

Australian Evangelical Lutheran Church
BETHLEHEM TOOWOOMBA, OUR SAVIOUR LOWOOD, ST JOHN'S AUBIGNY,
ST PAUL'S GREENWOOD, TRINITY MARBURG, TRINITY OAKY
29 January 2023 - The Fourth Sunday after the Epiphany

HYMNS: 828 239 494 323 287 443

INTROIT: Psalm 15

O LORD, who will stay in Your tent? Who will dwell on Your holy mountain? The one who walks honestly, who does what is righteous, and who speaks the truth in his heart, the one who does not slander with his tongue, who does no wrong to his companion, and who brings no disgrace on his neighbour, the one whose eyes despise a contemptible person, but who honours those who fear the LORD, who makes an oath, even though he is hurt by it, and does not change it, the one who lends his money without interest, and who does not accept a bribe against an innocent person. Whoever does these things will never be shaken.

COLLECT: Almighty God, You know we live in the midst of so many dangers that in our frailty we cannot stand upright. Grant strength and protection to support us in all dangers and carry us through all temptations; 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:

Micah 6:1-8 What the Lord requires from you.

1 Corinthians 1:18-31 The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

Matthew 5:1-12 The Beatitudes.

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.

Micah 6:1-8

¹ Please listen to what the LORD is saying: “Stand up! Plead your case before the mountains, and let the hills hear what you have to say!”

² Listen, you mountains, to the lawsuit of the LORD! Listen, you enduring foundations of the earth! For the LORD has a lawsuit against His people, and He will argue against Israel: ³ ‘My people, what have I done to you? How, then, have I made you weary? Give evidence against Me! ⁴ For I brought you up out of Egypt and redeemed you out of slave-quarters. I sent before you Moses, Aaron, and Miriam. ⁵ My people, please remember what Balak, the king of Moab, had planned to do to you, and how Balaam, the son of Beor, answered him! Remember your journey from Shittim to Gilgal, so that you may acknowledge the righteous acts of the LORD!’

⁶ What should I bring when I come to meet the LORD and bow down before God on high? Shall I come to meet Him with burnt offerings, with one-year-old calves? ⁷ Will the LORD be pleased with thousands of rams, or with ten thousand rivers of olive-oil? Shall I give my firstborn because of my crime, the fruit of my body for the sin of my soul? ⁸ He has told you, O man, what is good, and what the LORD requires from you: only that you should act justly, love mercy, and walk carefully with your God.

1 Corinthians 1:18-31

¹⁸ For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. ¹⁹ For Scripture says: **“I shall destroy the wisdom of wise people and frustrate the intelligence of intelligent people.”** ²⁰ **Where is the wise man? Where is the scribe?** Where is the debater of this age? Has God not **made foolish the wisdom** of the world? ²¹ For, since the world by its wisdom has not come to know God, God has graciously resolved, in His wisdom, to use the foolishness of the preached message to save those who believe. ²² For Jews ask for miraculous signs and Greeks look for wisdom. ²³ However, we preach a crucified Christ, to the Jews a stumbling-block, and to the Greeks foolishness; ²⁴ but to those whom God has called, both Jews and Greeks, we preach Christ, the power of God and the wisdom of God. ²⁵ For God’s foolishness is wiser than human wisdom, and God’s weakness is stronger

than human strength.

²⁶ For see what you were, fellow-Christians, when God called you! Not many of you were wise from a human point of view, not many were influential, and not many were born of noble parents. ²⁷ However, God has chosen the foolish things in the world to put those who are wise to shame. God has chosen the weak things in the world to put those who are strong to shame. ²⁸ God has chosen the lowly things in the world, the things that are despised, and the things that are not, to bring to nothing the things that are, ²⁹ so that no one may boast before God. ³⁰ However, you are from Him in Christ Jesus, who has become for us wisdom from God, and righteousness, holiness, and redemption, ³¹ so that it may be as Scripture has said, **“Let the one who boasts boast in the Lord!”**

Matthew 5:1-12

¹ When Jesus saw the crowds, He went up on the mountainside. When He sat down, His disciples came to Him. ² Then He began to speak, and continued to teach them:

³ “Blessed are those who are **poor in spirit!** For theirs is the kingdom of heaven.

⁴ “Blessed are **those who mourn!** For they will **be comforted.**

⁵ “Blessed are **those who are meek!** For they **will inherit the earth.**

⁶ “Blessed are those who hunger and thirst for righteousness! For they will be filled.

⁷ “Blessed are **those who are merciful!** For **they will be treated mercifully.**

⁸ “Blessed are **those who are pure in heart!** For they will see God.

⁹ “Blessed are those who make peace! For they will be called ‘the children of God.’

¹⁰ “Blessed are those who have been persecuted because of righteousness! For theirs is the kingdom of heaven.

¹¹ “Blessed are you when people insult you, persecute you, and falsely say all kinds of evil against you, because of Me! ¹² Rejoice and be very glad! For your reward in heaven is great. For in this way people persecuted the prophets who were before you.

THE BEATITUDES
Sermon for the Fourth Sunday after the Epiphany, 2023
Matthew 5:1-12

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 read before, Matthew 5:1-12: **When Jesus saw the crowds, He went up on the mountainside. When He sat down, His disciples came to Him. ² Then He began to speak, and continued to teach them:**

³ **“Blessed are those who are poor in spirit! For theirs is the kingdom of heaven.**

⁴ **“Blessed are those who mourn! For they will be comforted.**

⁵ **“Blessed are those who are meek! For they will inherit the earth.**

⁶ **“Blessed are those who hunger and thirst for righteousness! For they will be filled.**

⁷ **“Blessed are those who are merciful! For they will be treated mercifully.**

⁸ **“Blessed are those who are pure in heart! For they will see God.**

⁹ **“Blessed are those who make peace! For they will be called ‘the children of God.’**

¹⁰ **“Blessed are those who have been persecuted because of righteousness! For theirs is the kingdom of heaven.**

¹¹ **“Blessed are you when people insult you, persecute you, and falsely say all kinds of evil against you, because of Me! ¹² Rejoice and be very glad! For your reward in heaven is great. For in this way people persecuted the prophets who were before you.**

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

Dear friends in Christ,

There are many Biblical texts that we have heard so often that it is very tempting to go through them on autopilot. If we were to make a list of those texts, the beatitudes from today’s Gospel would most certainly be in the top ten. **“Blessed are those who are meek! For they will inherit the earth.”** We’ve heard this before. There is a nice pattern in these words, and it all sounds very noble, but do we pause to think about the meaning of these words seriously? Do we pay attention to them? And then, when we stop to study the beatitudes, we often convert them into a list of things we have to *get before God will bless us*. We go on a quest to become poor in spirit, sorrowful, meek, and so forth.

Adding to this, there is an unfortunate linguistic twist. The word ‘beatitude’ sounds like two English words: “*be*” and “*attitude*.” It is very easy for us to start thinking that these are the attitudes we must have to get these blessings from God. Many publications

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out there play around with this unfortunate linguistic twist and have titles that suggest eternal life is in our grasp if only we try hard enough and have the right attitude.

Many people, even faithful Christians, fall into this trap. After all, it is our natural attitude as fallen human beings to find these things attractive. We like it when someone says, *“You can take control of your life. If you follow these guidelines, principles, or steps, you can achieve your goal.”* This kind of thinking is attractive and appeals to our old, sinful nature, but it is all a lie.

It is sad for people who have heard this false teaching all their lives and don't understand why it hasn't worked. They will say, *“I have *hungered and thirsted for righteousness, yet I don't feel satisfied. I have mourned, and I don't feel comforted. I have tried to be pure in heart, and I can't get it right. What can I do?*”* Someone somewhere has taken the marvellous gospel blessings of Jesus Christ and twisted them into law with the result that the weight of that perverted law crushes people and drives them into despair. As a pastor, it breaks my heart to see such despair because there is such great gospel in the beatitudes.

There are many ways to study the beatitudes. One good way is to begin with the bookends - the first and the eighth beatitude. They are: **“Blessed are those who are poor in spirit! For theirs is the kingdom of heaven,”** and **“Blessed are those who have been persecuted because of righteousness! For theirs is the kingdom of heaven.”**

These beatitudes promise us the kingdom of heaven. In the Greek language, a kingdom is not just a place but is the ruling activity of the king. Therefore, the kingdom of heaven is the ruling presence of God. The kingdom of heaven is the deeds of God, performed in and through Jesus Christ, God's only Son. The kingdom of heaven includes everything that Jesus has done and still does to bring us eternal life with Him. Basically, the kingdom of heaven is *Jesus Christ Himself.*

The phrase **“poor in spirit”** simply describes the way we are. It is a status - a condition. We have no spiritual resources. There is nothing we can do to earn salvation for ourselves. We are born into the debt of sin, and we only go deeper into debt as we live. All people are poor in spirit - everyone, everywhere. They can't help it.

The first beatitude, **“Blessed are those who are poor in spirit! For theirs is the kingdom of heaven,”** teaches us that the presence of God in human flesh in the person of Jesus is a blessing for all sinners. The people who heard Jesus teach this the first time didn't have the whole story, but we do. We know that Jesus is a blessing for all sinners because He has taken the world's sin debt to the cross and paid it all. We who were deep in the debt of sin are now rich in Jesus Christ. Our wealth in Christ was made sure when Jesus rose from the dead. We who live in the time after Jesus' resurrection and before His coming in glory have the present blessings of forgiveness, baptism into Christ, the power of the Holy Spirit for faith and obedience, the nourishment of the Lord's Supper,

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and the fellowship of the redeemed. All such present blessings of the reign of God in Jesus belong to those who have nothing in themselves but are blessed because Jesus has earned salvation for them.

The bookend of the eighth beatitude also describes the way we are.

Jesus says, “**Blessed are those who have been persecuted because of righteousness!**”

The righteousness in this phrase is *not* our good deeds. Instead, it is the righteousness of Christ that He has earned for us with His perfect life and innocent suffering and death. The world hates Jesus, and so it hates those who have His righteousness. Jesus once said, “*If the world hates you, you know that it hated Me before it hated you. If you belonged to the world, the world would love its own. Because you do not belong to the world, but I have chosen you out of the world, that is why the world hates you*” (John 15:18-19). We can get along with the world, and unbelievers will like us if we join them in their ways. But Jesus has chosen us from the world. We no longer belong to the ways of unbelief. When that becomes evident, the world turns on us just as it did on Jesus.

Now, persecution can come along in so many ways and can take on many different forms for each of Christ’s children. Still, when persecution happens for the sake of Jesus, who enacts God’s saving righteousness, Jesus promises His blessing. The reign of heaven and its blessings already belong to believers in such difficult times, just as those blessings belong to all who have nothing to offer to God, who are “**poor in spirit**.” The One who reigns in heaven already belongs to believers in such difficult times.

The persecution of the church is part of the *now, but not yet*, of the Christian faith. The present reign of Christ in this world is a hidden reality. He rules not from power but from the apparent weakness of the cross. He shows His true power only to those who believe in Him. It is only on the Last Day that all people will see Jesus and know that He is both Lord and Christ. Until then, He will bless His church even as she suffers persecution for His name’s sake.

The bookend beatitudes teach us that the true blessings of these beatitudes *depend entirely on Jesus*. We can do nothing to earn these blessings, for we are spiritually poor. As we remember the blessings that Jesus gives us in these bookends, we see that all the beatitudes depend on Jesus.

Those who have Christ look out at the world around them. As they look, they see many who reject the kingdom of heaven. They see the sin and evil of the world, and it breaks their hearts. They mourn over the sin they see in themselves and the sin they see around them. Jesus tells us that these mourners are blessed because He will comfort all their tears when the Last Day comes and take away all their sorrows. Even as He lives with them now in a way they cannot see, they will see Him and live with Him forever.

Those who have Christ look at themselves and see that they are “**meek**.” They are not meek because they seek meekness. They have not set out on a quest to become meek. No, they are meek because, as sinners, meek is all that they can be. Meek describes the helpless sinner; it is a status or condition, not an attitude or activity. Nevertheless, because of the work that Jesus has done for them on the cross, they will rule with Jesus on a new earth - the earth that replaces this sinful world on the Last Day.

Those who have Christ know that He is their “**righteousness**.” They know that they are helpless and only the righteousness given to them by Christ saves them. Once they have tasted the righteousness of Christ, they want as much as they can get. They always hunger and thirst for more of the righteousness that is Jesus. It is what they desire. Jesus says that these people are already blessed because He will satisfy their desire for righteousness on the Last Day, and “**they will be filled**.”

This beatitude describes the Church of Jesus Christ as a community of people who freely forgive those who sin against them. Those who have Christ continuously receive His mercy. Not only does Christ’s mercy work in them, but it also works through them. This mercy is not something we work in ourselves, but Christ works in us through the power of the Holy Spirit. This beatitude parallels the fifth petition of the Lord’s Prayer: *Forgive us our trespasses as we forgive those who trespass against us*.

Those who have Christ have a pure heart. In the Pastoral Epistles, Paul twice speaks of believers having a “*pure heart*,” which produces love for others¹ and a sincere dependence upon the true God². In Psalm 51 David prays that God would create in him a “*pure heart*” after he has confessed his great sin of adultery with Bathsheba, the wife of Uriah (v.12). When Jesus says, “**Blessed are those who are pure in heart! For they will see God**,” He means “a heart that has been purified” by God’s forgiveness. We receive the forgiveness of sins when the Holy Spirit works faith in us so that we believe in Jesus Christ for the forgiveness of sins. When the Holy Spirit does that, He performs a heart transplant. He removes our dead, unbelieving hearts and creates new hearts in us. Actually, that is what we shall sing very shortly: “*Create in me a clean heart, O God*.” When the Holy Spirit works that faith in us, He gives us a pure heart. Those who have such a pure heart will see God face-to-face, for the day will come when God calls us out of this valley of sorrow to Himself in heaven.

Those who have Christ are peacemakers. Even though they are spiritually impoverished, God has generously made peace with them through His Son, Jesus Christ. By virtue of our Saviour’s holy precious blood and innocent suffering and death, we have peace with God. Those who have that peace readily share it with others. They proclaim the message, “*Repent, for the kingdom of heaven is at hand!*”

¹ 1 Timothy 1:5

² 2 Timothy 2:22

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The summary blessing doesn't seem like much of a blessing at first when Jesus says, **“Blessed are you when people insult you, persecute you, and falsely say all kinds of evil against you, because of Me! ¹² Rejoice and be very glad! For your reward in heaven is great. For in this way people persecuted the prophets who were before you.”**

No one enjoys being an outcast, but how else can we expect the sinful world to treat those whose sins have been forgiven? When people in this world make us miserable because we trust in Christ, we have the promise of blessing from Jesus Himself.

It is not our job to earn the blessings of the beatitudes. Instead, Jesus has taken it on Himself to give us these blessings in His love. In order to give us His gifts, He has endured our punishment and carried our shame. These blessings come to us freely by God's grace and not by anything we do in ourselves.

The world in its wisdom would look at these beatitudes and say, *“These are the symptoms of those who have that disease known as Christianity.”* But for those who know they are poor in spirit, they look at these beatitudes and see the signs of Jesus Christ and His Church. They see the gifts God *has already given to us.* So **“Rejoice and be very glad! For your reward in heaven is great.”** Amen.

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

PRAYER FOR THE FOURTH SUNDAY AFTER EPIPHANY

Almighty God, Your ears are always open to the prayers of Your people, and You promise Your saving help in every time of need. Therefore we lift up our hearts to You.

We thank and praise You that You have enabled us to understand Your Word, and for the blessings of faith, love, and trust in You. Most of all, we thank and praise You for the coming of Your Son, and for His deliverance from our sin, from the condemnation of the Law, from our death, from the devil, and from hell. We give You humble thanks for all Your other gifts.

You have bestowed Your Spirit on us through Jesus, Your holy Anointed One. Through Your Spirit give us a deeper knowledge of Your will, and a deeper faith in Your salvation. Continue to renew us by the Spirit also. Give us deeper love for all people. Keep us conscious of Your desire that we should spread the Good News about Jesus. Give us opportunities to tell the good news of the Gospel, and the courage to tell it; and strengthen us by the presence of Jesus, who has promised to be with us always in this task. Make us more aware of people's needs, that, in meeting them, they may see that we are credible witnesses of Him; and bless what we say.

We pray also for all our families. Bless each home with Your presence and the Spirit of Christ, that children may grow in favour with God and man, and that parents, by love

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and proper example, may maintain their homes in godliness. Grant that both children and parents may be eager to worship You, and may delight in serving Your Son in their daily lives.

Provide and maintain good government for us and for all people; give all in our nation high moral values and responsible citizenship.

Comfort and bless all among us who are afflicted in any way, that they may find release from their burdens and trials, and learn to know Your gracious will, and how to submit to it.

May we all, in the unity of the faith, and in the knowledge of Your Son, continually praise Your name and fulfil Your saving purposes in the world. We ask all these things in Jesus' name. 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.**

Article Do Not Give Offence

The key term Scripture uses for offence is the Greek term *skandalon*. *Skandalon* was the crooked movable stick to which bait was fastened and by which a trap was sprung. In New Testament usage, it meant the trap itself, an impediment, a stumbling block. In biblical usage, it is always used in the figurative sense. It refers to whatever causes a Christian to fall from faith or whatever hinders him in his faith.

Scripture speaks of both taking offence and giving offence. Taking offence is when an unbeliever uses the words or actions of another as an excuse to sin without any fault on the part of the other person. Paul (Romans 9:30-33) and Peter (1 Peter 2:7-8) cite Isaiah 8:14 to describe people taking offence because they take exception to the "foolishness of the cross." In today's Second Reading, Paul described how Christ crucified was "*to the Jews a stumbling-block and to the Greeks foolishness*" (1 Cor. 1:23). Taking offence can also occur when people fall away because they are not willing to follow Christ for one reason or another. Jesus said to the disciples of John the Baptist, "*Blessed is anyone who is not offended because of Me*" (Matt. 11:6). Speaking of the signs of the end of the world, Jesus said, "*Then many will be*

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offended and will betray one another and hate one another” (Matt. 24:10).

Giving offence is causing people to stumble in their faith or to lose their faith. People can give offence by teaching false doctrine. False doctrine leads people away from Christ. It either weakens or destroys faith. People can also give offence by sinful living. The actions of a person who lives in sin can encourage others to commit the same sin. Paul wrote, *“Bad company corrupts good habits”* (1 Cor. 15:33). Jesus warned against giving offence to little children. Bad examples can lead children to sin and can destroy their faith. Jesus said, *“if anyone causes one of these little ones who believe in Me to sin, it would be better for him that a large millstone were hung around his neck and that he were drowned in the deepest part of the sea”* (Matt. 18:6).

People can also give offence by an inconsiderate use of Christian liberty. If someone believes something is sinful, it is a sin for that person. Even though the action may not be sinful in itself, if people do what they believe to be a sin, they are sinning. Paul discussed this in his letter to the Romans. There he wrote, *“However, the person who has doubts has been condemned if he eats, because he has not done it out of conviction. Anything that does not come from conviction is sin”* (14:23). Here Paul is not referring to saving faith or trust in Christ as the Saviour. He is using the word faith in the sense of a conviction that one’s actions are in accord with God’s will. Thus a person who believes something is contrary to God’s will but still does it is sinning, even if the action is not sinful in itself.

In 1 Corinthians 8 and 10, Paul addressed the matter of eating meat that had been part of a sacrifice to idols. Paul explained that it was not wrong to eat such meat. Yet Paul indicated that if a fellow Christian felt it was wrong to eat the meat that had been part of a sacrifice to an idol, then one should exercise concern for the other believer’s conscience. If your brother disregards his qualms of conscience to eat the meat, he has sinned, and your actions have led him to sin. Paul stated, *“Therefore, if food causes my fellow-Christian to stumble, I shall certainly never eat meat, that I may not cause my fellow-Christian to stumble”* (1 Cor. 8:13).

Christians will show concern for the consciences of others. They will also try to educate weak Christians so that they know about their freedom in Christ. Education takes time. People do not instantly understand the liberty they have in Christ. It takes a while for education to become a conviction of the heart. It took early Christians a while to understand that they were free from the Law of Moses. Even Peter regressed in his understanding and had to be rebuked by Paul for the offence he had given (Gal. 2:11-14).

Children's Message:

School has resumed for the new year! For some of you, there is happiness, for others, maybe not. Some like going to school, others would prefer to stay home. Which one are you?

Imagine there was a boy at school who would pull the pigtails of a girl with long hair, or kick desks in class, or push other children around, and said bad words. Is such a person a good or bad boy? Of course, he's bad. So here is a question: *What should the school do with such a person?*



I have two options for you to choose from. First, should the school handcuff this boy to his desk, or tie him up with rope so that he can't pull on any girls' hair or kick desks. Should the school put a gag over his mouth so he can't say bad things? Or, second, should the school have this boy's dad come to class and sit with him in school? Which do you think? The best thing I think would be for this boy to have his dad come and sit with him, because when his dad sits with him, he'll gently whisper to his son what he should be doing. The son will then get to learn.

In our first Bible reading for today from Micah, God's people have been behaving like this disobedient boy - sinning against God. Guess what? We all do naughty things. We all sin. And do you know what God does? He doesn't throw us in prison, handcuff us, or tie us up so that we can't do bad things. Instead, through prophets like Micah, God warns us of our sins and the punishment that will come if we aren't sorry for them. And then in His Word He tells us what's good to do - to be fair to others, to be kind, to obey God and receive the love and good things He has for us. It's like He sits down beside us and talks to us like a loving father, teaching us.

There's something else God does. Since we still do sin, He has sent Jesus to be with us, who has died to pay for our sins. And then He rose from the dead so that He's with us every day, like this boy's dad at school. Jesus forgives us our sins, and also teaches us to love our neighbour. The forgiveness and presence of Jesus is much better than God's punishment. The forgiveness of Jesus sets us free. And with Jesus beside us showing us love, He frees us likewise to love others as we humbly walk with Him in this life. *Thank You Father for teaching me, and for sending Jesus to pay for my sins when I am disobedient. Amen.*



WEEKLY ANNOUNCEMENTS

5 February 5 Epiphany	12 February 6 Epiphany	19 February The Transfiguration
8.30am OAK LR 9.00am TMBA LR 9.00am GRN LR 9.30am AUB LR 9.00am MARBURG HC & Bible Study	8.30am OAK HC 9.00am TMBA LR 9.30am AUB LR 10.15am GRN HC 9.00am LOWOOD LR	8.30am OAK LR 9.00am TMBA HC 9.00am GRN LR 10.45am AUB HC 9.00am LOWOOD LR
5 February		
READINGS: Isaiah 58:3-9a; 1 Corinthians 2:1-16;		Matthew 5:13-20
HYMNS: 500 823 344 (65 292) 263		
12 February		
READINGS: Deuteronomy 30:15-20; 1 Corinthians 3:1-9;		Matthew 5:21-37
HYMNS: 119 47 324 (839 65) 515		

Today, after lunch – A Parish Executive meeting will be held.

Wednesday, 1 February, 10.00am. Women’s Guild at Bethlehem Toowoomba. Opening devotion: Kathie. Choose a Bible Verse from Exodus 37-40. Item of interest: A funny memory from your childhood.

Tuesday, 7 February, 7.30pm. Men’s Fellowship at Oakey.

Saturday, 11 February, 1.00pm. Fellowship afternoon at Bethlehem Toowoomba. All are invited to attend. Bring a shared afternoon tea.

Saturday, 25 February, 10.00am. The Bookclub will be meeting at the manse. Please read pages 73-167 of *I Don’t Have Enough Faith to be an Athiest*. Also, bring along something for shared morning tea.

AGM Dates: Aubigny – Sunday, 5 Feb, 7.30pm.

Toowoomba - Sunday, 12 Feb, 2.00pm.

Greenwood – Sunday, 12 Feb, 7.30pm.

Oakey – Sunday, 19 Feb, 1.30pm.

Lowood – Sunday, 19 March, after service.

Marburg -

Parish - Sunday, 30 April, after the AELC Service to be held at Oakey.