

Australian Evangelical Lutheran Church  
BETHLEHEM TOOWOOMBA, OUR SAVIOUR LOWOOD, ST JOHN'S AUBIGNY,  
ST PAUL'S GREENWOOD, TRINITY MARBURG, TRINITY OAKEY

17 July 2022

6<sup>th</sup> Sunday after Pentecost

**HYMNS:** 364 153 230 239

**INTROIT:**

The LORD is my Light and my Salvation. Whom shall I fear? The LORD is the Fortress of my life. Of whom should I be afraid?

When evildoers came against me to devour my flesh, my oppressors and my enemies stumbled and fell.

If an army were to pitch camp against me, my heart would not be afraid. If a war were to break out against me, in this I would be confident.

One thing I have asked of the LORD. That I shall seek, that I may dwell in the house of the LORD all the days of my life, to gaze on the beauty of the LORD and to reflect in His Temple.

For He will hide me in His shelter in the day of trouble. He will conceal me under the cover of His tent. He will set me high on a rock.

Now my head will be high above my enemies all around me. Therefore, I shall offer sacrifices in His tent with shouts of joy. I shall sing and make music to praise the LORD.

Hear, O LORD, when I cry aloud! Be gracious to me and answer me!

When You said, "Be intent on My face!" my heart said to You, "I shall be intent on Your face, O LORD."

Do not hide Your face from me! Do not turn Your servant away in anger! You have been my Help. Do not cast me off or abandon me, O God of my salvation!

When my father and my mother have abandoned me, the LORD will take me in.

Teach me Your Way, O LORD, and lead me on a level path because of my enemies!

Do not surrender me to the will of my oppressors! For false witnesses have risen against me and breathe out violence.

Surely, I am convinced that I shall see the goodness of the LORD in the land of the living.

Wait eagerly for the LORD! **Have courage! Let your heart prove to be strong!** Wait eagerly for the LORD!

Psalm 27

**COLLECT:** O Lord, grant us the Spirit to hear Your Word and know the one thing needful, that, by Your Word and Spirit, we may live according to Your will; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and for ever. Amen.

**READINGS:** Genesis 18:1-14 Abraham shows hospitality to three visitors.  
Colossians 1:21-29 God has made me a servant.  
Luke 10:38-42 Mary sat at the Lord's feet.

### **Genesis 18:1-14**

<sup>1</sup> The LORD appeared to Abraham beside the large trees of Mamre when he was sitting at the entrance of his tent in the heat of the day. <sup>2</sup> When Abraham looked up, he suddenly saw three men standing near him. When he saw them, he ran from the entrance of his tent to meet them and bowed down to the ground. <sup>3</sup> Abraham said: "My Lord, if I have now found favour in Your sight, please do not pass Your servant by! <sup>4</sup> Please let a little water be brought! Wash your feet and rest yourselves under the tree! <sup>5</sup> Let me bring some bread! Then you may refresh yourselves. After that you may go on your way, since this is why you have come to your servant."

They answered, "Do as you have said!"

<sup>6</sup> Therefore, Abraham hurried to Sarah in the tent. He said, "Quickly, get seven litres of fine flour, knead it and make some bread-cakes!"

<sup>7</sup> Then Abraham ran to the herd, took a calf that was tender and good and gave it to his servant, who quickly prepared it. <sup>8</sup> He also took curds and milk as well as the calf that he had prepared and set these before them. Then he stood beside them under the tree while they ate.

<sup>9</sup> They asked him, "Where is your wife, Sarah?"

He answered, "There, in the tent."

<sup>10</sup> Then the LORD said, "I shall surely return to you about this time next year and, indeed, your wife Sarah will have a son."

Sarah was listening at the entrance to the tent, which was behind Him. <sup>11</sup> Abraham and Sarah were old and well advanced in years, and Sarah was past the age of childbearing. <sup>12</sup> Sarah laughed to herself, thinking, “Now that I am worn out, shall I have pleasure? What is more, my lord is old.”

<sup>13</sup> The LORD asked Abraham: “Why has Sarah laughed and asked, ‘Shall I really bear a child now that I am old?’” <sup>14</sup> Is anything too difficult for the LORD? When I come back to you about this time next year, Sarah will have a son.”

### **Colossians 1:21-29**

<sup>21</sup> Once you were alienated from God and, in your minds, were His enemies, because of your wicked behaviour. <sup>22</sup> However, now He has reconciled you by Christ’s physical body through death to present you before Him holy, without blame and free from accusation, <sup>23</sup> if you continue established and steadfast in the faith and are not moved away from the hope of the Good News, which you have heard. This Gospel has been preached to every creature under heaven, and I, Paul, have become a minister of it.

<sup>24</sup> Now I rejoice in my sufferings for you and, in my body, am filling up what is still lacking in Christ’s afflictions, for the sake of His body, the church. <sup>25</sup> I have been made a minister of this church by the commission that God has given me regarding you, to fulfil the Word of God. <sup>26</sup> This is the mystery that has been hidden from ages and generations but that has now been disclosed to His holy people. <sup>27</sup> God has wished to make known to them the glorious riches of this mystery among the Gentiles. This mystery is Christ in you, the Hope of glory. <sup>28</sup> We are proclaiming Him, warning every person and teaching every person, using all wisdom, that we may present every person perfect in Christ. <sup>29</sup> To this end I am labouring, struggling like an athlete by His power, which is working mightily in me.

**Luke 10:38-42**

<sup>38</sup> As they were on their journey, Jesus entered a certain village, where a woman by the name of Martha welcomed Him into her home. <sup>39</sup> She had a sister by the name of Mary, who also kept sitting at the Lord's feet, listening to His Word. <sup>40</sup> However, Martha was distracted with much serving. She came and asked, "Lord, do You not care that my sister has left me to do the serving alone? Tell her to help me, then!"

<sup>41</sup> The Lord answered her, "Martha, Martha, you are worried and distracted about many things, <sup>42</sup> but only one thing is needed. Yes, Mary has chosen that better part, and it will not be taken away from her."

## JESUS OPENED THEIR MINDS

Sermon for the 6<sup>th</sup> Sunday after Pentecost (Sermon for Mission Day) 2022

### Luke 24:44-53

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. Amen.

The text for our sermon today is Luke 24:44–53: **He told them, “These are the very words that I spoke to you while I was still with you, namely, that everything written about Me in the Law of Moses, the Prophets and the Psalms must be fulfilled.”**

**<sup>45</sup> Then He opened their minds to understand the Scriptures. <sup>46</sup> He told them, “This is what Scripture has said: ‘The Messiah will suffer and rise from the dead on the third day, <sup>47</sup> and, based on His name, repentance for the forgiveness of sins will be preached to all nations, beginning at Jerusalem.’ <sup>48</sup> You will testify to these things.**

**<sup>49</sup> “I am sending you what My Father has promised. Wait here in the city until you are armed with power from above!”**

**<sup>50</sup> He led them out to where Bethany lay ahead of them. Then He raised His hands and blessed them. <sup>51</sup> While He was blessing them, He left them and was taken up to heaven.**

**<sup>52</sup> They knelt in worship of Him and returned to Jerusalem with great joy.**

**<sup>53</sup> They stayed continually at the Temple, praising God.**

Lord God, heavenly Father, sanctify us through Your truth, Your Word is truth. Amen.

Dear friends in Christ,

As evening came on that first Easter Sunday, among all the dizziness of recent events, the eleven apostles and other followers of Jesus, men and women, were becoming a little more convinced that the grave was empty because Jesus had indeed risen. But they had little understanding as to just what that meant because

people in those days generally believed that the souls of the dead were able to roam the earth. There was a great fear of ghosts. However, it was unthinkable that a dead person could make bodily appearances.

Yet that is exactly what Jesus did: with His glorified body, He had appeared to Mary Magdalene, to Peter, to the Emmaus disciples, and others. Now He appeared again to the group that had assembled. His greeting was the familiar “*Peace be with you.*” It was a word they all needed to hear, for they were understandably still filled with fear. However, when Jesus appeared to His disciples on this occasion, He did not simply show Himself to be a living person, but “**He opened their minds to understand the Scriptures.**” Today we do not have the privilege of seeing the body of our risen Lord face-to-face, but we do have the Old and New Testament Scriptures, which bear witness to Him. These are sufficient for our faith and our witness.

With the disciples gathered, Jesus summarised His teaching. “**He told them, “This is what Scripture has said: ‘The Messiah will suffer and rise from the dead on the third day,’<sup>47</sup> and, based on His name, repentance for the forgiveness of sins will be preached to all nations, beginning at Jerusalem.’<sup>48</sup> You will testify to these things.**” Jesus was going to soon depart and leave the great work of mission to them; however, they would not be alone in this work - they would be “**armed with power from above,**” namely, the Holy Spirit, whose power would make their witness *effective*. Jesus had taught them, and now they were to teach others and bring them into the kingdom of God - a realm of righteousness, peace, and joy.

Jesus “**opened their minds to understand the Scriptures.**” The word *open* occurs twice in the New Testament in a literal sense. One is in Mark 7:34, where Jesus put His fingers into the deaf man’s ears and said, “*Be opened,*” and they were opened. The other is in Luke 2:23, where it says, “*Every male who first opens the womb shall be called holy to the Lord.*” In our text for today, the word is used in the figurative sense: “to open the mind,” but the action is the same. When Jesus explains the Scriptures, He creates faith inside His hearers. Like the ear, something goes in - the Word of God, and like the womb, something comes out -

the new birth. Those who believe are born again, saved, and filled with the Holy Spirit.

As Jesus taught the disciples, the Word was becoming clear to them. Now they understood how the horrible sentencing and execution of Jesus had taken away all their sins - *ours too*. His astonishing resurrection was a public acquittal for Jesus - also for them and for us. Now they were born again, as we are, when God impregnates us, as it were, through the ear by His Word of truth. Jesus opened their minds by teaching them His Word, organised under three heads: **the Law of Moses, the Prophets and the Psalms.**

Let's look at each of these.

The **Law of Moses** teaches us about Jesus.

Think of the Passover and how Christ is our Passover. On the eve of the exodus<sup>1</sup>, every man was to take a lamb without blemish, kill it for his household, and put the blood on the doorpost, against the visitation of the angel of death, and then eat its flesh. This is fulfilled in Christ. He is the Lamb of God, sinless and holy, who has been sacrificed on the cross for our sins. His blood cleanses us from all sin. When the angel of death comes, he sees the blood and passes us by.

There is a missionary aspect to all this. At the time of Moses and the Israelites, a provision was made for Gentiles to become members of the house of Israel. Exodus 12:48 says, "*When a foreigner is living with you and wants to celebrate the Passover of the LORD, all his males shall be circumcised! Then he may approach to celebrate it and shall be like any citizen who has full rights in the land!*" (Exodus 12:48). If a foreigner living among the Israelites wished to keep the Passover, he was first to be spiritually incorporated into the nation through circumcision.

Today, people become children of God not through circumcision, as Paul writes in Galatians 5 that "*in Christ Jesus neither circumcision nor uncircumcision counts for anything*" (v. 6), but through Holy Baptism. Today, God establishes a covenant with us through baptism, receiving us into the fellowship of His family.

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<sup>1</sup> Exodus 12

Again, as the Passover strengthened fellowship with the Lord, so today the Lord's Supper strengthens our fellowship. They are not the same, of course. In their respective dispensations, however, there are strong similarities. The risen and ascended Christ gives us His true body and blood to eat and to drink - a sacrament that gives us the forgiveness of sins, life, and salvation.

Not only Moses but also the **Prophets** teach us about Jesus.

Isaiah shows us a Suffering Servant who was "wounded, struck down by God and afflicted... He was pierced for our rebellious acts. He was bruised for our wrongdoings. The chastisement that brought us peace was on Him, and through His wounds we have been healed. <sup>6</sup> We have all gone astray, like sheep" (Isaiah 53:4-6). We are all sinners, but Jesus was brought like a lamb to the slaughter, and in His sinless death, God gives us the free gift of everlasting life. There is a missionary aspect here, too, for Isaiah also writes how this Suffering Servant "will sprinkle many nations" (Isaiah 52:15) with His atoning blood and will bring the Gentiles into the kingdom of God.

Not only Moses and the Prophets but also the Psalms teach us about Jesus.

Take, for example, a Psalm that we all know and love, Psalm 23. There, David sings, "*The LORD is my Shepherd, I shall not want*" (v. 1). Jesus is the Good Shepherd who leads and feeds His own. He knows each one of us by name. He has laid down His life for us. He has a firm grip on us and will never let us go. There is a missionary aspect here, too, for when Jesus says to His disciples, "*I also have other sheep, which are not in this fold*" (John 10:16), He means to say that the Gentiles, too, will be saved, and not Jews alone.

So we see that Moses and the Prophets and the **Psalms** *all speak of Jesus*. They all agree in saying that it was necessary for the Christ to suffer and to rise from the dead on the third day for us, that we might live forever in His kingdom. There can be no doubt whatsoever that the resurrection of Christ validates His Word.

Moses and the Prophets and the Psalms all agree that "**repentance for the forgiveness of sins will be preached to all nations, beginning at Jerusalem.**" Had God not made this provision, we would be lost.

Jesus made this clear to His disciples. He told them that they would **“testify to these things.”** They were to be His witnesses in Jerusalem and Judea and Samaria and the uttermost parts of the earth.<sup>2</sup> They were to stay in Jerusalem until they received the promised Holy Spirit. Then, gifted with power, they would preach Jesus to the Jews and also to the Gentiles *because Jesus is for everybody.*

Dear friends, the same Holy Spirit that God sent to the disciples has been given to us. The same message of salvation that Christ had given to the disciples has been given to us. The same mission that Jesus charged His disciples to fulfil has now come down to us. They were His witnesses, and now, we are to be His witnesses. They testified to what they had seen and heard, and so do we. *We are to proclaim the same things that Scripture says.*

Jesus **“led them out to where Bethany lay ahead of them. Then He raised His hands and blessed them. <sup>51</sup> While He was blessing them, He left them and was taken up to heaven.”**

As a divine High Priest in the tabernacle and by the liturgy of heaven, Jesus presented His own blood to God the Father for the atonement of the sins of the whole world, as it is written: *“not through the blood of goats and calves but through His own blood He entered once for all into the Most Holy Place, when He obtained eternal redemption”* (Hebrews 9:12). Then He sat down at the right hand of God, the Father Almighty. Now King of kings and Lord of lords, He rules and reigns over all things in heaven and on earth. He directs the course of human events; He raises up one ruler and sets down another. Under His direction, civilisations rise and fall, nations come and go, but still, the Gospel spreads. Still, men heed the call into the ministry. They preach the Word. Congregations form. People believe. Even Gentiles come to faith. The mission is fulfilled.

The mission is fulfilled because of God’s promise, not our own efforts. His promise is sure, as Isaiah writes, “For, as the rain and the snow come down from the sky and do not go back there without watering the earth and causing it to bring forth and to sprout, so that it gives seed to the sower and bread to the eater, <sup>11</sup> so

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<sup>2</sup> Acts 1:8

My Word will be, which goes out of My mouth. It will not return to Me without results but will accomplish what I desire and be successful in what I have sent it to do” (Isaiah 55:10-11). Sometimes the harvest is great, sometimes the harvest is small, but always there is a harvest. Sometimes the Church grows rapidly, while other times it is hard-pressed and persecuted. Yet Christ’s promise is always sure; His Word is always fruitful.

And so, with this mission and this promise, the disciples “**knelt in worship of Him and returned to Jerusalem with great joy.**” <sup>53</sup> **They stayed continually at the Temple, praising God.**” That is, they participated in the formal liturgical worship of their church. Why? Because they knew that worship was not a matter of indifference that could be altered at will. Their liturgy on earth reflected the liturgy of heaven. The temple, with its sacrifices, showed them what the ascended Christ was doing in heaven. That’s why we worship the way we do. That is why we find ourselves in God’s house, feeding on Him and growing in our love for Him and each other.

As the resurrection validates the Word of Christ, the ascension validates, forms, and determines the worship of Christ. Neither one is a matter of indifference that can be changed to suit the times. And both work together, as it says in the Augsburg Confession: “*The chief purpose of all ceremonies is to teach the people what they need to know about Christ*” (AC XXIV 3).

When the Holy Spirit came, the disciples began to preach. What Jesus had told them, they now told others. They declared the full counsel of God, centred in Christ’s atoning death and resurrection, and the proclamation of justification by grace through faith. They did not add to the Word or take away. Their message and their worship pointed to God, not man. Their substance and style were consistent. Their word was Christ’s Word. Their worship was like the worship of the heavens, *with angels and archangels and all the company of heaven*.

As the disciples preached and the Church grew, a new birth of civilisation came to pass - a Christian civilisation with laws and arts and education all influenced by the Christian faith. Though beset by heretics and persecuted by governments, the Church brought forth astonishingly beautiful cultures, the Byzantine in the East, the Medieval in the West. But as time went on, these Christian civilisations

came to an end. The Byzantine world was overrun by the Muslims while the Middle Ages gave way to a secular Europe.

Well, now the wheel has turned again, and we find ourselves living in a changing world. The old Australia, perhaps the one you remember growing up in, with its freedoms and so on, is no longer. It used to be that the only thing open on a Sunday morning were the churches in the district! Shops were closed and almost everyone attended church. Even those that did not attend church still had respect for those that did. Now it's all changed. There is a considerable decline in attendance. Atheism is on the rise while faithful churches are stagnant or declining, and more in the world are showing hostility to real Christianity. Today, too, many churches have been infiltrated with false teaching, even going so far as to teach that Christ is not the only way to eternal life! We are reminded of the words of Jesus, who says, "*When the Son of Man comes, will He find faith on the earth?*" (Luke 18:8). In the face of these challenges, some say we should change our message, making it more relevant to people's "felt needs." Others say we should change our worship, making it more entertaining to attract large crowds.

To all this, we must say no. Moses and the Prophets and the Psalms say no. Jesus says no. The apostles say no. The mission of Christ's Church is the same yesterday, today, and forever. We don't need gimmicks. We have the Word of God. We have the Holy Sacraments. Through these, as through means, we have the Holy Spirit. We have the promise of God that the means of grace will bear fruit, sometimes in a greater harvest, sometimes less, as God wills.

So, we let these things suffice - the things of God - to fulfil the mission. For above all else, we have a risen, glorified, ascended, ruling, and soon-to-return Lord Jesus Christ, whose words of promise ring down the ages in good times and in bad, namely, "*I shall build My church, and the gates of Hades will not overpower it*" (Matthew 16:18). To Him be all glory and honour and praise. Amen.

The peace of God which passes all understanding, keep your hearts and minds in Christ Jesus. Amen.

**PRAYER FOR THE SIXTH SUNDAY AFTER PENTECOST**

Lord of all power and grace, since Your eyes watch over the righteous and Your ears listen to their cries, hear our prayers as we come before You in gratitude and praise for all Your mercies.

We remember our great sinfulness before You, O Lord, and confess it with repentant hearts. Do not treat us as we deserve, but forgive us because of Your limitless love, that we may experience anew the joy of Your salvation and always live to Your praise.

We thank You for the daily miracles of Your care and love. Help us to realise always that You open Your hand and satisfy the needs of all Your creation and fill our lives with everything good, and make us thankful people.

We praise You especially for the gift of Your Son Jesus Christ, whom You have sent to be the Saviour of the world. Grant that we may believe in Him with all our hearts, honour Him as our Lord, and live under Him in the kingdom He has established. Help us to obey His words eagerly, to love Him truly, and to serve Him joyfully.

Continue to enlighten our lives by Your Holy Spirit, so that they may produce the abundant fruits of righteousness. Enable us to grow in knowledge of Your truth, in self-control in our lives. Give us a firm faith, pious minds, pure hearts, affection and sympathy for all our fellow-Christians, and love for all people.

Raise up pastors who will be true fishers of men. Help all Your people to put aside human opinions and selfish concerns, and to follow Your Son wherever He leads them. Give unity of spirit to Your people. Uphold those Christians who are suffering for the sake of their faith; and give them strength and courage.

We pray for the nations of the earth. Put down tyranny and terrorism. Raise up leaders who acknowledge You and Your will. Bless our country Australia. Lead its people pursue all that is good, and to put aside all that is evil. Frustrate the designs of those who want to promote murder through abortion and euthanasia.

Hear the cry of the suffering. Help them in body and spirit, and save them for Your mercy's sake. And, as we are only pilgrims in this world, guide and keep us, and bring us all at last to our heavenly home.

Receive these prayers, which we offer in the name of the author of life, Jesus Christ, who, together with You and the Holy Spirit, lives and reigns, one God, for ever and ever. Amen.

**Article: THE HEART OF MISSION WORK**

This desire to go tell others about Jesus is the result of the Holy Spirit's work in each believer, and it is at the heart of the Church's mission.

The basis for Christian mission to the world, then, is the universal dimension of the Gospel. By that we mean the reality that the work of Christ was effective for all people, everywhere. This is seen most explicitly in the "Gospel in a nutshell," John 3:16: "*For God so loved the world, that He gave His only Son...*" we believe that we can tell anyone, no matter how serious his or her fault or errors, that "Christ has died and risen for you."

The goal of mission from a Lutheran perspective is expressed in the Lord's Prayer (Matthew 6:9-13), taught by Jesus Himself, who said one should pray, "*Thy kingdom come.*" When we pray that petition of the Lord's Prayer, we are asking that God's kingdom would come not only to us, but that the Gospel would be preached to all the world so that others who do not know of the depth of God's love for them may hear that news and trust in Christ.

The source of Christian mission, however, is to be found in God Himself; therefore, when we speak of missions, we often use the term *Missio Dei* because it points to the primary source of Christian mission: it is the mission of God. But God carries out His mission through the men and women who make up the Church. For example, God sent the reluctant disciple Ananias to Saul of Tarsus, informing him that Saul (later known as Paul) was going to be His (God's) "*chosen instrument*" whom He would send to carry His name "*before the Gentiles and kings and the children of Israel*" (Acts 9:15).

*"You Will Be My Witnesses"*

A useful paradigm for how Lutherans understand mission today is the outline that Christ Himself gave to the disciples: "*You will be My witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth*" (Acts 1:8). Like a ripple from a stone that is cast into a pond, the Gospel message travels outward in ever-expanding concentric circles. Today, this means that Lutherans recognise that mission begins locally, with individual Christians speaking the Gospel to those around them, especially their friends and neighbours. "*Judea and Samaria*" today means that Lutherans recognise that there are people who, while they may live nearby geographically, are still distant culturally or linguistically.

“*To the end of the earth*” is what happens when Lutherans become a part of mission work around the world. Some larger Lutheran congregations even commission, send, and support missionaries to go to “*all nations*” (Matthew 28:19). Some of those missionaries are ordained ministers who proclaim the Gospel and help to establish worshipping communities. Their evangelistic work is often carried out together with others, such as doctors, dentists, and nurses who are involved in medical work; agronomists who work in agricultural development; and linguists who specialise in translating the Bible into one of the thousands of living languages that do not yet have the Word of God in their language.

Because they affirm, as the apostle Paul did, “*we also believe, and so we speak*” (2 Corinthians 4:13), Lutheran churches from around the world send continue to send their emissaries to locations near and far to announce the Good News of God’s love to a world that is in need of hope and life, to establish new congregations, and to train clergy from the local membership.

While sending off missionaries to other countries may be beyond our ability, nevertheless, we can proclaim the Gospel in our own backyard. There are many in our country who are yet to hear the Good News that Christ has died and risen for them, or who let their faith cool.

Let us continue to be the missionaries God wishes us to be! Let us continue in our work of pointing people to Jesus who is the Saviour of the world!

*Welcome to all worshipping with us today!*

Pastor Peter Ziebell, Phone 0407583922.

Email him at [paziebell@gmail.com](mailto:paziebell@gmail.com) or to the church office at [ddaalc@gmail.com](mailto:ddaalc@gmail.com).

***Please notify pastor of anyone who is unwell or in need of a visit.***

**COMING SERVICES**

**PLEASE ALWAYS CHECK YOUR BULLETINS FOR ANY LATE CHANGES –  
THEY CAN HAPPEN!!!**

<b>24 July 7 Pentecost</b>	<b>31 July 8 Pentecost</b>	<b>7 August 9 Pentecost</b>
8.30am OAK HC 9.00am TMBA LR 9.30am AUB LR 10.15am GRN HC 9.00am MARBURG LR	8.30am OAK LR 9.00am TMBA HC 9.30am GRN LR 10.45am AUB HC 9.00am LOWOOD LR	8.30am OAK LR 9.00am TMBA LR 9.30am GRN LR 9.30am AUB LR 9.00am MARBURG HC & Bible Study
<b>Sunday, 24 July</b>		
READINGS: Genesis 18:17-33; Colossians 2:6-19; Luke 11:1-13		
HYMNS: 420 421 v:1-4 421 v:5-9 (352 839) 426		
<b>Sunday, 31 July</b>		
READINGS: Ecclesiastes 1:2, 12-14; 2:18-26; Colossians 3:1-11; Luke 12:13-21		
HYMNS: 520 388 384 (847 286) 459		

**ANNOUNCEMENTS**

Tuesday, 19 July, 7.30pm. Men's Fellowship at Oakey. Opening devotion: John.

Saturday, 30 July, 10.00am. COC/Sem meeting at Marburg. Please ensure there is representation from all congregations – these meetings are important.

Pastor is preparing to start the next confirmation class, beginning early August. If any parents have children of confirmation age, please contact him so he can get the class organised.

Pastor would like for readers in our bookclub to begin meeting. For those reading, can you please see me with suitable days and times that would suit, so we can set a time and place?

**BIBLE STUDIES for JULY:**

Greenwood. Friday, 22, 7.30pm.

Mar/Lowood. Thursday, 28, 10.00am at Marburg.

Aub/Oak. Friday, 29, 7.30pm at Aubigny.

**FUTURE AELC SERVICE DATES:**

September 4 at Greenwood.

October 30 at Toowoomba.