

Australian Evangelical Lutheran Church
BETHLEHEM TOOWOOMBA, OUR SAVIOUR LOWOOD, ST JOHN'S AUBIGNY,
ST PAUL'S GREENWOOD, TRINITY MARBURG, TRINITY OAKEY
23rd February Seventh Sunday after Epiphany

HYMNS: 444 431 356 608

INTROIT: Psalm 103:1-13

Bless the LORD, O my soul and, all my inmost being, bless His holy name!

Bless the LORD, O my soul, and do not forget all His benefits!

He forgives all your iniquities. He heals all your diseases.

He redeems your life from the pit. He crowns you with mercy and compassion.

He satisfies what adorns you with good things, so that you renew your youth like the eagle.

The LORD carries out acts of righteousness and of justice for all who are oppressed.

He has made known His Ways to Moses, His deeds to the people of Israel.

The LORD is merciful and gracious, slow to become angry and abounding in mercy.

He will not always accuse and will not keep on being angry for ever.

He has not treated us as our sins deserve and has not paid us back according to our iniquities.

For as high as the heavens are above the earth, so great is His mercy toward those who fear Him.

As far as the east is from the west, so far has He removed our transgressions from us.

As a father has compassion on his children, so the LORD has had compassion on those who fear Him.

COLLECT: O God, the strength of all who put their trust in You, mercifully grant that by Your power we may be defended against all adversity; 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 today!

Pastor Peter Ziebell, Phone 0407583922.

Email him at paziebell@gmail.com or to the church office at ddaelc@gmail.com.

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

READINGS:

Genesis 45:3-11, 15 He kissed all his brothers.

1 Corinthians 15:21-26, 30-42 We shall all be changed!

Luke 6:27-38 Treat others as you want them to treat you.

Genesis 45:3-15

³ Then Joseph told his brothers, “I am Joseph! Is my father still alive?”

However, his brothers could not answer him because they were terrified at his presence. ⁴ Joseph told his brothers, “Please come closer to me!”

Therefore, they went closer. He said: “I am your brother Joseph, whom you **sold into Egypt**. ⁵ Now, however, do not be sad or angry with yourselves for selling

me here! For it was to save lives that God has sent me ahead of you. ⁶ For two years now there has been a famine in the land, and there are five more years

when there will be no ploughing or harvesting. ⁷ God has sent me ahead of you to preserve for you a remnant on the earth and to save your lives by a great

deliverance. ⁸ So now, it has not been you who have sent me here, but God. He has also made me a father to Pharaoh, master over his entire household and ruler

over all the land of Egypt. ⁹ Go up to my father quickly and tell him, ‘This is what your son Joseph has said: “God has made me master of all Egypt. Come

down to me immediately! ¹⁰ You shall live in the region of Goshen, and you yourself, your children and your grandchildren will be near me with your flocks,

your herds and everything else that you have! ¹¹ I shall provide for you there. For there will be five more years of famine. Otherwise you, your family and all

who belong to you will lose your property.’” ¹² Look! Your own eyes and the eyes of my brother Benjamin can see that it is my mouth that is speaking to you.

¹³ Tell my father about all the honour given to me in Egypt and about everything that you have seen and bring my father down here quickly!”

¹⁴ Then he fell on his brother Benjamin’s neck and wept, and Benjamin wept on his neck. ¹⁵ Joseph kissed all his brothers and wept over them. After that, his

brothers talked with him.

1 Corinthians 15:21-26, 30-42

²¹ For since death came through a man, the resurrection of the dead has also come through a man. ²² For, as in Adam all die, so in Christ all will be made

alive. ²³ However, each one in his own turn: Christ is the first-fruits. After that, when He comes, those who belong to Christ. ²⁴ Then the end will come, when

He hands over the kingdom to God, the Father, after He has put an end to all dominion, authority and power. ²⁵ For He must reign until God has put all His

enemies under His feet. ²⁶ The last enemy that will be destroyed is death...

³⁰ Why are we also risking danger every hour? ³¹ Fellow-Christians, I die every day. It is as sure as the boast that I make about you in Christ Jesus our Lord.

³² If, like an ordinary man, I fought wild animals at Ephesus, what have I gained? If the dead are not raised, “Let us eat and drink! For tomorrow we die.”

³³ Do not let anyone deceive you! “Bad company corrupts good habits.”

³⁴ Become sober, as you ought to be, and do not sin any longer! For there are some who are ignorant of God. I say this to your shame.

³⁵ However, someone will ask, “How are the dead raised? With what kind of body will they come?” ³⁶ How foolish! What you sow does not come to life unless it dies.

³⁷ When you sow, you do not sow the body that will be but a bare seed, perhaps of wheat or one of the other seeds. ³⁸ However, God gives it a body as He has determined and to each of the seeds its own body.

³⁹ Not all flesh is the same. Human beings have one kind of flesh, animals have another kind of flesh, birds have another kind of flesh, and fish have still another.

⁴⁰ There are heavenly bodies and earthly bodies; but the splendour of the heavenly bodies is different from that of the earthly bodies. ⁴¹ The splendour of the sun is different from the splendour of the moon, and the splendour of the stars is different again. Even one star differs in splendour from another star.

⁴² It will be like that with the resurrection of the dead. The body is sown in decay: it is raised without decay.

Luke 6:27-38

²⁷ “However, I tell you who are listening: Love your enemies! Do good to those who hate you! ²⁸ Bless those who curse you! Pray for those who mistreat you!

²⁹ If someone strikes you on the cheek, offer him the other also! If someone takes your cloak, do not stop him from taking your tunic as well! ³⁰ Give to everyone who asks you and, if someone takes what belongs to you, do not demand it back!

³¹ Treat other people the same as you want them to treat you!

³² If you love those who love you, what credit is that to you? For even sinners love those who love them. ³³ For, if you do good to those who do good to you, what credit is that to you? Even sinners do the same.

³⁴ If you lend to those from whom you expect to get it back, what credit is that to you? Even sinners lend to sinners to get equal payment back. ³⁵ Rather, love your enemies! Do good and lend, without expecting to get anything back! Then your reward will be great, and you will be the children of the Most High, because He is kind to ungrateful and wicked people.

³⁶ Be merciful, as your Father also is merciful!

³⁷ “Stop judging, and you will certainly not be judged. Stop condemning, and

you will certainly not be condemned. Forgive, and you will be forgiven.

³⁸ Give, and it will be given to you. People will put a good measure, pressed together, shaken down and running over, into your lap. For the measure with which you measure others will be used for you in return.”

TAKE THE LOVE THAT GOD HAS FOR YOU AS HOW WE ARE TO LOVE OUR ENEMIES

**Sermon for the 7th Sunday after the Epiphany 2025
Luke 6:27-38**

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 read before:

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

Dear friends in Christ,

O, the joy we feel when we get even with someone who has wronged us! How smug we feel when we cut someone down to size by winning the argument! Someone hurts us, so we must hurt them—that’s only fair. They have deeply offended me while I am alive, so I’ll repay them by cutting them out of my will—that’ll fix them. Revenge is sweet.

In the Gospel from last Sunday, we heard Jesus’ Sermon on the Plain, where He gave His disciples some intensive training. Today, He is still speaking to His disciples, which is important to note because Jesus is not telling us how we must live in order to be saved but rather *how those who have been saved will live*. Jesus knew the disciples were living in a society where the principal God had instituted civil, corporate punishment, namely, an eye for an eye and a tooth for a tooth (Leviticus 24:20), was an acceptable way to deal with personal conflict. But now Jesus outlines a very different method for dealing with those who do you wrong. He says, **“However, I tell you who are listening: Love your enemies! Do good to those who hate you! ²⁸ Bless those who curse you! Pray for those who mistreat you! ²⁹ If someone strikes you on the cheek, offer him the other also! If someone takes your cloak, do not stop him from taking your tunic as well! ³⁰ Give to everyone who asks you and, if someone takes what belongs to you, do not demand it back! ³¹ Treat other people the same as you want them to treat you!”**

Is Jesus being serious? Can a person live this way in the real world? Isn't this kind of idealism impossible to carry out? Yet it is clear enough what Jesus is saying here: return love for hate, blessings for curses, prayers for mistreatment; and if someone takes your dignity or property, let them have it and more. Nevertheless, we tend to be sceptical, thinking that Jesus can't be serious and that He seems to be advocating lawlessness and chaos. Therefore, it's just as important for us to understand what Jesus is *not* saying. And He is not saying we cannot, or should not speak up in our own defence when we are wrong. We see Jesus doing this Himself when He stood on trial before Annas. When one of the temple officials struck Him, He never retaliated in kind. He didn't strike him back but said, "*If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike Me?*" (John 18:23). Second, Jesus is not saying that we cannot defend ourselves or our loved ones from harm. The 5th Commandment demands that we do so. Third, Jesus is not advocating lawlessness like many are today. He is not denying parents, teachers, police officers or judges the right to discipline and exact punishment as God's representatives. Again, Jesus does not require us to support freeloaders through our charity. Paul's words still stand: "*If anyone does not want to work, he should not eat*" (2 Thessalonians 3:10). So, what is Jesus telling us? He's telling us that personal vengeance is off-limits, out-of-bounds, wrong and sinful, and to love our enemies. It still sounds impossible because, for us, it is. This kind of love is impossible for us unless it's been given to us first. *Have we received that kind of love?*

The Apostle Paul seems to think so. To the Christians living in Rome, he wrote, "*For while we were still weak, at the right time, Christ died for the ungodly. For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— but God shows His love for us in that while we were still sinners, Christ died for us*" (Romans 5:6-8). If you think someone in your life deserves your vengeance rather than your love, imagine how God must have felt about you. He has created us, body and soul, and given us talents and abilities, families and possessions, and we misuse and abuse those gifts and are quick to question, doubt, and blame Him when He doesn't give us what we want. He has revealed Himself to us in His Word and invites us to receive His gifts of grace regularly—yet we despise His Word by not reading it, placing ourselves in judgment over it, and neglecting to come into His house at His gracious invitation. We know what the Word of God says and yet come up with all kinds of excuses not to listen to it. In ten simple Commandments, God has laid out His will for our lives—but we often ignore them and do the opposite;

we treat them like suggestions and live as if we know better. In thought, word, and deed, we've treated God as our enemy, despising His love, cursing His name, robbing Him of His possessions and incessantly asking Him for more. So, how has God responded? How did He get even with us? He sent His only Son to save us. He got even by allowing humanity to do its very worst to His Son. Humanity cursed, slapped, whipped and spit on Him. It paraded Him through the streets of Jerusalem, stripped Him naked, nailed Him to a tree, and sat back in smug satisfaction as He died in front of their eyes. And how did Jesus respond? He said, "*Father, forgive them*" (Luke 23:34). If you ever wonder how God would have been perfectly justified in treating us, look to the cross. That's what *we* deserved, not Jesus. See God's Son hanging there in our place, suffering for our lovelessness and dying for the times we took vengeance into our own hands. *That is how God got even with us.*

But none of this is news for us. We already know this, don't we? We know that Christ has died and risen for us. We know that "*the blood of Jesus... cleanses us from all sin*" (1 John 1:7). So why is it so hard for us to do what Jesus asks when He says, "**Love your enemies! Do good to those who hate you!**" Why are we so quick to suggest that Jesus surely cannot mean what He says?

The biggest reason is that we're looking in the wrong direction: instead of looking at what God has done for us, we're looking at (and judging) whether an individual deserves our love or not. It's really simple. They don't—but you don't either, and the fact that God has given us the love we don't deserve is the only reason we can "**Do good to those who hate you! ²⁸ Bless those who curse you! Pray for those who mistreat you! ²⁹ If someone strikes you on the cheek, offer him the other also! If someone takes your cloak, do not stop him from taking your tunic as well!**" When that question, "*Why should I love my enemies?*" pops up in your mind, it's not because they deserve it; it's because God loves you.

Next, Jesus tackles the temptation to follow the world's moral and ethical values when He says, "**If you love those who love you, what credit is that to you? For even sinners love those who love them. ³³ For, if you do good to those who do good to you, what credit is that to you? Even sinners do the same. ³⁴ If you lend to those from whom you expect to get it back, what credit is that to you? Even sinners lend to sinners to get equal payment back.**" The way of the world is to do good to your friends and evil to your enemies. But Jesus says, "*That's not how it's going to be with My disciples. If you want to get even with your enemy, then you are going to have to break all*

of society's rules. You're going to be radical, and you're going to love your enemies, do good and lend, expecting nothing in return. This marks you as a child of the Most High God who is kind and merciful even to the unthankful and the evil."

This doesn't make rational sense, but here is where Jesus' ethic of love proves to be truly divine. Put yourself on the other side of the situation for a moment. Imagine for a moment that you are the villain. You're the one who's wronged someone else. You've dragged someone's name through the mud, and they respond by complimenting your charming family, your beautiful home, or whatever. You won't raise a finger to help your neighbour in need, and yet when you get a flat tyre or something, they stop to help. You get the point. All you have shown is ingratitude and spite, yet others will help and not say a bad word about you. How do you feel? Paul described it as having *burning coals dumped on your head* (Romans 12:20). That hot feeling of shame and embarrassment is what we call contrition, sorrow over sins. It would lead you to grieve over your sins, to confess them in repentance, which, not coincidentally, is exactly what God intends His kindness to us to lead to (Romans 2:4). If you really want to get even with an enemy, really cut them to the heart, really break them, then show them kindness when they don't deserve it. Treat them the way God has treated you. And maybe your kindness will lead that person to repent of their sins and seek God's forgiveness. Then you will be truly even: you will both be reconciled to each other and to God by the blood of Christ.

Jesus concludes, **"Stop judging, and you will certainly not be judged. Stop condemning, and you will certainly not be condemned. Forgive, and you will be forgiven. ³⁸ Give, and it will be given to you. People will put a good measure, pressed together, shaken down and running over, into your lap. For the measure with which you measure others will be used for you in return."**

Again, imagine you are the villain. We heard about a famine in our First Reading today. Imagine you are living in a famine, and you and your family are dying of hunger. You haven't done a good job of stocking up even after all the early warning signs that food would be scarce. But you know your neighbour has plenty of food, but you also know that your neighbour knows you have been treating him with contempt and speaking unwell of him. Nevertheless, you sheepishly knock on his door, hoping he can spare a slice of bread. He answers by not giving you a slice but the whole loaf. In fact, he gives you so much more than what you asked for that as you carry it back to your home, you're dropping things all over the place.

When we look at all that God has given us already, both materially and spiritually, we can't deny that God has been more than generous to us. If you ever doubt that, when you get home today, just stop and look in your fridge, pantry, closet, or garage. Look at your family; His spiritual blessings far outweigh our sinfulness and lovelessness; His material blessings go above and beyond our daily needs.

But the old Adam keeps kicking up concerns, doesn't he? *"If I love and bless and pray for my enemies; if I turn the other cheek and give away my property, who is going to watch out for me and my well-being? How do I know I shall have enough to survive and provide for my family? How can I be sure that evildoers will be punished if I don't see to it myself? How can I let myself be taken advantage of like that?"* You're not alone if those things concern you. Our sinful natures can invent thousands of reasonable, rational thoughts for not loving our enemies and for taking vengeance into our own hands. The answer to those concerns is the same as any other concern we have in life: learn, believe, and trust God's promises.

And what if the love you show an enemy makes them hate you more? So what? *"See what kind of love the Father has given to us, that we should be called children of God; and so we are,"* the Apostle John reminds us (1 John 3:1). But if we give generously to those who can't or won't repay us, won't we risk losing the roof over our heads and the clothing on our backs? Well, *"look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?"* (Matthew 6:26). Hasn't He promised to give you everything you need for life? And what about justice and fairness? If I don't retaliate, people will walk all over me. Trust Paul's inspired words to the Romans, *"Do not take revenge, dear friends, but leave room for God's wrath. For it is written, "Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord" (Romans 12:19).* If vengeance is called for, God vows to take care of it, if not now through His representatives, then on Judgment Day, and He holds the power to not only kill the body but cast the soul into hell (Luke 12:5).

Dear friends, let God worry about taking care of you now. God's love for you is *unconditional*, and that frees you to love your enemies, to turn the other cheek, and to be generous with what He has given you because you know that your true reward is safe in heaven, that has been purchased and won for you by Jesus, your, and your enemies' Saviour.

The morally and ethically rotten world around us is destroying itself over its thirst for vengeance. Everywhere you turn, it seems someone is trying to get even with someone else for something that was done or said—sometimes over things that happened decades, if not centuries ago—all in the name of justice. That's the mainstream today; that's the way of the world. But that is not the way of Jesus' disciples. We are to be different because through faith in Jesus, as dearly loved children of the highest God whose true reward is safe in heaven, *we are different*. We get even with our enemies the same way God has gotten even with us, namely, with love. Amen.

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

PRAYER FOR THE SEVENTH SUNDAY AFTER EPIPHANY

Lord God, You are gracious and merciful, slow to anger, and full of constant love; You are good to all, and Your kindness is on all You have made. We come before You with confidence, offering our worship and bringing our prayers.

We thank You above all else for the love You have shown us in Christ Jesus, who was put to death for our sins and raised to life that we might be justified before You. We confess our many sins to You, and acknowledge that we have not deserved Your great mercy. But grant us who have confessed our sins joy in this, that You for Christ's sake, according to Your promise, forgive us our sins, and cleanse us from all our wrong-doings.

Forgive us especially our sins of despising and neglecting Your Word; in Your grace do not take it from us. By Your Holy Spirit help us to treasure it, and to use it with sincere and open hearts. Grant that it may take root in us as good seed in good ground, grow up, and bring forth much fruit to the glory of Your name.

Save and defend Your Church from all evil. Bless all preaching and teaching of Your Word of life. Help all Your children to be obedient to Your truth, conscientious in their daily work, patient in sufferings, and upheld by the blessed hope of everlasting life. In particular, we ask Your blessing on missionaries in other lands. Give them joy in Your service. Guard and keep them by Your power from all dangers of body and soul. And bless their work with an abundant harvest.

We pray for our government. Give us unselfish and trustworthy leaders, and a society that reflects high moral values.

Bless our homes, and make them dwelling-places of Your Spirit, places where Christ is honoured in the teaching and love of parents, and in the obedience of children.

We ask Your mercy on those who are sick; help them to know and rejoice in the grace and healing power of Christ. Comfort the sorrowing; be with the lonely; support the aged and infirm. Give faith in Your power and mercy to any who are

struggling with doubt or depression, temptation or trial; teach them to know that the grace of Christ is always sufficient, and remind them that Your power is strongest when they are weak.

Let the word of Christ in all its richness live in our hearts, and help us all to receive the end of our faith, the salvation of our souls. We ask this in the name and for the sake of Jesus our Saviour. Amen.

Weekly Article

I reported back in November on how the installation of Matt Anker as President of the LM-A (Lutheran Mission of Australia) went. If you haven't seen a copy of my report, let me know, and I'll send one to you. I really had hoped that the LM-A would be a Lutheran church body returning to the Word of God and the Lutheran Confessions and that the AELC could hold doctrinal discussions with them. When I met with Matt Anker in the past, he had indicated that the AELC *Statement of Faith* is a well-written confession and that there was nothing written in this confession that he did not disagree with. However, after attending the installation in Hamilton late last year, I could see that the AELC cannot go forward with any fellowship discussions. I say this because three different Lutheran 'synods' were involved in the installation service. The LM-A led the service. Dr. Adam Hensley, the associate professor of Exegetical Theology at Concordia Seminary, St. Louis, America, preached the sermon, and Pastor Antonio Reyes, President of the ILC (International Lutheran Council) and President of the Lutheran Church in the Philippines installed Matt Anker. The LM-A has become a member of the ILC, and I do suspect that the LM-A will also seek fellowship with the LCMS. Clearly, there is a problem in the doctrine of fellowship.

Some pastors have now resigned from the LCA and are going through the process of joining the LM-A. I am in contact with a couple of pastors who continue to urge me to work toward encouraging the AELC to begin fellowship talks with LM-A. These same pastors also tell me that while the LM-A holds to a male-only pastorate, they do not discourage women from holding positions such as chairman, etc., of a congregation and having a vote at meetings. Clearly, again, here is another problem.

For a refresher on what the AELC states regarding these issues, I urge you to read *The Unity of the Church, and Church Fellowship*, and *Women in the Church* in the AELC Statement of Faith, and if you have a copy of *The Word Shall Stand*, read Article 17 and Article 23. Both of these are available on the AELC website if you do not have physical copies, or else, ask me for copies. In this time of the strong pressure to “engage in various forms of so-called ‘expressions of oneness in the faith’” (The Word Shall Stand, p. 130), we must know what we, as a church body, teach and confess.

Children's Message:

Do you know what opposites are? Let's see if you can help me with some examples. What is the opposite of happy? That's right: sad. What is the opposite of light? Yes, dark! One more. What is the opposite of asleep? Of course, it's awake.

You know who else likes opposites? God loves to use opposites to make a point and also to make amazing things happen just for us. We hear about this in Paul's 1st Letter to the Corinthian Church which we heard today. Paul says, "*For since death came through a man, the resurrection of the dead has also come through a man. For, as in Adam all die, so in Christ, all will be made alive*" (vv 21-22). Did you hear any opposites there? Paul said, by a man came death, and by a man came life! "Resurrection of the dead" means you were dead but now back to life. Death, life.

Who's the man Paul is talking about who brought death? He disobeyed God in the Garden of Eden. That's right, Adam. And who do you suppose is the man who brought for us the resurrection of the dead, who brings us life? Absolutely! It's Jesus. See, God loves this game of opposites. But the great thing is, it's more than just a fun game. It's truth for us in our lives because Jesus did rise from the dead for us, even when we were doing the opposite of what we should be doing. Even while we were busy being sinners, Jesus died and rose for us.

We were the opposite of the kind of people that we should be. But God loves us so much that He had to make sure to make everything right again. And because He loves opposites, He's made it so that even though Adam brought death, Jesus brings life. We are so thankful for His love.

So, without Jesus, we would be hopeless. But with Jesus, we are hopeful! One more. What's the opposite of quiet? Loud! So let's not stay silent. Let's do the opposite by praying thanks to God and always remembering to speak this great news to others. *Dear Jesus, You came to do the opposite of what Adam did in the garden. You took away death and have given us life. Help us to serve you always with cheerful hearts. In Your name we pray. Amen.*

Opposite Words

Good - Bad	Give - Take
Weak - Strong	Far - Near
Happy - Sad	Hot - Cold
Fast - Slow	Less - More
Tall - Short	Early - Late
Day - Night	Boy - Girl
Start - Finish	Easy - Hard
Empty - Full	Left - Right
Dark - Light	Up - Down
Old - Young	Small - Big

WEEKLY ANNOUNCEMENTS

2 March The Transfiguration	ASH WEDNESDAY	9 March 1 Lent
8.30am OAK HC 9.00am TMBA LR (Student Matthew Sippel to lead) 9.30am AUB LR 10.15am GRN HC 9.00am LOWOOD LR	Wednesday, 5 March. 7.30pm Vespers at Bethlehem Toowoomba Thursday, 6 March. 7.00pm at Trinity Marburg. HC	8.30am OAK LR 9.00am TMBA LR 9.00am GRN LR 9.30am AUB LR 9.00am LOWOOD HC Conf.
Sunday, 2 March		
READINGS: Deuteronomy 34:1-12; Hebrews 3:1-6; Luke 9:28-36		
HYMNS: 347 37 747 (169 294) 164		
Sunday, 9 March		
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		

CONGREGATIONAL AGM'S:

Marburg: Today, 23 February after divine service.

Greenwood: Today, 23 February, 10.45am.

Oakey: Today, 23 February, 1.00pm.

Lowood: Sunday, 9 March, after divine service.

Friday, 28 March: 7.30pm. Bible Study, Oak/Aub at Trinity Oakey.

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.

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

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.

MIDWEEK LENTEN SERVICE PROGRAM:

Downs Members: All services are set down for Wednesdays, 7.30pm.

March 5, Bethlehem Toowoomba

March 12, Trinity Oakey

March 19, Bethlehem Toowoomba

March 26, Trinity Oakey

April 2, Bethlehem Toowoomba

April 9, Trinity Oakey