

HOLY TRINITY UTRECHT
ALL SAINTS AMERSFOORT
ANGLICAN CHURCH ZWOLLE
GRACE CHURCH GRONINGEN

APRIL
2019



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NEWSLETTER APRIL 2019



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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

General Giving: NL84INGB0000132950 – tnv Holy Trinity Anglican Church Utrecht

Charitable Giving: NL92TRIO0197723861 – tnv Holy Trinity Anglican Church Utrecht

All Saints' Amersfoort

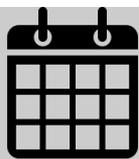
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Grace Church Groningen Contact: Dirk Nederven: treasurer@gracechurchgroningen.com



COMING UP: THE UTRECHT LECTURES

FOR WORSHIP SERVICES SEE LAST PAGE

Holy Trinity Anglican Church in Utrecht is supporting the hosting of a biannual seminar bringing in lecturers from around the world to enliven and deepen our theological discussion. This September we will host the second of these seminars.

This year New Testament Scholar Dr Crispin Fletcher-Louis will be visiting the Netherlands in September and will offer a 2-day seminar on 'Sacramental Participation', Friday 20 September 10am-5:30pm and Saturday 21 September 10am-4:30pm, both at Holy Trinity Church in Utrecht.

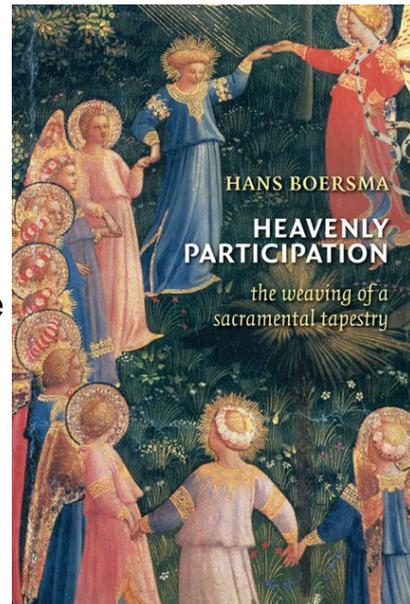
This year's Utrecht Lectures ask what it means to acknowledge the *real presence* of God in earthly realities. Or, to put it differently, we will look at the world and our place within it through the lens of *sacramental participation*.

The first two lectures set the stage: we will discuss the concept of 'participation' and ask both why this notion matters for the Christian life and how modernity makes it difficult for us to treat created reality as sacramentally participating in the life of God. The final three lectures look at three particular practices (memorizing, spiritual reading of the Bible, and Holy Communion) that help us recover sacramentality in today's world. Our talks will be surrounded by opportunities for fellowship, prayer and worship.

The space is limited to 25 participants. Snacks, coffee / tea and lunch are included, as

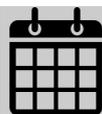
well as all study handouts. All-in €100 per person for both days together. If the cost is discouraging you from attending, there are bursaries available for all or part of the cost (contact the Chaplain, David Phillips, at revdgpillips@hotmail.com).

To sign up please, contact David Vollmer at office@holytrinitychurch.nl and for more information please contact David Phillips (email above).



About the Author: Hans Boersma teaches doctrinal theology and history of doctrine in the J. I. Packer Chair at Regent College in Vancouver, Canada). Before coming to Regent College in 2005, he taught for six years at Trinity Western University in

Langley, British Columbia. He also served several years as a pastor in a Reformed church. He grew up in the Netherlands and has been in Canada since 1983. His interests range across a variety of areas: patristic theology, twentieth-century Catholic thought, and spiritual interpretation of Scripture. For more information please visit his website: www.hansboersma.org.



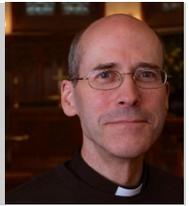
BIBLE STUDY GROUPS

- Our small Bible study team – Iris and Freek Dill and Isabel and Hans Baars - come together once per month on a Tuesday.
- The HTC student group has started a Bible study series on the vices. See page 12 for more information





CHAPLAIN'S LETTER



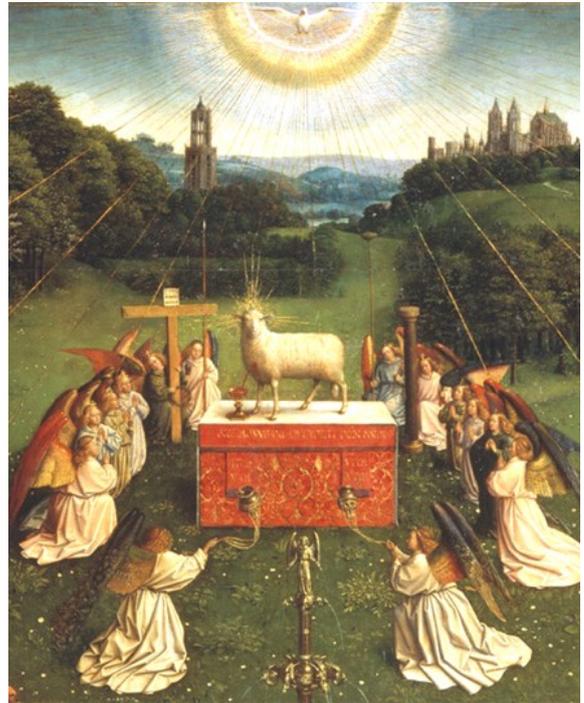
This month's Chaplain's letter is written by the Rev. David Phillips, Utrecht chaplain

Dear Brothers and Sisters in Christ:

As I write this, we are preparing ourselves for the culmination of Lent with Holy Week, the pilgrimage with Jesus to Jerusalem and to the Cross, before we can celebrate with joy on Easter Eve and Easter Day Christ's resurrection.

I have been leading a series of classes for students preparing for confirmation and we are looking through the Catechism of the Anglican Church, found on p. 289 of the Book of Common Prayer. Last week we were looking at Who is God? – a question that we could and should ponder every night for the rest of our lives! But the Church has helped us with gathering up at least a few core things that we can say with certainty about who God is. They are summarized in the Creeds, which include short statements, each coming from the Bible. The Catechism says that what we learn about the Son of God is that *he has redeemed me and all mankind*. To be *redeemed*, is another way of saying that we are saved. But how does that *redemption* or *salvation* happen?

I recently found what I think is a very helpful video by Bishop Kallistos Ware, a metropolitan bishop of the Eastern Orthodox Church in Great Britain. You can find the link on YouTube by putting



into your search engine "Kallistos Ware - Salvation in Christ Part 1". There are three videos (Parts 1 (22 min), Part 2 (22 min) and Part 3 (16 min)) totalling one hour. Bishop Ware has a gentle fatherly manner and a very pleasant dry English humour!

In the videos he goes through 6 models or allegories that are used in the New Testament to speak of the saving work of Jesus Christ. You might find it helpful to watch the 3 short videos as we go through Holy Week this year.

The six models Bp Ware considers, giving the biblical references in the Old and New Testaments to these models throughout, are:

- i) *Christ the Teacher*. Enlightening us about the truth about God

- ii) *Christ as the Ransom*: Arduous reparation made on our behalf
- iii) *Christ as the Sacrifice*:
- iv) *Christ as Atoning Sacrifice*
- v) *Christ as Satisfaction* for our sins
- vi) *Christ as Substitute*, punished for our sins
- vii) *Christ the Victor*: Over sin, death and the devil
- viii) *Christ as the Example*: Love in action
- ix) *Christ as Exchange*: God to man and man to God – our deification

What Bishop Ware wants to emphasize in his talk are that each of these models are helpful in understanding the saving work of Jesus Christ and we should not limit ourselves to one model or understanding. He also wants to show us ways in which each model should not be pressed too far or misunderstood, that it breaks down if wrongly understood and that on its own it would be insufficient. He also suggests that these are not the only models, but that one might also find other models in the Bible.

He suggests four helpful questions that we can ask ourselves to assess each of these models or metaphors used in the Bible:

1. Does the model suggest a change in God or in us? It should not suggest a change in God!
2. Does the model separate Christ from the Father? It should not!
3. Does it isolate the Cross from the Incarnation and Resurrection? It should not!

4. Does it suggest Christ just appeals to our feelings, just a subjective change – or did He change our situation objectively? It should suggest an objective change in our situation.

Bp Ware begins by recalling an incident in his early life when he was a priest and travelling on the train in England. As an Orthodox priest he would have been wearing his black cassock and a cross on a chain around his neck. He was asked by a man sitting across from him on the train, “Are you saved?” And he has a good answer to that question, but I won’t tell here – you will have to listen to the video to hear his answer :)

This time of year, Holy Week and Easter, is a time for us to particularly reflect on our salvation in Christ and what it really means for us. How has the teaching about who Jesus is and what Jesus has done – his coming to earth to become one of us, his life and teaching and miracles, his death and resurrection and ascension – impacted the way we live out our lives today? How would you answer these questions if you were asked by a stranger: “Are you saved?” and “Tell me how this has affected how you live your life today?”

I wish you all a blessed Holy Week and joyous Easter, in the love of Jesus Christ!

David



REFLECTIONS ON GOOD FRIDAY



This contribution was written by Ruth Alkema

It was a lovely Good Friday this year. I left the morning service feeling profoundly comforted by the idea that I need not try and bend my emotions into a state of remorse, focusing more on accepting Jesus' gift instead, and wondering about the meaning of sacrifice. I went for a walk, enjoying the obvious beginnings of spring.

For some reason, my attention had been captured by a very short sentence in the sermon:¹ *'when we fast, we sacrifice*

something in order to obtain wisdom'. My thoughts kept coming back to that.

For one thing, I enjoyed the idea that making sacrifices – working hard – in order to obtain wisdom, is a good thing. It is allowed. Nothing wrong with wanting to become wise. I wanted to let this sink in, because I have so often been warned that being ascetic is essentially very egocentric and wrong. I like the idea that it is not, I feel energized by the idea that I

can channel my energy in a good direction.

Then, it occurred to me that perhaps God had been wanting to teach Adam and Eve this idea: sometimes you must limit yourself now, in order to obtain something better later. Maybe *that* was why he forbade them to eat the fruit of that one tree? I have always been

bothered by the seemingly arbitrary command of God to Adam and Eve. But now I wonder if it reflects the idea that restraint can be a good thing. In that case the

command is not (only) teaching us obedience, but it might be (also) teaching us something about limitations and sacrifices.

Ever since I read Josef Pieper's essay on temperance², I have been more aware that limiting ourselves can be a very good thing in order to achieve what is really of value. He writes: *Without temperance, the stream of the innermost human will-to-be would overflow destructively beyond*



1. <http://www.holytrinityutrecht.nl/sermons/good-friday-sacrifice/>

2. *The Four Cardinal Virtues*, Josef Pieper

all bounds, it would lose its direction and never reach the sea of perfection. Yet temperantia is not itself the stream. But it is the shore, the banks, from whose solidity the stream receives the gift of straight unhindered course, of force, descent, and velocity. It is funny to think that we tend to object so strongly to a simple command not to do one particular thing. It is very difficult to voluntarily choose to refrain from something good. But by attempting to obey God's command, Adam and Eve might have learned this truly important skill to live our life to the full.

However, the idea that limitations are useful is clouded by the pain we feel about all the hindrances that seem so fruitless. We are often limited by diseases, handicaps, accidents, very painful in themselves, and often made worse by the way we deal with them. As just one example: I see that people with autism are often misunderstood, and judged, and this hurts and wounds all involved. This extra pain could be prevented if we had humility and an attitude of accepting each other, knowing that we are all flawed one way or another, even if that is not immediately visible. And it is possible that these very limitations show us aspects of life that we would otherwise miss.

If there's one thing we need to sacrifice, it is our simplistic ideas. While I was pondering the beauty of limitations, halfway on my walk, I met a friend in terrible pain. Very real and bitter. Difficult, if not impossible, to see any beauty in

that. Continuing my walk I noticed how my heart hurt, and realized that it was made worse by my constant tendency to fight against feeling. Yet to stop fighting brings the fear of utterly collapsing and not being able to rise again. In hindsight, what probably bothered me most was that I wanted to help so much, but couldn't. And doing nothing made me feel guilty. I think I bumped into another limitation here. Everyone has his own cross to bear, and we cannot take over for someone else. We must accept these boundaries, or otherwise we won't be able to bear our own responsibilities.

When I was thinking about the beauty of limitations, I pondered how this is the one essential difference between humans and God. And now, seeing how we are limited in how much we can help others, I suddenly see how that must be opposed to Jesus who *can* fully bear our burdens. Thus we can find comfort in the assurance that he did bear the pain completely. This gives me courage, because I also know that through his suffering he obtained our new life. If he can bear us through the suffering, he will also bring us to that new life.

I had started out to write something happy, but my story twisted and turned to sadness, again... Yet still I know, however feebly, that *for those who love God all things work together for good. (Romans 8:28)*



ELECTORAL POSITIONS

Information on Elections at our upcoming Annual General Meetings

At the Special Annual General Meeting of the Chaplaincy held on March 24, the congregations of Utrecht, Amersfoort, Zwolle and Groningen voted to formally split the Utrecht chaplaincy and create the new Chaplaincy of All Saints Anglican Church in Amersfoort. Now both of these new chaplaincies – Utrecht (including Utrecht, Zwolle and Groningen) and Amersfoort – plan to have Annual General Meetings to elect wardens and council members: Utrecht on May 26 and Amersfoort on June 2.

Every year each chaplaincy has elections for wardens and for members of Council. To be able to stand in the elections for a warden or a member of Council, you need to be on the Electoral Roll, and you need to be nominated by two people. The nomination forms can be obtained at our churches, ask the stewards or wardens. The form has a place for the signatures of two people willing to nominate you. Nominations must be submitted by 8 days before the AGMs in each chaplaincy so the congregations can be made aware on the Sunday before the AGM who is standing for these positions. If there are more people nominated than positions open, then there will be an election; if there are the same or fewer number nominated than positions open, then those nominated

become wardens and Council members by acclamation (without an election).

In the Diocese in Europe, chaplaincies typically have 2 wardens. Decisions are being made in May about how many places there will be for elected Council members in the new Utrecht and Amersfoort chaplaincies – in Utrecht it will be somewhere around 6 elected members plus the *ex officio* members.

Council Members:

Chaplaincy Council is made up of the annually elected members, as well as *ex officio* members (the chaplain(s), wardens, and Archdeaconry Synod representatives (voted for every three years – next in 2020)).

What is the commitment to be a Council Member? The Council meets about 6 times per year – three times in the Autumn and three in the Winter/Spring. There are normally no meetings in July and August. We usually meet on an evening during the week from 8pm to 10 or 10:30pm. Council members receive information about the upcoming meeting (an agenda and background information for proposals) to review about a week before each meeting and are expected to be prepared for discussion when they come. Our evening meetings are normally in Utrecht, given that most on Council live closer to Utrecht, but we also plan to have at least one meeting in

Zwolle each year to encourage participation by members from Zwolle and Groningen. Most years we also have one Away Weekend in the Autumn where Council and Leadership Team members go to a retreat centre from Friday evening to Saturday evening to consider some aspect of the church's life and to help us to connect with one another.

What happens at our meetings? We normally begin with prayer, then approve the minutes of the previous meeting, look at matters arising from decisions made previously, receive an update on the finances of the chaplaincy, sometimes deciding on building and maintenance proposals, and considering other proposals related to our life together and the mission of the church in our communities. Council also prepares for the Annual General Meeting. Council members are to see themselves as representing the congregation. They are to keep their eyes and ears open and to represent the needs and concerns and joys of our Christian life in community. Council sometimes chooses to appoint smaller subcommittees or working groups to provide input to Council on particular issues.

Members of the Standing Committee of Council:

This is a small subcommittee of Council made up of the chaplain(s), wardens, treasurer and secretary. This committee normally meet twice between the Council meetings, sometimes to follow up on some decisions made at Council and always to prepare the draft agenda for the upcoming Council meeting.

The Secretary:

The Council elects a secretary at its first meeting, normally from one of those serving on Council. The task of the secretary is to prepare a draft agenda for Council meetings (first looked at together with the Standing Committee), to send out the materials for the upcoming Council a week beforehand, and to take minutes of the meetings when we gather and share them with Council when ready.

The secretary may also be involved in organizing the Away Day. The Secretary attends Council *and* Standing Committee meetings.

**JUST
DON'T GO TO CHURCH;
BE THE CHURCH.**



ELECTORAL POSITIONS - CONTINUED

The Treasurer:

The Council elects a treasurer at its first meeting, normally from one of those serving on Council, but Council can agree to bring another person to serve on Council in that function. The task of the treasurer is to pay the bills, to keep track of the accounts, to provide Council with updates on the financial situation and to prepare the annual financial statement and budget. Given the size of the task at Holy Trinity Church it should be a person with experience in accounting. This year we are looking for a new treasurer for Utrecht chaplaincy! Henry Miechielsen, has offered to remain treasurer for Amersfoort chaplaincy and is also willing to help whoever is appointed in Utrecht in the transition.

Churchwardens:

The duties of churchwardens in a chaplaincy are described in Canon E1 of the Canons of the Church of England. Here are the main duties, they:

- a) *are the officers of the bishop (not the incumbent or Chaplaincy Council) (E1.4);*
- b) *must be the foremost in representing the laity and co-operating with the incumbent (E1.4):*
- c) *must use their best endeavours by example and precept to encourage the parishioners in the practice of true religion and to promote unity and peace among them (E1.4);*
- d) *must discharge the duties assigned to them by law and custom (E1.4).*

(Examples of this are their duties in relation to the offerings or collections in the church, and the duties imposed on them by section 5 of the Care of Church and Ecclesiastical Jurisdiction Measure 1991 in relation to the church building and the land and articles belonging to it);

- e) *must maintain order and decency in the church and churchyard, especially during the time of divine service (E1.4); and*
- f) *hold the title to the movable goods of the church, must keep an inventory of those goods and keep it up to date, and must hand over the goods to their successors, who must check the inventory (E1.5).*

Churchwardens oversee the temporalities of the chaplaincy, they are the signatories for financial contracts. Please speak with one of our current wardens for more information and one of the chaplains. I can provide a copy of a recent book called "Churchwardens: The Office and Role of Churchwarden in the 21st century".

I hope you will consider seriously if you may be being called to participate in the governance of our churches in one of these ways. Please pray for our churches in the coming month of preparation for our Annual General Meetings that God will provide wise and loving persons to serve.

In the love of Christ,

David



POEM



This poem was written by Oeke Kruythof. English translation/transcreation by Jenny Narraway

Licht van Pasen

Een weggerolde steen
 een open graf
 ik bestorm hen met mijn
 vragen
 van waar wanneer en hoe
 en wacht –

en als het woord verstomt
 de stilte spreekt
 dan krijg ik zicht
 op lichtend Leven
 Licht
 bevrijd
 voorbij de kille doodsvallei

een weggerolde steen
 verjaagde duisternis
 lichtend Leven
 waar een graf te klein voor is –

The Light of Easter

A rolled-away stone
 an open grave
 I storm them with my questions
 of where, when and how
 and wait
 and as the word becomes silent
 the silence speaks
 the visibility of shining life
 approaches me
 Light
 liberation
 past the chilly valley of death

a stone rolled away
 far driven away darkness
 the Light of life
 for which a grave is too small





STUDENT ACTIVITIES HTC

Our student group is starting a new Bible study series in February. In the coming months we'll discuss the vices (Gluttony, Lust, Greed, Sloth, Wrath, Anger and Pride) in our Student Bible Studies. We have biweekly meetings and you can find our schedule here. Of course these evenings are open to anyone that feels young of heart - you do not need to be a student to attend!

Please let Erik Heemskerk know if there's a theme you particularly want to lead the Bible Study on or an evening you want to share your cooking talents with us (contact info on first page).

On the non-Bible study Tuesdays usually another social activity is scheduled, such as Pancake Tuesday.

See schedule below, subscribe to the Facebook group or ask Erik about these.

Schedule

9 April 2019: Bible Study: Lust

21 April 2019: Easter Feast

23 April 2019: Bible Study: What does the resurrection of Jesus mean?

7 May 2019: Bible Study: Wrath

21 May 2019: Bible Study: Envy

4 June 2019: Bible Study: Pride

18 June 2019: Bible Study: Concluding session on vices

25 June 2019: Concluding Activity (BBQ)



CHARITABLE GIVING HTC

This month we support local charities Sensor (renamed De Luisterlijn (The Listening line) recently) and OMDUW.



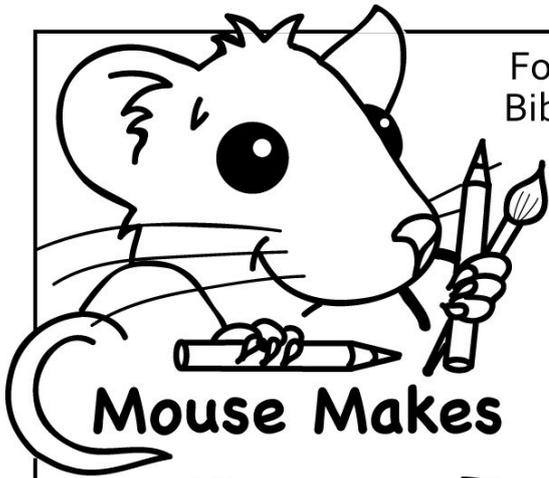
De Luisterlijn provides telephone help day and night to those in crisis.

<https://www.deluisterlijn.nl/>



OMDUW helps the homeless with assistance, advice and someone to talk to when needed.

<https://stichtingomduw.wordpress.com/>

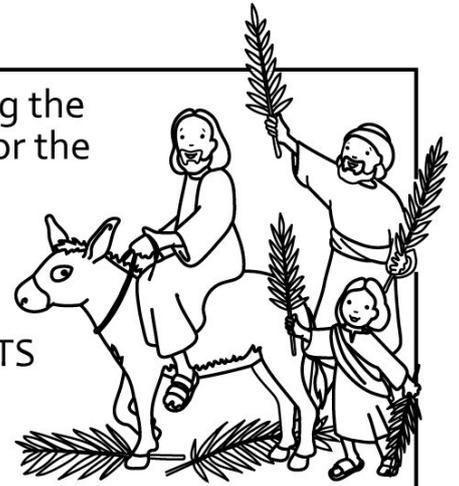


Follow the **Easter story** using the Bible references, then look for the words in the puzzle.

Into Jerusalem

read *Matthew 21:1-11*

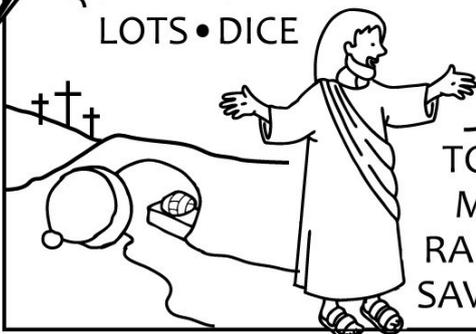
DONKEY • ROAD • COATS
BRANCHES • PALMS
KING • HOSANNA



 **The Last Supper**
read *Matthew 26:17-30*
TWELVE DISCIPLES
PASSOVER
ROOM • BREAD
WINE • SON • MAN
BODY • BLOOD
CUP • MEAL

 **Betrayal and Death**
read *Matthew 26:36-27:56*
GETHSEMANE
PRAY • BETRAY
KISS • ARREST
MESSIAH • CHRIST
SON • ACCUSED
CRUCIFY • JESUS
CROWN • THORNS
ROBE • TREE
NAILS • CROSS
DARKNESS
QUAKE • DEATH
LOTS • DICE

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



Burial and Resurrection

read *Matthew 27:57-28:20*

TOMB • STONE • LINEN • BODY • BURY • THREE DAYS
MORNING • MARY • ANGEL • HEAVEN • LORD • GOD
RAISED • JOY • GO TELL • GOOD NEWS • PEACE • SPIRIT
SAVIOUR • PRAISE • EASTER • I AM WITH YOU ALWAYS





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 Feastday, which we begin to celebrate the night before.

FOURTH SUNDAY IN LENT – APRIL 1 TO 6

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.

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

FIFTH SUNDAY IN LENT – APRIL 8 TO 13

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.

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

HOLY WEEK – APRIL 15 TO 20

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.

	Morning Prayer		Evening Prayer	
<i>Holy Monday</i>	Lamentations 1:1-12	John 14:1-14	Lamentation 3:1-42	John 14:15-end
<i>Holy Tuesday</i>	Isaiah 42:1-9	John 15:1-16	Wisdom 2:1, 12-end	John 15:17-end
<i>Holy Wednesday</i>	Numbers 21:4-9	John 16:1-15	Leviticus 16:2-24	John 16:16-end
<i>Maundy Thursday</i>	Exodus 24:1-11	John 17	Exodus 16:2-15	John 13:1-35
<i>Good Friday</i>	Genesis 22:1-18	John 18	Isaiah 52:13-53 end	John 19:31-end
<i>Holy Saturday</i>	Zechariah 9:9-12	Luke 23:50-end	Job 19:21-27	John 2:13-22

EASTER WEEK – APRIL 22 TO 27

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.

	Morning Prayer		Evening Prayer	
<i>Easter Day</i>	Exodus 12:1-14	Revelations 1:4-18	Ex. 14:5-end	John 20:1-23
<i>Easter Monday</i>	Exodus 15:1-18	Luke 24:1-12	Isaiah 12	1 Peter 1:1-12
<i>Easter Tuesday</i>	Isaiah 25:1-9	Matthew 28:1-10	Ezekiel 1	Acts 12.25-13.13
<i>Easter Wednesday /St Mark</i>	Ecclesiasticus 51.13-end	Acts 15.35-end	Isaiah 62. 6 - end	2 Timothy 4.1 - 11
<i>Easter Thursday</i>	1 Kings 17:8-end	Mark 5:21-end	Daniel 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 Saturday</i>	Jeremiah 31:1-14	John 11:17-44	Micah 7:7-end	Acts 26:1-23

THE WEEK OF EASTER I – APRIL 29 TO MAY 4

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.

	Morning Prayer		Evening Prayer	
<i>Monday</i>	Deuteronomy 1:3-18	Acts 1:1-14	Deuteronomy 1.19-end	Acts 1.15-end
<i>Tuesday</i>	Deuteronomy 2.1-25	Acts 2.1-21	Proverbs 4.10 - 18	John 1.43 - end
<i>St. Philip St. James</i>	Job 23.1 - 12	John 6.1 - 14	Isaiah 30.15 - 21	John 17.1 - 8
<i>Thursday</i>	Deuteronomy 4:25-40	Acts 4:32--5:11	Deuteronomy 5:1-21	Acts 5:12--6:7
<i>Friday</i>	Deuteronomy 5:22-end	Acts 6:8--7:16	Deuteronomy 6	Acts 7:17-34
<i>Saturday</i>	Deuteronomy 7:1-11	Acts 7:35--8:4	Deuteronomy 7:12-end	Acts 8:4-25



WORSHIP IN APRIL

ALL SAINTS' AMERSFOORT

Every Sunday: 9:30am Sung Holy Communion, Sunday 21st April **EASTER** service
Maundy Thursday April 18th: Holy Communion 8PM & **Good Friday** Service April 19th: 8PM

Nieuwe Erven, Heiligenbergerweg 144, 3816 AN Amersfoort
 (for midweek services and activities see: www.allsaintsamersfoort.nl)

ANGLICAN CHURCH ZWOLLE

4pm First Sunday (Holy Communion) and 4pm Third Sunday **EASTER** (Holy Communion)

GRACE CHURCH GRONINGEN

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

HOLY TRINITY UTRECHT

Saturday 6 th April	19:30 Solemn Holy Communion (traditional service with incense)
Sunday 7 th April	Passion Sunday (the Fifth Sunday in Lent) 10:30am All Age Worship Communion
Sunday 14 th April	Palm Sunday (the Sixth Sunday in Lent) 9:00 Sung Communion (Dutch liturgy/English sermon) 10:30 Choral Communion 14:30 Choral Evensong with Litany & Reproaches
Holy Monday 15 April	20:00 Compline with Meditation
Holy Tuesday 16 April	20:00 Compline with Meditation
Holy Wednesday 17 April	20:00 Compline with Meditation
Maundy Thurs 18 April	20:00 Choral Communion with Foot-washing
Good Friday 19 April	10:00 Matin with Litany & Reproaches (Dutch) 20:00 Evening Prayer with Litany & Lamentations (English)
Holy Saturday 20 April	10:00 Morning Prayer (Dutch)
Saturday 20 th April	EASTER VIGIL – 21:00 Lighting New Fire & Sung Communion
Sunday 21 st April	EASTER SUNDAY 10:30 Choral Communion (English)
Easter Monday 22 nd April	10:00 Choral Communion (Dutch liturgy/English sermon)
Easter Tuesday 23 rd April	10:00 Holy Communion (said in English)
Wednesday 24 th April	Eve of the Feast of St Mark the Evangelist 19:00 Holy Communion (said)
Sunday 28 th April	First Sunday after Easter 10:30 Choral Communion

services are in English unless otherwise specified

In addition to the above services, we have these regular midweek services at Holy Trinity Utrecht:

Daily:	Morning Prayer (Tues to Fri 8.00; Sat 9.00) and Evening Prayer (Tues to Fri 17.30; Sat 17:00)
Weekly:	Holy Communion (said) (Wednesday at 19.00)