

L'Advent 2022

Now is the time to wake out of sleep

C'est désormais l'heure de sortir de votre sommeil

Het is tijd om wakker te worden

Holy Trinity Pro-cathedral
Brussels

Meditations

Advent 2022

List of readings

Sunday 27 November	First Sunday of Advent	Psalm 122	Isaiah 2.1-5	Romans 13.11-14	Matthew 24.36-44
Monday 28 November		Psalm 50	Isaiah 52.7-10	Revelation 19	Matthew 12.1-21
Tuesday 29 November		Psalm 80	Isaiah 43.1-13	Revelation 20	Matthew 12.22-37
Wednesday 30 November	Andrew the Apostle (Festival)	Psalm 19.1-6	Isaiah 52.7-10	Romans 10.12-18	Matthew 4.18-22
Thursday 01 December		Psalm 42	Isaiah 44.1-8	Revelation 21.9-21	Matthew 13.1-23
Friday 02 December		Psalm 25	Isaiah 44.9-23	Revelation 21.22-22.5	Matthew 13.24-43
Saturday 03 December		Psalm 9	Isaiah 44.24-45.13	Revelation 22.6-21	Matthew 13.44-58
Sunday 04 December	Second Sunday of Advent	Psalm 72.1-7,18-19	Isaiah 11.1-10	Romans 15.4-13	Matthew 3.1-12
Monday 05 December		Psalm 44	Isaiah 45.14-25	1 Thessalonians 1	Matthew 14.1-12
Tuesday 06 December	Nicholas, bishop, c. 326 (Lesser Festival)	Psalm 56	Isaiah 46	1 Thessalonians 2.1-12	Matthew 14.13-36
Wednesday 07 December	Ambrose, bishop, teacher of the faith, 397 (Lesser Festival)	Psalm 62	Isaiah 47	1 Thessalonians 2.13-20	Matthew 15.1-20
Thursday 08 December	Conception of the Blessed Virgin Mary (Lesser Festival)	Psalm 54	Isaiah 48.1-11	1 Thessalonians 3	Matthew 15.21-28
Friday 09 December		Psalm 86	Isaiah 48.12-22	1 Thessalonians 4.1-12	Matthew 15.29-39
Saturday 10 December		Psalm 145	Isaiah 49.1-13	1 Thessalonians 4.13-18	Matthew 16.1-12
Sunday 11 December	Third Sunday of Advent	Psalm 146.4-10	Isaiah 35.1-10	James 5.7-10	Matthew 11.2-11
Monday 12 December		Psalm 40	Isaiah 49.14-25	1 Thessalonians 5.1-11	Matthew 16.13-28
Tuesday 13 December	Lucy, martyr, 304 (Lesser Festival)	Psalm 70	Isaiah 50	1 Thessalonians 5.12-28	Matthew 17.1-13
Wednesday 14 December	John of the Cross, poet, teacher of the faith, 1591 (Lesser Festival)	Psalm 75	Isaiah 51.1-8	2 Thessalonians 1	Matthew 17.14-21
Thursday 15 December		Psalm 76	Isaiah 51.9-16	2 Thessalonians 2	Matthew 17.22-27
Friday 16 December		Psalm 98	Isaiah 51.17-23	2 Thessalonians 3	Matthew 18.1-20
Saturday 17 December		Psalm 71	Isaiah 52.1-12	Jude	Matthew 18.21-35
Sunday 18 December	Fourth Sunday of Advent	Psalm 80.1-8,18-20	Isaiah 7.10-16	Romans 1.1-7	Matthew 1.18-25
Monday 19 December		Psalm 146	Isaiah 52.13-53.12	2 Peter 1.1-15	Matthew 19.1-12
Tuesday 20 December		Psalm 46	Isaiah 54	2 Peter 1.16-2.3	Matthew 19.13-15
Wednesday 21 December		Psalm 121	Isaiah 55	2 Peter 2.4-22	Matthew 19.16-30
Thursday 22 December		Psalm 124	Isaiah 56.1-8	2 Peter 3	Matthew 23.1-12
Friday 23 December		Psalm 130	Isaiah 63.1-6	2 John	Matthew 23.13-28
Saturday 24 December	Christmas Eve	Psalm 45	Isaiah 58	3 John	Luke 1.67-79
Sunday 25 December	Christmas Day (Principal Feast)	Psalm 96	Isaiah 9.2-7	Titus 2.11-14	Luke 2.1-20

An Advent Wreath



The Advent Wreath, like the Christmas tree, grew out of the legends surrounding St Boniface. St Boniface ministered to pagans in northern Germany. He took the winter solstice wreaths of evergreen and adapted them to give a lesson through Advent and in preparation for Christmas.

An Advent wreath is a ring of evergreen foliage with 3 purple or blue candles and 1 pink candle on it. In the centre is a white or gold candle.

The ring represents the eternity of God, and the evergreen signifies the continuity of life which Jesus gives.

There are several traditions about the meaning of each candle but the one which fits best with the Common Worship Principal Service Lectionary is:

Advent 1 (blue)	The Patriarchs: Abraham our father in faith, David the ancestor in whose city Jesus was born.
Advent 2 (blue)	The Prophets: those who foretold the birth of the Messiah.
Advent 3 (pink)	John the Baptist: who proclaimed the Saviour.
Advent 4 (blue)	The Virgin Mary: who gave birth to Jesus.
Christmas Day (gold or white)	The Christ.

At the beginning of each week you will find a worship page centred on an Advent Wreath. We suggest that you follow this worship as a family daily. But feel free also to have an imaginary wreath and we do not all have a family.

The daily bible readings and meditation are on the pages following the worship page.

Advent 1 – The Patriarchs – week 1 worship



Come Lord Jesus come.

Come Lord Jesus come.

Blessed is the King who comes in the name of the Lord, glory in the highest and peace on earth.

Lord Jesus, light of the world, born in David's city of Bethlehem, born like him to be a king: be born in our hearts at Christmas, be King of our lives today. **Amen.**

Light one of the blue candles

Read the Bible passage and the meditation for the day.

Pray

Pray the Lord's Prayer

God of Abraham and Sarah, and all the patriarchs of old, you are our Father too. Your love is revealed to us in Jesus Christ, Son of God and Son of David. Help us in preparing to celebrate his birth to make our hearts ready for your Holy Spirit to make his home among us. We ask this through Jesus Christ, the light who is coming into the world. **Amen.**

Lord Jesus, light of the world, born in David's city of Bethlehem, born like him to be a king: be born in our hearts at Christmas, be King of our lives today. Amen

And may the Lord when he comes find us watching, ready and waiting, now and at all times.
Amen

Sunday 27 November, First Sunday of Advent

Psalm 122 | Isaiah 2.1-5 | Romans 13.11-14 | Matthew 24.36-44

Welcome to Advent!

As we prepare to celebrate Christmas, Jesus first coming, we also prepare for His return. Christians through the ages have used this season to take stock. Will we be ready when He comes?



In Romans 13 St Paul urges us to understand ‘the present time’, this season, this age. *The hour has come for you to wake up from your slumber, because our salvation is nearer now than when we first believed.* The image is of a person waking up as daylight is about to break through. We live in such an ‘in between time.’ That is the season. *The night is nearly over; the day is almost here.* This refers to the tension between living with the sinful part of our nature and living in the Spirit. Paul is saying ‘don’t be asleep and take hold of the situation by God’s grace.’

How do we do that? Paul advises us to *cast away...works of darkness...* and then he drills deeper: *let us behave decently, as in the daytime, not in orgies and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy.* Maybe we easily agree that drunkenness and sexual immorality

are bad (although in Christian circles not absent!). However, before we start to feel smug, the Bible says if you have issues of anger, bitterness or jealousy, you are in the same boat of darkness. So get rid of your ‘darkness garb’ and *put on the armour of light...rather, clothe yourselves with the Lord Jesus Christ.* This is about discipleship. Being with Jesus to become more like Jesus, to do the things Jesus did in the way he did them. A living and growing relationship with him. Yes, clearly work in progress. May these Advent meditations help you in that journey!

Joyfully in Him!

Paul Vrolijk

Monday 28 November

Psalm 50 | **Isaiah 52.7-10¹** | Revelation 19 | Matthew 12.1–21

Beautiful feet

Please listen to this if you can:

Handel: Messiah/Part 2 – ‘How Beautiful Are The Feet’ – Judith Nelson

<https://www.youtube.com/watch?v=TTNJUs7DPiE>

In this clear and haunting rendition of an air from Handel’s Messiah, two words grab my attention:

- Beautiful & feet

Taking a look at my feet, they don’t look too bad after over half a century on this planet, but I have never thought of my feet as anything other than utilitarian. Certainly, I notice my feet when they are not working so well – after a long winter walk when my toes have turned blue with cold, when new shoes have given me blisters or on the two occasions when I’ve sprained my ankle. But usually, they are just ‘there’ doing their job of helping keep me upright and transporting me from A to B.



For me, this passage has reminded me to look for and celebrate beauty in the mundane things of life and to express gratitude for those parts of our lives and contributors to society that get overlooked or taken for granted and yet are so important. The preacher might have world class oratorical skills, but if their feet aren’t working, there is no way they are going to be able to get to the mountain to deliver the crucial message!

P.S. Handel’s text is taken from Romans 10 v15, King James Version which refers back to today’s reading from Isaiah:

as it is written (in Isaiah 52 v7), How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Philippa Hayward

¹ The more observant will notice that this is not from today’s lectionary. This is the editors’ fault. The meditation *is* based on the list of readings given to the writer. Apologies.

Tuesday 29 November

Psaumes 80 | **Ésaïe 43.1-13** | Apocalypse 20 | Matthieu 12.22-37

Psalms 80 | Isaiah 43.1-13 | Revelation 20 | Matthew 12.22-37

Tu es à moi

Dans cette partie, Dieu exprime son amour pour Israël et il parle de tout ce que cet amour entraîne. Toutes les bénédictions mentionnées ici s'appliquent encore davantage à ceux qui sont enfants de Dieu par le foie en Christ. Dieu nous a créés et rachetés. Nous lui appartenons et il connaît chacun de nous par son nom (v.1). Si nous passons par des difficultés et que nous connaissons l'affliction, nous ne serons pas submergés car il est avec nous (vs 2,5). Nous sommes l'objet de son grand amour et nous avons du prix à ses yeux (v.4).



In this part, God expresses his love for Israel, and he talks about all that this love entails. All the blessings mentioned here apply even more to those who are children of God by faith in Christ. God created and redeemed us. We belong to him, and he knows each of us by name (v.1). If we go through hard times and know any affliction, we will not be overwhelmed because he is with us (v.2,5). We are the object of his great love, mercy and compassion and we are precious in his eyes (v.4).

This is a great word of comfort from God the Father to all his children, to 'fear not' because of his divine presence. Amen!

Grace West Adeneken

Holy Trinity Pro-cathedral, Brussels, Advent Meditations 2022

Page 7 of 41

Wednesday 30 November, Andrew the Apostle (Festival)

Psalms 19.1-6 | Isaiah 52.7-10 | **Romans 10.12-18** | Matthew 4.18-22

All who call upon the name of the Lord will be saved

Today is Saint Andrew's day. Andrew is the patron saint of Scotland, Greece, Barbados, Georgia, Ukraine, Russia, Greece, Cyprus, and Romania. But, by origin, he was a Galilean Israelite, the brother of Peter, the son of Jonah, who worked with his family in the fishing trade on Lake Galilee. But after Jesus appointed him an apostle, he eventually left his native land to preach the gospel in Scythia, that is, the region around the Black Sea, and particularly in Georgia.

Another apostle, Paul, in Romans 10.12-18, considers the mystery of why Israelites, like Andrew, preached Jesus to all the world, yet so many Israelites rejected him. The Israelites too, says Paul, heard the gospel. But some – particularly the leaders of Judah – rejected it. Yet, he adds, even as he writes, a remnant has been saved. This remnant was mostly in the Galilee, where, within fifty years of the resurrection, most of the population was Christian. But the people of Judah, persistent in their unbelief, were conquered by the Romans in 70 AD, and driven out of the Holy Land.

But Paul looks way into the future. Have these Israelites – the descendants of the Pharisees, our modern Jews – been rejected for ever. “Not at all,” says Paul. God ultimately has a plan to bring them back (11.15). For the Messiah, the Deliverer, will come to Zion, and so “all Israel will be saved” (11.26).

Paul's ancient prophecy is coming true in our own time. A group of Israeli Christians, based around the Bible School at Netanya, have developed a video ministry to Israel – both Hebrews and Arabs – which is bearing daily fruit in bringing Israelis to see Jesus as the Messiah. If you want some encouragement and good news, why not check them out on OneForIsrael.org.

David Mitchell



Almighty God, who gave such grace to your apostle Saint Andrew that he readily obeyed the call of your Son Jesus Christ and brought his brother with him: call us by your holy word, and give us grace to follow you without delay and to tell the good news of your kingdom; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Which seed are you?



When reading this passage two things came to my mind.

Firstly if you were there on the beach listening to Jesus would you have understood the parable that Jesus was telling the crowd? Would you be part of the group that has God- blessed eyes and ears and be given the gift of insight into God's kingdom? Or would you be part of the group who fulfils Isaiah's prophecy and just stare till doomsday and listen till you're blue in the face and not see the wonder that was happening? It's hard to know if in that moment you would fully understand the meaning of the story. We can only hope and pray that we were really listening and are grateful for the chance that Jesus has given us.

Secondly which seed are you? Personally I think we can all be different types of seeds depending on the situations that we are in. Most probably most of us won't be the seed that is scattered on the road, because we have taken in the Good News. We all hope to be the seed that fell on the good soil and keep spreading the News. But I think we can easily become the seed that was cast on the gravel or in the weeds due to the pressures of the modern world and is also quite easy to flip between the two types of seed. If you don't plan enough you are a seed on the gravel, but if you start to over think it you become a seed in the weeds. We just need to have faith that we are one of the lucky ones which fall on the good earth.

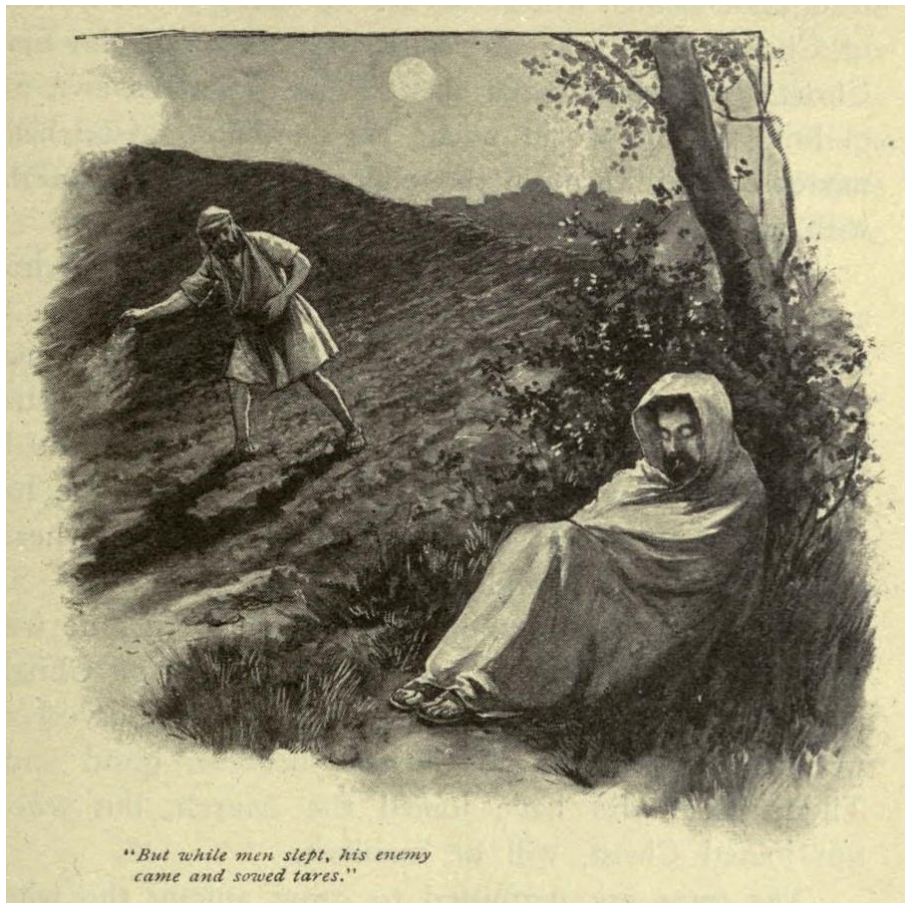
So which seed are you today?

Jenny Freeman

Friday 02 December

Psalm 25 | Isaiah 44.9-23 | Revelation 21.22-22.5 | Matthew 13.24-43

Striving for wheatiness



Like others who enjoy gardening, I can identify with many elements of this parable... weeds will always appear, even in the best-tended patch. Moreover, often the weeds bear an uncanny resemblance to the crop you are trying to grow, complicating things further! But the gardener who only invests all of her/his time in removing every single little weed not only risks getting a bit paranoid, but is also perhaps not focusing on nourishing the important crop in question.

This parable reaffirms that there is right and wrong, goodness and evil in the world. But as I read it today, it reminds me to keep my eyes on the goodness.

There are individuals, companies or organisations who are surely the weeds of this world – those who crush others underfoot for their own gain, who abuse people with impunity, who pollute the environment for personal profit. This parable does not restrain us from action and the pursuit of justice. But in the ongoing struggle between good and evil, it reminds us that our role is also to grow a healthy harvest. Pointing out the weeds is often the easy part. But we also need to strive towards the skies, to nurture ourselves and others in the ways of wheat. What will I do today to help actively cultivate the goodness in the world?

We know that our earthly efforts towards a 'weed-free' field will never be 100% successful. But at harvest time, the party in that barn will be amazing.

Mags Bird

Saturday 03 December

Psalm 9 | Isaiah 44.24-45.13 | Revelation 22.6-21 | **Matthew 13.44-58**

The precious pearl

The merchant in this passage sells everything he has to buy the precious pearl. But whom does the merchant represent and what does the pearl represent? And what does the passage tell us about what is truly important in life and where true value lies?



Could the merchant be God himself? And are we the precious pearl? Is the passage reminding us that God was prepared to pay the highest price possible to ensure that we would spend eternity with him?

Or are we the merchants? Is the passage asking us to consider what matters most to us? How strongly do we desire God's Kingdom and how much are we prepared to sacrifice to be part of it?

God's Kingdom is a perfect place where love, justice, peace and joy reign supreme. It is a place where there is no hatred or conflict, and where everyone is treated fairly. We see glimpses of this Kingdom now wherever we see acts of kindness and compassion, forgiveness and reconciliation. And we have hope in a future reality when God's Kingdom will be fully realised.

Can there be anything more valuable or worthwhile than working to build a society of love, justice, peace and joy? And surely the most precious thing that anyone can possess is faith - the assurance of things hoped for, the conviction of things not seen.

Gayl Russell

Advent 2 – The Prophets – week 2 worship



Come Lord Jesus come.

Come Lord Jesus come.

Blessed is the King who comes in the name of the Lord, glory in the highest and peace on earth.

Lord Jesus, light of the world, born in David's city of Bethlehem, born like him to be a king: be born in our hearts at Christmas, be King of our lives today. **Amen.**

Light two blue candles

Read the Bible passage and the meditation for the day.

Pray

Pray the Lord's Prayer

God our Father, you spoke to the prophets of old of a Saviour who would bring peace. You helped them to spread the joyful message of his coming kingdom. Help us, as we prepare to celebrate his birth, to share with those around us the good news of your power and love. We ask this through Jesus Christ, the light who is coming into the world. **Amen.**

Lord Jesus, light of the world, the prophets said you would bring peace and save your people in trouble. Give peace in our hearts at Christmas and show all the world God's love. Amen.

Lord, make us one in the love of Christ today and for ever. Amen.

Sunday 04 December, Second Sunday of Advent

Psaumes 72.1-7,18-19 | Ésaïe 11.1-10 | **Romains 15.4-13** | Matthieu 3.1-12

Psalms 72.1-7,18-19 | Isaiah 11.1-10 | Romans 15.4-13 | Matthew 3.1-12

Notre espérance en Jésus

Noël est une fête que j'aime énormément.

Les lumières, l'atmosphère. Il y a quelque chose de particulier à cette fête.

Ces dernières années ont été rudes pour tous : il y a eu une pandémie mondiale, des guerres, l'inflation,... Difficile d'être dans l'esprit de Noël toute l'année dans ces conditions...

Pourtant, Noël est bien plus que des guirlandes lumineuses, des sapins et des cadeaux.

Noël, c'est la célébration de la naissance de notre Sauveur : Jésus.

Plus que jamais, nous devons célébrer la bonne nouvelle qu'est la venue de Jésus. Peut-être vous demandez-vous pourquoi nous devons plus que jamais nous réjouir et célébrer la naissance de Christ.



Et bien, car avec la naissance de Jésus, est venue également l'espérance.

Selon le dictionnaire Le Robert, l'espérance se définit comme un "*sentiment qui fait entrevoir comme probable la réalisation de ce que l'on désire*".

Bien-aimés, dans les contextes difficiles dans lesquels nous vivons à cause de l'inflation ou des guerres, ne cessons jamais de placer notre espérance en Jésus. En effet, c'est en Lui que se trouvent la paix, la joie et l'amour.

Ma prière pour vous se trouve au verset 13 de Romains 15 : "*Que le Dieu de l'espérance vous remplisse de toute joie et de toute paix dans la foi, pour que vous abondiez dans l'espérance, par la puissance du Saint-Esprit !*"

May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit. (Romans 15.13, NIVUK). Amen. So be it.

Tracy Sibomana

Holy Trinity Pro-cathedral, Brussels, Advent Meditations 2022

Page 13 of 41

Monday 05 December

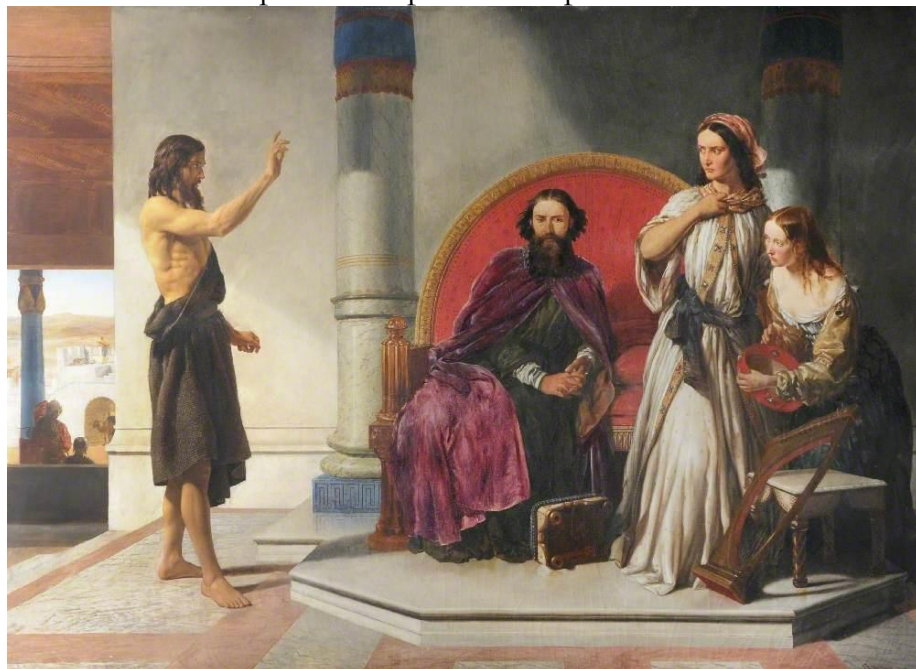
Psaumes 44 | Ésaïe 45.14–25 | 1 Thessaloniens 1 | **Matthieu 14.1–12**

Psalms 44 | Isaiah 45.14–25 | 1 Thessalonians 1 | Matthew 14.1–12

Le silence coupable...

Nous sommes bousculés à la lecture de ce passage. La fin de la vie de Jean le Baptiste est l'un des passages les plus révoltants des Évangiles. Sa mort suscite beaucoup de questions. L'inaction de ceux qui ont passivement assisté à sa mort sans rien faire est choquant. Cela m'a fait penser à Martin Luther King quand il disait « ce n'est pas la violence de quelques-uns me fait peur, c'est le silence du grand nombre ».

Jean le Baptiste a été jeté en prison par Hérode parce qu'il avait osé lui dire la vérité. Il est froidement mis à mort. Sa décapitation ressemble à un divertissement de la cour royale, sans que qui que ce soit ait réagi ! Que ce serait-il passé si Hérode avait refusé de tuer Jean malgré son serment de donner à la fille d'Hérodiade tout ce qu'elle souhaitait ? On l'aurait probablement traité de menteur. Une partie des personnes présentes auraient-elles soutenu sa décision ?



Dans certaines situations, faisons appel à notre esprit critique et n'encourageons pas le mal par notre silence, dénonçons des actes que nous réprouvons et défendons ce que nous croyons être juste. Ayons le courage d'exprimer nos désaccords face à des situations que nous estimons injustes, ne suivons pas aveuglément le mouvement. Ne restons pas indifférents ! Ce n'est pas facile, mais il faut oser, comme Jean, même face à des puissants. Tout

est question de choix !

Pendant cette période de l'Avent soyons conscients de nos actions, de nos choix et de nos décisions. Ils ont un impact sur les autres, la communauté, notre monde et nos propres vies. Je ne manquerais pas d'évoquer des défis de notre temps. Dans les questions liées au dérèglement climatique par exemple, prenons des décisions réfléchies, revoyons notre manière de consommer et ayons le courage de dire stop à la mauvaise gestion des ressources de notre planète. Pensons aux générations futures. Participons activement à sauvegarder la création au lieu de rester des spectateurs passifs.

Que Dieu nous accorde sa sagesse et sa perspicacité !

Let us actively participate in safeguarding creation instead of remaining passive spectators.

Jean-Bosco Turahirwa

Holy Trinity Pro-cathedral, Brussels, Advent Meditations 2022

Page 14 of 41

Tuesday 06 December, Nicholas, bishop, c. 326 (Lesser Festival)

Psaumes 56 | Ésaïe 46 | 1 Thessaloniciens 2.1–12 | **Matthieu 14.13–36**

Psalms 56 | Isaiah 46 | 1 Thessalonians 2.1–12 | Matthew 14.13–36

Mise à l'épreuve (Mt 14.13-36)

« Homme peu de foi, pourquoi as-tu douté ? » Mt 14.31

Le mot « doute » peut parfois avoir une connotation péjorative surtout quand on parle de foi. Doubter d'une vérité à laquelle on adhérerait jusqu'à présent sans hésiter peut-être un moment très difficile dans la vie d'un croyant. On peut se poser la question suivante : « Sommes-nous chrétiens si nous doutons du Christ ? ».

Je pense qu'il est important de faire la part des choses, car il y a une différence entre douter et ne pas croire. Je pense que la foi est comme un muscle qui doit parfois être bousculer et mis à rude épreuves de façon à grandir et se renforcer.

Cependant avoir la foi ne rend pas les choses plus simples, mais elle les rend possibles. C'est pourquoi il est important qu'elle puisse se développer à travers ces moments de doutes. Prier, se confier et partager avec Dieu change les choses. Demandons-lui de l'aide parce qu'il est notre père à tous, et il nous a montré maintes et maintes fois sa bonté merveilleuse.



Bien qu'il soit étrange de le souhaiter de cette manière, je souhaite que votre foi soit mise à l'épreuve de sorte qu'elle puisse croître et s'affermir et que vous puissiez toujours retrouver le chemin de votre foi.

Ainsi, je vous invite à lire ce passage (Mt 14.13-36) et j'espère qu'il vous apporte courage et espoir pour les épreuves du moment et à venir et que vous puissiez ne pas perdre la foi en Christ, car il fait des miracles, il sera là pour vous aider à guérir.

I hope that your faith will be tested so that it can grow and strengthen.

Nsengiyumva Innocent

Almighty Father, lover of souls, who chose your servant Nicholas to be a bishop in the Church, that he might give freely out of the treasures of your grace: make us mindful of the needs of others and, as we have received, so teach us also to give; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Wednesday 07 December, Ambrose, bishop, teacher of the faith, 397 (Lesser Festival)

Psalm 62 | Isaiah 47 | 1 Thessalonians 2.13-20 | **Matthew 15.1-20**

Use kind words

Jesus says : "What comes out of the mouth has its origins in the heart; and that is what defiles a person."

Have we not all had moments when we wished we could undo what we just said, and when we realised that we had put an unkind thought into words?

We all know how much damage an unkind word or remark can cause. We can suffer for a long time from a slight received -- and we also suffer if it was our own mouth who pronounced the hurt that cannot be undone. We need to learn the value of silence -- of counting to ten, of taking a deep breath, of forcing a smile instead of rushing into an angry retort.



Jesus tells us in this reading that it is less important to wash our hands and our dishes than to watch our mouths and our hearts. In our own day, we know how important it is to wash our hands and our dishes, but we still need to be reminded to watch our mouths. "Whoever calls his brother 'good for nothing' deserves the sentence of the court; whoever calls him 'fool' deserves hell-fire" (Matthew 5:22). We need to remember the blessings of silence to avert a thoughtless or angry remark. There is, as Ecclesiastes says (3:7) "a time for silence and a time for speech".

And when the time for speech comes, we can use our mouths to good effect. We can use kind words to build each other up -- kind words that we mean, that are genuine. We can be generous - - share the joy of those who have done well. "Rejoice with those who rejoice, weep with those who weep", says Paul in his letter to the Romans (12:15).

And a most excellent way to use our tongues is this : "O for a thousand tongues to sing my great Redeemer's praise", as Charles Wesley says. Even just one tongue can do this!

Isabelle Prondzynski

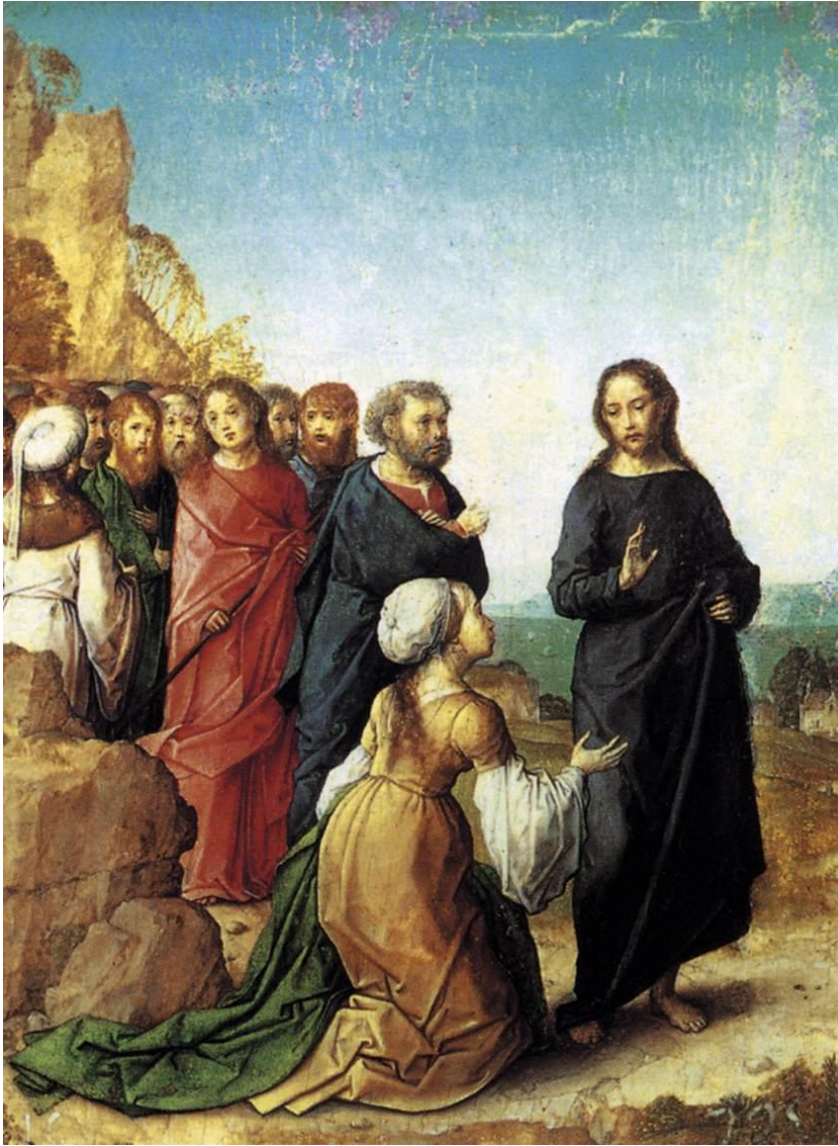
God of hosts, who called Ambrose from the governor's throne to be a bishop in your church and an intrepid champion of your faithful people: mercifully grant that, as he did not fear to rebuke rulers, so we, with like courage, may contend for the faith we have received; through Jesus Christ our Lord. Amen.

Thursday 08 December, Conception of the Blessed Virgin Mary (Lesser Festival)

Psalm 54 | Isaiah 48.1-11 | 1 Thessalonians 3 | Matthew 15.21-28

Woman, you have great faith!

The Prayer of Humble Access, which may be prayed before receiving Holy Communion, contains a line inspired by the Canaanite woman in Matthew 15:21-28, the only woman explicitly quoted in the Eucharistic prayer:



"We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. **We are not worthy so much as to gather up the crumbs under thy table.** But thou art the same Lord, whose property is always to have mercy: grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen."

On this day when we remember the Blessed Virgin Mary and her vocation, it seems fitting to read about another woman who dramatically shaped Jesus' theology and ministry. The Canaanite woman would not take 'no' for an answer: she addressed Jesus three times, she reasoned with Jesus until she convinced him that even she — a foreigner, a Gentile — should benefit

from his mission. She changed his mind and received acknowledgment of her faith. May the persistence and theological gravity of these women of faith continue to inspire us to boldness. With them, let us trust in the manifold and great mercies.

Annie Bolger

Almighty and everlasting God, who stooped to raise fallen humanity through the child-bearing f blessed Mary: grant that we, who have seen your glory revealed in our human nature and your love made perfect in our weakness, may daily be renewed in your image and conformed to the pattern of your Son Jesus Christ our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Friday 09 December

Psaumes 86 | **Ésaïe 48.12-22** | 1 Thessaloniens 4.1-12 | Matthieu 15.29-39

Psalms 86 | Isaiah 48.12-22 | 1 Thessalonians 4.1-12 | Matthew 15.29-39

L'Amour de Dieu en faveur de l'homme

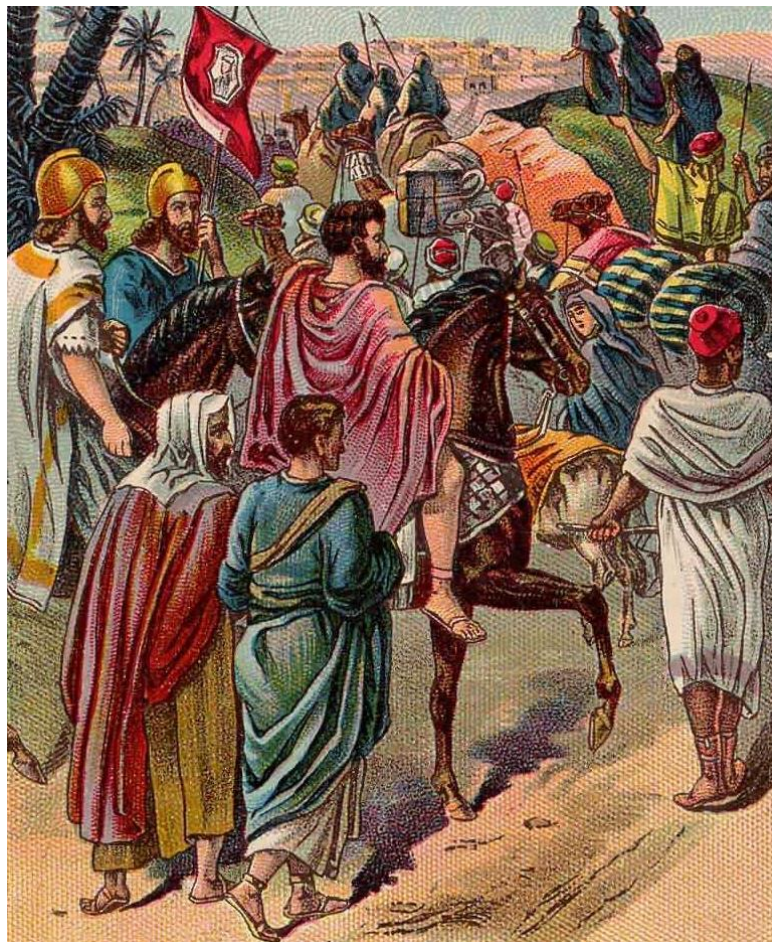
Le prophète Ésaïe parle dans ce chapitre du retour de peuple juif de Babylone. Le prophète qui avait même prédit cet exil, le considérait comme une sanction méritée pour avoir désobéi à Dieu.

La déportation des juifs à Babylone a eu lieu en 597 av JC et a connu trois vagues successives. Le prophète rapporte les paroles de l'Eternel qui rappelle à son peuple, qu'il est le premier et le dernier et que c'est lui qui a fondé la terre et a étendu les cieux.

L'Eternel ordonne à son peuple de sortir de Babylone et lui demande de crier fort sur les toits que Dieu a racheté son serviteur Jacob et promet que sur le chemin du retour, à travers les déserts, son peuple n'aura pas soif, car il fendra le rocher et l'eau coulera.

L'Eternel termine en disant qu'il n'y a pas de paix pour les méchants.

L'accomplissement de la prophétie d'Isaïe a eu lieu en 538 av JC, après la prise Babylone par les



perses. L'empereur Cyrus II libéra les juifs et ordonna leur retour dans leur pays, mais certains juifs ont préféré rester à Babylone où ils avaient établi des liens forts. De retour dans leur pays, les juifs ont pu reconstruire le temple de Jérusalem.

Ce texte témoigne de l'amour de Dieu en faveur de l'homme malgré ses défauts et ses faiblesses. Jean Baptiste prêchait dans le désert pour préparer le chemin de notre Seigneur, qui est venu sauver le monde.

Jésus est venu dans le monde pour nous sauver de la servitude de Satan, comparable à Babylone.

Pour être sauvé, il suffit de croire en Jésus. Ça, c'est la bonne nouvelle. Même après notre conversion, les embûches sont semées sur notre chemin, raison pour laquelle, le Saint Esprit est là pour nous épauler.

Jesus came into the world to save us from the Babylonian-like bondage of Satan. To be saved, all we have to do is believe in Jesus.

Samson Niyontegereje

Holy Trinity Pro-cathedral, Brussels, Advent Meditations 2022

Page 18 of 41

Saturday 10 December

Psalm 145 | Isaiah 49.1-13 | 1 Thessalonians 4.13-18 | **Matthew 16.1-12**

The Truth

The Pharisees and Sadducees were two groups who were diametrically opposed to one another.

The Pharisees were traditionalists and popular, while the Sadducees were liberal, denied an afterlife, and held the political power. They disagreed on many doctrinal points and customs so that each one hated the other.

Yet, they were united in their joint hatred of Truth. They both liked to interpret and apply their own rules as Law, and the One who is Truth was their chief opposition.



1: A sign from heaven. Literally, point to the sky and show us! This did not refer to a sign from God. Their problem was not the lack of signs, but the refusal to adhere to them. God had given them the signs, but they refused to read or obey them .

2-4: Sign of Jonah referred to our Lord's resurrection to come. Christ alludes to His coming suffering for their redemption. A people who refused to acknowledge or accept Him and will put Him to the death, are given ultimate forgiveness and salvation if only they will believe. Jesus offers His life to redeem them from their sin. Jonah was at the door of death, and God kept him alive with a miracle.

5-7: Yeast was, and still is, an essential component to make bread rise and taste better. Yeast also was a colloquialism referring to evil. It only takes a small amount of evil to corrupt the entire batch. Jesus is using yeast to mean false doctrine which is extremely destructive because it hides real truth. It is a counterfeit that quickly penetrates and corrupts and has no value for redemption. So, when you cash it in, you receive nothing but the rotten works of its aftermath. Some first century Jewish commentators said false doctrine is like poison water.

8-12 : The Disciples once again misunderstood their Lord. Jesus spoke plainly, but He also taught in figurative language to draw people deeper into the meaning, to think through and apply His teaching. The Disciples only saw the face value.

We as believers need to understand our Lord's worth. He is Worthy, He sees us as worthy to be saved. We need to see that worthy means honourable and precious, so we need to empty ourselves of pride and concerns so as to be worthy to worship Him.

The Pharisees were experts in interpreting what was going on in the world with people, motivations, knowing their rules, and even the weather, but they did not know their Scriptures.

They clouded the Truth with so much rhetoric and tradition they could not see the Truth. They put forth so many other regulations and insights that the main insight and rule was unseen.

We as Christians, too, can be experts in interpreting trivial matters but unable or unwilling to apply God's Word into our lives. We, instead, focus ourselves on minor, trivial matters such as a particular Bible version or an obscure doctrinal point that becomes our god; then we become unconcerned with the bigger picture of His real truth.

God invites us by this verse to keep our eyes on important matters such as His Word, and how to apply it, and not be concerned with the trends and traditions.

Ask Him for wisdom and His insights so your ideas and the ideas of others do not cloud His truth from your eyes.

Sam David

Advent 3 – John the Baptist – week 3 worship



Come Lord Jesus come.

Come Lord Jesus come.

Blessed is the King who comes in the name of the Lord, glory in the highest and peace on earth.

Lord Jesus, light of the world, born in David's city of Bethlehem, born like him to be a king: be born in our hearts at Christmas, be King of our lives today. **Amen.**

Light two blue candles and one pink candle.

Read the Bible passage and the meditation for the day.

Pray.

Pray the Lord's Prayer.

God our Father, you gave to Zechariah and Elizabeth in their old age a son called John. He grew up strong in spirit, prepared the people for the coming of the Lord, and baptized them in the Jordan to wash away their sins. Help us, who have been baptized into Christ, to be ready to welcome him into our hearts, and to grow strong in faith by the power of the Spirit. We ask this through Jesus Christ, the light who is coming into the world. **Amen.**

Lord Jesus, light of the world, John told the people to prepare, for you were very near. As Christmas grows closer day by day, help us to be ready to welcome you now. Amen.

Lord, make us one in the peace of Christ today and for ever. Amen.

Sunday 11 December, Third Sunday of Advent

Psalm 146.4-10 | Isaiah 35.1–10 | James 5.7–10 | Matthew 11.2–11

Caring for creation

Three of today's readings have images of plants growing.

Isaiah proclaims that 'the desert shall rejoice and blossom, like the crocus it shall blossom abundantly,' before going on to speak about many things in creation turning from death to life as God comes to save, to bring justice and joy.

James writes of a farmer waiting patiently for his crop, through the early and late rains. Our waiting for the Lord's coming is similarly to be patient and expectant.

Jesus speaks of John the Baptist who came to prepare his way, who was not a fragile reed but a powerful prophet of God, calling God's people to repentance and faith in the light of the Lord's coming.

At Holy Trinity we take the creation and the climate crisis seriously. One of the reasons we would do this is that the creation points us to the God whose creation it is, and in Advent we might like to see how God's creation points to the time when all will be restored to perfection and joy.

Maybe today, you as you make your way to church or look out of your window you will take a moment to see what God has made and ask God to point you to what he is doing in your life to save and to bring you joy; and to look forward with patient expectation for the coming of our Lord Jesus Christ.

Psalm 146.4 Happy are those who have the God of Jacob for their help, whose hope is in the Lord their God!



Trois images de plantes qui poussent.

'Le désert fleurira, comme le crocus' lorsque Dieu viendra pour sauver, apporter la justice et la joie ; un fermier qui attend patiemment sa récolte, tout comme notre attente de la venue du Seigneur doit être patiente et expectative ; Jean le Baptiste, pas un roseau fragile mais un puissant prophète de Dieu, qui appelle le peuple de à se préparer pour la venue du Seigneur.

Nous prenons au sérieux la création et la crise climatique. La création nous manifeste le Dieu dont elle est la création. Prenez un moment aujourd'hui, pour voir ce que Dieu a créé et lui demander de vous indiquer ce qu'il fait dans votre vie

Psaume 146.5 Heureux celui qui a pour secours le Dieu de Jacob, qui met son espoir en l'Eternel, son Dieu !

John Wilkinson

Holy Trinity Pro-cathedral, Brussels, Advent Meditations 2022

Page 21 of 41

Monday 12 December

Psaumes 40 | Ésaïe 49.14–25 | 1 Thessaloniens 5.1–11 | **Matthieu 16.13–28**

Psalms 40 | Isaiah 49.14–25 | 1 Thessalonians 5.1–11 | Matthew 16.13–28

« PIERRE Déclare QUE Jésus EST LE CHRIST »

Après se sermon de mise en garde par rapport au levain des pharisiens, Jésus dit à ces disciples de veiller sur les faux enseignements. Ensuite, il a posé quelque question de curiosité à propos des gens (16 :13). Ils ont donné des différentes réponses, la multiplicité des réponses soulignent le caractère équivoque du titre que Jésus s'est donné qui a une signification différente pour les uns et les autres. Jésus n'a fait aucun commentaire sur les premières réponses qui sont à la fois juste et insuffisantes. Ce que les gens disent à son sujet n'est pas vraiment important : ce qui est important, c'est ce qui se dit par ses interlocuteurs. Quelle est ma (vos) réponse ? *Connaissez-vous vraiment qui est Jésus ?* « Il est la parole, Il a été fait chair et il a habité parmi nous, pleine de grâce et de vérité, nous avons contemplé sa gloire du Fils unique venu du Père. (Jhn 1 :14.)

Réponse de Pierre « Tu es le Christ, le Fils du Dieu vivant (16) De que nous connaissons bien Jésus, il y a des choses qui se passent dans nos vies : des bénédictions liées à la révélation de la vie future. (17-19).



Nous avons le pouvoir de différentes manières :

- a) Nous avons le pouvoir de protéger les personnes, de nous protéger nous-mêmes et les choses qui nous entoure.
- b) Nous avons le pouvoir d'annuler ou d'empêcher que des choses se produisent.
- c) Nous avons le pouvoir d'attaquer et de détruire les plans de l'ennemi.

Ce qui précède tout cela, c'est que nous sachions quand nous sommes dans l'Esprit, car ce n'est pas la chair et le sang qui nous donnent la connaissance (17), une fois que nous sommes exposés à ce qui va se passer, nous savons comment porter des armes et quel type d'armes nous allons porter. (21-23). Nous faisons tout ça pour gagner la vie éternelle.

Charles Kabera

Tuesday 13 December, Lucy, martyr, 304 (Lesser Festival)
Psalm 70 | Isaiah 50 | 1 Thessalonians 5.12-28 | Matthew 17.1-13

Courage

I've been thinking a lot about courage lately.. whether it's going 'against the grain' of parents or friends' expectations, or in the wider context, where courage is standing up to your enemies and fighting for your rights. Often, however, courage fails us at crucial moments..

Psalm 70 is a succinct cry/prayer for courage, ending with :

I am weak and poor, come to me quickly, O God. You are my saviour, O Lord - hurry to my aid!

Isaiah 50, reminds us of the Lord's strength when our own fails us:

All of you that honour the Lord ... the path you walk may be dark indeed, but trust in the Lord, rely on your God.

The vision that transpired in the Transfiguration in Matthew 17.1-13 included fantastical visions of light: *a change came over Jesus: his face was shining like the sun, and his clothes were dazzling white;* and shortly after *a shining cloud came over them.*



The disciples were terrified but Jesus comforted them, however prophetically warned them not to talk of the vision until the *Son of Man has been raised from death* - this experience was exclusively shared with Peter, John and James. Surely this experience would have given those specific disciples courage for the days ahead.

Where do you need God's strength in your life to provide you with courage?

Sara Nigro

Lucia - a Swedish tradition and celebration of light ("Lucia" is related to *lux* - Latin for light).

13 December is denoted as the feast day for the Christian martyr Lucia who lived in Syracuse, Sicily in the 3rd century. However, the current Swedish tradition of Lucia is far from the root of the story where the Italian maiden who, engaged to a pagan, gave away her dowry to the poor. She was subsequently accused of being a Christian by her fiancé, sentenced to a brothel and then when she could not be moved - was beheaded.

The current day tradition was popularised in 1927 after a newspaper organised a Lucia procession through Sweden's capital, Stockholm. The Lucia, dressed in white, is a protestant replacement of St Nicolas, and wears a wreath of candles on her head (these days electric!) and leads the procession of girls and boys dressed in full-length white gowns, singing songs. *Lucia is an ancient mythical figure with an abiding role as a bearer of light in the dark Swedish winters.*

<https://sweden.se/culture/celebrations/the-lucia-tradition>

Swahn, J-Ö. Swedish Traditions, P112-115: ISBN: 978-91-7469-040

God our redeemer, who gave light to the world that was in darkness by the healing power of the Saviour's cross: shed that light on us, we pray, that with your martyr Lucy we may, by the purity of our lives, reflect the light of Christ and, by the merits of his passion, come to the light of everlasting life; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Wednesday 14 December, John of the Cross, poet, teacher, 1591 (Lesser Festival)

Psalm 75 | Isaiah 51.1-8 | **2 Thessalonians 1** | Matthew 17.14-21

The source of all life

Today the Church of England commemorates the life of St John of the Cross, the great Spanish theologian-priest and Christian mystic. Like the Thessalonians in today's Epistle, he too faced persecution. In his case he was imprisoned for engaging in the work of reform.



In the 'dying' of his imprisonment John came to an acute awareness of the cross; the experience of Jesus' dying in which we all participate through baptism. In the darkness of his cell, he produced poetry that expressed the ecstasy of his mystical union with God. Among his work we find the following quote:

"A Christian should always remember that the value of his good works is not based on their number and excellence, but on the love of God which prompts him to do these things."

We are told in today's passage that the Thessalonians are counted worthy of the kingdom of God by their ever-growing faith and love which, as with John, has come about in the midst of great suffering. Building on the above quote, we can say their lives have value and meaning only when put into the context of God's loving purpose in creation; to offer us salvation in and through Christ, fulfilled in his adventus.

For God's righteous Judgment, integral to his salvation, means that they will come into his presence, whilst those who do not know God or obey his Gospel will be shut out. What can be of greater value than sharing in the presence of He who is the source of all life?

Guido Bowen

O God, the judge of all, who gave your servant John of the Cross a warmth of nature, a strength of purpose and a mystical faith that sustained him even in the darkness: shed your light on all who love you and grant them union of body and soul in your Son Jesus Christ our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Thursday 15 December

Psalm 76 | Isaiah 51.9-16 | 2 Thessalonians 2 | Matthew 17.22-27

God's majesty

This psalm refers to Isaiah chapters 36 and 37, an historical account of Sennacherib, king of Assyria, coming to besiege Jerusalem. Sennacherib sends his commander, Rabshakeh, to Hezekiah, king of Judah, with a demand for surrender. When Hezekiah's officials try to reason with Rabshakeh, he responds with blasphemous, arrogant words against God. In chapter 37, Hezekiah takes the letter from Rabshakeh to the temple and spreads it out before the Lord. Isaiah the prophet is sent to Hezekiah with a message from the Lord: Jerusalem will not be given into the hand of the king of Assyria. The Lord will protect Jerusalem and deliver its people. Hezekiah prays to the Lord, who responds by sending an angel who kills 185,000 Assyrian soldiers in one night. Sennacherib withdraws from Jerusalem and returns to his own land.



When initially reading Psalm 76 I struggled with it - I struggle with the depiction of God as a warrior. During my career in humanitarian aid, living in countries in conflict, I've seen the impact of war on people, on individuals, on communities. In our own congregation I suspect that more than a few have first hand experience of armed conflict. With war so near to us now, we are all conscious of its injustices, of the lasting psychological and physical wounds, of senseless deaths, of the destruction of homes, of infrastructure, of livelihoods. And while I still don't quite know what to do with the killing of 185,000 soldiers which the psalm refers to, I do recognise God's mercy in protecting his people from destruction and deportation without civilian bloodshed.

What do I take away from this psalm? The psalm speaks to me of God's power, protection and

faithfulness; in a world often filled with darkness and injustice God's judgments are just, and He is ultimately in control. I take comfort and find joy in the description of God's radiance and majesty: *You are radiant with light, more majestic than mountains rich with game*". This is the God I recognise: just, present, radiant, majestic.

Floris Faber

Friday 16 December

Psaumes 98 | I Ésaïe 51.17-23 | 2 Thessaloniciens 3 | **Matthieu 18.1-20**

Psalm 98 | Isaiah 51.17-23 | 2 Thessalonians 3 | Matthew 18.1-20

Humbles et ayons à cœur le pardon

Qui sera le plus grand dans le Royaume de Dieu ?

Je suis fasciné par la réponse de Jésus à cette question. Il place simplement au milieu d'eux, comme une parabole, un petit enfant, symbole d'humilité et de simplicité. « Si vous ne vous convertissez pas et ne devenez pas comme les petits enfants, vous n'entrerez certainement pas dans le royaume des cieux. » (v.4.) Jésus insiste sur les qualités essentielles d'humilité et d'abaissement pour être dignes du royaume de Dieu.



Que signifie être comme un enfant ? Jésus ne nous dit pas d'être « enfantins », mais d'« être comme les enfants ». Les petits enfants dont le Seigneur parle ne sont pas forcément des enfants, mais une illustration des faibles qui ne doivent pas être oubliés, mais être traités comme des personnes dignes de respect et héritières du royaume de Dieu. Chacun a sa place dans le royaume de Dieu à condition d'emprunter la route de l'humilité. Le disciple doit ressembler à un enfant pour recevoir le royaume de Dieu mais aussi savoir accueillir, au nom de Jésus, un enfant ou ceux qui sont faibles. Jésus exprime la joie de Dieu pour tout homme qui se repent. Il insiste sur le soin pastoral apporté à chaque membre de la communauté, puisque Dieu « ne veut pas qu'un seul de ces petits se perde. » (v.14)

Chers frères et sœurs en Christ, ces paroles de Jésus nous concernent, nous ses disciples d'aujourd'hui, parce que nous avons choisi de le suivre. Soyons comme des petits enfants, humbles et ayons à cœur le pardon. Nous pouvons apprendre beaucoup des enfants. Ils sont « juste ce qu'ils sont » - et cela suffit ! C'est ce que Jésus attend de nous, surtout en cette période de l'Avent !

Let us be like little children, humble and forgiving at heart.

Marie-Léonille Batiga

Holy Trinity Pro-cathedral, Brussels, Advent Meditations 2022

Page 26 of 41

Saturday 17 December

Psalm 71 | Isaiah 52.1-12 | Jude | Matthew 18.21-35

The Good News

Christmas is a busy time of year, and the last Saturday before Christmas can be exhausting. Trying to give our young daughters the best Christmas we can seems to raise expectations that are hard to meet! And all the demands we and society place on us in the season of Advent mean we can lose sight of the meaning of the season. This is a season of anticipation, of waiting for the birth of our Lord and Saviour Jesus Christ. Like the Israelites in the reading for Isaiah, we wait with longing. We wait in expectation and prepare to celebrate the birth of our Saviour. The words of the prophet, “How beautiful on the mountains are the feet of those who bring good news,” ring true also for us.

In this busy period, how often do we have time to reflect on that good news? Today’s psalm shows us a different way. The psalm begins:

“In you, Lord, I have taken refuge;
let me never be put to shame.
In your righteousness, rescue me and deliver me;
turn your ear to me and save me.”



Here we see a different way of life, taking refuge in the Lord and putting trust in his righteousness.

We all look forward to sharing a happy Christmas with our family and friends! Our daughters are more excited than ever before! But in this holy season, when we feel stressed and worn down, we should remember to turn back to the good news that we are preparing to celebrate, which should offer us all comfort and a refuge.

Cerys and Jordan Thursby

Holy Trinity Pro-cathedral, Brussels, Advent Meditations 2022

Page 27 of 41

Advent 4 - The Virgin Mary – week 4 worship



Come Lord Jesus come.

Come Lord Jesus come.

Blessed is the King who comes in the name of the Lord, glory in the highest and peace on earth.

Lord Jesus, light of the world, born in David's city of Bethlehem, born like him to be a king: be born in our hearts at Christmas, be King of our lives today.

Amen.

Light the three blue candles and the pink candle

Read the Bible passage and the meditation for the day.

Pray

Pray the Lord's Prayer

God our Father, the angel Gabriel told the Virgin Mary that she was to be the mother of your Son.

Though Mary was afraid, she responded to your call with joy. Help us, whom you call to serve you, to share like her in your great work of bringing to our world your love and healing. We ask this through Jesus Christ, the light who is coming into the world. Amen.

Lord Jesus, light of the world, blessed is Gabriel, who brought good news; blessed is Mary, your mother and ours. Bless your Church preparing for Christmas; and bless us your children, who long for your coming. Amen.

People of God: prepare! God, above all, maker of all, is one with us in Christ. Maranatha! **Come, Lord Jesus!**

God, the mighty God, bends down in love to earth. Maranatha! **Come, Lord Jesus!**

God with us, God beside us, comes soon to the world he has made. Maranatha! **Come, Lord Jesus!**

We are God's children; we seek the coming Christ. Maranatha! **Come, Lord Jesus!**

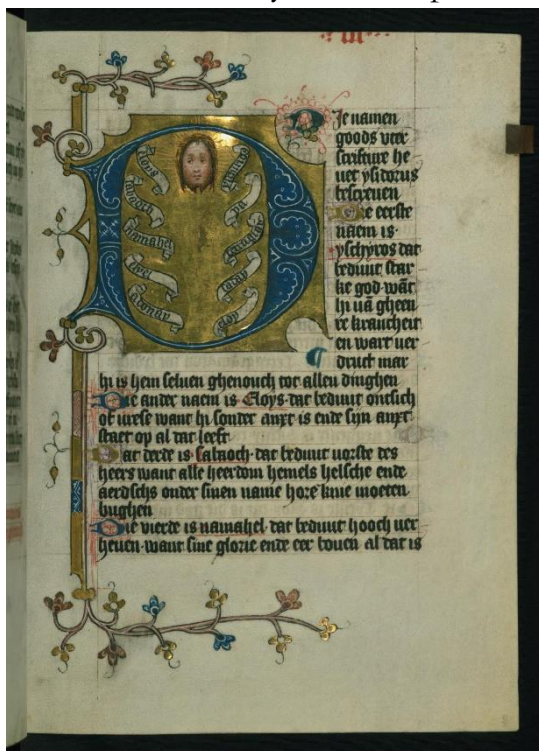
Sunday 18 December, Fourth Sunday of Advent

Psalm 80.1-8,18-20 | Isaiah 7.10-16 | Romans 1.1-7 | Matthew 1.18-25

Come, Lord Jesus

The psalmist asks many things from God in this psalm. Scan the first words of each line and you will notice several of them. Hear! Shine forth! Stir up your mighty strength! In the verses excluded from the lectionary he laments to God how the once great achievements of his people have fallen into ruin, and they have become something to be ridiculed. It's worth reading in full - perhaps we can recognise that pride in growth and achievement as well as the terrible loss when it is snatched away from us. Perhaps we have even been fed with the bread of tears and felt the derision of our neighbours.

As the psalmist cries out in anguish to God he also calls upon God in faith. He reaches for powerful images of God, the shepherd, the king enthroned over all, the one who led Israel into Egypt in time of famine and led them out again in liberation. God who turns us back to himself and whose presence rescues us. He dares to hope for a day when the shattered relationship between God and his people is restored and they will call upon his name.



He asks for God's strength to rest on his right-hand man, though the psalmist probably had no more than an anointed king in mind when he said it. But in the light of the incarnation we can return to this psalm and see an image of a messiah, someone who calls God's people back to him, in whose face the light of God's countenance is made visible, who gives them life, and who will feed them not with the bitterness of tears and the bread of tears, but with his own body and blood.

Stir up your mighty strength,
and come to our salvation

Come, Lord Jesus.

Philip Milton

Holy Trinity Pro-cathedral, Brussels, Advent Meditations 2022

Page 29 of 41

Monday 19 December

Psalm 146 | Isaiah 52.13-53.12 | 2 Peter 1.1-15 | Matthew 19.1-12

Put your Trust in God

Psalm 146 tells us that God is the source of our hope and the reason for our praise. The Psalmist invites us not to put our confidence in powerful people, politicians, or government officials because they are human beings and cannot help us. One day they will die, and their plans will be meaningless.

Psalm 146 celebrates the good news that in the face of human frailty and mortality God remains trustworthy. What is more, God's sovereignty from creation to eternity is dedicated to assisting those in deepest need and direst circumstances. Hope is a fantastic thing. Hope in God can transform us and families from discouragement, disappointments, and difficulty to a life full of purpose and direction.



Indeed, my hope remains in God's faithfulness, not in our circumstances, politics, current rhetoric, or government officials, but in "the God of Jacob, who is our everlasting hope."

Le psaume 146, nous met en garde de ne pas placer notre confiance dans les nobles et les êtres humains à qui n'appartient pas le salut. Mettons toute notre espoir in Dieu car il est et sera toujours là pour nous en toutes circonstances.

Alice Amah

Holy Trinity Pro-cathedral, Brussels, Advent Meditations 2022

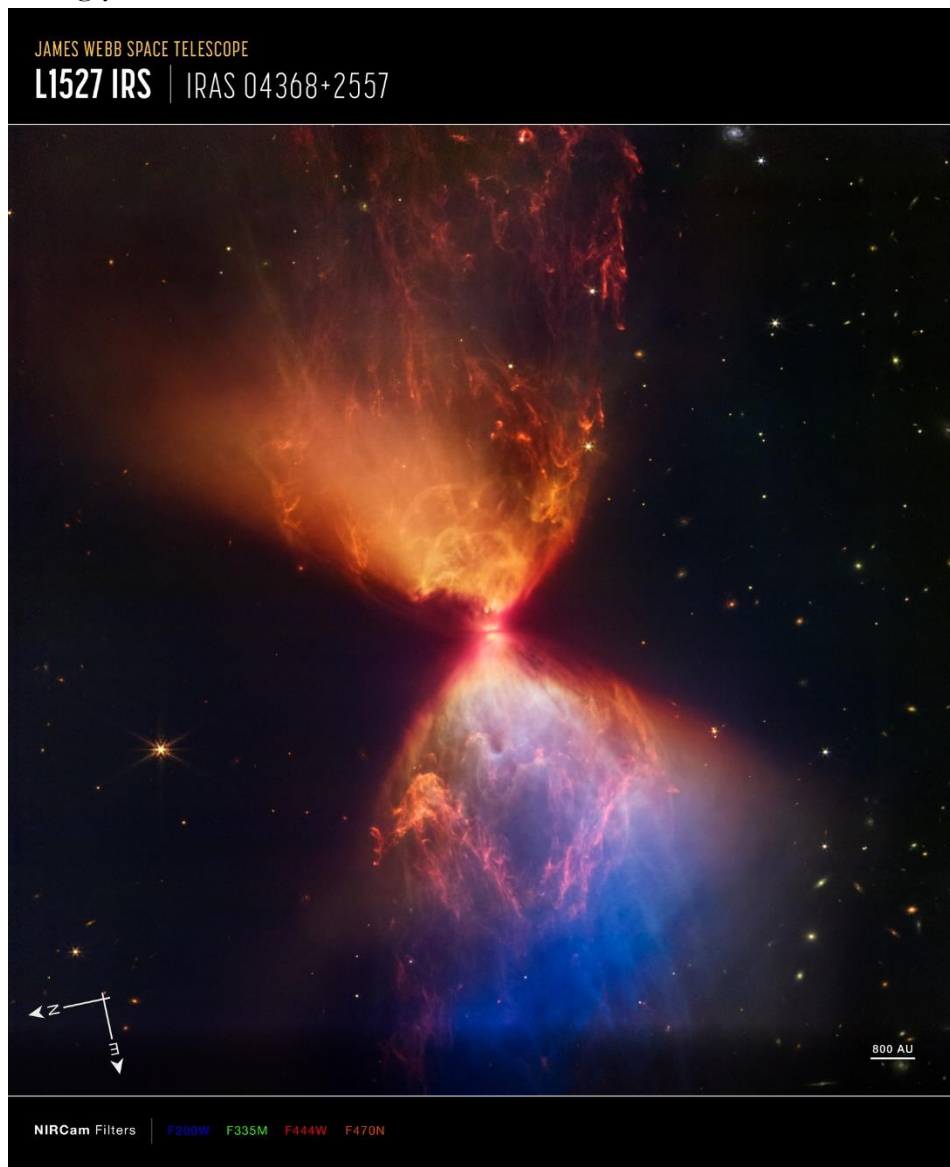
Page 30 of 41

Tuesday 20 December

Psalm 46 | Isaiah 54 | 2 Peter 1.16-2.3 | Matthew 19.13-15

God speaks to us through creation – but are we listening?

These readings highlight different and sometimes surprising ways that God communicates with us through creation. It may be the reassurance of his constant watching over us and the way his loving power protects us, or, looking at the stunning images starting to come from the James Webb telescope, we may be filled with awe and wonder at the incomprehensible magnitude and complexity of who God is and what he can do. Walking in nature may offer us a glimpse of the joy of a restored world joining in praise and worship of its maker and redeemer. Or, as in the passage from Peter, recalling Balaam’s donkey first acting to warn him, and then speaking to shock him into awareness of the peril of his situation, we may be jolted into a new understanding through something disturbingly abnormal.



This year countries across the world have suffered devastating floods, scorching heatwaves, catastrophic wildfires and severe droughts. What prophetic message is creation speaking to us? Are we listening? How will we act on what we hear?

Zelie Peppiette

Holy Trinity Pro-cathedral, Brussels, Advent Meditations 2022

Page 31 of 41

Wednesday 21 December

Psaumes 121 | Ésaïe 55 | 2 Pierre 2.4-22 | Matthieu 19.16-30

Psalm 121 | Isaiah 55 | 2 Peter 2.4-22 | Matthew 19.16-30

There are many things in life that we do automatically without thinking, when we wake up, when we get ready for work or any other activity, when we leave our house to go somewhere and when we come home.

Many mechanisms are created and we think of inviting the Lord to protect us during all our daily activities but we forget how much more He does than we can know or expect. He guards us 24 hours a day, 7 days a week.

He is present every second of our lives and every step we take. His protection is Divine and eternal. Sometimes we wake up and are late for an activity that was planned. Time is short and goes by quickly in this day of situation, we hurry and ask ourselves why was I late? Especially if the day was planned in a certain way and everything was planned to be perfect.

Well, maybe it was a sign from God of protection of something, or a special attention where he wants to give us a message.

When we pray and close our eyes, let us also open them and contemplate what is around us and thank the Lord for what He is doing beyond our imagination. He is like a guardian who protects us and on whom we can rest. It is comforting to have him and it is important both to know how to thank him and to be in his presence. Amen.



Dans la vie, il y a beaucoup de chose que l'on fait de manière automatique sans avoir à réfléchir, lorsque l'on se réveille, qu'on se prépare pour aller au travail ou faire une activité quelconque, lorsqu'on sort de chez nous pour aller à un endroit précis et lorsqu'on rentre chez nous à la maison. Beaucoup de mécanismes sont créés et on pense à inviter le Seigneur à nous protéger durant toutes ces activités quotidiennes mais on oublie à quel point il fait bien plus que nous pouvons connaître ou espérer. Il nous garde 24h sur 24, 7 jours sur 7. Il est présent à chaque seconde de nos vies et à chaque pas que nous faisons. Sa protection est divine et éternelle. Parfois, on se réveille et on est en retard dans une activité qui était planifiée. Le temps est compté et passe vite dans ce genre de situation. On s'empresse et on se demande pourquoi j'étais en retard ? Surtout, si la journée était prévue d'une certaine façon et que tout était planifié pour qu'elle soit parfaite. Et bien, peut-être, est-ce là un signe de Dieu de protection d'une chose ou d'une attention particulière qu'il veut nous faire passer un message. Lorsque nous prions et qu'on ferme les yeux, pensons également à les ouvrir et à contempler ce qui a autour de nous et de remercier le Seigneur pour ce qu'il fait bien au-delà de notre imagination. Il est comme un gardien qui nous protège et sur qui on peut se reposer. C'est réconfortant de l'avoir et c'est important à la fois de savoir le remercier et d'être dans sa présence. Amen.

Joséphine Kwaku

Holy Trinity Pro-cathedral, Brussels, Advent Meditations 2022

Page 32 of 41

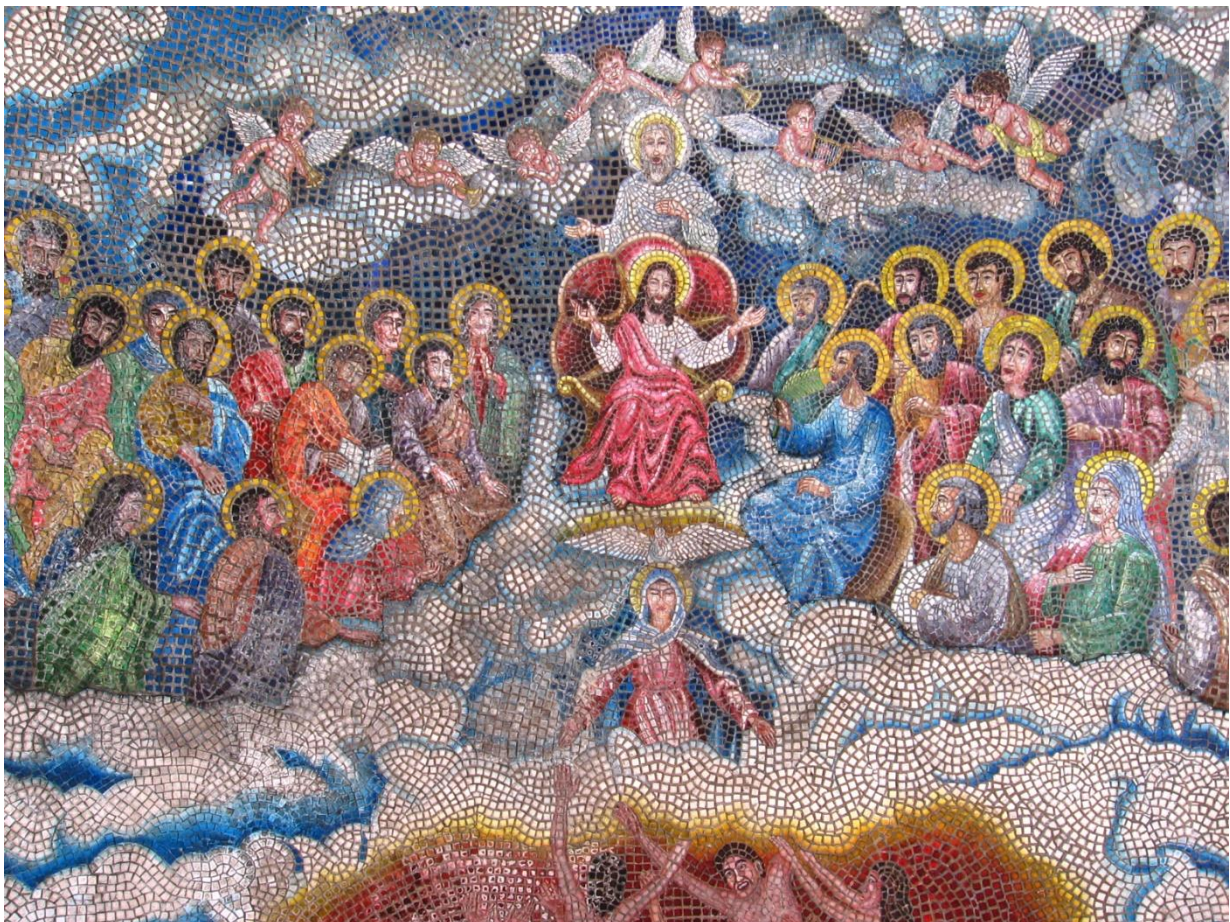
Thursday 22 December

Psalm 124 | Isaiah 56.1–8 | 2 Peter 3 | Matthew 23.1–12

The excluded

As I read this passage my eyes and my mind stays with the eunuch. The sterile person, unable to produce children in a culture and a context where having children was considered the blessing number one. As a childless person (even niece- and nephew-less) I think I can understand a little of the exclusion what the eunuch must have felt. Even in our tolerant and liberal culture not having children can be a heavy burden to carry, and Christmas time is often a painful reminder of this. You have no one to spoil with Christmas gifts as you were spoiled as a child, no one to involve in the very special family traditions of Christmas which your own parents involved you in. Seeing your own parents growing old and grey you think: who will care about me once I'm that old and grey? And once I'm departed from this world, who will even think of me?

Thankfully there is still a place for me in society more attractive than the one of the eunuch in the time of Isaiah. He was according to Deut 23.1 not even allowed to "enter the assembly of the Lord". His exclusion from the community was apparent and clear to all. An impure person, shunned by others, kept outside the walls of the temple. Perhaps even laughed at and ridiculed.



However, in the passage of Isaiah, the Lord opens his arms wide also for the eunuch, offering to him "in my house and within my walls a monument and a name better than sons and daughters." He shows he sees beyond the law and beyond the eyes of man. He includes the excluded. He remembers the one whose name will not be remembered by children or grandchildren. He makes the disappeared appear anew. He gives warmth to the cold and makes the withered flourish.

Sara Gabriellsson

Holy Trinity Pro-cathedral, Brussels, Advent Meditations 2022

Page 33 of 41

Friday 23 December

Psaumes 130 | Ésaïe 63.1–6 | 2 Jean | Matthieu 23.13–28

Psalm 130 | Isaiah 63.1–6 | 2 John | Matthew 23.13–28

La promesse faite chaire

Aujourd'hui, nous sommes invités à lire quatre passages bibliques. Ces différents textes ont un point commun : ils mentionnent tous le péché (que ce soit les nôtres, ceux des « scribes et pharisiens » (Matthieu 23.13-28) ou encore ceux des « personnes qui entraînent les autres dans l'erreur » (2 Jean).



Nous pouvons toutefois entrevoir une lueur d'espoir... « Israël, mets ton espoir en l'Éternel ! Car la miséricorde est auprès de l'Éternel, et la rédemption est auprès de lui en abondance. » (Psaumes 130.7).

Le psalmiste nous rappelle la promesse selon laquelle la libération, le salut, le pardon de nos péchés viendront de l'Éternel. Si à Noël nous le voyons comme un bébé, souvenons-nous que Jésus est la promesse faite chaire, la concrétisation de la promesse faite à Israël, il y a des milliers d'années : « C'est Lui qui rachètera Israël de toutes ses iniquités » (Psaumes 130.8).

Ainsi, à quelques jours de Noël, ne célébrons pas uniquement la naissance de « bébé » Jésus mais célébrons surtout la naissance de Celui qui est venu nous sauver du péché et nous réconcilier avec le Père.

As Christmas draws even nearer, let's celebrate Jesus' birth as a reminder of God's promise : "He himself will redeem Israel from all their sins" (Psalm 130.8).

Jessica Mensah

Saturday 24 December, Christmas Eve

Psalm 45 | Isaiah 58 | 3 John | **Luke 1.67–79**

Zechariah's Song: the last prophecy of the Old Testament?

I don't know how many people attend a 'regular' daytime service on Christmas Eve, should it perhaps happen on a Sunday, but I suspect it's not many – the final day of the Advent fast is overshadowed by preparations for the Christmas feast – and any service attended is likely to be Midnight Mass, the first service of Christmas. That's probably why I found all the readings were totally unfamiliar!



The Gospel for Christmas Eve is Zechariah's Song, sung upon the naming of his son John, and verse 67 describes him as "prophesying". In many ways this makes it the final prophecy of the Old Testament. God is preparing to send His Son into the world even as Zachariah is speaking – Jesus' birth is perhaps six months ahead. The first verses are in the past tense, the Incarnation, which will bring about salvation has already taken place. In the second part Zachariah speaks to his infant son John about the path his life will take, testifying to events that will occur in his lifespan and how God will work through him.

In the rush and busy-ness of preparing for Christmas we need to take time to remember that God's hand is at work now as it was two thousand years ago, and listen for the voices of the prophets.

Carol de Lusignan

Holy Trinity Pro-cathedral, Brussels, Advent Meditations 2022

Page 35 of 41

Sunday 25 December, Christmas Day (Principal Feast)

Psalm 96 | Isaiah 9.2–7 | Titus 2.11–14 | Luke 2.1–20

Psaumes 96 | Ésaïe 9.2–7 | Tite 2.11–14 | Luc 2.1–20

This Christmas, an invitation to worship is extended to all families and nations of the entire world. Psalm 96 is a universal call to recognize that the Lord reigns. If the Lord reigns, sin cannot reign. If the Lord reigns, guilt cannot reign and if the Lord reigns, death cannot reign. Therefore, let us ...

¹*Sing to the Lord a new song; sing to the Lord, all the earth.*

²*Sing to the Lord, praise his name; proclaim his salvation day after day.*

³*Declare his glory among the nations, his marvellous deeds among all peoples.*

Our response to God's reign and grace should be a lifestyle of worship and daily declaring his salvation.

The gospel of Christ is the only answer to overcoming sin in our lives and in the world. As we come to the end of this year, 2022, some of you may be stressed or exasperated by the events in the news or your current circumstances. I invite you to picture in your mind an angel telling you:

^{10b}*Do not be afraid. I bring you good news that will cause great joy for all the people.*

¹¹*Today in the town of David a Saviour has been born to you; he is the Messiah, the Lord. Luke 2.10b-11*

This is indeed Good News; a royal birth announcement, news of the most important event ever to take place in creation was not sent to the people the world considered to be the most important. Not even close! The news of the birth of Jesus Christ, the Son of God was first given to shepherds. This News is for the lowest to the greatest, it is for all of us!



En ce Noël, une invitation à adorer est lancée à toutes les familles et à toutes les nations du monde entier. Le psaume 96 est un appel universel à reconnaître que le Seigneur règne. Si le Seigneur règne, le péché ne peut pas régner. Si le Seigneur règne, la culpabilité ne peut pas régner et si le Seigneur règne, la mort ne peut pas régner. Par conséquent, ...

¹*Chantez à l'Éternel un cantique nouveau, chantez à l'Éternel, vous tous, habitants de la terre !*

²*Chantez à l'Éternel, bénissez son nom, Annoncez de jour en jour son salut !*

³*Racontez parmi les nations sa gloire, Parmi tous les peuples ses merveilles !*

Notre réponse au règne et à la grâce de Dieu devrait être un style de vie d'adoration et de proclamation quotidienne de son salut. L'Évangile du Christ est la seule réponse pour vaincre le péché dans nos vies et dans le monde. Alors que nous arrivons à la fin de cette année 2022, certains d'entre vous sont peut-être stressés ou exaspérés par les événements de l'actualité ou par vos circonstances actuelles. Je vous invite à imaginer dans votre esprit un ange vous disant :

^{10b}*N'ayez pas peur. Je vous apporte une bonne nouvelle qui causera une grande joie à tout le peuple.*

¹¹*Aujourd'hui, dans la ville de David, il vous est né un Sauveur ; c'est le Messie, le Seigneur. Luc 2.10b-11*

Il s'agit bien d'une bonne nouvelle ; l'annonce d'une naissance royale, la nouvelle de l'événement le plus important jamais survenu dans la création n'a pas été envoyée aux personnes que le monde considérerait comme les plus importantes. Loin de là ! La nouvelle de la naissance de Jésus-Christ, le Fils de Dieu, a d'abord été annoncée à des bergers. Cette nouvelle est pour les plus petits jusqu'aux plus grands, elle est pour nous tous !

Eric Sibomana

Advent and Christmas at Holy Trinity Brussels

PROGRAMME

7 December

19:30 "Light in Darkness"

11 December

18:00 "Christmas Light"

Contemporary Carol Service

18 December

16:00 A Festival of Nine Lessons and Carols

19:00 A Festival of Nine Lessons and Carols

(Refreshments will be available after each service)

24 December

16:00 Nativity Service

22:00 Holy Communion Service

25 December

9:00 Book of Common Prayer Service

10:30 Family Holy Communion Service

15:00 Bilingual FR/EN Christmas Service

WE LOOK FORWARD TO
CELEBRATING WITH YOU!



Bishop's Advent Appeal 2022: Fund a new toilet block for Bishop Hannington School, Kenya

‘The appeal follows a personal request from Bishop Joseph Wandera. I first met Joseph in the Hague, when he was in the Netherlands studying for a research degree. We renewed our friendship on a Holy Land pilgrimage a few years ago. It was a particular pleasure to meet him again at the Lambeth Conference in Canterbury last summer. He is pictured with me here at the Christian Aid stand in the resources tent. So this appeal is one way of carrying forward the missional intentions of the Lambeth Conference. Mumias is a predominantly Muslim area. This region of Kenya is affected by extremes of weather induced by climate change.’



How you can donate:

By bank transfer to
Account number
40317039; Sort code 20-
06-13; IBAN GB16
BUKB 2006 1340 3170
39; BIC BUKBGB22

On the Diocese in Europe Just
Giving page:
<https://www.justgiving.com/diocese-ineurope>

By bank transfer to The
Friends of Holy Trinity
Brussels asbl; IBAN
BE67 1030 7048 2187;
with reference ‘Bishop’s
advent appeal 2022’

List of illustrations

Page (description)	Page (#)	Title/Description	Citation/Attribution
Front Cover	1	Old Orthodox Apocalypse wall painting from medieval Osogovo Monastery, Republic of Macedonia	By Edal Anton Lefterov - Own work, Public Domain, https://commons.wikimedia.org/w/index.php?curid=10353361
List of Readings	2		None
An Advent Wreath	3	'Advent candles', St. Mary's, West Chilmington	From Flickr, by grassrootsgroundswell [CC BY-SA 4.0 (https://creativecommons.org/licenses/by-sa/4.0/)].
Advent 1 – The Patriarchs – week 1 worship	4	'Isaac Blessing Jacob (Detail)' from a fresco at Abbaye de Saint-Savin, Vienne, France, 1040-1090.	From Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN. http://diglib.library.vanderbilt.edu/act-imagelink.plPRC=33378 [retrieved November 26, 2020].
Sunday 27 November	5	Triumph of the Name of Jesus, 1676-1679. Ceiling fresco with stucco figures, Church of Il Gesù (Roma).	By No machine-readable author provided. Fb78 assumed (based on copyright claims). - No machine-readable source provided. Own work assumed (based on copyright claims)., CC BY-SA 3.0, https://commons.wikimedia.org/w/index.php?curid=326384
Monday 28 November	6	Bronze statue of Jesus washing the disciple Peter's feet in Witness Park outside the "Prayer Tower," perhaps the most recognizable landmark in Pittsburg, Texas	By Carol M. Highsmith - Library of Congress Catalog: http://iccn.loc.gov/2014630258Image download: https://cdn.loc.gov/master/pnp/highsm/26000/26058a.tif Original url: http://hdl.loc.gov/loc.pnp/highsm.26058 , Public Domain, https://commons.wikimedia.org/w/index.php?curid=51757103
Tuesday 29 November	7	Peter on the sea. 1806. (When you pass through the waters, I will be with you; and when you pass through the rivers, they will not sweep over you).	By Philipp Otto Runge - 1st-art-gallery.com, Public Domain, https://commons.wikimedia.org/w/index.php?curid=69679124
Wednesday 30 November	8	The Calling of Saints Peter and Andrew	By Caravaggio - Transferred from en.wikipedia, Public Domain, https://commons.wikimedia.org/w/index.php?curid=4071956
Thursday 1 December	9	Das Gleichnis vom Sämann. Ca. 1180.	By Herrad of Landsberg - Hortus Deliciarum, Public Domain, https://commons.wikimedia.org/w/index.php?curid=31485263
Friday 2 December	10	But while men slept, his enemy came and sowed tares.	By artists from New York hired by Pacific Press Publishing Company expressly to illustrate this book (page 8) - Christ's Object Lessons by Ellen Gould Harmon White, page 73 https://archive.org/details/christobjects00whitrich , Public Domain, https://commons.wikimedia.org/w/index.php?curid=50783099
Saturday 3 December	11	The Pearl of Great Price (The Parables of Our Lord and Saviour Jesus Christ). 1864.	By Brothers Dalziel - This file was donated to Wikimedia Commons as part of a project by the Metropolitan Museum of Art. See the Image and Data Resources Open Access Policy, CC0, https://commons.wikimedia.org/w/index.php?curid=60860680
Advent 2 – The Prophets – week 2 worship	12	'Frieze of the Prophets - study' by John Singer Sargent, 1856-1925.	From Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN. http://diglib.library.vanderbilt.edu/act-imagelink.plPRC=50277 [retrieved November 25, 2020]. Original source: https://commons.wikimedia.org/wiki/File:John_Singer_Sargent_-_Frieze_of_the_Prophets_-_37.45_-_Museum_of_Fine_Arts.jpg
Sunday 4 December	13	Joyful Mountain Landscape. 1929.	By Paul Klee - Yale University Art Gallery [1], Public Domain, https://commons.wikimedia.org/w/index.php?curid=14618617
Monday 5 December	14	John the Baptist reproving Herod. 1848.	By John Rogers Herbert - Art UK, Public Domain, https://commons.wikimedia.org/w/index.php?curid=91932344
Tuesday 6 December	15	Jesus walking on water. Armenian manuscript. 1433.	By Daniel of Uranc - Donabédian, Patrick (1987) (in French) Les arts arméniens, Paris: Mazenod, p. 295 ISBN: 2850880175, Public Domain, https://commons.wikimedia.org/w/index.php?curid=98280871
Wednesday 7 December	16	Jan Luyken's Jesus 11. Eating with Unwashed Hands.	By Phillip Medhurst - Own work, CC BY-SA 3.0, https://commons.wikimedia.org/w/index.php?curid=20225111
Thursday 8 December	17	The Canaanite Woman asks for healing for her daughter. Ca. 1500.	https://commons.wikimedia.org/wiki/File:Juan_de_Flandes_-_Christ_and_the_Canaanite_Woman_-_WGA12050.jpg#/media/File:Juan_de_Flandes_-_Christ_and_the_Canaanite_Woman_-_WGA12050.jpg
Friday 9 December	18	The Jews Return to Jerusalem in the Time of Cyrus; as in Ezra 1:1-11; illustration from a Bible card published by the Providence Lithograph Company. 1898.	By the Providence Lithograph Company - http://thebiblicalrevival.com/clipart/1898/ezra1.jpg , Public Domain, https://commons.wikimedia.org/w/index.php?curid=11948778
Saturday 10 December	19	The Pharisees Question Jesus. Ca. 1890.	By James Tissot - Online Collection of Brooklyn Museum; Photo: Brooklyn Museum, 2007, 00.159.208_P52.jpg, Public Domain, https://commons.wikimedia.org/w/index.php?curid=10904547
Advent 3 – John the Baptist – week 3 worship	20	'The Preaching of John the Baptist' by Bartholomeus Breenbergh, 1598-1657.	From The Metropolitan Museum of Art, New York, Purchase, The Annenberg Foundation Gift, 1991, www.metmuseum.org
Sunday 11 December	21	Personal stewardship of creation	From Holy Trinity Brussels website (https://www.holytrinity.be/environment)
Monday 12 December	22	Christ's Charge to Peter. 1515-1516.	Raphael, 1483-1520. Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN. https://diglib.library.vanderbilt.edu/act-imagelink.plPRC=55924 [retrieved November 26, 2020]. Original source: http://www.vam.ac.uk/content/articles/t/raphael-cartoons/
Tuesday 13 December	23	The Transfiguration of Christ. 1605.	By Peter Paul Rubens - Self-photographed, Public Domain, https://commons.wikimedia.org/w/index.php?curid=8434978
Wednesday 14 December	24	Portrait of John of the Cross	By Anonymous artist 17C - http://enlargingtheheart.wordpress.com/2009/12/01/john-of-the-cross-the-soul-has-its-life-in-god/ , Public Domain, https://commons.wikimedia.org/w/index.php?curid=10350023
Thursday 15 December	25	Rabshakeh	By William Brassey Hole - Own work, Public Domain, https://commons.wikimedia.org/w/index.php?curid=84465864
Friday 16 December	26	Jesus Christ with the children/Let the little Children come unto Me/Suffer the Children. 19 th C.	By Carl Bloch - The Athenaeum: Home - info - pic, Public Domain, https://commons.wikimedia.org/w/index.php?curid=25991809
Saturday 17 December	27	Panoramic view of Castillo de San Felipe de Barajas, Cartagena. (...you are my rock and my fortress)	By Mariordo (Mario Roberto Durán Ortiz) - Own work, CC BY-SA 4.0, https://commons.wikimedia.org/w/index.php?curid=83794971
Advent 4 - The Virgin Mary – week 4 worship	28	'Life of Mary', Ethiopian Orthodox diptych, c. 1630-1700, National Museum of African Art, Washington, DC	From Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN. http://diglib.library.vanderbilt.edu/act-imagelink.plPRC=57865 [retrieved November 26, 2020]. Original source: https://africa.si.edu/collections/view/objects/asitem/items00040:12453
Sunday 18 December	29	This folio from Walters manuscript W.171 depicts the Holy Face and the ten names of God. C. 1402.	By Dirk van Delf - Walters Art Museum: Home page - Info about artwork, Public Domain, https://commons.wikimedia.org/w/index.php?curid=18851055
Monday 19 December	30	God the Father. 18 th C.	By Jacob Herreyns I - http://62.221.199.163/kmska2/zoom.aspx?image=190.001.jpg&title=God%20de%20Vader , Public Domain, https://commons.wikimedia.org/w/index.php?curid=31179624
Tuesday 20 December	31	Image of the nebula L1527, captured by Webb's Near-Infrared Camera (NIRCam).	SCIENCE: NASA, ESA, CSA, STScI. IMAGE PROCESSING: Joseph DePasquale (STScI), Alyssa Pagan (STScI), Anton M. Koekemoer (STScI). (No claim to copyright is being asserted by STScI and material on this site may be freely used as in the public domain in accordance with NASA's contract. However, it is requested that in any subsequent use of this work NASA and STScI be given appropriate acknowledgement.
Wednesday 21 December	32	Mountain Landscape. (I lift up my eyes to the mountains – where does my help come from?)	By Hercules Brabazon (1821 - 1906) (British)Google Art Projectでのアーティストの詳細 - oAEvka4CTXLuXQ at Google Cultural Institute maximum zoom level, Public Domain, https://commons.wikimedia.org/w/index.php?curid=23597857
Thursday 22 December	33	God with Angels and Saints. Mosaic. 20 th - 21 st C. Tigbau, Philippines.	Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN. https://diglib.library.vanderbilt.edu/act-imagelink.plPRC=56619 [retrieved November 26, 2022]. Original source: https://www.flickr.com/photos/quaknit/414242160/ - Mike Alda.
Friday 23 December	34	Allegory of Law and Grace, 16 th C.	By Lucas Cranach the Elder - anagoria, Public Domain, https://commons.wikimedia.org/w/index.php?curid=26582478
Saturday 24 December	35	The Birth and Naming of St John the Baptist, ca. 1660 – 1669	Städel Museum, Frankfurt am Main. (You may download and use the reproductions of artworks in the public-domain without restrictions).
Sunday 25 December	36	Birth of Jesus (Rosenkranz-Basilika, Berlin-Steglitz)	By WorldKnowledge0815, CC BY-SA 3.0 de, https://commons.wikimedia.org/w/index.php?curid=70887040
Advent and Christmas at HTB	37	List of seasonal services at Holy Trinity, Brussels	By Holy Trinity, Brussels.
Bishop's Advent Appeal	38	Lambeth Conference 2022 with Bishop Joseph Wandera	https://europe.anglican.org/main/latest-news/post/1865-bishopas-advent-appeal-2022-fund-a-new-toilet-block-for-bishop-hannington-school-kenya
List of illustrations	39		None
Acknowledgments	40	Thank you	From Wikicommons, Jith12 [CC BY-SA 4.0 (https://creativecommons.org/licenses/by-sa/4.0/)].
Back Cover	41	The Elizabeth Day McCormick Apocalypse (17 th C)	By Anonymous - http://news.lib.uchicago.edu/blog/2016/10/25/an-online-trove-of-biblical-manuscripts/gms-0931-221/ , Public Domain, https://commons.wikimedia.org/w/index.php?curid=69645203

Acknowledgments

Thanks to everybody who contributed. Any mistakes are ours.

Illustrations are from a variety of sources. They are either open access or public domain. Titles, descriptions, citations, and attributions are given on the previous page, whether strictly required or not.



Collects, prayers and some other content are taken from <http://www.churchofengland.org> and, since they are ‘... for local non-commercial reproductions in printed form ...’ they are used herein, as permitted, ‘.....without an application for copyright permission or payment of a fee....’ Material is also reproduced on the Holy Trinity Pro-cathedral, Brussels web site as is allowed since it is ‘..for non-commercial purposes only and otherwise complies (in so far as they can apply in the context of a web publication) with the conditions set out in A Brief Guide to Liturgical Copyright...’

The song and the candle responses are from the Royal School of Church Music. Mark Earey holds the copyright and gives permission for local reproduction.

Readings are chosen from The 2022/2023 Lectionary App: from the Church of England, by Church House Publishing².

Disclaimer

The views expressed in the meditations are those of individual members of the church who contributed and are not necessarily those of the chaplaincy of Holy Trinity Pro-cathedral, Brussels.

Jane & David Brown

² <https://www.chpublishing.co.uk/features/lectionary>

