

**Australian Evangelical Lutheran Church**  
**BETHLEHEM TOOWOOMBA, OUR SAVIOUR LOWOOD, ST JOHN'S AUBIGNY,**  
**ST PAUL'S GREENWOOD, TRINITY MARBURG, TRINITY OAKEY**  
20<sup>th</sup> October    Twenty-Second Sunday after Pentecost

**HYMNS:**    502    372    377    426

**INTROIT:**    Psalm 119:9-16

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

I have been searching for You with all my heart. Do not let me go astray from Your Commandments!

I have treasured Your Word in my heart, that I may not sin against You. Blessed are You, O LORD! Teach me Your Prescriptions!

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

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

Let me meditate on Your Directions, and let me examine Your Ways!

I shall delight in Your Statutes. I shall not forget Your Word.

**COLLECT:**    O God, Your divine wisdom sets in order all things in heaven and on earth. Put away from us all things hurtful and give us those things that are beneficial for us; 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 [draelc@gmail.com](mailto:draelc@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:**

Ecclesiastes 5:10-20    Find enjoyment in your lot in life.

Hebrews 4:1-16    “There remains a Sabbath rest for the people of God.”

Mark 10:23-31    “All things are possible with God.”

### Ecclesiastes 5:10-20

<sup>10</sup> A person who loves money will not be satisfied with money, and whoever loves wealth will not be satisfied with his income. This also is pointless. <sup>11</sup> When goods increase, those who consume them increase. Therefore, what advantage does their owner have except to see them with his eyes? <sup>12</sup> The sleep of a labourer is sweet, whether he eats little or much, but the plenty of the rich man will not permit him to sleep.

<sup>13</sup> I have seen a painful evil under the sun, wealth hoarded by its owner so that it harms him. <sup>14</sup> That wealth has also been lost in a bad venture. When he has a son, he will have nothing in his possession. <sup>15</sup> He will go back naked, as he has come out of his mother's womb. His toil will not enable him to take anything at all that he can carry away in his hands. <sup>16</sup> This is also a painful evil. He will depart exactly as he has come. Therefore, what advantage will he gain from exerting himself for the wind? <sup>17</sup> Moreover, he even used to eat in the dark all his days. He used to be greatly frustrated, sick and angry.

<sup>18</sup> Here is what I have seen to be good: that it is proper to eat, drink and find satisfaction in all the toil in which a person labours under the sun during the few days of his life that God has given him. For that is his lot. <sup>19</sup> Moreover, when God has given any person wealth and possessions and has granted him the opportunity to enjoy them, to accept his lot and to be happy in his toil, this is the gift of God. <sup>20</sup> For he will not often think about the days of his life, because God keeps him occupied with the joy in his heart.

### Hebrews 4:1-16

<sup>1</sup> Therefore, since the promise about entering His place of rest remains, let us be fearful that any of you will seem to have missed it! <sup>2</sup> For indeed we have had the Good News told us, just as they had, but the Word that they heard did not benefit them, because it was not united with faith in those who heard it. <sup>3</sup> For we who have become believers **are entering His place of rest**, as He has said: **“As I declared on oath in My anger, ‘They will certainly not enter My place of rest.’** Yet His works have been brought into being since the foundation of the world. <sup>4</sup> For somewhere He has spoken about the seventh day in this way: **“And on the seventh day God rested from all His works.”** <sup>5</sup> Again, in this passage: **“They will certainly not enter My place of rest.”** <sup>6</sup> Therefore, since it is certain that **some people are entering it**, although those to whom the Good News was formerly told **did not enter** because of their disobedience, <sup>7</sup> He is again appointing a certain day, **“today.”** A long time afterwards, He says, through David, as has been stated above, **“Today, if you hear His voice, do not harden**

**your hearts!”** <sup>8</sup> For, if Joshua had given them rest, God would not be speaking subsequently about another day. <sup>9</sup> Therefore, a Sabbath rest remains for the people of God. <sup>10</sup> For the person who **has entered God’s rest has himself also found rest from his works, as God did from His.** <sup>11</sup> Therefore, let us be diligent to enter that rest, that no one may fall by following the same pattern of disobedience!

<sup>12</sup> For the Word of God is living and active. It is sharper than any two-edged sword. It penetrates even as far as the dividing of soul and spirit and joints and marrow. It also discerns the thoughts and intentions of the heart. <sup>13</sup> No creature is hidden from Him. All things are naked and exposed to the eyes of Him to whom we must give an account.

<sup>14</sup> Therefore, since we have a great High Priest, who has gone through the heavens, Jesus, the Son of God, let us cling to what we confess! <sup>15</sup> For we do not have a High Priest who cannot sympathise with our weaknesses. However, we have One who has been tempted in every way like us. Yet He was without sin.

<sup>16</sup> Therefore, let us come boldly to the throne of grace to receive mercy and find grace to help us when we need it!

### **Mark 10:23-31**

<sup>23</sup> Jesus looked around and said to His disciples, “How hard it will be for those who are rich to enter the kingdom of God!”

<sup>24</sup> The disciples were amazed at His Words. However, Jesus told them again, “Children, how hard it is to enter the kingdom of God! <sup>25</sup> It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.”

<sup>26</sup> They were extremely amazed. They asked one another, “Who then can be saved?”

<sup>27</sup> Jesus looked straight at them and said: “With men it is impossible but not with God. For **with God all things are possible.**”

<sup>28</sup> Then Peter began to say to Him: “Look! We have left everything and followed You.”

<sup>29</sup> Jesus said, “Truly, I tell you, there is no one who has left his house or brothers or sisters or mother or father or children or fields for My sake and for the sake of the Gospel, <sup>30</sup> who will fail to receive a hundred times as much, now, in this time, houses, brothers, sisters, mothers, children and fields, with persecutions and, in the coming age, eternal life. <sup>31</sup> However, many who are first will be last, and the last first.”

**WHO THEN CAN BE SAVED?**  
**Sermon for the 22<sup>nd</sup> Sunday after Pentecost 2024**  
**Mark 10:23-31**

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. Amen.

The text for our sermon today is our Gospel from before, Mark 10:23-31:  
Lord God, heavenly Father, sanctify us through Your truth, Your Word is truth. Amen.  
Dear friends in Christ,

Imagine that we have a camel in our midst. Then, imagine that we have been given a simple needle, and our mission is to get the camel to pass through the eye of the needle, the small hole where the thread goes.

What a ridiculous thing to attempt to do! You know that that is simply an impossible task. No one can get a camel to go through the eye of a needle.

As this task is simply impossible, it is also impossible for you and me to pass into eternal life by the power of our own works and by the influence of our wealth. That is precisely what Jesus teaches by His words today. It is easier to make a camel go through the eye of a needle than for you and me to make it to heaven on our own strength.

Dear friends, the kingdom of God is not for sale. It is not a kingdom that can be earned or manipulated. Just as we cannot force ourselves through the eye of a needle, we cannot force ourselves through the door of the kingdom.

During the first century, the people of Israel looked at wealthy people as honest, hard-working citizens. Wealthy people were considered as being blessed by God and assumed to be honest and noble. So if anyone was fit for the kingdom of God, it was those with wealth. They were the model citizens; they stood at the front of the line. Thus, when Jesus then said, **“It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God,”** the probability of entering the kingdom of God went way down - so much so that the disciples exclaimed, **“Who then can be saved?”**

We are also reminded of this same kind of talk from Jesus in Matthew’s Gospel. There, Jesus said the following, *“Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few”* (7:13). Like the small and narrow eye of a needle, Jesus says that the way to eternal life is through the narrow gate, not the wide gate.

With that stated, many Christians will, unfortunately, hear sermons on the wide versus narrow gate from their pastors, where the pastor will define entering by the wide gate as following the ways of the world - that is, according to the Apostle John, living in *“the desires of the flesh and the desires of the eyes and pride of life”* (1 John 2:16). Conversely, the pastor will say that entering by the narrow gate means going to church, reading the Bible, memorising Scripture, visiting people in nursing homes, and even putting money on the plate. In other words, *the narrow and wide gates are reduced to lists of things we should or should not do*. Bad things are the way of the wide gate, and good things are the way of the straight and narrow. However, this is not what Jesus was getting at.

The wide gate is the gate of religious performance and self-effort that leads to toil and weariness and hell, whereas the narrow gate is the gate for those who are tired, worn out, beggarly, and beating their breast, saying, *“God have mercy on me, the sinner,”* (Luke 18:13). The narrow gate is only fit for those who drop their works and religious performance baggage and come through empty-handed, depending upon the grace of God. It is for those who hear the Lord say, *“Come to me, all who labour and are heavily laden, and I shall give you rest”* (Matt. 11:28). That is, those who labour and are heavily laden *by their sin*. On the other side of the narrow gate is heavenly rest. Indeed, if we try to go through the narrow gate trusting in our own righteousness, we won't fit like we won't fit through the eye of a needle. Jesus is the narrow gate.

Dear friends, having said all this, it is not wrong to be rich, it is not wrong to possess material possessions, and it is not wrong to use resources in your vocations to serve your neighbour. Instead, the point of Jesus' message with the illustrations of the narrow gate and the eye of the needle is that no one can enter the kingdom of God with their own resources. When Jesus said that the most respected members of the culture could not earn their way into God's kingdom, He was saying that none of us, rich or poor, *can earn a place in God's kingdom*. All of us are as likely to enter God's kingdom as a camel is likely to pass through the eye of a needle.

Like the disciples, you may then ask, **“Who then can be saved?”** Who can obtain eternal life? Who can merit the kingdom of God? No one! Not you and not me. It is impossible for all people, no matter how old or young, wise or foolish, rich or poor, free or slave - it doesn't matter. For every child born of Adam, it is impossible to enter into the kingdom of God if your own merit and worthiness are to be factored into the decision.

But here is the good news of the Gospel. **“With men it is impossible but not with God. For with God all things are possible.”**

With God, our merciful and gracious heavenly Father, nothing is impossible. No one is too far gone or beyond hope for their heavenly Father’s unconditional and unfailing grace, mercy, peace, and love.

Dear friends, the kingdom of God is not a private country club for the self-righteous or for those who possess super-Christian powers. Your spiritual resume, resources, actions, piety, and works cannot put you through the eye of a needle into the kingdom of Heaven. These things do not put you through the narrow gate. Rather, the kingdom of heaven is for sinners only. It is for blood-bought-baptised sinners such as you and me. It is for fishermen, tax collectors, and reprobates, such as the disciples.

And yes, you and I, as sinners, are pulled through the eye of the needle into the kingdom. By Christ’s shed blood, we are taken from the wide gate of destruction and placed through the narrow gate of life. The impossible is possible with the Lord.

Through your baptisms, you are undone. Through baptism, you have been joined to Jesus’ death and His resurrection. Yes, you are taken from death through the eye of a needle to life by the Lord’s work to and for you. You are taken from the wide gate that is a black hole of death and joined by Christ, who is the narrow gate of life. It is the Lord who takes us from the kingdom of darkness and puts us into the kingdom of power and glory. *“With His wounds we are healed”* (Is. 53:5). God puts you and me to death in Christ as we are undone in our baptisms and brought back to life in Christ’s resurrection.

We cannot put a camel through the eye of a needle, but the Lord can surely forgive a sinner and usher a sinner like you and me into the kingdom of God. He does all the work to and for you, so rest and receive. He has made it possible for you to receive the kingdom of God and for the kingdom of God to receive you. *“Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom”* (Luke 12:32). Our salvation is a miracle; it is a gift; it is an inheritance. All for us, nothing held back.

Today, we have learned two things. It is impossible to put a camel through the eye of a needle, but it is completely possible, and an actual reality that we have been put into the kingdom of God, for Christ died and was resurrected for us. Amen.

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

## PRAYER FOR THE TWENTY-SECOND SUNDAY AFTER PENTECOST

Almighty and everlasting God and Father, You have made your promises to us and to our children. Therefore look with mercy on this place of worship, and open Your ears to our prayers as we have gathered here to hear Your Word and to praise Your name.

Fill our minds with the light of Your Holy Spirit that we may hear, read, and receive Your Word with true reverence, faith, and gratitude. Teach us of Your creative power, wise care, and continual mercy. Move us to praise You not only for those things but especially for the gift of Your Son Jesus Christ, who came to serve us, and give His life as a ransom for us. May we believe Your Word with all our hearts, and let it rule our lives.

Give us the spiritual gift to see ourselves as You see us. Grant that our whole lives may be in penitence for our sinfulness and faith in Jesus' redemption. Fit us out with Your armour and weapons that we may be strong in Your mighty power, equipped to resist the attacks of Satan, the temptations of the world, and the weakness of our own flesh. Rescue us from the slavery of sin in our lives, and keep us safe for the eternal kingdom of Jesus Christ, our Saviour and Lord. Give us opportunities to serve others in sincere love, empowered and motivated by Jesus' humble service to us.

Help us to know and use the power of prayer, so that in faith we may seek Your blessings for all our needs, place before You the needs of our loved ones and all other people, and trust in Your goodness, no matter how You direct our lives.

Protect us from the dangers of storm and fire, disease and famine, division and war, treachery and rebellion, luxury and ease, ignorance and superstition, lingering illness and painful death, and from an evil end. We know only too well that we have broken Your commandments, and that we deserve Your anger and judgment, but treat us always according to Your mercy, O Lord. Give us power to submit humbly to Your wise and holy will.

Bless Your Church, and keep it strong in the truth of Christ Jesus. We pray especially for our own AELC. Inspire Your people to worship You with pure hearts. Give pastors to Your Church who honour their calling with a godly life, seek the lost with a Christlike love, and preach the whole saving plan of God with boldness.

Wield the sword of the Spirit among all nations, that wickedness may be put down, and righteousness may flourish. Give to all rulers unselfish zeal and wise goals, that they may work for the peace of the world and for the well-being of all mankind. Bless our own land, we pray. Give our King and all who make and administer our laws wisdom and high principles, that they may carry out their tasks in a way pleasing to You. Bless all honest work in agriculture and industry, so that our needs may be supplied, the less privileged provided for, and all moved to live in constant remembrance of Your goodness and care.

All these things we pray in the name of Jesus Christ, Your only Son, our Saviour, to whom, with You and the Holy Spirit, be all glory and praise for ever and ever. Amen.

### **Article: Doctrine and Life — Important Aspects of our Faithfulness.**

Paul wrote to the Corinthians, “It is required of managers that a person should be found faithful. However, with me it is a very small thing that I should be judged by you or by a human court. Indeed, I do not even judge myself. I am not conscious of anything against myself, but this does not justify me. He who judges me is the Lord” (1 Cor 4). We must give careful attention to how we use the Gospel as managers in our Lord’s behalf.

We find by experience that people do not come rushing to us because we claim that we have the truth of God in its purity. The humanism of our age encourages people to regard all claims about truth as relative. When we call some things wrong, people are likely to regard us as going over the top, and being unnecessarily critical. The spirit of post-modernism is suspicious of ulterior motives behind words. People are more likely to be impressed by deeds of love and kindness. Yet this cannot mean that we abandon emphasis on the truth in attempts to spread the Gospel. The distinction between doctrine and life is an important one.

Martin Luther had some things to say on this distinction in his Commentary on Galatians.

“We are indeed ready and willing to have peace with them and show them love; yet only in so far as they leave us the doctrine of faith unharmed and unfalsified. If we cannot obtain this from them, it is useless that they praise Christian love so highly. Cursed into the depths of hell be the love that is maintained at the expense of harm and detriment to the doctrine of faith, before which absolutely everything must give way, be it love, apostle, angel from heaven, or whatever else it may be...

“Because they regard this matter of such small and insignificant consequence, they thereby give us very plainly to understand just how they regard the majesty and glory of the divine Word. If they earnestly and in their hearts believed that it is really the Word of God, they would not thus trifle and play with it, but hold it in the highest esteem. Therefore we let them praise Christian love as much as they like. We, on the contrary, laud and praise the majesty and glory of the Word and of faith. Love can be somewhat diminished without incurring harm and danger, but this cannot happen with the Word and faith. Love should suffer everything, and give way before everybody; but faith cannot and must not suffer anything; in short, it cannot and must not give way before anybody...



“With these words (‘The one who is troubling you will have to take his punishment — whoever he may be’) St Paul condemns the false apostles so powerfully, as though he pronounced sentence upon them from the judgment seat of Christ, and calls them by a very nasty name, ‘The Confusers of the Galatians,’ for the good Galatians regarded them as exceptionally holy men and far better teachers than St Paul himself. We may well assume from the words ‘whoever he may be’ that the false apostles according to their outward appearance were very pious and holy people. It could even be that among them there was a man of outstanding reputation, a disciple of the true apostles themselves, who commanded great respect and enjoyed much popularity. St Paul certainly does not without reason use such mighty and powerful words. Also it cannot be doubted that many of them were greatly offended at these violent words of the apostle, and thought in this way: ‘Why does St Paul so quickly dispense with love? Why is he so stubborn and self-willed in such a small and inconsequent matter? What does he so soon hand over to the devil and eternal perdition those who are as much servants of Christ as he is?’...

“Therefore we must, as I have pointed out again and again, diligently distinguish between doctrine and life. Doctrine is heaven, life is the earth. In life there is sin, error, disunity, nothing but trouble and labour. There love is to close its ears and overlook things. But with doctrine it is an altogether different matter. For doctrine is holy, clean, pure, heavenly, divine. Whoever wants to alter this or falsify it, towards him neither love nor mercy is to be shown, and such action needs no forgiveness of sin. Hence it is altogether beside the point to compare doctrine with life; for one letter, yes, one single i-dot of Scripture is of far greater importance than heaven and earth. Therefore we simply will not tolerate it that anyone should in any way alter it even in the least.

“Our doctrine is, by God’s grace, pure. There is not one single article of our faith for which we have not a good, solid, scriptural foundation. These the devil would love to besmirch and pervert. Therefore he attacks us so insidiously with this argument, which he hurls at us through the rabble, that we are responsible for everything, that we do not keep peace, that we are quarrelsome, that we disrupt unity and love in the church or in Christendom. Therefore we should learn to regard most highly the majesty and glory of the Word; for it is not such a small and trifling thing as the fanatics of our time hold it to be, for one single i-dot is greater and more important than heaven and earth.

“Therefore we in this matter show no concern whatever for Christian unity or love, but at once use the judgment seat, that is, we curse and condemn all those who would in the least little point falsify or pervert the majesty of the Word, for

‘a little yeast spreads through the whole batch of dough.’ But if they will leave us the Word in its entirety and completely unfalsified, then we are prepared not merely to have love and unity with them, but we will also from the bottom of our hearts offer to be their servants and do for them everything we possibly can. But if they will not agree to this, then may God grant that first they and all the world, yes, and we together with them, might perish and be cast into the abyss of hell, if only that God may remain true in His Word. If He remains, life and salvation also remain; then also those who believe His Word will remain safe and secure, even though they were in the abyss of hell.”

In a similar vein, C F W Walther wrote: “Christ Himself has described the way to heaven as a narrow path. Just so narrow is the path of the pure doctrine. For the pure doctrine is nothing else than the doctrine regarding the way to heaven. It is easy to lose your way when it is narrow, rarely travelled, and leads through a dense forest. Without intending to do so and without being aware of it, you may make a wrong turn to the right or left. It is equally easy to lose the narrow way of the pure doctrine, which likewise is travelled by few people and leads through a dense forest of erroneous teachings. You may land either in the swamp of fanaticism or in the abyss of rationalism. This is no jest. False doctrine is poison to the soul . . . It is foolish it is, yes, what an awful delusion has taken hold upon so many men's minds who ridicule the pure doctrine and say to us: ‘Ah, do cease clamouring, Pure doctrine! Pure doctrine! That can only land you in dead orthodoxy. Pay more attention to pure life, and you will raise a growth of genuine Christianity.’ That is exactly like saying to a farmer: ‘Do not worry forever about good seed! Worry about good fruits!’ Is not a farmer properly concerned about good fruit when he is solicitous about getting good seed? Just so, a concern about pure doctrine is the proper concern about genuine Christianity and a sincere Christian life. False doctrine is noxious seed, sown by the enemy to produce a progeny of wickedness. The pure doctrine is wheat-seed; from it spring the children of the Kingdom, who even in the present life belong in the kingdom of Jesus Christ and in the life to come will be received into the Kingdom of Glory. May God even now implant in your hearts a great fear, yes, a real abhorrence, of false doctrine! May He graciously give you a holy desire for the pure, saving truth, revealed by God Himself!” Third Evening Lecture, September 26, 2884), in *The Proper Distinction Between Law and Gospel*, translated by W H T Dau (St. Louis: Concordia Publishing House), 20-21.

On the other hand, if our lives are a poor witness to the truth, we have lost credibility, and cannot expect anyone to pay attention to what we say. Jesus asserted that the son who did his father’s will was the one who actually went to work in the vineyard (Matt 21:28-32). By bearing much fruit in love we glorify the Father and show that we are Jesus’ disciples (John 15:1-8).

## Children's Message:

Can you remember the Third Commandment and its meaning? Here it is:

Remember the Sabbath day by keeping it holy.

*What does this mean?*

We should fear and love God so that we do not despise preaching and His Word, but hold it sacred and gladly hear and learn it.

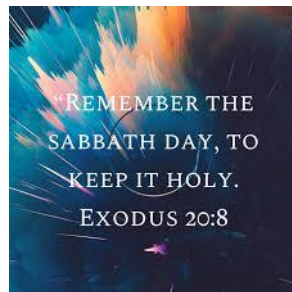
Today's reading from Hebrews 4 uses the word "Sabbath." Can any of you tell me what it means? "Sabbath" was the Old Testament word for Saturday. It was the day of worship for the Old Testament Christians.

Here's why God chose Saturday for that day. When God created the world, He used six 24-hour days to make it. He started on Sunday, the first day of the week, and He created something new each day for six days. Say the days of the week with me: Sunday, Monday, Tuesday, Wednesday, Thursday, Friday. Six days. But the Bible says that on the seventh day, God rested. That was Saturday, but back then it was called "Sabbath," because "Sabbath" means rest. On the seventh day, God rested from all His work that He had done, and He made it a holy day. That means He set the Sabbath day apart from normal working days so that His people—His Christians, like you and me—could give attention to holy things, like the Bible.

It says God rested. Tell me, do you think God was tired, like you get tired after a long day? No, of course God wasn't tired. When the Bible says God rested, it means He set aside this day so we could take time to hear His Word preached to us. It was a day to rejoice and remember all God's wonderful works. It was also a day for God to continue His work in each of us because we're sinful. We need His forgiveness. We need His joy and happiness. We need His help to live according to His commandments. God works all these things in us through His Word.

Remember, "Sabbath" means rest. When Jesus came and died for us, He became our rest, our Sabbath. He taught us that we no longer have to worship on Saturday. But He still commands us to gather weekly to learn God's Word and become stronger in faith toward God and love toward one another. Since Jesus died for our sins and rose again on Easter Sunday, we now worship on Sundays. We come together like today and listen to God's Word. We believe what God teaches, and we keep His Word. This is how we remember the Sabbath day and keep it holy.

*We thank You, kind Father, that You give us time to hear Your Holy Word. Grant that fearing and loving You, we may set aside our work to receive Your Son's words, which are spirit and life, and so, refreshed and renewed by the preaching of Your Gospel, we may live in the peace and quietness that come through faith alone; we ask it for the sake of Jesus Christ, our Lord. Amen.*



## WEEKLY ANNOUNCEMENTS

<b>27 October Reformation Day</b>	<b>3 November All Saints' Day</b>	<b>10 November 25 Pentecost</b>
10.00am HC GRN AELC Service and St Paul's Lutheran Church Greenwood 125 <sup>th</sup> anniversary.	8.30am OAK LR 9.00am TMBA LR 9.00am GRN LR 9.30am AUB LR 9.00am LOWOOD HC	8.30am OAK HC 9.00am TMBA LR 9.30am AUB LR 10.15am GRN HC 9.00am LOWOOD LR
<b>Sunday, 27 October</b>		
READINGS: Revelation 14:6-7;      Romans 3:19-28;      Luke 19:1-10		
HYMNS: 183 195 201 69 287 (292 if needed) 257		
<b>Sunday, 3 November</b>		
READINGS: Revelation 7:2-17;      1 John 3:1-3;      Matthew 5:1-12		
HYMNS: 494 213 210 (169 284) 473		
<b>Sunday, 10 November</b>		
READINGS: 1 Kings 17:8-16;      Hebrews 9:24-28;      Mark 12:38-44		
HYMNS: 388 870 372 (75 327) 865		

Tuesday, 22 October, 7.30pm. Men's Fellowship at Aubigny.

Friday, 25 October, 7.30pm. Bible Study for Oak/Aub at Aubigny.

Next Sunday, 27 October, everyone is invited to St. Paul's Lutheran Church, Greenwood, for a combined Reformation/125-year anniversary of the congregation. The day will begin at 10 a.m. with a HC Thanksgiving Service, followed by a shared lunch and then a short hymn-singing program in the hall. As per usual, please place your collection in envelopes marked back to your own congregations. All loose offerings will go to the AELC treasury.