



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

DECEMBER
2017



CHURCH

Bishop's Appeal	p04
Chaplain's Letter	p06
ASA News	p10



EDITORIAL

Ecumenical news	p18
You, child	p20
Poem	p32



EVENTS

CrossFit	p19
Worship services in December	p30

NEWSLETTER DECEMBER 2017



Newsletter Editor
Judy Miller
judymiller3@msn.com

Assistant Editor
Juliette Gentenaar
juliette.gentenaar@gmail.com



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

The contents of this newsletter are copyright. If you wish to reproduce any part of it elsewhere, please contact the editor.

HOLY TRINITY CHAPLAINCY DIRECTORY

The Bishop of Gibraltar:

Robert Innes Tel: +44 20 7898 1160

Holy Trinity Utrecht

Van Hogendorpstraat 26,
3581 KE Utrecht
www.holytrinityutrecht.nl

Chaplain (Utrecht & Zwolle)

David Phillips
Tel: 06 124 104 31
revdgphillips@hotmail.com

Chaplaincy administrator:

David Vollmer-Laarman

Tel: 06 28 75 91 09

office@holyltrinityutrecht.nl

Wardens:

Kit de Bolster & Frank Fink-Jensen

warden@holyltrinityutrecht.nl

Treasurer HTC:

Henry Miechielsen

treasurer@holyltrinityutrecht.nl

All Saints' Amersfoort

Mozartweg 54, 3816 LT Amersfoort
www.allsaintsamersfoort.nl

Chaplain (Amersfoort & Zwolle)

Grant Crowe

Tel: 06 299 723 03

grantcrowe@ziggo.nl

Treasurer ASA:

Henry Miechielsen

treasurer@allsaintsamersfoort.nl

Anglican Church Zwolle

Koestraat 2-4, 8011 NK, Zwolle
www.anglicanchurchzwolle.nl

Grace Church Groningen

Witte de Withstraat 2,
9726 EC Groningen
www.gracechurchgroningen.com

Chaplain (Groningen)

Sam van Leer

Tel: 050 785 0703

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

General Giving: NL40 ABNA 0247 6170 75 - tnv All Saints Church Amersfoort

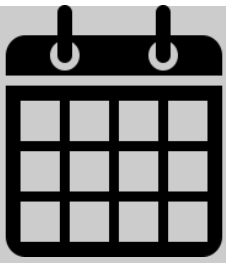
Charitable Giving: NL31 ABNA 0247 6173 34 - tnv All Saints Church Amersfoort

Anglican Church Zwolle

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

Grace Church Groningen

Contact: Dirk Nederven: treasurer@gracechurchgroningen.com



DECEMBER EVENTS AT A GLANCE

FOR WORSHIP SERVICES SEE LAST PAGE

Nov 28	Advent Bible study, 8 PM at the parsonage, HTC	see page 22
Dec 03	GraceTALK and Bring & Share Brunch, 10:30 to 13:00 SKLO Building, Kraneweg 33, Groningen.	
Dec 04	Betuwe Bible Study Group, 8 PM, Haaften	See below
Dec 05	Philokalia study group, 8:45 at the parsonage, HTC	
Dec 12	Philokalia study group, 8:45 at the parsonage, HTC	
Dec 12	Advent Study Group, 8 PM at the parsonage, HTC	see page 22
Dec 13	Bible Study Group, 10 AM in Houten	See below
Dec 19	Philokalia study group, 8:45 at the parsonage, HTC	
Dec 19	Advent Bible study, 8 PM at the parsonage, HTC	see page 22
Dec 27	Bible Study Group, 10 AM in Houten	See below

BIBLE STUDY GROUPS UTRECHT

- Every 2nd and 4th Tuesday of the month 20:00 in the parsonage (door open 19:45)
- Every 2nd and 4th Wednesday of the month 10:00 - 12:00; Kloostertuin 15, 3994 ZJ HOUTEN
- The next 'Betuwe Bible Study' will be Monday December 4 at 20 hours at the standard location: Waalbandijk 48 Haaften, phone 0418 592525.
Following dates in Advent will be announced later. In 2018 we continue on our standard evening: The last Tuesday evening (20 hrs) of the month.

BIBLE STUDY GROUPS GRONINGEN

- Tuesdays (fortnightly) at 19:00 and at other times: **Grace Housegroup Bible Studies**. For information, contact Dragos Stefanescu at dragos.stef@gmail.com.
- Fridays at 15:30 (during term): **Prayer Group**, place each week t.b.a on FB group page.



BISHOPS ADVENT APPEAL

DIOCESE IN EUROPE

THE CHURCH
OF ENGLAND

The Bishop in Europe:

The Right Reverend Dr. Robert Innes



October 2017

Dear Brothers and Sisters in Christ,

BISHOP'S ADVENT APPEAL 2017



This year's Advent Appeal aims to support homeless refugees and asylum seekers in Rome with humanitarian assistance (a daily, cooked breakfast and essential items for personal dignity and warmth) for 6 months. We are doing this through a well-established and well-run project established by our Episcopal sister church of St. Paul's Within the Walls.

The **Joel Nafuma Refugee Center** is the major outreach ministry of St Paul's Within the Walls Episcopal Church in Rome. The center assists approximately 17,000 people per year, and is the only day center open to receive homeless asylum seekers and refugees in Rome. Every day, JNRC welcomes 200-250 guests. The guests come from many different nations, including Mali, Afghanistan, Eritrea, Somalia, Pakistan, Guinea and the Ivory Coast. Half of them are homeless, sleeping in parks or on the pavement outside train stations.

Many are vulnerable, depressed and traumatized. They are sometimes completely alone. They can be as young as 18 or 19. 70% have come to Italy to flee active conflict, political or religious persecution. Approximately 85% are men, and 15% are women or accompanied by a child.

While they wait for shelter, they are welcomed at JNRC, given a nutritious, cooked breakfast, as well as items for their personal dignity (toiletries, second-hand shoes, clothes and blankets), and offered legal advice. If they wish, they can join a language lesson, learn to use a computer or simply watch the news on the TV. JNRC has a multi-faith prayer space where guests can meditate and pray.

JNRC is the only place in Rome that takes in homeless and dormitory-housed refugees during the day, giving them a safe refuge from the streets. Often, once they have a dorm bed, they return to take classes, write a CV in Italian and begin the search for employment. Some guests attend music and art therapy or see a counsellor for individual sessions.



JNRC prides itself on being able to track the progress of many young people who transition from humanitarian assistance, to being able to fend for themselves in Rome.

Under the terms of the Dublin Regulation, refugees who entered Italy first in Europe must receive and renew refugee status documents in Italy. This means that in

2017, JNRC has seen a **rise** in guest numbers due to the increased number of people journeying across the Mediterranean Sea from Libya, the closure of the Calais “Jungle” camp in France, and increased deportations from Scandinavia.

We aim to raise enough money to support the breakfast programme and to provide basic supplies and sleeping bags for JNRC guests for 6 months:

For 6 months supply of:	Amount in Euro
Food	€7,500
Cleaning supplies and costs	€2,000
Consumable supplies	€250
Kitchen Equipment	€750
Underwear, toiletries and socks	€1,750
100 Sleeping bags for January - March	€1,500
TOTAL	€13,250

As usual, you can give money to this appeal through your church treasurer, who will forward your gift to the diocesan office. Funds will then be transmitted direct to JNRC (<http://jnrc.it/>).

Please do consider how you can support my Advent appeal this year.

With every blessing,

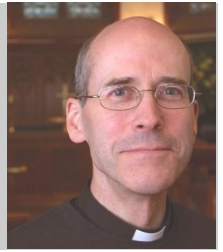
+ Robert Gibraltar in Europe

+Robert Gibraltar in Europe



CHAPLAIN'S LETTER

PILGRIMAGE TO WITTENBERG



This months Chaplain's Letter is written by the Rev David Phillips

On the 16 to 18 of November, eight pilgrims from Holy Trinity Utrecht made our way in two cars to Wittenberg Germany as part of the commemoration of the 500th year since the historic nailing of the 95 theses of Luther to the door of Castle Church in Wittenberg. The Pilgrimage was organized by Heikki Rusama who is a Finnish Lutheran who, with his family, has been attending Holy Trinity over the past couple years while in the Netherlands for work.

The trip was an opportunity to reflect upon the profound movements for Reform of the Church in the 16th century. In our discussions we had a longing to understand better what happened and to give thanks for the insights about our Christian faith that have been passed on to us. We expressed also a kind of ambivalence in our feelings about this, considering the great wound of division in the Church that Jesus founded, divisions that remain to this day, and which has remained a great temptation especially in the Protestant Churches ever since. It seems that fragmentation is much easier than unity.

Daniëlle and I prepared ourselves while travelling by reading an introduction to the life and works of Luther. We arrived in Wittenberg at about 5pm on Thursday and stayed at The Old Latin School, a building from the time of Luther, that has been completely renovated and opened since 2015. It is run by The International Lutheran Society of Wittenberg Charity as a place for visitors/pilgrims and conferences and I would highly recommend it (www.oldlatinschool.org). It is in the very centre of Wittenberg and right



Pilgrims at Wartburg Castle

beside the City Church where Luther preached over 2000 sermons during his long stay in Wittenberg.

After prayers in the chapel, a brief walk through the town, we ate, discussed what we'd like to see the next day and went to sleep in anticipation! Friday we saw the City Church, with its pulpit and altar and many paintings by Lucas Cranach the Elder and the Younger. The Cranachs were friends of Luther and did their part in expressing the Reformation insights in images, both in paintings and in woodcuts for written materials. We then visited Castle Church, with the door where (though since the 1960s much debated whether it happened) Luther is said to have nailed the 95 Theses. The Castle Church is also where Martin Luther and his fellow reformer, Philipp Melanchthon, are buried.

The reason for the importance of the 95 Theses is that it was the beginning of a more

public expression of Luther's growing awareness of the need for profound reform of the Church. He was a monk and professor at the University and a priest, who had a ministry among the lay people as a confessor. He was surprised that many parishioners were no longer seeking him out for confession and when he met some, they explained that they had purchase an indulgence, a piece of paper from the religious authorities promising them God's forgiveness for past sins and future sins! We saw one of these actual certificates at the Luther House museum – nicely printed, with blank spaces that would be filled out with the name of the person and the amount they gave. These "indulgences" were also being offered to assure mourning relatives that their beloved departed would spend less or no time in purgatory! Luther was outraged by the danger this posed to souls. He understood that forgiveness requires a penitent heart, it was not a simple a monetary transaction. The 95 Theses are a series of statements of criticism of this whole system. He sent them to his religious superiors and rather than bringing about a change in practice, it resulted eventually in an investigation, even with papal authority, and his condemnation as a heretic.

Many things contributed to the fire storm that ensued. The lack of response of the Church to this abuse, the danger to Luther's life for being a "whistle-blower", the demand for Luther to recant against his conscience, his further reflections about what else must be reformed, and a whole complexity of other cultural and political forces that were ripe to challenge the authorities that be. As you read about the times, you realize that there was much more involved in the bringing about of such profound disruption and reform to the life of the Church.

We visited Luther House (see www.martinluther.de/en) after lunch. This is a



Luther's Pulpit in the City Church

very large home that Martin Luther, the University of Wittenberg professor, lived in with his wife, a former nun, Katherine van Bora. They had to supplement their income with students living in the home – 30 to 50! It gave us a picture of what his daily life was like. There was a room where propositions were given and the students were to vigorously defend or attack ideas. There was a room where the students met with Luther after dinner for table talks, which some of the students recorded on paper and later published. You were given a sense of the ups and downs of his own spiritual life and struggles and joys.

Some of us went next to the Lucas Cranach house, to view the place where the first German Bible of Luther was published and many treatises, as well as to see the artist's studio, which was very active with other painters.

We finished Friday with a Holy Communion

CHAPLAIN'S LETTER - CONTINUED

service in the chapel of the Old Latin School. It was interesting to see afresh in our liturgy, elements of Reformation teaching around our understanding of the need for true repentance, real change of life, and not trusting our merits but in God's mercy. Then it was off to supper at a typical German restaurant – I enjoyed roasted goose breast with red cabbage and potato dumplings - yum!

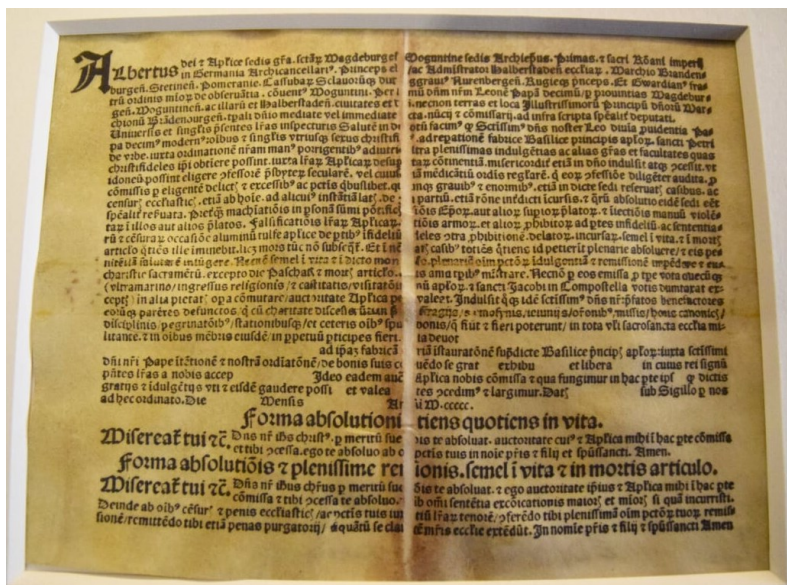
Saturday we began with prayers in the chapel, breakfast, and then off on our way back, but with a Southern dip in our trip to take in Wartburg Castle, which is about 3 hours from Wittenberg. After Luther had been tried at the Diet of Worms and refused to recant, he was secretly kidnapped by his political supporter, the Duke of Saxony, and even to his own unknowing, brought to Wartburg Castle and hidden there from the political and ecclesiastical authorities who were seeking to put him to death. The Castle stands high on a hill in the countryside, we saw it from quite a distance, truly a mighty fortress! We arrived around noon. It was dark and cold and very windy and the walk from the parking lot was up a



The walk from Luther House to City Church taken on Sundays by Luther

lot of stairs – up and up, and finally through a drawbridge and into the Castle and for a guided tour. A medieval castle from the late 12th century, whose inhabitants included St Elizabeth of Hungary, and for about a year, 1521-1522, Martin Luther. During that time, Luther translated the whole of the New Testament directly from Greek into German in 11 weeks! We saw the room where it was done. His translation was important in the development of a common German language. He also wrote many other foundational reformation treatises while there.

We left Wartburg Castle sooner than we would have liked to, but needing to return to Utrecht for commitments. The Pilgrimage was a great experience of travel, of building friendships among the participants, and of an opening of our eyes or reacquainting ourselves with the theological and spiritual issues so alive at the Reformation. There is a sense of gratitude and inspiration from the courage shown by Martin Luther and other defenders of the truth of the gospel and the freedom from bondage that it is meant to bring. And there is also the remaining sense



An actual letter of indulgence

of ambivalence about the divisions that still exist as a result.

Something beautiful that has come about in the past few years in our Churches are a convergence of opinion on one of the key Reformation doctrines, Justification by faith. The Lutheran World Federation and the Roman Catholic Church have agreed in 1999 on a "Joint Declaration on the Doctrine of Justification" (JDDJ). It states that the two Churches share "a common understanding of our justification by God's grace through faith in Christ." According to Wikipedia, "In 2006 the World Methodist Council unanimously voted to adopt the document. The leadership of the World Communion of Reformed Churches, representing 80 million members of Congregational, Presbyterian, Reformed, United, Uniting and Waldensian churches, also signed the document and formally associated with it at an ecumenical prayer service on 5 July 2017." In 2016, the Anglican Consultative Council (a body made up of clergy and laity from every Anglican Diocese in the world) passed this resolution: The Anglican Consultative Council:

1. welcomes and affirms the substance of the Joint Declaration on the Doctrine of Justification (JDDJ), signed by Lutherans and Roman Catholics in 1999; and
2. recognizes that Anglicans have explored the doctrine of justification with both Lutherans and Roman Catholics; and
3. recognizes that Anglicans and Lutherans share a common understanding of God's justifying grace, as the Helsinki Report stated that we are accounted righteous and are made righteous before God only by grace through faith because of the

merits of our Lord and Saviour Jesus Christ, and not on account of our works or merits; and

4. recognizes that in 1986 the Anglican-Roman Catholic International Commission (ARCIC) produced a statement Salvation and the Church, which observed that our two Communion are agreed on the essential aspects of the doctrine of salvation and on the Church's role within it.

May God continue His work of bringing us into unity within the Church and help us to continually reform it until it is made ready as a bride adorned for her Husband!



The room in Wartburg Castle where Luther translated the Bible



ALL SAINTS NEWS



We asked to share how we have been doing since our move. As we shared in the previous newsletter – see November's edition, (it is still online at All Saints or Holy Trinity Utrecht's websites) – we began our Sunday worship services at the Nieuwe Erven on October 22nd.



Since that time, the feeling we get and from conversations held with from our members, the move has gone well and there are many things to enjoy being in this new space. People have commented upon the singing – they can hear each other sing now (as Heilige Geest Kerk was a lovely church but a very big space); the community is physically much closer together; how many of the members are involved in making the service happen – through being part of the set up & packing away team, or helping in other ways.

There is a general feeling of a positive nature, of how the Lord is at work,

forming a deeper community at All Saints, through this move. Inconvenience or difficulty, the Lord is well able to use – such as in Galatians 4:12-16 where Paul shares, that because of an illness, which was inconvenience to all, the gospel was preached among the Galatians!

We are still working on the best use of the space – the layout, where to have coffee, to offer prayer ministry, to hold our monthly Big Brunch etc. We have challenges improving our sound quality for our sung worship. It is a busy time before a service as everything needs to be set from scratch and for this, **I am very thankful** to the members of the congregation, and to TACA, who have been involved in that part of things. After we have set up, most of those involved in the set up, with the musicians and prayer ministry team, pray together for the service about to take place. That has become a special time of intercession together. The second building, where our Sunday School work will be held, has not yet been completed with its renovations. This has meant a series of All Age





services, with only a crèche being provided. But this has allowed us to have a good look at what we do on All Age and to develop it and make a better worship service for our children, for example holding a dedicated children's slot within the service as well as few other improvements.

Two things to add in this brief update.

Prayer Ministry. We commissioned our first prayer ministry team members, who had been trained in sessions led by myself and Ron Westerbeek. We began to offer this ministry after two Sundays a month. Then on All Saints Day – on Sunday 5th – we commissioned two more members, so we are now able offer prayer ministry after each Sunday service. It is a valuable work. Our vision is to continue to grow this prayer ministry team. One way will be through our home

groups which will include opportunities to pray with and for one another. Another way, will be regular training days, to take our team deeper on subjects they feel further training and equipping in. We want our team members to continue to grow in competence as the Lord seeks to use them.

All Saints Home Groups. We held a pilot group from May to July to test out and develop a group DNA which we would like to see in each of the home groups. Then in September two groups were launched on a bi-weekly basis. One led by Ron and Nienke Westerbeek. Second by my wife Jolanda and myself.

Our vision for All Saints Anglican Church is to see these Home Groups multiplying, so every one has the opportunity to be part of an All Saints Home Group. What is a Home Group?

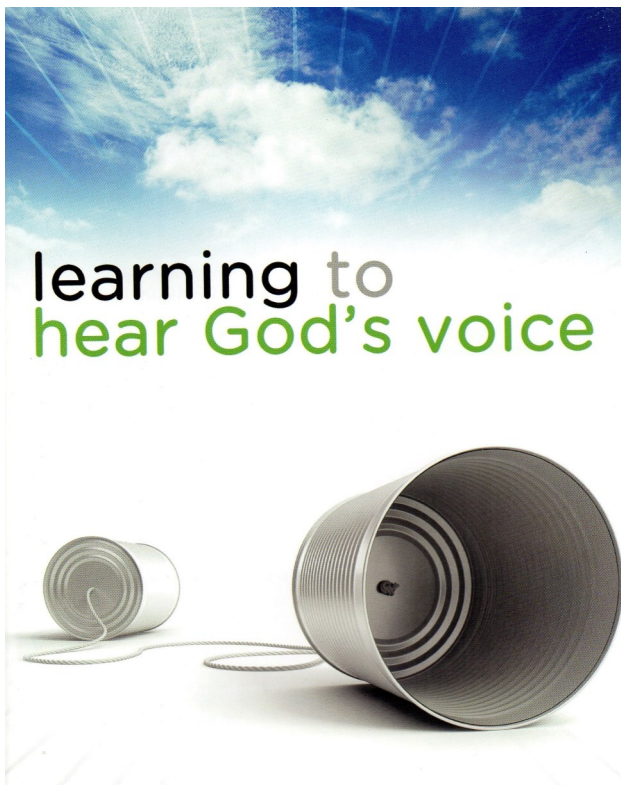
Basically, we see it as the backbone of our All Saints DNA of “Up, In, and Out”:

- The Home Group is where we – in addition to our corporate worship on a Sunday - seek the face of God together, and deepen our relationship with Christ through the Spirit. We seek openness to the Spirit, and continue to fan into flame the power and gifts we're receiving. (UP)
- The Home Group is also where we deepen our relationship with each other. This is where we share our lives, build each other up, and encourage each other to live as witnesses to Jesus Christ and his Kingdom. It's all about growing in

ALL SAINTS NEWS - CONTINUED

discipleship. Essentially, this is also where the first line of pastoral care takes place: we care for each other, and pray with and for each other. (IN)

- The Home Group is also a place where we happily invite newcomers and seekers, to simply join in and get a taste of the goodness of the living God in our midst. We will, also, over time discern how we are called as a home group to 'act' in mission, depending on the gifts, experience, and ultimately upon the calling God is placing within the group - to be a missional community (OUT)



Home Groups meet every two weeks, and consist of 8 – 12 people (living room-size). When a group grows bigger, it multiplies into two groups. Each group has two Group Leaders, for coordination and pastoral care.

At our Home Group meetings we worship together, we share from the Bible as we seek to grow in discipleship, and we pray for each other's needs, expecting the Spirit to minister in our midst. This is where we, as a charismatic and missional Anglican church, seek to grow in the life of the Spirit.

This autumn we have been following a 6 part course – based upon an English course developed by the organisation New Wine. Ron, who alongside his PhD studies, works for New Wine Netherlands. He has taken the English materials (the pictures are of the English and Dutch manuals) – and developed it and refined it for a Dutch context.

In January, we plan to launch a third home group for All Saints. This will be held in an evening and led by Andrew and Marianne Tucker and Beatijs Beitler.

How to pray for us: 1. for the new home group to be launched; 2. for our ongoing settling in our new location, and how to make the best use of the space; 3. for the Sunday School team as they begin using their new space next month. 4. we can be a blessing to the Nieuwe Erven and to our local community around our new home.

Thank you for praying for us.

So a mini update from us at All Saints Amersfoort.

Blessings in Christ.

Revd Grant Crowe



SYMPOSIUM ON "TOLERANCE AND FORBEARANCE IN A HISTORICAL PERSPECTIVE" AT THE JACOBIKERK, UTRECHT

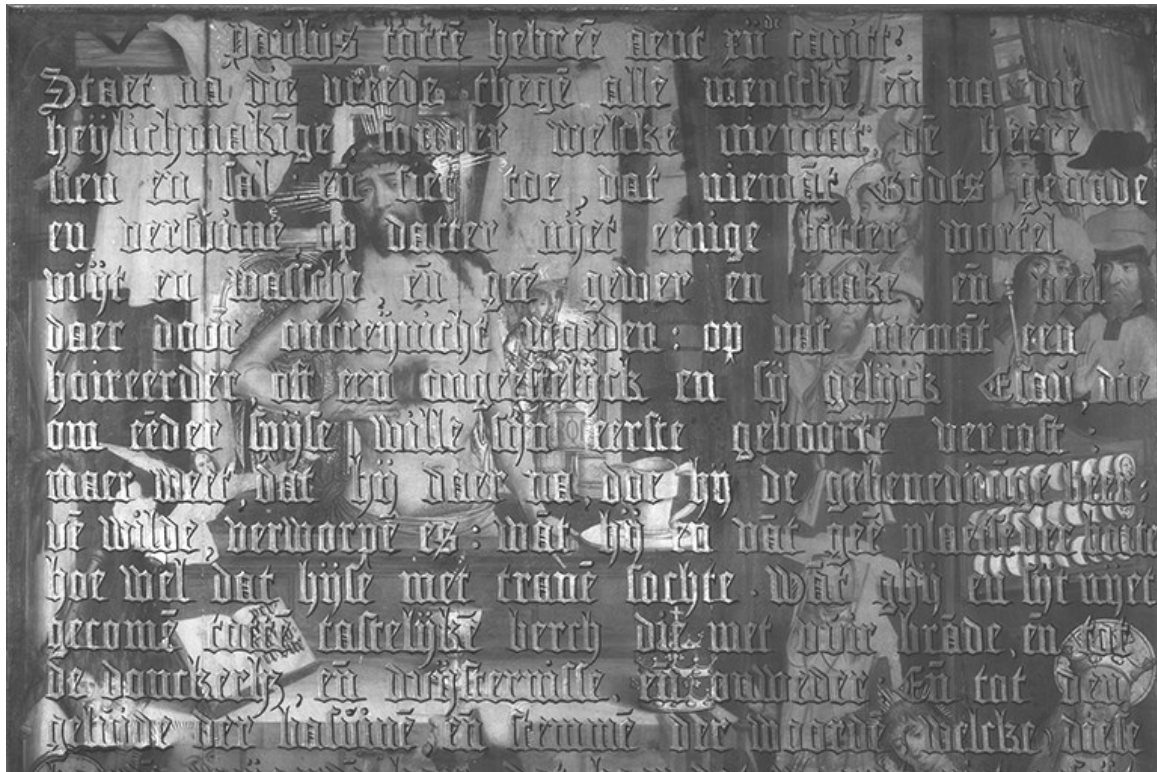
BOOK PRESENTATION "PAINTED OVER: FROM THE MASS OF ST. GREGORY TO BIBLICAL TEXT."

This contribution was written by Arnold Rietveld



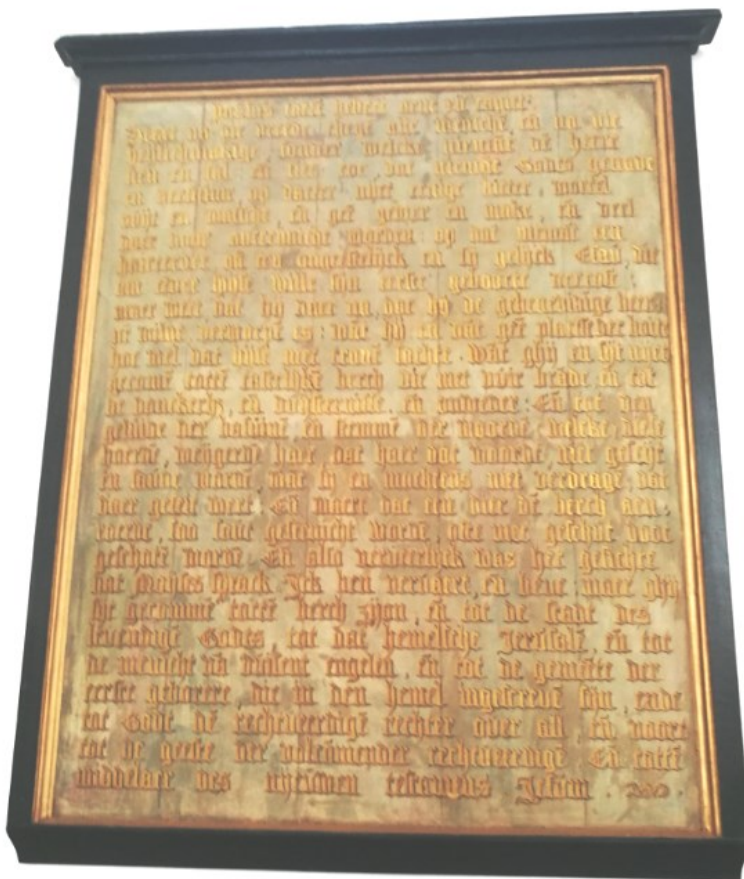
A new chapter has been added to the history of the Reformation in Utrecht. It all started in 1995 when a student, while preparing an exhibition, discovered a halo on the white background of a textboard with a Biblical text, on the north wall of the church. One of the KKU guides, Hans

Baars (a member of Holy Trinity Church), said the following: "That halo, which should have been visible to everyone, was one of the first starting points for two decades of searching, studying and much more. You could say that a pin was accidentally found in a haystack without it being searched for." Thanks to the advances in photographic technology, certainly from 2010 on, much more was made visible. The guides advocated for a swift conclusion of the research with the researchers Truus van Bueren and Corinne van Dijk, because they would like to have the results available for their guidework.



Modern apparatus revealed that the Biblical text was painted over a 15th-century depiction of the Mass of St. Gregory, in which, according to tradition, the mystery of Transubstantiation revealed itself to Pope Gregorius. This discovery, however, raised even more questions for research. Why was this painting not cut

*Gregoriusmis, schilderij onder het tekstbord. Montage van de opnamen met infraroodreflectografie (door Ige Verslype), Jacobikerk, Utrecht.
Bron: verborgenschilderij.sites.uu.nl*



The textboard with the Bibleverse.

Foto: Arnold Rietveld

into pieces and used as firewood during the Reformation? And why was Hebrews 12: 14-24 used as the Biblical text painted over the Mass of St. Gregory? Through comparative research into other images of the Mass of St. Gregory in museums in Belgium, the Netherlands and Germany, it became clear that the image in Utrecht differed from the standard imagery in certain details.

The research culminated in a 340-page book entitled "The Reformation of the Jacobi Church in Utrecht. Painted over: from the Mass of St. Gregory to Biblical Text." that was

presented during the symposium "Tolerance and Forbearance in a historical perspective" in the Jacobikerk in Utrecht on 27th October.

The origin of the text board is connected to Hubert Duifhuis, pastor and later preacher of the Jacobi church. According to Truus, following a thorough analysis of the text, the Biblical text is a call for tolerance during a turbulent time of our church history, when strict Calvinists and followers of Duifhuis opposed each other. Hebrews 12: 14-24 would have been used to argue for a broad church community where one does not have to agree with each other. In what could easily have been a technical story, Truus van Bueren drew several comparisons between tolerance then and tolerance now. Van Bueren thinks that the



Truus van Bueren in front of the portrait of Duifhuis.

Foto: Lex Raat¹

Biblical text calls on us to not denounce and persecute those who think differently; and she made a comparison with the words of the late mayor of Amsterdam, Van der Laan.

Hans Baars also intended to link these findings to current events. Professor James Kennedy of Utrecht, was found to be willing to take on the second part of the symposium. Those present could respond to statements about contemporary tolerance and forbearance. This provoked a discussion during which various speakers addressed the limits of that tolerance and forbearance. The debate was skilfully led by Wim Vermeulen, the minister of the Jacobi church. Truus van Bueren also contributed further, by

reminding us that we can still learn a lot from Duifhuis for the current debate on tolerance.

It was fascinating to see how a theme from a turbulent period of the Reformation can still claim our attention, and how topical the issue of tolerance and forbearance is in our modern society. The image (the image of the Mass of St. Gregory) and the Word (text board) are unique documents reflecting a connection of sorts between Catholicism and the Reformation. The Gregorian Choir Utrecht, paid a musical tribute to Duifhuis by singing the *In Paradisum*, among other things, while organist Gerrit Christiaan de Gier performed works by Sweelinck.



*Het Gregoriaans Koor Utrecht sings In Paradisum in remembrance of Duifhuis.
Photo Hans Baars*



THE LUWEERO TWINNING

THE RELATIONSHIP WITH THE DIOCESE OF LUWEERO, UGANDA
AND THE ARCHDEACONRY OF NORTH WEST EUROPE.

The history of the twinning goes back to the Lambeth Conference in 1998, when the Rt. Revd. Evans Mukasa Kisekka and the Rt. Revd. John Hind discussed a link between the Diocese of Luweero and the North-West Europe Archdeaconry.

Visits to consolidate the relationship took place in the early 2000's, the first Luweero Committee being formed in 2003.

The purpose of the Luweero Twinning is to

- strengthen our international brothers and sisters and the fellowship of the body of Christ.
- grow together in faith through sharing prayer, testimonies and experiences.
- support church ministry through individual and common resources.
- facilitate improved living conditions.
- stimulate our knowledge of how God cares for His people.
- unite the chaplaincies across NW Europe Archdeaconry and Luweero Diocese, providing a greater sense of common purpose and identity for each other.

A number of projects have been completed, supported by Anglican Chaplaincies, De Oud Katholieke Kerek, and individuals from these congregations.

The Luweero Twinning has Trust status with the formal name 'Stichting Luweero Twinning Trust'. A second stichting was set up in 2004 in order to carry out larger, longer-duration programmes all targeted at



The present Bishop of Luweero, the Rt. Revd. Eridard Nsubuga, Revd. Kasana Godfrey, Jay Dennett and Andrew Gready outside the Diocesan Office in Luweero.

improving the general health and well-being of communities. This stichting is called The Healthy Vine Trust, and works in the Sekamuli community, near Luweero.

At the 2013 Archdeaconry Synod, we tasked Canon Mark Oxbrow to undertake a review of the Twinning. He reported back to the 2014 Synod, and recommended as a result of the consultations he had had both here and in Luweero, that we continue to Twinning for a period of at least another 5 years. This recommendation was accepted by Synod, and the Twinning Oversight Group was set up. This has taken some time to gain traction for one reason or another.

I was asked to take over the chair of this group in the summer of 2017, and I had



An example of a funding project – we visited Mputte Primary School. It has grown so much recently that the younger children have their classes in wooden 'buildings' with plastic as the roofs.

the chance to visit Luweero at the end of Sept. '17. The present TOG is made up of Jan Dennett (who heads up the Healthy Vine Trust), Peter Hawkins, Simon Norcross and myself. On the visit to Luweero, I was accompanied by Jay Dennett and my wife, Marion. We spent 9 days in the Diocese.

The people we met in Luweero, both clergy and laity, spoke with great enthusiasm about the Twinning. Over the past few years, the main way in which the Archdeaconry has supported ministry in Luweero has been to provide bicycles for the pastoral workers who are licensed throughout the area. The Diocese has 35 parishes, and over 300 churches in it – so many services each week are taken by these pastoral workers – reliable transport for them is vital, and gratefully received. They are planning to license more than 30 workers this year, to facilitate growth within the Diocese as a whole!

In a document given to us on our visit, the Diocese outlined some possible outcomes of the Twinning. These include

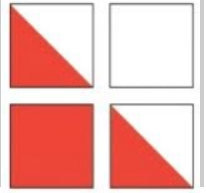
- more activities within the link, so as to be active
- prayer and prayer support – perhaps a regular prayer letter to be distributed
- mutual and deep understanding of one another
- sharing or sending of human resource personnel
- exchange visits
- funding specific projects

The challenge for us to is make the most of the next two years of the Twinning relationship, to see it grow and flourish. We are conscious that we need to communicate the aims better, and to make the relationship truly reciprocal. Some of the very specific things we talked about were episcopal visits to build personal relationships, to take a team out to Luweero to do some teaching on Discipleship, to take out CEME interns to Luweero during their year in the Archdeaconry, and to develop a committed praying community both there and here. We also need to support the work of the Healthy Vine Trust in their aim to make communities self- sufficient and reliant.

The Twinning Oversight Group is willing to continue its work, and to renew efforts to promote the benefits of this relationship. It will need the commitment of the Archdeaconry, as we did 3 years ago, and a willingness to get involved. We would value your prayers, and your involvement in many different ways.

Andrew Gready and Jay Dennett

Luweero TOG – Sept. '17



Walk of peace: in October several people involved in different churches in Utrecht met in the Geertekerk with representatives of Pax Christi. The aim of this meeting was to explore whether it is possible to organise in September 2018 a walk of peace. a walk of peace is a walk with a theme.

The idea is that participants on the one hand discuss with each other what they can contribute towards peace. On the other hand, is the walk of peace kind of demonstration by the participants to show their longing for peace in this world. until now there have been three walks of peace in the 'Vredesweek', one in The Hague and two Enschede. All of them have been very successful and were heart-warming experiences for the participants.

You will be informed through the newsletter in the coming month about the progress of this initiative.

On 13 November there was another plenary session of the Utrecht Council of churches USRK. The meeting was in the Tuindorpkerk. This is a church from the Protestant church of the Netherlands (PKN).

The Tuindorpkerk has been in existence for 80 years now. The church was originally built for 1200 people. Since visitors were declining it was decided to change the in theory and make the church more intimate. Now about 450 people can attend. On a normal Sunday there will be about 160 - 180 people worshipping. The Tuindorpkerk is very active in many

fields. They have a good cooperation with the Roman Catholic Pauluskerk, courses and other active educational activities are organised together.

Every three weeks the Tuindorpkerk organises a service in Bartimeus, an institution for the Blind in Zeist. A couple of times a year the people from Bartimeus joined the service in the Tuindorpkerk itself. The services are described as a real feast!

There is a good relationship with the schools in the area. Once a year there is a service where the children of the schools attend with their parents and then there could be as many as 600 people in the service.

Context do also exist with the Van der Hoevenkliniek (forensic psychiatry), asylum seekers and the food bank of Overvecht.

During the meeting of the USRK a number of activities were reported by the different churches. On 7 November a guide to 53 migrant churches in Utrecht was presented. It is called the '030gids' and is available via bookstores

Multiple churches organised activities to remember 500 years of Reformation, they were quite successful.

The Baptist parish Silo is increasing in numbers. Some younger people in their 30s joined the congregation.

On 20 January the Bishop of Uppsala, a Lutheran bishop, comes to Utrecht to sign the formal bond with the Oud Katholieke Kerk. She will also be the keynote speaker at the great ecumenical lecture that is

organised on 20 January. Some other bishops, Anglican, will attend including our Bishop Robert. we will keep you posted through the newsletter, but you are invited!

On December 15th we will as HTC, have together with the Roman Catholic parish the lichtjestocht through the Wilhelminapark.

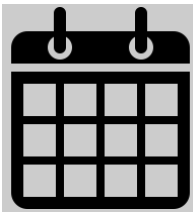
On December 16th there will be a lichtjestocht starting at 19:00 hours at the Jerusalemkerk in De Gaard, near the Eykmanlaan.

On December 10 there will be a service of remembrance from 1600 to 17:00 hours at the Stadhuisbrug. The service is to remember the immigrants that died on

the way to Fort Europe. Psalm 69 will be at the heart of the service.

Another topic at the years ago meeting was the fundraising for church services in care homes for the elderly. This used to be financed by the care homes themselves. But due to cuts in their budget this is no longer possible. These services are very well attended and greatly valued by the elderly who are not able to visit their own church anymore because of age and bad this health.

It was agreed that on the next meeting there will be a discussion about the future of the USRK, its function and its purpose for the churches of Utrecht.



CROSSFIT - MEN'S GROUP



2017 Chaplaincy Men's Night

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!

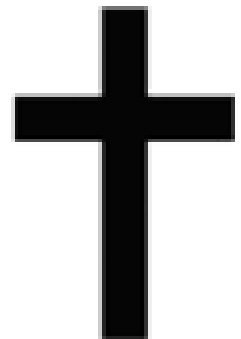
The “red thread” of our particular brand of CrossFit will be two-fold:

- i) To have fellowship between Christian men of all ages.
- ii) 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

When: 3 December 2017 18:00 – BBQ; ending around 22:30

Where: Scheg 1, Nijkerk – RSVP

What: “Around” – How we can create a total and balanced approach to Up, In, & Out



CROSSFIT

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.



YOU, CHILD



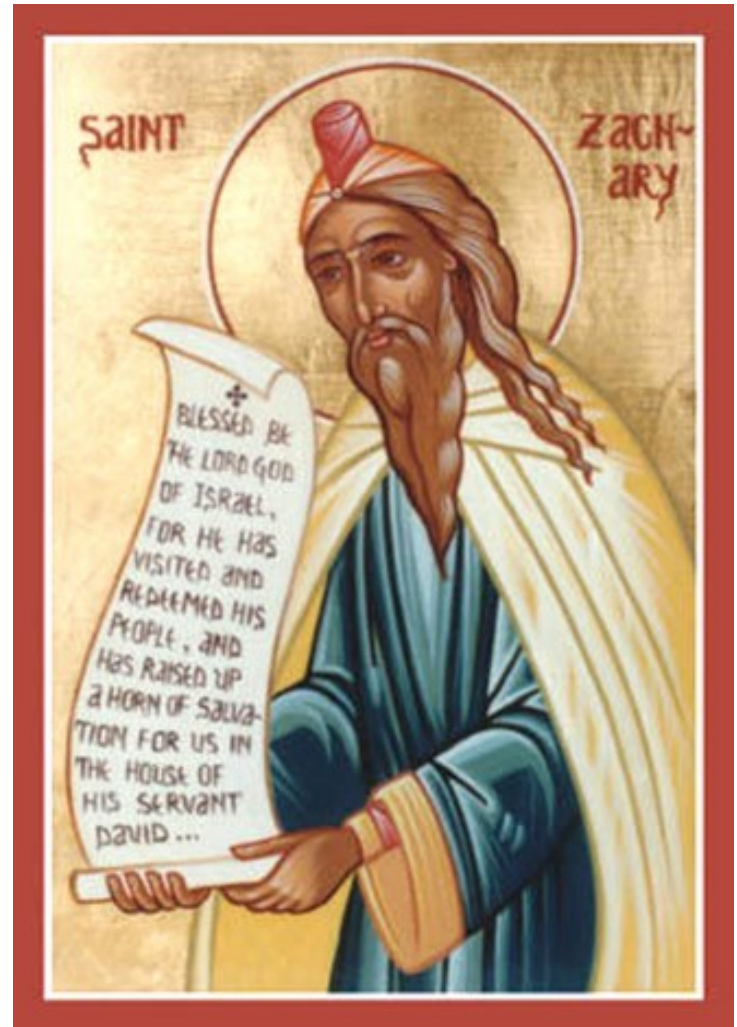
This contribution was written by Ruth Alkema

And you, child, shall be called the prophet of the Most High, for you will go before the Lord to prepare his way, to give his people knowledge of salvation by the forgiveness of all their sins.

Luke 1:76-69

No human being can pay full attention to the words that he or she is praying every single day, and apparently this is how God would have it. Sometimes, particularly at crisis points in our lives, we feel these words with our whole heart. They seem to burn in our chests, and bring tears to our eyes. We find that we mean them in ways that remain unfathomable, and on rare occasions a new interpretation of a line or image will come to us. I will never forget the day I realized that the “you, child” of the Benedictus could refer not only to John the Baptist but to myself, and to any of us who know that we are asked “to go before the Lord to prepare the way.” That morning, and every morning I pray this poem, I receive a challenge, whether I consciously acknowledge it or not, an image of holiness to strive for. I am asked to share with others “the tender compassion of God” as it breaks like the dawn upon us. I am asked to cast its light “on those who dwell in the shadow of death,” and allow my feet to be guided, this day, and all days, “into the way of peace.”

Kathleen Norris - Quotidian Mysteries p.81



When I first read the book quoted above, and came to this paragraph, I veered up, delighted with recognition¹, because she touched very closely on my own feelings at those words “you, child”. Whenever in morning prayer I come to the part where it is said: “And you, child, shall be a

1. Just as I was instantly drawn into the book as she started describing her first experience of a Roman Catholic mass and her astonishment at the priest's ‘doing the dishes’, something that I always find incredibly odd too!

prophet”, I feel as if God speaks to a child within me, that needs to grow and learn what it means to proclaim the freedom and the salvation by forgiveness of sins. Therefore I want to ponder this, let that child grow, in order to come to that wonderful end: “In the tender compassion of our God the dawn from on high shall break upon us, to shine on those who dwell in darkness and the shadow of death, and to guide our feet into the way of peace.”

This way of thinking fits in with what we learned in the latest Christian Classics meeting on the mystical dimension of the liturgy. Namely that the liturgy is a helpful guide for the things we need to experience in our soul. Now, besides morning prayer, in this time of the year this song of Zechariah is even more close to heart, since in Advent we prepare for Jesus’ coming, which is exactly what John the Baptist also came to do. So, all the more reason to try to enter into this poem or prayer by Zechariah, and listen to these words, and let them mold me.

Unfortunately I always stumble a bit on that line: “give his people knowledge of salvation by the forgiveness of sins”². The contrast in that sentence strikes me: salvation being so light, but sins so dark, and speaking about these things so difficult. I struggle to contain all the parts. I long for the salvation, would love to share that, but shrink to hear about the sins, let alone speak about them. I would wish that this ‘forgiveness’ was easy, but it doesn’t seem so to me. John the Baptist



went round proclaiming the need for repentance. Is that really what we need to do? Is it really liberating to tell people what’s all wrong with them? Certainly we should not make light of all the evil that is in the world. Nor can forgiveness mean that we ignore the obvious wrongs. But isn’t it very hypocritical to always point out other people’s sins? And what about me? I cannot leave myself out of this. I always feel it immediately: when I judge others, I also judge myself. Yet perhaps that is precisely the key to find the light. Stop fearing my own judgement, stop finding excuses, be open and honest, and accept that we all need forgiveness and guidance into the way of peace.

One person who really learned this well, is the poet Dante. I began to appreciate

2. At home I use the ‘Daily Prayer’ app in contemporary language, which has a slightly different wording than how it’s said in morning prayer in Church.

YOU, CHILD - CONTINUED

the depth and healing power of his book 'The Divine Comedy' when I read the book 'How Dante can save your life' by Rod Dreher. This motivated me to read this great but difficult work. I have now read part 1, The Inferno, of which Fr. David always tells me that I should not have started with that, as it's rather depressing. But actually, I found it most refreshing that someone just has the guts to name bad things for what they are: bad. Especially in times like Dante's, when sins were very prevalent even in the church³, we need the clarity of free speech to clear up all the confusion. Not to distinguish ourselves from others, but just as Dante, we may find how much we ourselves have become tangled up in these shadows. However, we

3. It's not for nothing that Dante depicts a pope in hell, for more background information I can really recommend the introductory course on Dante by 'The great courses'. Without some introduction it will be really hard to understand what the poem is about.

4. Still working on it, though. But for a fuller exposition of the subject, see the sermon of Trinity 22.

shouldn't stay there, but turn to the light and allow ourselves to be set free.

Finally I have come closer⁴ to this beautiful word that I find so difficult to grasp: forgiveness. I probably made things much more difficult than they really are. Forgiveness is just that which sets us free. Free from the fear of condemnation. We usually think foremost of forgiveness as releasing us from the fear of God condemning us, but I just realized that we can also be afraid of powers of condemnation within ourselves. Forgiveness defeats those powers, enables us to stand up, see where we are and open our eyes to the way of peace.



BIBLE STUDY IN ADVENT, UTRECHT

Christmas is coming, so we must prepare ourselves for this wonderful feast. Some of you may have already started with the preparations cooking the pudding, buying Christmas decorations or otherwise. But there is also the necessity for spiritual preparation, this is done by the church in the Advent period. This is a time where in worship and Bible reading we look forward to the happy moment of Christ's coming to this earth.

In the Advent period there will be nearly every Tuesday Bible study in the

Parsonage. The theme will be "making room". In four sessions we will use all the Gospels looking forward towards Christmas.

The Bible studies are open to all even if you can come only once you are most welcome. The first Bible study will be on Tuesday November 28, then December 12 and then on the 19th of December. On 5 December because of the Sinterklaas feast there will be no Bible study. The Bible study is in the flat, in the Parsonage upstairs. The door is open at 19:45 PM and we will start at 20:00 hours.



"SHOUT FOR JOY!" GOSPEL CONCERT WITH GOSPELGROEP VISION LED BY KIT DE BOLSTER

On 18 November, at Bethlehemkerk in Hilversum Kit de Bolster, our warden, led a once in three years Gospel concert to a packed church audience with great enthusiasm and skill! The Gospelgroep Vision was supplemented with the soloists Lianne de Jong and Michaël Schotanus and supported by their regular pianist Annemieke Jussen and various members of music association BMol sit Kortenhoeve. It included gospel songs from, Steve Wilkinson, Jay Rousse, Emily French and many others. The music and choreography and photos through a beamer and connecting texts made it a beautiful and moving act of worship and encouragement. Current and past



Photo by Xander van Asperen

members of Holy Trinity Utrecht who were involved included Kit de Bolster, Doreen van den Berge, Janneke Doornebal and Lysanne Sizoo and Roamy van de Villier. Several members of Gospelgroep have also sung at our church in the group Joyful Noise. It was a night to remember and we look forward to the next one in 2020! Thanks Kit and to all who contributed.





HTC COUNCIL AND LEADERSHIP TEAMS AWAY WEEKEND 2017

This contribution was written by Margreet Rutgers-Houtman

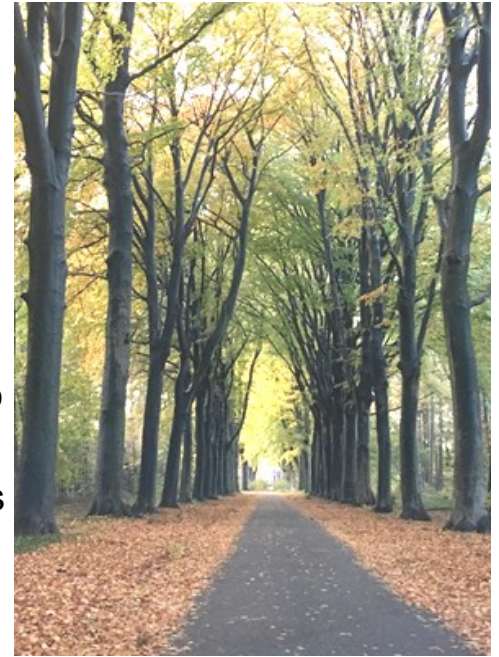
On Friday the 10th of November, members of the Leadership Teams of the four churches in our chaplaincy (Amersfoort, Groningen, Utrecht, and Zwolle) together with three members of the Holy Trinity Chaplaincy Council and our three chaplains David, Grant, and Sam assembled in the halls of the beautifully situated New Sion abbey in Diepenveen for an away weekend – or rather an away 24-hours. Coming from Zwolle, it was but a short drive to the abbey, and we arrived neatly in time for the start of the program.

We were graciously invited by the volunteers of New Sion, who still hold services three times a day, to come and worship with them in their evening prayer, so at five o'clock we all crowded into the beautiful smaller chapel. We read psalm 63; beautiful verses about how we seek God, and how God seeks us in return, and there was time to contemplate this in a seven-minute silence. The service was

ended by singing the Dutch version of *Abide with me*, and I thought asking God to be with us in both gladness and sorrow with the words of that

song was a great way to start off the weekend.

The whole weekend was filled with meeting a lot of new people, learning of the other churches and in between all of that continually seeking God and listening to His voice. After a delicious dinner, we listened to each church presenting their “SWOT analysis” – **S**trengths, **W**eaknesses, **O**pportunities and **T**hreats – in 15 minute presentations, making me realise how little I actually knew of our



brothers and sisters of the other churches in our chaplaincy. The presentations provided us with a lot of insight in the struggles and successes of all the churches and immediately inspired a feeling of being involved with one another. We took some time to discuss some of the individual topics that had been touched upon, and after a time of prayer and worship led by Grant we made our way through the cold abbey corridors to the nice and



warm living room to socialise and enjoy each other's fellowship. The presentations had given us plenty to discuss, and there were lively conversations until past midnight, when the last people finally went to their chilly bedrooms for a good night's rest.

Despite the low temperatures, most of us had a good night and we started the morning of the 11th with a morning prayer in the small chapel led by Sam. After this spiritual food, we proceeded to feed the flesh as well with a wonderful breakfast consisting of all kinds of bread, cheeses, yogurt, et cetera. It was all very well organised. Grant then led us in an exercise to get to know each other better, discussing the answers to a number of questions briefly, every time with someone else. Even in the somehow always too short amount of time, I was inspired by hearing from people about a meaningful object or a Christian who inspired them, among other things. We then listened to a teaching from Grant about the early Christians in Antioch and the apostle Barnabas, who fearlessly supported Paul, who wanted to join the Christians in Jerusalem but was of course met with some suspicion. Grant was comparing the early churches in Antioch and Jerusalem, and how these congregations were both

dependent and independent of each other, giving us Biblical examples for us to reflect on in our relations with each other within the chaplaincy.



Seeing as it was the 11th of November, we then took a moment for an act of Remembrance for those who have laid down their lives in service and protection of their countries. It was special to me personally since I have never experienced a religious act of Remembrance. It's not common for the Dutch to have a religious aspect to May the 4th, but as we turned to God in this moment, I realised we are severely missing out!

The rest of the morning saw us discussing our ideas on the mission and ministry of the Anglican Church in the Netherlands after Sam had given us a quick overview of the other chaplaincies in the deanery of the Netherlands. The groups all came back with valuable insights. Those that struck



LEADERSHIP AWAY WEEKEND - CONTINUED

me most were the Anglican Church being a bridge between Protestant and Roman Catholic churches, the continuing need to provide for English language services and the general inclusiveness and tolerance in our congregations to people with different nationalities and theological background. Especially the latter was named several times as one of the strongest points of our church. Tolerance and inclusiveness are becoming more and more important in this increasingly divided world, and we all feel that we can do more than we are doing right now to carry out that message.

The last part of the weekend saw us discussing the strengths and weaknesses of the churches within our own leadership teams, and we thought about what we can do in our own church, and what we can do as a part of the whole. For our team from Zwolle, this was possibly the most difficult part, as our church is struggling to such an extent that we feel we have little energy to think about anything other than our own survival at the moment. Therefore, it was extra encouraging and inspiring to hear the wish to be more connected with one another expressed by all teams, and we promised each other to be more involved and to keep more in touch with each other. We concluded our time together with a service of communion.

In retrospect, the weekend was a great starting point for getting to know each other better and being more involved with each other. For many of us, it was very uplifting and inspiring to meet and chat with the members of other churches, and we all experienced a great degree of



fellowship. Most of us see this weekend as a starting point for more frequent contact between the churches; the doors between us that may have been closed before have now been opened wide, and we are all looking forward to meeting each other again.

I'd like to end this with a quick word of thanks to everyone who has voiced their support for the congregation in Zwolle. Meeting all of you has encouraged us to keep going and to persevere in the difficulties we experience in our small congregation. We were touched upon hearing the words from scripture Grant read to us in the final discussion, and in my opinion they summarise our experience of the weekend far better in this one sentence than I have in all of the above.

'For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.' – 1 Corinthians 12:12





CHRISTMAS CARDS

Time to write your Christmas cards again – what designs have you picked to send this year? Are they religious ones?

Look in the shops at all the different designs, traditional and modern. Traditional religious cards have usually included the nativity – Mary, Joseph and the baby Jesus. But what else would you count as religious? The Three Kings? The Bible doesn't say they were kings, or that there were three; just that they were Wise Men, who travelled far to bring special gifts for the baby Jesus.

Do you know why there are so many robins on Christmas cards? The first postmen in Victorian times wore red and were called robins, so robins were shown as delivering cards.



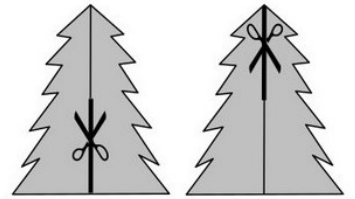
Whatever kind of card you send this year, be sure to include a kind message with love for your friends. Our love is a tiny echo of God's love for all the world.

CARD or DECORATION

Here is a simple 3-D Christmas tree that you can use as a decoration or a card. You will need green card, crayons, glitter or paint, scissors and sticky tape.

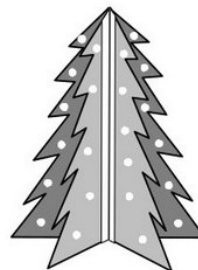
Fold a piece of card in half, then cut it in half. Put the two pieces together and fold them in half again.

Draw half a Christmas tree opposite the fold. Cut along the line and you will have 2 identical trees. Fold the trees in half, very lightly, hardly creasing the centre line to mark the centre of the tree. Cut a slit along the bottom half of the centre of one tree and along the top half of the centre of the other tree.



Slip the two trees together along the slits. To help the tree to stand firmly, use sticky tape to fasten the parts together where they meet.

Decorate the tree. If you are using it as a card then leave an area free of decorations so that you can write on it.



What goes red white red white red white?

Santa rolling down a hill.



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.

THE WEEK OF THE SUNDAY NEXT BEFORE ADVENT – NOVEMBER 27 TO DECEMBER 2

*STIR up, we beseech you, O Lord, the wills of your faithful people;
that they, plenteously bringing forth the fruit of good works,
may from you be plenteously rewarded; through Jesus Christ our Lord. Amen.*

	Morning Prayer		Evening Prayer	
Monday	Wisdom 1	Revelation 1	Wisdom 2	Revelation 2
Tuesday	Wisdom 3:1-9	Revelation 3	Wisdom 4:7-end	Revelation 4
Wednesday	Wisdom 5:1-16	Revelation 5	Ecclus 14:20-end	1 Cor 4:9-16
St Andrew's	Zechariah 8:20-end	John 1:35-42	Ezekiel 47:1-12	John 12:20-32
Friday	Wis 8:21—9 end	Rev 11:15-12 end	Wisdom 10:15-11:10	Rev 14:1-13
Saturday	Wis 11:21—12:2	Revelation 18	Wisdom 12:12-21	Rev 19:1-16

THE WEEK OF THE FIRST SUNDAY IN ADVENT – DECEMBER 4 TO 9

*Almighty God, give us grace that we may cast away the works of darkness,
and put upon us the armour of light, now in the time of this mortal life,
in which your Son Jesus Christ came to visit us in great humility;
that in the last day, when he shall come again in his glorious Majesty,
to judge both the quick and the dead, we may rise to the life immortal;
through him who is alive and reigns with your and the Holy Spirit, now and ever. Amen.*

	Morning Prayer		Evening Prayer	
Monday	Isaiah 3:1-15	Mark 1:1-20	Isaiah 4:2-end	James 1
Tuesday	Isaiah 5:1-17	Mark 1:21-end	Ecclus 14:20-end	1 Cor 4:9-16
St Andrew's	Zechariah 8:20-end	John 1:35-42	Ezekiel 47:1-12	John 12:20-32
Thursday	Isaiah 9:8—10:4	Mark 2:23—3:12	Isaiah 10:5-23	James 3
Friday	Isaiah 10:24—11:9	Mark 3:13-end	Isaiah 11:10-12 end	James 4
Saturday	Isaiah 13:1—14:2	Mark 4:1-20	Isaiah 14:3-27	James 5

THE WEEK OF THE SECOND SUNDAY IN ADVENT – DECEMBER 11 TO 16

Blessed Lord, who has caused all holy Scriptures to be written for our learning: Grant that we may in such wise hear, read, mark, learn, and inwardly digest them, that by patience, and comfort of your holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which you have given us in our Saviour Jesus Christ. Amen.

	Morning Prayer		Evening Prayer	
Monday	Isaiah 17	Mark 4:21-end	Isaiah 18	1 Peter 1:1-21
Tuesday	Isaiah 19:1-17	Mark 5:1-20	Isaiah 19:18-end	1 Peter 1:22-2:10
Wednesday	Isaiah 21:1-12	Mark 5:21-end	Isaiah 22:1-14	1 Peter 2:11-3:7
Thursday	Isaiah 24	Mark 6:1-13	Isaiah 28:1-13	1 Peter 3:8-4:6
Friday	Isaiah 28:14-end	Mark 6:14-29	Isaiah 29:1-14	1 Peter 4:7-end
Saturday	Isaiah 29:15-end	Mark 6:30-end	Isaiah 30:1-18	1 Peter 5

THE WEEK OF THE THIRD SUNDAY IN ADVENT – DECEMBER 18 TO 23

LORD Jesu Christ, who at your first coming did send your messenger to prepare the way before you: Grant that the ministers and stewards of your mysteries may likewise so prepare and make ready your way, by turning the hearts of the disobedient to the wisdom of the just, that at your second coming to judge the world we may be found an acceptable people in your sight, who lives and reigns with the Father and the Holy Spirit, ever one God, world without end. Amen.

	Morning Prayer		Evening Prayer	
Monday	Isaiah 10:19-end	Mark 7:1-23	Isaiah 31	1 John 1:2-6
Tuesday	Isaiah 38:1-20	Mark 7:24—8:10	Isaiah 40:1-11	1 John 2:7-end
Wednesday	Isaiah 40:12-end	Mark 8:11—9:1	Isaiah 41	1 John 3
Thursday	Isaiah 42:1-17	Mark 9:2-32	Isaiah 42:18—43:13	1 John 4
Friday	Isaiah 43:14—44:5	Mark 9:33-end	Isaiah 44:6-23	1 John 5
Saturday	Isaiah 44:24—45:13	Mark 10:1-31	Isaiah 45:15-end	2 John

CHRISTMAS WEEK – DECEMBER 25 TO 30

Almighty God, who has given us your only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin: Grant that we being regenerate, and made your children by adoption and grace, may daily be renewed by your Holy Spirit; through the same our Lord Jesus Christ, who lives and reigns with you and the same Spirit, ever one God, world without end. Amen.

	Morning Prayer		Evening Prayer	
CHRISTMAS	Isaiah 9:2-7	Luke 2:1-20	Isaiah 7:10-14	1 John 4:7-end
St Stephen	Genesis 4:1-10	Acts 6	2 Chronicles 24:15-22	Acts 7:54—8:4
St John	Exodus 33:9-19	John 13:21-35	Isaiah 6:1-8	1 John 5:1-12
Innocents' Day	Jeremiah 31:1-17	Matt 18:1-10	Isa 49:14-25	Mark 10:13-16
Friday	Isaiah 60:13-end	Luke 12:22-34	Isaiah 61	Colossians 3:1-17
Saturday	Isaiah 62	Luke 12:35-48		



WORSHIP IN DECEMBER

ALL SAINTS' AMERSFOORT

Every Sunday: 9:30am Sung Holy Communion

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

Saturday 23rd December	4.30pm Children's Crib Service (Dutch / Eng)
Sunday 24th December	9.30am Carols and Lessons
Sunday 24th December	11pm Christmas Midnight Communion
Monday 25th December	9.30am Christmas Morning All Age Holy Communion .

ANGLICAN CHURCH ZWOLLE

4pm First Sunday (Communion) & 4pm Third Sunday –
Choral Festival of Nine Lessons and Carols

GRACE CHURCH GRONINGEN

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

9 December	19:30: Festival of Lessons and Carols (with the Old and Roman Catholics), St Joseph's Cathedral, Radesingel 2, Groningen
10 December	10:30: Grace Church Service of the Word, Witte de Withstraat, 2, Groningen. 19:30: Festival of Lessons and Carols (with the Old and Roman Catholics), San Salvatorkerk, Van Starckenborghstraat 1, Groningen
16 December	18:30: International Christmas Celebration , Gereformeerde Kerk Groningen Oost, Thomassen à Thuessinklaan 1, Groningen
24 December	10:30: Grace Church Christmas (Eve) Holy Communion Service , Witte de Withstraat, 2, Groningen.



WORSHIP IN DECEMBER

HOLY TRINITY UTRECHT

services are in English unless otherwise specified

Sunday 3 rd December	First Sunday in Advent 10:30 All Age Worship - Sung Communion
Sunday 10 th December	Second Sunday in Advent 9:00 Sung Communion (Dutch liturgy/English sermon) 10:30 Sung Communion 14:30 Choral Evensong
Friday 15 th December	Lichtjestocht (begins at HTC every 30 minutes starting at 6pm) 18:00 Christmas story with Choir and then neighbourhood walk
Sunday 17 th December	Third Sunday in Advent 10:30 Choral Communion (English) 20.00 Choral Festival of Nine Lessons and Carols
Wednesday 20 th Dec.	Eve of the Feast of St Thomas the Apostle 19:00 Holy Communion (said)
Sunday 24 th December	Fourth Sunday in Advent (<i>guest preacher: Wim Kuiper</i>) 10:30 Choral Communion (English)
Sunday 24 th December	CHRISTMAS EVE 16:00 Crib Service for families (English & Dutch) 23:00 Midnight Choral Communion
Monday 25 th December	CHRISTMAS DAY 10:30 Festal Choral Communion
Tuesday 26 th December	St Stephen the Martyr (Christmas Lessons) 10:00 Choral Communion (Dutch liturgy/English sermon)
Wednesday 27 th Dec.	The John the Apostle & Evangelist 19:00 Holy Communion (said)
Thursday 28 th December	The Innocents 10:00 Holy Communion (said)
Sunday 31 st December	Sunday after Christmas (<i>guest preacher: Thomas Fink-Jensen</i>) 10:30 Solemn Choral Communion (English)

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)



POEM

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



Kerst-Credo

Kerstmis in al zijn glorie
is het stralend credo:
God werd mens

Kerstmis in al zijn glorie
is God op weg met ons
menslievend
ons omringend
in onzegbaar grote trouw

Kerstmis in al zijn glorie
is God met ons
van begin tot eind
Immanuel
en nog verder
het graf voorbij
de dood vertredend

Kerstmis in al zijn glorie
is Pasen tegelijk!

Christmas-Credo

Christmas in all its glory
is the glowing belief
that God became man

Christmas in all its glory
is God on his way with us
lovingly

surrounding us
with an indescribable trust

Christmas in all its glory
is God with us
from the beginning until the end

Immanuel
and still further

beyond the grave
death in the distance

Christmas in all its glory
together with Easter

