

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

19th May Pentecost

HYMNS: 116 121 774 306 313 129

INTROIT: Psalm 139:1-17

O LORD, You have searched me and known me.

You Yourself know when I sit down and when I rise. You have understood my thoughts from far away.

You have been measuring up my path and my lying down and been familiar with all my ways.

For before there is any statement on my tongue, look! O LORD, You know it completely.

You have encircled me behind and in front and laid Your hand on me.

Such knowledge is too wonderful for me. It is unattainable. I cannot reach it.

Where can I go from Your Spirit? Or where can I flee from Your presence?

If I climb up into heaven, You are there. If I make my bed in Sheol, You are there.

If I lift up the wings of the dawn, if I settle on the far side of the sea, even there Your hand will lead me, and Your right hand will hold me fast.

If I say, "Surely the darkness will grip me hard, and the light around me will become night," even the darkness will not be dark to You, and the night will shine like the day. For darkness is like light to You.

How difficult Your thoughts are for me, O God! How numerous their total amount is!

COLLECT: O God, on this day You once taught the hearts of Your faithful people by sending them the light of Your Holy Spirit. Grant us in our day by the same Spirit to have a right understanding in all things and evermore to rejoice in His holy consolation; 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 or to the church office at 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

Ezekiel 37:1-14 God's Spirit brings life to dry bones.

Acts 2:1-21 The coming of the Holy Spirit, and Peter's Pentecost sermon.

John 15:26-27, 16:4b-15 Jesus promises to send the Spirit as an Advocate.

Ezekiel 37:1-14

¹ The hand of the LORD came on me. He brought me out by the Spirit of the LORD and put me down in the middle of the valley. It was full of bones. ² He kept leading me past them and all around them. I saw very many of them on the surface of the valley and saw that they were very dry. ³ Then He asked me, "Son of man, can these bones return to life?"

I answered, "Lord GOD, You Yourself know."

⁴ Then He told me: "Prophecy over these bones and tell them, 'Dry bones, listen to the Word of the LORD!' ⁵ This is what the Lord GOD has said to these bones: "Look! I shall cause **breath** to enter you, and you will **live**. ⁶ I shall put tendons on you, make flesh come on you and cover you with skin. I shall **put breath in you**, and you will return to life. Then you will know that I am the LORD.'""

⁷ So, I kept prophesying as I had been commanded. While I was prophesying, there was a noise and suddenly a rattling sound, and the bones came closer together, one bone attaching itself to another. ⁸ While I kept looking, I saw that there were tendons on them, flesh grew on them, and skin covered them over. However, there was no breath in them.

⁹ Then He told me: "Prophecy to the breath! Prophecy, son of man, and tell the breath, 'This is what the Lord GOD has said: "Come from the **four winds, O breath**, and breathe on these slain people, that they may **return to life**.'""

¹⁰ So, I kept prophesying, as He had commanded me, and **breath entered them**. They returned to life and stood up on their feet, an exceedingly large army.

¹¹ Then He told me: "Son of man, these bones are the whole family of Israel. Look! They are saying, 'Our bones are dry, and our hope is being lost. We have been completely cut off.' ¹² Therefore, prophesy and tell them, 'This is what the Lord GOD has said: "Look, My people! I shall open your graves and bring you up out of your graves. I shall bring you to the land of Israel. ¹³ Then, My people, you will know that I am the LORD when I open your graves and bring you up out of your graves. ¹⁴ **I shall put My Spirit in you**; you will **live**, and I shall settle you in your own land. Then you will know that I am the LORD. I have spoken, and I shall carry it out," declares the LORD.'"

Acts 2:1-21

¹ When the day of Pentecost had come, they were all together in one place. ² Suddenly a sound like a violent blast of wind came from heaven and filled the whole house where they were sitting. ³ They saw tongues that separated, like flames, and one rested on each of them. ⁴ They were all filled with the Holy Spirit and began to speak in other languages as the Spirit gave them the ability to speak. ⁵ Jews who feared God from every nation under heaven were staying in Jerusalem. ⁶ When that sound occurred, a crowd gathered and was bewildered, because each one heard the disciples speaking in his own native language. ⁷ They were astonished and amazed and asked: “Are not all these who are speaking Galileans?” ⁸ Then how is it that everyone of us hears in his own native language, ⁹ Parthians, Medes and Elamites, people living in Mesopotamia, Judea and Cappadocia, Pontus and the province of Asia, ¹⁰ people living in Phrygia and Pamphilia, Egypt and the parts of Libya near Cyrene, visitors from Rome, Jews as well as proselytes, ¹¹ and people from Crete and Arabia? We hear them declaring in our own languages the wonderful works of God.”

¹² They were all amazed and puzzled. They asked one another, “What does this mean?” ¹³ Others sneered: “They are full of new wine.”

¹⁴ Then Peter stood up with the Eleven, raised his voice and addressed them: “Men who are Jews and all of you who are living in Jerusalem, understand this and listen closely to what I say! ¹⁵ These men are not drunk, as you suppose. For it is only nine in the morning. ¹⁶ Rather, this is what has been spoken through the prophet Joel: ¹⁷ ‘In the last days, **God says, “I shall pour out My Spirit on all people. Your sons and your daughters will prophesy, your young men will see visions and your old men will dream dreams. ¹⁸ Indeed, even on My male slaves and female slaves I shall pour out My Spirit in those days, and they will prophesy. ¹⁹ I shall show wonders in the heaven above and miraculous signs on the earth below: blood, fire and a cloud of smoke. ²⁰ The sun will turn dark, and the moon turn to blood before the coming of the great and splendid day of the Lord, ²¹ and everyone who calls on the name of the Lord will be saved.”’**”

John 15:26-27, 16:4b-15

²⁶ “When the Advocate comes, whom I shall send to you from the Father, the Spirit of Truth, who proceeds from the Father, He will testify about Me. ²⁷ You also must testify, because you have been with Me from the beginning... ^{16:4b} “I did not tell you these things at first, because I was with you. ⁵ However,

now I am going away to Him who has sent Me, and none of you is asking Me, ‘Where are You going?’ ⁶ However, because I have told you these things, sorrow has filled your hearts. ⁷ Nevertheless, I tell you the truth, it is good for you that I am going away. For, if I do not go away, the Advocate will not come to you. However, if I go, I shall send Him to you. ⁸ When He comes, He will convict the world about sin, righteousness and judgment: ⁹ about sin, because they do not believe in Me, ¹⁰ about righteousness, because I am going to the Father and you do not see Me any longer, ¹¹ about judgment, because the ruler of this world has been judged.

¹² “I still have many things to tell you, but you cannot endure them now. ¹³ However, when He, the Spirit of Truth, comes, He will lead you into the whole truth. For He will not speak on His own authority but will speak whatever He hears and will tell you what is coming. ¹⁴ He will glorify Me, because He will take from what is Mine and will tell it to you. ¹⁵ All things that the Father has are Mine. That is why I have said, ‘He takes from what is Mine and will tell it to you.’

THE WONDERFUL WORKS OF GOD
Sermon for the Day of Pentecost 2024
Acts 2:1-21

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 the Second Reading from before Acts 2:1-21:

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

Dear friends in Christ,

At nine o’clock in the morning, on the day of Pentecost, the disciples were together in one place. This wasn’t the first Pentecost they were celebrating. The Israelites, the Jews, had been celebrating Pentecost for over 1400 years at that point, ever since the time of Moses. Pentecost was a Jewish festival. In the Old Testament, it’s called the *Feast of Weeks*. It occurred seven weeks after Passover, on the fiftieth day, hence the term “Pentecost,” which is a Greek word that means “fiftieth.”

Pentecost, or the Feast of Weeks, was one of the three great pilgrimage festivals in the Hebrew calendar. The first was *Passover*, in the early spring, commemorating the LORD bringing the Israelites out of bondage in Egypt. The second pilgrimage festival of the year was *Pentecost*, the Feast of Weeks, in mid-to-late spring, celebrating the LORD bringing the Israelites into the Promised Land, settling them in that good land flowing with milk and honey. The third great festival occurred in Autumn, the *Feast of Tabernacles*, remembering how the LORD provided for the Israelites on their journey to the Promised Land.

These three chief festivals - Passover, Pentecost, and Tabernacles - were pilgrimage festivals. That meant that all Jews were supposed to make the pilgrimage to Jerusalem and worship at the temple. But over the centuries, through conquest and captivity, many Jews had been scattered and dispersed out of Israel and into other countries where they had settled down and learned the local languages, although many of them did retain the Jewish languages of Hebrew and Aramaic. While these Jews lived in distant lands, for the pilgrimage festivals, they would travel to Jerusalem. That accounts for all the crowds, thousands of people, who were in town for the occasion. And there were Jews who had lived most of their lives in those distant lands but who decided to retire in Jerusalem, the holy city. Also in Jerusalem that day were Gentiles, non-Jews, who admired the Jewish religion, and some even converted to Judaism. So we see all of these groups present in Jerusalem on that day of Pentecost, a whole laundry list of nationalities: **“Parthians, Medes and Elamites, people living in Mesopotamia, Judea and Cappadocia, Pontus and the province of Asia, ¹⁰ people living in Phrygia and Pamphilia, Egypt and the parts of Libya near Cyrene, visitors from Rome, Jews as well as proselytes, ¹¹ and people from Crete and Arabia.”**

Luke writes, **“When the day of Pentecost had come.”** The text here could also be translated as saying the day of Pentecost was being *“fulfilled.”* In other words, what the day of Pentecost celebrated in the Old Testament was now being fulfilled in the New Testament, and, as we mentioned earlier, in the Old Testament, Pentecost, or the Feast of Weeks, celebrated the LORD settling Israel in the land, where He had provided for them richly with wheat, grain, and all sorts of good things. And so Pentecost was a harvest festival, the early harvest, in particular. The early harvest was the firstfruits of the great ingathering that would happen later throughout the year, and that is what is being fulfilled now on the Day of Pentecost in the Book of Acts. It is the early harvest, the firstfruits, not of wheat but of people! The church is now beginning to gather in the great harvest of souls for the kingdom of God, starting here on Pentecost.

It starts at nine o’clock in the morning on that day, and it starts with God equipping the church to do the harvesting. **“They were all together in one place.”** The “they” certainly means the apostles Christ had appointed, but it likely includes the larger group of disciples as well, a company of 120 persons in all, men and women - in other words, the first church, the first congregation. They were all together in one place, in Jerusalem, on the Day of Pentecost, at nine o’clock in the morning.

Now, God gets to work on them, starting the church on the great harvesting mission that continues to this day. The **“sound like a violent blast of wind came from heaven”** signals the arrival of the Spirit in power and attracts a crowd to listen. **“Tongues that separated, like flames, and one rested on each of them”** shows that the Spirit is kindling their tongues to speak the words He will give them. **“They were all filled with the Holy Spirit and began to speak.”**

What do they speak? **“The wonderful works of God.”** The Spirit is enlivening and empowering their tongues to tell the wonderful works of God! That’s how the harvest happens. All the believers - sons and daughters, young men and old men, male servants and female servants - all of them have the Spirit poured out on them, and they all use their Spirit-enabled tongues to start telling the mighty works of God. Some of those who hear are interested and ask, **“What does this mean?”** While **“others sneered: “They are full of new wine.”** But in any case, God has a harvest to gather, and He’s going to use His Christians; He’s going to use their tongues to speak the Good News into the ears of those to be gathered into the church.

All the believers alike tell God’s mighty works, attracting people who will hear the preacher preach a sermon and “seal the deal.” In this case, on Pentecost, the preacher is Peter, who delivers the sermon that follows in the rest of the chapter. Peter preaches Christ crucified and risen from the dead. He preaches repentance and the forgiveness of sins. Those who receive his word are baptised and brought into the church. That’s how the harvest happens. And all of that is in good order. Every Christian can use his or her tongue to speak to one’s neighbours and bring them to the church. The pastor then does his thing and preaches the Gospel of Christ. And so new believers are brought into the church. That’s how God does it. It began on that first Pentecost, and it continues today.

Today is the Day of Pentecost; it is the morning, and here we are, together in one place, and God is doing the same thing again. You are the believers gathered in this place. Young men, old men, male, female, it doesn’t matter. You are the church, God’s own people, *“that you may proclaim the excellencies of Him who called you out of darkness into His marvellous light”* (1 Peter 2:9). All of you have been baptised into Christ. You have received the Holy Spirit. The Spirit is touching your tongue so that you can speak the wonderful works of God.

You know these wonderful works! You can tell others what you have all learned from the Catechism: *“I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the virgin Mary, is my Lord, who 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.”* Use those words or others like them to tell others of the wonderful works of God.

You know the works that God has done for you in Christ Jesus, your Saviour! Wonderful works, rescuing you from the death-trap you could not pull yourself out of. Wonderful works, freeing you from your sins, giving you new life, eternal life. These are the wonderful works accomplished in Christ by His saving death and victorious resurrection. And so you who trust in Christ will be raised from the dead and live with Him in *“everlasting righteousness, innocence and blessedness.”* **These are the wonderful works of God by which you will be saved.** As the Scripture says, **“everyone who calls on the name of the Lord will be saved.”** Yes, your tongue has something to talk about! The wonderful works of God.

Now, here we are today. God has brought us here and has a harvest to gather here. It's Pentecost, and Pentecost is a harvest festival. Who are the ones with ears to hear and so will be brought into the church? We don't know in advance which ones will listen and which ones will tune us out. Some may mock and reject the words that we speak. Others, though, will be interested and want to hear more. So, we listen, we ask, we seek, and we speak, we invite and encourage. We invite people to come with us to church and hear the preacher preach the Good News that we believe and that God has for them also. That's how it goes. So is there someone you know - a family member, perhaps, one who doesn't go to church; your neighbour next door; a coworker - someone you can speak the Good News to, someone you can invite to come with you to church and hear more?

Dear friends, there are people all around us who need to hear the words we have received and have on our tongues. Now, we may not meet any Parthians, Medes or Elamites, but we may just have the opportunity to talk to others - lapsed church members, friends, relatives, associates, and neighbours. These all are souls for whom Christ died, whom God loves, and whom the Spirit may just call to the same faith and salvation you and I have. We don't know how big the harvest will be, but the Spirit will use our tongues as we speak to the people we know, telling them the wonderful works of God and bringing them to the church to hear more.

It's the Day of Pentecost once again. We have gathered in the morning in one place. What does this mean? It means that God is doing something special here today. He is pouring out His Spirit on us, His people. The Spirit is enlivening and empowering our tongues to tell the wonderful works of God! Amen.

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

PRAYER FOR PENTECOST

Loving heavenly Father, we thank and praise You for pouring out Your Holy Spirit on Your Church as its source of life and strength for ever, and for bringing us to faith in Jesus Christ through Him. By His daily presence and power in our lives, continue to keep us in the true faith and knowledge of Jesus Christ, to equip us for the Master's service, and to make us ready for every good work. To this end, help us to love and use the Holy Scriptures, so that the Spirit can make us increasingly wise unto salvation through faith in Christ Jesus. Help us to love our Saviour with our whole being, and to live in cheerful obedience to His commandments. Enable us to reject the ruler of this world, and to follow with pure hearts the things that produce righteousness, faith, love, and peace.

Let the wisdom and renewing power of the Comforter fill Your Church, so that it may be strong in faith, and active in proclaiming in every language the great deeds that You have done for us. As the Spirit touched the apostles with tongues as of fire, fill all Your people with the fire of faith and conviction, love and worship, witness and service that Your church on earth may continue to grow and flourish.

Make Your Spirit's influence felt in all our homes. Grant that He may lead all children to live in love and obedience, and give to all parents the spirit of understanding, truth, and love, so that all families may live in godliness and peace.

Rule over the nations of the earth, and help them to acknowledge Your sovereign power and final authority, so that all people may turn from their evil ways and live. Strengthen all who are our leaders to be firm in what is right, unyielding in what is good and just, and eager in what is eternally true and valuable, so that Your name may be hallowed in every sphere of life.

Give the peace of Christ to all who face troubles and trials. May Your Spirit help them in their weakness, show them how to pray as they ought, and give them all the resources of Your love and strength.

All these things we pray in the name of Jesus our Saviour, who lives and reigns with You and the Holy Spirit one God, for ever and ever. 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: "Are Lutherans still to be considered a church?"

During the Reformation, the Roman Catholic Church defined and recognised the visible church by structure and polity. This made sense to the average churchgoer of the sixteenth century. If an average churchgoer was asked in the sixteenth century, "What is the church?" They would commonly reply, "Well, it is that structure, polity, and those Bishop rulers!" However, when Lutherans rejected the authority of bishops, the question was then raised, "Are Lutherans still to be considered a church?" To compound matters even more, the Lutherans rightly rejected many Catholic Rituals as being detrimental to the article of Justification. Thus, again, the question was raised, "Are Lutherans still to be considered a church?" Indeed, this was a dilemma, for if there is no Bishop and if there is an absence of familiar rituals, what is one to make of the Lutheran Church?

Things were made even more difficult by the accusations of Luther's biggest opponent, Johann Eck. Johann Eck compiled 404 accusations against the Lutherans, grouping the Lutherans with every other protestant rogue and heretical group of the day - guilt by association, right?

Well, all of this provided a very difficult narrative for the Lutheran Church to overcome. Were they legit? Were they a church? Had they departed and violated their Roman citizenship? Had they violated the Theodosian Edict? (The Edict of Thessalonica, issued on 27 February AD 380 by Theodosius I, made Nicene Christianity the state church of the Roman Empire).

To respond to these circumstances and accusations, the Lutherans needed to clearly define themselves as a church on the basis of God's Word. Otherwise stated, in light of the rhetorical criticisms, the Lutherans stated that they were indeed a church by showing in the Augsburg Confession that the church is found where the infallible marks are found. And what are those infallible marks? The infallible marks of the church are not the structure, bishops, or rituals of the church, but rather believers gathering around the Word and Sacraments. Yes, the church is found where the infallible marks are found, marks established by God for the essence of the church.

After establishing and laying forth the infallible marks of the church (i.e., believers gathering around the Word and Sacraments), the Lutherans also had to contend with the issues of polity, structure, and rituals. How are people to understand the Lutheran Church's dismissal of the bishop's authority and the removal of certain rituals? To understand this, the Lutherans had to show that things such as bishops, rituals, and so forth can be understood as fallible marks that man, not God, establishes. Remember that the church's fallible marks are not necessarily evil. Otherwise stated, man-made structures, rituals, and so forth are not automatically malicious in the church, that is, if they lead to health, harmony, good order, and serve the Gospel. However, these fallible marks are evil and become detrimental to the church *when they begin to burden consciences and when they begin to corrupt the clear message of the Gospel* (See Augsburg Confession XV).

Thus, the central issue for the Lutheran Reformation was to place both the infallible marks and the fallible marks of the church within their proper contexts and dismiss fallible marks that were clearly opposed to and undermining the doctrine of justification.

So, what does this mean for us here and now? It means that we don't define the church by its mission statement, its mission strategy, its structure, its programs, the church building, or the celebrity-ness personality of the pastor, for these are all fallible marks of the church. Rather, the church is defined as believers gathered around Word and Sacrament. Furthermore, it means that we are to constantly reject any man-made fallible marks that obstruct the clarity of the Gospel, as well as burden the consciences of believers. Does this mean that we cannot consider any man-made traditions in the church? No, it does not. What this means for us is that when we consider human traditions and things that are neither commanded nor forbidden in Scripture (i.e., adiaphora), we need to ask the following questions:

1. Is this man-made tradition Evangelical? Does it promote or prohibit the Gospel? Will this manmade tradition inadvertently uncut the doctrine of Justification or promote it clearly within the church's context?
2. Does this man-made tradition respect the historic faith and honour the wisdom of the faithful saints who travelled before us?
3. Is the handling of the man-made tradition handled with respect and love towards one's neighbour and fellow churchman?

In summary, what does this all mean? It means that the Lutheran Church has historically not intended to cast aside hundreds of years of practice in the church. In other words, Article XV of the Augsburg Confession promotes the keeping of church regulations that don't burden consciences; however, it adamantly rejects rules and traditions instituted by man to 'appeasing God and/or earning grace.' Therefore, Articles VII and XV of the Augsburg Confession attempt to remain faithful, historically catholic, and orderly while preserving Article IV on justification and rejecting that which threatens/undermines this chief article of justification.



Children's Message:

“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). We all know this passage of Scripture very well. But what if it was written in another language and someone spoke in that language to you? Would you be able to understand the words then? Probably not.

In our Second Reading today, we heard about some who suddenly could very easily speak other languages. Which book of the Bible was that? Right, Acts 2:1-21. And what do we call this day of the Church Year when that story took place? The day of Pentecost.

You remember what happened. After Jesus had died on the cross, then risen again and ascended back to heaven, all of a sudden the Holy Spirit came with a sound like a violent blast of wind, and over the heads of each of Jesus' followers appeared something like little tongues of fire. Then, just like that, they were able to speak in lots of different languages that they'd never learned before. If we had to learn a new language, it would take some time, but they could speak those new languages just like that. This was really great, because there were people in Jerusalem that day from all the distant countries where they spoke those languages.

The Bible doesn't tell us exactly what the apostles said in those new languages, but I'm pretty sure they talked about the things John 3:16 says, that God loved them and everyone so much, that He sent His Son, Jesus, to give us eternal life in heaven. That meant Jesus had to die on the cross to pay for our sins and then rise again from the dead. And the disciples knew Jesus had just done exactly that.

Sometimes it's hard for us to tell others about Jesus - not because we'd have to speak other languages, but because we don't think we know the right words in our own language. When it does seem difficult, the Holy Spirit has very good words for you right here in John 3:16. We can speak these words to everyone we meet!

Dear Jesus, please be with us as we tell our friends and family about you. By your Holy Spirit, give us the right words to share Your love. Amen.

WEEKLY ANNOUNCEMENTS

26 May Trinity Sunday	2 June AELC Mission Day Service	9 June 3 Pentecost
8.30am OAK HC 9.00am TMBA LR 9.30am AUB LR 10.15am GRN HC 9.00am MARBURG LR	10.00am LOWOOD HC 9.00am OAKEY LR	8.30am OAK LR 9.00am TMBA HC 9.30am GRN LR (note time) 10.45am AUB HC 9.00am MARBURG LR
Sunday, 26 May		
READINGS: Isaiah 6:1-8; Acts 2:14a, 22-36; John 3:1-17		
HYMNS: 139 457 501 (333 842) 140		
Sunday, 2 June		
READINGS: Isaiah 62:1-7; Romans 10:11-17; Luke 24:44-53		
HYMNS: 45 224 435 (430 622 LSB) 219		
Sunday, 9 June		
READINGS: Genesis 3:8-15; 2 Corinthians 4:13-5:1; Mark 3:20-35		
HYMNS: 785 204 183 (839 165) 159		

Saturday, 1 June, 7:00pm. YAY (Young Adults and Youth) is on at Aubigny. All young adults and youth are most welcome to attend. Please bring something for supper. The hall will be open for games and socialising from 6:30pm.

BIBLE STUDIES:

Wednesday, 22 May, 7.30pm Greenwood.

Thursday, 23 May, 10.00am Lowood.

Friday, 24 May, 7.30pm Oak/Aub at Aubigny.

Sunday, 9 June, 8.00am Toowoomba.