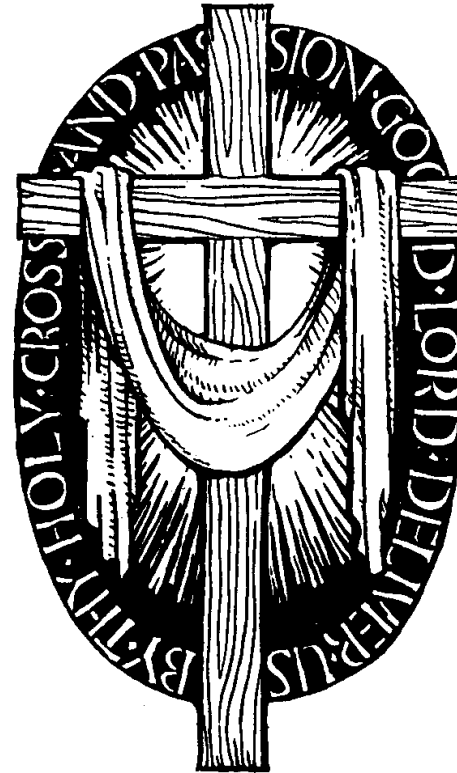


ANGLICAN NEWS



EASTER 2009

THE CHURCH OF SAINT BONIFACE, ANTWERP

Anglican / Episcopalian

Nr. 324

April 2009

THE CHURCH OF SAINT BONIFACE, ANTWERP

Anglican / Episcopalian

www.boniface.be

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SUNDAY SERVICES

09:00 HOLY COMMUNION (BCP)

10:30 SUNG EUCHARIST with creche and Sunday school.
Coffee and lunch afterwards in the Church Hall

16:30 EVENSONG: First Sunday of month except July & August

WEEKDAY EUCHARISTS: Tuesday 19:30; Thursday 10:30

The Chaplain writes

Our lent studies are almost over as I write, and we are all looking forward to the highlight of the church's year—Holy Week and Easter.

For many people, Holy Week no longer figures in their devotional lives. Work, family and leisure commitments have got in the way of keeping a holy *week*. Others manage Palm Sunday, and Easter Day, missing out on the celebration of the key moments in our Lord's life.

A medieval wall painting showed the suffering Christ being abused by the soldiers, and also by others who struck him with the tools of their trade—in other words, those who preferred working to meditating on the mystery of the Cross. *Is it nothing to all you who pass by? Look, and see if there is any sorrow like mine...*

Those who enter into the mystery of the Cross find their lives changed, or certainly, re-orientated. So many who are persuaded to come for the first time are astonished by the drama and emotion of the celebrations. On Palm

Sunday, we take the part of the clamouring crowds in Jerusalem: *Crucify him! Crucify him!* Nothing can take the place of allowing Christ to wash one's feet on Maundy Thursday; or kissing the foot of the Cross on Good Friday after hearing the heart-rending lamentations which are part of the liturgy. Or what can compare with the triumphant Easter proclamation: *The Light of Christ!* ringing out in a darkened church as the sun begins to rise on a new Easter dawn?

These are ancient liturgies, rediscovered by our Church of England over the course of the last century, and now commended for our Common Worship—even the Stations of the Cross are included. At St Boniface, we are able to offer the full series of Holy Week and Easter Liturgies in the wonderful and dignified setting of our church buildings. For European Anglicans, this is something of a rare privilege. How lucky you are to be able to take part in such a richly devotional liturgies!

Join us at the

Summer Fête



Saturday, May 16th

11am—4pm

Holy Week & Easter 2009

Sunday April 5th—PALM SUNDAY

09:00 The Eucharist

10:30 Procession of palms and Sung Eucharist

Monday in Holy Week

19:30 The Eucharist & address

20:15 Compline (Night Prayer)

Tuesday in Holy Week

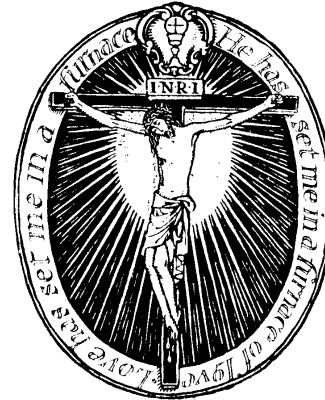
19:30 The Eucharist & address

20:15 Compline (Night Prayer)

Wednesday in Holy Week

19:30 The Eucharist & address

20:15 Compline (Night Prayer)



Thursday April 9th—MAUNDY THURSDAY

19:30 Maundy Ceremones, including the foot washing, Sung Eucharist, Gethesemane Watch until midnight. *The men of the congregation are particularly asked to take part in this.*

Friday April 10th—GOOD FRIDAY

Noon- 15:00 Mattins of Good Friday, Stations of the Cross, Meditation

13:30 Solemn Liturgy, Veneration of the Cross, Holy Communion

Saturday April 11th- *Decorating the church for Easter. Children are particularly welcome to come and make an Easter banner.*

Sunday April 12th—EASTER DAY

06:30 The Paschal Liturgy, Solemn First Mass of Easter *followed by Easter breakfast*

09:00 Holy Communion BCP

10:30 Procession & Sung Eucharist *followed by champagne reception*

All members of the Church of England are required to receive the Sacrament at Easter

Bishop Geoffrey's Easter Message

Is Easter a noun or a verb? Most of us would, I suspect, say it is a noun. We might also, if we were interested in the origins of words, go on to say that our English word 'Easter' comes from the name of a pagan goddess of spring, Eostre. The old Christian name for this festival was 'the Christian Passover', often called simply the Pasch, from the Hebrew word for the Jewish Passover Festival - hence that mysterious word 'Paschal' in older Easter hymns.

We are used to keeping Holy Week, starting on Palm Sunday and then moving through the great three days - Maundy Thursday, when we commemorate the Last Supper, the Institution of the Eucharist, and Jesus washing the feet of his disciples, the new commandment (mandatum in Latin which gives the day its name) to love one another, followed by Jesus' agony in the Garden of Gethsemane, and his betrayal by Judas; then on Good Friday, the starkest day in the Christian Year, we come to the foot of the Cross to contemplate the three hours of agonising dying, the mockery and the taunts, with the beloved disciple and Mary the Mother of Jesus and the other women at the foot of the Cross; and on Holy Saturday, Easter Eve, there is total nothingness, the life which 'was the light of men' blotted out, engulfed in the darkness of death; and so to the sunburst of the Resurrection on Easter Day.

days and their happenings, in the earliest keeping of Easter it was seen as one great festival and commemoration - the Passover of the Lord. There were echoes of course of the origins of the Jewish Passover Festival in the deliverance of God's people from slavery in Egypt, but the Christian Passover was greater - it was God's deliverance of us all from the burden and chains of sin and death and the powers of evil. The ancient hymns sing of 'the glorious battle', God in Christ in our human nature engaging with all that imprisons us, and routing the spiritual powers of darkness that hold us captive. So on Easter Day we sing 'The fight is o-er, the battle done', and of the victorious Christ binding Satan and bringing to an end the tyranny of sin. He is victorious over death, and it is from the dead that he is raised.

No one of the Gospels dares to describe Easter itself, the moment of resurrection, for this cannot be captured in the description of human words which belong to the old order. At Easter the new creation breaks through the old order of sin and death, and Christ - the same Christ - is raised to a new and transfigured life. He is recognised - but not immediately; the empty tomb points as a sign, and St John gives us the detail of the folded grave-clothes, for St John wants us to see that Jesus is not like Lazarus whom he had raised from the dead, and who then had to be unbound and set free. The resurrection of Jesus is

Although the early Church marked these

(Continued on page 7)

Dinner at the Vicarage

St George's Day Dinner



Saturday 18th April 2009 at 19:30
Delicious Four Course English Menu and Wines

Price : € 40.00 all inclusive

Reservations: Fr Andrew, 03 239 3339:

chaplain@boniface.be, before 7th March

-but book early to avoid disappointment!

Dates for your diary 2009

Date	Event
April 18th Vicarage	St George's Day dinner in vicarage
April 19th 12:00 Church Hall	AGM Kerkfabriek
May 16th Church Hall and Gardens	Summer Fete
May 31st 12:00 Church Hall	Spring Lunch- - details Rev'd Ann Babb
June 8th–12th 2009	Walsingham Pilgrimage (03 239 3339)
27th June, Church Hall 10:00	Archdeaconry day on Child Protection
27 th June ,Utrecht 10:00	Archdeaconry day for Churchwardens
8–10 October TPC	NW Europe archdeaconry synod
December 5th Church Hall	Christmas Fayre

(Continued from page 5)

new life itself, an eternal life which is shared with us as St John again makes clear by setting his Pentecost on Easter evening, when the Risen Lord breathes his life-giving Spirit upon the disciples to be their transforming new life.

It is because of this that Easter is present, Easter is active, Easter is not something mysterious shut up in the past, but a new and transforming life given to us. The poet-priest, Gerard Manley Hopkins, was surely right to make Easter a verb, and to speak of the Risen Christ 'eastering in us', and therefore of Christ 'playing in ten thousand places, lovely in eyes and limbs not us, to the Father, through the brightness of men's faces.'

So St Paul, writing to the Christians of Corinth, in the great fifteenth chapter of his first letter, makes a clear and absolute connection between Christ being raised to new life at Easter, and the sharing of that new life with us. Through our baptism we share in that resurrection life, which is why Easter was and is the time for baptism. But Paul also knows that the present reality of Easter looks to a future reality, the completion and fulfilment of Easter in us at the Last Day. What was true of Jesus who truly died and was taken into the nothingness of death will be true for us. 'As we have worn the likeness of the man made of dust, so we shall wear the likeness of the heavenly man.' What is

promised is new creation, transformation and change. For Christians death is not the end, it is not the horizon which closes off our life; for Christians our horizon is the living Christ, and the hope that already gives us.

In St Luke's wonderful and moving story of the unrecognised Risen Lord meeting two dejected disciples on the way to the village of Emmaus from Jerusalem, Jesus points them to how the suffering Messiah was already part of Jewish understanding. They ask the stranger to come and eat with them, and he sits at table with them. He takes bread, blesses it, breaks and shares it. 'Then their eyes were opened, and they recognised him; but he vanished from their sight.'. In the Eucharist, in the breaking of bread, Easter comes to us over and over again. Christ feeds us with his new life, his risen life, that he may 'evermore dwell in us and we in him.'

May Christ indeed easter in you, and bring you the joy of his resurrection, his new life, that, like St Paul, writing to the Christians of Rome you may be convinced 'that there is nothing in death or life, in the realm of the spirits or superhuman powers, in the world as it is, or the world as it shall be, in the forces of the universe, in heights or depths - nothing in all creation that can separate us from the love of God in Christ Jesus our Lord.' 'Alleluia! Christ is risen! He is risen indeed! Alleluia!

+GEOFFREY GIBRALTAR

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