



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

JANUARY
2018



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NEWSLETTER JANUARY 2018



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.

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HOLY TRINITY CHAPLAINCY DIRECTORY

The Bishop of Gibraltar:

Holy Trinity Utrecht

Van Hogendorpstraat 26,
3581 KE Utrecht
www.holytrinityutrecht.nl
Chaplaincy administrator:

Wardens:

Treasurer HTC:

Safeguarding officer

All Saints' Amersfoort

Nieuwe Erven, Heiligenbergerweg 144
3816 AN Amersfoort
www.allsaintsamersfoort.nl
Treasurer ASA:

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

Robert Innes Tel: +44 20 7898 1160

Chaplain (Utrecht & Zwolle)

David Phillips

Tel: 06 124 104 31

revdgphillips@hotmail.com

David Vollmer-Laarman

Tel: 06 28 75 91 09

office@holyltrinityutrecht.nl

Kit de Bolster & Frank Fink-Jensen

warden@holyltrinityutrecht.nl

Henry Miechielsen

treasurer@holyltrinityutrecht.nl

Ineke Cornet

safeguarding@holyltrinityutrecht.nl
+31 6 57175624

Chaplain (Amersfoort & Zwolle)

Grant Crowe

Tel: 06 299 723 03

grantcrowe@ziggo.nl

Henry Miechielsen

treasurer@allsaintsamersfoort.nl

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

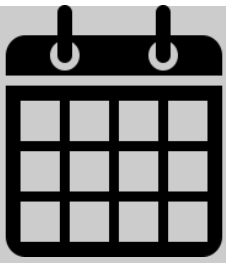
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General Giving: NL02 INGB 0007 2290 06 - tnv English Church Zwolle

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



EVENTS COMING UP 2018

FOR WORSHIP SERVICES SEE LAST PAGE

- February 9th, Parsonage (HTC), dinner starts at 6:30 PM

Christian Classics Study Group - Martine Oldhoff will lead the next Christian Classics Study evening on the Heidelberg Catechism. See page 8 for more information.

- March 10th, location t.b.a., 3:30 PM

God willing, the Rt Rev Norman Banks will be coming to lead a confirmation service in our chaplaincy (probably in Amersfoort) at 3:30pm on Saturday 10 March AD 2018.

Any who are interested in confirmation in Amersfoort or in Utrecht should contact Grant or David, respectively.
See page 32 for more information

- Dates t.b.a., CrossFit Men's group. See page 19 for more information

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 'Betuwe Bible Study Group': Tuesday January 9 and 30, February 20, March 20. See page 31 for more information. Waalbandijk 48, 4175 AC Haaften

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.



BISHOP'S CHRISTMAS MESSAGE

DIOCESE IN EUROPE

THE CHURCH
OF ENGLAND

The Bishop in Europe:

The Right Reverend Dr. Robert Innes



December 2017

Dear Brothers and Sisters in Christ,

The message of Christmas is so much bigger and better than the trappings of Christmastime! As I write these words, the temperature is about 23 degrees. The red hot poker and bird of paradise are in flower and large bunches of bananas are hanging from the trees. I am visiting the island of Madeira - a thousand miles away from the land of Charles Dickens 'A Christmas Carol' and the German Christmas markets which have so conditioned the contemporary northern European Christmastime. So the absence of some familiar trappings (like cold weather!) turns me back to the gospel and to the great mystery of the incarnation recounted by St. John.



'In the beginning', says St. John, 'was the Word. And the Word was with God and the Word was God.' The good news, with which John's gospel starts, is that we human beings are not first in the world nor alone in the world. The Word is first and has come to us. He is before us and with us. So, John's prologue lifts us above history, into a mystery: the glorious world of God's eternity, glory and saving purposes. John talks about the nature of God. He explains who Jesus is. And he announces who we can become through believing in him.

In John's Prologue, the most important affirmation about God is the last one: that God is Father. God is in a unique way the Father of Jesus Christ, and he seeks a warm, intimate relationship with all who will receive, believe and abide in him.

Jesus is sent from God bringing light and life. He is like one torch lit from another. But the light is in continual tension with darkness. The darkness doesn't understand or comprehend the light. But neither can it overcome the light and put it out. There is a blindness in the world which means that people don't know the light when it comes. So when Jesus comes to his own people they receive him not.

Yet to those who do believe, Jesus gives the power to become children of God, children of the same heavenly father. It has been called a 'leap of faith'. But that makes belief in Jesus sound weird or irrational. We might better talk about a 'leap of imagination'. It is about daring to imagine the colours in which our lives could be painted. It is about extending our

minds to comprehend a person who embodies goodness and truth and grace.

To put it another way, believing in Jesus is a matter of growing in relationship with the truth. We have dismally learnt to think of ourselves as 'post-truth' – a society where truth is simply lost in emotion and clamour and nothing can be believed. Instead, the Christmas gospel invites us to a relationship with the God who is truth where we can find enduring stability and peace.

The final verse of John's prologue is the climax towards which the passage is building. "The Word became flesh and dwelt among us, full of grace and truth." This is the astonishing affirmation that the God who is eternal spirit becomes man in a particular time and a particular place in human history. God becomes flesh – this stuff which is mortal, so fragile, so easily damaged.

Amongst all the Christmas gifts, this is 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 – in contrast to the ungraciousness and ugliness into which he is born. And it is a gift, a person, full of truth – reality, integrity, trustworthiness. In fragile flesh he comes and dwells, or literally 'pitches his tent', amongst us. And what a resonant image that is in our current circumstances. God who is outside space and time comes into human reality to transform it from within.

The incarnation is an event which human beings have from time to time realized is of world changing significance. Which is why people were right to reset our Western calendar at zero to mark this birthday. And in our own day and in our Anglican diocese in Europe I meet individual Christians and churches who are inspired by their own encounter with Jesus to do things which make a difference. Building bridges between people of different countries, creating community, reaching out to strangers, helping – those fleeing as refugees to find a new home.

We each of us have a tendency, sometimes called 'sin' to turn in on ourselves. Perversely, we often prefer darkness to light and perhaps in this past year the sense of darkness has seemed stronger. But as we prepare for Christmas we recollect again that the light comes into the world in the person of Jesus, that the darkness has not overcome it, and that the inspiration Jesus has provided to his followers continues to ensure that the light shines brightly.

Wherever you live in our vast European diocese, I wish each of you and your families a very happy Christmas. And I hope that during 2018, whatever the year ahead brings, God will irradiate your lives with his presence and peace.

With every blessing,

+ Robert Gibraltar in Europe **+Robert Gibraltar in Europe**



HOPE FOR THE NEW YEAR!

Excerpt from Joseph Pieper from *Faith, Hope, Love*
trans. Sister Mary Francis McCarthy
1997 Ignatius Press, San Francisco
(Chapter II pp. 110-111)

...**Natural hope** blossoms with the strength of youth and withers when youth withers. "Youth is a cause of hope. For youth, the future is long and the past is short." On the other hand, it is above all when life grows short that hope grows weary; the "not yet" is turned into the has-been, and old age turns, not to the "not yet", but to memories of what is "no more".

For **supernatural hope**, the opposite is true: not only is it not bound to natural youth; it is actually rooted in a much more substantial youthfulness. It bestows on mankind a "not yet" that is entirely superior to and distinct from the failing strength of man's natural hope. Hence it gives man such a "long" future that the past seems "short" however long and rich his life. The theological virtue of hope is the power to wait patiently for a "not yet" that is the more immeasurably distant from us the more closely we approach it.

The **supernatural vitality of hope** overflows, moreover, and sheds its light also upon the rejuvenated powers of natural hope. The lives of countless saints attest to this truly astonishing fact. It seems surprising, however, how seldom



the enchanting youthfulness of our great saints is noticed; especially of those saints who were active in the world as builders and founders. There is hardly anything comparable to just this youthfulness of the saint that testifies so challengingly to the fact that is surely most relevant for contemporary man: that, in the most literal sense of these words, nothing more eminently preserves and founds "eternal youth" than the theological virtue of hope. It alone can bestow on man the certain possession of that aspiration that is at once relaxed and disciplined, that adaptability and readiness, that strong-hearted freshness, that resilient joy, that steady perseverance in trust that so distinguish the young and make them lovable.

We must not regard this as a fatal concession to the *Zeitgeist*. As Saint

Augustine so aptly says:
 "God is younger than all else."

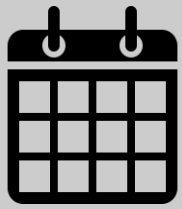
The gift of youth that supernatural hope bestows on man leaves its mark on human nature at a much deeper level than does natural youth. Despite its very visible effect in the natural sphere, the Christian's supernaturally grounded youthfulness lives from a root that penetrates into an area of human nature that the powers of natural hope are unable to reach. This is so because the supernatural youthfulness emanates from participation in the life of God, who is closer and more intimate to us than we are to ourselves.

For this reason, the youthfulness of the individual who longs for eternal life is fundamentally imperishable. It cannot be touched by aging or disappointment; it proves itself above all in the face of the withering of natural youth and in temptations to despair. Saint Paul says, *"Even though our outer man is decaying, yet our inner man is being renewed day by day"* (2 Cor 4:16). But there are no other words in Holy Scripture or in human speech as a whole that let resound as triumphantly the youthfulness of one who remains firm in



hope against all destruction and through a veil of tears as do those of the patient Job: *"Although he should slay me, I will trust in him."* (13:15)

For a sermon What is Hope?, based on Joseph Pieper's great essay, please see: www.holytrinityutrecht.nl/sermons/advent-2-hope.



CHRISTIAN CLASSICS STUDY GROUP



The Heidelberg Catechism (1563) is a well-known Protestant confession of faith. It is one of the many catechisms in the form of questions and answers that were written in the 16th century and without doubt the most famous one in the Dutch Reformed Context. Despite the caricatures that have been made of it, it is still an astonishing rich theological document. Given its strong association with the Reformed tradition, it may be a surprise that it had an ecumenical intention: Lutherans, Calvinists and Zwinglians in the Palatinate (a territory in what is Germany nowadays) had to be satisfied and united with this rendering of the Christian faith.

On Friday 9 February, we will be led through this 'Christian Classic': its historical context, its threefold structure and some of the remarkable and controversial questions and answers.



mentioned. She discovered and studied it during her theological studies at the Protestant Theological University, was surprised by its richness, and now occasionally preaches from it as well. Currently, she works at the Protestant Theological University as PhD-candidate.



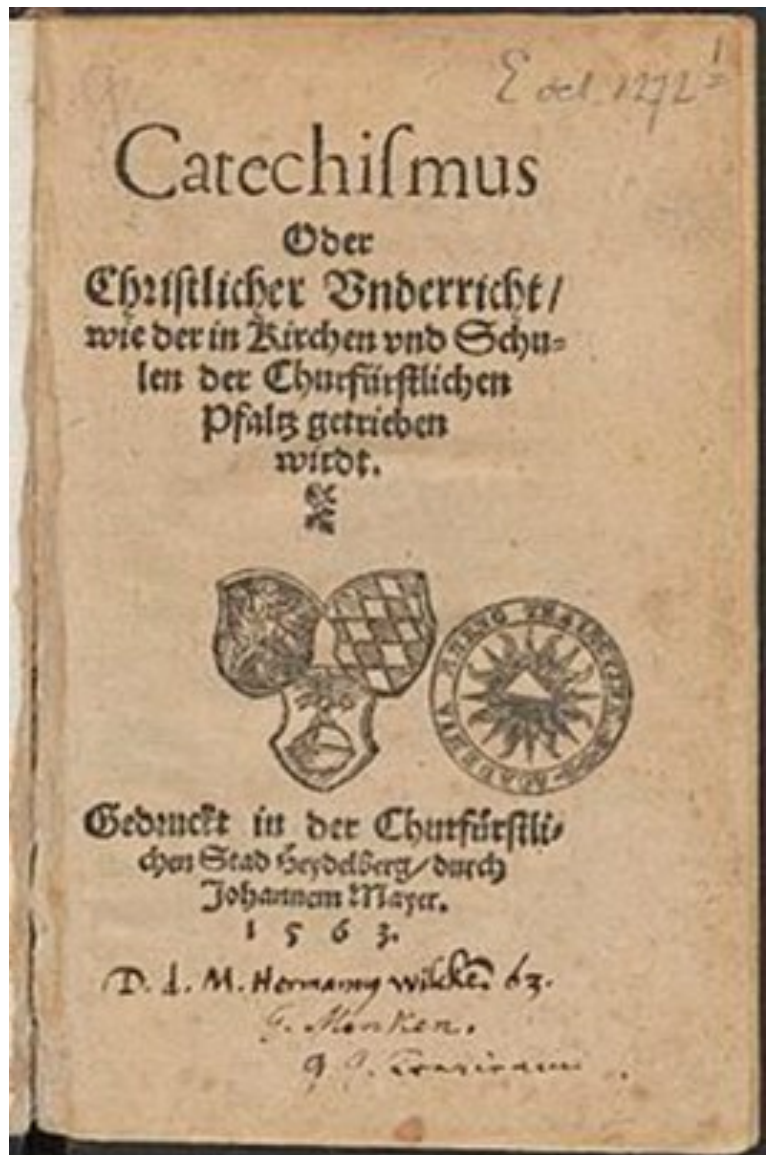
The evening will be led by Martine Oldhoff. Martine grew up in a Reformed church (nowadays PKN) in which the Catechism was hardly ever

When: FRIDAY 9th

February: 6:30pm Dinner,

8:00pm Presentation and Discussion

Where: Parsonage Hall, Holy Trinity – van Hogendorpstraat 26, 3581 KE Utrecht





VISION FOR THE DIOCESAN FUTURE

Taken from the December issue of the DIET

POWERFUL VISION VIDEO FOR DIOCESAN FUTURE

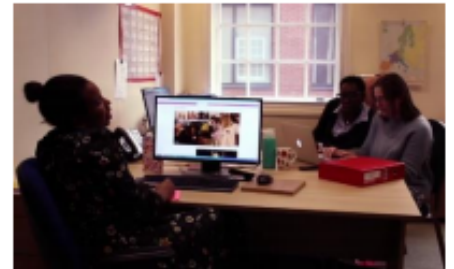
To coincide with this edition of DIET we are launching an informative and challenging video with detailed news of the new financial plan to address our current operating deficit and strengthen some major functions of the diocese. The plan will be funded initially by using some capital reserves and making economies, but will also involve an increase in contributions from churches.

In the video, to be found on our website, Bishops Robert and David explain how the Diocese is running at a significant deficit. We are also under resourced and underpowered. If we continue with 'business as usual', it is going to get worse. In addition, we have quite high levels of reserves which we should be using more responsibly.

Bishop's Council in October agreed a way forward that envisages a new financial future for our Diocese. We will use a small proportion of our reserves to fill the deficit in the immediate future. We will create a 'Mission Opportunities Fund' to encourage mission projects in our chaplaincies. And we will increase the resources available for three key functions.

Firstly, safeguarding is a non-negotiable part of our future - all dioceses must provide proper training, criminal records checking and case management. Secondly, we have long cherished the aspiration to provide full-time paid archdeacons. And, thirdly, we have to engage better at all levels in communications especially with social media, websites and IT-related media. These three areas are crucial to having a properly professional diocesan infrastructure to serve our chaplaincies.

Our chaplaincies contribute to central resources through 'the Common Fund'. Currently, chaplaincies pay 5% of their total income into this fund. The Bishop's Council agreed that this should rise to 6% in 2018 and then to 10% in 2019. That is a big proportional increase. But it still keeps the rate of contribution low - relative, for example, to Anglican churches in the UK.



right way forward. As I travel around the diocese I see so many signs of hope and encouragement, and I am fully committed to having a central diocesan structure that can properly support our chaplaincies in the excellent work they are doing.'

We encourage everyone in our churches to share this video so we all understand the challenge and the unique opportunity to make changes for the future. You can find the video at <http://europe.anglican.org/main/latest-news/post/1318-bold-new-plan>

Bishop Robert comments: 'I think the Bishop's Council decision was a decisive turning point in our common life. We were all impressed with the clarity of the financial presentation given by Mike Fegan, our Interim Diocesan Secretary. There was a real sensitivity to the anxieties and concerns of our chaplaincies. But we also discovered a new determination to sort our common finances and to do things well. I am personally convinced that this is the

Weekend Engelse Choral Evensong in Huissen

23 – 25 Februari 2018

In veel Engelse kathedralen wordt al bijna vijf eeuwen lang de Evensong gezongen. Een avonddienst die op enkele gesproken bijdragen na, vrijwel in zijn geheel wordt gezongen. Vaste elementen zijn onder andere het Magnificat & Nunc Dimittis en de Preces en Responses. Bent u een ervaren koorzanger en kunt u zelfstandig de vroeg aan u verstuurd muziek instuderen, dan nodigen wij u uit voor deelname aan het studieweekend Evensong.



In dit weekend zal onder leiding van de Engelse dirigent Peter Leech een volledige Evensong worden ingestudeerd om die dan op zondag 25 februari om uit te voeren.

Met muziek van:

- Samuel Sebastian Wesley (1810 – 1876)
- Robert Ramsey (1595 – 1644)
- Edward Bairstow (1874 – 1946)
- Henry Purcell (1659 – 1695)
- Peter Leech (b. 1967)

Er zijn twee mogelijkheden om deel te nemen:

Dagarrangement € 155,-

Inclusief warme lunch zaterdag- en zondagmiddag, snack om 16.30 uur op zondag, exclusief overnachting en ontbijt.

Weekendarrangement € 280,-

Inclusief 2 overnachtingen (2 persoonskamer) in het klooster, ontbijt, warme lunch en avondbrood op zaterdag, op zondag warme lunch en een snack in plaats van avondbrood.

Voor alle deelnemers geldt inclusief

- een studiesyllabus met bladmuziek van tevoren toegezonden
- MIDI / Capella files
- koffie en thee gedurende het weekend
- professionele begeleiding en een organist voor de muzikale begeleiding

Natuurlijk is het altijd mogelijk (afhankelijk van beschikbaarheid) dat u een na- of voorovernachting boekt tegen de meerprijs van € 49,- (inclusief ontbijt).

Datum:

Vrijdag 23 febr. 19.30
uur t/m zondag 25
februari 2018
18.30 uur

De dirigent:

Peter Leech



Peter leech, wordt als dirigent, muzikoloog, componist, koor – en orkest-dirigent veel gevraagd in Engeland en daarbuiten. Behalve in zijn geboorteland Australië is hij als dirigent regelmatig te gast in o.a. Italië, Hongkong, Schotland en Nederland. Hij geldt als een vooraanstaand specialist van Engelse muziek uit de zeventiende en achttiende eeuw. Sinds September 2015 is hij als docent verbonden aan de Universiteit van Cardiff, UK.

www.peterleech.com

U kunt zich voor deelname aanmelden via de website van het **Dominicanenklooster Huissen** (Programma's – Muziek)

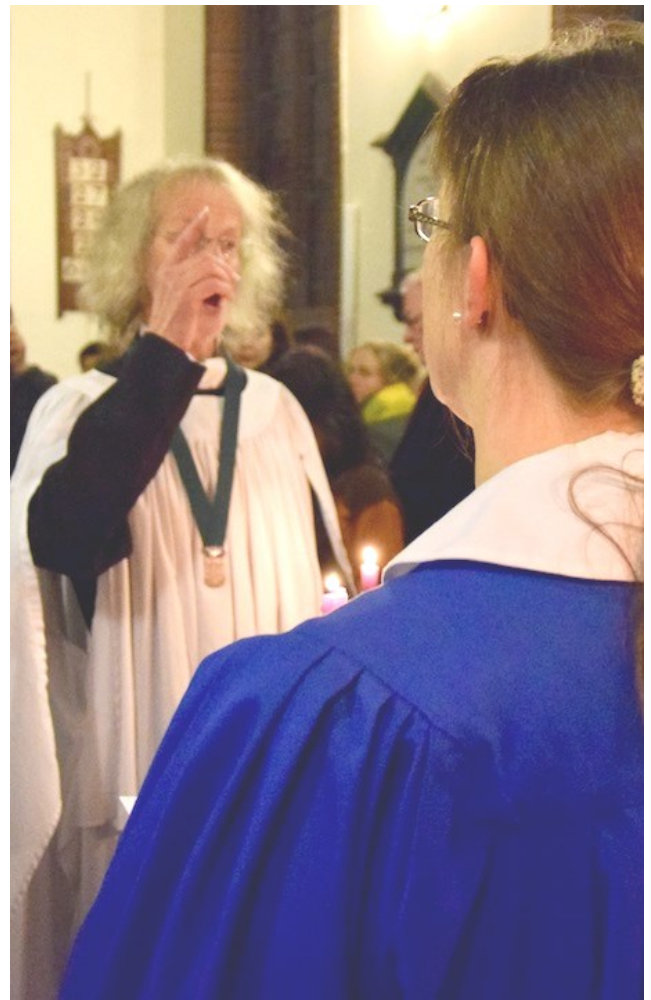
Dominicanen klooster
Huissen

This choral weekend has happened twice before. David Phillips has been asked to lead the service each time. If you are interested in attending the choir weekend, or for more information, please contact Beatrix Smit: tel: 0313 - 450416 or email: b.smit93@chello.nl. You are also most welcome simply to join in the congregation for the service on that evening.



PICTURES OF THE FESTIVAL OF NINE LESSONS AND CAROLS

PICTURES FROM HOLY TRINITY UTRECHT - PHOTO'S BY XANDER VAN ASPEREN





*Hanna Houdijk reads for the first time in church the first lesson -
the story of the Fall of Man.*



PICTURES FROM ZWOLLE - PHOTO'S BY ADRIAAN DU TOIT



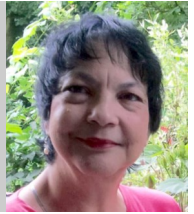
CONTINUED: THE FESTIVAL OF NINE LESSONS AND CAROLS - ZWOLLE







LOVING COMMANDS



This contribution was written by dr. Elisabeth Leembruggen



The 37th Psalm identifies how stress can affect our body, mind and spirit. We know that stress and mental fatigue has long-term implication for our health. “Over time, continued strain on [the] body from routine stress may contribute to serious health problems, such as heart disease, high blood pressure, diabetes, and other illnesses, as well as mental disorders like depression or anxiety” (NIH).

Mental health literature is filled with suggestions for coping with the stresses and strains of life. Stress is real. It effects on our bodies, our minds, our spirits. It's palpable.

The *National Institutes of Health* notes five items about stress:

1. Stress affects everyone. Whether it's a short-term pressure to pass an exam or a longer-term illness, all of us experience stress.

2. Not all stress is bad. “Eustress” is good stress, stress that motivates us, challenges us to accomplish goals.

Stress increases heart rate, blood pressure, actively engages our body's systems in a fight or flight situation so necessary to survival. Some stress IS good. But excessive stress is detrimental, particularly excessive, long-term stress.

3. Longer-term stress can harm our health. Many have experienced this: We become ill. Someone we love dies. We move to a new country and have difficulty adapting. Our job changes, demanding longer hours and immediate responses which we feel inadequate to perform. That new-born brings new life and light AND stress to the household: No sleep, constant nappy changes! Elderly parents slip and fall, endangering themselves. Age-related dementia sets in for those senior family members and friends. WE GET STRESSED!

4. We can cope with stress AND we must. Long term, continuous, unrelenting stress will affect our bodies negatively producing medical ‘diseases’ such as diabetes, high blood pressure, etc. Stress affects our mental well being causing depression and anxiety over time.

5. There are ways to cope with stress! An entire spectrum of coping mechanisms exists including regular, daily exercise; meditation and prayer, maintaining healthy relationships; eating a balanced diet, sleep and much more!

[Never underestimate the power of a good 'snooze!'] There is professional help when we cannot cope; there are those who will share the burden when we cannot bear it alone. [NIH]

Scripture, too, provides a model for the anxieties and stresses of modern living. Psalm 37 (NIV) provides a wonderful regimen and antidote for stress. In this Psalm, several commands and imperatives are given the believer; commands that help relieve life's stresses. This is religious coping at its best!

The Psalmist David—who was no stranger to stress and strain—enjoins us to do the following:

1. Do Not Fret! Thrice we are commanded ***not to fret***. This is no simple literary device. Three times we are instructed ***not*** to 'be constantly anxious' or in a state of 'continuous anxiety', 'nervous and worried'. Easier said than done you say? The Psalmist offers a "how to" plan.

2. Trust in the Lord. How do I do this? Recount the times in your past when prayers were answered. When things, despite how they looked in the moment, worked to your good. Build yourself up with these past experiences in God's love & grace demonstrated toward you.

3. Delight Yourself in the Lord. What do you find delightful about your relationship with God? What experiences have



delighted your soul, made you glad you believe? Why is it you love God? Think on these things.

4. Commit your way to the Lord. This command is linked to trusting God. If we cannot trust, it is difficult to commit. Life experiences can make it tough to trust and commit. We've been hurt, lied to, deceived, abandoned. Yet we know we serve the one "who'll never leave us, never forsake us". We can trust Him and commit our way to him because he has proved Himself trustworthy.

5. Be still, wait patiently for the Lord. This is tough! These are phrases not often associated with 21st century living. Yet we know that things take time to mature and develop. We wait with anticipation a baby's nine months in the womb. We marvel at the giant sequoia which may take 50 years to reach full growth. And, so, it is with us. We, too,

LOVING COMMANDS - CONTINUED

must often wait, patiently, in stillness before God for things to develop; for His way to become clear.

6. Refrain from Anger, Turn away from Wrath. There are times when we feel fully justified in our anger, our righteous indignation. However, the Psalmist notes that, as we trust in Him, He will make our righteousness “shine like the dawn”; the “justice of our cause” shine as the noonday sun. God is the vindicator. Therefore, we are to refrain from anger. It will only harm us. God is on our side, and “fretting” yet again, only leads to evil.

7. Trust in the Lord and do good. This is the imperative. As we trust, as we do good—as we leave our anger, our impatience, our indignation and our fear of

abandonment behind—we meet the God who is there. At just the right moment, completely “on time”. His time. For our good!

We see that stressing and fretting about the cares of life only brings anger, impatience, worry and anxiety. The antidote is to trust. God will do the rest as we commit our way and ourselves to Him. Relax. Don't Stress: God's on your side. He'll fight for you!

<https://www.nimh.nih.gov/health/publications/stress/index.shtml>

<https://dictionary.cambridge.org/dictionary/english/fret>

<https://www.monumentaltrees.com/en/trees/giantsequoia/>

Leemruggen-Kallberg, Lecture Notes. Webster University, 2012.

Scripture taken from NIV. Used by permission of International Bible Society.



LET GOD



LAST CROSSFIT MEN'S EVENING OF 2017



On 2 December 2017, I was privileged to host the final CrossFit Men's evening for the Chaplaincy Utrecht. You might think that I'm reaching a bit by claiming the whole chaplaincy for our plucky little group of mainly All Saints fellows, but, I assure you, I am not.

For this last meeting we had a representative from Utrecht (John) and from Zwolle (Bas) – “Zwolle?”, yes, Zwolle. That was really nice to see. We also had a number of the old faithfuls from ASA and four – count them – four chaps from Groningen (Dragos, Joshue, Rik, and Al). Blessings abound! It really is “the most wonderful time of the year”! After kicking off with a customary BBQ, we all

geared up to explore the balance of Up, In, and Out in our lives. Indeed, as we were having our BBQ, *Zwarte Piet* showed up! (see picture) Piet gave us all a chocolate letter and a poem, right from the Old Saint himself:

“Dearest Men of the Chaplaincy Utrecht,
It so happens that you were picked
To show the love of Christ that I bring
To the rest of the world and your *vrienden kring*.
You will receive from my Pieterbaas
(The very best from his class!)
A chocolate letter from one of the Apostles
Please don't think of them as old, dry fossils!
Instead, know that the message they shared
Is one CrossFit people of all walks should declare!
So, the Sint knows that CrossFitters like you
Will do the right thing with this chocolate *cadeau*!
You can practice “Up” by eating it on your own
As long as you remember Who is on the throne!
You can practice “In” by sharing it with your kin
And contemplate why Christ must blot out all our sin!
You can practice “Out” by giving it to someone new
Sharing the gospel and renewing a right spirit in you!
So, you see, CrossFitters all
The love of Christ is not at all banal.
Go prove it to yourself
Or show it to your kin
But, above all, show it back to Him!”

Afterward, we explored again just what the values of Up, In, and Out (which All Saints are committed to having as our core DNA as a congregation) really mean and then used flipover papers to map out what we thought we did well and liked and what we had less affinity with. Each

person ‘presented’ what they had written down and the evening was closed with a prayer that included at least one small line for each man in attendance that he might discover how best to grow and expand his personal Discipleship. After that, everyone was dismissed...., but no one went home! J Most

people stayed for about an hour extra and we had a super time visiting a bit more with each other.

It was a great way to cap off CrossFit 2017 and now we move toward CrossFit

CROSSFIT GROUP - CONTINUED

2018 where we will cover S.H.A.P.E. = what are your spiritual gifts (S), where does your heart/passions lie, (H) , what are your abilities (natural or taught), (A), what is your personality, (P) and what is your life experience (E)?

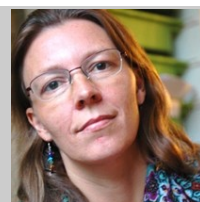
With a menu of cool stuff like that, I can only imagine we will be seeing more of our brothers from Utrecht, Zwolle, and Groningen in the future – at least, I sincerely hope so! As soon as we have dates, we will let folks know. But if you'd already like to be on the mailing list, then email me - Peter

Gillies -prgillies@gmail.com - and I will add you to the circular for when we announce our first gathering in the first months of 2018. Have a great Christmas and New Year everyone.

Peter Gillies



TOUCHING THE SOUL



This contribution was written by Ruth Alkema. Ruth has recently started a blog from which these articles come, for more see www.consideringlilies.nl

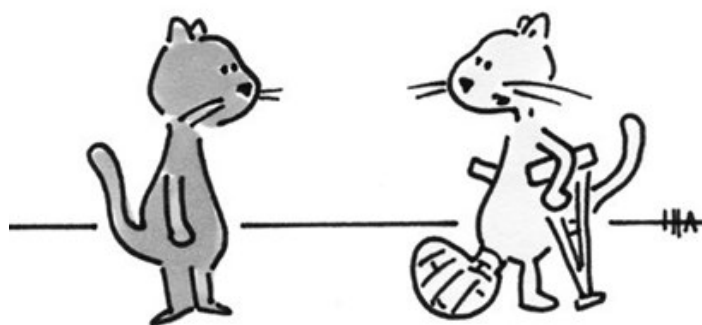
“Of course it is happening inside your head, Harry, but why on earth should that mean that it is not real?”

— Albus Dumbledore, Harry Potter and the Deathly Hallows

If there is one word that describes me well, it is ‘curiosity’. I always want to know how things work, in all details, especially what goes on behind the surface, how things are connected, what they really mean. And now my attention is captured by the concept of a soul. My own soul in particular, but also the whole idea of a soul, what is it, how does it work, what is the relation of my soul with my body? Can souls be connected (as in family, friendship, marriage, relation with God),

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“It’s a good thing I was only mildly curious!”

does a soul have various parts, or is it just itself, an indivisible unity? Is the soul a

space in which ideas live, or is it the source of the ideas? What is a wounded soul? One question bothers me especially: how can a soul influence a body and vice versa, when they are of such different nature?

The more I think about it, the more I realise that the basic working theory that I used to live with, is no longer sufficient. You may wonder why have a theory at all, is life not easier if you are a bit more practical? This may be so, especially when things are all running smoothly. But when things are broken, you suddenly realise their value. As I am going through the motions of psychotherapy, I gain an in-depth experience of the mystery of my own soul, and the reality of quite a few aspects of it, and its connection with my physical life.

There are abundant theories and writings about the topic of the soul. For example Origen's chapter 'On Incorporeal and Corporeal Beings' in his book 'On first principles'. I discussed it in a group on Goodreads¹ where I expressed my surprise at his idea that the sun had a soul. One of the others replied that I might be making too big a distinction between physical and spiritual. He quoted Werner Heisenberg, who said: *I think that modern physics has definitely decided in favor of Plato. In fact the smallest units of matter are not physical objects in the ordinary sense; they are forms, ideas which can be expressed unambiguously only in mathematical language.* Now, this

is interesting! Perhaps the distinction between physical and spiritual no longer exists when you take a closer look. This would make the question of how they can influence each other quite irrelevant.

Another insight from science comes to mind: light can be described both as waves or as particles, but not in one unified theory.² It makes me wonder if this isn't true for how we speak about ourselves too. For we all know what a human being is. But as soon as we start describing, we notice that we really can't fully capture the essence. This is also illustrated by how the Bible uses the words, as one of the participants in my reading group said: *There's a cloud of words used in Hebrew Scripture for spirit, breath, wind, soul, self, etc. They overlap and differ and one can't do a tidy one-to-one translation into English or Greek words.* Of necessity we are always speaking only about an aspect of our human being. Different viewpoints, but not separate things. All the various words boil down to the same one thing: our human life.



1. See <https://www.goodreads.com/topic/show/18638473-de-principiis-on-first-principles>, and the chapter mentioned can be found here: <https://www.ccel.org/ccel/schaff/anf04.vi.v.ii.vii.html>

2. I have pondered this more often, see <http://www.holytrinityutrecht.nl/lovely-paradoxes>

TOUCHING THE SOUL - CONTINUED

So, what are the practical implications, if any? Well, first it just makes me happy to have an idea that satisfies my long-standing irritation with the question of how body and spirit can influence each other. Ever since I read Dallas Willard's book *The spirit of the Disciplines* I have a growing awareness of how much our spiritual life is influenced by what we do with our bodies. It is really clarifying how he describes that 'becoming like Jesus', begins with 'acting like Jesus', which includes a whole range of spiritual disciplines that Jesus practised. I have noticed that this really works, and have benefited much from these insights. For example I like to rest in silence before God for about an hour before I start writing, and it always surprises me how the words then just seem to come out of the blue³. I was always amazed at this seemingly magical trick, yet now I begin to see this in a new light. If body and soul are just different expressions of one and the same thing, then what you do to the one, you do to the other.

Do our bodies always directly reflect the state of our soul? Has a physically healthy person always a healthy soul? No, obviously not, the relation is much more complicated than that.

On the contrary, there are often huge differences between our outer and our inner life, which causes lots of problems.

Therefore, as C.S. Lewis pointed out, wise people of all ages have advised to conform your soul to reality.⁴ That's not just what we can see and feel, but also spiritual reality. And the connection between body and soul helps us understand what we cannot see. Physical events teach us something about the spiritual world. Take for example accidents or diseases. These can happen to us through no fault of our own, and we might need some rest or medicine or a doctor to cure us. This teaches us that the same can be true for things that hurt our soul (yes, looks can kill). In this life we are battered both physically and spiritually. Some of us more in one way, some more in the other. Different, but similar, and equally real. Can we use this knowledge to heal the soul, if it was wounded? Can we touch our soul, clean the wounds, apply some medicine? It is an interesting idea, worth exploring. I think it is the basic idea of psychotherapy, and it seems to work. I also appreciate that Jesus told us so explicitly that he came to us as a physician⁵. It is a good idea to bring your wounds to Jesus, and let Him heal them. No one is closer to us than God. It is sometimes difficult to allow him so near, but his presence is truly a healing touch.

3. I find it very interesting to see that science has affirmed that this is how the brain works best. Something to do with long brain waves. For me this does not dismiss the magic, I am only admiring the beauty of how we are created more: it is in our very nature that we function best if we dare to surrender to something that we cannot control.

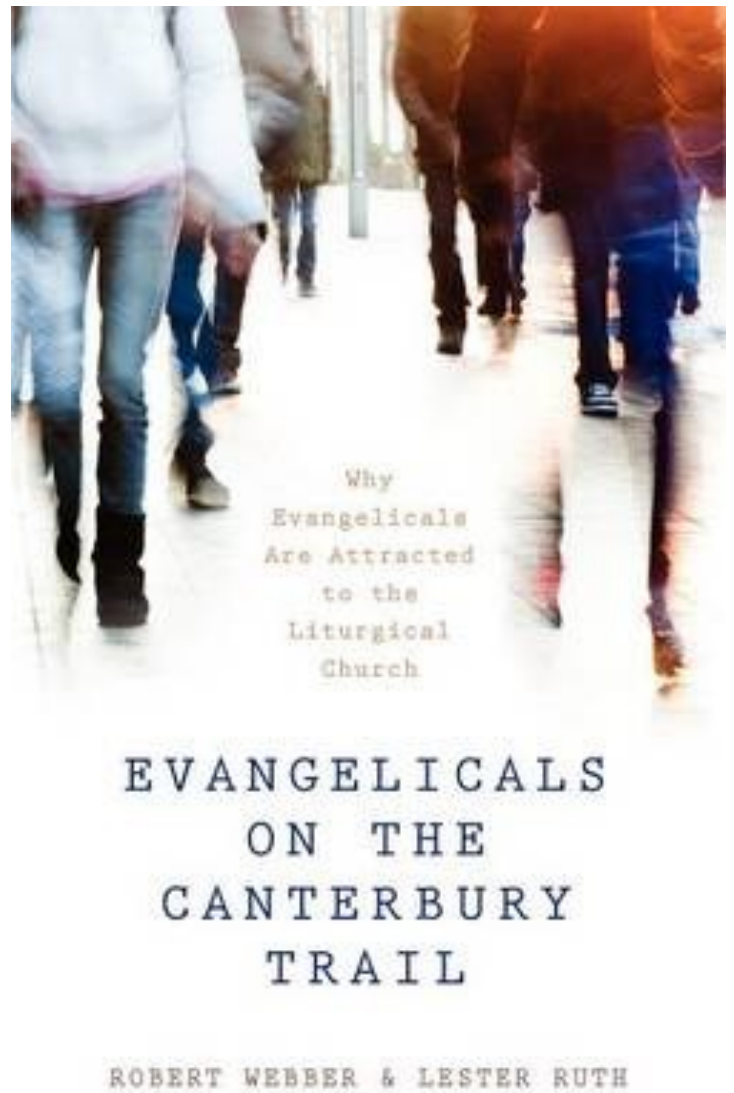
4. See a previous text of mine: <http://www.holytrinityutrecht.nl/conforming-soul-reality/>

5. Mark 2:17 *And when Jesus heard it, he said to them, "Those who are well have no need of a physician, but those who are sick. I came not to call the righteous, but sinners."*



BOOK REVIEW: EVANGELICALS ON THE CANTERBURY TRAIL

This is not a new book and neither does it describe a recent phenomenon. First published in 1985 by Wheaton College professor Robert E. Webber and updated in 2012 in order to provide a more recent perspective also taking note of developments in North American Anglicanism, Webber seeks to explain why evangelicals are attracted to Anglicanism and related liturgical churches by unfolding the theory that Anglicanism possesses six gifts: Mystery, Christ-centred worship, sacraments, historic identity, catholic traditions, and holistic spirituality. Webber's argument can probably be best epitomised by the thought that the theoretical apologetic 'answers' provided by fundamentalist evangelical theology *about* God alone are insufficient, but that what is required is God *himself* and that Anglicanism has allowed the author to *encounter* God both sacramentally and liturgically in a church aware of its historic traditions. The author charts his spiritual journey from a rigid fundamentalist dogmatism towards becoming an Anglican. Webber recounts a fundamentalist 'altar-call' gone wrong which did not lead to the desired 'harvest', the coming forward of individuals to the 'altar' wishing to make a personal commitment to Christ, which to Webber appeared both forced and manipulative, and contrasts this experience elsewhere in the book with a liturgical Easter service that made Webber begin '*to feel the resurrection. It was more than evidence*



that demanded a verdict. .. I didn't really understand it at the time, but I was experiencing the resurrection. It was no longer a hard cold fact, but a warm reality. I experienced being in the tomb and walking out of that darkness into the marvellous light, the light that conquers evil, the light that is Jesus Christ'. Maybe ironically given their mostly fundamentalist backgrounds, Webber, as well as the majority of contributors to the 2012 edition, seem attracted to Anglicanism in its 'high church' manifestation. Readers are introduced to

BOOK REVIEW - CONTINUED

a world of incense, private confession and sacramental spirituality. While this may present readers with a somewhat narrow perspective of Anglicanism, the testimonies given provide valuable insights into what 'high church' Anglicanism can offer to evangelicals at a critical moment for North American Anglicanism.

Still, the evangelical movements in the US and the Netherlands are vastly different, which has direct implications for Dutch evangelicals reading this book. Dutch readers ought to be aware of the dichotomy between the terms 'evangelisch' and 'evangelicaal'. Firstly, it needs to be remembered that 'evangelisch' principally refers to modern-day Pentecostal and charismatic groups, whereas 'evangelicalen' are generally non-charismatic groups standing in the tradition of Anglo-Saxon evangelical theology – the latter being a clear minority amongst Dutch Free Church groups. Secondly, the respective roles are reversed: Whereas a rationalistic fundamentalism has long been dominant in US evangelicalism, in Holland, likely as a counter-reaction against a similarly dogmatic 'rationalistic' stream in Dutch Calvinism, it is Pentecostal groups that are often said to be 'long' on providing a modern - some would say sentimental - worship experience together with Arminian soteriology, but 'short' on orthodox biblical teaching. Whether the experience-based Anglicanism described by Webber has much to offer to Dutch Pentecostals and charismatics looking for an alternative spiritual home is doubtful.

Perhaps it is the author's fundamentalist background that helps explain the book's main weakness: While a convincing case is made for how we can encounter God through sacraments and liturgy, only scarce consideration is given to explaining why evangelicals might be attracted to Anglicanism doctrinally. In his contribution, Barry Taylor, an LA-based minister described by *The Guardian* as an erstwhile 'AC/DC roadie' who found God during a 'Highway to Hell' tour, names 'space' as the main reason for his attraction to Anglicanism. The notion of 'space' will sound to evangelicals, who are generally practising a more confessional form of Christianity, and in particular those looking to hold on to evangelical doctrine in their new Anglican home, a less than enticing proposition. Some evangelicals will likely put this book down wondering whether Anglicanism will provide them with a theologically nurturing environment in which to practice a more liturgical form of evangelicalism, which is a great pity now that Anglicanism is home to a great Reformed tradition stretching from Cranmer, the Book of Common Prayer, the Thirty-Nine Articles, to John Stott and J.I. Packer, all of which evangelicals might find it easy to connect with. Webber also incorrectly identifies unction as an Anglican sacrament (Article XXV. of the Thirty-Nine Articles).

What remains is a book providing insights into the appeal of high church Anglicanism, but principally into the crisis of modern-day evangelicalism. Stefany

Webber Welch, the author's daughter, in her contribution remembers a visit to the parish church of St. Aldates in Oxford and describes how she *'felt the sweet satisfaction of recognition and the awe of worshipping in a place where Christians had been worshipping for a thousand years. I was drawn to the Spirit-filled blend they lived out. The church had the historical rootedness of the liturgy, which tells God's story every week; the evangelical emphasis on personal devotion and spiritual growth; and the charismatic emphasis on the indwelling*

and outpouring of the Holy Spirit. Together, they expressed a holistic ideal of the narrative of God in the world and in our lives'.

This is what Anglicanism has to offer to broken and declining Western post-Christian societies – not just to evangelicals.

MS



POEM: CHRISTMAS 2017

This poem was written by Ella Schoonhoven

heel stil en onverwacht
daalde zegen neer vannacht
wij vieren dan
met zang en luister
de essentie van 't verhaal
aanvaarden van het goede
maar ook van al het slechte
is inherent aan ons bestaan
eens wordt het ongedaan _ _ _
als het smelten van de sneeuw
heel stil en te voorspellen
want de kracht van God
is daar

so silently and unexpectedly
blessings came down to earth this
night
we'll celebrate in singing
and with great splendour
the essence of the story told
to accept all the good
but even so all the bad
as part and parcel of our nature
once it will be rectified
like the thawing of the snow
so silently and yet predictable
for the strength of God
is omnipotent



PICTURES FROM THE UTRECHT LICHTJESTOCHT







SAFEGUARDING



This contribution was written by Ineke Cornet, Safeguarding officer

In the November newsletter, I explained that safeguarding is about protecting minors, young adults, and vulnerable adults from a range of forms of abuse. The Church of England wants to do all it can do to provide a safe environment in the Church for everyone. All abuse is a betrayal of trust and a misuse of authority and power. In this newsletter, I intend to explain a bit more how the Church defines various forms of abuse that can happen in every community and in every church. I hope this helps everyone to understand better what safeguarding is about, how to recognise signs of abuse, and how to respond to it. These forms of abuse have been outlined in several (updated) documents that have been officially approved by the Church of England's House of Bishops, which are *Promoting a Safe Church: Policy for Safeguarding Adults in the Church of England* (2006), *Protecting All God's Children. The Policy for Safeguarding Children in the Church of England* (2010), and *Responding Well to Domestic Abuse: Policy and Practice Guidance* (2017)¹. While I summarise the various forms of abuse outlined in these papers, the documents which anyone can access online provide long lists of signs to recognise these types of abuses, as well

as additional theological resources.

Spiritual aspects of abuse

Churches need to be sensitive so that they do not, in their pastoral care, attempt to 'force' religious values or ideas onto people, particularly those who may be vulnerable to such practices. Within faith communities harm can be caused by the inappropriate use of religious belief or practice; this can include the misuse of the authority of leadership or penitential discipline, oppressive teaching, or intrusive healing and deliverance ministries, which may result in vulnerable people experiencing physical, emotional or sexual harm.

Physical abuse

The ill-treatment of an adult or child, which may or may not cause physical injury, is regarded as physical abuse. Instances might include hitting, inappropriate restraint, and withholding or misuse of medication. It could include racially or religiously motivated attacks.

Emotional or psychological abuse

The use of threats or fear or the power of the carer's or other adult's position to negate the vulnerable person's independent wishes. Such behaviour can

1. The summary below is based on these documents. The full documents can be found here: <https://www.churchofengland.org/media/37378/protectingallgodschildren.pdf> <https://www.churchofengland.org/media/37405/promotingasafechurch.pdf> https://www.churchofengland.org/sites/default/files/2017-11/Responding%20well%20to%20domestic%20abuse%20practice%20guidance%20%282017%29_0.pdf



create very real emotional or psychological stress. Bullying, sexual and racial harassment would also come into this category if physical harm were not used. It includes lack of privacy or choice, denial of dignity, deprivation of social contact or deliberate isolation, making someone feel worthless, lack of love or affection, threats, verbal abuse, humiliation, blaming, controlling, pressurizing, coercion, fear, ignoring the person. Harassment may include name calling, victimization and ostracism, unwanted sexual attention, stalking, compromising invitations or gifts, the display of images that are racially or sexually offensive, the suggestion that sexual favours might further promotion prospects.

Financial or legal abuse

The wilful extortion or manipulation of the vulnerable person's legal or civil rights must be construed as abuse. Such activity may include misappropriation of monies or goods, the misuse of finances, property or possessions, or withholding money, the exploitation of a person's resources or embezzlement. Such abuse may involve the use of a position of

authority or friendship to persuade a person to make gifts, to leave legacies or change a will.

Neglect

Neglectful behaviour is any pattern of activity by another person, which seriously impairs an individual. Neglect can include: failure to intervene in situations where there is danger to a vulnerable person or to others, particularly when a person lacks the mental capacity to assess risk, not giving personal care, deliberately withholding visual or hearing aids, withholding food, drink, light and clothing, restricting access to medical services, denying social, religious or cultural contacts, denying contact with family, lack of appropriate supervision.

Sexual abuse

A sexual act carried out without the informed consent of the other individual is abuse. Such behaviour includes contact and non-contact abuse. The issue of informed consent is a fraught one and would need to be carefully investigated. No one should enter into a sexual relationship with someone for whom they have pastoral responsibility or have a

SAFEGUARDING - CONTINUED

position of trust. Non-contact abuse may include sexual remarks and suggestions, introduction to indecent material, indecent exposure. Contact abuse may include rape, indecent assault, being forced to touch another person, sexual intercourse or being pressurized into consenting to sexual acts.

Domestic violence

Domestic violence includes any incident of threatening behaviour, violence or abuse between adults or young people, who are or who have been intimate partners, family members or extended family members, regardless of gender and sexuality. It is

important to respect the story of the victim and to assure them it is not their fault. While domestic violence can happen anywhere, it is particularly tragic when domestic violence is not addressed properly through a misunderstanding of certain parts of Scripture. *Responding Well to Domestic Abuse: Policy and Practice Guidance* provides ample practical and theological resources to help us as a Church to support victims of domestic abuse, and includes the way in which we use Scriptures to help rather than hurt victims. The table below lists some scriptures that have been used unhelpfully with regard to victims of domestic abuse

SCRIPTURE	UNHELPFUL APPLICATION	HELPFUL APPLICATION
Submission <i>"Wives submit yourselves to your own husbands as you do to the Lord"</i> <i>Ephesians 5.22</i>	Obedience The woman must obey her Partner Not submitting causes abuse If a man abuses his partner it is because she is not being submissive enough	Mutual submission The previous verse 5.21 says "submit to one another" and 5.22 must be read in light of the mutual submission we should be giving to one another. To submit does not mean to obey, it means to choose to place oneself under another. Submission is a choice Submission cannot be forced, it must be chosen. Not submitting can never justify abuse.
Divorce <i>"But I tell you that anyone who divorces his wife, except for sexual immorality, causes her to become an adulteress ..."</i> Matthew 5.32	Contract Marriage is a contract and the person who cancels the contract, i.e. files for divorce is the one who is responsible. Therefore if a woman divorces a man for abusing her, she is at fault, not him.	Covenant Marriage is a covenant; divorce is the breaking of that covenant. When a man chooses to be abusive, he breaks the covenant. If his wife chooses to divorce him, she is making public his breaking of the covenant, not going against what the Bible says about divorce.

together with how the same scriptures could be applied helpfully. If you would like to read more about how other verses from Scripture can be used in a helpful way, please have a look at the original document, *Responding well to Domestic Abuse*.

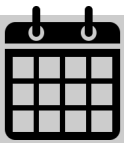
The Church urges everyone to respond to domestic violence by valuing, listening to and respecting both survivors and alleged or known perpetrators of domestic abuse, whilst appreciating the need to ensure a distance is kept between the two and refusing to condone the perpetration or continuation of any form of abuse.

Promoting a safe Church thus covers a

range of issues. It invites all of us to be vigilant for signs of abuse, and to do everything we can to prevent abuse from happening, and when it happens, to respond carefully and with respect to the victims. If you have any questions, please do not hesitate to ask your safeguarding officers

Yours truly, Ineke

i. The full table can be found in *Responding Well to Domestic Abuse: Policy and Practice Guidance*.



BIBLESTUDY BETUWE

Last summer I was asked to prepare for a retreat a Bible study about Sion/Zion.

Using a concordance by my preparation I found to my surprise that the Psalms and Isaiaas are the books with the most references to Sion. This books are also the ones quoted most frequently by our Lord Jesus Christ.

In two other places you can read about Sion/Zion.

1. In Samuel and Kings; here is told about David's occupation of Sion/Zion (2 Samuel 5:7-9), as a prophesy of David's Son Jesus Christ being our Redeemer. David entered Sion through water. We enter the church by water (baptism). Later on his son Salomon build in Jerusalem the Temple; we expect the New Jerusalem.
2. In the book of Revelations Zion is also mentioned in relation to the end of days before the focus is set om the New Jerusalem.

If we obey to St Paul's appeal: "*For everything that was written in the past was written to teach us*" (Romans 15:4 -

epistle of the 2nd Sunday in Advent) we can learn for our current Christian and church life.

This autumn we started to study Psalms in relation to Sion. Comparing Israel's exodus from Egypt with church and private life, we can see parallels and learn from it. One of the things we discovered was that in many Psalms the mentioning of Sion is a watershed of point of overturn in the text.

In Advent we switched to Isaiaas, according to the lessons for the morning prayer. We will continue this approach, if God will, in the first months of 2018.

We plan to meet Tuesday January 9 and 30, February 20 and March 20. All meetings will be at Waalbandijk 48, 4175 AC, Haaften

Feel free to join us, all of you are most welcome to our small group.

Blessed 2018, Maranatha

Hans & Isabel Baars,

ebaars@planet.nl

Waalbandijk 48, 4175 AC Haaften
0418 592525



CONFIRMATION AD 2018

God willing, the Rt Rev Norman Banks will be coming to lead a confirmation service in our chaplaincy (probably in Amersfoort) at 3:30pm on Saturday 10 March AD 2018.

Any who are interested in confirmation in Amersfoort or in Utrecht should contact Grant or David, respectively. They will let you know of precise dates for confirmation preparation beginning in mid January (7 sessions leading up to the Confirmation in March).

Preparing for Confirmation is an opportunity for questioning and learning. No aspect of the faith is "off-limits" to your sincere and honest enquiry as you prepare for Confirmation. The Chaplain, or fellow Christians who travel the same road, have the same needs and questions as you, will listen and teach as you prepare for Confirmation.

Confirmation is derived from the Latin word *confirmare*, which means "to strengthen." Confirmation includes a public profession of

the faith which, for those baptised as infants, was confessed by parents and God-parents at baptism. It is also a means of grace, a sacramental gift where the bishop prays while laying hands on each confirmand that he or she may be confirmed or strengthened by the gift of the Holy Spirit.

The Anglican Church administers confirmation in response to the example of the Apostles laying their hands on disciples of Christ and praying for the gift of the Spirit (Acts 7.14-17) and New Testament teaching about the sealing or anointing of the Holy Spirit (Heb. 6:2, Eph. 1:13,14, 2 Cor. 1:21).

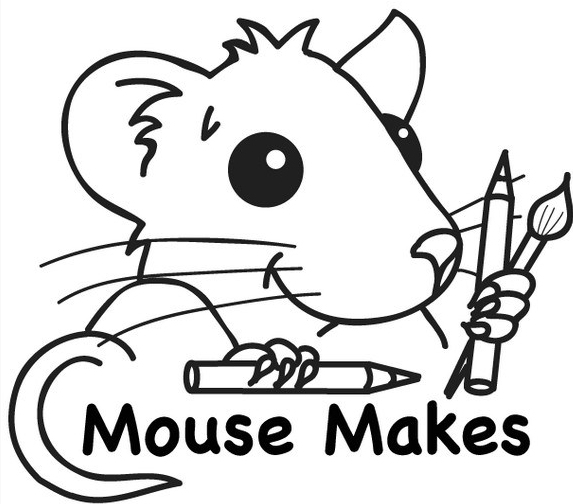


THE STORY OF MARTIN LUTHER

Have you discovered the Martin Luther Playmobil animation? It's been seen over 100,000 times and downloaded free by 1000's of churches. It took over 4000 photos of Playmobil characters to create the 4 minutes of animation bringing the story of Martin Luther to life.



It can be watched and download free from this link: <http://gochattervideos.com/martin-luther/>
It has also been translated into [French](#), [Spanish](#) and [Portuguese](#).



Words to live by from Proverbs 3

*"My child, never forget
the things I have
taught you.*

*Store my commands
in your heart". vs1*



**Don't ever forget kindness and truth
...then you will be respected and
will please both God and people.**

from Proverbs 3:3-4 NCV

**Trust in God from the bottom
of your heart; don't try to figure out
everything on your own.**

from Proverbs 3:5 MSG

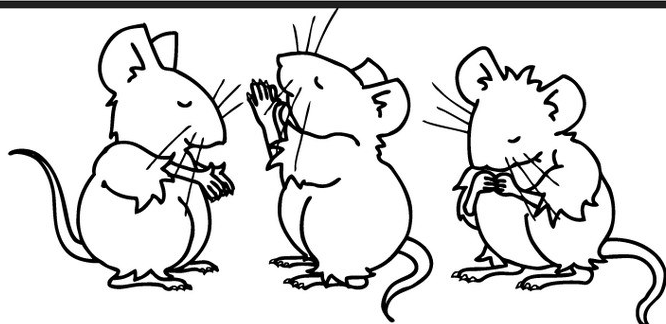


**Don't assume you
know it all.**



Run to God!

from Proverbs 3:7 MSG

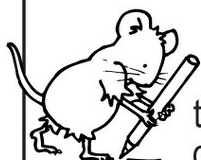


**Seek God's will in all you do and He will
show you which path to take.**

from Proverbs 3:6 NLT

**Honour God with everything you own;
give Him the first and the best.**

from Proverbs 3:9 MSG



Cut out and colour these
Scripture verse cards
to remind you this new year
of God's wise ways to live.



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.

SUNDAY AFTER CHRISTMAS – JANUARY 1 TO 6

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	
<i>Circumcision</i>	Genesis 17:1-13	Romans 2:17-end	Deuteronomy 30	Romans 13
<i>Tuesday</i>	Isaiah 63:1-6	Matthew 1:18-end	Isaiah 63:7-end	1 Thessalonians 1
<i>Wednesday</i>	Isaiah 64	Matthew 2	Isaiah 65:1-16	1 Thess. 2:1-16
<i>Thursday</i>	Isaiah 65 :17-end	Matthew 3:1-4,11	Isaiah 66:1-9	1 Thess. 2:17-3 end
<i>Friday</i>	Isaiah 66:10-end	Matthew 4:12-5:16	Isaiah 49:1-13	Romans 15:8-21
<i>Epiphany</i>	Isaiah 60	Luke 3:15-22	Isaiah 61	John 2:1-11

SUNDAY AFTER EPIPHANY – JANUARY 8 TO 13

O LORD, we beseech you mercifully to receive the prayers of your people who call upon you; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same; through Jesus Christ our Lord. Amen.

	Morning Prayer		Evening Prayer	
<i>Monday</i>	Joel 2:15-end	Matthew 9:1-17	Joel 3	Galatians 1
<i>Tuesday</i>	Amos 1	Matthew 9:18-34	Amos 2	Galatians 2
<i>Wednesday</i>	Amos 3	Matthew 9:35-10:23	Amos 4	Galatians 3
<i>Thursday</i>	Amos 5	Matthew 10:24-end	Amos 6	Galatians 4
<i>Friday</i>	Amos 7	Matthew 11	Amos 8	Galatians 5
<i>Saturday</i>	Amos 9	Matthew 12:1-21	Obadiah	Galatians 6

SECOND SUNDAY AFTER EPIPHANY – JANUARY 15 TO 20

Almighty and everlasting God, who govern all things in heaven and earth:

*Mercifully hear the supplications of your people, and grant us your peace all the days of our life;
through Jesus Christ our Lord. Amen.*

	Morning Prayer		Evening Prayer	
<i>Monday</i>	Jonah 1 and 2	Matthew 12:22-end	Jonah 3 and 4	1 Corinth. 1:1-25
<i>Tuesday</i>	Micah 1	Matthew 13:1-23	Micah 2	1 Cor. 1:26—2: -end
<i>Wednesday</i>	Micah 3	Matthew 13:24-43	Micah 4—5:1	1 Corinthians 3
<i>Thursday</i>	Micah 5:2-end	Matthew 13:44-end	Micah 6	1 Corinthians 4:1-17
<i>Friday</i>	Micah 7	Matthew 14	Nahum 1	1 Cor 4:18—5 end
<i>Saturday</i>	Nahum 2	Matthew 15:1-28	Nahum 3	1 Corinthians 6

THIRD SUNDAY AFTER EPIPHANY – JANUARY 22 TO 27

Almighty and everlasting God, mercifully look upon our infirmities,

*and in all our dangers and necessities stretch forth your right hand to help and defend us;
through Jesus Christ our Lord. Amen.*

	Morning Prayer		Evening Prayer	
<i>Monday</i>	Habakkuk 1	1 Corinthians 7	Habakkuk 2	1 Corinthians 8
<i>Tuesday</i>	Habakkuk 3:2-end	1 Corinthians 9	Zephaniah 1	1 Cor 10:1-11:1
<i>Wednesday</i>	Zephaniah 2	1 Corinth. 11:2-end	Jeremiah 1:4-10	Acts 26:1-23
<i>Conversion</i>	Isaiah 49:1-13	Galatians 1:11-end	Isaiah 45:18-end	Philippians 3:1-14
<i>Friday</i>	Malachi 1	1 Corinth. 14:20-end	Malachi 2:1-16	1 Corinth. 15:1-34
<i>Saturday</i>	Malachi 2:17-3:12	1 Corinth. 15:35-end	Mal. 3:13-4 end	1 Corinthians 16

SEPTUAGESIMA – JANUARY 29 TO FEBRUARY 3

*O LORD, we beseech you favourably to hear the prayers of your people; that we,
who are justly punished for our offences, may be mercifully delivered by your goodness,
for the glory of your Name; through Jesus Christ our Saviour, who is alive and reigns
with you and the Holy Spirit, ever one God, world without end. Amen.*

	Morning Prayer		Evening Prayer	
<i>Monday</i>	Genesis 3	Matthew 15:29—16:12	Genesis 4:1-16	Romans 1
<i>Epiphany</i>	Genesis 6:5-end	Matthew 16:13-end	Genesis 7	Romans 2
<i>Wednesday</i>	Genesis 8:1-14	Matthew 17:1-23	Genesis 8:15—9:17	Romans 3
<i>Thursday</i>	Genesis 11:1-9	Matthew 17:24—18:14	Genesis 11:27—12:10	Romans 4
<i>Friday</i>	Genesis 13	Matthew 18:15-end	Genesis 14	Romans 5
<i>Saturday</i>	Genesis 15	Matthew 19:1-15	Genesis 16	Romans 6



WORSHIP IN JANUARY

ALL SAINTS' AMERSFOORT

Every Sunday: 9:30am Sung Holy Communion

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

ANGLICAN CHURCH ZWOLLE

First Sunday: 4pm Holy Communion and Third Sunday: 4pm Evensong

GRACE CHURCH GRONINGEN

2nd Sunday: 10:30am Service of the Word *and* 4th Sunday: 10:30am Holy Communion

HOLY TRINITY UTRECHT

services are in English unless otherwise specified

Monday 1st January	Circumcision of our Lord 10:00 Sung Communion (Dutch liturgy/English sermon)
Saturday 6th January	The Epiphany of our Lord 20:00 Solemn Sung Communion
Sunday 7th January	First Sunday after Epiphany 10:30 AAW Sung Communion
Sunday 14th January	Second Sunday after Epiphany (Guest preacher: Erik Heemskerk) 9:00 Sung Communion (Dutch liturgy/English sermon) 10:30 Sung Communion 14:30 Choral Evensong
Saturday 20th January	Evening Prayer and Praise 19:30 Service of the Word with Gospel Band
Sunday 21st January	Third Sunday after Epiphany 10:30 Choral Communion with Anointing & Prayers for Healing
Wednesday 24th January	Eve of the Conversion of St Paul 19:00 Holy Communion (said)
Sunday 28th January	Septuagesima (Guest preacher: Tjeerd Bijl) 9:00 Sung Communion (Dutch liturgy/English sermon) 10:30 Choral Communion

In addition to the above services, we have these regular midweek services:

Daily: Morning Prayer (Tues to Fri 8.00; Sat 9.00)

Evening Prayer (Tues to Fri 17.30; Sat 17:00)

Weekly: Holy Communion (said) every Wednesday at 19:00