

Australian Evangelical Lutheran Church
BETHLEHEM TOOWOOMBA, OUR SAVIOUR LOWOOD, ST JOHN'S AUBIGNY,
ST PAUL'S GREENWOOD, TRINITY MARBURG, TRINITY OAKEY
25 September 2022
The 16th Sunday after Pentecost

HYMNS: 445 385 96 71 285 379

INTROIT: Praise the LORD! Praise the LORD, O my soul!

Let me praise the LORD throughout my life; let me sing praise to my God as long as I live.

Do not trust in influential people, in a descendant of Adam, who cannot save. His spirit will depart, he will return to his earth; on that day his plans will have perished.

Blessed is the one who has the God of Jacob for his help; whose hope is in the LORD his God, who has made heaven and earth, the sea, and all that is in them; who remains faithful for ever, who provides justice for the oppressed; and who gives food to the hungry. The LORD causes prisoners to go free.

The LORD opens the eyes of the blind; the LORD raises up those who are bowed down; the LORD loves righteous people.

The LORD watches over the resident aliens. He comes to the aid of the orphan and the widow. However, He makes the way of wicked people crooked.

The LORD will reign for ever; Your God, O Zion, for all generations.

Praise the LORD!

Psalm 146

COLLECT: O God, You are the strength of all who trust in You, and without Your aid we can do no good thing. Grant us the help of Your grace that we may please You in both will and deed; 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:

Amos 6:1a, 4-7 Punishment for those who are unworried in Zion.

1 Timothy 6:6-19 Nothing brought into the world, and nothing taken out.

Luke 16:19-31 Remember, you had your good things in your life.

Welcome to all worshipping with us today!

Pastor Peter Ziebell, Phone 0407583922.

Email him at paziebell@gmail.com or to the church office at ddaalc@gmail.com.

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

Amos 6:1-7

¹ How horrible it will be for those who are complacent in Zion, for those who feel secure on the mountain of Samaria and for the notable men of the leading nations, to whom the family of Israel comes! ² Go across to Calneh and look! Go from there to the great Hamath! Then go down to Gath in Philistia! Are you better than these kingdoms? Or is their territory larger than your territory? ³ Although you imagine that a day of calamity is far away, you are bringing the throne of violence closer! ⁴ How horrible it will be for those who sleep on ivory beds, sprawl out on their couches and eat lambs from the flock and calves out of the stall! ⁵ How horrible it will be for those who improvise to the sound of a harp and who, like David, invent musical instruments for themselves! ⁶ How horrible it will be for those who drink from bowls of wine and smear the finest oils on themselves but who do not grieve over the ruin of Joseph! ⁷ Therefore, they will now be the first of the captives to go into exile, and the revelry of those sprawling people will end.

1 Timothy 6:6-19

⁶ However, godliness with contentment is great gain. ⁷ For we have not brought anything into the world and cannot take anything out of it, either. ⁸ Rather, if we have food and clothing, we shall be content with these. ⁹ However, those who desire to be rich fall into temptation and a snare and into many foolish and harmful desires, which drown people in destruction and ruin. ¹⁰ For the love of money is a root of all evils; and, because some people have been eager for money, they have wandered away from the faith and pierced themselves with many pains.

¹¹ However, you, man of God, flee from these things and pursue righteousness, godliness, faith, love, patient endurance and gentleness! ¹² Fight the good fight of the faith! Take hold of eternal life, to which you have been called! You have also made the good confession in the presence of many witnesses. ¹³ I charge you, in the presence of God, who gives life to all things, and in the presence of Christ Jesus, who testified with His good confession before Pontius Pilate, ¹⁴ to keep this command without spot or blame until the appearance of our Lord Jesus Christ, ¹⁵ which He, who is the blessed and only Ruler, the King of kings and Lord of lords, will display at His own right time. ¹⁶ He alone has immortality. He lives in a light that no one can approach, and no one has ever seen Him or

can see Him. To Him be honour and everlasting power! Amen.

¹⁷ Keep on telling those who are rich in this present world not to be arrogant or to put their hope in uncertain riches but in God, who richly provides us with everything to enjoy! ¹⁸ Tell them to do good, to be rich in good works, to be generous and willing to share, ¹⁹ storing up for themselves a treasure, as a good foundation for the future, that they may take hold of the life that is really life!

Luke 16:19-31

¹⁹ “A certain man was rich. He used to dress in purple and fine linen and enjoyed himself splendidly every day. ²⁰ A certain beggar by the name of Lazarus had been laid at his gate. He was covered with ulcers, ²¹ and longed to satisfy his hunger with what fell from the rich man’s table. Moreover, even the dogs used to come and lick his ulcers. ²² The beggar died, and the angels carried him to Abraham’s side. The rich man also died and was buried. ²³ In Hades he looked up, as he was being tormented and saw Abraham far away and Lazarus at his side. ²⁴ He called, ‘Father Abraham, have mercy on me and send Lazarus to dip the tip of his finger in water and cool my tongue! For I am in agony in this flame.’

²⁵ “However, Abraham replied, ‘Son, remember that you received your good things in your lifetime, while Lazarus received bad things! However, now he is comforted here, and you are in agony. ²⁶ Besides all these things, a great chasm has been fixed between us and you, so that those who want to cross over from here to you cannot, and people cannot cross over from there to us.’

²⁷ “He answered, ‘Therefore, I ask you, father, to send Lazarus to my father’s family. ²⁸ For I have five brothers. Let him warn them, that they also may not come to this place of torture!’

²⁹ “Abraham replied, ‘They have Moses and the prophets. They should listen to them!’

³⁰ “He said, ‘No, father Abraham, but if someone goes to them from the dead, they will repent.’

³¹ “Abraham answered him, ‘If they do not listen to Moses and the prophets, they will not be convinced even if someone rises from the dead.’”

LAZARUS, THE ONE WHOM GOD HELPS
Sermon for the 16th Sunday after Pentecost, 2022
Luke 16:19-31

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 our Gospel from before Luke 16:19-31: **“A certain man was rich. He used to dress in purple and fine linen and enjoyed himself splendidly every day.²⁰ A certain beggar by the name of Lazarus had been laid at his gate. He was covered with ulcers,²¹ and longed to satisfy his hunger with what fell from the rich man’s table. Moreover, even the dogs used to come and lick his ulcers.²² The beggar died, and the angels carried him to Abraham’s side. The rich man also died and was buried.²³ In Hades he looked up, as he was being tormented and saw Abraham far away and Lazarus at his side.²⁴ He called, ‘Father Abraham, have mercy on me and send Lazarus to dip the tip of his finger in water and cool my tongue! For I am in agony in this flame.’**

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³¹ “Abraham answered him, ‘If they do not listen to Moses and the prophets, they will not be convinced even if someone rises from the dead.’”

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

Dear friends in Christ,

The parable of Jesus we have today tells the tale of two men. It begins like this: **“A certain man was rich. He used to dress in purple and fine linen and enjoyed himself splendidly every day.²⁰ A certain beggar by the name of Lazarus had been laid at his gate. He was covered with ulcers,²¹ and longed to satisfy his hunger with what fell from the rich man’s table. Moreover, even the dogs used to come and lick his ulcers.”**

There is quite a contrast between these two men, and we can ask ourselves, “*Which of these two would we rather be?*” I think we’d all agree that we’d rather be the rich man in this story. He’s got it all going for him.

Jesus had mentioned how this rich man dressed “**in purple and fine linen.**” Now, these were costly fabrics. Not many could afford them. People who dressed this way were often found in the palaces of kings. Furthermore, Jesus had said how this rich man “**enjoyed himself splendidly every day.**” These words are associated with the fact that this rich man feasted every day. Feasting was usually reserved for special occasions such as weddings or the visit of an honoured person, yet this rich man was piling up the rich delicacies on his plate “**every day.**” And what about where this rich man lived? “**A certain beggar by the name of Lazarus had been laid at his gate.**” Since this rich man had a gate, this would suggest that he was living in a mansion at some big estate. Perhaps the gate served a purpose in keeping the riff-raff out, someone like Lazarus maybe.

In contrast to that of the rich man, the life of Lazarus was pathetic and pitiable. He’s the one none of us would like to be. Look at what a lousy life he had been living! He has to be laid at the gate. Perhaps he was crippled, but the picture is of a beggar who must rely on others’ help for survival. He was laid at the gate of the rich man because that would seem to be a good place to beg, but the rich man doesn’t seem to be helping him. Lazarus “**was covered with ulcers,** ²¹ **and longed to satisfy his hunger with what fell from the rich man’s table. Moreover, even the dogs used to come and lick his ulcers.**” Poor Lazarus was in bad shape, and we would be fooling ourselves if any of us wanted to be him.

So it is that there is such a contrast between the rich man and the beggar! The rich man is dressed in purple and fine linen, while the beggar is covered with ulcers. The rich man is enjoying himself splendidly every day, while the beggar would have been happy to eat the scraps from the rich man’s table, but even that isn’t coming. The beggar is living on the wrong side of the gate. Will anyone help him out? The rich man certainly isn’t lifting a finger to help him.

Poor Lazarus did not have a whole lot going for him. He had no food or nice clothing. He had no decent shelter, and he certainly did not have his health. However, there was one thing he did have, and that was his name. His name is Lazarus. That’s what jumps out at us in this story. “Lazarus” would have been a common name back in those days. Jesus even had a friend named Lazarus, who He raised from the dead.¹ But this is the only time a personal name appears in any parables that Jesus speaks. The name “Lazarus” is another way to say the Hebrew name “*Eliezer*,” which literally means “My

¹ John 11:1-43

God helps.” Or to put it more simply: “Lazarus” means “*The one whom God helps*,” and that’s the name Jesus gives the beggar in the parable. You see, the rich man wasn’t helping Lazarus. Nobody else was helping Lazarus, but God will help him. *Lazarus is the one whom God helps*.

And God does help him. When Lazarus dies, look at what happens, and look especially at what happens to Lazarus now, in contrast to the rich man. Jesus says: “**The beggar died, and the angels carried him to Abraham’s side. The rich man also died and was buried.**”

Now the roles are reversed - the tables are turned. Now the beggar is listed first, and the rich man after him, and look at the difference in the descriptions of what happens when each man dies. The beggar died, and “**the angels carried him to Abraham’s side.**” That’s a beautiful and elegant description of the blessed death of a believer, being carried by the angels to Abraham’s side. In contrast, for the rich man, Jesus simply says, “**The rich man also died and was buried.**” No angels. No Abraham’s side. Just “**and was buried.**” No doubt this rich man could afford a very lavish and impressive memorial service for himself, in keeping with the extravagance of his life, but none of that matters now or is even worth mentioning. Such a contrast! The beggar dies and is carried by the angels to Abraham’s side, that is to say, to paradise, in heaven. The rich man also dies and is buried, but he isn’t going to heaven. No, Jesus simply says “**The rich man also died and was buried.**”

“**In Hades he looked up, as he was being tormented and saw Abraham far away and Lazarus at his side.**”²⁴ He called, ‘**Father Abraham, have mercy on me and send Lazarus to dip the tip of his finger in water and cool my tongue! For I am in agony in this flame.**’

²⁵ “**However, Abraham replied, ‘Son, remember that you received your good things in your lifetime, while Lazarus received bad things! However, now he is comforted here, and you are in agony.**”²⁶ Besides all these things, a great chasm has been fixed between us and you, so that those who want to cross over from here to you cannot, and people cannot cross over from there to us.’

Finding himself in a different place, the rich man begins the conversation by asking “**Father Abraham**” to have mercy on him. This tells us something about the rich man we did not know before. He was a Jew and claimed that Abraham was his father. This recalls the Jews who had come to John the Baptist claiming “*we have Abraham for our father*” and yet had refused to show fruits of repentance and to submit themselves to John’s baptism.² Curiously, the rich man does not speak words of repentance, for he seemed to realise that his condition of torment was permanent. His cry for mercy was

² Luke 3:7-9

not a cry of repentance but a plea for help that resulted from a desperate situation. In fact, his status did not seem to affect his arrogance, for he viewed Lazarus, whom he knew by name, as a servant whom Abraham could send into his place of flames and cool his tongue with a drop of water. The rich man still thought of himself and his needs before those of Lazarus.

Finding himself in Hades, this rich man was in torment. This is not the only place in the Bible where Hades, or hell, is described in this way. It is a place of anguish, and it is eternal. Jesus also mentions how a great chasm has been fixed between heaven and hell, and after death, there is no crossing over. As it says in Book of Hebrews, “*it has been appointed for human beings to die once, but after this the judgment*” (Hebrews 9:27). There is no purgatory, where you can work off your sins or have some relative or saint pay them off for you. No, once you die, by then, it’s too late.

Part of the anguish for the rich man is that he now begins to realise this. While he sees that it’s too late for him, He seems to have a change of heart. He finally thinks of someone else: his brothers in his father’s house. So he makes a request: **“Therefore, I ask you, father, to send Lazarus to my father’s family. ²⁸ For I have five brothers. Let him warn them, that they also may not come to this place of torture!”**

²⁹ **“Abraham replied, ‘They have Moses and the prophets. They should listen to them!’**

³⁰ **“He said, ‘No, father Abraham, but if someone goes to them from the dead, they will repent.’**

³¹ **“Abraham answered him, ‘If they do not listen to Moses and the prophets, they will not be convinced even if someone rises from the dead.’”**

In other words, Abraham is saying to the rich man that if he is so concerned about his brothers not ending up in hell like he was, well, they have the same means to prevent them from going there that he had, namely, the Holy Scriptures. **“Moses and the Prophets”** is a way of saying what we call the Old Testament, which was the extent of the Bible at that time. Moses and the Prophets were enough to keep the rich man and his brothers from going to hell, for Moses and the Prophets warned against being turned in on oneself. They warned against an inordinate desire for riches and wealth. They warn against forgetting God as the source of all one’s blessings. And the Scriptures warn us against neglecting our neighbour, the beggar at our gate, the person whom God may have placed there so that we can be God’s channel of blessing and help for that person.

The Scriptures - and we can add the New Testament, too - the Scriptures warn us against all these things. They call us to repent, to repent of our folly, for whether we are rich or poor or somewhere in between, you and I, we all have sins for which we need to repent. We all have failed, each one of us, in our love for God and our love for our neighbour. In one way or another, we all are poor miserable sinners, unable to get up, lying outside the gated community called heaven.

But the good news is, inside this gate, there is a Rich Man who will help. Scripture tells us, “*For you know the grace of our Lord Jesus Christ, that, although He was rich, yet because of you He became poor, that you through His poverty might become rich*” (2 Cor. 8:9). Yes, Jesus Christ, the eternal Son of God, came down from heaven, came down to where we live, and suffered and died for us, for our sins. Christ, *the truly Rich One*, emptied Himself for our sake. He suffered anguish and torment so that we would not. He was covered with the bloody stripes of beating and flogging. They threw a scarlet robe on Him in mockery and a crown of thorns on His head. Then His clothes were stripped from Him. In His hands and His feet and in His side, Christ the Suffering Servant was wounded for our transgressions. On that cross, Jesus cried out, “*I thirst,*” and then He died and was buried. All this He did for us. He saw us lying there, helpless, dying in our sins, and He came out and took our place. Christ has opened the kingdom of heaven to all believers.

It is because of this infinitely rich grace of our Lord Jesus Christ that when we die, *we too shall be carried by the angels to Abraham’s side*, there to live in heaven forever. Someone did rise from the dead, and it is Jesus. Jesus died and rose again and ascended into heaven, and now He lives forever, and it’s because of Him that you and I shall receive the help we need, the help that only God can give.

And God has given a sign that He has helped us and will help in this way. God has given each of us a name. “*I have redeemed you. I have called you by your name. You are Mine,*” Isaiah writes (4:1). In Holy Baptism, the Lord God has placed His saving name upon us, claiming us for His own. “*Our help is in the name of the Lord,*” we say, and it is true, for we bear the name of the Triune God, the Father, the Son, and the Holy Spirit. God has given us a name. We belong to Him.

So the rich man and poor Lazarus - which one would you rather be? At first glance, we may say the rich man has it all over poor Lazarus. But those riches are fleeting and will not last. Lazarus has something better. He has a name, and he has a God who will help him. And so do we. Now, in Christ, we can put ourselves into this story. For truly, our name is Lazarus, “*The one whom God helps.*” Amen.

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

The Lord’s Supper has always been seen as a sign of unity between those who commune together at the Lord’s table (1 Cor. 10:17). When Christians partake of the Lord’s Supper in a church body that has a confession of faith, they thereby declare that they believe that they are one in faith with those who commune with them. Since people cannot honestly hold two differing confessions at the same time, they cannot honestly commune with those whose confession is in conflict with their own. If any do this nevertheless, they deny their own confession, and so deny Christ Himself (2 Cor. 6:14-18). **We ask visitors who are communicant members in a church not in fellowship with the AELC, or are not familiar with the *AELC Statement of Faith*, to refrain from communing today. If you have questions, please speak with the pastor after service.**

PRAYER FOR THE SIXTEENTH SUNDAY AFTER PENTECOST

Heavenly Father, we worship You as the creator of all things and the preserver of our lives. In Your goodness You care for every one of Your creatures. We come before You in prayer with sincere and trusting hearts.

We thank and praise You for all Your goodness, but especially for the gift of Your only Son Jesus, whom You sent to suffer and die to rescue us from sin, and to rise again to guarantee the final crown of life for us in heaven. Through Him, we are Your children, enjoying the fullness of Your goodness and care. Give us firm faith in Your power and guidance, that we may continually trust You for all our daily needs, and carry out our daily tasks without worry about the future. No matter what may happen, give us the conviction that You direct all things in heaven and on earth by Your Word, and care especially for Your children.

Grant us Your grace that we may not live for the worthless values of this world or for the accumulation of wealth. We thank You for Jesus Christ, our most priceless treasure. Teach us to seek above everything else the blessings of Your kingdom in a life of loving obedience.

Make Christ's Word in all its richness live in our hearts and make us wise. Increase our love toward all people. Give us a special concern for those of the family of faith, and make us eager to help one another with our burdens and weaknesses. Fill Your Church with Your Spirit, that the compassion of Christ may be evident in the love and kindness we show to the fallen, the erring, and the heavy-laden. Let us never grow tired of doing good.

Grant that we, whose ears have been opened spiritually to hear Your Gospel, may speak it plainly to those who should hear it from us. Let Your light shine among the nations, so that the very ends of the earth may see Your glory, and people everywhere may learn to worship and serve You alone.

Bless our own country. May those in positions of government and authority honour You. May Your truth hold sway in politics, business, industry, education, and the mass media.

In every day's needs and crises, help all families with Your presence. Be with them in sorrow or joy, sickness or health, disappointment or success, and make them safe and content in Your love.

Continue to direct our lives in your loving providence. Give us opportunities to use your gifts as Your grateful stewards. Keep us in the faith by Your grace and power, that we may attain to eternal life, through Jesus Christ our Lord and Saviour. Amen.

The Soul after Death

When people die, we usually bury their bodies. In some countries, there is no process of embalming. A body is often buried the same day a person dies. In Australia, embalming of the body takes place to preserve it until the funeral has taken place. Cremation is an option that is also available. It is true that cremation of the body is practiced among some pagan religions (such as among the Hindus). It is also true that cremation was practiced by atheists on occasion. The idea behind it was, *“If there is a God, I will make it hard for Him to put me back together again.”* This association with paganism and atheism has given some Christians qualms of conscience in regard to cremation. It is not, however, a sin.

Though the body decays, the soul is immortal. It lives on after its separation from the body. Jesus said to the thief on the cross, *“I tell you the truth, today you will be with Me in paradise”* (Luke 23:43). Note that the sentence is not written this way, “I tell you the truth today, you will be with me in paradise.” Jesus was not telling the thief on the cross that at some time in the future he would be with Him in paradise, that is, heaven. Rather, He was telling him that on that very day he would be with Him in heaven. In the account of the rich man and poor Lazarus from our Gospel today, *“The beggar died, and the angels carried him to Abraham’s side [heaven]”* (Luke 16:22). There Lazarus enjoyed the bliss of eternal life, while the rich man suffered torment in hell. There is life after death.

The Bible assures us that the souls of believers enter heaven after death. What is heaven? The word is used in different ways in the Bible. We read in Genesis 1: *“In the beginning God created the heavens and the earth”* (1:1). This refers to the “higher regions.” It includes the place where the birds fly. This refers to where God placed the heavenly bodies. In all these occurrences, heaven has a spatial, “this world” connotation. It is not a reference to where God lives but to a part of God's created world.

In the Old Testament, heaven also described the dwelling place of God. Moses prayed, *“Look down from heaven, your holy dwelling place, and bless your people Israel”* (Deut. 26:15). Solomon prayed, *“Hear from heaven, your dwelling place”* (1 Kings 8:30,39,43,49). Solomon recognised that no spatial place could contain God. He had said, *“The heavens, even the highest heaven, cannot contain You”* (1 Kings 8:27). Heaven is spoken of as God’s dwelling place. The Old Testament also speaks of heaven as the place believers go when they leave this world. There is only one place in the Old Testament where it is specifically said that a person went to heaven. The Bible states that God wanted to take Elijah to heaven and took him to heaven in a whirlwind (2 Kings 2:1-11).

It should be noted, however, that in most of the passages in the Old Testament where the word heaven is used, it refers to the visible sky above our heads. In the New Testament, heaven sometimes means the sky, but most often it refers to the dwelling place of God and the place where believers go to be with God. It is true that, just as in the Old Testament, so also in the New Testament, there is only one place where it speaks directly of believers going to heaven. In Revelation 11, John writes that he saw the two witnesses, who had been put to death for their testimony, brought back to life. Then he states, *“They went up to heaven in a cloud”* (v. 12).

How do we come to speak, then, of believers “going to heaven”? We do so for a number of reasons. The Bible says that Jesus came down from heaven (John 3:13) and ascended into heaven after His resurrection (Luke 24:51). Jesus has promised us, *“In My Father’s house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with Me that you also may be where I am”* (Joh14:2-3). It is only natural, then, that we speak of heaven as our home to which we shall go when we leave this world.

Believers, when they die, enter into a conscious enjoyment of seeing God. We must reject the error of any concept of soul sleep, the idea that believers are not conscious of the blissful state into which they have entered. Now it is true that the Bible does speak of death as a sleep (1 Cor. 15:18; Job 14:12; Dan. 12:2; Luke 8:52; 1 Cor. 11:30). Yet the meaning is that, just as we wake from sleep, so we shall wake from death.

Finally, the Bible says little of the state of souls between death and the resurrection. It directs our attention primarily to Judgment Day and the events that accompany it. Yet, from the perspective of time, believers can look forward to a blessed state of conscious enjoyment of bliss with God after they die.

A tentative plan has been set for a concert to be held at Bethlehem Toowoomba (for more info on the concert, see announcement below). The following is the program:

Sunday, 20 November.

9.30am AELC HC service at Bethlehem Toowoomba.

Shared lunch and fellowship after service

12.30pm Concert Cup of tea after the concert

Renovation work has commenced on the church hall in Toowoomba. Once work is completed (which should be in a couple months, depending on weather etc), Bethlehem Toowoomba would like to hold a concert, in thanks to all who have supported the project. Therefore, they are looking for items. If you as an individual, or even as a group, would like to perform (skits, jokes, musical items, singing, anything!!), please contact Barry Zischke on 0427 600073, or bjzisc@gmail.com.

COMING SERVICES

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

2 October 17 Pentecost	9 October 18 Pentecost	16 October 19 Pentecost
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	8.30am OAK HC 9.00am TMBA LR 9.30am AUB LR 10.15am GRN HC 9.00am MARBURG LR
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		
Sunday, 9 October		
READINGS: Ruth 1:1-19a;		2 Timothy 2:1-13; Luke 17:11-19
HYMNS: 172 241 159 (847 789) 451		

ANNOUNCEMENTS

Wednesday, 5 October, 10.00am. Women's Guild at Ian & Julie Muller's home, 50 Woolshed Creek Road, Summerholm. Opening devotion: Margaret. Choose a Bible Verse from Exodus chapters 29-32. Item of interest: A board game.

AELC BOOKCLUB:

The next book we shall read is "*I Don't Have Enough Faith to be an Atheist.*" If you would like a copy of this book, let pastor know ASAP 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, 15 October, 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.