the Temple (Candlemas),

his baptism, his temptation in the wilderness (Lent), and of course his final entry into Jerusalem (Palm Sunday), the Last Supper with the disciples (Maundy Thursday), his

crucifixion (Good Friday), his glorious resurrection (Easter) and his return to heaven (Ascension). Most of these commemorations occur within six months (December-May/June), such that our youngest church members have sometimes asked: 'Did Jesus really only live that long?' No, no, of course not, but we try our best to remember and give thanks for all that Jesus did for us in the course of every single year!

And though Easter season is but 50 days long, we actually celebrate Jesus and his

Resurrection every single Sunday (and hopefully every day), for, as St Augustine observed, 'We are the Easter people and Hallelujah is our song!' The new life Christ won for us is a gift that deserves daily celebration.



Purely in calendar days, though, 'Pentecost' (or Trinity) is our longest church season each year. And that, I feel, is right, because 'Pentecost' actually reflects the age in which we live. Ever since Jesus physically returned

to the Father in heaven, we, his followers, have been living in the era of Pentecost, the season of the Spirit. The original Pentecost was a Jewish harvest festival, some 50 days after Passover. For us, as Acts 2 records, Pentecost points to that great day, when, after the Ascension, so many were gathered in Jerusalem, and the Holy Spirit came blowing like a storm and filled the crowd, such that fired by that Spirit, they spoke in all manner of languages, and every nation present understood God's wonders.

The Spirit had of course dwelt among us since well before that signal moment. At the creation, the Spirit hovered over the water (Gen 1) and it guided and inspired God's Holy People and His Prophets throughout the Old Testament period. Indeed, as comes through in all the Gospels, the Spirit moved and inspired Jesus throughout his own ministry, from his birth and baptism, where the Spirit descended like a dove, to his testing in the wilderness, and his preaching (Luke 4:18, etc.) and miracles. The Spirit of God has never been absent from this world, yet in this epoch, the era of Pentecost, between the first and second comings of Christ, we are called to be born of the Spirit, to witness its glorious work and to follow its direction (John 3) more than ever.

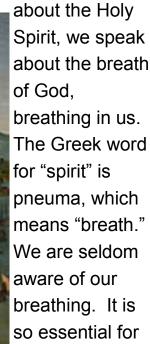
And in this day and age, where media and forms of electronic communication seem to run the risk of dividing more than unifying people in God, I am reminded particularly that, among the many gifts of the Spirit poured out at Pentecost, was

the gift of mutual understanding.
Acts 2: '5 Now there were staying in Jerusalem Godfearing Jews from every nation under heaven. 6 When they heard this sound, a crowd came together

in bewilderment, because each one heard their own language being spoken. ⁷ Utterly amazed, they asked: "Aren't all these who are speaking Galileans? ⁸ Then how is it that each of us hears them in our native language?" (NIV)

Pentecost can be seen as God's answer to the tragic failure of Babel (Gen 11), where, in ancient days, humans, in their hubris, tried to build a skyscraper to rival the grandeur of God. God scattered them and confused their languages. But at Pentecost, God shows humanity a Spirit-filled alternative that is possible if we seek God's way. We can be one with each other and with God through His Holy Spirit.

We are more than ever in need of God's Spirit in this age of Pentecost. We are never without God's gift of the Spirit; the key is simply to recognize this and become more faithful and trusting in the Spirit's presence and power, for we cannot live without the Spirit. As Henri Nouwen once put it, 'When we speak





CHAPLAIN'S LETTER - CONTINUED

life that we only think about it when something is wrong with it. The Spirit of God is like our breath. God's spirit is more intimate to us than we are to ourselves. We might not often be aware of it, but without it we cannot live a "spiritual life." It is the Holy Spirit of God who prays in us, who offers us the gifts of love, forgiveness, kindness, goodness, gentleness, peace, and joy. It is the Holy

Spirit who offers us the life that death cannot destroy. Let us always pray: "Come, Holy Spirit, come." Amen!

Yours in Christ,

Samv
The Revd Sam Van Leer



GODLY PLAY

This article is written by Madeleine de Boer

"The desert is a dangerous place. There is no food. There is no water. People die without food and water. Nothing grows there, so when the wind blows, the shape of the desert changes. People lose their way"

This is the beginning of the first story (from Exodus) that I heard at the Godly Play course in Sheffield, UK, which I attended in March 2017. Father David thought it a good idea to have Godly Play at our disposal in Holy Trinity Church and I was more than happy to learn the trade.

There were ten other ladies following the course, all from different parts in the UK. Kate Cornwell and Diana Williams were the course leaders and in three intensive days they taught us the ins and outs of telling Godly Play stories. We started at eight in the mornings - in the church hall and the Godly Play room of the Vine, Saint Stephen's Church - and worked on until about seven pm. There was of course a lunchbreak, when baked potatoes and a variety of salads were served in the church hall.



'Godly Play' is a very specific way of telling religious or Bible stories to children and adults. It was developed in the US in the 1980s by Jerome Berryman, a Presbyterian minister who was later ordained an Episcopalian priest. Godly Play has undergone a vibrant development in Christian education in recent decades, not only in the US but





also in the UK and other European countries.

During these three days in Sheffield one of the challenges was that we all ('the students') had to learn a Godly Play story (more or less by heart) and in turn tell it to the group. The story that I told was a parable: 'the good Samaritan'. It was a wonderful experience and actually the whole course was a fabulous experience; I loved it!

The thing about hearing a Godly Play story is that it is so different from hearing a story told in the usual way. Somehow the Godly Play story is magical and touches something in the soul/heart.

In Godly Play the text of the story is reduced to a bare minimum - leaving a lot of room for the individual imagination of the listener - and visuals are used to support the story.

These visuals can be small wooden figures ('the people of God') being moved along

in a heap of sand ('the desert'), or seven paintings of the seven days of creation (Genesis), for instance. There are many stories: Old Testament stories, New Testament stories, parables, enrichment stories, stories about the saints and about the sacraments, and each of them has their own fixed text and set of visuals.

On June the 4th, 2017, after the service of the feast of Pentecost at Holy Trinity Church, Utrecht, there will be a shared lunch in the parsonage hall. And there - before lunch starts - I will tell the Godly Play version of the story of Pentecost. And this is how that story begins: "There was once a great tower"





CROSSFIT - MEN'S GROUP



In 2017 the Men's Evening will be held four times at the home of Peter & Petra Gillies.

What is CrossFit? It is a play on the CrossFit fitness craze: a high-intensity fitness programme incorporating elements from several sports and types of exercise. We will not be doing anything but mental and spiritual exercises, although you are invited to come to the sessions on your bicycle!



The "red thread" of our particular brand of CrossFit will be two-fold:

To have fellowship between Christian men of all ages.

To explore the core values of Up, In, & Out

To become "fit" for the world we live in and to fulfill the Lord's expectations

The four sessions will be as follows:

"Up" Evening – Up toward God; developing intimacy with Him – 1 April 2017

Where: Scheg 1, Nijkerk - RSVP

Time: 18:00 – BBQ; ending around 22:30

Subject: The development and expression of "Up" in the Bible and how we can

best do "Up" today

"In" Evening – In with other Believers; seeking community – 3 June (Summer)

Where: Scheg 1, Nijkerk - RSVP

Time: 18:00 - BBQ; ending around 22:30

Subject: St. Paul's take on "In" in Ephesians, Philippians, and Colossians

"Out" Evening – Out with non-Believers; an engaging example to the world – TBA (Late Summer)

Where: Scheg 1, Nijkerk - RSVP

Time: 18:00 - BBQ; ending around 22:30

Subject: What "Out" to early believers and what it should mean to us

"Around" Evening – Recognizing the coherence and unity between Up, In, & Out – TBA (Autumn)

Where: Scheg 1, Nijkerk - RSVP

Time: 18:00 - BBQ; ending around 22:30

Subject: How we can create a total and balanced approach to Up, In, & Out

For each attendee €50 will be donated to Open Doors to monitor, inform about, and alleviate Christian suffering and persecution worldwide.

This will be to a maximum of €1.000... I dare you.

UITNODIGING

voor de ontmoetingsdag voor Syrisch-, Grieks-, Eritrees- en Russisch Orthodoxen en Kopten, Anglicanen en Oud-Katholieken

zaterdag 17 juni 2017

welkom 10.30 uur
aanvang 11.00 uur
in de Driehoek in Utrecht
naast de Oud-Katholieke kathedraal
(±10 minuten lopen uit Utrecht CS)
aanmelding: secretarisoek@gmail.com.



gespreksthema

GEMEENSCHAP VAN CHRISTENEN IN NEDERLAND

'Wat kan de bijdrage zijn van de Oriëntaalse en Orthodoxe kerken'

Sprekers

- Vader Antonios Saliba uit de Syrisch-Orthodoxe kerk
- Vader Zerisenay Salomo uit de Eritrees-Orthodoxe kerk
- Metropoliet Athenagoras van het Oecumenisch Patriarchaat van Constantinopel
- Monseigneur Joris Vercammen aartsbisschop van Utrecht van de Oud-Katholieke ker









WORDS OF LIFE



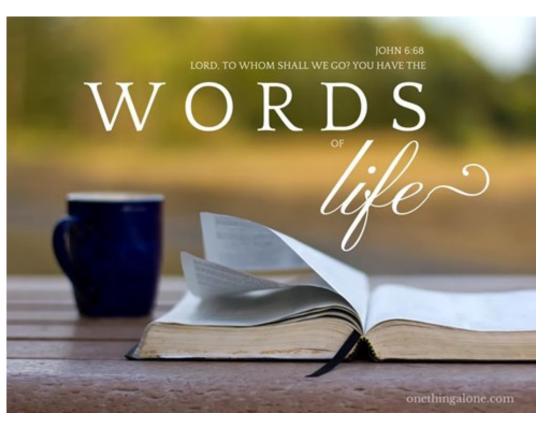
This contribution is from Ruth Alkema who contributes articles regularly both at Holy Trinity and Jerusalemkerk in Utrecht

So Jesus said to the twelve, "Do you want to go away as well?" Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life, and we have believed, and have come to know, that you are the Holy One of God." John 6:67-69

God speaks to us. He speaks creative words that bring life. He created our life in the first place, and I think he still speaks to us to create new life in us. Unfortunately, we are often very attached to our old life, so this new life often bothers us.1 In consequence we are often most busy with trying to define God in comprehensible terms, in terms that we can understand, and feel

comfortable with. This way we prevent him from expressing himself fully to us. We need a change in our attitude² towards God, before we can hear his words.

Psalm 27 seems to illustrate this change of attitude. David starts out really confident: *The LORD is my light and my salvation; whom shall I fear?* But halfway there is an interesting shift in this psalm



in verses 6-8: Hear, O LORD, when I cry aloud; be gracious to me and answer me! You have said, "Seek my face." My heart says to you, "Your face, LORD, do I seek." Hide not your face from me. Turn not your servant away in anger, O you who have been my help. Cast me not off; forsake me not, O God of my salvation! Where is now his confidence? But the interesting thing is, that he is now speaking to God, as opposed to about

- 1. See John 12:25
- 2. I didn't make this up myself, but heard it in a sermon in the Jeruzalemkerk



him in the first verses. Note also that it seems that he has now really heard something that God said to him.

It puzzles me that it is often such a struggle to hear God. You'd think it ought to be easy enough, but I find it difficult, even when I set apart dedicated time to be quiet and wait. There is a part of me that just keeps wanting to rush off and do something. We might not even be aware that we are shutting him out. How can we learn to detect what is going on, and listen better? It will probably take our whole life to learn this, but I think that a vital step is that we become honest, and speak to God what we *really* feel.³

Just one silly example from my own experience: A few weeks ago Fr. David suggested in his sermon⁴ that we would do as Jesus said and pray and ask God for the Holy Ghost. So everyone was silent and started praying for the Holy Ghost (I assume!). But all I could think was: "No, no, no, I do not want to be taken over". I am just so afraid that God wants to take over my life completely, that I couldn't pray this.⁵ When I was younger,

I had no problem at all with praying for the Holy Ghost. At the time I thought of him as a handy extra engine of energy that I could then use for my own purposes (of course I had really good and pious purposes!). Now that I have a slightly more realistic view of God, I have swung to the other opposite of being really afraid. So I was struggling with these fears, while at the same time knowing that Jesus would not suggest asking for the Holy Ghost if that weren't a good thing to do. I wanted to follow his advice, but could not bring myself to do so.

However, thankfully, my honest objections in this situation did help me. In that awkward moment during the sermon I finally decided to pray that God would show me why this would be a good thing to ask, so that I would really want to obey this suggestion of asking for the Holy Ghost. Then, a few days later, I continued my reading in the Confessions of Saint Augustine, in the chapter that deals with our mind and memory, and read this: This faculty of memory is a great one, O my God, exceedingly great, a vast, infinite

^{3.} The psalms are great examples in this respect, when you don't know what to say, it can be of great help to pray a psalm.

^{4.} Lent 3

^{5.} Even though I have already written quite a few texts on this theme, for example Who lives my life, Who is in control, Quicksand of Questions, all dealing with trying to find the balance in freedom for me, and what and how much God has to say about my life, and what is the place of obedience in all this.

WORDS OF LIFE - CONTINUED

recess. Who can plumb its depth? This is a faculty of my mind, belonging to my nature, yet I cannot myself comprehend all that I am.6 It meant a lot to me, for it seemed that God was pointing out to me a really good reason to ask for the Holy Ghost. I was just so touched by the tenderness of this reply. So wonderful that he shows me the beauty of my own soul, and that the Holy Ghost would help me in getting to know all these depths better! How encouraging that God rewards my struggling with him far more than if I would have simply obeyed. His respect for my boundaries makes me feel personally loved, and makes me love him

far more than if he gave me prosperity in everything.

To my amazement I have just said something very similar to Psalms 63:3 Because your steadfast love is better than life, my lips will praise you. A special moment, because this text always bothered me. I could not understand how such escapism from real life could ever be right. I had forgotten that the depth of our souls is a very real thing too, and worth attention, especially in God's eyes. When we stand up and express honestly what goes on in our hearts, then finally we can have a true dialogue with God who creates and affirms our life.

6. Confessions of Saint Augustine, Book X 8,15



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





CELEBRATIONS OF ABILITY

From the members of the Anglican Church in Zwolle.

On May 17th a group of people from Zwolle Anglican Church and The Advent Church met at Zwolle Station to go to Utrecht to attend The Bachelor Exam of The Utrecht Conservatorium to be held at The Dom Kerk in Utrecht.

We were there to listen to the Bachelor Exam of Bob van der Linde who is associated with both churches. Bob has a long history with both churches, having begun with The Anglican Church at the age of 15. The Anglican church in Zwolle were seeking a new organist and luckily found Bob through one of our Church members. As he developed he showed the quality of his musical ability. He has always been faithful to both churches and later when his musical studies became more demanding he was able to find Kees Kuiper who was able to play when he was not available. Bob usually plays for the first Sunday of the month, which is a service of Sung Holy Communion, and Kees plays for the third Sunday, a service of Sung Evensong.

Bob first studied at the Zwolle Conservatorium before gaining a place at The Utrecht Conservatorium.

Unfortunately, on the day, the Exam
Commission was delayed by another
examination so were late in arriving! So
Bob's exam began at 9p.m instead of 815p.m. This did not mar Bob's performance.
Here is what he played:

Bachelor orgelexamen Bob van der Linde

Utrechts conservatorium, Domkerk Utrecht 17 mel 20:15

Fantasia en Fuga in g-moll, BWV 542 (J.S Bach (1685-1750))

Nun freut euch, BuxWV deest 5 (D. Buxtehude (1637-1707))

Suite (J. Alain (1911-1940))

Introduction et variations

Livre du Saint Sacrement (O. Messiaen (1908-1992))

· Le Dieu Cache

Sonata IV (F. Mendelssohn (1809-1847))

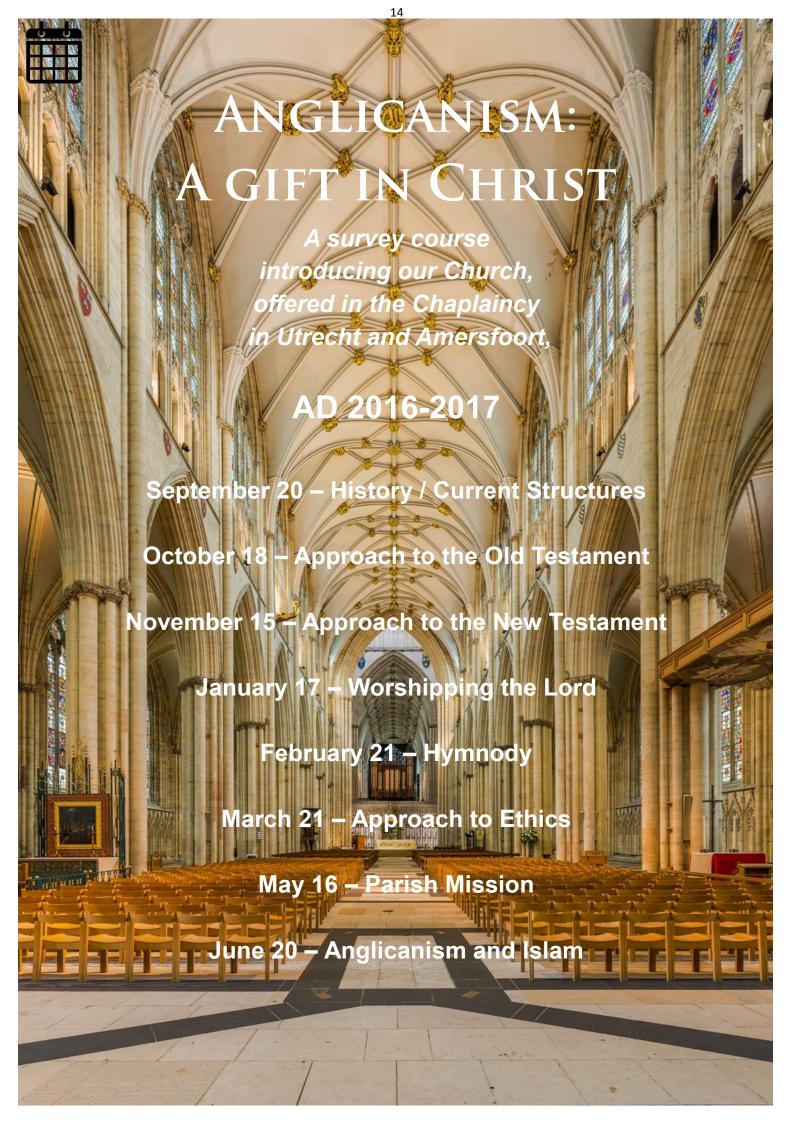
- Allegro con brio
- Andante religioso
- Allegretto
- Allegro maestoso e vivace

We were delighted to hear that he had graduated with a 9 which is extremely high and will enable him to study for his Masters.

The exam commission gave their apologies for their late arrival and then used

nothing but superlatives to express how impressed they were by his playing. Later we heard that he has been invited to participate in a event in America.

We are fortunate that he supports our worship at our church in Zwolle, and we wish him all success in the future.





POEM

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



Bomen

De bomen rusten -

gevulde stilte -

tussen hun stammen
onder hun takken
zoek ik beschutting
zij doen mij woorden horen
van moed
en volhardend geduld
zij trotseerden de eeuwen

Trees

The trees are resting filled with silence between their trunks under their branches I seek protection

They let me hear
words of courage and patience
they defy the centuries
Trees have the right to speak





BIBLE STUDY GROUPS: TOUGH TALK

Tough talk, hard words from Jesus is the theme of the biblestudy in Tuesday evening untill the summer.

There are sayings of Jesus in the bible that are sometimes very difficult to understand, controversial even. Think of texts were Jesus says to hate our mother and father when you become a follower of him. These texts puzzle us, what do they really mean, is there a real contradiction with the sayings about love and understanding that we also find in the bible.

If you want to find out, join the biblestudies on

- Tuesday evening in the Parsonage (van Hogendorspstraat 126) at 20:00 PM. Door is open from 19:45 for tea and coffee
- Every 2nd and 4th Wednesday of the month 10:00 12:00; Kloostertuin 15, 3994 ZJ HOUTEN
- Every 1st Monday of the month 20:00; Waalbandijk 48, 4175 AC HAAFTEN





CHARITABLE GIVINGS PLAN FOR JUNE

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

The Charitable Givings in June will focus on Mission to Seafarers and local foodbanks.

No matter what problem a seafarer is facing, be it injury, abandonment, non-payment of wages or personal difficulties, they know they can turn to the local Mission for help, advice and support. Chaplains and volunteers offer practical and financial support, advocacy services, family liaison or simply a space to talk in a time of crisis. The Mission offers an opportunity for crews to get into touch with their

overseas relatives and friends by telephone or via the Internet. There is a chapel and the pastor/clergyman is present when spiritual guidance is

needed.

Food Banks in the Netherlands are dependent on donations of food but also cash for refrigerators, freezers and transport to get food safely to the 88,000 customers.

http://www.missiontoseafarers.org/ https://www.facebook.com/MtSRotterdam http://www.themissiontoseafarers.nl/ http://www.voedselbankennederland.nl/



CHARITABLE GIVINGS UPDATE

Kigama School Feeding Program, Kenya

Holy Trinity has been supporting this program since Priscilla Rodriguez (pictured below with some of the children and staff) was a member of our congregation. She keeps in touch and recently revisited the school so I'd like to share part of her latest letter.

Sheila



Thank you and Holy Trinity Anglican Church for your continued support to the Kenya School Feeding Program. It has made a huge difference to the children. The 500 euros you have been sending each year have been feeding 700 children for two whole months.

After 10 years of setting up the project, I went back to the village of Kigama in Kenya to see how it was running. I cannot tell you what a lifeline it is for the children. They were extremely grateful to the donors, especially you, for their support. They wrote poems and made dances to thank us. In one of the poems they spoke about getting up when it is still dark and walking between one and two hours to get to school, often on an empty stomach. For most of these children, it is the first meal of the day and what is keeping them in school. It also helps them concentrate more and do better in school.



NEW WINE CONFERENCE 2017

This is shortened version of a previously run article by the Rev Grant Crowe (Chaplain at All Saints) and Ronald Westerbeek, who works as a theologian for New Wine Netherlands, and who is a part of All Saints Amersfoort. Included this month as a reminder.

New Wine Netherlands Summer Conference 2017 22nd -28th July held at Biddinghuizen

What do you have planned for this summer? We wanted to share with you about this year's New Wine Netherlands Summer Conference.

New Wine?

New Wine is a church movement in which we encourage, inspire and equip each other to witness to the inbreaking of God's Kingdom, in the power of the Spirit. New Wine has its historical roots in the charismatic renewal within the Church of England and was established in 1989 by Bishop David Pytches. Since then, it has spread to many others countries and beyond the Anglican community to become a cross denominational inter-denominational movement. In England, many Anglican Churches continue to be involved, and the current leader of New Wine England, Revd Paul Harcourt, is vicar of All Saints Woodford Wells in London.

New Wine seeks to help individual Christians and to partner with local churches to learn more about the Kingdom of God and the power of the Holy Spirit. It seeks to help us to consider how to live out a life



experiencing more of the Spirit's power (as Acts 1:8 shares), and to be open to and to use the gifts God desires to give through his Holy Spirit. New Wine has a vision of churches and individual Christians witnessing energetically to God's kingdom in all its fullness. The annual Summer Conference is one way New Wine seeks to help Christians and churches to grow in these important spiritual matters.

The Conference? This Summers Conference is from 22nd -28th July held at Biddinghuizen, and its theme will be: "God in our midst"

The New Wine Conference Week? You arrive on a Saturday and set up your tent as part of a church group. Then, it's one week full of worship, teaching and prayer! We offer daily meetings, seminars and opportunities to receive

prayer through prayer ministry. There is ample opportunity to meet fellow Christians on the campsite or in the conference village chill area. There are also daily children, teen and young adult programs (in Dutch).

Welcoming internationals? Much of the Summer Conference will be in Dutch, but New Wine is striving to be as welcoming as possible to English-speaking internationals. This year, New Wine is launching an International Camping Field. And we'll provide English translation (through headsets) in the Main Tent.

The Theme? This year's conference theme: is "God in our midst". He is the living Lord, who speaks, heals and who brings recovery. This living Lord wants to involve us in that healing and that work. At the conference we will be invited to learn to open ourselves for His presence and be filled again and again by the Holy Spirit to witness to Gods Kingdom in His power.

Programme?

The main speaker (each morning has a 45-60 minute bible teaching session) is South African theologian **Derek J. Morphew** (dean of the Vineyard Institute, and author of *Breakthrough – Discovering the Kingdom*). There is a significant time of praise and worship using contemporary worship songs.

During the afternoons, there is a large range of seminars covering a range of

In the evening celebrations, there will be

both practical and devotional topics.

teaching on topics such as learning to hear the voice of God, healing & prayer, and witnessing in the power of the Spirit, with extended ministry time. Speakers include Menno Helmus (Vineyard Benelux), Wilkin van de Kamp (VrijZijn), and Maher Hajj (Libanon). Again in these celebrations, there is a time of praise and worship through song.

To add to this – it is important to know - if you cannot make the entire week, there are day tickets available to attend (but those are only useful for a <u>Sunday</u>, <u>Monday or Wednesday or Thursday</u> because the Tuesday is a short programme with lots of free time, and Friday is when people pack and leave).

This year, again a group from Holy Trinity and All Saints will be attending. We hope to be camping on an international 'field' where there will be other Christians from international churches, including from the Anglican churches in Amsterdam.

So why not consider it? Pray about it? And why not come along?

Register?

Want to be part of this? Enroll for the Summer Conference via: zomerconferentie.new-wine.nl (you'll find some English instructions to help you out): http://zomerconferentie.new-wine.nl/ international-guests.

Would you like to register for the International Camping Field (additionally to enrollment for the conference)? Or any questions?

Please, send an e-mail to: internationals@new-wine.nl.



HOLY TRINITY ANGLICAN CHURCH
VAN LIMBURG STIRUMPLEIN, UTRECHT WWW.HOLYTRINITYUTRECHT.N





Nieuwsbrief № 4 - mei 2017

Kerkennacht Utrecht

24 juni 2017

www.kerkennacht.nl

Kerkennacht 2017: 21 deelnemers

De volgende 21 kerken en organisaties nemen deel aan Kerkennacht 2017:

Centrum:

- Buurtoren/UKG
- 2. St.-Catharinakathedraal
- Domkerk
- Doopsgezinde gemeente
- Evangelisch-Lutherse kerk
- Geertekerk
- 7. Janskerk
- 8. Nicolaïkerk
- 9. Oud-katholieke parochie
- 10. Pieterskerk
- Vrij-katholieke Kerk

West:

12. Central City Church

Noord:

13. Johanneskerk

14. Koptisch-orthodoxe parochie

Oost:

- St.-Aloysiuskerk
- 16. De Beiaard
- 17. Holy Trinity Angelican Church
- Wilhelminakerk

Leidsche Rijn:

- 19. Marekerk
- 20. Torenpleinkerk
- 21. RK St.-Willibrordkerk

Er komt een gezamenlijke programmafolder van deze 22 deelnemers. Als u zich niet per kerende post aanmeldt voor de Kerkennacht, kan uw programma-informatie niet meer in de folder worden meegenomen. Contactadres: usrk@ziggo.nl.

Publiciteit

Er worden ruim 100.000 programmafolders gedrukt die door de hele stad huis aan huis worden verspreid. Ook de kerken krijgen nog een aantal exemplaren om in eigen kring te verspreiden.

Wilt u nog een spandoek ontvangen om de laatste weken voor de kerkennacht aan uw gebouw te bevestigen? Bestel er dan zo spoedig mogelijk een via usrk@ziggo.nl. De spandoeken worden gemaakt in opdracht van de Stuurgroep Kerkennacht, maar we bestellen er niet méér dan er door u zijn besteld!

Uitdelen

Begin juni is al het promotiemateriaal beschikbaar: programmafolders, posters, spandoeken, vlaggen (beperkt aantal), buttons, promotiekaarten etc. Om porto- en verpakkingskosten uit te sparen, willen we promotiematerialen voor de Kerkennacht graag persoonlijk uitreiken in plaats van opsturen. Daarom nodigen we u uit op vrijdag 2 juni 2017 tussen 16⁰⁰ en 19⁰⁰ uur in de Johanneskerk (Moezeldreef 400 te 3561 GD Utrecht). Etenstijd? Dat klopt! Daarom zorgen we voor iets hartigs te eten en te drinken. Mocht u zelf niet kunnen op deze dag, probeer dan iemand anders vanuit uw gemeenschap langs te sturen.

Groot Utrechts Kerkdictee

Op vrijdag 23 juni 2017 start het openingsprogramma om 1900 uur met het Groot Utrechts Kerkdictee in de Domkerk. De organisatie is nog op zoek naar deelnemers, dus nodig uw hele kerkenraad of parochiebestuur van harte uit! Er wordt een tekst gedicteerd van Manon Uphoff met een verhaal over Maarten



Luther. De organisatie is ook nog op zoek naar correctors. Ook daarvoor hoeft u geen theoloog of neerlandicus te zijn. U krijgt een strakke handleiding.

Deelnemers en correctors kunnen zich aanmelden via kerkdictee@gmail.com.

Planning

Nog ruim zes weken en dan is het zover. Met name de publiciteit vraagt om een strakke planning in de komende weken. Daarom hierbij een schema met data die van belang zijn:

20 mei 2017 Laatste correctie programmafolder

2 jun 2017 Afhalen promotiematerialen (16⁰⁰ - 19⁰⁰ uur) 23 jun 2017 Opening Kerkennacht (Domkerk, Domplein)

24 jun 2017 Kerkennacht 2017

Evaluatie

Nu al staat vast dat de Stuurgroep Kerkennacht 2017 op dinsdag 4 juli 2017 om 2000 uur de Kerkennacht 2017 gaat evalueren. Dat doen we in de Johanneskerk. Deelnemers die aan deze evaluatie willen bijdragen zijn van harte welkom om aan te schuiven tussen 20.00 en 21.30 uur. Als u verhinderd bent, maar wel een inbreng wilt leveren, mag dat ook per e-mail: usrk@ziqqo.nl.

Tot ziens bij het openingsprogramma en een mooie Kerkennacht gewenst!

Anglican Church in the Netherlands

Summer Leadership Day Saturday 10th June 2017

with James Lawrence, Leadership Principal of the CPAS Arrow Leadership Programme UK



Christ-like and Christ-led Church Leadership

For members of Chaplaincy Councils & Leadership Teams

Venue: Trinity Church Eindhoven, at De Pracht 1, 5583CW Waalre Timings: 10.00 - 16.00

Cost: Registration is free. Please bring €5.00 to cover lunch.

Registration by Friday 2nd June: Please send your name and chaplaincy to Sam Van Leer at info@anglican.nl

www.anglican.nl





Anglican Church in the Netherlands

Summer Leadership Day Saturday 10th June 2017

Christ-like and Christ-led Church Leadership

For members of Chaplaincy Councils & Leadership Teams

What does it really mean to be a *church council*, to work as a team to help lead a faith community in today's changing world? How is shared Christian leadership distinctive? How can we work effectively and with inspiration to build the Body of Christ where we are?

Join fellow church council and leadership team members from across the Netherlands on Saturday 10th June at Trinity Church Eindhoven, as Christian leadership expert, the Rev'd James Lawrence of CPAS leads us in an inspiring and informative day of learning and sharing together.

James Lawrence is the Leadership Principal at CPAS and overall leader of the Arrow Leadership Programme (UK). He is author of several books and courses, including Growing Leaders, Mentoring Matters and PCC Tonight. He teaches and trains on leadership and evangelism in the UK and around the world. He is passionate about resourcing the local church to be well led and mission focused, and he loves ironing!





CPAS is an Anglican evangelical mission agency. Our mission is to enable churches to help every person hear and discover the good news of Jesus Christ. We are committed to mission and equipping churches for their God-given task of evangelism. We believe the most strategic way for us to help churches become more mission-focused is by developing effective leadership.



MOFISH CONCERT 1ST OF JULY

Written by Grant and Alison Cooney



The band *Mofish* are having a concert on the 01 of July this year and are supporting a new charity. Doors open 18:40. Concert starts at 19:00 and finishes at about 20:30

The South African Family Relief Project

Due to the over 119 race based laws prohibiting White South Africans from employment: more and more families find themselves in crisis. These are NOT people who planned living on the streets! These are NOT folk who are lazy and uneducated! These are ordinary middle class, mostly blue collar workers who have lost their jobs.

Our charity is not Government funded. We adhere to our laws that state that 70% has to go to the people. Every charity has running costs and without that we would not have internet, Fuel in our vehicle to pick up and distribute much needed food and clothing. Unfortunately it is virtually impossible to run a charity in South Africa. We had problems with our website but we are busy with updates but you are welcome to visit our Facebook page - https://web.facebook.com/SouthAfricanFamilyReliefProject/?ref=bookmarks where you will see our day to day reports on our current projects. It is true that our men are not finding jobs and that is why we have started our farm project to rescue some families where we will re skill them and integrate them back into society. We are only in the beginning stages of the project.

Account Name: South African Family Relief Project
Account Number: 62534801651
Branch Code: 26023100
Account Type: Transmission/Cheque
Reference: General/"Your Name"

International Payments Swift Code: FIRNZAJJ Paypal details are:

If you are an International donor, you can make a donation into our PayPal account.

Email: safrp.donations@gmail.com



St RICHARD of CHICESTER

St Richard of Chichester, who lived from 1197 to 1253, is patron saint of the English county of Sussex.

In 1244 Richard was elected Bishop of Chichester but King Henry III wanted someone else as bishop and he ordered that no one should feed or house Richard. So Richard lived with a friend who was a parish priest and visited his entire diocese on foot for two years until the king relented.

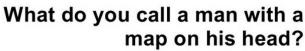
Richard is widely remembered today for the prayer he is supposed to have said as he was dying. The prayer was adapted for the song 'Day by Day' in the musical Godspell and it is in this form that most people know it today:

Day by day,
Dear Lord, of thee
three things I pray:
To see thee more clearly,
Love thee more dearly,
Follow thee more nearly,
Day by Day.

SOUNDS STRANGE

There are still quite a few people called Richard today but some saints' names sound very strange to our modern ears - how many of these names are saint's names and how many of them are something else all together? Answers at the bottom of the page.

- Wenceslas
- Mesrop
- Blaise
- 4. Porphyry
- Waudru
- Methodius
- Attracta
- Sebbi
- Fiacre
- 10. Budoc



Miles.

What do you call a woman with a tortoise on her head?
Shelley.



What do you call a man checking your homework?

Mark.

What do you call a Vicar on a moped?
Rev.

Answer: all of them are saints listed in the Penguin Dictionary of Saints – honestly.



HEROES OF THE FAITH: HENRY VENN (THE YOUNGER)



(1796 - 1873)

"As a supplement to our year long focus on Anglicanism: A Gift in Christ we are considering important figures in the history of Anglicanism and especially those who are inspiration to us in their lives given to mission. The Rev Grant Crowe, Chaplain in Amersfoort, has prepared these reflections on Heroes of the Faith."

Henry Venn (sometimes called 'Henry Venn the Younger' to distinguish from his noted grandfather Henry Venn), has been called one of the greatest mission thinkers, theoreticians and strategists of the nineteenth century. His principles were to dominate British mission work for over 100 years.

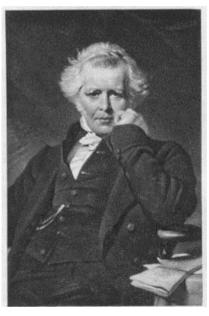
Born in 1796, in Clapham, his father was John Venn – who had served as vicar at Holy Trinity Clapham, and who was one of the founders of the Church Missionary Society (CMS). And his grandfather, Henry Venn, was a man associated with the eighteenth century Evangelical Revival within the Church of England, a revival which included men such as John and Charles Wesley and George Whitfield.¹

Henry Venn the younger was educated in Cambridge, ordained and served in parishes in Hull and London.

Venn was part of the movement that worked through Parliament to finally abolish the slavery in the Empire in 1833²

However, he knew that while the law had changed, the practice in West and East Africa had not, so he researched and

persuaded the
Government of
the need for
British naval ships
to remain off West
Africa to seek to
bring an end to
the illegal trade.



Only in 1865 was the West African slave trade finally brought to an end. He advocated for the importance of education in the native languages across the Empire, and how such education would benefit a country socially, politically as well as economically. He also sought to work to grow the Church of England's episcopacy model into one more suited to the needs of the growing churches in the two third world.

However Venn is primarily known and remembered for his work in what was known as 'missions' – organisations, such as CMS, who were seeking to communicate the Christian gospel in lands and regions where it was barely known. In 1841 he became the secretary of CMS, and he became known for being a mission theorist and an effective hard

- 1. We considered in March and April newsletters, Henry's father and grandfather
- 2. Wilberforce and others had won the first victory in 1807 to ban the slave trade in the Empire. The final achievement was the banning of slavery in its entirety across the Empire, achieved in law, in 1833.

working administrator. He did not have the preaching gifts of his grandfather, but "he exerted leadership in the committee room and through administrative initiative." He wrote to hundreds of missionaries across the globe, was involved in shaping many policy statements within CMS. Though he never travelled to the mission fields himself, he continued to read contemporary mission accounts and thinking, but he also studied past mission history across the denominations. For a generation of British Christians, he was the dominant mission influence and contributed greatly to the statement by Dr Ephraim Radner (Wycliffe College Toronto) who, on our Anglicanism course suggested that the CMS were the 'single most important group in world Anglicanism over the last 200 years.'

Venn believed that much mission of his day was approached from a pragmatic approach. He believed in the need for missionary principles. What *is* mission? How do we know *when* a work is completed?

Over 15 years of reflection, he came to some conclusions. Since 1854, he began to articulate his belief that mission's aim — its strategic aim — should be what became known as the 'three-self' formula.

Another mission thinker — Rufus Anderson — the mission administrator of the American Board of Commissioners for Foreign Missions - had come, independently, to similar conclusions. This thinking was to dominate American and British mission thought from middle of nineteenth century until World War Two.

Three Self formula. For Venn the aim of overseas mission was about creating Churches that were 1)self governing, 2) self supporting and 3) self extending (self propagating – was the phrase used by Anderson). His argument followed that once a mission work, for example by CMS, had, through the work of God, brought a Church into being, then that mission would finish in that area. This meant, in practice, missionaries would cease supporting the newly appointed indigenous clergy, and the missionaries would then move into another area or country, which remained untouched by the gospel of Christ. In short, a shift from an area with missionary leadership to one of indigenous leadership and the formation of a national church. The new Church would then be left, as led by the Spirit of God, to fulfil all the functions expected of a Church.. Anderson and Venn argued that churches built on upon the indigenous culture, led by the local peoples, "could thrive with integrity and independence." (Harvey M. Conn).

Venn argued for the provocative phrase of 'euthanasia in mission' ie plant churches, train clergy, then *move on*. So the missionary work would 'die' because the missionaries have left and moved on. Missionaries, for Venn, were to be 'temporary workers and not permanent fixtures, 'missions were the scaffolding to be removed once an indigenous church was established.

Venn and Anderson exhorted the missionaries to make that their aim – establishing churches that could support themselves, govern themselves, and

HEROES OF THE FAITH: CONTINUED

engage in service and evangelism within its region and ultimately inside its continent.

Missionaries should not be drawn into pastoring and maintaining these new churches, but instead, to seek primarily to plant new churches and to train new indigenous pastors and priests and at the earliest opportunity to hand over leadership to them. It was the stage reflected in 2 Timothy – the growth and development of new leaders – indigenous pastors / priests leading well trained indigenous congregations. While a church had outside help, the new church would not feel fully responsible for itself. It has been considered that Venn and Anderson championed and helped form a new paradigm of missionary churches. Prior to their time, from 1500 until the mid 1800s, the vision for church planting was the planting of carbon copies of Western Ecclesiastical Structures, whether Protestant, Roman Catholic or Orthodox. The vision, in effect, was that to become a Christian made you a member of a Church, and to become a member of a Church was to become American or European. Now Venn and Anderson were advocating a much more independent indigenous model, a truly African Anglican Christianity, rather than an European Anglicanism within African clothing. An example of this was how in 1864, Revd Samuel Adjai Crowther, from Nigeria, was ordained an Anglican Bishop over what today is Nigeria.

It was a mission theory that had great influence until the Second World War. And even in the decades that followed it, and today in world missions, this approach deeply shapes the thinking and practice of many global organisations that engage in church planting in our world.

Did it work? Was it correct? Missiologist Stephen Neil questions if the Three Self vision, if this sharp divide could be seen always, for example, in Acts and the epistles, where even though Paul, for example, desired to move into areas unreached by the gospel (Romans 15:v20-24), he did however remain in contact and exercise a form of oversight, or encouraged those in oversight, over these new churches. Neil also notes the first time this was applied in practice, was in Sierra Leone in 1860. Unfortunately the church was not ready for when the missionaries departed. Twenty years later, when the attempt was repeated, again, the new church was not yet mature or spiritually grown to be truly independent and in that case, the missionaries needed to step in once again to provide the senior leadership and provide direction. Of course much depended upon the support both of the CMS leadership in London and the CMS missionaries on the mission field.

Sadly, after Venn ceased leading CMS – mission executives as well as those on the mission field, increasingly took the view that Africans were of inferior quality

^{3.} This sadly was an attitude not limited only to CMS, but in the last quarter of the nineteenth century this imperialist attitude (Europeans and Americans best, all others second), became embedded in many organisations.

for leadership and so European missionaries would always be needed.³ So it meant the local church became a colony of the foreign planting church. In Crowther's case - after Venn's death, and amidst growing friction with white European CMS missionaries, he resigned in 1880. The next African Bishop in West Africa was only consecrated in 1952. When Venn's writings are considered, certain principles are seen, about how to approach mission: 1) Follow God's leading (Proverbs 16:1-9); 2) Begin on a small scale (Matt 13:33); 3) Money in second place – because money follows ministry, let prayer and study precede its collection. (Hebrews 13:5-6); 4) Send

High Calibre People (Acts 13:1-3); 5)
Depend on the Holy Spirit (John 16:13-15). Henry Venn, in character, was known for his humour and his great hospitality. He was married for 11 years, before his wife Martha died. He was left to raise his three young sons.⁴

Henry Venn, died January 13, 1873, and was buried, at his request, at Mortlake Cemetary, West London in a simple wooden coffin. The service was a simple one, and contained missionary themed hymns which reflected his own lifelong commitment to world mission.

The Church of England remembers all three Venn's as Anglican priests and evangelical divines, on July 1st each year.

4.Two sons became Anglican priests. One, John, was a man with a great love for the sciences. It was John Venn who created what is now known as Venn Diagrams



ARE YOU AWAKE?

This is from ChurchLeaders.com website.

Tim Keller, the pastor of Redeemer Presbyterian Church, New York City, offers a group of "questions designed to wake up sleeping Christians". His questions focus on three hallmarks of a growing relationship with God. These questions would make good small group material or could also be used when mentoring someone one-on-one.



Evidence of God's presence in your life

How real has God been this week to your heart?

How clear and vivid is your assurance and certainty of God's forgiveness and fatherly love. To what degree is that real to you right now?

Are you having any particular seasons of sweet delight in God? Do you really sense his presence in your life? Do you really sense him giving you his love?

Evidence of Scripture changing you

Have you been finding Scripture to be alive and active?

Are you finding certain Biblical promises extremely precious and encouraging? Which ones? Are you finding God's calling you or challenging you to something through the word, in what ways?

Evidence of a growing appreciation for God's mercy

Are you finding God's grace more glorious and moving now than you have in the past? Are you conscious of a growing sense of the evil of your heart, and in response, a growing dependence on and grasp of the preciousness of the mercy of God?

You see, put together, that is a growing understanding of grace.



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 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

THE WEEK OF PENTECOST (WHITSUNDAY) – JUNE 5 TO 10

GOD, who as at this time did teach the hearts of your faithful people, by the sending to them the light of your Holy Spirit: Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who lives and reigns with you, in the unity of the same Spirit, one God, world without end. Amen.

	Morning Prayer		Evening Prayer	
Pentecost Mon	Ezekiel 11:14-20	Acts 2:12-36	Wisdom 1:1-7	Acts 2:37-end
Pentecost Tues	Ezekiel 37:1-14	1 Cor. 12:1-13	Wisdom 7:158:1	1 Cor. 12:2713 end
Wed Ember	1 Kings 19:1-18	1 Corinthians 2	Wisdom 9	1 Corinthians 3
Thursday	2 Sam. 23:1-5	Ephesians 6:10-20	Exodus 35:3036:1	Acts 18:24-19:7
Fri Ember	Num. 11:16-29	2 Cor. 5:14-6:10	Jeremiah 31:31-34	2 Corinthians 3
Sat Ember	Num. 27:15-end	Matt 9:35-10:20	Isaiah 61	Acts 20:17-35

THE WEEK OF TRINITY SUNDAY – JUNE 12 TO 17

ALMIGHTY and everlasting God, you have given to us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity:

We beseech you, that this holy faith may evermore be our defence against all adversities; who is alive and reigns, one God, world without end. Amen.

	Morning Prayer		Evening Prayer	
Monday	1 Samuel 1	James 1	1 Samuel 2:1-21	Luke 1:1-23
Tuesday	1 Samuel 2:22-end	James 2:1-13	1 Samuel 3	Luke 1:24-56
Wednesday	1 Samuel 4	James 2:14-end	1 Samuel 7	Luke 1:57-end
Thursday	1 Samuel 8	James 3	1 Samuel 9:1-25	Matthew 1:18-end
Friday	1 Samuel 9:26-10:16	James 4	1 Sam 10:17-end	Luke 2:1-39
Saturday	1 Samuel 11	James 5	1 Samuel 12	Matthew 2

THE WEEK OF TRINITY I – JUNE 19 TO 24

O God, the strength of all those who put their trust in you, mercifully accept our prayers; and because through the weakness of our mortal nature, we can do no good thing without you, grant us the help of your grace, that in keeping of your commandments we may please you both in will and deed; through Jesus Christ our Lord. Amen.

	Morning Prayer		Evening Prayer	
Monday	1 Samuel 13	1 Peter 1:1-21	1 Samuel 14:1-23	Luke 2:40-end
Tuesday	1 Sam 14:24-48	1 Peter 1:22-2:10	1 Samuel 15	Luke 3:1-22
Wednesday	1 Samuel 16	1 Peter 2:11-3:7	1 Sam 17:1-30	Luke 4:1-30
Thursday	1 Sam 17:31-54	1 Peter 3:84:6	1 Sam 17:55-18:16	Luke 5:1-11
Friday	1 Samuel 19	1 Peter 4:7-end	Malachi 3:1-6	Luke 1:5-23
St John Baptist	Ecclus. 48:1-10	Luke 3:1-20	Malachi 4	Matt 11:2-19

THE WEEK OF TRINITY II – JUNE 26 TO JULY 1

O LORD, you never fail to help and govern those whom you bring up in your stedfast fear and love: Keep us, we beseech you, under the protection of your good providence, and make us to have a perpetual fear and love of your holy Name; through Jesus Christ our Lord. Amen.

	Morning Prayer		Evening Prayer	
Monday	1 Sam 22:6-end	2 Peter 1	1 Samuel 23	Luke 5:27-end
Tuesday	1 Samuel 24	2 Peter 2	1 Samuel 25:2-42	Luke 6:1-19
Wednesday	1 Samuel 26	2 Peter 3	Ezekiel 2:1-7	Acts 3
St Peter Apostle	Ezekiel 3:4-11	Acts 11:1-18	Ezekiel 34:11-16	John 21:15-22
Friday	2 Samuel 2:1-3:1	1 John 1:12:6	2 Samuel 3:17-end	Matt 6:1-23
Saturday	2 Samuel 5	1 John 2:7-end	2 Samuel 6	Matt 7



WORSHIP IN JUNE 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

Sunday 4th June PENTECOST

10:30 Choral Communion (followed by a Feast in the Hall)

Pentecost Monday 5th June 10:00 Sung Communion (Dutch liturgy/English sermon)

Pentecost Tuesday 6th June 10:00 Holy Communion

Sunday 11th June Trinity Sunday

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

10:30 Choral Communion 14:30 Choral Evensong

Saturday 17th June Evening Prayer and Praise

19:30 Service of the Word with Gospel Band

Sunday 18th June First Sunday after Trinity

10:30 Choral Communion

Saturday 24th June Nativity of St John the Baptism

17:00 Holy Communion (said)

Sunday 25th June Second Sunday after Trinity

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

10:30 Choral Communion

Thursday 29th June St Peter the Apostle

20:00 Holy Communion (said)

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