

We are called to be evidence of
God's love breaking into the world

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CHRISTMAS GIVES MEANING TO LIFE

Alan Walker

[Ed.: For 22 years Rev Dr Sir Alan Walker was the anonymous writer of the Christmas and Easter editorials in the Sydney Morning Herald. I share with you one of his lightly edited Christmas Editorials, one that is very pertinent in 2020. It was my humble privilege to succeed Rev Dr Sir Alan Walker as Principal of Pacific College of Evangelism in 1995, a position I held to my first retirement in 2009. In that time, I came to know Alan Walker, a leading Australian evangelist and bold prophet, and I had opportunity to read some of his writings. I was struck by the clear truth of many of his insights as you read this editorial, maybe you will too.]

There come times when we stop and wonder what life is about. Puzzled by the twists and turnings of history, we seek profound answers to the very origin, the meaning and the ultimate end of human existence.

The desire for meaning

Humanity, it seems, has reached a historic turning point when these questions must be asked and answered afresh. Over the last 100 years there have been devastating and dehumanising wars, periods of terrorism, and great political changes. There have been immediate problems to overcome and enemies to guard against. Now while great geo-political shifts are occurring, there are only a few confined wars, yet the relative number of deaths from armed conflict are the lowest ever in the vast span of human history. Is there an era of world peace?

Peace, too, has its perils. This year has been confronting – disease, racism, environmental damage, poverty, illiteracy, moral and spiritual darkness.

All this has demanded that national and international goals be redefined.

What, then, is the kind of world we seek?

What values do we desire to be enshrined in human affairs?

What is the nature of the good life individually and collectively?

What is the true end of life?

Continued page 2

Christmas means love

The events which took place at Bethlehem and the subsequent life, death and resurrection of Jesus disclose what the Christian church calls God's plan of salvation. Behind the Bethlehem story is the reality of God. At the heart of the universe is not indifference – not dead, uncaring matter – but a Person whose dominant characteristic is love.

Christmas shows that at the centre of reality is a loving Person with whom all people can share a relationship. Human relationships are ultimately grounded in God. God identifies with humanity and so offers friendship to us. Through prayer, we converse with God. We can pour out our heart in God's presence, knowing God listens. From the wisdom of God comes guidance in our complexities. From God's strength flows the enabling to cope with life.

Christmas gives meaning to life by disclosing a God who cares, who gives worth and dignity to individual lives.

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Christmas means justice

Christianity released into the world a vast impulse towards justice. That impulse in the second century led to the founding of the hospices and hospitals. Later, it flowed into the fashioning of countless agencies caring in the name of Christ for the suffering segment of humanity. It has inspired churches to initiate children's homes, hundreds of aged care centres and multitude of other specialised responses to human need.

At the heart of the struggle for justice and human rights is Christian motivation. In that struggle many are finding purpose for living. Many others, sensing their helplessness in the large struggle for justice, are working to ease suffering of the victims of injustice. While many people feel they cannot stop all torture, or change the economic system that causes hunger and poverty, they can try to reduce the number of children being tortured and care for some undernourished and needy children of the world. In these tasks, a meaning for living is found.

Christmas gives meaning to life, in the midst of time, pointing a way to the end of time. Christianity holds out the promise of eternal life for individual people and the consummation of history in the final coming of God's kingdom. Christian belief includes faith in eternal life. It rises from an understanding of God.

If God is love, God cannot simply extinguish us and be done with it. Life loses all rationality, if the creations and achievements of men and women are more enduring than humanity. Human relationships – the essence of life – are not at the mercy of a chance virus or an unpredictable catastrophe. Rather human relationships imbued with love compel us to care for one another, compel us to work for justice, to seek to an antiviral vaccine, to critique and modify our economic systems, to build peace.

Christmas gives meaning to life and purpose to dying, and points to the victory of God who is with us in this life,
and remains even if time were to end.

Rev Dr Sir Alan Walker, Christmas 1988

& pertinently now at Christmas 2020

SEASONS OF CHANGE

As the seasons of life change, we say farewell to Mary and George Walker,
Ros, Keith and David Dean, and Arthur and Sandi Waddell.

Having blessed our congregation with love and faithful witness, we pray that the love
of God will abound in each of you in this new phase of your lives.

We love you. We will miss you deeply and we bless you as you go.

CHRISTMAS

The Christmas panel draws upon two sections of the New Testament: John 1:14 “And the word became flesh and dwelt (put up his tent) among us” and Revelation 12 which speaks of a woman clothed with the sun whose child was threatened by evil but rescued; a picture which we can refer to Mary, the mother of Jesus.

The traditional colour for Christmas is white and the white flannel flower is used as the floral symbol. It usually flowers in Girraween National Park in December. Small and large rocks are often part of the Australian landscape and are part of the setting here. The mother and child are depicted as indigenous people, the red of the baby’s clothes and the halo could have several meanings, being the colour of the land, the Holy Spirit or pointing to the shed blood of the cross.



CHRISTMAS PANEL, NAMBOUR UNITING

EPIPHANY

The Epiphany panel uses the traditional colour of green, the colour for growth. This time follows the 12 days of Christmas, and has come to be linked with the visit of the wise men to the baby Jesus. They were not Jewish people, yet they brought three gifts.

Epiphany reminds us that the gospel is not only for the Jewish people but for the whole world.

The water lily has been used to suggest the gifts, and the patterns of the leaves suggests the continents of the Earth. The nation of Israel is suggested on the map of the world.



EPIPHANY PANEL, NAMBOUR UNITING

CHRIST OF CHRISTMAS

A Word Study

The word “**Christ**” (Gk *Christos*) occurs 569 times in our New Testament, and may simply be translated “The anointed One”. The generic root *chrío* occurs only 5 times, where 3/5 relate directly to the person of Christ (Luke 4:18, Acts 4:27, 10:38).

In the Old Testament, the word “anoint” *Mashach* (Hebrew), transliterates into “Messiah”. Messiah simply means “Anointed”. The first occurrence is in Gen. 28:18 and 31:31, where Jacob anointed a pillar at Bethel, saying “This is truly God’s place”. It signified the Presence of God.

The word occurs again in Exodus 25:6, relating to the anointing of Aaron, and represented his consecration to the task of **priest**. (In the Tabernacle, objects such as the Table, Ark and sacred vessels were also anointed, signifying that they were set apart for sacred use.) **Kings** were also anointed. For example; Saul (1 Sam.9:16) and David (Ps 18:50). However, the most significant usage appears in Isaiah 61:1, where there is a strong association with the Holy Spirit: the **Prophet** is anointed by the Spirit to preach good news.

In the New Testament the name Christ appears in the very first verse (Matt 1:1) and bookends with the very last (Rev. 22:21): Christ is the beginning and end of the whole Gospel story!

The crucial texts in the NT are Matt.16:16 and Luke 4:18. Peter’s confession of Jesus as the “Christos, Son of the Living God” has become fundamental to the Christian confession of faith. Jesus is indeed God’s Anointed One (Prophet, Priest and King) on whom the Spirit of God has been poured out in all its fullness (Isaiah 61:1). The word which began as an ascription of his role (Saviour, Messiah), became his proper name: Jesus Christ (Matthew 27:17, 22). Girdlestone notes, “It points to the One who is King by Divine Authority, and signifies that God would set his mark upon him by giving him the Holy Spirit without measure” (Girdlestone, Synonyms, 183).

Those who followed the Christ became known as “Christian” (*Christianos*), used as both a noun or adjective. While the New Testament only acknowledges this 3 times (see Acts 11:26, 28:1; 12 Peter 4:16), the appellation is quite common in Roman and other early Christian literature. The name became a nickname for his followers, and “stuck”!

Another related word (from the same root) is *Chrisma* (*chrisma*), which simply means “an anointing” (= English “chrism”). This occurs in 1 John 2:20, and 27 which reads, “we have an anointing” i.e. those who are “Christ’s ones” have an anointing of Holy Spirit. Early Christian converts were anointed with oil following their baptism (see Acts 2:38, Romans 5:5). Again, this action signified the presence of the Spirit in their life.

Rev Graham Warne

NB “The Christ” (Greek) and “the messiah” (Hebrew) both mean “the anointed one”.

- Most important, and frequent, Greek word for anointing is “Christ,” the Anointed One.
- “Christos” is translated “Christ” >500x
- Matt 16:17



Christ
Χριστος

NeXus

The **NeXus** between our mission and our spiritual power is the gathered congregation. While God comes to us by His Spirit thus transforming us by his grace, we are drawn into precious fellowship with each other.

As a congregation gathers for worship, it is being strengthened, then sent out again for a missional purpose.

In times such as these, this copy of **Nambour NeXus** is provided so that you may have resources to assist you in your personal or household worship of God, to assist you in growing your faith, and to encourage your concern and prayers for others.

ACKNOWLEDGMENT OF FIRST NATIONS PEOPLE

This land on which we live and worship is God's land and God's Spirit dwells here.

We acknowledge the Kabi Kabi people, traditional custodians under God of the Sunshine Coast and its hinterland.

We pay our respects and pray for their elders and all their descendants.

We are thankful that we can share with them in our community and nation.

We reaffirm our commitment to care for the land and participate in the reconciling journey, for God requires this of us.

History of the Christmas Bowl Appeal

It was 1949. Millions of refugees were starving in war-ravaged Europe. And as Rev Frank Byatt, a Methodist Minister from Victoria, looked at his heavily-laden Christmas dinner table, the contrast between our abundance in Australia and the needs of others around the world could not have been more stark.

As a Christian, he felt that he had to do something. After all, it was Christmas, the one great day of sharing! So he called on his congregation to "get a bowl to put on your Christmas dinner table as a Bowl of Remembrance and see if you can get everybody round the table to make a generous gift so that you can share your good dinner with hungry children in other lands." That first Christmas Bowl appeal raised £1,808 for refugees. No small sum for a congregation at the time. But Frank didn't stop there. His mission was to unify all Australian Christians, of all traditions, to work together to put the word of the Gospel into action.

As Frank wrote in 1958: "The evangel is complete only when the action of the Gospel matches the message of the gospel." Frank's vision and action over many years did just that and now thousands of Australian churches from over 15 different denominations work together each year through the Christmas Bowl appeal. While many of us now give online or through the giving envelopes handed out in church, rather than by putting a bowl on the table, the Christmas Bowl remains a vital mechanism for sharing God's love with our brothers and sisters in urgent need.

Where your gifts go

Year after year, gifts to the Christmas Bowl have supported local partners around the world to both meet urgent need and create change that lasts; equipping communities affected by conflict and disaster with the skills they need to solve their own problems and get back on their feet.

Your kindness helps to provide urgent survival basics as well as fund long-term development programs that help people gain independence. Through your support of the Christmas Bowl, you also help communities plan and prepare for disasters, provide essential healthcare to people in need, protect human rights in marginalised communities and care for refugees.

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3 FAVOURITE CHRISTMAS CAROLS to sing and pray and reflect upon

LITTLE DRUMMER BOY

Little Drummer Boy, written by Katherine Davis in 1941, was based on an old Czech carol entitled “The Carol of the Drum”. It is loved for its rhythm, and because it features the drum. While it is a joyful song, it is also full of emotion, drawing us to the child who offers the little that he has. His simple offering becomes a beautiful and acceptable gift. May that child within us speak clearly and loudly this Christmas again.

May we each come to the Christ Child, simply honouring Jesus with the abilities we have been given. It is a particular favourite of Craig O’Riordan.

Come they told me A newborn King to see Our finest gifts we bring To lay before the king	Pa rum pum pum-pum Pa rum pum pum-pum Pa rum pum pum-pum Pa rum pum pum-pum Rum pum pum-pum Rum pum pum-pum Pa rum pum pum-pum
So to honour Him When we come	
Little baby I am a poor boy too I have no gift to bring That's fit to give our King.	Pa rum pum pum-pum Pa rum pum pum-pum Pa rum pum pum-pum Pa rum pum pum-pum Rum pum pum-pum Rum pum pum-pum Pa rum pum pum-pum
Shall I play for you On my drum?	
Mary nodded, The ox and lamb kept time, I played my drum for Him, I played my best for Him.	Pa rum pum pum-pum Pa rum pum pum-pum Pa rum pum pum-pum Pa rum pum pum-pum Rum pum pum-pum Rum pum pum-pum Pa rum pum pum-pum
Then He smiled at me, Me and my drum.	



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SILENT NIGHT

This carol has been nominated as a favourite by Danny a coordinator of a Narcotics Anonymous group that meets weekly in our church.

Silent Night or "Stille Nacht" was first performed on Christmas Eve in 1818 at St Nicholas Church in Oberndorf, a village in the Austrian Empire. The young priest, Father Joseph Mohr, was rather concerned as Christmas approached for there had been a flood that had entered the church and made the organ unserviceable. Fr Mohr had written the words previously when in his hometown. With Christmas approaching and no organ, he took the words to the organist, Franz Gruber, a schoolmaster in the neighbouring village. Franz was able to compose music for the words, music that was suitable for his guitar. Another musician heard the carol, and loved it. He shared it in another town, and two travelling groups of folk singers included it in their shows. Soon royalty was hearing it, and because it spoke so clearly of the birth of Jesus and the Christian response it soon became known throughout the northern German lands as well. It was sung in almost every church on Christmas Eve within 20 years. When the major migrations to America and Australia took place from 1840-1870 it was carried in the heads and hearts of the migrants to the New World.

As I am a Gruber descendant (no relation of Franz that I am aware of), and we know that my Great Great Grandmother Wilhelmina Gruber Stehbens sang it on the voyage to Australia, it has become part of my treasured heritage. Coincidentally, Wilhelmina gave birth to her first daughter on Christmas Eve 1840, as her father-in-law was playing the carol on the Wilde organ for worship in St Nicolai Church in their small village of southern Denmark.

Silent night, holy night:
All is calm, all is bright
Round the virgin mother and child,
Holy infant so tender and mild,
Sleep in heavenly peace,
Sleep in heavenly peace

Silent night, holy night:
Shepherds quake at the sight;
Glories stream from heaven afar;
Heavenly hosts sing "Alleluia!"
Christ the Saviour is born!
Christ the Saviour is born!

Silent night, holy night!
Son of God, oh, love's pure light,
Radiance beams from your holy face,
With the dawn of redeeming grace.
Jesus, Lord at your birth
Jesus, Lord at your birth

Silent night, holy night:
Wondrous star, lend your light;
with the angels let us sing
Alleluia to our King;
Christ our Saviour is born,
Christ our Saviour is born.

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HARK! THE HERALD ANGELS SING

This hymn by Charles Wesley was written within a year of Wesley's conversion, so the inspiration of his newly-made contact with God was still fresh. This is clearly evident to me, and therefore each time we sing it, it sharpens my faith as I express a little of the awe of God's being involved in my life.

Rather than simply tell the nativity story, Wesley has poured theological truths into this carol. The first verse tells the story of the angels proclaiming Christ's birth, and the second and third verse go on to make it very clear why the angels sang. Simply by describing Christ, Wesley tells us the entire Gospel story. We are told of Christ's nature, his birth and incarnation, his ministry, and the salvation purpose. **The 5 lines in bold** are profound for me, and the centre of my faith.

Which lines do you find especially significant?

Hark! the herald angels sing
Glory to the new-born King!
Peace on earth and mercy mild
God and sinners reconciled!
Joyful, all you nations, rise
Join the triumph of the skies;
With the angelic host proclaim
'Christ is born in Bethlehem!'

*Hark! the herald angels sing
Glory to the new-born King!*

Christ, by highest heaven adored
Christ, the everlasting Lord
Late in time behold him come
Offspring of a virgin's womb
Veiled in flesh the Godhead see
Hail the incarnate Deity,
Pleased in human flesh to dwell
Jesus, our Immanuel!

*Hark! the herald angels sing
Glory to the new-born King!*

Hail, the heaven-born Prince of Peace!
Hail, the Sun of Righteousness!
Light and life to all He brings
Risen with healing in His wings
Mild He lays His glory by,
Born that we no more need die
Born to raise us from the earth,
Born to give us second birth.

*Hark! the herald angels sing
Glory to the new-born King!*

SCHOOL OF PRAYER

29 & 30 January 2021

@ Nambour Uniting Church

We have invited Pastor Matthew Bolte (a former Uniting Church minister) and now Field Director for the Australian Prayer Network to conduct a School of Prayer at Nambour on the last weekend of January.

The seminar will cover the basics of Intercessory Prayer. It is for all people of faith.

Participants will be able to develop both their understanding of intercessory prayer and develop their practice of praying. Three major aspects of praying for others and situations include talking to God, listening to God and doing what God asks us to do. **We may come to consider more strongly that intercessory prayer is an activity of God by which God gets our cooperation so that God's heart's desire can be done.**

The seminar is entitled;

The Watchman School of Intercession.

The Biblical models used in this seminar are

Jesus in the Garden of Gethsemane (John 17) and

the 24/7 Prayer meeting around the Throne in Heaven (Revelation 4 & 5).

Topics to be covered include:

How prayer works;

How intercession works;

Understanding the spiritual DNA of our community

How to lead a prayer meeting that is open to the Spirit of God;

Spiritual authority;

Listening to God.

The teaching sessions will be peppered with relevant and up-to-date stories that help illustrate the principles being taught.

There is no cost to attend the seminar, though a retiring free-will offering will be received.

A Note on the Presenters: Matthew & Kathy Bolte

When Matthew was ordained his first appointment was to Boonah and the Fassifern Parish in 1994. It was my privilege to preach at his Service of Induction as his ministry was launched, so I have known Matthew and Kathy for a long time now.

After the peace agreement was reached between Papua New Guinea and by the Interim Government in Bougainville I was asked to develop a strategy for the 'spiritual rehabilitation of the people of Bougainville'. My strategy included the sending of mobile ministry teams into those communities and districts most damaged by the 10 years of war. As I prayed and sought to hear God's guidance, I believed that Matthew Bolte was to lead one of the teams. Matthew and his team were remarkably fruitful rising above many extreme challenges. Throughout this period of ministry, Kathy was at home in Townsville mobilising and maintaining intercessory prayer coverage not only for the team but for the people and nation of Bougainville. The amazing story that emerged from their respective diaries revealed that specific prayer and specific results could be matched. I assure you that as I was in human terms responsible for the lives of the team as they were sent into hostile environment, I was praying too, trusting them into the 'hands of God'. Even today my heart rejoices as I join in the song: "You are worthy, O Lord to receive glory and honour and power!"

Rev Ian Stehbens

JUMBLE WORDS: Theme = INCARNATION

Rearrange the letters in each set to form a word used in the 3 Favourite Christmas Carls article.
Write your answers in the blank grid.

The first letter from each word, reading down, is to spell a word found in this NeXus journal

DIFFICULTY: 3 x EASY

ACERG
THILG
ENPOS
GINER
THUOY

ADJUE
PEGTY
AIRYS
PUPER
PESHE

DIPER
EERVY
LEGAN
LICHD
TYPEG

Answers last Month (November):

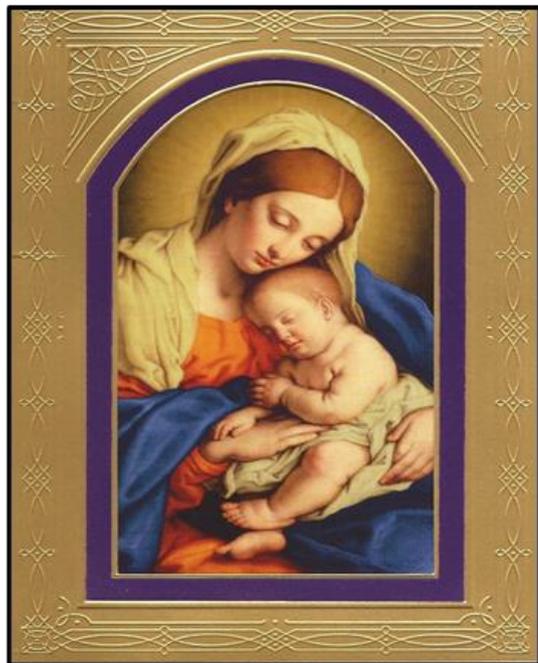
Easy: MARRY, ENJOY, ROLFE, CRAFT, YOUTH > **MERCY**

Challenging: WOOMBIE, OPENING, REGULAR, SUPPORT, HEALTHY, INWARD, PARABLE > **WORSHIP**

A Greek Word For Your Mind: Eikon (Image)

The word “*eikon*” occurs some 23 times in the New Testament. The only occurrence in the Gospels is found in Matthew 22:24 = Mark 12:16 = Luke 20:24. The only occurrence’s in the John’s writings are found in Revelation, and relate to the worship of the “beast” or its image.

The above passage in the Gospels concerns an attempt by the Pharisees and Herodians to trap Jesus. Jesus, however, forced them to trap themselves! When asked to show him a coin, they produced a Roman coin, with Caesar’s image (*eikon*) on it. In conservative Judaism, the representation of *any* person’s or even a beast’s image was regarded as idolatry (strictly forbidden in Exodus 20:3, 4, yet blatantly broken in Exodus 32). In order to avoid this, the Jews had created their own coinage, for exclusive use in the Temple.



The very first occurrence of the word appears in Genesis 2:7, where human persons were created “in the image of God”. However, this “image” was marred when first man sinned. It needed a Second Adam, Jesus the Christ, to bear the image of God in its perfect form. The word *eikon* is used of Christ in 1 Corinthians 11:7, 2 Corinthians 4:4, and Colossians 1:15. O Loving Wisdom of our God, When all was sin and shame, a Second Adam to the fight and to the rescue came”

The coming of perfection in the Person of Christ now provided the possibility for humanity to be re-created, and restored to its original purpose, through Christ. Thus we are recreated in the image of Christ, who is the image of God, Colossians 3:10; 1 Corinthians 15:49; 2 Corinthians 3:18.

However, further developments within the church created huge problems. Under the influence of Roman culture the Western church represented biblical figures, such as Mary, Joseph, Madonna and child, Nativity, the Crucifixion, in a concrete, visible forms. These statues were not seen as idols, but as aids to worship, primarily for people who were illiterate. Similarly, under the influence of Greek philosophy, in which an “*eikon*” was simply a pointer to a deeper reality, the Eastern church (Orthodox) developed *ikonography* as a sacred art. These ikons were seen as sacred “signs” of the true reality which they represented. They were not worshipped in themselves, but seen as pointers or signs to assist the worshipper focus on God.

Despite their highest motives, the whole issue split the church. Conservative purists believed that the ikons were in breach of the original commandment and were in fact a form of idolatry. The issue bitterly divided the church and conservative Protestant reformers physically destroyed whatever images or ikons they could find, including stained glass windows, whether Catholic or Orthodox. Thus, you will find no images in the stained-glass windows of some reformed churches (e.g. Presbyterian), and in some, not even a cross. I wonder how they would see Christmas cards!

At its root, ikons, stained glass windows, Nativity displays, or religious banners are not to be seen as items to be worshipped in themselves, but simply as artistic “images” helping us to visualise our understandings of our Creator, God.

Rev Graham Warne

Prayers for 7 Days of the Week

MONDAY

Grant us Lord, the assurance of Your Spirit's presence,
that we may joyfully obey what Jesus taught.
Help us to understand that what we do for the least of your children,
we do also for him.
Thank you for the gifts your Spirit has given to each of us.
Give us the will to serve others,
as he was the servant of all, who gave his life and died for us,
and lives and reigns with you and the Holy Spirit,
one God, now and forever. Amen

TUESDAY

God of Creation,

You created night and day.
You separated the sea from the sky.
You gave life to all living creatures and saw that it was good.
Help us to reconnect with the majesty of your creation.

God of Love,

Fill us with your love for all creation.
Empty us of apathy, selfishness and fear.
Inspire us to live simply and in harmony with creation.
Help us to be good stewards, caring for all creation with self-sacrificing and nurturing love, Amen.

WEDNESDAY

God of Compassion,

Breathe into us solidarity with all who suffer now
and the future generations who will suffer
because of our environmental irresponsibility.
Help us to put people before profit and 'being' before 'having'.

God of Justice,

Empower us to work together as one global community,
To find creative and just solutions to protect those most vulnerable in our world,
and all of creation for future generations.
Move us into action for climate justice and to restore your creation, Amen.

THURSDAY

Just as Mary sang, I want to praise you, Lord.
My soul is glad because of God my Saviour,
for he has remembered me, his lowly servant!
From now on all people will call me blessed,
because of the great things the Mighty God has done for me.
God is holy.
From one generation to another, he shows mercy to those who honour him.
He has stretched out his mighty arm and scattered the proud with all their plans.
He has brought down mighty rulers from their thrones, but lifted up the lowly.
He fills the hungry with good things, and sends the rich away with empty hands.
He has kept the promise he made to our ancestors, and has blessed us from generation to generation.
He has shown mercy to Abraham, and his faithfulness extends to all his descendants forever!" Amen

FRIDAY

“The word became flesh and dwelt among us, full of grace and truth; we have beheld his glory.” John 1:14
Pour your grace into our hearts, O Lord,
That we who have known the incarnation
Of your son Jesus Christ,
Announced by an angel to the Virgin Mary,
May by his cross and passion
Be brought to the glory of his resurrection;
Who lives and reigns with you
In the unity of the Holy Spirit,
One God, now and for ever, Amen.

SATURDAY

Father we praise you:
Through your Word and Holy Spirit you created all things.
You reveal your salvation in all the world
By sending to us Jesus Christ, the Word made flesh.
Through your Holy Spirit
You give us a share in your life and love.
Fill us with the vision of your glory,
That we may always serve and praise you,
Father, Son and Holy Spirit,
One God, for ever and ever, Amen.

SUNDAY

Lord, make me an instrument of Your peace.
Where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.
O, Divine Master, grant that I may not so much seek to be consoled as to console;
to be understood as to understand;
to be loved as to love;
For it is in giving that we receive;
it is in pardoning that we are pardoned;
it is in dying that we are born again to eternal life, Amen.

AFTER CHRISTMAS PRAYER

God who came to us in Jesus,
You are with us now by your Holy Spirit, and you promised to never leave us.
Even now the singing of angels remains in our hearts,
and the memory of the star remains in our minds,
while shepherds and graziers around the world watch over their herds and flocks.
Let your love for humanity abound in our home;
let your love for neighbours flow from our lives.
Now, incite us to continue the work of Christmas:
*to find the lost, to heal the broken hearted, to feed the hungry, to release the oppressed,
to rebuild the nations, to channel peace where there is discord.*
God who came to us in Jesus, guide us as we follow Jesus, Amen.

I R Stehbens

DAILY READINGS

2020

2021

December 1	Micah 4:6-13	January 1	Psalms 8
December 2	Micah 5:2-5	January 2	James 3:13-18
December 3	Thessalonians 1:2-10	January 3	John 10:10-18
December 4	Acts 11:19-26	January 4	James 4:11-17
December 5	Mark 11:27-33	January 5	Luke 6:27-31
December 6	Mark 1:1-8	January 6	Matthew 2:1-12
December 7	Acts 2:37-47	January 7	Acts 9:10-19a
December 8	Acts 11:1-18	January 8	1 Timothy 4:11-16
December 9	Luke 1:5-17	January 9	Luke 5:1-11
December 10	Philippians 3:7-11	January 10	Luke 3:15-17 & 21-22
December 11	Philippians 3:12-16	January 11	Romans 4:1-12
December 12	Matthew 21:28-32	January 12	Acts 22:2-16
December 13	John 1:6-8 & 19-28	January 13	John 1:29-34
December 14	Ephesians 6:10-17	January 14	2 Corinthians 10:1-11
December 15	Acts 3:17-4:4	January 15	Acts 13:16-25
December 16	Mark 9:9-13	January 16	Matthew 25:1-13
December 17	Hebrews 1:1-4	January 17	John 2:1-11
December 18	Hebrews 1:5-14	January 18	2 Corinthians 6:14-7:1
December 19	John 7:40-52	January 19	Luke 18:9-14
December 20	Luke 1:26-38	January 20	Luke 18:15-17
December 21	Hebrews 9:1-14	January 21	Luke 18:1-30
December 22	Luke 1:46b-55	January 22	Luke 19:1-10
December 23	Mark 11:1-11	January 23	Luke 9:37 to 10:9
December 24	Isaiah 9:2-7	January 24	Luke 4:14-21
December 25	Luke 2:1-20	January 25	Genesis 12:1-9
December 26	John 1:1-5 & 9-18	January 26	Romans 8:12-17
December 27	Luke 2:22-40	January 27	Romans 8:18-30
December 28	Matthew 2:13-18	January 28	Romans 8:31-39
December 29	Matthew 12:46-50	January 29	Psalms 111
December 30	1 Peter 3:8-13	January 30	Matthew 8:28-9:1
December 31	John 8:12-19	January 31	Luke 4:21-30

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