

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



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Cover: Adoration of the Mages; piece of the Altar von Schloss Tirol, 1370-72, Tiroler Landesmuseum Ferdinandeum, Innsbruck



COMING UP

FOR WORSHIP SERVICES SEE LAST PAGE

There are a number of special Advent and Christmas services this month. See back page and down below. You are very welcome to attend any and all of these!

December 4th	The Road to Maturity, starts 7:30 PM at HTC	000 0000 16
December 4th	THE ROAU TO MATURITY, STAILS 1.30 PIN AT HIL	see page 16

December 11th Vespers with musicians organised by student

fraternity Sola Scriptura, starts 5 PM at HTC.

December 20th Lichtjestocht (Candlelight tour), starts every see page 20

15 minutes between 6 and 7:15 PM at HTC from where you will walk a route through the

neigbourhood guided by 2000 candles!

December 18th The Road to Maturity, starts 7:30 PM at HTC see page 16

December 22nd Nine Lessons and Carols service at HTC, sung

by our choir and by you! Come sing Christmas hymns and carols and hear the story of Christ's coming to earth told through the nine readings. Delicious mulled wine and sweetmeats will be

served after the service. Starts at 8 PM.

All Saints' Amersfoort and Anglican Church see page 20

Zwolle also have Nine Lessons & Carols services!

December 25th After the Christmas Day service (see back page) see page 20

a Christmas feast will be served at HTC for all who would like to join us! A list will be put up on the parsonage bulletin board to let us know you are coming, or simply tell Juliette or Kit (Warden).

Starts at 2 PM in the HTC parsonage.



BIBLE STUDY GROUPS

- Betuwe group: 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 meets every other week on Tuesdays. Talk to Marten or Tim after our Sunday 10:30 service, on Facebook or send an e-mail to the chaplaincy administrator.



see page 20



BISHOP'S CHRISTMAS MESSAGE 2019

DIOCESE IN EUROPE

THE CHURCH
OF ENGLAND

The Bishop in Europe:

The Right Reverend Dr. Robert Innes



During August I was fortunate to take part in a pilgrimage to the Holy Land, and to see, again, the places associated with the life of Jesus Christ. Nazareth, where Jesus grew up, is now a sprawling Arab town, but in the first century was only a village of perhaps 500 people. Capernaum and the places around Lake Galilee have retained their peacefulness and beauty across the centuries. And Bethlehem, where Jesus was born, which was once the 'little town' spoken of in the Christmas Carol now houses the large 'Church of the Nativity' built by Constantine, a bewildering array of gift shops and the terrible and much graffitied wall that separates Palestinians from Jews.

To visit these sites is to be reminded that Jesus was born in a physical place and time. His parents had to travel from Nazareth to Bethlehem to register in a Roman census. The Bethlehem 'inn' described by St. Luke would have been a large room in which visitors would have unrolled their sleeping mats.

Despite St. Luke's comments, the room at the inn would be unlikely to have been



completely full, as you could always squeeze in another body. But a crowded hostel floor was no place for a young woman about to give birth. So it seems the innkeeper – far from being the grumpy character that he has become in our infant nativities – found Mary somewhere more decent, in all likelihood his own family's cave. Caves made good homes, as they kept cool in the summer and relatively warm in the winter. At the 'Church of the Nativity' you can visit the cave where, by tradition, the birth took place. It appears that Mary gave birth in the relative privacy of the part of the cave allocated to the animals.

Luke tells us that Mary placed her newborn baby in a manger. The only ancient Near Eastern manger I have seen was used both as a reservoir for water as well as a being a feeding trough. And it was made of stone.

Attending to the details of Mary's circumstances perhaps helps us to ponder again the earthy reality of the Saviour's birth. Jesus was born in a cave, surrounded by animals, and the newborn baby was laid in an elevated stone basin intended for the nourishment of the animals. St. John reflects that 'the Word became flesh, and dwelt among us, full of grace and truth'. The divine Word is enfleshed, puts on humanity, in an utterly physical and natural manner.

Yet this baby embodies the *logos*, the Word of God. The divine Word takes flesh. The invisible, transcendent second person of the divine Trinity speaks into our human existence. God's speech is known in the life of this human person, and if we want to know how God speaks we are directed to Jesus. There is an integrity between the life and actions of Jesus and the word and will of the eternal God. This birth is an extraordinary divine 'speech-event'. In our own day, speech and communication are as powerful as they ever were. Words are used to influence and persuade, to heal or to harm, to encourage or undermine, to nurture hope or generate fear. With the internet and social media the whole world now

feels like one global speech community with a myriad of voices vying for attention, prominence and influence.

What is so frequently lacking is a consonance between what is spoken and the physicality of real people. Disembodied voices with anonymous names or email addresses offer comment without responsibility. And public figures whose image has been created by marketing consultants deliver messages massaged by spin doctors that seem unconnected with their own personal histories. As a result we experience ourselves caught up in powerful communications networks where we can't easily distinguish truth from lies and struggle to find firm foundations for trust in what we are hearing.

Words are precious, and powerful – sacred even, if we trace them back to the divine Word. The event of Christmas invites us to model our lives and our speech on the grace and truth of Jesus Christ, rather than be fashioned by the powerful networks of discourse swirling around us.

Addressing Christians at Ephesus, the second century Father of the Church Ignatius wrote:

"Pray without ceasing on behalf of other people. For there is in them hope of repentance that they may attain to God. See, then, that they be instructed by your works, if in no other way. Be meek in response to their wrath, humble in opposition to their boasting; in contrast

CHRISTMAS MESSAGE - CONTINUED

to their error be steadfast in the faith, and for their cruelty manifest your gentleness. While we take care not to imitate their conduct, let us be found their brethren in all kindness."

Faithfulness or trustworthiness, humility, gentleness and kindness remain the hallmarks of Christ-like communication.

So amongst all the Christmas gifts, we prepare to celebrate the supreme gift – God's greatest ever gift to the world. It is the gift of a person full of grace – of loveliness, goodness, graciousness. And this is a gift, a person, full of truth – reality, integrity, trustworthiness. In fragile flesh he comes and dwells, being born in

a cave amongst the animals, laid in a manger. God who is outside space and time speaks into human reality to transform it from within.

Wherever you live in our European diocese, I wish each of you and your families a very happy Christmas. And I hope that during 2020, whatever the year ahead brings, God will irradiate your lives with his presence and his peace.

+ Robert Gibraltor in Europe

+Robert Gibraltar in Europe



CHARITABLE GIVING FOR DECEMBER

This month we're supporting the Bishop's Advent Appeal. You can read more about it starting on page 12 of this Newsletter. The appeal is for the Anglican Communion Fund (ACF) – which specifically supports the mission and work of communities across the Anglican



Communion, often in the poorest and most dangerous parts of the world.





CHAPLAIN'S LETTER



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

You are a chosen people, a royal priesthood... that you may proclaim the excellencies of him!

This month we begin the new Church Year. We've travelled one more time on earth around the sun. And the Son of God has shone on us. We've placed before our eyes, Sunday by Sunday, and hopefully more and more during the week, during our every waking hour and even in our sleep, the vision of God, seen in the face of Jesus Christ.

We're catching only glimpses. The vision of God is too bright to take in, but we can allow ourselves as much as we want. God does not force Himself on us. But the vision is there for the taking: outwardly in the Word of God written, in the Sacraments made visible, and in our encounters with other people, who mirror something of the image and likeness of God; and inwardly, as we are inwardly illuminated by the Spirit of Christ, the Holy Spirit, confirming in us the truth we see outwardly and restoring our hearts. As we begin the new year, I hope we have a clearer vision before our minds of Jesus Christ.

One Father in the early Church, Eusebius, from the early 4th century, summarized from Scripture three core ministries of Jesus like this: We have been told ... that certain of the prophets themselves became, by the act of anointing, Christs in type, so that all these have reference to the true Christ, the divinely inspired and heavenly Word, who is the only high priest of all, and the only King of every creature, and the Father's only supreme prophet of prophets.

(Ecclesiastical History, Ch. 3, 8)

This has been taken up through the ages to describe Jesus as our Prophet, Priest and King. The Prophets were anointed with the Holy Spirit (and sometimes with oil) to speak God's Word (e.g. 1 Kings 19:16b); the priests of the Old Testament were anointed with oil to minister at God's altar (e.g. Ex 29:7-10; Lev 8:12, 30); the kings were anointed with oil to rule God's people (e.g. 1 Sam 16:13; 1 Kings 1:39). The word "Messiah" in Hebrew, or "Christ" in Greek, means "the anointed one". So, in a way, all of these prophets, priests, and kings that came before Jesus Christ were anointed ones, types of Christ, pointing to the One who was to come. Let's look at these.

1. Jesus is our Prophet

When we think of the great prophets of the Old Testament – we think of Moses and Elijah. Their ministry was one of bringing God's Word to the people. Moses delivered the Law of God – the great commandments of love. Elijah,

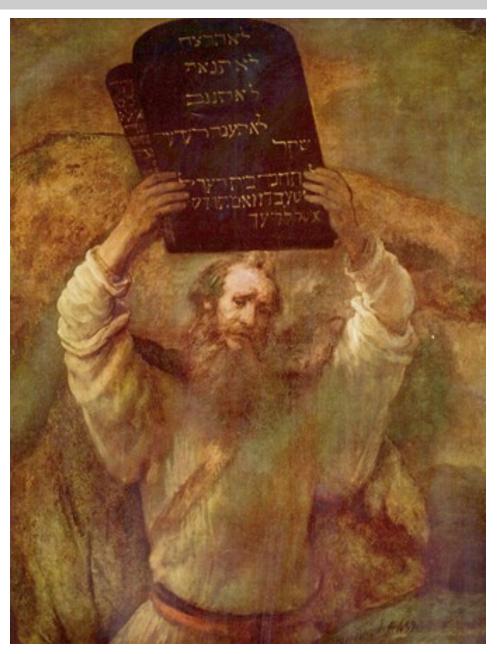
CHAPLAIN'S LETTER - CONTINUED

brought a Word to Israel recalling them to the true God in the midst of an idolatrous age, where most had become followers of Baal. Both of them suffered for it and through both of them God worked miracles to confirm their anointing as God's prophets.

Jesus is the ultimate Prophet of God. He brings us the Good News from His Father. Luke recalls His first words of his public ministry in a synagogue. Jesus was handed the book of Isaiah, and he searched for the place where it is written: "The Spirit of the Lord is upon me, because he has anointed me (made me Messiah) to preach good news to the poor." (Luke 4:17-18) Jesus is God's Prophet. He speaks the Word, He is the Word, and his ministry

was accompanied by signs, by miracles, in affirmation of, and as demonstration of, his office. When people witnessed the signs that he did they said, rightly, "This is indeed the Prophet who is to come into the world!" (e.g. John 6:14) meaning, the one Moses told the people would come. (Deuteronomy 18:18)

In Christmas season, we will look at one of the most important passages of the whole of the Bible: John 1:1-14. Here John concludes that Jesus is the eternal Word, made flesh – the very embodiment of the Word of God. There is no other



messenger needed, we don't need other prophets to confuse us, we don't need the Buddha to kill our desire. The fulness of God's message to his people has come to us in the Gospel proclaimed by the Prophet of prophets Jesus Christ. As the only sinless man, and as the only Son of the Father, the One through whom all things are made, Jesus opens his mouth with the pure Words of Truth. Jesus is our Prophet, we need not look for another.

2. Jesus is our Priest

But the Word of Truth alone, does not save us. Along with the Ten Commandments given through Moses, God established a whole way under the Law of reconciling a humanity that could not attain to the high moral precepts of the Law of love. So, with the Word of Truth, the prophetic Word, must also be given a way of forgiveness or humanity will despair.

In the Old Covenant, this was the reason for the establishment of a cult with priests and sacrifices, along with the Commandments, so that God's people would come to understand the great costliness of sin and that they might desire forgiveness and a clean heart. But it was a temporary way, a way pointing to the need for a better sacrifice that would change hearts forever. In the New Covenant, Jesus is God's high priest, the one to whom all prior priests were but a figure of. (Hebrews 4-10) He intercedes for us with the Father. Jesus offers the sacrifice and he is the sacrifice for the sins of the world.

At Christmas we remember that when the wise men came to the infant Jesus, they offered frankincense and myrrh. These referred to his office as a priest, as priests offered incense in the Temple, and the myrrh was to wrap his body for burial, signifying his future self-offering to reconcile the world. When John the Baptist introduced Jesus to the world, he said, Behold the Lamb of God, who takes away the sins of the world. Behold the sacrifice, and the priest who reconciles us. And we receive the benefits of this

once for all sacrifice for us by faith, through Holy Baptism and at every service of Holy Communion.

We need no other means to be reconciled with God. Paul says of Jesus, *In him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.* (Colossians 1:19, 20) Jesus is our Priest.

3. Jesus is our King

We are reconciled with God, through Christ our Prophet and Priest, but how will we live with others?

Israel longed for the good king – David and Solomon, the greatest kings, both failed miserably, both morally and in leadership. The books of Samuel and of Kings are a sad history, reminding us not to put our trust ultimately in any earthly leader. And in our day, whether we are on the left or centre or right in politics, we long for leaders of countries who will finally speak what is just and what is true, and who will administer justice mingled perfectly with mercy, a ruler who will not abuse his or her power - neither neglecting responsibility to make tough decisions nor ruling tyrannically. We and the whole world in that longing, are longing for Jesus Christ.

In Advent we will hear of the King promised by God to reign over us: *Unto us, a child is born, unto us, a son is given, and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counselor, Almighty*

CHAPLAIN'S LETTER - CONTINUED

God, the Everlasting Father, the <u>Prince</u> of Peace. Of the increase of his <u>government</u> and of peace there shall be no end, upon the <u>throne</u> of David, and over his <u>kingdom</u>, to establish it, and to uphold it with justice and with righteousness <u>from this time</u> forth and for evermore." (Isaiah 9:6-7)

The New Testament proclaims that Jesus is that King. The third gift of the wise men to the infant Jesus was gold, a gift for a king. Jesus as both God and man is the only one who can fulfill the prophecy to rule forever. To listen to Him is to submit, to follow the Truth. Paul says, God has delivered us from the domain of darkness and transferred

us to the kingdom of his beloved Son. (Col 1:13)

Jesus it that perfect ruler for whom we long. We place ourselves under his feet in full submission because there is perfect rule. Practically, that means we submit to his laws of love, to his ways of judging and of showing mercy and forgiving, and to his ways of governing by the truth our own souls, our relations within our families and with our friends and enemies, within the Church and in society. This is what it is to pray, *Thy kingdom come*, *Thy will be done on earth*



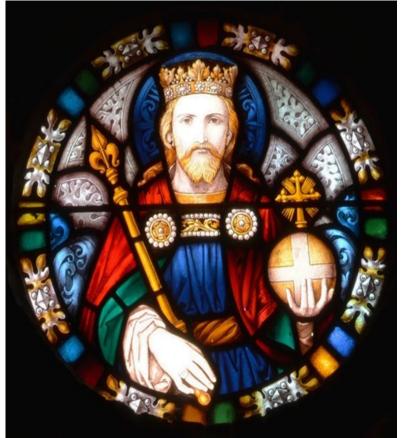
as it is in heaven... it is to acknowledge Jesus as our King.

4. We become little Christs

And as we submit to Jesus' benevolent rule, as we listen to His lively word, and as we trust in His perfect self-offering — we become like him, little Christs. Or as Peter says, a chosen people, a royal [kingly] priesthood, a holy nation, God's special possession, that you may proclaim [be prophets of] the excellencies of him who called you out of darkness into his marvellous light. [1 Pet 2:9]

We become **prophets** like John the Baptist pointing to Jesus. We are reminded of this at Morning Prayer, when we say the Benedictus, that, you child, will be called the **prophet** of the Most High, for you shall go before the face of our Lord to prepare his ways, by **giving knowledge of salvation** to his people, through the tender mercy of our God, whereby the Dayspring (Jesus Christ) from on high has visited us, to give light to those who dwell in darkness and in the shadow of death and to guide our feet into the way of peace. (Luke 1:76-79)

We become **priests** when we intercede with the Father for other people in prayer and when we help to reconcile others to God and to each other. Paul says, *If anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry*



of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. Therefore, we are ambassadors for Christ, God making his appeal through us. (2 Cor 5:17-20)

We become **royalty** when we are made brothers and sisters of the King through baptism and faith. And we will exercise **kingly** rule in the world to come. John saw the elders sing a song about Jesus and those whom he has redeemed: *you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth." (Revelation 5:9-10)*

Jesus Christ is our prophet, priest, and king. And he says to us, *As the Father sent me, so do I send you*. (John 17:18; 20:21) To be prophets of the Highest, proclaiming his Word; to be ministers of reconciliation, his priests; and to live under and proclaim the coming of the Kingdom of God. As we develop our mission in each of our churches in the coming year, let us recall that it stems from whom we have become in Christ.

In the love of Jesus, David



BISHOP'S ADVENT APPEAL 2019

DIOCESE IN EUROPE

THE CHURCH
OF ENGLAND

The Bishop in Europe:

The Right Reverend Dr. Robert Innes



Dear Brothers and Sisters in Christ,

BISHOP'S ADVENT APPEAL 2019

Anglican Communion Fund - Empowering Women

The Role and Work of the Anglican Communion Fund

My appeal for Advent 2019 is for the Anglican Communion Fund (ACF) – the only Fund I am aware of that specifically supports the mission and work of communities across the Anglican Communion, often in the poorest and most dangerous parts of the world.

In August 2019, Helen and I had the privilege of sharing in a pilgrimage in the Holy Land for bishops and their spouses from across the global Anglican Communion. That experience gave me a renewed vision for the huge potential of the Anglican Communion in a world where so many of our biggest problems, such as climate change, migration and human trafficking involve interrelationships between people in different countries and continents.



Whilst not a big fund, the ACF tries to deliver maximum impact by working at three levels in the Anglican world:

- Resourcing local projects in line with the 5 marks of mission initiated by churches, and responding to crises;
- Strategic partnerships: working at the level of an Anglican Primate/ Archbishop to develop a strategic plan for an Anglican Province;
- Enabling the Anglican Church to be represented in the United Nations, the European Institutions and

through the Anglican Centre in Rome.

My appeal focuses on the ACF's work with empowerment of women, because we know that women often both bear the heaviest costs of poverty or conflict and are also those whose empowerment can do the most to bring development that reaches grass roots and bring hope for the future. The appeal covers the first two levels of ACF's interests.

Tanzania Strategic Partnership

The Anglican Church of Tanzania has a vision for spiritual and socio-economic transformation across the country and, with the help of ACF funds, they are rolling out a Church and Community





Mobilisation Programme (CCMP) in over 20 dioceses. CCMP uses Mothers Union Bible Study groups to help people bring positive change to their families and communities.

Village and Community Banks enable group members to contribute towards and receive micro-loans to help them create businesses.

Safiya Nyirongo CEO of the ACF writes:

'Through CCMP women from Central Tanganyika [have not only become self-supporting but] are also helping others to meet their basic needs, providing food and contributing to school fees. Essentially, through participation in this programme, they have become their own group of charitable donors.' (photos on this page)

Women on the Frontline

Women on the Frontline' is a programme designed for senior Christian women, usually wives of bishops, in areas affected by violence, conflict and poverty, bringing them together on retreat and giving practical training in reconciliation. The programme is led by Mrs. Caroline Welby, wife to Archbishop Justin Welby, and by Mrs. Sarah Snyder, the Archbishop's Advisor on Reconciliation.

In many parts of the Communion, bishops' wives are thrust into an important role as the 'Mother' of the diocese and are expected to provide

BISHOP'S ADVENT APPEAL - CONTINUED

leadership to women in the church.
Unlike their husbands, who will have had some training for their roles, these women are very often unskilled and undereducated for the role they find themselves in. They need encouragement and equipping to carry out their role with confidence.

Safiya Nyirongo:

'Women sometimes come into the training worn down and burdened by the expectations placed on them, as well as their experiences of conflict. They may have been forced to leave their community or may be living alongside deeply traumatised women without knowing how to support them. They may be discouraged. However, they often come out of the programme full of hope and a sense of possibility, and sensing solidarity with other women. They feel they are loved and called into their role and that they can make a positive impact.'

Every 'Women on the Frontline' programme reaches about 20 women directly. Each of these women take their learning and experience back to their communities. If each reaches a further





10, then 200 women are impacted.

Four programmes have now been run – in South Sudan, Burundi, the Solomon Islands (pictures on this page), and DRC. Further programmes are planned in the Middle East and Pakistan.

The Lambeth Conference in July 2020 will bring together 500 or so bishops plus spouses from across the Anglican Communion. This is our diocese's opportunity to strengthen mission work across the Communion and to make the Communion real for people (especially women) in other continents. We can make a difference both to senior Anglican women in conflict-stricken areas and to community groups in Tanzania. Advent is the season of hope, and we can share some of this delightful virtue with others.

Please do support my appeal.

With every blessing,

+ Robert Gibraltor in Europe

+Robert Gibraltar in Europe



POEM



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

De abdij

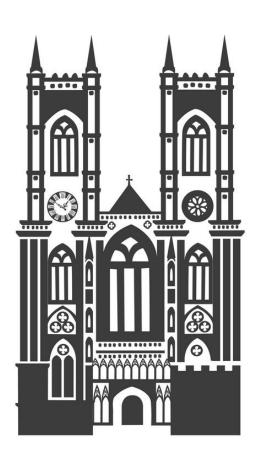
Hooggewelfde ruimte pilaren rondom muren die eeuwen trotseren

melodieën rijgen zich aaneen gebedssnoer rond aloude woorden

subliem ultiem gregoriaans

hier laat ik de tijd proef iets van eeuwigheid The abbey

High magnificent space
surrounded by pillars
walls that have witnessed
centuries
melodies
threads binding together
time-honoured words
sublime ultimate gregorian
here I let time sample a taste
of eternity





NEW WINE TRAINING THE ROAD TO MATURITY

The Road to Maturity

A six-week personal growth course
by Mary Pytches

This course provides an opportunity to grow in our faith and for transformation into the image of Christ! It has started in October, but you are still welcome to join for the!

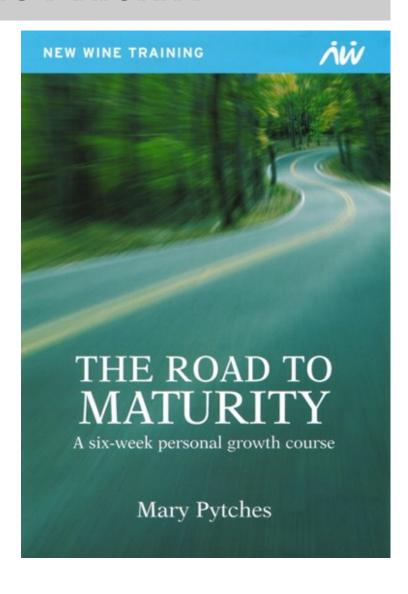
The Holy Spirit is always at work to help us to bring about this transformation. But it is vital that we play our part too. God works wholeness in our lives and we have to work it out in our lives.

As Christians we are all on the road to maturity but sometimes the journey is made harder by unresolved issues that block our path. Our part includes seeking to identify, admitting and removing, with the help of God, any blockages to growth. This course is designed to uncover what these might be and to implement their removal so that we may continue along the road unhindered by the past!

Mary Pytches has an international speaking ministry and has many years' experience of pastoral counselling, especially on issues of personal development.

Join us on the road!

David Phillips and Danielle Los
Please let Danielle Los know if you want
to join. (daniellelos@yahoo.com)

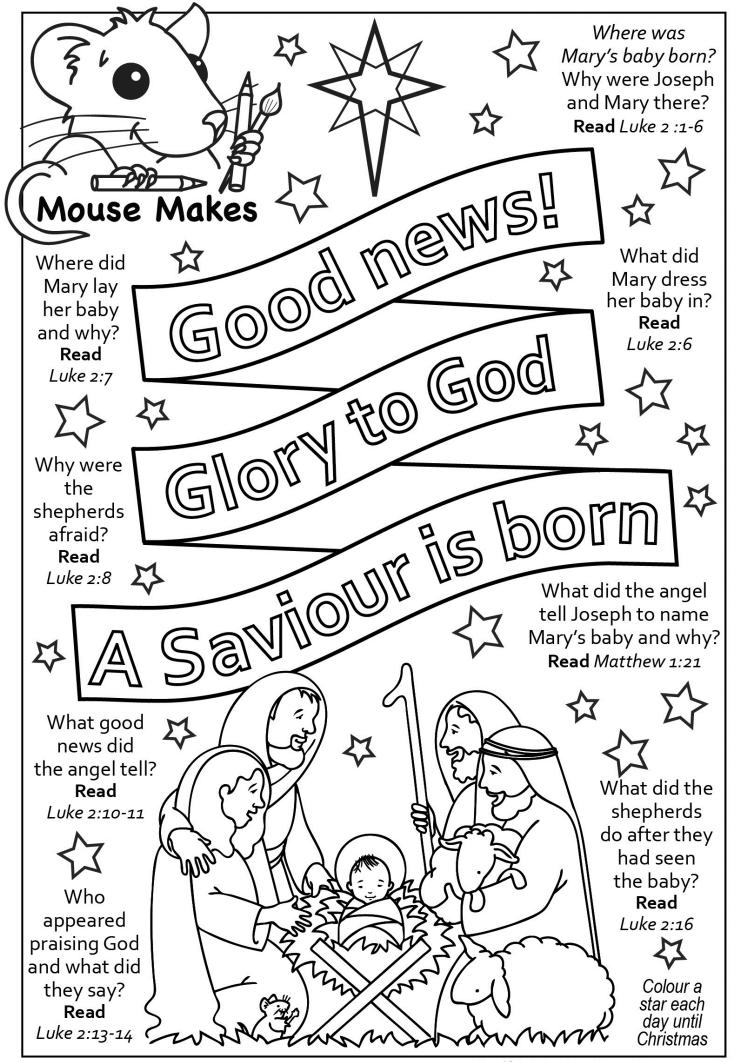


What: A six sessions course – with DVD presentation, guided discussion and practical steps.

When: [Oct 16, Nov 6 & 20] Dec 4 & 18, Jan 8.

Where: The Parsonage Livingroom, van Hogendorpstraat 26

Time: Starting at 19:30 with coffee and tea and finishing around 21:30.





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.

THE WEEK OF THE FIRST SUNDAY IN ADVENT – DECEMBER 2 TO 7

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	Isaiah 5:18-end	James 2:1-13
Wednesday	Isaiah 6	Mark 2:1-22	Isaiah 8:16—9:7	James 2:14-end
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 9 TO 14

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 16 TO 21

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	Job 42:1-6	John 14:1-7	2 Samuel 15:17-21	John 11:1-16
St Thomas	Job 42:1-6	John 14:1-7	Isaiah 35	1 Peter 1:3-9

CHRISTMAS WEEK – DECEMBER 23 TO 28

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	
Monday	Isaiah 46	Mark 10.32-end	Isaiah 47	3 John
Christmas Eve	Isaiah 48	Mark 11:1-26	Zechariah 2.10-end	Titus 2.11-3.7
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	Isaiah 49:14-25	Mark 10:13-16

THE WEEK OF SUNDAY AFTER CHRISTMAS DAY- DECEMBER 30 TO JAN 4

O God, who by the leading of a star manifest your only-begotten Son to the Gentiles; Mercifully grant, that we, who know you now by faith, may at last behold your glory face to face; through Jesus Christ your Son our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

	Morning Prayer		Evening Prayer	
Monday	Isaiah 60:13-end	Luke 12.22-34	Isaiah 61	Colossians 3:1-17
Tuesday	Isaiah 62	Luke 12.35-48	Deuteronomy 10.12-11.1	Luke 21.25-36
Circumsision	Genesis 17.1-13	Romans 2.17-end	Deuteronomy 30	Romans 13
Thursday	Isaiah 63:1-6	Matthew 1:18-end	Isaiah 63:7-end	1 Thessalonians 1
Friday	Isaiah 64	Matthew 2	Isaiah 65:1-16	1 Thess. 2:1-16
Saturday	Isaiah 65 :17-end	Matthew 3:1-4,11	Isaiah 66:1-9	1 Thess. 2:17—3 end



WORSHIP IN DECEMBER

ALL SAINTS' AMERSFOORT

Every Sunday: 9:30am Sung Holy Communion

Sunday December 22nd: Nine Lessons and Carols 09:30 and Christmas Crib service 16:30 Christmas Eve December 24th 20:00 and Christmas Day December 25th 09:30

(for midweek services and activities see: www.allsaintsamersfoort.nl)

ANGLICAN CHURCH ZWOLLE

4pm First Sunday - Holy Communion and 4pm Third Sunday - A Festival of Nine Lessons and Carols

GRACE CHURCH GRONINGEN

10:30am 2nd Sunday (Service of the Word) and 10:30am 4th Sunday (Holy Communion) every Month 10:30am Christmas Day December 25th Service with carols

HOLY TRINITY UTRECHT

services are in English unless otherwise specified

Sunday 1st December First Sunday in Advent

10:30 All Age Worship Sung Communion (with Gospel Band)

19:00 Advent Lessons and Carols Procession

Sunday 8th December **Second Sunday in Advent**

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

10:30 Choral Communion 14:30 Choral Evensong

Sunday 15th December Third Sunday in Advent (Guest preacher: Martine Oldhoff)

10:30 Choral Communion

Friday 20th December Lichtjestocht (begins at HTC every 15 minutes starting at 6pm)

18:00-19:15 Christmas story with Choir and then neighbourhood walk

Saturday 21st December St Thomas the Apostle

20:00 Holy Communion

Sunday 22nd December Fourth Sunday in Advent (Guest preacher: Hamiyan Sunhil)

(There will be no regular 9am Dutch Communion service but on 26 December instead)

10:30 Choral Communion

20:00 Festival of Nine Lessons and Carols

Tuesday 24th December CHRISTMAS EVE

16:00 Creche Service 23:00 Choral Communion

Wednesd. 25th December CHRISTMAS DAY

10:30 Choral Communion

14:00 Christmas Feast in the Parsonage, all are welcome

Thursday 26th December **St Stephen's Day** (Christmas readings)

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

Friday 27th December St John the Apostle and Evangelist

10:00 Holy Communion (said)

Saturday 28th December The Innocents

Sunday 29th December

10:00 Holy Communion (said)
The Sunday after Christmas

10:30 Solemn Choral Communion

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)