

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

16 October 2022

The 19<sup>th</sup> Sunday after Pentecost

**HYMNS:** 422 136 425 405

**INTROIT:**

I shall lift up my eyes to the hills. From where will my help come?  
My help comes from the LORD, who has made heaven and earth.  
He will not allow your foot to stumble; He who keeps you will not fall asleep.  
Indeed, He who watches over Israel will neither fall asleep nor slumber.  
The LORD is your Keeper; the LORD is your Shade at your right hand.  
The sun will not strike you by day, or the moon by night.  
The LORD will keep you from all evil; He will keep your life.  
The LORD will keep you as you go out and come in, both now and for ever.  
Psalm 121

**COLLECT:** O Lord, almighty and everlasting God, You have commanded us to pray and have promised to hear us. Mercifully grant that Your Holy Spirit may direct and govern our hearts in all things, that we may persevere with steadfast faith in the confession of Your name; 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 32:22-30 You have struggled with God and with men and have won.  
2 Timothy 3:14-4:5 Endure hardship, and do everything God desires you to do.  
Luke 18:1-8 Always pray and do not give up.

**Genesis 32:22-30**

<sup>22</sup> During that night he got up, gathered his two wives, his two maidservants and his eleven children and crossed the ford of the Jabbok. <sup>23</sup> He took them, sent them across the stream and sent over his possessions. <sup>24</sup> When Jacob was left alone, a Man wrestled with him until daybreak. <sup>25</sup> When the Man saw that He could not overpower him, He touched the socket of Jacob's hip, and the socket of Jacob's hip was dislocated as the Man wrestled with him. <sup>26</sup> Then the Man said: "Let Me go! For it is daybreak."

However, Jacob answered, "I shall not let You go unless You bless me."

<sup>27</sup> Therefore, He asked him, "What is your name?"

He answered, "Jacob."

<sup>28</sup> In addition, He said: “Your name will no longer be “Jacob” but “Israel,” because you have struggled with God and with men and have overcome.”

<sup>29</sup> Then Jacob asked, “Please tell me Your name!”

He answered, “Why is it that you ask for My name?”

Then He blessed Jacob there. <sup>30</sup> So, Jacob named that place “Peniel,” saying, “It is because I have seen God face to face and yet my life has been preserved.”

## **2 Timothy 3:14-4:5**

<sup>14</sup> Nevertheless, as for you, continue in the things that you have learned and about which you have become convinced! For you know from whom you have learned them, <sup>15</sup> and that from infancy you have known the Holy Scriptures, which can make you wise for salvation through faith in Christ Jesus. <sup>16</sup> All Scripture is inspired by God and is useful for teaching, for rebuking, for correcting and for training in righteousness, <sup>17</sup> that the man of God may be proficient and thoroughly equipped for every good work.

<sup>4:1</sup> I solemnly charge you in the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of His appearing and His kingdom:

<sup>2</sup> Preach the Word! Be ready whether it is convenient or inconvenient! Correct, rebuke and encourage, with all patience and teaching! <sup>3</sup> For a time will come when people will not endure sound doctrine. Instead, they will follow their own desires and, because they have itching ears, they will surround themselves more and more with teachers. <sup>4</sup> They will turn their ears away from the truth and turn aside to myths. <sup>5</sup> Nevertheless, as for you, be self-possessed in all situations, endure hardship, do the work of an evangelist and fulfil your ministry!

## **Luke 18:1-8**

<sup>1</sup> Then Jesus told them a parable to show them that they should always pray and not give up: <sup>2</sup> He said: “In a certain city there was a judge who did not fear God or respect people. <sup>3</sup> There was a widow in that city who kept coming to him and saying, ‘Get justice for me against my adversary!’ <sup>4</sup> For some time he refused. However, afterwards he said to himself, ‘Even though I do not fear God or respect a human being either, <sup>5</sup> yet because this widow keeps bothering me, I shall secure justice for her, that she may not finally wear me out by her coming.’”

<sup>6</sup> Then the Lord said, “Listen to what the unjust judge says! <sup>7</sup> Will God also not surely get justice for His elect, who cry out to Him for help day and night? Does He then delay a long time to help them? <sup>8</sup> I tell you, He will quickly get justice for them. However, when the Son of Man comes, will He find faith on the earth?”

**PERSISTENT IN PRAYER****Sermon for the 19<sup>th</sup> Sunday after Pentecost, 2022****Luke 18:1-18**

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 18:1-8: **Then Jesus told them a parable to show them that they should always pray and not give up: <sup>2</sup> He said: “In a certain city there was a judge who did not fear God or respect people. <sup>3</sup> There was a widow in that city who kept coming to him and saying, ‘Get justice for me against my adversary!’ <sup>4</sup> For some time he refused. However, afterwards he said to himself, ‘Even though I do not fear God or respect a human being either, <sup>5</sup> yet because this widow keeps bothering me, I shall secure justice for her, that she may not finally wear me out by her coming.’”**

**<sup>6</sup> Then the Lord said, “Listen to what the unjust judge says! <sup>7</sup> Will God also not surely get justice for His elect, who cry out to Him for help day and night? Does He then delay a long time to help them? <sup>8</sup> I tell you, He will quickly get justice for them. However, when the Son of Man comes, will He find faith on the earth?”**

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

Dear friends in Christ,

The parable we have before us today shows the persistence of a widow who presents herself before an **“unjust judge.”** In this parable, the wicked judge unfit for office refuses at first to listen to the pleas of this poor widow for justice against an adversary who is giving her trouble. The only weapon she has is her persistence. She bothers the judge until he takes action to see that justice is done in her case. His reason for acting is stated literally in the Greek: *“Lest by coming she, in the end, gives me a black eye.”* He uses a term borrowed from boxing. He can’t take the constant pounding of her petitions any longer. And Jesus is saying, through this parable, that this is how we in the church should be, namely, *persistent*.

Luke begins with a brief explanation that sums up the main point. He writes, **“Then Jesus told them a parable to show them that they should always pray and not give up.”** The “them” here are Jesus’ disciples. He wants them, and us too, to be persistent in our praying and to not give up, not lose heart, not grow weary in our life as Christ’s disciples in this world. “Always pray” means not to pray continuously, that is, uninterruptedly and without ceasing, but continually, that is, regularly and with perseverance from the moment of Jesus’ ascension to His Second Coming.

But as we all know, praying can be wearisome, and it can be discouraging to be disciples of Jesus in a hostile world, a world filled with heartache and heartbreak and suffering, all the afflictions and ailments that come with living in a fallen world, plus the added tribulations that come with bearing the name of Christ and bearing our cross. It’s not easy to be a Christian. It calls for endurance. That’s the situation in which we find ourselves.

In the verses leading up to our text today, Jesus told His disciples, *“The days will come when you will desire to see one of the days of the Son of Man and you will not see it”* (Luke 17:22). In other words, Jesus is saying, *“After I leave you and ascend into heaven, it will not be easy for you. As My followers, you will endure suffering and persecution. You will look back and recall how nice it was during those golden days when your Master was walking with you and doing all those acts of blessing. So now you need to be ready for when the going gets tough.”*

That’s the background, that’s the setting, for the parable Jesus is about to tell them so that they will be persistent in prayer and not lose heart. And so the parable begins: **“In a certain city there was a judge who did not fear God or respect people. <sup>3</sup> There was a widow in that city who kept coming to him and saying, ‘Get justice for me against my adversary!’”** There could not be a greater contrast than the one between these two people. The judge holds all the cards; the widow, particularly in ancient society, is helpless. The judge has power and is called upon to make decisions and render justice. But he’s not a very moral judge. He can’t be counted upon to act out of good character. As for the widow, typically, she was rather powerless and did not have much pull or clout in getting what she wanted, much less from an unjust judge. And what she wanted was justice. Her adversary had wronged her, and she wanted a remedy.

She wanted somebody to be on her side to give her the help she sought, so she came to this judge. Repeatedly. Persistently. She doesn't give up. She "**kept coming to him,**" our text says.

At first, the judge refuses. He's an unjust judge, remember, who neither fears God or respects people because the judge is a pagan. In the Old Testament, we are told that "*the fear of the LORD is the beginning of wisdom*" (Proverbs 1:7). One who fears God is part of Israel's faithful remnant. This judge was not one of those faithful. So he doesn't care much about this widow, yet he finally relents. He gives in because the widow doesn't give up. Her persistence pays off. The judge complies with her repeated requests and says to himself, "**Even though I do not fear God or respect a human being either,** <sup>5</sup> **yet because this widow keeps bothering me, I shall secure justice for her, that she may not finally wear me out by her coming.**" It wasn't that this judge was such a good person. He wasn't. It wasn't that he was filled with compassion and mercy for this poor widow. He wasn't. It was just that he got tired of being beaten down by the bothersome begging of this persistent plaintiff. The widow was wearing him out. Justice is served, even by an unjust judge.

Now Jesus makes the application of the parable: "**Listen to what the unjust judge says!** <sup>7</sup> **Will God also not surely get justice for His elect, who cry out to Him for help day and night? Does He then delay a long time to help them?** <sup>8</sup> **I tell you, He will quickly get justice for them.**"

This is one of Jesus' "*how much more*" parables. Jesus tells a bunch of these. He takes one situation in which a particular outcome occurs, and then he amps it up by saying, "*how much more*" will that be the case when we're talking about God. For example: If God feeds the birds of the air and clothes the lilies of the field, *how much more* will our heavenly Father care for us, His dear children?<sup>1</sup> Another example: If fathers, who are evil, know how to give good gifts to their children, *how much more* will our heavenly Father - who is most definitely not evil - give us good gifts?<sup>2</sup> He will indeed! If a neighbour gives you a loaf of bread at midnight because you keep pounding on his door and he just wants to get rid of you and go back to sleep, *how much more* will your heavenly Father -

---

<sup>1</sup> Matthew 6:26-30

<sup>2</sup> Matthew 7:11

who wants you to pray to Him, at any hour - *how much more* will He hear our prayers and grant us what we need.<sup>3</sup> You get the idea. These are “*how much more*” comparisons, which is what Jesus is doing here. Even an unjust judge helped the poor, importunate widow. So how much more will God, the merciful and righteous Judge, help His own people when they cry out to Him in persistent prayer? He will indeed! He will give us justice and will do so speedily. *That is why we don't give up but always pray and do not lose heart.*

So this is a parable of persistent prayer. But it has a particular focus. Certainly, Jesus would have us be persistent with all sorts of prayer, when we ask for various good things from God. And He gives us plenty of teaching like that elsewhere. Here, though, the focus seems to be *on the prayers of the church in the midst of her sufferings in this world* as she awaits the return of Christ when everything will be made right. Remember the background in the verses leading into this parable, where Jesus was teaching about the coming of the kingdom of God, and how the disciples would endure hardship during this time, and how we would be longing for Christ to come again and to restore all things. That's the situation in which we find ourselves. We live in a hostile world where the church, as a whole, and we, as individual Christians, are enduring great difficulties. It would be easy for us to give up. The church cries out, “*Return, O LORD! How long? Have compassion on Your servants!*” (Psalm 90:13). “*Come, Lord Jesus!*” (Revelation 22:20).

You see, this is a parable of persistent prayer, but it is persistent prayer *with a focus*. We are looking for our Lord's return. And Christ will return on the Last Day, on the Day of Judgment. Then He will restore all things the way they should be. Justice will be meted out. The church is suffering now, but on that day - that day will be a day of vindication and victory for all who have trusted in Christ.

So we do not despair in the midst of hardships. Rather, we keep our faith in God's mercy and kindness and care. We keep on turning to Him in prayer, even when it looks like He's not listening and there is the temptation to despair. Especially then. “*Call on Me in a day of trouble!*” the Lord says. “*I shall deliver*

---

<sup>3</sup> Luke 11:5-13

*you, and you shall glorify Me*” (Psalm 50:15). This is God’s promise to His people, and He is persistently faithful to His promises.

But how can we be sure? Because God has said it, and He is a merciful and righteous Judge. Because Christ Jesus Himself is telling us this, and He is the reason for our confidence and our boldness and our persistence. Jesus is the One who secures justice for us, and this is justice in a good way, a favourable hearing. You know, if God were to dispense justice toward us simply on the basis of our keeping the demands of His Law, we’d all be sunk. That justice would call for us all to be sent away forever, and that prospect would indeed cause us to despair.

But God is merciful, and Jesus is our justice. He is our justification. Speedily will the justice come. Jesus is on His way to Jerusalem as He tells this parable, and very soon, He will be there. Justice is coming; our justification is coming. For in Jerusalem, Christ Jesus our Saviour, took the guilt of our sin and bore it on the cross, thus removing it from us. There Jesus defeated our adversary, Satan, crushing his evil empire. Death is defeated; life is ours now in Christ, eternal life in the kingdom of God. God is favourable to us now; our sins are forgiven. The barrier is removed; access is restored. God hears our prayers for Christ’s sake. This gives us children of God the boldness and the confidence we need to pray. We know a kind and loving heavenly Father through Jesus Christ our Lord.

And so, even in the midst of difficulties and heart-rending adversities, we call on God in prayer. We know He hears us and cares for us, and will do the right thing for us. And we know, in the end, at Christ’s return, all things will be set right. Creation will be restored, new and vibrant and perfect. Our bodies will be raised, glorious, transformed, no longer subject to death. Our sinful nature will no longer war against us; we shall be at home in the everlasting reign of righteousness. Blessings will abound on every hand. This is what we have to look forward to, and this is what Jesus would have us pray for and pray toward persistently so that we do not lose hope. The parable that we have heard today, a parable of persistent prayer, has a forward focus. We are longing for the day of Christ’s return. *“Come, Lord Jesus!”* (Revelation 22:20). Amen.

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

## PRAYER FOR THE NINETEENTH SUNDAY AFTER PENTECOST

Lord God, You are eternally faithful and true to Your Word. You have kept every one of Your great and precious promises. Today we again come before Your throne of grace in gratitude for all Your goodness, in particular, for the gift of Jesus Christ Your Son, and for all the rich blessings we have received in Him. We thank You that He has accomplished our rebirth and salvation when it was humanly-speaking impossible. We thank You that in His life and being we see Your glory, that in the truth, goodness, and love He showed we see Your mercy and love, that in His obedience even to death on a cross we have forgiveness of sins, that in His resurrection from the grave we have the assurance of our own resurrection to life everlasting, and that in His ascension to heaven we have in Him One who brings before You all our needs.

Renew us day by day by Your Holy Spirit, that we may firmly believe in Jesus, love and serve Him, and show His saving power to others in all we think, do, or say. Free us from all love of earthly values, and strengthen our hope in Your promises. Make us more trusting in your mighty power and grace. Deepen our sympathy and love for all people, and remove every trace of selfishness. Keep us firm in Your truth to the end of our days. Enable us all to build one another up in common mind and purpose.

Heavenly Father, guard Your Church from false and disloyal preachers. Keep it obedient and faithful to all the teachings of Your Word. Enable us to acknowledge the work of Your Spirit through the Gospel wherever it is. Refresh us by Your Spirit, that we may remain in living fellowship with Jesus Christ, proclaim Your truth with living power, and minister to the needs of people around us with living compassion. Raise up suitable men for the ministry, especially within our own midst, that Your Word may continue to accomplish that for which You have sent it.

Give peace and harmony to the nations of the earth. Enable people everywhere to live without fear or want, and free them from all oppression, injustice and cruelty. We pray for a swift end to the war in Ukraine. Influence all in our land to live in uprightness, and overthrow all evil. Help those who set their minds on earthly pleasure and material prosperity to see that there is no lasting value in them. Protect us from spiritual decay, and strengthen those who warn us of moral danger. Save us from every danger within and without, and help us to live under Your continued favour and blessing.

Live in our homes, O Lord, and be the head of our families. Prove Yourself a helper in every time of need. Bless the weary, the sick, the troubled, and the sorrowful, that they may look to You as the unfailing source of all healing and hope.

All these things, and whatever else we should ask for, we bring before You in the name of Your only Son, our Lord Jesus Christ, who, together with You and the Holy Spirit, lives and reigns, one God, for ever and ever. Amen.

## ONGOING CHRISTIAN PERSECUTION

Persecution by the world against Christians comes in many forms. But its central core is the rejection of God and the resulting attack on those who follow Christ and claim He is the supreme Lord and the only way to salvation. Persecution has been growing more prevalent in recent years. Recently we read in the news about the saga with the Essendon AFL club and their CEO Andrew Thorburn, who stood down after just one day as chief executive officer, simply because he is a member of a Christian church which rightly condemns homosexuality and abortion, which is apparently in “direct contradiction” to the values of the AFL club. The left were quick to join in with their support of Essendon. Put simply, because Thorburn is a Christian with Christian values, he could no longer serve the club. Thorburn has paid a price for being Christian. (I am disappointed though, that he did state his personal views were different than those confessed by his church).

Anyhow, Paul makes clear in Romans 1, that men will suppress the truth in unrighteousness. It is often the case that the more men suppress the truth, the more violent, antagonistic, and nasty they become. Hatred of God and God’s people become a common characteristic of such people. Persecution is on the increase, and we have to ask, “Why?” “*Why is there such hatred shown today toward those who simply wish to hear what God says about sexuality etc?*”

That’s the answer. It comes down to God and *His authoritative Word*. The truth that God’s Word is inerrant and completely authoritative must be denied and destroyed by those who suppress the truth. They must attack it in order to silence the external and internal evidence God has given mankind of Himself. The increased anger we see in atheists’ attacks demonstrates they are doing all they can to silence the voice of God. The angrier their attacks become, the more they are attempting to suppress the truth. Their anger actually becomes evidence of the truth of God and His Word.

Christians are fair game it seems. Attacks on biblical Christians are brazen and growing in number. They are vicious, slanderous, and full of lies and hatred. These attacks are classic and age-old. From our point of view, these attacks ironically scream the opposite of their intent: they clearly confirm the truth of God and His Word, which tells us what to expect from a rejecter of God.

One has to ponder how to respond to such attacks. It seems hopeless to debate these people due to their apparent lack of desire to find actual truth (Matthew 7:6; Titus 3:9-10). Aside from that lack of desire, their very view of truth is so skewed it cannot even allow them to find truth! When the post-modern mindset says there is no truth, it contradicts its very existence by saying it is true that there is no absolute

truth. They state that it is an absolute truth that there is no absolute truth. Because of this lack of belief in truth, it thereby follows that there is no right or wrong, and nothing is absolute - they are left with only one possibility: they must simply allow truth to be whatever an individual wishes it to be. So by their own standard they must agree with us when we say their worldview is false! So when and if they claim to want to know the truth, we must understand what they mean by the word truth.

A good apologetic response would be to instruct Christians as to the nature of the attack and the cause of it in order to give a good defence of the faith. At the same time, the Holy Spirit may use our apologetic response to open the eyes of the antagonists to show them the unwise and incorrect basis of their accusations. But we must do it in love, so we should consider passages such as Matthew 5:44–45, Romans 12:17–18, and 2 Timothy 2:24–26 when responding to such attacks - in hopes that unbelievers will be “quickenened” by the Holy Spirit and then be in a position to understand.

In Galatians 5, the Apostle Paul gives us a list of the characteristics of a person who is walking according to the flesh. Certainly, an atheist does evidence these characteristics, though he may not demonstrate all of them fully. The “flesh” Paul refers to is the nature and qualities that all men are born with in an unsaved and unregenerate state. This is what Adam and Eve passed on to each and every one of us.

First, Paul warns us that there is a war between the Spirit and the flesh and that there is no reconciliation possible between them: *“For the sinful nature desires what is contrary to the Spirit, and the Spirit desires what is contrary to the sinful nature. For these are opposed to each other”* (Galatians 5:17).

Before this though, he said, *“Walk in the Spirit, and you will not carry out what your sinful natures desire!”* (Galatians 5:16). However, this is not possible for an unsaved person and is only available to a reborn, saved person. Only a Christian can walk in the Spirit because only Christians have the Spirit (Romans 8:9).

An atheist, who denies God and exhibits his rebellion and suppression of the truth God has given, demonstrates those qualities and characteristics Paul lists as the fruit of the flesh: *“The acts of the sinful nature are obvious: sexual immorality, impurity, debauchery; idolatry, witchcraft; hatred, discord, jealousy, fits of rage, selfish ambitions, strife, factions, 21 envy; drunken-ness, carousing and things like these”* (Galatians 5:19-21).

Take note of the several characteristics that would underlie any attack. Don’t we see this time and time again? Yes. The character of a God-cursing - a man or woman who holds his fist up against God (the tell-tale sign of open and covert rebellion and the suppression of the truth) - is seen in the attacker’s behaviour.

We do not expect to see the fruit of the Spirit, the character of Christ, in atheists. In the same way we do not expect to see atheists affecting the culture regarding things that come from a Christian consensus (such as compassion, care, and love).

*“However, what the Spirit produces is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness and self-control. There is no law against such things”* (Galatians 5:22-23).

An atheist might argue that love, joy, peace, and even all the fruit of the Spirit could be found in non-Christians and Christians alike. But who could give a godly and true meaning of love besides the infinite, all-knowing Creator God? Love is found in God giving us His Son that we might have eternal life (1 John 4:9). Outside of Jesus Christ there is no godly love, joy, or peace.

So a word of caution! Be careful not to entangle yourself in debate with a person whose heart’s desire is to deny and destroy God. It might be helpful to point out that his behaviour evidences and is exactly what we expect in the Christian worldview he so desires to destroy. However, our ultimate purpose in “debating” (speaking with) an atheist must be to share the gospel in love: *“For I am not ashamed of the Good News. For it is the power of God to save everyone who believes it”* (Romans 1:16) .

The gospel is the message we have been sent to spread, and thus when we speak with unbelievers, it should be our goal to present the gospel and explain what Christ has done on the cross and in His resurrection.

It is important to remember that we must pity these fellow human beings who have not seen the light of Christ, for they cannot stop their behaviour or alter it. While unbelievers may not fully express their depravity, as a rule they fail to be civil and demonstrate the character of a God-fearer. They are in the state that we would still be in if it were not for God’s grace (cf. Titus 3:1-7).

1 Peter 3:15 is given to us as a correct response to persecution - or even vehemently nasty and angry atheists (look at the context, verses 14-17). Gently, with wisdom and a godly testimony, we should prayerfully point that person to Jesus Christ: *“Rather, in your hearts regard Christ the Lord as holy! Always be ready to make a defence to everyone who asks you to give an account for the hope that you have but do this with gentleness and respect!”*

**Sunday, 6 November.** Members below the Range will be holding their annual Children’s Sunday School picnic at Marburg. ALL CHILDREN from the parish are invited to come along (actually, everyone is invited!). For members on the Downs, if you plan on coming along, please let pastor know ASAP. We usually hold a BBQ and need to know a rough idea of numbers for catering. Also, if any Downs congregations decide to cancel their LR service to instead attend Marburg HC on the day, please tell Pastor.

**COMING SERVICES**

<b>23 October 20 Pentecost</b>	<b>30 October Reformation Day</b>	<b>6 November All Saints' Day</b>
8.30am OAK LR 9.00am TMBA HC Harvest 9.00am GRN LR 10.45am AUB HC Harvest 9.00am LOWOOD LR	10.00am TMBA HC AELC Service	8.30am OAK LR 9.00am TMBA LR 9.00am GRN LR 9.30am AUB LR 9.00am MARBURG HC & Sunday School picnic
<b>Sunday, 23 October</b>		
READINGS: Genesis 4:1-15;                      2 Timothy 4:6-8, 16-18;                      Luke 18:9-17 HARVEST READINGS: Deuteronomy 26:1-11; 2 Corinthians 9:6-15;                      Luke 12:13-21		
HYMNS: 400 170 313 600    HARVEST: 564 814 (809 LSB) 563 293 568		
<b>Sunday, 30 October</b>		
READINGS: Revelation 14:6-7;                      Romans 3:19-28;                      John 8:31-36		
HYMNS: 500 195 271 188 287 208		

**ANNOUNCEMENTS**

Tonight, 7.30pm. Choir practice at Oakey.

Bethlehem Toowoomba members: Next Sunday, the goods from the Harvest Thanksgiving service will be donated to Tony's Kitchen. Tony provides meals for the homeless living on the streets of Toowoomba and will gladly receive any fresh and canned goods.

**OCTOBER BIBLE STUDIES:**

Friday the 21<sup>st</sup>, 7.30pm at Greenwood.

Thursday the 27<sup>th</sup>, 10.00am at Lowood.

Friday the 28<sup>th</sup>, 7.30pm at Oakey. (Oakey/Aubigny combined)

**THANK YOU** to all who have heeded the call for help with the added costs of the hall renovations at Bethlehem Toowoomba. The extra costs have now been covered.

Sunday, 20 November.

9.30am AELC HC service at Bethlehem Toowoomba.

Shared lunch and fellowship after service followed by a concert beginning at 12.30pm.