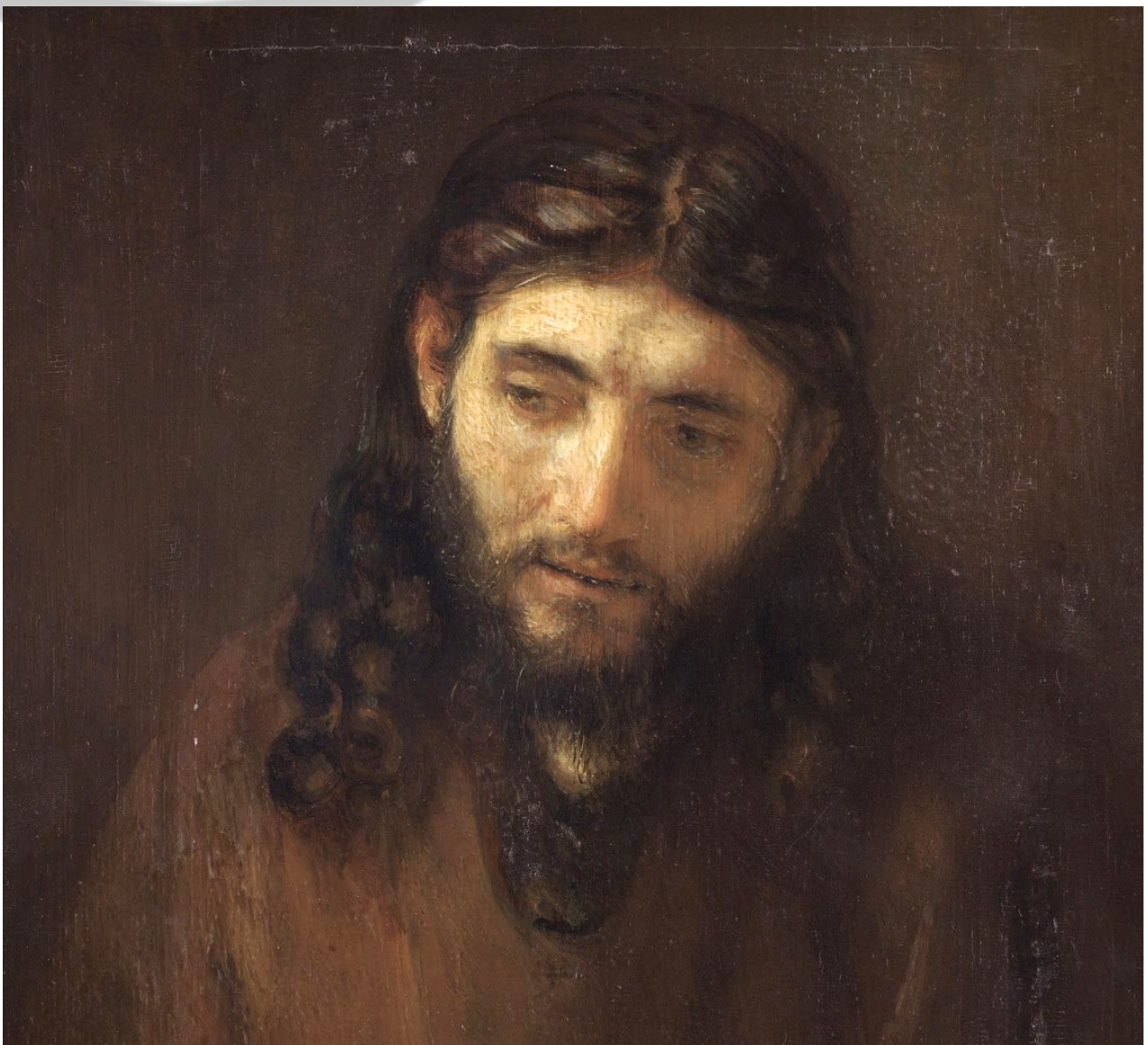


HOLY TRINITY UTRECHT
ALL SAINTS AMERSFOORT
ANGLICAN CHURCH ZWOLLE
AND
GRACE CHURCH GRONINGEN

January 2016



Head of Christ (detail), Rembrandt van Rijn

January 2016 Newsletter

Newsletter Editor

Judy Miller
judymiller3@msn.com



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

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If you would like to make a contribution to support the work of our churches:

Holy Trinity Utrecht and All Saints' Amersfoort

General Giving: NL84INGB0000132950 – tnv Holy Trinity Church Utrecht
Charitable Giving: NL92TRIO019772361 – tnv Holy Trinity Anglican Church, Utrecht

Anglican Church Zwolle

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

Grace Church Groningen

Contact: Dirk Nederven: treasurer@gracechurchgroningen.com



12 January	Epiphany Bible Study 7:45pm in the Parsonage Theme: <i>Letters to the Churches</i> . All are welcome.	p. 12
12 January	Student Bible Study on Lust (contact Erik Heemskerk for location: 06 311 845 90)	
15 January	Christian Classics Study Group 6:30pm in Parsonage Hall. All are welcome!	p. 5
15 January	Week of Prayer for Christian Unity 7pm in the Domkerk. This is the opening service.	p. 10
16 January	Evening Prayer and Praise 7:30pm Focus: On Lust and Love.	p. 5
20 January	Confirmation Preparation begins 8pm Contact David or Grant for place.	p. 8
22 January	Week of Prayer for Christian Unity 7pm in the Wilhelminakerk. This is the closing service.	p. 10
23 January	Christian Men's Group 6pm Treekerweg 2a, Leusden Theme: "The problem of Evil and Suffering" especially as it pertains to bringing others to Christ. All men are welcome.	p. 9
26 January	Epiphany Bible Study 7:45pm in the Parsonage Theme: <i>Letters to the Churches</i> . All are welcome.	p. 12

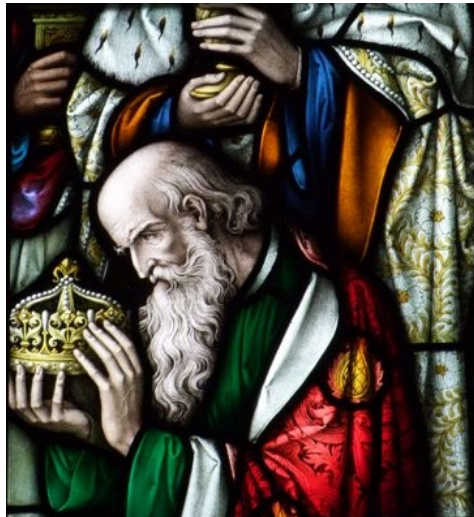
Letter from our Utrecht Chaplain



We begin this new year with the season of Epiphany. It is a follow up from Christmas as Christ is manifested or shown forth to the whole world from infancy to full maturity.

The first indication that this child Jesus is of significance not just for the Jews but for the whole world is the visitation of the three wise men from the East to offer their worship and their gifts.

The window above the altar at Holy Trinity in Utrecht is this scene of the visitation of the three wise men and the moment of their offering to Christ their gifts – gold, francincense and myrrh (the full window was shown on the cover of the Dec 2015 Newsletter). Wonderfully, the artist of the window has combined this image of the wise man giving gold with the image in Revelation of the 24 elders who cast their golden crowns before the Lamb of God.



whenever the living creatures give glory and honour and thanks to him who is seated on the throne... the twenty-four elders fall down before him who is seated on the throne and worship him who lives for ever and ever. They cast their crowns before the throne, saying, "Worthy are you, our Lord and God, to receive glory and honour and power, for you created all things, and by your will they existed and were created."

In that act of adoration, the elders in heaven are acknowledging that any gift,

anything of value that they have to offer, is the returning of the gift given by God. It is God who adorns our lives with talents.

It is helpful for us to reflect on what it is we can give back to God out of thanksgiving for the goodness we have received.

With the planting of a new church in Amersfoort (see photos next page!) many people have stepped up to offer themselves to help in worship and in care of children. If you are in Amersfoort you can speak to Grant about ways you could assist.

In Utrecht we now have need for more people to help in Sunday worship – readers, intercessors, stewards, altar servers, people who can help in the cleaning of linens used at the altar, people to help with the Creche and to host the coffeetime after the service. Do you have computer skills to help with the Newsletter? The more that come forward the less

onerous the task is on any individual. We would love to see more youth and students involved also in any of these tasks.

The same goes for Zwolle (speak with Grant or myself) and for Groningen (speak with Sam).

It is also good to begin to think about the upcoming Annual General Meeting in April, where we will be electing a new Council. Would you like to serve on Council?

May God richly bless us in the coming year as we offer ourselves, our souls and bodies, as living sacrifices in response to Christ's great offering of Himself for us. ✠

In His love,

All Saints Amersfoort begins with a splash!

Our first service was held at Heilige Geestkerk in Amersfoort Dec 21. Petra Gillies was there with a camera to record the historic service! (her daughter, Anouk, read and husband, Peter, interceded)



Christian Classics Study Group – 19th Century Russian Lit

Erik Heemskerk, our Student Ministry Coordinator, will be leading our next Christian Classics Study Group. Erik is finishing his bachelor's degree in Law and History and hopes to start his Master's degree in International Relations in February.



On Friday January 15 6:30-9:30pm at the parsonage Hall Erik Heemskerk, will introduce and guide our discussion.

1. Erik will give a brief introduction to what is characteristic

about modern (19th) Russian Literature and what is particular about its Orthodox Christian character.



2. We look primarily at **The Grand Inquisitor**, which is an extract from Fyodor Dostoevsky's celebrated novel, *The Brothers Karamazov*. It can be downloaded free here in English Translation:

www.ccel.org/ccel/dostoevsky/brothers.pdf
or at www.gutenberg.org/ebooks/8578

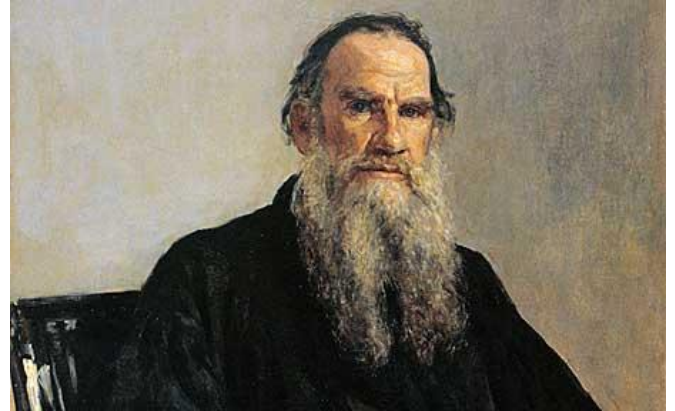
3. We look also at some short stories by Leo Tolstoy (freely available English translations downloadable at these sites):

Fr Sergius

www.ccel.org/ccel/tolstoy/sergius.pdf

- Master and Servant

www.gutenberg.org/files/986/986-h/986-h.htm



Portrait of Leo Tolstoy

Erik writes that,

“I've also been thinking about which story from Tolstoy is best to pick, because a lot of his stories are quite straight forward and have just a very good point. But I think these two (noted above) are both beautiful to read and interesting to discuss.


“I think the amount of pages to read will be around 170, so I think that's enough to have good discussion and not too much to read.

“I had quite a lot of trouble making my choice. So maybe we can suggest other stories which are not obliged reading. Like *"The Death of Ivan Ilyich"*, about which I have heard that it's obliged in a philosophical medical course at the University.”

www.tc.umn.edu/~awalzer/3302/readings/tolstoy_death.pdf

We begin with dinner at 6:30pm, discussion 8 to 9:30, concluding with fellowship. All are most welcome!

Please let Hanna know if you're coming so we can plan the dinner:

office@holytrinityutrecht.nl 

Brecht Abbey Weekend on Christian Meditation

This contribution is from Madeleine de Boer at Holy Trinity. She is preparing to share with us in our Bible Studies in Utrecht this coming Lent some of the insights on Lectio Divina from a retreat she attended led by Hettie van Hessen-Eijbergen.



The year 2015 has been wonderful for Christian meditation! Our little group got together regularly for meditation sessions, organised by Hettie van Hessen-Eijbergen, at her home (which I wrote about

before in the 2015 January HTC Newsletter). Usually there were about eight of us present. New people joined the group throughout the year and a few dropped out for various personal reasons.

Although a more or less fixed pattern is followed during each session, the evenings were always very different and full of surprises. The results (or inspiration rather), for instance, that *Lectio Divina* produced, were often amazing! *Lectio Divina* is 'Godly' or close bible reading. This happens in a contemplative manner, where one reads the text very slowly until one is touched by a word and remains with this word. New insights and experiences could be shared and discussed.

Just before summer the Christian meditation group went for a weekend retreat to the Cistercian Abbey "Our Lady of Nazareth" in Brecht, Belgium. There were ten of us in the group.

Frank and Priscilla came with me in the car to Brecht. It was a sunny, a glorious day. After an easy drive over the motorway of just over an hour from Utrecht, we came to the small village of Brecht. And just outside the village, there it was: the large very new looking brick-stone Nazareth Abbey behind a high wall, surrounded by

gardens, some woodland and fields.

The Abbey was originally situated in Lier, Belgium, but was sold during the French revolution (1797) and left to decay. After the Second World War a plan was made to build a new Nazareth Abbey in Brecht, to replace the old one in Lier. In 1946 the Trappist monks of Westmalle began the building work and in January 1950 thirteen Sisters from the Abbey of Soleilmont were sent to the foundation of Brecht. In June 1986 the Abbey in Brecht was officially recognised as 'the new Nazareth Abbey'.



At the time we arrived there were 27 nuns and one novice living at the Abbey. The Sisters live in silence and only speak when it can't be avoided. Sister Theresa - the hospitality Sister, who is allowed to speak with guests - welcomed us and showed us around the Abbey. She told us that their daily lives evolve around three 'pillars', meaning prayer, reading the Word of God and work: "We spend a large part of our day in prayer: communal prayer (liturgical offices) and personal prayer (silent meditation)". According to Saint Benedict, prayer, the Work of God, is of the greatest importance: *'Nothing is to be put above the Work of God' (Rule of Saint Benedict 43,3).*

The liturgical Office (communal prayer) is celebrated seven times a day, in union with the whole Church and holding the whole of humanity with all its joys and sorrows, within the embrace of God's love. These



offices begin before dawn and continue throughout each day until the last office just before retiring. There is Vigils at 4.30 am, Lauds (with Eucharist on weekdays) at 7 am (Sundays 7.30 am), Tierce at 9.30 am (with Eucharist on Sundays at 11.00 am), Sext at 12.15 am, None at 14.15 pm, Vespers at 17.15 pm (Sundays at 16.00 pm) and lastly Compline at 19.30 pm. The Eucharist, source of all Christian life, is central in the communal celebration of liturgy. Through personal, silent prayer the sisters seek to live in union with God.

To nourish their connection with God the Sisters provide time each day for reading (the second pillar); tradition here speaks of *Lectio Divina*. Literature of spiritual authors can also be a beginning and invitation to prayer.

The third pillar of their monastic life, as mentioned, is labour. *'When they live by the labour of their hands, as our fathers and the apostles did, then they are really monks'* (Rule of Saint Benedict 48,8). Tradition favours manual labour, because this frees the spirit; handwork is positive for personal development and encourages reciprocal service. "Due to the daily work, we are able to earn our own living", Sister Theresa concluded. The Sisters make candles, liturgical vestments, soap products (Trapp), flags, streamers and banners.

Monastic work is important, but nevertheless subordinate: each time the bells ring, the work stops and the sisters go to the liturgical office.

We were invited to join in at least two services per day and could join in all, except the None service at 14.15 pm. Most of our group went to more than two services a day. Priscilla and I even decided to go to all services allowed, getting up at 4 am to be in time for Vigils.

After Lauds there was breakfast - breakfast and dinner were in silence - and then the rest of the morning we spent alternating between church services in the big church - with the sisters - and Christian meditation sessions with Hettie in the guest meeting room. We studied and discussed bible passages and texts, for instance on prayer, listening, compassion and the temple of God (our physical body and the church).

And during one meeting - after walking in procession to the small guest chapel - Hettie taught us the nine prayer gestures by Saint Dominic.



In the afternoons there was some time off, in which we could go for a stroll or stay in.

In the late afternoon there was another group meditation session and in the evening we got together for a drink and fellowship.

The Brecht Abbey weekend an exhilarating experience for all of us. One of the magic moments for me was when the singing of the psalms - during the church services - turned into a deep silent rhythmic prayer!

Madeleine ✂

Insight

Here is this month's poem from Oeke Kruythof in Dutch, the English translation / transcreation is by Jenny Narraway.



Zien

Soms
heel even
breekt
eeuwigheid
heen door de tijd

het kan zomaar gebeuren
het licht in de morgen
de zon op een bloem
de lach van een kind
een hand op je schouder
een merel die zingt

het kan zomaar gebeuren
dit zien

soms
plots
heel even
grensoverstijgend
dit zien van de ziel

Insight

Sometimes
for a fleeting moment
eternity
breaks through
time

it can take you by surprise
the light in the morning
sunshine on a flower
the laugh of a child
a hand on your shoulder
a blackbird singing

it can take you by surprise
this insight

sometimes
suddenly
just for a moment
boundlessly
the insight of the soul

Confirmation Preparation begins in January

The word “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. For more information on Confirmation, see the Holy Trinity website: www.holytrinityutrecht.nl/sacraments/confirmation/

Bishop Robert is planning to be here on the weekend of April 16 and 17 to administer this sacrament (precise service time still to be determined.)

Confirmation preparation will include 7 evenings, beginning January 20, and will be done jointly by our chaplains, David and Grant.

If you are interested or know of anyone who might be interested in being confirmed, please contact David or Grant, who will explain when and where. ✂

Christian Men's Group Meets in January

When: January 23rd at 18:00

Where: Treekerweg 2a, Leusden (David and Nora Westerbeek van Eerten's home)

What: "The problem of Evil and Suffering" especially as it pertains to bringing others to Christ

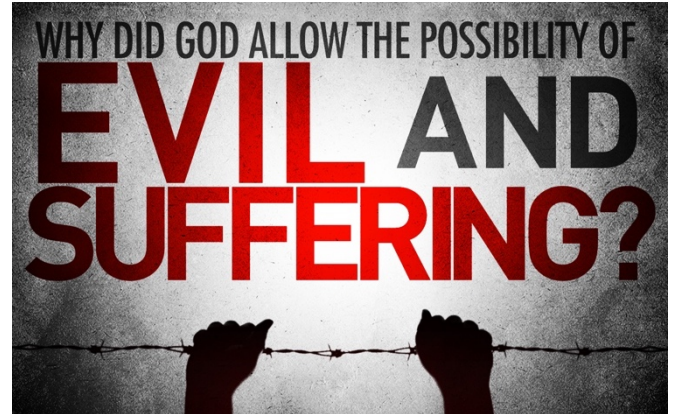
Who: Christian Men (come to think of it... any men are welcome!)

Why: For fellowship with our brothers and exploration of our faith... good food, good drinks, it's all good!

How: You will have the opportunity to do some light preparation which is attached and will take you 5-8 minutes to read, please do so.

I will provide some light structure to the evening (I despise "zinloos fun"), but, mainly, it will consist of a general discussion of the problem of Evil and Suffering.

How do you answer someone who says, "How can I possibly believe in a God when there is so much evil and suffering in the world?"



Personally, I think Christianity has a lot to offer on this question, but it still remains very difficult for any of us that have experience of suffering or have had to watch others go through great difficulties.

I look forward to seeing you all. Please RSVP so that David Westerbeek knows how much lasagna to make - should we make a large dish of it or should we bake it in a pickup truck? I hope for the pickup truck because that would mean you all brought someone extra with you!

Peter Gillies (06 12 78 49 02) ☒

Christmas Lights Up Wilhelminapark and Churches

Here are some photos from the wonderful Lichtjenacht on December 18th.



Things began at Holy Trinity (bottom left), we moved through the Wilhelminapark (top), the children meet Herod and his wife (bottom centre), and we brought our worship and adoration to the Infant Jesus at St Aloysiuskerk.

January Ecumenical Events

This contribution from Judith Riet, our ecumenical representative.

International Week of Prayer for Unity



This month the International Week of Prayer for Unity will be observed from January 17 till 22. It is traditionally organised by the World Council of Churches, the Evangelical Alliance and the Roman Catholic Church, thus representing a large part of all Christians around the world. In numerous places Christians from different backgrounds come together to pray.

The USRK, Utrecht Council of Churches, promotes this event. It encourages all churches in and around Utrecht to participate in ecumenical services and asks the people to pray together for unity among all Christians, to honour God, to strengthen the Church of Christ and to celebrate our joy in Christ. This year's theme is *Het woord is aan jou** and for the main text 1 Peter 2:9-10 was chosen.

But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not

received mercy, but now you have received mercy.

Most notable services in Utrecht:

Friday January 15 - 19.00h Domkerk

Opening of the Week of Prayer.

Representatives of every attending church will participate in this celebration of unity, using the symbols of Salt and Light that are used in the Sermon on the Mountain, Matthew 5:13-16.

Friday January 22 - 19.00h Wilheminerkerk, Hobbemastraat 35

This ecumenical service is a cooperation between Holy Trinity, St. Aloysius Church (RC) and Wilhelmina church (PKN). A most recommended service! The Week of Prayer is an excellent opportunity to come together, pray and worship with our fellow Christians we so often don't see while we are all cosy in our own circles. Though churches sometimes can find their differences irreconcilable, we can find Unity in Christ. ✚

* Literally *The word is to you*. The usual meaning of the expression is to invite someone to start speaking or presenting but in a broader sense it can mean the Holy Scripture, mission or prayer.



A reminder from Maya encouraging us to continue to bring our used stamps to the Holy Trinity Parsonage and

leave them on the table in the entranceway to the Hall. They are all sent to England for a Good Cause. ✚

Wise as the Wise Men

Ella shared this poem she wrote in her Christmas cards. She has agreed to allow it to be published..



Christmas 2015

Wise as the Wise Men
from the East
ambitiously serving
as the Virgin
asking for
trifling explanation.

Looking as travellers
in search for a well
dancing as lights
in the sky
covered with wings.

Roaming through time
sometimes on the crest
of waves
full of zest
sometimes plunging
into the depths
of sorrow
seeing or giving that one smile
is up to us alone.

by Ella

Kerstmis 2015

wijs als het wijzen
uit het oosten
groots in het dienen
als de maagd
die summier
om uitlegvraagt

zoekend als reizigers
naar de bron
dansend als een lichtje
aan de hemel
vol vleugelgewemel

dwalen we door de tijd
soms op golven van
voldoening
dalen we soms
tot in diepten van
verdriet
zien of gevenwe die glimlach
of toch maar liever niet....

by Ella

The Prayer Chain Ministries

Our chaplaincy reaches out to God in prayer to hold up the chaplaincy and its members in particular need. We offer this ministry both in Utrecht and Zwolle. If you have requests for the prayer chain, or if feel called be a part in this ministry of intercession, please contact:



Anne Miechielsen (left)
organizes and participates
in this ministry at
Holy Trinity in Utrecht:
anne@miechielsen.nl

Margreet de Roo (right)
organizes and participates
in this ministry at
Zwolle Anglican Church:
margreetderoo@gmail.com



Utrecht Bible Study in January

Tuesday January 12 and 26 we will
continue with the seven letters to the
churches in 'Asia' (Revelations 2 and 3)

All of you are most welcome to join the
Bible Study. May it be a blessed year!

Starting time is 20 hours. Coffee or tea at
19.45, end time is 21.45.

Danielle Los - 030 236 8572
Hans Baars, ebaars@planet.nl ☎

Fly like an eagle

This contribution is from Ruth Alkema.



He gives power to the faint, and to him who has no might he increases strength. Even youths shall faint and be weary, and young men shall fall exhausted; but they who wait for the Lord shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint.

Isa 40:29-31

What does it mean to trust God? And especially what does it mean to trust God when all circumstances seem to say that He doesn't care whatever happens to us. These questions probably pop up in every one of us regularly. Whenever we look at the world, so full of troubles, and there is so little we can do. And also when adversities hit us personally, where is God then? I remember very well the time when a friend of mine made a deadly fall while she was on a hiking holiday in the mountains. A really young person, with a great faith, and her funeral was a great testimony to how she really lived and acted out of her faith in Jesus. I still have the card that we all received later with a part of her diary where she wrote that if we fall, we will fall into God's hands. Her life and her trust in God showed me how it could be, but for me it was a really difficult time. Until then, I had the sort of simple view that God always protects us from harm, that His angels will guard us, as long as we don't deliberately enter dangerous places. This view was shattered by my friend's death, and left a crack in my faith. Lots of people experience dark times, and periods in which God seems far away. Some seem to think it is a normal phase, that happens to everyone sometimes. I have been thinking about these dark times, what could be the meaning of them, and I thought of two examples from nature that might help.

First I thought of how plants grow. Just as in the parable of the sower, the growth of the plant does not only depend on the seed, but also on the soil, which must allow the

plant to make deep roots. For me it helps to think of ourselves as plants. I am not a really good gardener, but when I put a new plant in my garden, at first I will water it with a watering can. Later, when the plant has grown roots, that's no longer necessary. I think perhaps our spiritual life is just like this. When we are children, God is like the gardener with the watering can: always close to help us, and make us feel His presence. But later, we will need to grow roots to tap from the underground water, that is: to cooperate, and open our hearts to the stream of grace that is always there. The time when God stops to use the watering can, so to say, can make it look as if we cannot really depend on God. Sometimes He is there, sometimes not. But in reality, God is secure, He is always there, but He is no longer forcing himself onto us. He gives us a choice. We would know that, if only we learned to open our hearts to Him.

Another example that came to my mind, is how young eagles learn to fly. At first, when they have just come out of the egg, they really can't fly, because their feathers are of the soft warm type, that protect them from cold, but are not fit for flying. The parents bring food to the nest, until it is time for the young eagles to learn to fly



themselves. Then the parents break down the nest. Also, they no longer bring food, but show it to them, tempting them to come out and catch it. As the young eagles are very uncomfortable, and nearly starving, the baby-fat will come off, making them light enough to fly. There are beautiful lessons to be learned from these examples¹. For me the most important aspect is, that there comes a time when it is no longer safe in the nest, and we must dare to let ourselves be carried by the wind. It seems very much like a frightening time, and looks as if God left us, but in reality it is an invitation to leave the limited space of the nest, and go out in the real world. This first jump is very scary, for we need to let go of all our own ideas about what is safe, and trust that the wind will carry us, and depend on God to catch us when we fall. It is probable that most of us will never dare to jump, until after we fell and experienced that God did catch us.

Both examples show that we are in no position to judge by the circumstances whether or not God is trustworthy. Trusting God cannot possibly mean that this temporary world will always be safe according to human standards. But neither does it mean that we should just stick it out and wait for the next world which will hopefully be better, but already now we can learn that the temporary circumstances are not all that counts. Even now, in this world that is passing away, the most important thing is to feel loved by and close to God. In practice this makes it easier to go with the flow and just do the things that our hand finds to do (Ecc. 9:10 and Eph. 2:10), without forever worrying about the consequences or whether it's enough, trusting that God is in control and loves us and our loved ones.

Now, just to be honest: I am writing this

because this is something that I am just beginning to realize. I am worried about lots of things, and I am trying to find out what is really a solid foundation to trust. It's not as if I am very experienced in ceaseless prayer. But I try to encourage myself with these examples. This way I can become more confident that God is always there, but there is something that *we* must



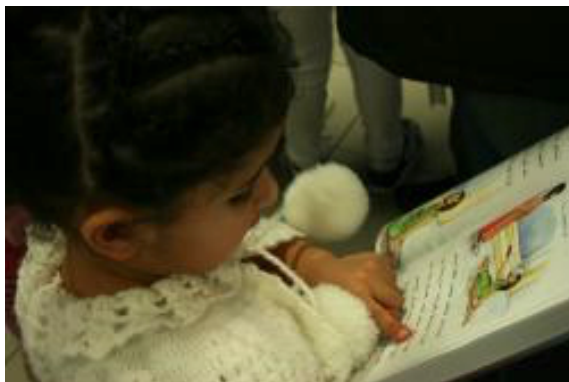
learn to do. Trusting God means that we *believe* him when He says: I love you, it is wonderful that you exist². I think that one of the consequences of the Fall is, that our capacity to receive unconditional love has been damaged. We might not even want that kind of love. Adam and Eve tried to keep some dignity before God and each other by clothing themselves with leaves. Like them we might also be asking ourselves how many good deeds will be acceptable, and so try to keep our own dignity, and alas, effectually close our hearts to God. This has enormous consequences, because without love we cannot thrive. There can be no intimacy between people who are afraid of each other, and a lover cannot prove his love to a suspicious beloved. Just so we cannot receive God's love when we do not trust him. The only solution is that we face the fact that this is what is broken in us, and daily open our heart to Jesus, deciding to trust him, and surrender to his healing grace. ✎

¹ When you search the internet for 'eagle bible', you'll find some interesting studies, for example:
<http://www.eagleflight.org/cyberstudies/actions-and-attitudes-of-a-growing-church/157-with-eagles- wings> and
<http://www.prophetic.net/eagles.htm>.

² The things I write here about love are largely based on the wonderful, but very philosophical and complicated book by Josef Pieper titled 'Love'

Follow Up on Gift of Syrian Children's Bibles

Here are some photos that have been passed on to us from the Old Catholic Diocesan Office showing the distribution of some of the children's Bibles to Syrian Refugee Children. Holy Trinity gave 60 Bibles to this project raising funds for over 200.



Dear Revd Phillips,

On behalf of the Archbishop I would like to thank your church very much for your commitment for 60 Bibles. His Grace highly appreciates this cooperation between our churches!

We herewith also confirm the receipt of the money you transferred. Today or tomorrow I will send stickers to the Syrian Orthodox Church who will add those in the Bibles and who will then give the Bibles to the Syrian children. We have been able to support a gift of 200 Bibles in total!

Sincerely yours, on behalf of the Archbishop,



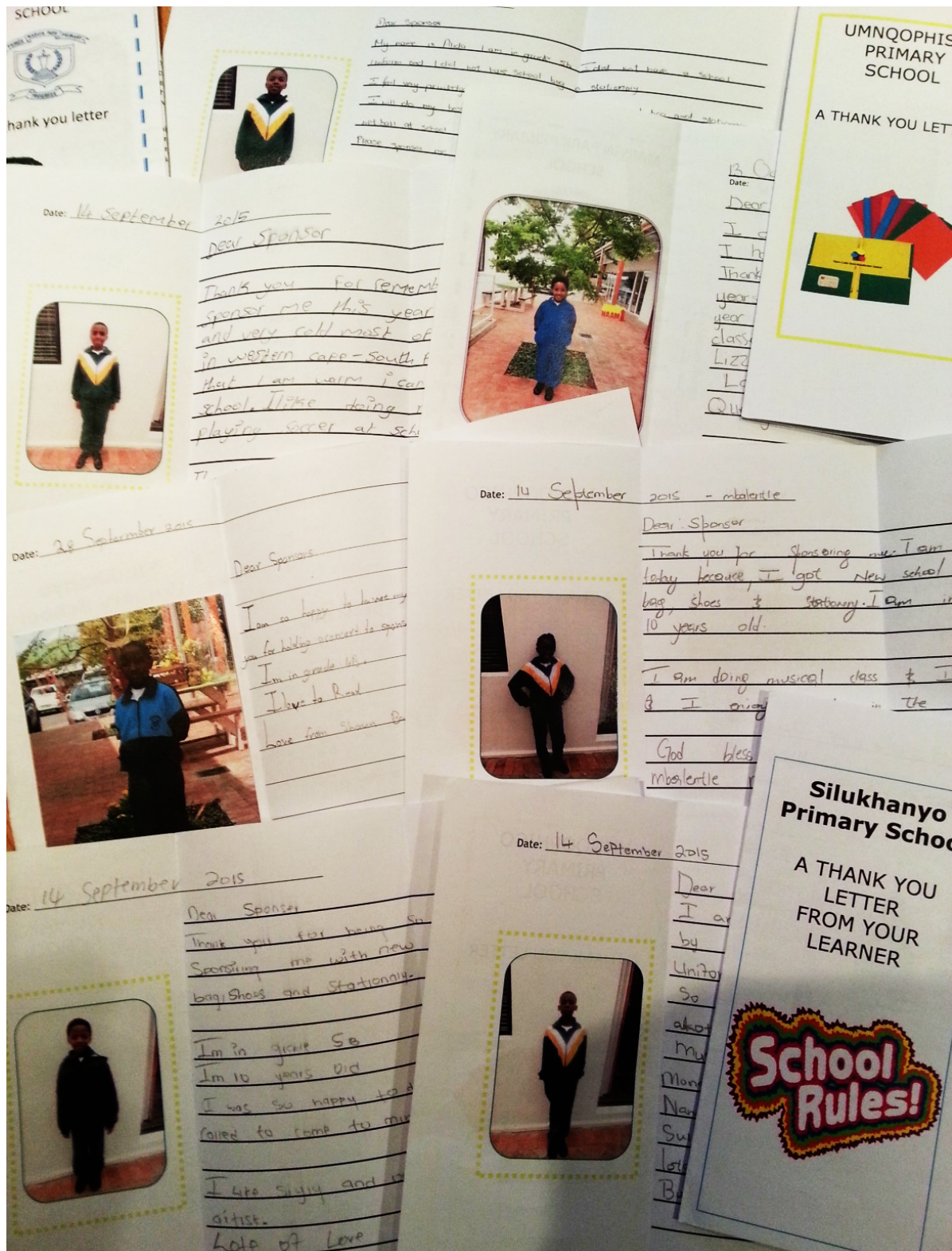
Anne Maaïke Folkers,
adj.secr. ✍

Follow up of Our Sponsorship of Imibala

This is a submission from Shiela Kooijman.

In June Grant and Alison Cooney organized a concert the proceeds of which went to Imibala. This was supplemented by blue bag collections during church services. The Imibala Trust helps to provide a primary education to the most needy children in the Helderberg Basin, South Africa through a

Sponsor A Child programme. Sponsorship provides a uniform for a year plus some useful and practical resources to support their work in class. Recently we received a host of hand written thank you letters from the grateful children – a joy to read! ✂





THREE KINGS

Does Christmas seem long gone? Well, Christmas doesn't really end until Twelfth Night, 6th January. In the past all the 12 days of Christmas used to be celebrated with feasting and parties. January 6th is also the Feast of the Epiphany, which is the day on which the wise men, led by the star, arrived at Bethlehem. At Christmas we sang about Three Kings but we don't really know who they were, kings or wise men or where they came from – you can check the details in St Matthew's Gospel, chapter 2.



We do know that they brought very expensive symbolic gifts of gold, frankincense and myrrh for Jesus, not the usual things that you would give to a small baby. Traditionally the gifts have a special meaning: gold is for a king; frankincense (sweet smelling incense) is for God and myrrh (a spice used to prepare bodies for burial) for mortal man.

GOLDEN ANSWERS

All the answers to this quiz begin with the letters GOLD (well, can you find any words that began with frankincense or myrrh?). Answers at the bottom of the page.

Can you say which GOLD is ...

1. a small bird?
2. kept in an aquarium?
3. made from sugar and used in cooking?
4. a source of wealth?
5. a tall yellow flower?
6. ate the three bears' porridge?
7. won by a winner at the Olympics?
8. a 50th wedding anniversary?



What do you call a camel that's got three humps?
Humphrey.

Who rides a camel and carries a lamp?

Florence of Arabia.



Answers: 1.gold finch 2.goldfish
3.golden syrup 4.goldmine 5.golden rod
6.Goldilocks 7.gold medal 8.golden wedding

Drinking from the Well of Life

This pattern of daily Bible readings is taken from the Book of Common Prayer (revised in 1922). It leads us each year through most of the Old Testament, the whole New Testament twice, and the Gospels four times. This ordered reading of the Bible is intended to immerse us in the images and stories of Scripture, to liberate and lead us to rest in the saving doctrine it teaches, and to enflame our hearts with the love of God and our neighbour!

Epiphany (in the week of) – January 3 to 9

*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 65:17-end	Matthew 3:1—4:11	Isaiah 66:1-9	1 Thess. 2:17—3 end
Epiphany	Isaiah 66:10-end	Matthew 4:12-5:16	Isaiah 49:1-13	Romans 15:8-21
Wednesday	Isaiah 60	Luke 3:15-22	Isaiah 61	John 2:1-11
Thursday	Hosea 2:14-end	Matthew 5:17-end	Hosea 4:1-11	1 Thess 4:1-12
Friday	Hosea 5:8—6:6	Matthew 6:1-18	Hosea 8	1 Thess 4:13—5:11
Saturday	Hosea 9	Matthew 6:19-end	Hosea 10	1 Thess 5:12-end

Sunday after Epiphany – January 10 to 16

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

Second Sunday after Epiphany – January 18 to 23

*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	
Monday	Jonah 1 and 2	Matthew 12:22-end	Jonah 3 and 4	1 Corinthians 1:1-25
Tuesday	Micah 1	Matthew 13:1-23	Micah 2	1 Cor 1:26—2 end
Wednesday	Micah 3	Matthew 13:24-43	Micah 4—5:1	1 Corinthians 3
Thursday	Micah 5:2-end	Matthew 13:44-end	Micah 6	1 Corinthians 4:1-17
Friday	Micah 7	Matthew 14	Nahum 1	1 Cor 4:18—5 end
Saturday	Nahum 2	Matthew 15:1-28	Nahum 3	1 Corinthians 6

Septuagesima – January 25 to 30

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

Sexagesima – February 1 to 6

*O LORD God, who sees that we do not put our trust in any thing that we do:
Mercifully grant that by your power we may be defended against all adversity;
through Jesus Christ our Lord. Amen.*

	Morning Prayer		Evening Prayer	
Monday	Genesis 17:1-22	Matt 19:16—20:16	Genesis 18	Romans 7
Tuesday	Gen 19:1-3,12-29	Matthew 20:17-end	Genesis 21	Romans 8:1-17
Wednesday	Genesis 22:1-19	Matthew 21:1-22	Genesis 23	Romans 8:18-end
Thursday	Genesis 24:1-28	Matthew 21:23-end	Genesis 24:29-end	Romans 9
Friday	Gen 25:7-11,19-end	Matthew 22:1-33	Gen 26:1-5,12-end	Romans 10
Saturday	Genesis 27:1-40	Matt 22:34—23:12	Gen 27:41—28 end	Romans 11

WORSHIP IN JANUARY

All Saints' Amersfoort

Every Sunday at 9:30am at Heilige Geestkerk, Mozartweg 54, Amersfoort
(Holy Communion every Sunday except Fifth Sunday of the Month is Morning Prayer)

Anglican Church Zwolle

4pm 1st and 5th Sunday (Holy Communion) and Third Sunday (Evensong) every Month

Grace Church Groningen

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

Holy Trinity Utrecht

Services are in English unless otherwise specified.

Sunday 3 rd January	Second Sunday after Christmas (<i>Preacher: Trevor Whitfield</i>) 9:00 Sung Communion 11:00 All Age Worship - Sung Communion
Wednesday 6 th January	The Epiphany of our Lord 20:00 Sung Communion
Sunday 10 th January	The First Sunday after Epiphany 9:00 Sung Communion (Dutch/Eng) 11:00 Sung Communion 14:30 Choral Evensong
Saturday 16 th January	Evening Prayer and Praise Service 19:30 Service of the Word with Gospel Band
Sunday 17 th January	The Second Sunday after Epiphany 9:00 Sung Communion (Dutch/Eng) 11:00 Healing Service with Choral Communion
Sunday 24 th January	The Sunday called Septuagesima 9:00 Sung Communion (Dutch/Eng) 11:00 Choral Communion
Monday 25 th January	The Conversion of St Paul 19:00 Holy Communion
Sunday 31 st January	The Sunday called Sexagesima 9:00 Sung Communion 11:00 Solemn Choral Communion

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

Daily:	Morning Prayer (Tuesday to Friday 8.00; Saturday 9.00) and Evening Prayer (Tuesday to Friday 17.30; Saturday 17:00)
Weekly:	Holy Communion (said) (Wednesday at 19.00 except Jan 6 at 20.00))