

Australian Evangelical Lutheran Church
BETHLEHEM TOOWOOMBA, OUR SAVIOUR LOWOOD, ST JOHN'S AUBIGNY,
ST PAUL'S GREENWOOD, TRINITY MARBURG, TRINITY OAKY
2nd February Fourth Sunday after Epiphany

HYMNS: 9 239 262 616

INTROIT: Psalm 71:1-11

In You, O LORD, I have taken refuge. Let me never be ashamed!
In Your righteousness rescue me and deliver me! Turn Your ear to me
and save me!

Be a rock of refuge for me, where I may go continually! You have given
the command to save me. For You are my Rock and my Fortress.

O my God, deliver me from the hand of a wicked person, from the
grasp of one who is unjust and cruel!

For You are my Hope, O Lord GOD. You have been my Confidence
since I was young.

I have been leaning on You from birth. You took me from my mother's
womb. My praise is continually about You.

I have become like an unsettling sign to many people, but You are my
strong Refuge.

My mouth is filled with Your praise, with Your honour all day long.

Do not cast me away in the time of old age! Do not forsake me when
my strength fails!

For my enemies have been speaking about me. Those who are
watching to take my life have been consulting together.

They are saying: "God has forsaken him. Pursue him and take hold of
him! For there is no one to rescue him."

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: Jeremiah 1:4-10 & 17-19 I am with you to rescue you.
1 Corinthians 12:31b – 13:13 The spiritual gifts must be used in love.
Luke 4:31-44 Jesus drives out an unclean spirit.

Jeremiah 1:4-10 (17-19)

⁴ The Word of the LORD came to me, ⁵ “**I knew you before I formed you in the womb. I consecrated you** before you were born. I have made you a prophet to the nations.”

⁶ Nevertheless, I said: “Alas, O Lord GOD! Look! I do not know how to speak. For I am only a youth.”

⁷ However, the LORD told me: “Do not say, ‘I am only a youth!’ For **you shall go to everyone to whom I send you** and say whatever I command you! ⁸ **Do not be afraid of them!** For **I am with you to** rescue you,” the LORD declared.

⁹ Then the LORD stretched out His hand and touched my mouth. The LORD told me: “Look! I have put My Words in your mouth. ¹⁰ See! Today I have appointed you to be over the nations and the kingdoms, to pull out by the roots and to tear down, to destroy and to demolish, to build and to plant. ...

¹⁷ “However, you must tuck your tunic into your belt! Get up and tell them everything that I Myself shall command you. Do not be intimidated in front of them, that I may not shatter you in front of them! ¹⁸ Look! Today I Myself have made you a fortified city, an iron pillar and bronze walls against the whole land, against the kings of Judah, against its officials, against its priests and against the people of the land. ¹⁹ They will fight against you but will not defeat you. For I am with you,” declares the LORD, “and I shall rescue you.”

1 Corinthians 12:31b-13:13

^{31b} I shall also show you what the best way is by far. ^{13:1} If I speak in the tongues of men and of angels but do not have love, I have become a loud gong or a clanging cymbal. ² Even if I have the gift of prophecy and understand all mysteries and all knowledge and, if I have all faith so that I could remove mountains but do not have love, I am nothing. ³ If I give away all that I possess to feed the hungry and, if I give up my body to be burnt and do not have love, I gain nothing at all.

⁴ Love is patient. Love is kind. Love is not envious. It does not brag or become conceited. ⁵ It does not behave dishonourably. It is not selfish. It does not become irritated. It **keeps no record of wrongs**. ⁶ It does not delight in wrongdoing but rejoices with the truth. ⁷ It covers everything in silence; it believes everything; it hopes for everything; it endures everything.

⁸ Love never fails. If there are prophecies, they will be ended. If there are tongues, they will cease. If there is knowledge, it will be ended. ⁹ For we know in part and prophesy in part. ¹⁰ However, when what is complete comes,

what is in part will be ended. ¹¹ When I was a child, I used to talk like a child, think like a child and reason like a child. Now that I have become a man, I have ended childish things. ¹² For now we see dimly in a mirror but then we shall see face to face. Now I know only in part but then I shall know just as I am fully known. ¹³ Moreover, now there remain these three: faith, hope and love. However, the greatest of these is love.

Luke 4:31-44

³¹ Then He went down to Capernaum, a city in Galilee and was teaching people on the Sabbath. ³² The people were amazed at His teaching, because His Word had authority.

³³ In the synagogue there was a man who had a spirit of an unclean demon. He cried out with a loud voice, ³⁴ “Ha! What do we have in common with You, Jesus of Nazareth? Have You come to destroy us? I know who You are, the Holy One of God.”

³⁵ Jesus rebuked him: “Be quiet and come out of him!”

The demon threw him down in the middle of the crowd and came out of him, without doing him any harm. ³⁶ They were all amazed and began to ask one another, “What kind of speaking is this, that with authority and power He gives orders to unclean spirits, and they come out?”

³⁷ The news about Him kept spreading to every place in the surrounding region.

³⁸ Jesus left the synagogue and went to Simon’s home. Simon’s mother-in-law was suffering from a high fever, and they asked Jesus to help her. ³⁹ He bent over her and rebuked the fever, and it left her. She got up at once and began to wait on them.

⁴⁰ When the sun was going down, all who had people who were sick with various diseases brought them to Him. He laid His hands on each one of them and healed them.

⁴¹ Moreover, demons were also being cast out of many people, shouting, “You are the Son of God!”

However, He rebuked them and would not allow them to speak, because they knew that He was the Christ.

⁴² At daybreak Jesus came out and went to a solitary place. The crowds continued to look for Him. When they came to Him, they tried to keep Him from leaving them. ⁴³ However, He told them, “I must tell the Good News of the kingdom of God in other cities also, because I have been sent for this purpose.”

⁴⁴ Then He kept on preaching in the synagogues of Judea.

THE WORD OF JESUS HAS AUTHORITY
Sermon for the 4th Sunday after the Epiphany 2025
Luke 4:31-44

The grace of our 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, Luke 4:31-44:

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

Dear friends in Christ,

Last Sunday we heard how Jesus was in Nazareth, and how He went to the synagogue and read from the prophet Isaiah. If you can recall, after He had spoken, the people became angry at Him and took Him to the brow of a hill where they were going to throw Him off to kill Him, but they could not, because Jesus “*walked right through them and went on His way*” (Luke 4:30). It was not time for Him to die.

Today, we find Jesus in “**Capernaum, a city in Galilee,**” where once again, He was teaching in the synagogue. Here, we catch a glimpse of what the public ministry of Jesus was like. We see Jesus engaged in various ministry activities: teaching, exorcising, healing, and preaching, and from these activities, a common denominator runs through these activities. What is it? “**His Word had authority.**”

In all that Jesus did, “**His Word had authority**” and today, from our text, we see His authoritative Word manifested in four activities. Let’s look at each one.

The first thing we see mentioned is Jesus’ teaching. Luke writes how “**The people were amazed at His teaching, because His Word had authority.**”

Jesus was a teacher. On a number of occasions, we find Him being addressed as “Rabbi.” Rabbi comes from the Hebrew “*rabban,*” which means “chief” or “great one.” In his Gospel John says that Rabbi means “*teacher.*”¹ Rabbi was a term of honour bestowed on Jewish men or those who knew and taught the Scriptures, and Jesus *certainly taught*. He taught in the synagogues, on the mountainside and the seashore, and in the Temple. Jesus taught the meaning and application of the Law of Moses and the rest of the Hebrew Scriptures. But then so did the scribes, Pharisees, and other teachers in Israel. So what was different about Jesus? There must have been something since the people “**were amazed**” at His teaching. How did Jesus’ teaching differ from that of the rabbis?

¹ John 1:38

Often, when Jewish rabbis taught, they quoted other rabbis. They would say, “*Rabbi so and so said this.*” The rabbis would deal with trivial matters of the Law and would often add on their own man-made commandments, like how many steps a person could take on the Sabbath day, all the while neglecting the weightier matters of the Law, things like mercy and faithfulness. Jesus, on the other hand, cut right through the trivial stuff and got right to the heart of the matter: love for God and love for the neighbour. What made Jesus different from all other rabbis was that He didn’t need to quote any rabbis since “**His Word had authority.**” Jesus taught as one sent from God, who came from the Father full of grace and truth. He taught confidently: He knew what He was talking about, and people could sense that. Jesus taught with authority.

Second, Jesus’ “**Word had authority**” also in another area we probably don’t think about too much: in His exorcising, that is, in His casting out of demons.

This is the activity we see Jesus doing the most in today’s reading. Luke writes, “**In the synagogue there was a man who had a spirit of an unclean demon. He cried out with a loud voice,** ³⁴ “**Ha! What do we have in common with You, Jesus of Nazareth? Have You come to destroy us? I know who You are, the Holy One of God.**”

Notice that the demon knows who Jesus is. He recognises that Jesus is “**the Holy One of God,**” but that knowledge *in itself* does not produce faith but rather fear: “**Have You come to destroy us?**” The demon shakes in his boots!

“**Jesus rebuked him: “Be quiet and come out of him!”** Jesus tells the demon to shut up. The same thing happens later in our text: “**Moreover, demons were also being cast out of many people, shouting, “You are the Son of God!”** However, **He rebuked them and would not allow them to speak, because they knew that He was the Christ.**”

But if these demons know who Jesus is, and they correctly cry out, “**You are the Son of God!**” why does Jesus rebuke them and silence them? Doesn’t He want people to know who He is? Of course, He does, but not in this way. He does not want demons to be the ones to announce who He is. First, Jesus wants His own works and words to lead people to draw the correct conclusion, and then He wants His apostles and preachers to have the honour of proclaiming His identity to the world—not a bunch of evil demons, thus the rebuke and command for them not to speak.

After listening to Jesus, “**The demon threw (the man) down in the middle of the crowd and came out of him, without doing him any harm.**” This demonstrated that Jesus has authority to show who the boss is and that He uses His authority to

help people. He has compassion on us, just as He has compassion on this demonised man. The demon wants to hurt the man; Jesus wants to help him.

When Jesus casts out these demons, it is anticipating the decisive victory He would win over Satan on the cross. On the cross, Jesus would defeat Satan by taking away the trump card he held over our heads, namely, our sins. But Jesus has taken away our sins by taking them onto Himself. Satan no longer has anything left with which to accuse us because the woman's Offspring will strike the serpent in fulfilment of the promise made in Genesis 3:15. With sin now taken away, death loses its power. John says in his epistle, "*The purpose for which the Son of God appeared was to destroy the works of the Devil*" (1 John 3:8). So these castings out of the unclean spirits are indicative of that great mission Christ came to accomplish.

"They were all amazed and began to ask one another, "What kind of speaking is this, that with authority and power He gives orders to unclean spirits, and they come out?" What is this speaking? A word of authority! Christ commands and demons *must* flee.

Jesus' **"Word had authority"** in teaching and in casting out demons. Third, it had the authority to heal the sick.

"Simon's mother-in-law was suffering from a high fever, and they asked Jesus to help her. ³⁹ He bent over her and rebuked the fever, and it left her. She got up at once and began to wait on them."

Jesus rebukes not only demons but also a fever. Just as the demons had to leave, so did this fever. Jesus' Word carries authority; it does what it says. What a powerful voice, and a merciful one on top of it! Jesus cares for the well-being of His people, *including their bodily needs*.

And Simon's mother-in-law was not the only one to benefit from the authority of Jesus' words. **"When the sun was going down, all who had people who were sick with various diseases brought them to Him. He laid His hands on each one of them and healed them."** What miracles were worked, and joy experienced! What power was demonstrated! Truly, here is evidence of God's rule over the ravages of sin.

Of course, all those who were healed, including Simon's mother-in-law, would later become sick again, and at that time, there would be no recovery. Or she would grow old and eventually die—so would all those others whom Jesus healed. However, the healings that Jesus performed at that time are sufficient to demonstrate that sickness and death are not the end and that the mission Christ had come to accomplish will result in ultimate healing for these mortal bodies. Jesus speaks the word of healing, and *it is done*.

Jesus' **"Word had authority"** first, in His teaching; second, in His casting out demons; third, in His healing the sick, and fourth, Jesus' **"Word had authority"** in His preaching. He said, **"I must tell the Good News of the kingdom of God in other cities also, because I have been sent for this purpose."** ⁴⁴ **Then He kept on preaching in the synagogues of Judea."**

Jesus came to preach the Good News of the kingdom of God. He proclaimed the coming of God's kingdom, calling people to repent of their sins and believe the Good News that all their sins are forgiven. This was an authoritative Word—not just some detached, impersonal words about theories or speculations, but an authoritative, personal Word, calling out to people and speaking to their souls. Jesus was calling them home to God, a God who knows all their sins and, still in His mercy, forgives them and accepts them for the sake of His Son, their Saviour.

And guess what? Jesus Christ is still preaching that same Word today to us today! Throughout this sermon, we have been saying that Jesus' **"Word had authority."** Today, that same Word still has authority. It is a living, active, powerful Word! Listen to the living voice of the Gospel: Do your many sins trouble you? Then listen to His authoritative Word: *"Come to Me, all you who are working hard and carrying a heavy burden, and I shall give you rest!"* (Matthew 11:28). All your sins are forgiven! *"The blood of Jesus, His Son, cleanses us from all sin"* (1 John 1:7). Does the tempter and accuser of our souls cause you grief and doubt? The devil has no power over you! *"The purpose for which the Son of God appeared was to destroy the works of the Devil"* (1 John 3:8). Does the fear of death and judgment loom in your mind like a black cloud? Listen, death has been defeated! *"There is now no condemnation for those who are in Christ Jesus"* (Romans 8:1). You will see Jesus. *"I myself shall see Him for myself. My own eyes will see and not as a stranger"* (Job 19:27). Your body—yes, that old achy body you're sitting in here today—that body will be healed and restored perfectly in the resurrection on the Last Day! *"He will change our humble bodies and make them like His glorified body"* (Philippians 3:21).

Dear friends, Christ spoke His Word of authority over us when He baptised us in His name. There, the Triune God placed His name on us, claiming us as His own. Christ speaks His authoritative Word of absolution into our ears through His authorised ambassador, the pastor, when he says: *"I forgive you all your sins."* Christ speaks and authorises His Holy Supper: *"This is My body, this is My blood, given and shed for you for the forgiveness of sins."* Christ speaks His authoritative Word of salvation to us over and over again, so much does He want us to hear and believe this Good News! It is for us! Jesus' Word still has authority, and His Word declares to us today that we are free and are part of God's family forever! 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 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 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.

Article: The Right Thing

One of many philosophical questions is, “What is the right thing to do?” This question is asked in every facet of life. Parents, teachers, employers and employees, young and old, men and women, are only a few of the many people who are faced with that dilemma every day. So often, the answer to that question flows through a myriad of philosophies based on one’s personal beliefs or cultural milieu.

The same philosophical question also infiltrates the lives of the redeemed. What does the answer to that question flow through for the children of God? Is it a philosophy based on personal experiences? Is it determined by cultural norms already in place, or as so often happens, an ever-changing view of what is right and wrong?

In my experience as a pastor, I find too often, the solution to this question falls more into the philosophy of utility. Utilitarianism was first expressed in the late eighteenth century by British philosopher Jeremy Bentham. John Stuart Mill later refined it in the mid-nineteenth century. It became very popular and has since come to our shores. The basic elements of utility are as follows:

1. Envision a certain state of affairs in which all people are as happy and well off as can be.
2. Try to bring about that state of affairs insofar as that is possible.
3. Develop a course of conduct or action that would bring about, or promote, the greatest amount of happiness for all those who will be affected.

One cannot help but notice that all references to God or abstract moral rules written from heaven are absent. Right actions are those that produce the greatest possible balance between happiness over unhappiness, with personal happiness counted as equally important. The simple definition is this: “The end justifies the means used to achieve the desired end.” Since the desired end is happiness, then whatever is used to bring about that happiness is justified action or the answer to the question of what is the right thing to do.

While this approach may have some seductive elements to it, it is not the answer in the church for “the right thing.” In utility, the right thing is determined by the personal desires of the individual so he may achieve the greatest happiness. In further developments of utility, it included feelings as a judging factor for the right thing. I see this in young couples who choose to cohabitate over the commitment of marriage based on what brings them the most happiness and avoids unhappiness. If cohabitation achieves the goal of the couple’s happiness, then it is a justified means to that end—so says utility. It does not matter what the Word of God says. All that matters is my happiness. Utility can be used to justify any sin, any false doctrine preached from the pulpit, any pagan notion taught from the isle. In addition, it is used to ignore one’s vow in the ministry to let the Holy Scriptures and the Lutheran Confessions guide and guard the church’s practice.

I do want to point out two things here. I am not saying that one cannot seek happiness. Plenty of texts in the Bible speak of being *happy*. Yet when the Bible does speak this way, being happy is more in tune with *blessed* as a state of being rather than an emotional state of euphoria. I also acknowledge that there are times in the church when utility can be useful in reaching decisions. Many decisions made by a congregation include utility. Questions concerning new roofs, lawn care, and the like include utility. To such questions there is no biblical injunction to guide them. That being said, when it comes to theological decisions of preaching, teaching, and practice, there is an already existing authority that governs “the right thing.”

The right thing in the church is the voice of God to His people. God speaks to the issue of marriage. He addresses life and the need to protect it. His Word is very clear that male and female are the only two genders He created and sustains. Our goal in the church is not happiness. Our goal in the church is faithfulness to His Word. What makes us happy changes from day to day. The Word of God is the same yesterday, today, and tomorrow. It does not change, and because it does not change, it is the governing factor for our lives in the kingdom. We live

under His rule because we have been brought into his righteousness.

When an infant is baptised, it is “blessed.” This is a holy state of affairs rather than an emotional experience. That child has been transformed from an enemy of God to His dearly beloved. In and with this grace, the child grows up under His rule with a heart of joy that relishes what God says and what He continues to do for him. The continuous outpouring of forgiveness in the Lord’s Supper is a great blessing. It may make a person emotionally happy or may not, but it certainly feeds them with Jesus’ body and blood, which has atoned for all sin. When the broken heart in confession falls before the holy Lord, the words of absolution may or may not evoke emotions of happiness, but those words definitely bestow a heavenly gift of forgiveness and life.

The life that receives these blessings is the life that has peace between God and man. It is a life that is filled with love for God and love for the neighbour. It is a life that is led by faith in Christ, whose death and resurrection is the right thing for us. Jesus already did the right thing. He baptised us into the right thing. He feeds us the right thing and speaks the right thing into our souls. The only place for the church to look for the answer to the right thing is to the crucified Christ and His holy Word. In Him is the right thing. He is the right thing. The gifts of heaven showered upon us are the right thing. That does not change.

Children's Message:

Today, I have an important message for you.

In our First Reading, we heard the LORD speaking through Jeremiah, and He said, "*I knew you before I formed you in the womb*" (Jer. 1:4). The LORD had determined Jeremiah's future long before Jeremiah was conceived or his mother gave birth to him, and so it is with us too! Our heavenly Father had our lives set out for us even before we were born!

So now that you are here, what does it mean for you to be alive? That's right. A person who's alive is a human being God has created who has his or her own body. Our bodies need oxygen, food, water, and other things. But at some point, everyone dies, and then our bodies won't be alive, but until that day, we're alive. Easy for us to know we're alive, right? How can we tell? We can just touch our arms and faces and all over and say, "Yes, I'm alive."

Can you keep yourself alive? What if Mum or Dad didn't give you any food or water or a safe, warm place to live? I know they do because they love you, but what if they didn't? If nobody gave you anything to eat or drink or kept you warm and safe, you'd probably have a hard time finding enough, wouldn't you! And if you couldn't get food or water or other things, after a while, you'd die. You wouldn't be alive anymore. Actually, none of us can keep ourselves alive because God is the one who gives us food, water and everything else we need, so if it weren't for God, we couldn't stay alive. Nobody can keep himself alive, really.

Some people who are alive have an especially hard time keeping themselves alive. Any idea whom I mean? I'm thinking especially about tiny babies who aren't born yet, who are still inside their mum, and about some people who are really old or sick and just can't take care of themselves anymore. They're alive, God also knew them



before they were formed in the womb, but if others don't take care of them, they'll die. Should other people take care of them? Of course! Because they're people, and God loves them—so much that Jesus died on the cross for them, just as He did for us. In fact, they're children of God.

We have a very important job! We have to do everything we can to help these babies and others who can't keep themselves alive, including telling others who can also help. And God is using us to do that. All people are precious in the sight of God, and we must do what we can to remind all people just how precious life is!

WEEKLY ANNOUNCEMENTS

9 February 5 Epiphany	16 February 6 Epiphany	23 February 7 Epiphany
9.00am TMBA LR 9.30am AUB LR 9.00am LOWOOD LR (GRN to attend OAK)	8.30am OAK LR (Student Matthew Sippel to lead) 9.00am TMBA LR 9.00am GRN LR 9.30am AUB LR	8.30am OAK LR 9.00am TMBA LR 9.00am GRN LR (Student Matthew Sippel to lead) 9.00am MARBURG LR
9.00am OAK HC Conf.	9.00am MARBURG HC Conf.	9.00am AUB HC Conf.
Sunday, 9 February		
READINGS: Isaiah 6:1-13;	1 Corinthians 14:12b-20;	Luke 5:1-11
HYMNS: 501 16 336 162	OAK: 301 16 197 317 343 300	
Sunday, 16 February		
READINGS: Jeremiah 17:5-8;	1 Corinthians 15:1-20;	Luke 6:17-26
HYMNS: 305 308 386 511	MARBURG: 301 308 197 317 343 300	

CONGREGATIONAL AGM'S:

- Aubigny: Sunday, 9 February, 10.45am.
- Toowoomba: Sunday, 16 February, 2.00pm.
- Marburg: Sunday, 23 February after divine service.
- Greenwood: Sunday, 23 February, 10.45am.
- Oakey: Sunday, 23 February, 1.00pm.
- Lowood: Sunday, 9 March, after divine service.

Please take home with you today a copy of the latest Seminary Committee Minutes.

Wednesday, February 5, 10.00am. Women's Guild at Bethlehem Toowoomba. *Opening Devotion:* Jenny. Choose a Bible Verse from Deuteronomy 12-14. *Item of Interest:* Something white.

Tuesday, February 11, 7.30pm. Men's Fellowship. (If the hall has finished being repainted inside, our meeting will be held at Oakey; otherwise, it will be held at Aubigny. Keep an eye on the bulletin closer to the date).

Saturday, February 15, 7:00pm, Young Adults and Youth (YAY) is on once again at Aubigny, with the hall open from 6:30pm. Please bring yourself, your Bible, and a plate to share for supper, for an evening of fun and games, food, and a devotion. Any questions, please contact Matthew at matthewsippelaclc@gmail.com

Robert Ritter has various church music vinyl records that used to belong to his mother available for sale. Any sales will be donated to the Seminary Committee. If you would like to find out what he has, give him a call at 0419 722438.