



HOLY TRINITY UTRECHT ALL SAINTS AMERSFOORT ANGELICAN CHURCH ZWOLLE & GRACE CHURCH GRONINGEN

APRIL 2017



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NEWSLETTER APRIL 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

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

Anglican Church Zwolle

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

Grace Church Groningen

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APRIL EVENTS AT A GLANCE

FOR FURTHER WORSHIP SERVICES SEE LAST PAGE

10 April	Holy Monday, compline at HTC Utrecht, 20:00	p. 24
11 April	Holy Tuesday, compline at HTC Utrecht, 20:00	p. 24
12 April	Holy Wednesday, compline at HTC Utrecht, 20:00	p. 24
13 April	Maundy Thursday, choral communion at HTC Utrecht, 20:00	p. 24
14 April	Good Friday, matins at HTC Utrecht, 09:00	p. 24
	Evening prayer at HTC Utrecht, 20:00	p. 24
15 April	Holy Saturday, Easter vigil at HTC Utrecht, 20:00	p. 24
16 April	Easter Sunday, choral communion at HTC Utrecht, 10:30	p. 24
17 April	Easter Monday, sung communion at HTC Utrecht, 10:00	p. 24
19 April	Easter Tuesday, Holy communion at HTC Utrecht, 10:00	p. 24
23 April	AGM at Holy Trinity Church Utrecht, 12:15 PM	see below



UPCOMING EVENTS

Our Annual General Meeting (AGM) takes place on **Sunday 23rd April at 12.15pm**, after the 10:30am service in Utrecht. This meeting is for the four churches in the chaplaincy. There will be acceptance of reports to the AGM, updates from the chaplains. The major decisions: to vote on the accounts of last year and the budget for the coming year; to vote on the proposed names for two Wardens, four Archdeacons, Synod Representatives and five other members of Chaplaincy Council for the upcoming year.

May 21st - **Concert for Tibetan refugee Children**. Please come to support our Christian Brothers and Sisters in faraway lands. The concert will take place in the afternoon at 3 PM, at Holy Trinity Church Utrecht.

ERRATUM

Another correction concerning the February Newsletter article on the Anglican church in Zwolle (starts page 20): Gwen and the late Joop, mentioned in the article as having retired from the Anglican church in Zwolle, came from Zwolle to the Arnhem-Nijmegen Chaplaincy when they moved to Wolfheze, and have always been delightfully active, there, too. As for their children, both sons, Alfred (not 'Albert') and Michael (not 'Margriet') are both also doing well, in different parts of the country.

Thank you to David, Arnhem-Nijmegen Chaplaincy warden, to bring this to our attention!



BISHOP'S LETTER

DIOCESE IN EUROPE

THE CHURCH
OF ENGLAND

The Bishop in Europe:

The Right Reverend Dr. Robert Innes



Dear Brothers and Sisters in Christ,

“Purity of heart is to will one thing”, said the Danish theologian Soren Kierkegaard. I write these words near the beginning of Lent, a season in which we try even more seriously than usual to order our desires under the overarching desire for God. Since our desires are continually stimulated, manipulated and exploited by powerful forces in the world, Lenten disciplines of even moderate asceticism are strongly counter-cultural and have seldom been more valuable in promoting true spiritual life.

It has been a particular delight for me that the daily lectionary this Lent has us reading through the prophet Jeremiah. Few other biblical characters exemplify such a single-minded longing after God and his purposes. For 40 years, Jeremiah faced the political situation of his day with utter realism. He helped his people navigate their way through one of the most disturbing times in their history – the huge discontinuity and disruption marked by exile in Babylon. Against the false prophets, who disseminated an easy message of ‘business as usual’, Jeremiah is unflinching in proclaiming that God is



faithful, but that a very different kind of hope and a so far unimagined future lie on the other side of a painful judgement. “I know the plans I have for you”, declares the Lord, “to give you a future and a hope. You will seek me and you will find me when you seek me with all your heart.” (Jer. 29:11).

Jeremiah provides a suggestive backdrop to Easter. In his book “Outside Eden – Finding Hope in an Imperfect World”, Peter Fisher counters the idea that Easter is an exercise in mere wish fulfilment. We have plenty of evidence to suggest that the disciples who followed Jesus were expecting that, having given up homes, fishing businesses and so on, they would be rewarded with a relatively smooth path

to greatness in the kingdom of God. They had, we know, been in the habit of discussing the various positions of honour they could expect. But Jesus's death seemed to be the unexpected end of their hopes. And Jesus's resurrection - a new spiritual body - was quite outside the rational categories that had so far been available to them. So the shape of the hope that opens up before the disciples on Easter Day is quite different from anything they had previously known. And, not surprisingly, the new resurrection order dramatically changes the character and capacities of the disciples too.

For most of us, Easter Sunday morning is epitomised by the reading of St. John's account of Mary Magdalene meeting her risen Lord in the garden. I have been struck, in re-reading this text, by the repeated 'turning' of Mary. She is the first to see the empty tomb. After running away in fright, she returns with Peter and the other unnamed disciple. Having seen the empty tomb, the others depart, but Mary remains, standing weeping outside the tomb. When the gardener engages her in conversation she 'turns around' and sees Jesus, though without recognising him. It is in the face to face conversation between them, and in particular when Jesus speaks her name, 'Mary', that she recognises the risen Lord.

Rowan Williams comments (in 'Resurrection – Interpreting the Easter Gospel'): "She, the one who had turned, again and again, in ever-dwindling hope,

now finds that hope answered. Turning, over and again, to the name, the figure, the recollection of Jesus, even when it can only seem abstract and remote, issues at last in knowing with utter clarity that it is still he who calls us into our unique identity." It is in turning, metanoia or conversion (or re-conversion) that we find Jesus and are found by him. Thus Mary finds a new future and a new hope.

Easter 2017 greets an uncertain and fearful European continent. The achievements of the post-war decades are being radically questioned. The story of smooth progress towards an ever-more prosperous, liberal and globalised future is being angrily protested against. Yet we don't know what could replace it. The European Commission has published a White Paper that offers five very different scenarios, and both Protestant and Catholic Churches are holding conferences on 'The Future of Europe'. There is, as yet, little in the way of genuinely convincing and inspiring ways forward. We feel ourselves to be in a kind of 'Holy Saturday', with old hopes having gone and a new vision yet to crystallise.

If that is our situation, we can take courage from Jeremiah, who assures his readers of a future and a hope that lie, not in the immediate present, but on the other side of exile. For Christians, faith is the assurance of things hoped for and the conviction of things not yet seen (Hebrews 11:1). And so, in the purposes of God, Easter bursts upon us in unexpected ways with the promise of a

BISHOP'S LETTER - CONTINUED

future that we cannot yet specify.

Whatever the vagaries of human history, the seasons of the natural world are a tangible reminder of the faithfulness of God. Each year, the flowers grow and the trees blossom. As I write this, my daffodils are just starting to show the first yellow of Spring. I am reminded that amidst the sad Lamentations of Jeremiah (which are traditionally read on Good Friday), the prophet can nonetheless declare: "The Lord's compassions never fail, they are new every morning: Great is your faithfulness!"

In closing, I want to thank all our clergy and lay people who will be involved in the preparation and conduct of worship for

Holy Week and Easter. I wish insight and skill especially to those who will be endeavouring to communicate the Easter message in ways that will connect with regular churchgoers and visitors alike. I hope and pray that people will turn to meet the risen Lord in the welcome and worship we offer.

I wish you all a blessed and joyful Easter.

+ Robert Gibraltar in Europe

+Robert Gibraltar in Europe

The Right Reverend Dr. Robert Innes with confirmation candidates and the Rev. David Phillips. Photo taken at the confirmation service at All Saints Amersfoort, 2016



Al 22 aanmeldingen...

In de vorige Nieuwsbrief meldden we u dat er dertien kerken en organisaties meedoen aan Kerkennacht 2017. Inmiddels zijn dat er al 22!

Centrum: Buurtoren/Utrechts Klokkenluiders Gilde, Domkerk, Doopsgezinde gemeente, Evangelisch-Lutherse gemeente, Nicolaïkerk, Oud-katholieke parochie, Pieterskerk, Geertekerk, Vrij-katholieke Kerk; **West:** Central City Church; **Noord:** Johanneskerk, Evangelische Broedergemeente, Koptisch-orthodoxe parochie; **Oost:** St. Aloysiuskerk, De Beiaard, Holy Trinity Anglican Church, St. Josephkerk, Wilhelminakerk; **Zuid:** Evangelische kerk Utrecht; **Leidsche Rijn:** Marekerk, Torenpleinkerk, St. Willibrorduskerk.

Als uw kerkgemeenschap besloten heeft om mee te doen op 24 juni 2017 en u staat hier nog niet tussen, meldt uw kerk dan alsnog aan via usrk@ziggo.nl.

Gevarieerd programma



Tijdens een brainstorm- en inspiratieavond in de afgelopen week kwam er een breed scala aan programma-ideeën ter sprake: een speurtocht door de kerk - speciaal voor kinderen; psalmen in de nacht; een marathoninterview met een bekende Utrechter á la Zomer-gasten; Maarten meets Menno; film; torenbeklimming; theaterspektakel rond Luther, vluchtelingen doen hun verhaal; vier kerkorgels en hun geheimen; labyrint lopen; poëzie rond tijdgenoten van Luther; rondleidingen; wandelen en nog veel meer.

Groot Utrechts Kerkdictee

Op vrijdag 23 april 2017 start het openingsprogramma om 19⁰⁰ uur met het Groot Utrechts Kerkdictee in de Domkerk. U hoeft geen wetenschapper te zijn om mee te dingen naar de wisseltrofee. Er wordt een tekst gepresenteerd rond uitspraken van Maarten Luther. Meld je aan via kerkdictee@gmail.com.



Publiciteit

Natuurlijk moet Kerkennacht 2017 bij zoveel mogelijk mensen bekend worden. De Stuurgroep Kerkennacht Utrecht doet daar z'n uiterste best voor. Als er voldoende geld beschikbaar is, zullen de inwoners van onze stad huis aan huis worden geïnformeerd. Er komt in ieder geval een programmaproject met daarin het totale activiteitenaanbod.

Spandoeken

Door verschillende deelnemende kerken is gevraagd om spandoeken die in de weken voorafgaand aan de kerkennacht aan de gevel of aan het hek van het (kerk)gebouw bevestigd kunnen worden. Als stuurgroep stellen we die spandoeken

Spandoek Kerkennacht

graag beschikbaar. Daarbij is het wel van belang om te weten hoeveel spandoeken we moeten laten maken. Wilt u uiterlijk **30 april 2017** laten weten of u een spandoek wenst te ontvangen?

Planning

Nog ongeveer 3 maand en dan is het zover. Met name de publiciteit vraagt om een strakke planning in de komende maanden. Daarom hierbij een schema met data die van belang zijn:

	z.s.m.	Besluit van kerken tot deelname
15 apr 2017		Aanleveren van uw programmegegevens
2 mei 2017		Laatste correctie programmaproject
1 jun 2017		Beschikbaarheid posters en spandoeken
2 jun 2017		Beschikbaarheid programmaproject
23 jun 2017		Opening Kerkennacht (Domkerk, Domplein)
24 jun 2017		Kerkennacht 2017

Voor elke kerk of deelnemende organisatie is ongeveer evenveel ruimte beschikbaar. Er komt bij uw programma-informatie voor de herkenning in ieder geval een foto bij van het exterieur van uw (kerk)gebouw. Daarnaast is er ruimte voor circa 200 woorden of 150 woorden met een tweede foto. Die tweede foto moet u dan zelf aanleveren.



SUMMARY OF 2017 LOCAL CHURCH ANNUAL MEETINGS AROUND THE CHAPLAINCY

UTRECHT

At the Annual Local Meeting held at Holy Trinity Utrecht on 19th March, the Roadmap for the Utrecht and Amersfoort Anglican churches was explained to us. The Local Annual Meeting in Utrecht proposes the following people to the AGM for Chaplaincy Council and for the Utrecht Leadership Team:

Wardens: Kit de Bolster and Frank Fink-Jensen

(on Council and the Utrecht Local Leadership team)

Deputy Warden: Since Amersfoort did not provide a candidate for Warden, there is no Deputy Warden position this year.

Archdeaconry Synod Reps: Adrian Los, Sandra Sue & Simon Urquhart

(these positions are for three years and reps are automatically on Council)

Lay Council Members: Eric Heemskerk and Judy Miller

(they will be on Council and on the Utrecht Leadership team)

Utrecht Leadership Team: Gonny Eijkelenboom, Simon Urquhart, Sandra Sue & Matthijs Postma were elected from 6 candidates.

We would like to thank Rosemarie for working so hard for the last three years as Church Warden and wish her every happiness in her future married life to Eric shortly. To Paul Kooijman and Marjon Jagers as they step down from Council, for their work too. Paul will continue to help Sandra behind the scenes with the Treasurers work. Thank-you too to Sheila for all her hard work keeping the Electoral roll up to date resulting in there now being over 200 members on the Electoral Roll

Congratulations to Maryon for completing 50 years as a Council Member, you have done sterling work and have been an asset to many new members of the council over the years!

Written by Judy Miller

AMERSFOORT

At the Annual Local Meeting held at All Saints Amersfoort on the same day. The following people are proposed to the AGM for Chaplaincy Council and for the Amersfoort Leadership Team:

Warden or Deputy Warden: no one was willing to serve this year as chaplaincy warden or deputy warden for the Local Leadership team

Archdeaconry Synod Representative: Nora Westerbeek

(this position is for three years and reps are automatically on Council)

Lay Council Members: Patrick Elenbaas, Stefan van der Knaap & Annalyne Florentius. (since they only elected one Archdeaconry Rep the have 3 for Council)
(they will be on Council and on the Amersfoort Local Leadership team)

Amersfoort Leadership Team: Nora Westerbeek, Lodewijk Westerbeek, Peter Gillies, Henry Miechielsen, Edwin Mulder

The meeting began with a presentation and discussion of the Roadmap to Independence for Amersfoort. The Chaplain Grant Crowe gave an outline of where Amersfoort is at in the search for a new church building, explaining about All Saints taking responsibility for charitable giving in Amersfoort, and explaining the need for a Safeguarding Officer and describing the role. After the elections (all by acclamation and all unanimously) an update was given on the current church building and on the upcoming Away Day the 26 & 27 of May in Leusden.

ZWOLLE

Cecilia Koppenrade gave a report summarizing the year and highlights (the report will be a part of the AGM reports). The main aim: becoming more financially self supporting and spiritually stronger.

The Zwolle Leadership team meets on a regular basis to discuss past events and to make suggestions for the future of the church. To work in close association with the Chaplains.

The following names are proposed to the AGM in May to work with the chaplains on the Zwolle Leadership Team: Cecilia Koppenrade, Janie McCloughin, John Murphy, Susan Mulder, Bas Rutgers, Adriaan de Toit.

Margaret de Roo, Frances Murphy and Brian Veltman have left the Leadership Team this past year and gratitude was expressed for their contributions over the past few years and gifts were given.

Our vision is to continue with the new Bible Study group and to encourage others to join in learning to understand the Bible and to make our presence known in Zwolle and the surrounding villages.

Adriaan, our treasurer, gave us an extensive overview of our income and expenditure. One interesting item was a seven-year projection as to our finances will develop as we become more financially self-supporting. We are extremely fortunate to have Adrian in such an demanding position and thanks were expressed.

Written by Frances Murphy



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 it 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 2nd and 4th 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 2nd and 4th 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 1st Monday of the month 20:00; Waalbandijk 48, 4175 AC HAAFTEN



THE PRAYER CHAIN MINISTRIES

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

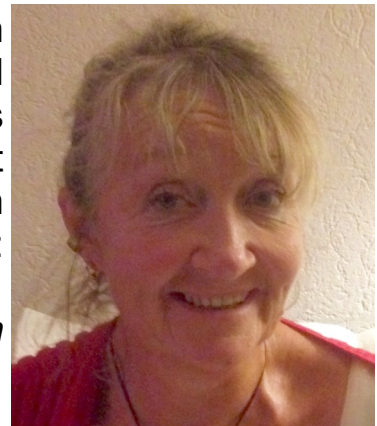


Anne Miechielsen
organizes and
participates in this
ministry at Holy Trinity
in Utrecht:

anne@miechielsen.nl

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

mccloughin@gmail.com





POEM

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



Pasen driedimensionaal

Ik wil in Opstanding
blijven geloven
zolang ik weet heb
van een vrouw
die hoewel ze door de arts
was opgegeven
toch elke dag
met lak
haar nagels
in het roze stak –

ik wil in Opstanding
blijven geloven
zolang ik weet heb
van een man
die hoewel zijn vrouw
al jarenlang was opgenomen
verwarde en verweesde blik
toch
dagelijks
zijn weg naar haar nam
en een glimlach
bracht
op haar geliefd gezicht

Three-dimensional Easter

I will forever believe in the
Resurrection
inspired by the knowledge
of a woman who,
even though her doctor
had given up hope for her,
painted her nails daily
with bright pink varnish

I will continue to believe in the
Resurrection
inspired by the knowledge
of a man whose wife was in hospital
for years
dishevelled and exhausted
still made his way to visit her
bringing a smile to her loving face



MOVIE REVIEW: SILENCE



This review was written by Danielle Koning, a former Adventist missionary to Thailand, and sometime attendee at Holy Trinity Utrecht.

‘Silence’: A film probing faith and doubt, mission and culture, and the speaking of God

Once in a while you see a film that offers images and intrigues your mind in a way that you cannot seem to shake off for weeks on end. ‘Silence’, recently released, is one such film.

The story is based on historical events as narrated in a 1966 novel of the same name by Shusaku Endo, a Japanese Roman Catholic. It chronicles the events that occur when two 17th century Jesuit priests from Portugal, Rodrigues and Garupe, go on a special mission to Japan. Their goal is to find the beloved priest who mentored them, Father Ferreira, who went to Japan to spread Christianity but is now rumored to have renounced his faith in exchange for a Japanese life. Refusing to believe this rumor, Rodrigues and Garupe set out to trace Father Ferreira, even though at the time Japan is a place where Christians are systematically tortured and killed. They are guided by the odd figure of Kichijiro, a Japanese man with a Christian past who is blind drunk when they meet him first. Kichijiro leads the two priests to the underground world of Japanese Christians, who live in small villages deep in the mountains. There starts a journey for Rodrigues and Garupe that introduces them on the one

hand to the profound, inspiring faith of hidden believers, and on the other hand to the cruel, taxing persecution by the Japanese authorities.

More than a sequence of events, the story unfolds as a window on the dynamic of the inner life of a believer. In countless ways, from the subtlety of facial expression to the tangibility of action, the film immerses the viewer in the complex intertwining of faith and doubt, courage and cowardice, loyalty and betrayal.

Rodrigues clearly starts out as the moral hero: he is the faithful priest loving God and serving persecuted believers at the risk of torture and death. His obvious narrative opponent is Kichijiro, the drunkard who cowardly succumbed to the Japanese inquisitor by placing his foot on an image of Christ (a terrible act of disrespect in the East!), thereby saving his own life while the rest of his believing family was killed.

As the story progresses, however, we see that the relationship between these two men is more complex than it first seems. We see the reality of doubt in the saintly Rodrigues. For example, when things get increasingly tough, and none of his prayers seem to get answered, he begins questioning God: “Are you even there? Am I speaking to someone?”. When he gets captured by the Japanese inquisitor and seems to face death, he

displays severe anguish, an embarrassing contrast with the calm faces of his Japanese fellow prisoners who are looking forward to the joys of paradise. At the same time, we discover the deep faith in the apostate Kichijiro. Though he betrays both Rodrigues and Christ multiple times, he is a man with a deep awareness of sin – he keeps looking for ways to reconcile himself to God and his past, keeps believing in the efficacy of forgiveness, and maintains a faithfulness to Rodrigues that outlasts that of everybody else.

The complex nature of the characters of Rodrigues and Kichijiro may be experienced as somewhat unsettling: there is no traditional ‘good guys – bad guys’ divide here that helps us to sort out the moral world. However, it is their very ambivalence that makes the two figures so real and recognizable, offering us an image of ourselves. Rodrigues and Kichijiro mirror the fact that the faith in us never comes without doubt, and that the doubt in us is rarely divorced from traces of faith. They reflect the inner realities that our loyalty is never fully free from betrayal, and that our cowardice constantly takes turns with our courage. In a world full of idealized and unreal portrayals of human life, I find this honest unveiling of our inner world, which is simultaneously broken and whole, one of the greatest gifts of the film.

The film raises many other issues and questions that it does not directly resolve or answer, but, wholly in the style of Endo who as a Japanese Roman Catholic lived a life of inner tensions, leaves with the viewer to ponder. One is



the nature of missionary work, and in particular the interaction between ‘Christianity’ and ‘culture’. Is Christianity of universal value and application (Rodrigues’ perspective) or a mere local religion good for Portugal but fundamentally incompatible with Japanese culture (the Japanese inquisitor’s perspective)? Does it require a denial of one’s Christian identity to see and experience the beauty of Japanese culture? Is the Christian idea of a future salvation from suffering an example of one of those very attachments that Buddhist practitioners are trying to purify their minds of? The 17th century dialogues on these questions are remarkably applicable to our own age, in which mission work is popularly critiqued because of its supposedly destructive effects on ‘local culture’. The film is

extraordinary in how it leaves the issue open, neither promoting nor critiquing missions, making it digestable and of interest to both Christian and secular audiences.

A final theme that, considering the film's title, must be mentioned here is that of the speaking of God. God seems puzzlingly silent in the film. His devotees go through excruciating pains, but it seems as though He indifferently stands aloof. How do we make sense of God's presence and intervention, when an earnest prayer is followed by decapitation? Again, the film does not give us any answers. But it gives a subtle suggestion. Half-way through the film, the young Rodrigues wonders if God's silence in his troubles means that it's all a

hoax – the kind of thought that makes us want to give up our faith as it seems nothing more than a mind game. Near the end of the film, however, the older Rodrigues reflects: "Perhaps in all this silence, God spoke". Might this mean that we do not have to deny God's silence, or twist it around so it appears as though He spoke and directed while He really was quiet? Could we rest in the silence of God and then simply enter into whatever awareness, understanding or action that leads us to?

Whatever your personal stance is on faith, mission and God's speaking, this film is guaranteed to give you input for reflection on your position and perspectives. I definitely recommend seeing it!



CHARITABLE GIVINGS PLAN FOR APRIL

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

This month Charitable Giving will support the Stiltecentrum in Utrecht and Window of Hope in Malawi.

The ecumenical Meditation Centre in Hoog Catherijne, supported by Utrecht churches, is a place of silence, reflection, inspiration and encounter amid the hustle and bustle of modern society.

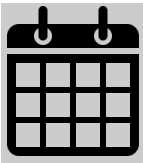


stiltecentrum
- waar stilte luistert -

www.stiltecentrum.nl

Window Of Hope Foundation is involved in various projects in the field of health, education, community empowerment, and development in Malawi. Projects include: a book about Community Empowerment; supporting orphans to attain education; training economic empowerment of women; providing bikes to Safe Motherhood Field Assistants; initiating Hope Business Centre (offices, conference rooms, restaurant, lodging, internet café, social networking) that will use the profit to invest in social programs.

www.facebook.com/pages/Malawi-Window-Of-Hope/529367247132748



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 (Spring, no joke)

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 – To Be Announced (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.



TIBETBRIEF



The Tibetletter is written by Maya Hoogveld

Mijn lieve vriendin/buurvrouw Carlien had mij diverse keren gevraagd of zij met mij mee naar India mocht. Ik zei dan telkens: geen schijn van kans, ik kan niet eens meer naar Bunnik.

Daarna begon in november de Kerstdrukke. En...plotseling kwam er een uitnodiging uit India, van de Dalai Lama, voor de opening en inzegening van het Dalai Lama Institute for Higher Education in Bangalore, waarvoor wij de lokalen aan het inrichten zijn. Toen sprongen Carlien en ik allebei een gat in de lucht en wij vertrokken in december. Het was prachtig om deze indrukwekkende gebeurtenis mee te maken.



Maya en Carlien met de Dalai Lama

His Holiness hield een mooie openingsrede en de Indiase Minister van Binnenlandse Zaken vertelde hoe blij India is met het verblijf van al vluchtelingen, die zoveel goeds doen en hebben gedaan in India. "Natuurlijk hopen wij dat jullie zo gauw mogelijk terug kunnen gaan naar Tibet, maar wij van onze kant zouden jullie graag voor

altijd hier bij ons houden".

Na de opening konden wij nog de Tibetaanse omgeving van Bangalore bezoeken, onder andere het enige Tibetaanse kinderdorp in het zuiden van India, in Bylakuppe. De huizen daar zijn vernoemd naar Nederlandse steden die dit dorp hebben helpen opbouwen en heten Franekerhome, Heerlenhome en nog meer, vooral Friese steden. Een van de huizen heet het Maya-huis!

Het Dalai Lama Institute for Higher Education is erkend door de Universiteit van Mysore en zal uiteindelijk een zelfstandige universiteit worden. De speciale programma's zijn uniek en zijn goedgekeurd door de Academische Raad van de Universiteit van Mysore. Er zijn drie belangrijke departementen: de School of Education, Tibetan studies and computerstudies en het Departement van Tibetaanse taal en literatuur.

Uiteindelijk zal het een onafhankelijke universiteit worden met conventionele en gespecialiseerde programma's. Hoofddoel is het in stand houden van de Tibetaanse cultuur en culturele erfenis. Politiek gezien is het van het grootste belang om de strijd voor het behoud hiervan voort te zetten door middel van een goede opvoeding, die ernaar streeft geen haat jegens de Chinezen te ontwikkelen door een verstaan van de situatie van beide zijden. Het grootste gedeelte van de lokalen is nu ingericht. Er wordt hard gewerkt aan het restant. Het zou heerlijk zijn als U nog een steentje zou willen bijdragen. Van mijn kant geef ik hier en daar nog

geïllustreerde gastlessen op scholen en lezingen voor verenigingen, o.a. voor de Oecumenische Streekgemeente in Barneveld.

BELANGRIJK FINANCIËEL NIEUWS: In de financiële wereld verandert er wel eens wat. Het is fijn als U eventuele giften regelrecht overmaakt naar de Wilde Ganzen. Dan kunt U in aanmerking komen voor eventuele belastingaftrek. Het wordt dan als volgt:
Wilde Ganzen IBAN NL 53 INGB0000040000, met de vermelding: voor Tibetproject Maya Hoogveld.

Op 21 mei (!) komt er ook weer een benefietconcert, 's middags om 3 uur in de Holy Trinity kerk, van Limburg Stirumplein, te bereiken met bus 8, richting

Wilhelminapark.

Er zullen weer verrassende bijdragen worden geleverd, door DUO ASTORIA (viool en piano) Sylvis Hubers, dichteres, die haar eigen werk laat horen en CANTABA, het Utrechtse vrouwenkoor dat vaker in de TIBETbenefiet van zich liet horen. De toegang is gratis, maar we hopen van ganser harte dat U de collecteschaal royaal zult vullen.

Ook zou het fijn zijn als een aantal van U zou willen helpen met de voorbereidingen en om na het concert de aanwezigen te voorzien van hapjes en drankjes. Graag een telefoontje of een mailtje!

Graag tot ziens, hopelijk om te beginnen bij het concert.

Confirmation service with Bishop Robert Innes, March 25th 2017

Confirmants: Caroline Postma, Dorienke de Vries, William Tucker, and John Houdijk





FAITH THOUGHTS: LED TOWARDS THE FUTURE



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

We find ourselves at the evaluation stage, halfway between what was and what is to come. Life, of course, is about this very issue. We are born, in between we live, then we die. We live at the junction between life and death. At this midway-point, we make our decisions day to day, year to year. Our lives have been shaped by our past; are continuously moulded in the present for what we will become in our future.

The process of decision making is not always easy. There are days, of course, when things are clear: We know exactly what to do, what to say, how to 'be' with hardly a thought about an issue or its ramifications. Other times we are intensely focussed on a high value event—although the truth is all events are high value. Should I marry? Whom should I marry? Shall we move? Where shall we move? Is this job right for me? Should I change professions? Is it the right time to continue my studies? Should I stay home and care for the children or put them in crèche or day-care? Should I support my child studying abroad? Or should I insist s/he stay nearby? Should I put my parents in a care home? Should I care for them in my home? Should we retire here? Or continue the retirement dream abroad?

Sometimes these questions are easy, the way very clear and may demand little

thought. But if you wrestle with these questions and find them difficult, you are not alone. We have, however, wonderful promises in Scripture, whether life comes easy or not to us. The promise that "our steps are ordered" is one such gift. Proverbs 3:24 highlights this issue stating we are to "trust in the Lord" with all our heart; to not lean to our own understanding. In acknowledging him, he will direct our paths; he will "make them straight". The author states further in Proverbs 4: 26 that we should "look straight ahead; fix [our] gaze directly in front of [us]".* We can all relate to those less than straight paths we've taken; the times we have turned our gaze and missed the goal.

What should our response be to these issues? Clearly, we are encouraged to



trust that God has our best interests at heart. In our partnership with Him, our way is directed. Having done our part, He will bring things to pass as we focus, trust and pray. What a wonderful assurance in times of difficulty and stress.

Sometimes we are breathless with anxiety, feeling hopeless about the future. That the 'sure thing'—that necessary event—that 'must have-must do' action—is dead in the water. We failed. Things fell through. Now what? The key in such moments is TRUST!

We may never know why the action failed. Or we may eventually see how God has directed us without our even knowing it. We are human and often transfer the modelling of our early years to our God beliefs. This is where believing in the 'truth of Scripture' can be so healing, so rewarding. God is not 'withholding' that thing because 'you've been bad and don't deserve it'. His timing and direction are true.

When I took up a post in Arizona in the United States, awaiting word from a University in Belgium to continue my theological studies, I thought I'd totally missed the mark—especially when the letter of acceptance followed me from my parental home to the desert! I felt I'd failed; that I'd totally missed what I understood was the 'mind and direction of God'. Over the next two years, I tried to get back to Belgium for a study I would have to finance; to a department that had accepted me with qualification. The trek in Arizona was not an easy one. But I continued to pray. In the third



year, a new exchange program to the University of Tübingen was looking for students. I applied and received a complete scholarship for my area of study, with some of the finest theologians of the era. As I spoke German as a second language, had married in Germany and lived there intermittently since a teenager, going to Germany made perfect sense! And to add just one more blessing, Samuel (my husband) stopped by the University Computer centre to introduce himself and strode away with an assistantship! God had a better plan. I had to wait for His timing. And His way was 'above all that I could ask or think'.

This is just one example of God's direction. Take a moment and examine your own experience in God. How has He led you? Where are you now because of His timing and guidance? Even when you despaired that you'd 'made a mistake' or 'had not heard His voice', yet He was guiding and leading as you trusted Him.

No matter our stage in life, He will lead and guide us: We need only Trust!



Innocence



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

Spring has come. For me this is always a time of exuberant joy when there is so much more light, and the fresh leaves are coming out, and all the little flowers with their freshness that is in such sharp contrast with the surroundings that still remind of winter. It is the time with all the cute young animals, soft lambs, calves jumping in the pastures, little ducklings swimming in a group around their mama. So much joy that it's hard to contain, and perhaps I shouldn't even try.

Let us treasure this moment and enjoy this special time of fresh innocence. For I think that this is what makes this time so special. These little baby animals are just so endearing! They remind us of the time when we were looking at the world with open eyes full of wonder and excitement at the grandness of it all, while being safe in the presence of our parents

When my daughter, with the typical openness of a five year old, starts chatting with everyone she meets, it puts me on my guard, I feel the urge to protect her, and say: "Be careful, not everybody is friendly". But then I remember what Brené Brown said in her (very funny!) book on vulnerability¹. She explained that whenever something really good happens, we brace ourselves, half expecting something bad that might



happen, and in this way we spoil all the fun. So, I don't warn my daughter, and we have lots of funny conversations on the way, bringing a smile to all around. It is most interesting to see the effect she has on people that most adults wouldn't even dare to approach! Really an eye opener to see how much better life would be if we weren't so often afraid of different people.

So should we really suppress the thought of all possible dangers? In this context it is interesting to read Matthew 10:16 and further. Unlike me, when I shield my daughter from anxiety, Jesus does warn us about all the horrible things that people will do. But still he wants us to be like sheep among wolves, and although wise as serpents, yet also innocent as doves. His warnings are not meant to reduce our innocence.

I looked up the definition of 'innocence', and to my surprise it doesn't

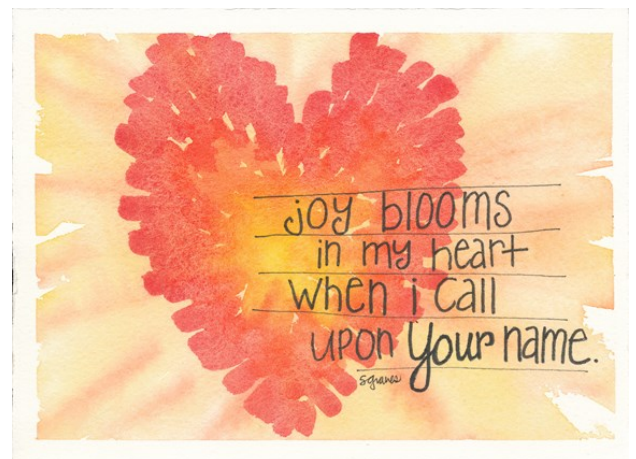
1. *The Power of Vulnerability: Teachings on Authenticity, Connection, & Courage*, Brené Brown. See also her TED talk here: https://www.ted.com/talks/brene_brown_on_vulnerability

mean: 'not knowing', but: 'no evil'. That is good, because I am wary of ignorance. How will we ever feel any compassion if we shield ourselves from knowing about evil? Or how will we know when or how we can help, if we keep ourselves ignorant, shielded from the world? Is there a way by which we can be innocent, but not ignorant. Joyful, and open, while knowing what goes on in the world?

When we say, we 'lost our innocence', we usually mean that we learned the hard way either by doing something wrong ourselves, or by being wronged by others, or that our idealistic view of the world was shattered. Most likely a combination of all these. This seems to convey the idea that knowing about evil damages us. And indeed, knowing too much too early is probably damaging. It is always hard to see how the children respond when they hear about something horrible that happened. I naturally wish to shield them, but what is wisdom? It is so difficult to know, what, when and how much to tell them, in such a way that they learn to deal with reality without being too much shocked.

Too much knowledge about evil is harmful because of its effects on us. These effects come about in various ways. In case we ourselves were wrong, the effect is that we come in the grip of that wrong behavior that changed us bit by bit for the worse. But when we are victims, or when we see what horrible things people do, we can so easily come into the grip of anger, frustration or

disillusion. And this grip is what really harms us and limits our freedom. It is said by some that this lost innocence cannot be restored. But I think there is a way: not by reverting to ignorance, but by liberation from the grip that evil had gained on us. In order to be released from this grip of evil we need forgiveness and healing and new hope, all of which Jesus gives: through the sacraments², his promises and his love. This is truly an amazing gift, that we need to learn to receive. By the forgiveness and healing God gives us, and by our forgiving others, by letting go of ideals and trusting God, we are set free. I have been thinking that Adam and Eve were just too young to be able to deal with the knowledge of good and evil. And God, like a good mother, does not want to lay burdens on us that we cannot yet bear. God will give us to know more, when our heart has grown larger, so that we can contain it without being gripped by it. We need to grow in his love, so that we can know about evil in such a way that the pain we feel leads to compassion and a deepening of our love. Then with this larger heart we will also be able to contain more joy.³



2. Baptism, communion, and in this context perhaps most obviously confession

3. I found this beautiful picture of the heart in which joy blooms in this blog: <http://lyonesheart.blogspot.nl/2014/11/the-heart-who-said-it-was-just-muscle.html#comment-form>



HEROES OF THE FAITH

JOHN VENN (B. 1759, D. 1813)

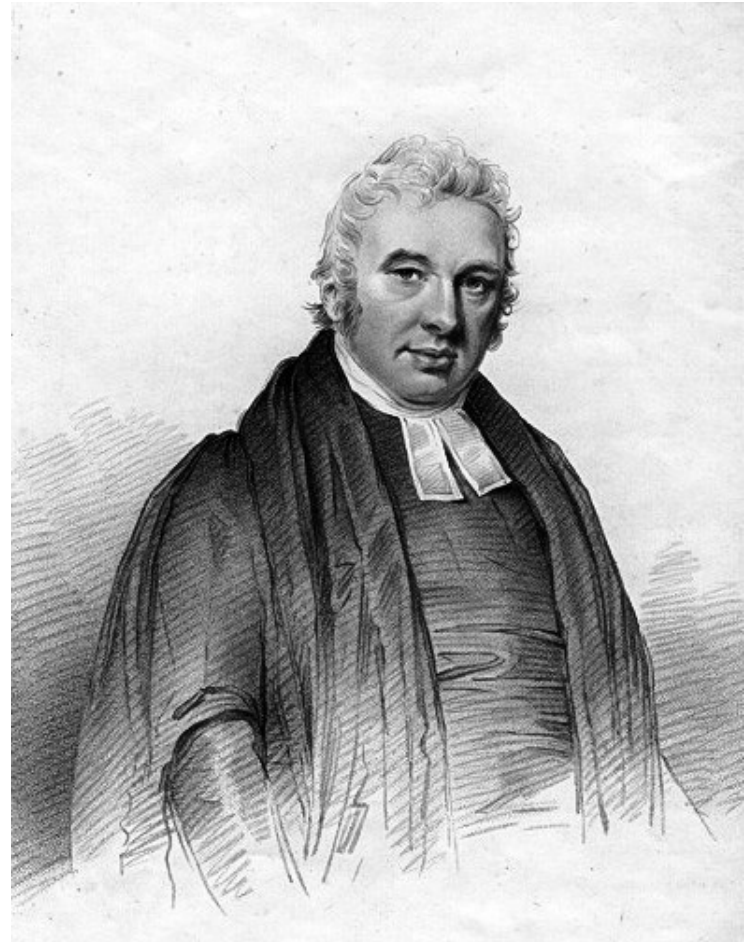


"As a supplement to our year long focus on *Anglicanism: A Gift in Christ* we are considering important figures in the history of Anglicanism and especially those who are inspiration to us in their lives given to mission. The Rev Grant Crowe, Chaplain in Amersfoort, has prepared these reflections on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

John Venn was a vicar in the Church of England, whose father was Henry Venn. We shared about Henry Venn in last month's article. John's father was a man associated with the 18th century Evangelical Revival within the Church of England and across Britain as a whole. This Revival had men such as John and Charles Wesley, George Whitfield and Henry was part of that 'first generation of evangelicals.' His father had been one of the clergy who helped turn the Evangelical Revival from being only about conversion to being a whole way of life.

John was to be associated with the Anglican evangelicals who would take their Christian faith into social action and transformation. And his preaching and own ministry would not only have an influence upon the United Kingdom but also in helping establish the wider Anglican Communion.

John Venn preached his first sermon at Holy Trinity Clapham on July 22nd 1792. He was to remain rector of Holy Trinity until his death. Clapham at the time was a village located 4 miles from Westminster



the home of British Politics. He faced a number of pressures when he became vicar at Holy Trinity. Venn had come from a smaller church - Little Dunham, Norfolk (where he been rector from 1783), to a large, educated, wealthy parish. He was advised to be careful else parishioners would feel he'd come to change everything. He was also advised to be

1. A simple reminder that this series of Heroes of the Faith has had two sections. The first part in previous newsletters focused upon Columba, Aidan and Willibrord – some of the individuals from the foundations of the Church of England, whom we look back to for inspiration. Beginning last month, the remaining 4 short biographies will focus on individuals within the Church of England at a particular part of its existence – the c18th and c19th centuries. It helps to deepen our understand of the history and traditions of the Church of England of which we are a part here in the Netherlands.

careful in case his wealthy parishioners become offended! There was also advice from another quarter – from William Wilberforce – a member of that congregation at Clapham. Wilberforce advised him to challenge his congregation right from the start!

Venn saw not only the wealthy in his congregation but had a heart for the poor in this parish. He established a new Sunday Service for the children of the poor – hoping their parents would attend as well. He had lighting installed for this purpose – not needed originally when the church was built in 1776!

As a clergyman, John Venn felt, when considering the temptations and heresy in the world, the remedy was: “careful and passionate preaching by local church ministers.” Easter and the Ascension were common themes in his sermons. Venn when he preached continually stressed that Christianity affects the totality of human existence – he declared often, “Christian faith is a seven day a week religion and not just a Sunday one.” He was mindful that believers would be called to account for how they had lived their lives and often stressed that his congregation members would appear for their “future audit at bar of God.” Once William Pitt – later be to the British Prime Minister– asked William Thornton, another Member of Parliament (MP), why he voted against him in Parliament. Thornton said “I voted today so that if my Master had come again at that moment I might have been able to give an account of my stewardship.” It was said when he was giving a funeral sermon, that he spoke with such power

about heaven that some thought he had actually been there. However, “contemplation of the next world did not lead John Venn away from this one but into it. He urged his congregation to always live as citizens of heaven so that they might bring the fruits of heaven here on earth.”

Revd Venn’s preaching influenced his congregation and they influenced a nation. Within that congregation, was a group which became known as the Clapham Sect. The Clapham Sect, of which William Wilberforce was perhaps its more famous member in contemporary knowledge, was a group of around 12 in number who were wealthy lay Anglicans who lived in London. It was not formally organised but gained its name from the area many resided within. It had been founded by three brothers – Henry, Samuel and Robert Thornton. They had helped appoint Venn to Holy Trinity and Wilberforce – in his 30s – was invited to attend, due to the parish now having an evangelical vicar. Wilberforce was to become the leader of the Clapham Sect. Most of the group but not all were MPs. They were part of the second generation



HEROES OF THE FAITH - CONTINUED

of evangelicals, were greatly influenced by the Evangelical Revival, and were bound together by a social and political vision reinforced by their Christian convictions. These MPs – called the Saints by others – worked for social reform in the UK. They worked to reform education policy, attacked slavery and sought to rid the UK of pornography. They battled for better conditions in factories. They promoted schools for the poor, provided money for Sunday Schools. They sought the improvement of the treatment of the mentally ill, of chimney sweeps, of the unemployed and for those in financial debt. “They integrated their evangelical faith, their commitment to mission, and their concern for social reform.” And John Venn was part of the influence upon them. Wilberforce would borrow the written manuscripts of Venn’s preaching as a guide for his thinking on governmental policy. John Venn was, in effect the chaplain to this group, and he himself remained active as part of it. But the vision of the Clapham Sect was not limited to their homeland. They worked for the

extension of Christianity in the world through mission activity. They established also the British and Foreign Bible Society which today is known as Bible Society. Their passions went beyond evangelism. This group challenged the slave trade within the British Empire and helped set up the free state of Sierra Leone. John Venn himself was one of the founders of the Anglican World Mission Agency known as CMS – Church Mission Society. It was founded in 1799. He chaired the founding meeting and wrote its first charter, vision and values document. CMS in the following years was involved since its founding in the planting or supporting up to two-thirds of the Anglican Communion. Revd John Venn’s had a son, Henry, who born in 1796, who was to become a clergyman, like his father and grandfather. And Henry was to be a leading missionary statesman within what has been ‘the Great Century of Protestant Missions’, which was the nineteenth century. John Venn died on 1st July 1813, the date the Church of England remembers he, his father, and his son.



This picture is from Holy Trinity Clapham, listing the names of the group, including John Venn. The marks are from bomb damage during the Second World War.



EASTER SYMBOLS

At Easter it is all bunnies, eggs and lambs in the shops. Why are they symbols of Easter?

One of the oldest Spring symbols in the world is the egg - it promises new life as in Spring, fluffy yellow chicks are hatched from eggs.



The hare was a symbol of the moon and is connected with Easter because the date of Easter depends upon the full moon. Over time, the hare became a rabbit, because there are more rabbits around than hares!

The lamb represents Jesus and links His death to that of the lamb sacrificed on the first Passover. Jesus is called "the Lamb of God."

EASTER WORDSEARCH

All the words hidden in this word-search are to do with Spring and Easter - can you find them all?

D	C	A	G	M	Y	N	N	U	B
A	D	H	A	R	E	T	U	L	I
F	U	B	I	N	A	G	P	O	P
F	C	M	I	C	R	S	G	Y	M
O	K	A	Y	R	K	S	S	E	O
D	P	L	N	E	D	R	A	G	S
I	I	C	R	O	C	U	S	A	S
L	L	B	G	N	I	R	P	S	O
B	U	F	L	O	W	E	R	D	L
U	T	D	U	O	L	C	D	U	B

bird blossom bud
bunny chick cloud crocus
daffodil duck egg flower
garden grass hare lamb lily
spring tulip

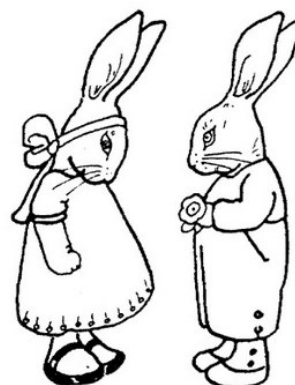


How do baby hens dance?

Chick to chick.

Why does the chicken go to the theatre?

For hentertainment.



Which rabbits were famous bank robbers?
Bunny and Clyde!



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, choose 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.

FOURTH SUNDAY IN LENT – MARCH 27 TO APRIL 1

Grant, we beseech you, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of your grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.

	Morning Prayer		Evening Prayer	
Monday	Exodus 24	John 7:1-24	Exodus 25:1-22	1 Timothy 1:1-17
Tuesday	Exodus 28:1-4, 29-41	John 7:25-end	Ex. 29:38-30:16	1 Tim.1:18-2 end
Wednesday	Exodus 32	John 8:1-30	Exodus 33	1 Timothy 3
Thursday	Exodus 34	John 8:31-end	Exodus 35:20-36:7	1 Timothy 4
Friday	Exodus 40:17-end	John 9	Leviticus 6:8-end	1 Timothy 5
Saturday	Leviticus 19:1-18, 30-end	John 10:1-21	Leviticus 25:1-24	1 Timothy 6

FIFTH SUNDAY IN LENT – APRIL 3 TO 8

WE beseech you, Almighty God, mercifully to look upon your people: that by your great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

	Morning Prayer		Evening Prayer	
Monday	Numbers 6	Jn. 10:22-end	Num. 9:15-end & 10:29-end	Titus 1:1-2:8
Tuesday	Num. 11:10-33	Jn. 11:1-44	Num. 12	Titus 2:9--3 end
Wednesday	Num. 13	Jn. 11:45-end	Num. 14:1-25	2 Tim. 1
Thursday	Num. 16:1-35	Jn. 12:1-19	Num. 16:36--17 end	2 Tim. 2
Friday	Num. 20	Jn. 12:20-end	Num. 22:1-35	2 Tim. 3
Saturday	Num. 22:36-23:26	Jn. 13	Num. 23:27-24 end	2 Tim. 4

HOLY WEEK – APRIL 10 TO 15

Almighty and everlasting God, who, of your tender love towards mankind, has sent your Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

	<i>Morning Prayer</i>		<i>Evening Prayer</i>	
<i>Holy Monday</i>	Lam 1:1-12	Jn. 14:1-14	Lam. 3:1-42	Jn. 14:15-end
<i>Holy Tuesday</i>	Isa. 42:1-9	Jn. 15:1-16	Wis. 2:1, 12-end	Jn. 15:17-end
<i>Holy Wednesday</i>	Num. 21:4-9	Jn. 16:1-15	Lev. 16:2-24	Jn. 16:16-end
<i>Maundy Thursday</i>	Ex. 24:1-11	Jn. 17	Ex. 16:2-15	Jn. 13:1-35
<i>Good Friday</i>	Gen. 22:1-18	Jn. 18	Isa. 52:13-53 end	Jn. 19:31-end
<i>Holy Saturday</i>	Zech. 9:9-12	Luke 23:50-end	Job 19:21-27	Jn. 2:13-22

EASTER WEEK – APRIL 17 TO 22

Almighty God, who through your only-begotten Son Jesus Christ has overcome death, and opened to us the gate of everlasting life: We humbly beseech you, that as by your special grace you put into our minds good desires, so by your continual help we may bring the same to good effect; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, ever one God, world without end. Amen.

	<i>Morning Prayer</i>		<i>Evening Prayer</i>	
<i>Easter Day</i>	Ex. 12:1-14	Rev. 1:4-18	Ex. 14:5-end	Jn. 20:1-23
<i>Easter Mon</i>	Ex. 15:1-18	Luke 24:1-12	Isa 12	1 Pet 1:1-12
<i>Easter Tues</i>	Isaiah 25:1-9	Matt 28:1-10	Isa. 26:1-19	1 Pet. 1:13-end
<i>Easter Wed</i>	Isa. 61	John 21:1-14	S. of Sol. 2:8-end	Rev. 7:9-end
<i>Easter Thurs</i>	1 Kings 17:8-end	Mark 5:21-end	Dan. 12	1 Thess. 4:13-end
<i>Easter Friday</i>	2 Kings 4:8-37	Luke 7:11-17	Zeph 3:14-end	Acts 17:16-31
<i>Easter Sat</i>	Jer. 31:1-14	John 11:17-44	Micah 7:7-end	Acts 26:1-23

THE WEEK OF EASTER I – APRIL 24 TO 29

Almighty Father, who has given your only Son to die for our sins, and to rise again for our justification: Grant us so to put away the leaven of malice and wickedness, that we may always serve you in pureness of living and truth; through the merits of the same your Son Jesus Christ our Lord. Amen

	<i>Morning Prayer</i>		<i>Evening Prayer</i>	
<i>Monday</i>	Deut. 1:3-18	Acts 1:1-14	Ezekiel 1	Acts 12:25-13:13
<i>St Mark Evang</i>	Ecclus 51:35-end	Acts 15:35-end	Isaiah 62:6-end	2 Timothy 4:1-11
<i>Wednesday</i>	Deut. 3:18-end	Acts 3:1--4:4	Deut. 4:1-24	Acts 4:1-24
<i>Thursday</i>	Deut. 4:25-40	Acts 4:32--5:11	Deut. 5:1-21	Acts 5:12--6:7
<i>Friday</i>	Deut. 5:22-end	Acts 6:8--7:16	Deut. 6	Acts 7:17-34
<i>Saturday</i>	Deut. 7:1-11	Acts 7:35--8:4	Deut. 7:12-end	Acts 8:4-25



WORSHIP IN APRIL 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 2nd April

Passion Sunday (The 5th Sunday in Lent)

(Preacher: The Rev Dr G Westhaver)

10:30 All Age Worship - Sung Communion

Sunday 9th April

Palm Sunday (The 6th Sunday in Lent)

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

10:30 Sung Communion

14:30 Choral Evensong

Holy Monday 10 April

20:00 Compline with Meditation

Holy Tuesday 11 April

20:00 Compline with Meditation

Holy Wednesday 12 April

20:00 Compline with Meditation

Maundy Thursday 13 April

20:00 Choral Communion with Foot-washing

Good Friday 14 April

9:00 Matins with Litany (Dutch)

20:00 Evening Prayer and Litany (English)

Holy Saturday 15 April

9:00 Morning Prayer (Dutch)

Holy Saturday 15 April

EASTER VIGIL - 21:00 Lighting New Fire & Baptism, Choral Communion

Sunday 16th April

EASTER SUNDAY - 10:30 Choral Communion (English)

Easter Monday 17th April

10:00 Sung Communion (Dutch liturgy/English sermon)

Easter Tuesday 18th April

10:00 Holy Communion

Sunday 23rd April

First Sunday after Easter

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

10:30 Choral Communion with Healing Ministry

12:15pm Annual General Meeting of Holy Trinity Chaplaincy

Sunday 30th April

Second Sunday after Easter

10:30 Solemn 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)

(Wednesday at 19.00, except on Holy Wednesday 12 april)