

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

18 September 2022
Harvest Thanksgiving

HYMNS: 564 814 Printed 563 293 568

INTROIT:

You receive praise in silence in Zion, O God, and vows to You will be fulfilled.
O You who hear prayer, to You all human beings will come.

Iniquitous things have been prevailing over me. You Yourself will provide atonement for our rebellious actions.

Blessed is the person whom You choose and whom You bring near, that he may dwell in Your courts! We shall be satisfied with the good things of Your house, the holiness of Your temple.

You answer us in righteousness with awesome deeds, O our saving God, the Confidence of all the ends of the earth and of the most distant sea.

He is the One who sets the mountains in place by His strength, the One who puts on strength like a waistcloth.

He is the One who calms the roaring of the seas, the roaring of their waves, and the turmoil of the peoples.

Those who live at the ends of the earth have been in awe of Your miraculous signs. You make the places where morning dawns and the places where evening fades shout for joy.

You have taken care of the land and have caused it to overflow. You have enriched it abundantly. The stream of God is filled with water. You are providing their grain. For that is how You have prepared it.

You have given its furrows their fill of drink, and levelled off the edges of its furrows. You soften it with gentle rain, and bless its growth.

You have crowned the year of Your goodness, and Your wheel-tracks drip with fat.

The pastures in the desert overflow. The hills are robed with joy.

The meadows are clothed with flocks, and the valleys are covered with grain.

They are shouting for joy. Indeed, they are singing. Psalm 65

COLLECT: Almighty God, You crown the fields with Your blessing and permit us to gather in the fruits of the earth. As stewards of Your creation, may we receive Your gifts in humble thankfulness and share Your bounty with those in need; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and for ever. Amen.

READINGS: Deuteronomy 26:1-11 Firstfruits presented to the LORD.
2 Corinthians 9:6-15 Sowing generously.
Luke 12:13-21 The Parable of the rich fool.

Deuteronomy 26:1-11

¹ “When you enter the land that the LORD, your God, is giving you as an inheritance and you take possession of it and live in it, ² you shall take some of the first from all the produce of the ground, which you will harvest from your land, which the LORD, your God, is giving you! You shall put it in a basket and go to the place where the LORD, your God, will choose to make His name dwell! ³ You shall go to the priest who is in office at that time and tell him, ‘I declare today to the LORD, your God, that I have come into the land that the LORD swore to our forefathers to give us!’ ⁴ Then the priest shall take the basket from your hand and set it down in front of the altar of the LORD, your God! ⁵ You shall make this response before the LORD, your God: ‘My forefather was a wandering Aramean. He went down to Egypt with few people and lived as a foreigner there. There he became a great, powerful and numerous nation. ⁶ However, the Egyptians treated us harshly, oppressed us and imposed severe forced labour on us. ⁷ Then we cried to the LORD, the God of our forefathers, and the LORD heard our cry. He saw our misery, distress and oppression. ⁸ The LORD brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and with miraculous signs and wonders. ⁹ He has brought us to this place and has given us this land, a land flowing with milk and honey. ¹⁰ So now, look! I have brought the first produce of the land, which You, O LORD, have given me.’ Then you shall set it down before the LORD, your God, and worship before the LORD, your God! ¹¹ Then you shall be glad about all the good things that the LORD, your God, has given to you and your family, together with the Levite and the foreigner who is living among you!

2 Corinthians 9:6-15

⁶ In addition, I say this: The person who sows sparingly will also reap sparingly, and the person who sows bountifully will also reap bountifully. ⁷ Each person should give as he has decided in his heart, not reluctantly or under compulsion! For God loves a cheerful giver.

⁸ God can make all grace abound toward you, that you may always have all that you need in every way and may abound in every good work, ⁹ as Scripture has said: “He has distributed. He has given to the poor. His righteousness remains for ever.” ¹⁰ He who provides seed for the sower and bread for food will supply and multiply your seed and will increase what your righteousness produces. ¹¹ You are being made rich in every way that you may be totally generous. This is producing thanksgiving to God through us. ¹² This work, which you are doing in serving others, not only supplies the needs of the believers but is also overflowing through many expressions of thanks to God. ¹³ By this service, by which you prove yourselves, you are glorifying God for your subordinate confession of the Good News of Christ and for your generous contribution to them and to all people, ¹⁴ while they also long for you deeply and pray for you, because of the extreme kindness that God has shown you. ¹⁵ Thanks be to God for His indescribable gift!

Luke 12:13-21

¹³ Someone in the crowd asked Him, “Teacher, tell my brother to divide the inheritance with me!”

¹⁴ Jesus asked him, “Man, who appointed Me to be a judge or an arbitrator over you?”

¹⁵ Then He told them, “Beware and be on your guard against all greed! For a person’s life does not consist in how plentiful his possessions are.”

¹⁶ Then Jesus told them a parable: “The ground of a certain rich man yielded plentifully.

¹⁷ He thought to himself, ‘What am I to do? For I have no place to store my produce.’

¹⁸ “Then he said, ‘This is what I shall do: I shall pull down my barns and build bigger ones and shall store my grain and all my other goods in them. ¹⁹ Then I shall say to myself, ‘Soul, you have many good things stored up for many years. Take life easy, eat, drink and enjoy yourself!’”

²⁰ “However, God said to him, ‘You fool, this very night your life will be demanded of you. Then who will get the things that you have prepared?’”

²¹ Jesus said, “So is he who lays up treasure for himself and is not rich toward God.”

YOUR FAITHFULNESS IS GREAT

Sermon for Harvest Thanksgiving

Lamentations 3:22-33

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 Lamentations 3:22-33: **It is because of the LORD’s mercies that we have not been completely cut off. For His compassion has not come to an end.**

²³ **It is new every morning. Your faithfulness is great.**

²⁴ **I have been saying to myself, “The LORD is my portion. Therefore, I shall put my hope in Him.”**

²⁵ **The LORD is good to those who wait for Him, to the person who seeks Him.**

²⁶ **It is good that one hopes, even in silence, for the salvation of the LORD.**

²⁷ **It is good for a person to carry a yoke while he is young.**

²⁸ **He should sit alone and keep silent. For the LORD has laid it on him.**

²⁹ **He should put his mouth in the dust. Perhaps there is hope.**

³⁰ **He should offer his cheek to the one who strikes him and receive plenty of insults.**

³¹ **For the Lord will not reject for ever.**

³² **However, if He has caused grief, He will show compassion, because His mercies are very great.**

³³ **For He has not taken pleasure in tormenting human beings or in oppressing them.**

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

Dear friends in Christ,

Giving thanks to the Lord for His great faithfulness is always appropriate at all times and in all circumstances, but I think what will deepen our thoughts on this Harvest Thanksgiving Day is to know the *context* for these verses from Lamentations. What was going on in the life of the person who wrote these words? It sounds like this person's life must have been going pretty great that he would pour forth such beautiful words of praise.

Well, no - and *that's the point*. This person's life was not going great. Rather, it was quite the opposite. And it was the same for the land in which he lived. Things were stinking, lousy, and miserable. Think of it. After all, the name of this book is "Lamentations," which means poems of lament, mourning, and sadness. And yet in the midst of the mourning - and this passage in chapter 3 is literally smack dab in the middle of the book - the poet breaks out in this song celebrating the Lord's faithfulness. I think there's a lesson in this for us today, in our context, both in our personal lives and in the life of our country.

The man who wrote Lamentations was almost surely the prophet Jeremiah, the "*weeping prophet*," as he is called. Jeremiah was filled with sadness at the strong words of judgment he had to preach against unfaithful Judah and Jerusalem. Judgment was coming, doom and gloom and judgment, and there was no stopping it. The LORD was going to bring the Babylonians against Judah, who would take the people off into captivity. Judgment was coming in particular against Jerusalem and even against the temple itself. The Babylonians would destroy the city and level the temple to the ground.

All of which is exactly what happened. The judgment did come. Jerusalem was destroyed, as was the temple in 586 B.C. Terrible, awful judgment. And certainly, that is a major theme in this book of Lamentations, namely, mourning for the fate of Jerusalem. Listen to the laments. The book opens like this: "*How lonely sits the city that had been crowded with people! How she who had been great among the nations has become like a widow! She who had been a princess among the provinces has had to do forced labour*" (1:1). Jerusalem is personified as a humiliated, deserted widow. Unsuppressed sobbing rends the air as the bliss of former days are contrasted with the present nightmare of shame and destitution. The stricken mourners repeatedly confess that the LORD was justified in letting the Babylonians destroy Zion, for she had "*sinned greatly*" and had become "*filthy*" (vv 8, 17). Sadly, Jerusalem herself must confess: "*The LORD is in the right. For I have rebelled against His Word*" (1:18).

Dear friends, on this day, when we think about our own nation, we too must confess, “We have rebelled against God’s Word.” How Australia is ripe for God’s judgment! Think of it. Our nation has legalised murder in the form of abortion, causing the holocaust of thousands of unborn children. Our nation has approved the abomination of homosexuality, even legalising so-called “single-sex marriage,” which is an impossibility. Immorality and violence - the same vices that brought the flood upon the earth and fire and brimstone down on Sodom and Gomorrah - immorality and violence run rampant in our land and pour out of our televisions and movie screens and computer screens. None of us are immune, we glory in our shame, calling good evil and evil good.¹ Truly Australia is ripe for judgment, just like Judah was in the days of Jeremiah.

And the Lord’s judgment did fall on Judah. The prophet laments: *“The Lord has become like an enemy. He has swallowed up Israel. He has swallowed up all its fortified palaces. He has laid its fortified cities in ruins. He has increased the mourning and lamentation in the daughter of Judah”* (2:5).

And Jeremiah himself, even though he did not go along with the rebellion of the people - even so, he felt the weight and the anguish of God’s judgment falling on the land. He writes: *“I am the man who has seen affliction under of the rod of His fury. I am the one whom He has driven away and whom He has made to walk in darkness without a light. Surely, He was turning His hand against me repeatedly, all day long”* (3:1-3).

Maybe you feel like this sometimes. Maybe you feel like a man or woman who has seen affliction. It may seem like God has become your enemy. You cannot see any light at the end of the tunnel. Aging, illness, affliction, financial reverses, family breakups, distress over the direction your children are going - so many causes of grief we experience in this world! And we wonder *where God is in the midst of all this.* Sometimes we feel just like Jeremiah when he says of the LORD, *“He caused me to grind my teeth on gravel. He trampled me down in ashes. You excluded my soul from peace. I forgot happiness. I thought, “My splendour and my hope have been ruined because of the LORD”* (3:16-18).

But even at this low point - a low point for Jeremiah, a low point for Jerusalem and Judah - something begins to nudge the prophet in the direction of hope. He writes: *“Remember my suffering and my homelessness, the wormwood and the bitterness!*

¹ Isaiah 5:20

My soul continues to remember them and bends down over me. This is the thing that I call to mind, and this is why I have hope” (3:19-21).

“This is the thing that I call to mind, and this is why I have hope.” This is the turning point in Jeremiah’s lamentation. His thoughts turn now to the steadfast love of the LORD, God’s great covenant love that He has pledged to all who put their trust in Him. And this is where we pick up the words of our text: **“It is because of the LORD’s mercies that we have not been completely cut off. For His compassion has not come to an end.²³ It is new every morning. Your faithfulness is great.²⁴ I have been saying to myself, “The LORD is my portion. Therefore, I shall put my hope in Him.”**

Dear friends, there is hope for you! There is hope for us! This hope is found solely in the steadfast love of the LORD, in His mercies, which are new every morning. The LORD’s great faithfulness to His covenant, His faithfulness to His promises, all fulfilled in Christ - this is what gives us hope and a song to sing on this day when we gather the fruits of God’s harvest and come into His house of worship and praise!

Think of this: Christ Jesus, the very Son of God - He is truly the man who has seen affliction, once and for all. The man of sorrows, who bore the sins and the grief of His people, when He bore our sins on the wood of the cross. He took the judgment we deserve, each one of us, taking the sentence for our sin on His sinless shoulders. Jesus deserved only praise and commendation. Yet He suffered shame and condemnation, innocently, on our behalf. See the steadfast love of the Lord that He would do this!

Now we are counted righteous and forgiven on account of this Righteous One. Through faith in Christ, every believer has eternal life now and on forever into the age to come. In Him is life, and this life is the light of men. The light shines in the darkness, and the darkness has not overcome it.² God, in His mercy, has allowed this light to continue to shine in our sin-darkened land. The Gospel light has not been snuffed out here in Australia. To be sure, more and more of our countrymen are turning away from the Lord in unbelief. But there is a faithful remnant, and the Lord is gracious enough to not allow our land to be destroyed.

“His compassion has not come to an end.” By God’s mercy, Australia is still a very prosperous land, by world standards, in spite of our many sins. We still enjoy the freedom to practice our religion - although that freedom is being increasingly

² John 1:5

threatened by our government. The crops of our fields are yielding their harvest in abundance. The natural resources Australia has are just amazing. The brainpower and industry of still many of our citizens are a great blessing to us. These all are things to give thanks to God for on this day.

But what about when our sight is filled by the adversity of our circumstances? Do you ever feel like God has become your enemy? Join the club. Join Jeremiah in his lamentations. But join Jeremiah also in his hope and thanksgiving, as when he says: **“For the Lord will not reject for ever. ³² However, if He has caused grief, He will show compassion, because His mercies are very great. ³³ For He has not taken pleasure in tormenting human beings or in oppressing them.”**

Luther comments on this passage and says: *“God stands hidden among the sufferings which would separate us from him like a wall, indeed, like a wall of a fortress. And yet he looks upon me and does not forsake me. He stands there and is ready to help in grace, and through the window of dim faith he permits himself to be seen.”*

Dear friends, this is the word of hope for you today: Even when the loving God seems hidden from you, hidden in your sufferings, you know a faithful God, who is true to His Word, and He will see you through. The message today is this: Because of God’s great faithfulness, thanksgiving is possible even when things are not going so great. Just ask Jeremiah. For because God’s promises are all fulfilled in Christ, then even in the midst of our lamentations, hope and thanksgiving ring out. How great is God’s faithfulness! Amen.

HYMN 809 LSB - GREAT IS THY FAITHFULNESS

1

Great is Thy faithfulness, O God my Father;
There is no shadow of turning with Thee.
Thou changest not: Thy compassions, they fail not;
As Thou hast been, Thou for ever wilt be.

*Great is Thy faithfulness! Great is Thy faithfulness!
Morning by morning new mercies I see;
All I have needed, Thy hand hath provided;
Great is Thy faithfulness, Lord, unto me!*

2

Summer and winter and springtime and harvest,
Sun, moon, and stars in their courses above
Join with all nature in manifold witness
To Thy great faithfulness, mercy, and love.

3

Pardon for sin and a peace that endureth,
Thine own dear presence to cheer and to guide;
Strength for today and bright hope for tomorrow,
Blessings all mine, with ten thousand beside!

PRAYER FOR HARVEST THANKSGIVING

God our Father, You have created the universe in great wisdom, and sustain it by Your powerful word. You are good to everyone, and have compassion on all that You have made. We enter Your house of prayer with thanksgiving, and come before You with songs of joy. We thank You for the many blessings and joys You lavish on our lives. We thank You for soil and seed, sunlight and rain, health and strength, machinery and technology, and every other blessing by which You give us our daily bread. You have given us a plentiful land, rich in resources for agriculture, mining, and industry. You have blessed us with education and skills to use these resources for the good of our country and its people. Although You do not always spare us from trouble and dark days, we still must confess that our cup of blessing is overflowing, and so we praise Your name. Make us continually aware of Your goodness, O Lord. Increase our trust that in all things You are working for our good.

But, Lord, You not only care for our bodies; Your richest love is reserved for the salvation of our souls. Because You have revealed Yourself to us in Your Word, we know You in Your limitless grace, and live in the light of Your truth and love. We thank You especially for Your greatest of gifts: Jesus Christ our Saviour, and for all the blessings of the Gospel and the Church. Help us to appreciate fully these choicest gifts, and to produce in our lives a rich harvest of faith, goodness, and love.

Free us from every temptation to trust in uncertain things like material wealth. Free us from covetousness, envy, and jealousy. Increase our joy in what You provide, and make us content. Make us more sensitive to what others need. Give us compassion to help those who have too little, and the opportunities to share Your blessings. Let our service to others pave the way for witness to the Gospel of salvation through Jesus Christ Your Son. Teach us to use wisely the things You place at our disposal.

Bless and strengthen the poor and the hungry, those who cannot work, the lonely, the depressed, and especially those who are suffering because of their Christian faith. Give them all the generous help of friends, but, above all, strong trust in Your presence and care.

Guide the nations on earth, and particularly those countries whose people are desperately poor. Grant that all who look up to You for material blessings may find Your kingdom, and Your righteousness. Bless our country Australia with a united spirit and

godly goals. Teach its leaders and its people to know, believe, and do Your will. Remove from us things that are unwise and harmful.

Loving Lord and heavenly Father, we give thanks to You today for the life and reign of Queen Elizabeth II. Thank You for her dedication to serving us her people, right to the end of her life. Thank you that she was a symbol of such stability through the huge changes seen during her seventy-year reign. Comfort all who mourn her death: her family, her subjects, and all who admired and respected her.

Lord God, grant her son, His Majesty King Charles III, great wisdom and humility as king. May he know that he submits to a higher authority, that You are the one who changes times and seasons; that you remove kings and set up kings. May he reign with integrity and dignity just as his mother did before him. Grant us all to keep our eyes fixed on You as the source of all hope and comfort in times of change, as the One who “will reign forever... to all generations.

Continue to supply the spiritual needs of our families, so that truth, love, and high morals may bless our homes.

We offer You our prayers and our songs of praise, heavenly Father, in the name of Your dear Son, our Saviour Jesus Christ, to whom be glory and honour for ever. Amen.

Article: Creation (*concluded*)

Evolution must be rejected as an explanation of the origin of the world and its inhabitants. Evolution was popularised by Charles Darwin (d. 1882), but was not something new. The Greeks had speculated about it before the birth of Christ. Darwin popularised it for the modern age. In 1859 he published *On the Origin of Species*. In 1871 he published *The Descent of Man*. In these works he rejected the biblical account of creation and preservation in favour of the theory of natural selection and survival of the fittest (death is a natural tool in the process of evolution for weeding out the weak).

Liberalism in the 19th century conformed its religious outlook to the ever-upward progression of humanity taught by Darwin. In our day, evolution has permeated most segments of society with its beliefs, from science to anthropology, from psychiatry to education. Many church bodies unashamedly teach that evolution is the explanation for the origin of the universe. Even in some Lutheran churches evolution is openly taught and espoused. Churches usually say they believe in theistic evolution, where God is viewed as the prime mover of the universe and evolution as the tool by which it developed. This is to be distinguished from atheistic evolution, which replaces God with chance and does not believe in the existence of a god.

Does it make any difference as to whether we accept evolution or not? A brief study of how evolution affects some doctrines of the Bible will show that evolution is not a

harmless theory that we can tolerate in the name of being scientifically up to date. If you embrace evolution, even theistic evolution, you may also end up losing the gospel itself.

The Bible teaches that God created man and woman, that He made them distinct from the animals, and that He made them to rule over the world He created. God made Adam and Eve in His own image. He gave human beings an immortal soul. God made man and woman to be moral creatures from whom God expects conscious and intelligent obedience. God gave man and woman language by which they could speak with Him and with each other. The life God gives people is a precious time of grace in which the image of God, lost through sin, is to be renewed. After this life, all people must appear before God for the final judgment. Believers will enter into eternal life, and unbelievers will suffer eternal damnation.

Evolution has a totally different picture of a human. It believes that people descended from animals, that life is cheap, that death is a natural tool to get rid of the weak, that people for long periods of time were low in intelligence, unskilled in language, knowing nothing of right or wrong. It believes that when a person dies, that is it. There is no heaven; there is no hell. You just cease to exist. From evolution's perspective, the biblical account of Genesis 1 and 2 is myth and folklore. Those who accept evolution must reject the biblical account of creation.

The Bible tells us that Adam and Eve disobeyed God by eating of the fruit of the tree from which He had commanded them not to eat. Adam and Eve lost the image of God. Their relationship with their Creator was severed by their disobedience. They no longer loved God the way they should. They no longer loved each other the way they should. Adam blamed his sin on God and on his wife. Eve blamed the serpent. They each refused to accept accountability for their own actions. They lost their pristine peace. It was replaced by feelings of guilt. Their wills were corrupted. The Bible teaches that humans fell from their high state to a state of being corrupted by sin.

Evolution has a different picture of things. The account of the fall into sin is said to be a story early people told about how manlike beasts began to feel a moral responsibility for their course of action. The feelings of guilt are said to be a step upward from the beastlike state in which creatures felt no responsibility for their actions toward others. Rather than being mourned, the fall into sin is applauded as a step forward for early humans.

The Bible tells us that original sin is both a hereditary guilt and a hereditary corruption. It is a hereditary guilt in that the condemnation Adam brought upon himself by his disobedience is passed on to us (Rom. 5:12). Because of it, we are born into this world under the wrath and judgment of God (Eph. 2:3). Original sin is a hereditary corruption in that our nature lacks what it ought to have - righteousness and holiness - and has what it should not have - a lust for sin. It is passed on from parents to children (Ps. 51:5; John 3:5). Therefore, we cannot carry out God's will because of our corrupt nature (Rom. 8:7).

Evolution, however, does not believe this teaching of the Bible. It believes that people are

getting better and better. It says that long ago people were animals and acted like animals. Evolutionists say that we are much better today and will be much better as time goes on. If there is any inclination to bad behaviour, evolution says it is simply a remnant of the beast within. In this way, people's evil actions are excused; and the original sin, for which we deserve God's judgment, is ignored.

The Bible tells us that any thought, word, or deed that deviates from God's will is an actual sin. There are absolute laws that God commands us to obey. God's commandments are not determined by popular opinion, nor do they change from generation to generation. Anytime we say, think, or do something God forbids or do not do something He commands, we have sinned. Sin has consequences. The Bible tells us that the "*wages of sin is death*" (Rom. 6:23). Sin separates us from God. It brings about death in this world. It leads to eternal condemnation. Sins are not merely mistakes of judgment. Sin is an affront to a holy God.

Evolution does not acknowledge any absolutes. Everything is said to be determined by culture and experience. The evolutionist tells us that animals do not always have the same mate for a lifetime. If we are merely animals, then why should humans be faithful to their spouses for a lifetime? These marriage rules were developed, they say, by a society that was prudish. Today we have passed beyond this and have developed a more enlightened attitude toward relationships. This is merely one example of how evolution does away with sin and, ultimately, with the need for a Saviour.

The Bible tells us that sin brought death into this world (Gen. 2:17; 3:19; 5:1-26; Rom. 5:12; 6:23). Death is a judgment of God on sinners. That is why Paul tells us, "*The sting of death is sin, and the power of sin is the law*" (1 Cor. 15:56). We die because we are sinners. Death is universal because all have sinned (exceptions were Enoch and Elijah, who went to heaven without dying). The only people who will escape death are those who are living at the time of Christ's coming. Death is feared because of its connection with sin (Heb. 2:14-15).

Evolution tells us that death is not the penalty for sin but rather a necessary process of evolution. In fact, evolution could not take place without it. Therefore, the evolutionist denies the penalty for his sins and thinks of death as simply part of the process of the 'survival of the fittest.' Thus, the evolutionist faces death without a realisation that sin brings about eternal death as well as temporal death.

Our sins condemn us before God. Yet God loves us and sent Jesus to save us from our sins. He kept the Law of God for us. He suffered the punishment for our sins. God raised Him from the dead to show us that our salvation was secured. Through faith in Jesus, the forgiveness He won for all becomes our very own. Clothed in Christ's righteousness, we are assured of eternal life with the Lord in heaven.

If, however, there is no sin, then why do we need a Saviour? From the perspective of evolution, Jesus was not God, Jesus was not born of a virgin, and He was merely a good example of what people should be. He died, was buried, and that was it. If that is what a person believes, he is not a Christian and has no hope of eternal life.

In conclusion, we reiterate our faith in the creation of the world as related by the Bible. With the church of all ages, we confess: "*I believe in God the Father almighty, maker of heaven and earth.*"

COMING SERVICES**PLEASE ALWAYS CHECK YOUR BULLETINS FOR ANY UNEXPECTED CHANGES****– THEY CAN HAPPEN!!!**

25 September 16 Pentecost	2 October 17 Pentecost	9 October 18 Pentecost
9.30am O/G/A combined at AUB HC 9.00am TMBA LR 9.00am LOWOOD LR	8.30am OAK LR 9.00am TMBA HC & Bible Study 9.00am GRN LR 9.30am AUB LR 9.00am MARBURG LR	8.30am OAK LR 9.00am TMBA LR 9.00am GRN LR 9.30am AUB LR 9.00am LOWOOD HC
Sunday, 25 September		
READINGS: Amos 6:1-7;	1 Timothy 6:6-19;	Luke 16:19-31
HYMNS: 445 385 96 (71 285) 379		
Sunday, 2 October		
READINGS: Habakkuk 1:1-4; 2:1-4; 2 Timothy 1:1-14;		Luke 17:1-10
HYMNS: 499 4 395 (839 291) 201		

ANNOUNCEMENTS

Choir Practice will be held at Oakey on 25th September at 1pm.

BIBLE STUDIES FOR SEPTEMBER:

Today at Marburg after Service, and again, Thursday the 22nd at 10.00am at Lowood.

Sunday the 25th. O/A/G combined after service at Aubigny.

AELC BOOKCLUB:

The next book we shall read is "*I Don't Have Enough Faith to be an Athiest.*" If you would like a copy of this book, let pastor know before next Sunday so he can order them. Cost will be \$35.00, or, if you have a Kindle, you can download it for yourself from Amazon for \$16.00. Our next gathering will be at the manse on Saturday, 10.30am to begin talking about the book over morning tea. All welcome!

TOOWOOMBA HALL PROGRESS:

As work continues on the hall renovation at Bethlehem Toowoomba, a couple unexpected costs have arisen (as can be expected). The hall needed rewiring and termite damage has been exposed. The cost to remedy these issues have added roughly another \$13,000 to the final cost, which will be around \$113,000. So far, \$100,000 has been raised, leaving a shortfall. If anyone would like to help with these costs, please consider making a donation, or a loan to Bethlehem. Contact the chairman, Barry Zischke on 0427 600073, or see pastor.

Sunday, 20 November A tentative plan for Concert at Bethlehem Toowoomba.

9.30am AELC HC service at Bethlehem Toowoomba.

Shared lunch and fellowship after service. 12.30pm Concert. Cup of tea after the concert