

**Australian Evangelical Lutheran Church**  
**BETHLEHEM TOOWOOMBA, OUR SAVIOUR LOWOOD, ST JOHN'S AUBIGNY,**  
**ST PAUL'S GREENWOOD, TRINITY MARBURG, TRINITY OAKEY**  
2<sup>nd</sup> March     The Transfiguration

**HYMNS:** 347 37 747 164

**INTROIT:** Psalm 99

The LORD is reigning; let the peoples tremble! He is enthroned between the cherubim; let the earth quake!

The LORD is great in Zion, and He is high above all the peoples. Let them praise Your great and awesome name. He is holy.

The King's strength is that He loves justice. You have established fairness. You have done what is just and right in Jacob.

Highly honour the LORD our God, and worship at His footstool. He is holy!

Moses and Aaron were among His priests, and Samuel was among those who called on His name. They called to the LORD, and He answered them.

He spoke to them in a pillar of cloud. They kept His testimonies and the ordinance that He had given them.

O LORD, our God, You answered them. You were to them a God who forgave, and who took revenge on their deeds.

Highly honour the LORD our God, and worship at His holy mountain. For the LORD our God is holy!

**COLLECT:** O God, in the glorious transfiguration of Your beloved Son You confirmed the mysteries of the faith by the testimony of Moses and Elijah. In the voice that came from the bright cloud, You wonderfully foreshowed our adoption by grace. Mercifully make us co-heirs with the King in His glory and bring us to the fullness of our inheritance in heaven; through the same Jesus Christ, 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 today!*

Pastor Peter Ziebell, Phone 0407583922.

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

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

## READINGS:

Deuteronomy 34:1-12 The death of Moses.

Hebrews 3:1-6 The Faithfulness of Christ.

Luke 9:28-36 They saw His glory.

### Deuteronomy 34:1-12

<sup>1</sup> Then Moses went up from the waterless plains of Moab to Mount Nebo, to the top of Pisgah, which is across from Jericho. There the LORD showed him all the land, from Gilead to Dan, <sup>2</sup> all Naphtali, the land of Ephraim and Manasseh, all the land of Judah as far as the Western Sea, <sup>3</sup> the Negev and the broad area, which is the Valley of Jericho, the City of Palm-trees, as far as Zoar. <sup>4</sup> Then the LORD told him: “This is the land that I have solemnly promised to Abraham, Isaac and Jacob with an oath, saying: ‘I shall give it to your offspring.’ I have let you see it with your own eyes, but you will not cross over there.”

<sup>5</sup> Then Moses, the servant of the LORD, died there in the land of Moab as the LORD had said. <sup>6</sup> He buried him in the valley in the land of Moab opposite Beth-Peor, and to this day no one knows where his grave is. <sup>7</sup> Moses was a hundred and twenty years old when he died. His eyesight had not become dim and his vigour had not diminished. <sup>8</sup> The Israelites mourned for Moses on the waterless plains of Moab for thirty days. Then the days of weeping and mourning for Moses ended.

<sup>9</sup> Joshua, the son of Nun, was filled with a spirit of wisdom, because Moses had laid his hands on him. The people of Israel listened to him and did as the LORD had commanded Moses. <sup>10</sup> A prophet like Moses has not arisen since then in Israel. The LORD knew him face to face. <sup>11</sup> He was unequalled for all the miraculous signs and wonders that the LORD had sent him to do in the land of Egypt, to Pharaoh, to all his officials and to his whole land. <sup>12</sup> Moses was also unequalled for all the mighty power and all the great deeds of terror that he performed while all Israel witnessed them.

### Hebrews 3:1-6

<sup>1</sup> Therefore, fellow-Christians, who are holy and share the heavenly calling, consider Jesus, the Apostle and High Priest of our confession! <sup>2</sup> He was **faithful** to the One who appointed Him, as **Moses** also **was faithful in all God’s household**. <sup>3</sup> For He has been counted worthy of greater glory than Moses, just as the builder of a house has greater honour than the house. <sup>4</sup> For every house is built by someone, but He who built all things is God. <sup>5</sup> **Moses was faithful in all God’s household as a servant**, to testify to what would be said in the future, <sup>6</sup> but Christ is faithful as a Son over **God’s household**. We are also His house if we hold on to our confidence and to the hope about which we boast.

## **Luke 9:28-36**

<sup>28</sup> About eight days after He said this, Jesus took Peter, John and James with Him and went up the mountain to pray. <sup>29</sup> While He was praying, the appearance of His face changed, and His clothing became dazzling white. <sup>30</sup> Suddenly two men were talking with Him. They were Moses and Elijah. <sup>31</sup> They appeared in glory and were talking about His departure, which He was about to make come true at Jerusalem.

<sup>32</sup> Peter and the men with him had been overcome by sleep. When they woke up, they saw His glory and the two men standing with Him. <sup>33</sup> When these were leaving Him, Peter said to Jesus, “Master, it is good for us to be here. Let us put up three shelters, one for You, one for Moses, and one for Elijah!”

He did not realise what he was saying. <sup>34</sup> While he was saying this, a cloud came and overshadowed them. They were frightened as they went into the cloud.

<sup>35</sup> Then a voice came out of the cloud: “This is **My Son, whom I have chosen. Listen to Him!**”

<sup>36</sup> When the voice had spoken, there was Jesus all alone. The disciples kept quiet about this and, in those days, they did not tell anything of what they had seen.

## **CONSIDER JESUS**

### **Sermon for the Transfiguration, 2025**

#### **Hebrews 3:1-6**

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 read before, Hebrews 3:1-6: **Therefore, fellow-Christians, who are holy and share the heavenly calling, consider Jesus, the Apostle and High Priest of our confession! <sup>2</sup> He was faithful to the One who appointed Him, as Moses also was faithful in all God’s household. <sup>3</sup> For He has been counted worthy of greater glory than Moses, just as the builder of a house has greater honour than the house. <sup>4</sup> For every house is built by someone, but He who built all things is God. <sup>5</sup> Moses was faithful in all God’s household as a servant, in order to testify to what would be said in the future, <sup>6</sup> but Christ is faithful as a Son over God’s household. We are also His house if we hold on to our confidence and to the hope about which we boast.**

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

Dear friends in Christ,

We live in a world full of options where we can make decisions about all sorts of things. Take, for example, the process for electing governments. A federal election will be called soon. As we get closer, political parties will begin to ramp up their campaign by running advertisements on the radio and television, as well as in the printed and electronic media. To win our vote, they will compare their policies to those of other parties, asking us to “*Consider this...*” Another example could be when you are in the market for a new car. When it comes down to a decision between two models that you like, the salesman may tell you to “*Consider this...*” when comparing the pros and cons of each model. So it is that we often find ourselves considering things almost every day before making a final decision.

In our text today, the writer to the Hebrew Christians was comparing two things and asking his hearers to “*consider this.*” What were they to consider?

The Jewish converts to Christianity were being tempted to revert to Judaism or to ‘Juda-ize’ the gospel. By this, we mean that there were those who wished to add requirements from Jewish law (like circumcision) to the Christian message of salvation by faith alone, essentially saying that Gentiles must follow Jewish practices to be fully Christian. This contradicted the core teaching of grace in the New Testament, particularly as expressed by the Apostle Paul in his letter to the Galatians, where he strongly opposed “Judaizers.”<sup>1</sup> Now, like Paul, the writer of Hebrews was urging his hearers to consider Jesus as the only way of salvation, because the Law of Moses can never save.

Since the Hebrews were well acquainted with the Old Testament Scriptures, the writer began his Letter by mentioning the early prophets before launching immediately into the setting forth of the superiority of Jesus Christ. He said, “*God has long ago spoken at many times and in many ways to our fathers by the prophets,* <sup>2</sup> *but He has in these last days spoken to us by His Son*” (1:1-2).

The people could hardly disagree with this point. God had indeed spoken in the past to their forefathers. At many times and in the various forms of law, history, poetry, and prophecy, God had spoken to them through His prophets from Moses down to Malachi. But the ministry of the prophets had been partial, and their message incomplete. More was to come, not to cancel what had been divinely recorded *but to complete it*.

So it happened, just as the fathers had been told. Moses had told them, “*The LORD your God shall raise up for you a Prophet like me from among you, from your fellow Israelites. You shall listen to Him!*” (Deuteronomy 18:15). And it had happened! “*In these last days,*” that New Testament period of time in which we live, and after which comes only eternity, God has spoken in the person of His Son.

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<sup>1</sup> Cf. Gal. 2:14

Note the stress on inspiration. Through the prophets and now through His Son, God was indeed speaking. They spoke His words. The prophets spoke *for* God; the Son spoke *as* God. Having spoken through His Son, God has nothing more to say to man. His Son, the Redeemer to whom the Old Testament pointed, is the ultimate Word and the perfect Revelation of God. How foolish it would be for anyone to turn his back on such a revelation and to compare the gospel message of salvation through faith in Jesus with a message of law and works-righteousness! The Law of Moses can never save—Jesus is the only way of salvation.

Every religion that does not give all glory to God alone for the salvation He freely offers through His Son is a religion of works. If salvation is not contributed wholly to the complete work of Christ, then it is a salvation based on works, a seeking of salvation in the Law, represented by Moses.

Undoubtedly, Moses was a great man who was faithful in all God gave him to do. Even the New Testament refers to Moses' greatness, mentioning him some 80 times, more often than any other Old Testament figure. Moses had offered a kind of glory. He was chosen by God to bring Israel out of slavery, to gather them as a great people, and to deliver God's covenant that set them apart from all other nations. It was through Moses that the LORD gave the Ten Commandments. There was glory in being people of the old covenant. However, the temptation for the Hebrew people would be to take pride in this because, to them, it had set them apart from everyone else. They believed that God's blessing and favour rested upon them. Sadly, however, the pride of being a follower of Moses and the Law had become the proud delusion that they could keep the Law, that they were better than all other people because of their obedience, and ultimately, that God owed them their special glory.

But great as Moses was, Jesus was far greater. Jesus was faithful unto death. The Hebrews were told to **“consider Jesus, the Apostle and High Priest of our confession! <sup>2</sup> He was faithful to the One who appointed Him, as Moses also was faithful in all God's household.”** The Father's will was that His Son should reveal the fullness of His grace. When the Apostle Peter spoke in Solomon's Colonnade, he said, *“Repent therefore, and turn to God, so that your sins may be wiped away, so that times of refreshing may come from the Lord, and that He may send the Christ, whom He has previously appointed for you, namely, Jesus!”* (Acts 3:19-20). *“Times of refreshing”* are times when sins are wiped out, and there is peace with God. This does not come with the Law, but only the by the Gospel. God the Father sends **“Jesus, the Apostle and High Priest”** when the Gospel is preached and when people, through the Holy Spirit, believe in Him. The *“times of refreshing”* is the day of salvation, the day when a sinner is brought to faith in the Saviour.

That is why we must consider Jesus! He gives a greater glory. The writer says, **“For He has been counted worthy of greater glory than Moses, just as the builder of a house has greater honour than the house. <sup>4</sup> For every house is built by someone, but He who built all things is God.”**

Both Moses and Jesus were faithful in carrying out their assigned tasks. In Numbers 12:7, God Himself said of Moses, *“He is faithful in My whole family.”* Moses poured out his life in service to the house of Israel, God’s chosen Old Testament people. He even offered to have his name blotted out of God’s book in exchange for them,<sup>2</sup> and surely, no one can doubt Jesus’ faithfulness to the One who had had commissioned Him as **“Apostle”** and **“High Priest.”** On that Maundy Thursday evening, Jesus could say to His Father, *“I have glorified You on the earth by finishing the work that You have given Me to do”* (John 17:4).

However, Jesus’ superiority to Moses was not a matter of faithfulness. The point of comparison was not faithfulness but *position*. No matter how extravagantly it is built and furnished, no one would give to any house more honour than that given to the builder. To rank both builder and building on the same level is foolish. Now, look at Moses and Jesus. Though important as their leader, Moses was only *part* of the House of Israel. Jesus, as God, was the builder of that house, just as He is the builder of everything. As a creature, Moses occupied a high position in Israel and was worthy of honour. As the Creator of all, including Moses and Israel, Jesus was worthy of *the highest honour*.

This is shown clearly to us today on the Mount of Transfiguration, where He showed the disciples His glory. Luke said that *“about eight days after He said this, Jesus took Peter, John, and James with Him and went up the mountain to pray. While He was praying, the appearance of His face changed and His clothing became dazzling white”* (Luke 9:28-29).

But the greater glory was yet to come when Jesus humbled Himself on the cross. Again, Luke says that on the Mount of Transfiguration, *“Suddenly two men were talking with Him. They were Moses and Elijah. <sup>31</sup> They appeared in glory and were talking about His departure, which He was about to make come true at Jerusalem”* (Luke 9:30-31). The conversation among these three on the mountain concerned the very subject Jesus had presented so recently to His disciples: His departure. The Greek word here is *exodus*.<sup>3</sup> Moses had been the leader of the exodus that had brought Israel out of the slavery of Egypt to the freedom of the Promised Land.

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<sup>2</sup> Exodus 32:32

<sup>3</sup> ἔξοδος

Jesus is the Leader of the new exodus from the slavery of sin into the promised land of heaven. His own departure would take place in Jerusalem, an exodus by way of the cross to heavenly glory. By so lowering Himself, Jesus showed His true greatness: love beyond all telling.

The glory of keeping (failing to keep!) the Law ourselves can't compare with the glory Jesus' cross gives us. When Jesus was transfigured, a voice came out of the cloud and said, "*This is My Son, whom I have chosen. Listen to Him!*" (Luke 9:35). This is why we listen to Christ alone - not Moses - for glory.

Finally, we consider Jesus to have entered God's house.

Our text concludes: "**Moses was faithful in all God's household as a servant, in order to testify to what would be said in the future,** <sup>6</sup> **but Christ is faithful as a Son over God's household. We are also His house if we hold on to our confidence and to the hope about which we boast.**"

Moses can't get us into God's house in heaven. It's not his house; he's only "**a servant.**" Moses offers no way to heaven at all. Under the Law of Moses, we're on our own to earn our way, and that's hopeless. Moses couldn't even enter the Promised Land himself on his own merits.<sup>4</sup>

Not so with Jesus. We have confidence and the sure hope of heaven in Him, the Son. It is *His house*. He's the Son. "Christ" is greater, the writer of Hebrews declares, using this title for the first time so far in the book. Christ marks His high office and the honour due Him, for He was not a servant in the house but "**Son over God's household.**" He owns the house, building it and ruling over it, and this "house" is not off in the distant future, as was the case in Moses' time, but the writer speaks of it as a *present reality*.

Furthermore, we are His house, His family, by faith - that is, by the confidence and hope that He has done all that the Law of Moses demanded of us and has taken the punishment for our failures on the cross. That is why we get to live in the family home, the one described by the Apostle Paul in his Letter to the Ephesians as "*God's household..., built on the foundation of the apostles and prophets, and Christ Jesus Himself is the Cornerstone. In Him the whole building is fitted together and grows to be a holy temple in the Lord*" (Ephesians 2:20-21).

There are many things that our world would tell us to consider. But there is One in our lives who will always be faithful. On this day of His transfiguration, we see Jesus revealing His glory. He is the One, the only One, who enables us to share the home we long for in heaven. Therefore, consider Jesus! Amen.

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<sup>4</sup> Deuteronomy 34:4

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

## PRAYER FOR TRANSFIGURATION

Almighty God, Your ears are always open to the prayers of Your people. Hear now the cries of Your children, as we bring before You our needs of body and soul.

Above all else, we praise You for the precious gift of Your Son. Today in particular we bless You for the message of His transfiguration. Through this mighty sign give to us and all people a clearer vision and a higher knowledge of Christ's person and mission. Give us eyes of faith that see the glory of His deity, and the glory that came through His cross, and lead us to worship Him in spirit and in truth.

Grant that, as we continue to see the glory of His person in Your Word and Sacrament, we may know and believe in Him as the Light of the world, the Sun of righteousness, and the visible likeness of Your very being. May we continually hear the voice of Jesus Your prophet still today, that our faith may constantly be renewed. Grant that, as Moses and Elijah appeared with Jesus in glory, each of us may die in faith, share in the power of Christ's resurrection, and be eventually transformed into ever greater glory.

Let Your Spirit, who inspired the prophets and apostles, live in our poor bodies. Transform our weak, sinful lives so that they shine with goodness, purity, and righteousness. Transform our minds, eyes, judgment, and our whole persons, so that they may reflect the mind of Christ. Take away our sickness, pains, wounds, and hurts. Take away our disappointments, defeats, and despair. Take away our sorrows and grieving. Take away our pride, anger, hatred and fear. Take away our selfishness and envy, our laziness and unconcern for others. Take away all our weaknesses, and turn them by the touch of Jesus into impulses, motives, thoughts, words, and deeds that shine with godliness and new life.

Grant Your blessing to Your church. Especially bless all who belong to the fellowship of this congregation. Be present with all our members and graciously supply what they need. Grant that we, and all who bear the name of Christ, may daily offer to You acceptable spiritual sacrifices of repentance, thanksgiving, and obedience.



Look mercifully on our state and our nation. Deliver us from those who love evil and whose aim is unrighteousness. Grant that the whole world may know Your will, and all nations may know Your salvation.

Have mercy on those among us who are sick, lonely, or depressed. Teach them to look to You for healing, comfort, and stronger hope for the glory to come.

Loving Father, as we trust that You are near to us when we call to You, hear our prayer, and grant all our petitions for Christ's sake. Amen.



### Weekly Article

We see wreckage all around us. Desperation fuelled by spiritual emptiness is constantly exploding. People are blasted from one diversion to another, seeking to silence the echoing guilt in their heads. They are trying to bury their self-hatred and their doubt of God in the roiling busyness of this age.

Such people think that if only they could get what they want: the right car, job, house, spouse, child, or whatever, they would be happy and their guilt would be silenced. They demand that other persons entertain, satisfy, and serve them. If they are displeased by you, they will cast you off. If they are unhappy with their spouse, another will do better. It never occurs to them

that they are the problem. But let's be honest. If I am unhappy, then it is my problem. If I am displeased with others, I own the problem. If I feel empty, it is because I am empty. Eve demanded fulfillment from the things around her, seeking to be something more through the fruit forbidden by God. Her problem was not a poor choice of fruit. Her problem was already in her heart where she desperately desired to possess what was not hers to possess and where she doubted God's ability to give all that He had promised to her and Adam (Gen. 3).

God does not want people to remain in that wreckage. He does not desire for us to be destroyed in our emptiness. He does not want us to be dashed to pieces on the sea littered with the flotsam and jetsam of a grasping, venal life. There must be so much more to life than this! There is. Our Lord Jesus Christ promises that there is so much more, "*The Gentiles seek after all these things, and your heavenly Father knows that you need them all. But seek first the kingdom of God and His righteousness, and all these things will be added to you*" (Matt. 6:32-33). Christ has come among us, bringing His righteousness so that we might not be lost by seeking meaning where there is none. He seeks us not for His benefit but for ours. He turns the tables on us by grasping not for control of us but to set us free. He serves those who have demanded service. He gives Himself freely to us that He might cling to us. While we flounder about seeking this or that solution to our problems, He has embraced us as a life preserver enfolds, refusing to let us go, no matter how much we may struggle to be subject to death. He has brought us into the kingdom of His Father. Now, as we look back, we know and confess that He has set us on the rock of His truth. All the time that we thought He had abandoned us, He was hanging on to us for dear life.

His teaching and truth have brought us from the empty focus on things, money, success, spouse, or whatever else we have turned into our spiritual surrogates. We need to reach out to those who just need the plain truth: that they will not find true joy in the things of this world. Only Christ's righteousness will do. Amid the wreckage, this is a powerful message that the floundering world needs to hear. We have been set upon the Rock of the church, with her divine teachings and words. By reaching down into the wreckage with those teachings and words, we shall offer the world the only message that saves. Only Christ's righteousness will do. You don't get any richer than that.

## Children's Message:

Have you ever been to a play? Or maybe a ballet or other kind of performance? Usually, when you go to a performance, there is a big, heavy curtain up on the stage. Usually, it's red. When the curtain's closed, it doesn't look like much is happening up there, but behind that curtain, a lot is going on! All of the actors or dancers or singers are back there getting ready. They're busy. They may be practising or getting into place for that curtain to open at any moment. It's very exciting! But you can't see all of that when you're in the audience. Not until the curtain opens.

Something like this happened for the apostles when they were up on a mountain with Jesus. Everything looked normal. There was the ground, and the sky, and Jesus standing there. Nothing unusual. But then, all of a sudden, something happened. Do you know what happened?



Yes, it was the transfiguration! That's a big word. God's Word says in Luke 9 that as Jesus *"was praying, the appearance of His face changed and His clothing became dazzling white. Suddenly two men were talking with Him. They were Moses and Elijah. They appeared in glory and were talking about His departure, which He was about to make come true at Jerusalem"* (vv 29-31).

Wow! A lot that was going on behind the scenes that the disciples hadn't seen before! Bright, shining Jesus! And a huge plan was that Jesus was going to go to Jerusalem and die on the cross for our sins. Not only that, but God's voice said, *"This is My Son, whom I have chosen. Listen to Him!"* (v 35). It was like a curtain was pulled back, and heaven came right to earth. A lot going on that the apostles wouldn't have known about!

This is like what happens in the church during the Divine Service. Here we are, regular people, listening to the Bible, singing hymns, praying, receiving the Lord's Supper—and behind the scenes, what we can't see, is that when this is happening, heaven is coming to earth because Jesus is here! This is happening right now, right here, behind the scenes.

It's good to be here! Especially now that we know!

*Dear Jesus, because You died and rose again for us, nothing will separate us from You. Thank You for forgiving our sins so that we can be with You forever in heaven. In Your name we pray. Amen.*

## WEEKLY ANNOUNCEMENTS

ASH WEDNESDAY	9 March 1 Lent	16 March 2 Lent
Wednesday, 5 March. 7.30pm Vespers at Bethlehem Toowoomba	8.30am OAK LR 9.00am TMBA LR 9.00am GRN LR 9.30am AUB LR	8.30am OAK LR 9.00am TMBA HC 9.00am GRN LR 10.45am AUB HC
Thursday, 6 March. 7.00pm at Trinity Marburg. HC	9.00am LOWOOD HC Conf.	9.00am MARBURG (Student Matthew Sippel to lead)
<b>Sunday, 9 March</b>		
READINGS: Deuteronomy 26:1-11; Romans 10:8b-13; Luke 4:1-13		
HYMNS: 756 195 785 852 LOWOOD: 301 195 785 290 291 300		
<b>Sunday, 16 March</b>		
READINGS: Jeremiah 26:8-15; Philippians 3:17-4:1; Luke 13:31-35		
HYMNS: 71 385 98 [tune 106] (416 282) 80		

### ASH WEDNESDAY

Downs members: Our hymns for our mid-week services will be taken from the *Lutheran Service Book*. If you have a copy, please bring it along. Printed hymn sheets will be provided for those that don't. HYMNS for ASH WEDNESDAY:

Toowoomba: 761 733 722 Marburg: 330 49 556 51 289 54

Wednesday, 5 March, 10.00am. Women's Guild at Bethlehem Toowoomba. Opening Devotion: Carolyn. Choose a Bible verse from Deuteronomy chapters 15-19. Item of Interest: Something blue.

Our Saviour Lowood's AGM will be held on Sunday, 9 March, after divine service.

Saturday, 8 March. 10.00am, CoC/Sem meeting at Trinity Marburg. Any agenda items, please forward to the secretary, Ian Manz at [igm64@hotmail.com](mailto:igm64@hotmail.com).

Saturday, 8 March. 1pm Fellowship afternoon, at Bethlehem Toowoomba.

Saturday, March 8, 7:00pm, Young Adults & Youth (YAY) is on at Aubigny, with the hall open from 6:30pm. Please bring your Bible, and a plate to share, for an evening of fun, games, food, and a devotion. Any questions, please contact Matthew at [matthewsippelaelc@gmail.com](mailto:matthewsippelaelc@gmail.com)

Marburg/Lowood Members: Throughout the season of Lent, weekly Morning Devotions and Lenten Bible Studies will be held. We shall meet on Thursdays at 10.00am, with the first to be held at Lowood. Dates are: March 6, 13, 20, 27, April 3 and 10. This will be followed by a shared cuppa. If you are able to, please come along.