

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

17 March Fifth Sunday in Lent

**HYMNS:** 71 157 7 169

**INTROIT:** Psalm 119:9-16

How will a young man keep his behaviour pure? By keeping watch according to Your Word.

With all my heart I have sought You; do not let me go astray from Your Commandments!

In my heart I have treasured Your Word, that I may not sin against You. Blessed are You, O LORD; teach me Your Prescriptions.

With my lips I have recounted all the Decisions of Your mouth.

I have been rejoicing in the way of Your Testimonies as much as in all wealth.

Let me give attention to Your Directions, and let me look at Your Ways.

I shall find myself delighted at Your Statutes; I shall not forget Your Word.

**COLLECT:** Almighty God, by Your great goodness mercifully look upon Your people, that we may be governed and preserved evermore in body and soul; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and for ever. Amen.

*Welcome to all worshipping with us!*

Pastor Ziebell can be contacted via phone/text at 0407 583922.

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

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

Pastor is usually in his office Tuesday-Wednesday for anyone who would like to call in. Other days of the week are set aside for visits.

**READINGS:**

Jeremiah 31:31-34 God promises a new covenant.

Hebrews 5:1-10 God's Son made perfect through suffering.

Mark 10:32-45 Jesus again predicts His death.

**Jeremiah 31:31-34**

<sup>31</sup> “Look! The days are coming,” declares the LORD, “when I shall make a new Covenant with the family of Israel and with the family of Judah. <sup>32</sup> It will not be like the Covenant that I made with their fathers when I took them by their hands to bring them out of the land of Egypt. They broke My Covenant, although I

was a husband to them,” declares the LORD.<sup>33</sup> “However, this is the Covenant that I shall make with the family of Israel after those days,” declares the LORD: “I shall put My teaching inside them and write it on their hearts. I shall be their God, and they will be My people!<sup>34</sup> Each one will no longer teach his neighbour or his brother, saying, ‘Know the LORD!’ For they will all know Me, from the least among them to the greatest among them,” declares the LORD. “For I shall forgive their wickedness and not remember their sin any longer.”

### **Hebrews 5:1-10**

<sup>1</sup> Every High Priest is selected from human beings and is appointed to represent human beings in matters that are related to God, that he may offer gifts and sacrifices for sins. <sup>2</sup> He can be gentle with ignorant and erring people, because he himself is subject to weakness. <sup>3</sup> For that reason, he is obliged to offer sacrifices for his own sins, just as he does for the sins of the people. <sup>4</sup> No one takes this honour for himself but is called by God, just as Aaron was. <sup>5</sup> So also Christ did not glorify Himself to become a High Priest but was glorified by the One who said to Him: “**You are My Son. Today I have begotten You.**” <sup>6</sup> As He also says in another place, “**You are a Priest for ever, in the order of Melchizedek.**” <sup>7</sup> During His days in the human nature, Jesus offered prayers and petitions, with loud cries and tears, to the One who could save Him from death; and, because He feared God, He was heard. <sup>8</sup> Although Jesus is the Son, He learned obedience from the things that He suffered. <sup>9</sup> When He was perfected, He also became the Source of **eternal salvation** for all who obey Him, <sup>10</sup> after He had been proclaimed by God to be the High Priest, “**just like Melchizedek.**”

### **Mark 10: (32-34) 35-45**

<sup>32</sup> They were on the road, going up to Jerusalem, and Jesus was going ahead of them. The disciples were amazed, and the others who were following Him were afraid. Then He again took the Twelve aside and began to tell them the things that were going to happen to Him: <sup>33</sup> “Look! We are going up to Jerusalem, and the Son of Man will be betrayed to the Chief Priests and the scribes. They will condemn Him to death and will hand Him over to the Gentiles. <sup>34</sup> They will mock Him and spit on Him, flog Him and kill Him, and after three days He will rise.”

<sup>35</sup> James and John, the sons of Zebedee, came to Him. They told Him, “Teacher, we want You to do for us whatever we ask.”

<sup>36</sup> He asked them, “What do you want Me to do for you?”

<sup>37</sup> They told Him, “Grant that one of us may sit at Your right, and the other at Your left in Your glory!”

<sup>38</sup> Jesus told them, “You do not realise what you are requesting. Can you drink the cup that I drink or be baptised with the baptism with which I am baptised?”

<sup>39</sup> They said to Him, “We can.”

Jesus told them, “You will drink the cup that I drink and be baptised with the baptism with which I am baptised, <sup>40</sup> but sitting at My right or at My left is not Mine to grant but is for those for whom it has been prepared.”

<sup>41</sup> When the other ten heard about it, they began to be angry with James and John. <sup>42</sup> Then Jesus summoned them and told them, “You know that those who are regarded as rulers of the Gentiles lord it over them, and their great men exercise authority over them. <sup>43</sup> However, it is not like that among you, but whoever wants to become great among you must be your servant, <sup>44</sup> and whoever wants to be first among you must be the slave of all! <sup>45</sup> For even the Son of Man has not come to be served but to serve and to give His life as a ransom for many.”

## **THE SON OF MAN HAS COME TO SERVE AND GIVE HIS LIFE AS A RANSOM FOR MANY**

**Sermon for the 5<sup>th</sup> Sunday in Lent 2024**

**Mark 10:32-45**

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 Mark 10:32-45: **They were on the road, going up to Jerusalem, and Jesus was going ahead of them. The disciples were amazed, and the others who were following Him were afraid. Then He again took the Twelve aside and began to tell them the things that were going to happen to Him:** <sup>33</sup> “Look! We are going up to Jerusalem, and the Son of Man will be betrayed to the Chief Priests and the scribes. They will condemn Him to death and will hand Him over to the Gentiles. <sup>34</sup> They will mock Him and spit on Him, flog Him and kill Him, and after three days He will rise.”

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**38 Jesus told them, “You do not realise what you are requesting. Can you drink the cup that I drink or be baptised with the baptism with which I am baptised?”**

**39 They said to Him, “We can.”**

**Jesus told them, “You will drink the cup that I drink and be baptised with the baptism with which I am baptised, <sup>40</sup> but sitting at My right or at My left is not Mine to grant but is for those for whom it has been prepared.”**

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

Dear friends in Christ,

As Jesus and His disciples were heading along the road to Jerusalem, the disciples did not understand what Jesus was telling them about *why* they were going up to Jerusalem. They didn't understand about glory or greatness, or suffering or servanthood. You know, maybe we don't understand these things fully, either, but fortunately for the disciples - and for us - there is one person in this story who does understand, who does get it, and that is our Lord and Saviour Jesus Christ, the One who had **“not come to be served but to serve and to give His life as a ransom for many.”**

Our text shows Jesus once again predicting His upcoming passion. He would go to Jerusalem to suffer and die, and this was the third time He had told the disciples this.

The first time, given earlier in Mark chapter 8, says: *“Jesus began to teach them that it was necessary for the Son of Man to suffer greatly, to be rejected by the elders, Chief Priests and scribes, to be killed and, after three days, to rise again. He was speaking frankly about this.”* But what was Peter's reaction to hearing this? *“Peter took Him aside and began to rebuke Him.”* Then Jesus had to rebuke Peter, saying, *“Get behind Me, Satan! For you do not have in mind the things of God but the things of men”* (8:31-33). Jesus predicts His passion and suffering, but the disciples do not understand.

The second time, in Mark chapter 9, Jesus is again teaching His disciples, saying, *“The Son of Man is going to be delivered into the hands of men, and they will kill*

*Him, but, after He has been killed, He will rise on the third day.”* Again, the disciples “*did not understand what He said and were afraid to ask Him*” (9:31-32). And right after that, what were the disciples discussing? They were arguing with one another about who was the greatest. These disciples couldn’t understand. Jesus tells them that He, their Master, is going to be killed, and *all they can talk about is which one of them is the greatest.*

Now, we get the same thing here in Mark chapter 10. Jesus gives His third passion prediction, and for the third time, the disciples demonstrate they don’t understand. Jesus is going on ahead of them, leading the way as they head for Jerusalem, even though He has said that that is where He is going to be rejected and killed, and He tells the disciples, now in even greater detail, what will happen to Him there: **“Look! We are going up to Jerusalem, and the Son of Man will be betrayed to the Chief Priests and the scribes. They will condemn Him to death and will hand Him over to the Gentiles. <sup>34</sup> They will mock Him and spit on Him, flog Him and kill Him, and after three days He will rise.”**

Jesus could not be making this any plainer, but they still do not understand. Why? Because all this talk of the Son of Man, that is, the Messiah, being rejected and suffering and being killed, *did not fit their expectations* of what should happen to the Messiah of Israel. They thought it should be all glory and grandeur and greatness. They thought the Messiah would drive the Romans out of Israel and restore the greatness of the kingdom. They thought the Messiah would bring peace, prosperity, and plenty. Everybody would welcome the Messiah, the great King, the Christ. The days would be happy again as the Messiah would come marching into Jerusalem to take up His rightful throne. And if Jesus is the One, and if they, the twelve, are His closest followers, then it stands to reason that they should get a share in that glory. That was what the disciples were looking for and expecting, and among the twelve, they were also wondering which of them would get the best and the choicest spots, higher up in the administration, right next to the King Himself.

So, James and John speak up and voice what the rest of them are thinking: How about me for one of the top spots? They come to Jesus and ask, **“Teacher, we want You to do for us whatever we ask.” <sup>36</sup> He asked them, “What do you want Me to do for you?”**

**<sup>37</sup> They told Him, “Grant that one of us may sit at Your right, and the other at Your left in Your glory!”** James and John are asking for the best seats in the house when King Jesus comes into His glory!

Did James and John have any reason to think that they, more than the others, should be in line for these plum positions? Yes, they did. After all, they were two of the first disciples chosen. They had been with Jesus since the beginning of His ministry, and Jesus had picked them, James and John, to go with Him on a couple

of assignments that the other disciples had not been chosen to go on. The raising of the little girl from the dead. The trek up the mountain for the Transfiguration. Sure, Peter had been in on those occasions, too. Peter, James, and John seemed to form the “big three” out of the twelve, Jesus’ inner circle, but James and John want to put in their claim for top spots before Peter has a chance to ask.

So, Jesus has to straighten them out about this glory business. He says, **“You do not realise what you are requesting. Can you drink the cup that I drink or be baptised with the baptism with which I am baptised?”** And they answer back, without the slightest hesitation, **“We can.”** Really, James and John? Do you really realise what you are saying? Do you understand what this “cup” and this “baptism” will entail? It will be a cup of suffering. It will be a baptism of blood. You see, that is what Jesus Himself will endure. Are you ready to endure that kind of suffering with Him? To be on Jesus’ right and on His left - the next time we’ll hear that expression is when Jesus is hanging on a cross, and there are two criminals hanging next to Him on either side. Do you want that? But that is what will come if you want to follow Jesus.

James and John are *theologians of glory*. They don’t understand the necessity of the cross. But then, that sort of thinking comes naturally to us all. The other ten disciples **“began to be angry with James and John”** - not because they asked the wrong question, but because they thought to ask it of Jesus first. They, too, are theologians of glory. And so, by nature, are we. We all want what’s coming to us, *as long as it’s good*. We deserve it. God must be pleased with us. We’re better than other people - well, at least the really bad people. Therefore, Lord, give me what I want. Glory and good stuff. Success, not suffering, *because I deserve it*.

Like James and John, we would like people to serve us. We would like to have other people do what we say and to please us. In our minds, the world revolves around us, around me. But this sinful tendency of ours, to be turned in on ourselves is what sin is, and what sin deserves is death. God’s condemnation, not our elevation. And so then, this is precisely why Jesus had to go up to Jerusalem, to suffer and to die - for sinners like James and John, for theologians of glory like you and me.

Jesus has to straighten us out. He has to straighten out our thinking, and even more than that, He has to get us straight with God, or else we would be hopelessly lost. Jesus tells the disciples, and us as well: **“You know that those who are regarded as rulers of the Gentiles lord it over them, and their great men exercise authority over them.”** <sup>43</sup> However, it is not like that among you, but whoever wants to become great among you must be your servant, <sup>44</sup> and whoever wants to be first among you must be the slave of all! <sup>45</sup> For even the Son of Man has not come to be served but to serve and to give His life as a ransom for many.”

The way of this world is to strive for glory and power and, when you get it, to use it for your own advantage. But that is not the way it is in Christ's kingdom. The way of greatness in God's kingdom is the path of service, to serve others in love. If you are in a position of authority, you are there to serve those entrusted "under you," so to speak. If you are a father or mother, you have that office of authority in order to be God's channel of blessing to your children. If you are a husband, you are not there to lord it over your wife; you are there to lay down your life for her, as Christ loved the church. And so it goes. Servanthood equals greatness in God's kingdom. This is something the disciples would learn and would come to understand, but at this point, *they still don't get it*.

And so, for all of us sinful, turned-in-on-self theologians of glory, Jesus Christ is going up to Jerusalem to serve, suffer, and die. He does it for us. Speaking of Himself, Jesus says, "**For even the Son of Man has not come to be served but to serve and to give His life as a ransom for many.**"

To serve and to give His life as a ransom. "Ransom" is a keyword here. "Ransom" could also be translated as "redemption." The term was used in the ancient world for the price that was paid to set somebody free from a state of bondage. If there was a slave or a prisoner of war, and that person could not free himself from his captivity, somebody else may come along and pay the ransom price, the redemption, that did set that other person free. And that's what Jesus is talking about here when He says He has come "**to give His life as a ransom for many.**" Jesus will pay the ransom; He will redeem us from our state of bondage. We could not free ourselves. But Jesus would do this; *He has done this by giving His own life as the ransom that sets us free*.

Luther captures this perfectly in his explanation to the Second Article of the Creed when he writes that Jesus "*has redeemed me, a lost and condemned person, purchased and won me from all sins, from death, and from the power of the devil; not with gold or silver, but with his holy, precious blood and with his innocent suffering and death, that I may be his own and live under him in his kingdom,*" and so on.

Dear friends, Jesus has come to serve and to give His life as a ransom, as our redemption. He did this for us when He went to the cross for our sakes. By His death, we have been set free from death. By His resurrection, we have been set free to live a new life. It is a life of love and service, a life that may involve suffering and sacrifice for now, but one which ultimately will be far outweighed by the glories of the age to come. We receive all of Christ's righteousness, all of His forgiveness, all of His life, and all the blessings of His kingdom as a free gift. Amen.

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

## PRAYER FOR THE FIFTH SUNDAY IN LENT

Almighty and ever-living King of all creation, the God of Abraham, Isaac, and Jacob, the Father of our Lord Jesus Christ, and our Father, whom all the heavenly hosts praise and glorify, hear our prayer.

We thank You, heavenly Father, for Your limitless love in the gift of Christ Your Son, for the sacrifice of His life on the cross for us, for the promise of eternal life through His death and resurrection, and for the cleansing of our consciences from dead works by His obedience.

Increase our joy in Your rich blessings: the forgiveness of our sins, deliverance from death and the power of the devil, and the assurance of everlasting life, which Jesus' crucifixion has obtained for us.

We thank You that in Christ You have spoken to us the words of life. Inspire us to love and worship Him in spirit and in truth. Give us that faith that sees in Him the eternal Godhead, the everlasting I AM, the one who is the same yesterday, today, and for ever. Grant that we may always trust in His mercy, be faithful to His Word, and obey His commandments, and honour Him by losing our lives for His sake and for the Gospel's, as He lost His life to gain us.

In mercy, cleanse and strengthen Your Church, that it may be saved from all weakness and failure, and be filled with power for holy service. Govern the nations on earth, that people everywhere may live in harmony with their fellowmen and serve one another's needs. Pour out Your grace on our homes and on all schools, that the young may be trained for a useful life on earth, and be made ready for the life to come. Bless all who work honestly with mind and hand to provide those things we need for this life. Give all people everywhere joy in doing their daily work, and grant that they may do it as those who are accountable to You.

Help us to use our abilities and possessions faithfully, for everything belongs to You. Forgive us for being selfish and for misusing our gifts. Comfort the suffering, the deprived, the burdened, and the aged. Be the help of the needy, the protector of the helpless, and the Saviour of all people. We pray in the name of Jesus Christ our Redeemer. Amen.

## Article: The New Covenant

From the ashes of the ruined city and temple would rise a new Jerusalem. From the disruption and shattering of the old Covenant would rise a new and more glorious Covenant. It is that Covenant that lay at the heart of Israel's hope. It is that Covenant about which Jeremiah wrote about, and we heard, in our First Reading for today (Jeremiah 31:31-34).

The way of salvation in both Covenants, the old and the new, is the same. A person is saved by faith in Christ. The believer under the old Covenant looked ahead to Christ as the fulfilment of all the types and pictures of the old Covenant. The believer under the new Covenant looks back to the accomplished work of Christ. Because the Lord understands human nature and its weakness for sinning, the Lord provided many ways under the old Covenant for the believer to receive forgiveness. Through many offerings and various sacrifices, the penitent sinner was assured he had been reconciled with God.

The old Covenant pointed to Christ as its fulfilment. By its very nature, then, it was temporary and passing. Many of its activities - the repeated animal sacrifices, for example - emphasised its transitory nature. The old Covenant, announced at Mount Sinai, also served to keep the Jewish people separate from the surrounding heathen. They were a unique nation preserved intact by the regulations laid upon them by the old Covenant. Their separation ensured that they would remain a people until the promised Messiah came.

Paul described this purpose of the old Covenant in Galatians 3:23-25: *“Before the faith came, we were being imprisoned by the Law, locked up until the faith came, which was about to be revealed.”*<sup>24</sup> *Therefore, the Law was our guardian until Christ came, that we might be justified by faith.*<sup>25</sup> *However, now that faith has come, we are no longer under a guardian.”*

The old Covenant imposed many rules upon the Jews, rules they found impossible to observe. Hence, the old Covenant certainly proved that no one could be saved by keeping it. For that reason the Lord says of their fathers, *“They broke My Covenant.”* We would say that before the ink was dry, they broke the Covenant with the sin of the golden calf.

The Covenant of Sinai left no doubt in the minds of those who tried to observe it, who tried to keep all its rules and regulations that no one could be saved by observing the Law. Of course, that was never the purpose of the old Covenant. Paul underscored that truth when he wrote to the Galatians, *“We, who are Jews by birth and not “Gentile sinners,” 16 know that a person is not justified by doing what the Law says but through faith in Jesus Christ... and not by the works of the Law, because no human being will be justified by the works of the Law”* (2:15-16).

At the first council of the Christian church, held at Jerusalem, Peter pleaded with his fellow Jews not to lay the burden of the regulations of the Sinaitic law upon Gentile believers: *“Now then, why are you testing God by putting a yoke on the necks of the*

*disciples that neither our fathers nor we have been able to bear? <sup>11</sup> No! Through the grace of the Lord Jesus we believe to be saved, just as they also do” (Acts 15:10,-11).*

The old Covenant had several distinctive marks. It set out in the minutest detail how life was to be lived. Almost every aspect of Jewish life was regulated, from the kind of food one could eat to the touching of dead bodies. Two of the most prominent regulations were the Sabbath laws and the rite of circumcision. The old Covenant required endless animal sacrifices, day after day and year after year, showing that it was not God’s final word to the human race. The old Covenant established a hereditary priesthood based on membership in one family (the family of Aaron) from one particular tribe (the tribe of Levi). No one else could minister at the Lord’s altar. The old Covenant conferred privileges on and was limited to only one people, or nationality, the Jews.

In contrast, the new Covenant is far different. *“It will not be like the Covenant that I made with their fathers.”* It contains no laws, rules, or regulations that have to be kept. It has no external mark. It does not limit the priesthood and the right to approach God to any one group. Peter wrote to all Christians, *“You are ... a royal priesthood”* (1 Peter 2:9). It invites all, regardless of nationality, to believe. It sets aside ethnic, racial, and other boundaries. The invitation is to all the world; Pentecost demonstrated that. The new Covenant urges all to worship the Lord in spirit and in truth - *“I shall put My teaching inside them and write it on their hearts.”* This is the miracle of conversion. Jesus told the Samaritan woman, *“The time is coming and is now here when the genuine worshippers will worship the Father in spirit and in truth. For the Father is looking for such people to worship Him. <sup>24</sup> God is a spirit, and those who worship Him must worship in spirit and in truth”* (John 4:23, 24).

Under the new Covenant, the Holy Spirit, who has led us to call God *“Abba, Father,”* can make our response to his will a child’s glad *“I can! I will!”* This is something the message announced from Mount Sinai could not do. All it could do was to force us to admit *“I must!”*

God’s new Covenant is also new because the One who mediates it is One greater than Moses. The priests under the old Covenant could offer only the blood of bulls and goats, for without the shedding of blood there is no forgiveness. But Christ, the Mediator of the new Covenant, offers the supreme sacrifice. He offers the sacrifice that matters. He offers the once-and-for-all sacrifice that pleases God and removes sin and guilt. He offers Himself. Freely and willingly, He sheds His blood and, by the shedding of His blood, takes away sin forever. By His sacrifice He opens the way to heaven. Nothing bars the way. The one who trusts Him has a wide-open approach to God. At Christ’s triumphant words, *“It is finished,”* the veil of the temple was torn from top to bottom, showing that a new and better way to God had been opened.

This new Covenant proclaims a salvation that is complete, finished, and, above all, free for the asking. It is a salvation won in and through Christ. *“For God so loved the world that He gave His only Son, that everyone who believes in Him might not perish but have eternal life”* (John 3:16).

## Children's Message:

Who likes ice cream? What about an ice cream sundae? An ice cream sundae with hot fudge, whipped cream and even a cherry on top, like the one in our picture!

You know, God gives us all kinds of great gifts. Things like ice cream, warm beds, sunny days – to name a few. But He also gives us people like pastors, parents, teachers, and others who teach us about Jesus and assure us of God's forgiveness. In



the Bible, we learn about priests, who were men God sent to do special work. Like pastors, they were in charge of doing God's work. One priest, called the high priest, would once each year make a very special sacrifice so God would forgive people's sins. Those priests - and pastors today - are great gifts God gives His people.

But God had something even greater in mind. From a book of the Bible called Hebrews, the writer tells us about the greatest High Priest. The greatest High Priest was God's greatest gift of all. Do you know who that was, God's greatest gift? Of course, you know! Jesus! He is the greatest of all. God sent Jesus to save us from our sins. Jesus is the greatest High Priest because He sacrificed His own life to forgive our sins. Jesus died on the cross to take the punishment we deserved. So, because of Jesus, we are forgiven of all our sins. We have a new life with God. That means we are now able to talk to God in prayer, serve Him, worship Him, and receive all His good gifts here on earth and in heaven - because Jesus promised He will come again to take us there. Now, that is great news. No, it's the greatest news! It's the greatest news of all.

*Thank You, Father, for giving us all the gifts we receive, but most importantly, thank You for the greatest gift of all, Your Son, our Saviour Jesus, who has won salvation for us! Amen.*

## WEEKLY ANNOUNCEMENTS

<b>Wednesday, 20 March 6<sup>th</sup> mid-week Lenten Service</b>	<b>24 March Palm Sunday</b>	<b>27 &amp; 28 March Maundy Thursday</b>
7.30pm Toowoomba Hymns: 49, 64, 791, 48 v.3	10.00am MARBURG HC  Parish Service followed by a shared lunch and then the Parish AGM.	27 <sup>th</sup> (Wed) 7.30pm HC GRN  28 <sup>th</sup> (Thurs) 7.00pm HC MARBURG
<b>Sunday, 24 March</b>		
READINGS: Zechariah 9:9-12;      Philipians 2:5-11;      John 12:12-19		
HYMNS: 9 86 10 69 (284 285) 87		
<b>Maundy Thursday</b>		
READINGS: Exodus 12:1-14;      1 Corinthians 11:23-32;      John 13:1-17, 31b-35		
HYMNS: 51 295 418 162 293 85		

Thursday, 21 March, 10.00am. Bible Study at Lowood. We shall be looking at Amos 3&4.

### EASTER SCHEDULE:

Mar 29 Good Friday	Oakey	8.30am HC
	Toowoomba	9.00am LR
	Greenwood	9.00am LR *
	Aubigny	10.15am HC * (note the change!)
	Lowood	9.00am LR

Mar 31 Easter Sunday	Oakey	8.30am LR
	Toowoomba	9.00am LR
	Greenwood	9.00am LR
	Aubigny	9.30am LR
	Marburg	9.00am HC

April 1 Easter Monday 10.00am, Children's Easter Picnic at Aubigny.