

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

9th March First Sunday in Lent

HYMNS: 756 195 785 852

INTROIT: Psalm 91:1-13

The one who lives under the shelter of the Most High will stay for the night in the shadow of the Almighty.

I shall say to the LORD, "My Refuge and my Fortress, my God, in whom I trust."

For He Himself will rescue you from the fowler's snare and from the destructive plague.

He will cover you with His feathers, and you will take refuge under His wings. His truth will be your Shield and Buckler.

You will not be afraid of the terror of the night or of the arrow that flies by day or of the plague that stalks in darkness or of the pestilence that lays waste at midday.

A thousand may fall at your side, and ten thousand at your right hand, but it will not come near you.

You will only look with your eyes and see the retribution on wicked people.

For You, O LORD, are my Refuge. You have made the Most High your Dwelling-place.

No harm will happen to you. No plague will come near your tent.

For He will command His angels about you, to protect you in all your ways.

They will lift you up on their hands that you may not strike your foot against a stone.

You will tread on the lion and the cobra. You will trample on the young lion and the snake.

COLLECT: O Lord God, You led Your ancient people through the wilderness and brought them to the promised land. Guide the people of Your Church, that, following our Saviour, we may walk through the wilderness of this world toward the glory of the world to come; 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: Deuteronomy 26:1-11 We cried to the LORD and He heard us.
Romans 10:8b-13 Everyone who calls on the name of the LORD will be saved.
Luke 4:1-13 Do not put the Lord Your God to a test.

Deuteronomy 26:1-11

¹ “When you enter the land that the LORD, your God, is giving you as an inheritance and you take possession of it and live in it, ² you shall take some of the first from all the produce of the ground, which you will harvest from your land, which the LORD, your God, is giving you! You shall put it in a basket and go to the place where the LORD, your God, will choose to make His name dwell! ³ You shall go to the priest who is in office at that time and tell him, ‘I declare today to the LORD, your God, that I have come into the land that the LORD swore to our forefathers to give us!’ ⁴ Then the priest shall take the basket from your hand and set it down in front of the altar of the LORD, your God! ⁵ You shall make this response before the LORD, your God: ‘My forefather was a wandering Aramean. He went down to Egypt with few people and lived as a foreigner there. There he became a great, powerful and numerous nation. ⁶ However, the Egyptians treated us harshly, oppressed us and imposed severe forced labour on us. ⁷ Then we cried to the LORD, the God of our forefathers, and the LORD heard our cry. He saw our misery, distress and oppression. ⁸ The LORD brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and with miraculous signs and wonders. ⁹ He has brought us to this place and has given us this land, a land flowing with milk and honey. ¹⁰ So now, look! I have brought the first produce of the land, which You, O LORD, have given me.’ Then you shall set it down before the LORD, your God, and worship before the LORD, your God! ¹¹ Then you shall be glad about all the good things that the LORD, your God, has given to you and your family, together with the Levite and the foreigner who is living among you!

Romans 10:8b-13

^{8b} “**The Word is near you, in your mouth and in your heart.**” This is the Word of faith, which we are preaching, ⁹ that if you confess with your mouth, “Jesus is Lord,” and believe in your heart that God has raised Him from the dead, you will be saved. ¹⁰ For with the heart a person believes, so that he is counted righteous and with the mouth a person confesses and then he is saved. ¹¹ For the Scripture says, “**The person who believes in Him will not be put to shame.**” ¹² For there is no difference between Jew and Greek. For the same Lord is over them all and gives His riches to all who call on Him. ¹³ For “**Whoever calls on the name of the Lord will be saved.**”

Luke 4:1-13

¹ Jesus, full of the Holy Spirit, left the Jordan and was led by the Spirit into the wilderness, ² where the Devil continued to tempt Him for forty days. He ate nothing during those days and, when they were over, He was very hungry.

³ The Devil said to Him, “If You are the Son of God, tell this stone to become a loaf of bread!”

⁴ Jesus answered him, “Scripture has said, **‘A person will not live by bread alone.’**”

⁵ The Devil took Him up and, in a moment, showed Him all the kingdoms of the world. ⁶ The Devil told Him, “I shall give You all this authority and glory, because it has been given to me, and I give it to anyone to whom I please. ⁷ So, if You worship me, all this will be Yours.”

⁸ Jesus answered him, “Scripture has said, **‘Worship the Lord, your God, and serve Him only!’**”

⁹ The Devil took Him into Jerusalem and had Him stand on the summit of the Temple. The Devil told Him, “If You are the Son of God, jump down from here!”

¹⁰ For Scripture has said: **‘He will order His angels about you, to watch over you carefully. ¹¹ They will carry you in their hands and never let you stub your foot against a stone.’**”

¹² Jesus answered him, “Scripture has said, **‘You shall not put the Lord, your God, to a test!’**”

¹³ When the Devil had finished every way of tempting Him, he left Him until another opportunity would present itself.

THE GOOD NEWS OF A SAVIOUR WHO COVERS OUR SIN

Sermon for the 1st Sunday in Lent 2025 Genesis 3:1-13, 21

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

The text for our sermon today is Genesis 3:1–13, 21: **Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’” ² And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, ³ but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’ ” ⁴ But the serpent said to the woman, “You will not surely die. ⁵ For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” ⁶ So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. ⁷ Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves**

loincloths. ⁸ And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. ⁹ But the LORD God called to the man and said to him, “Where are you?” ¹⁰ And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.” ¹¹ He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?” ¹² The man said, “The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.” ¹³ Then the LORD God said to the woman, “What is this that you have done?” The woman said, “The serpent deceived me, and I ate.” ...And the LORD God made for Adam and for his wife garments of skins and clothed them.

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

Dear friends in Christ,

As we once again head into another Lenten season, we look to the cross of Jesus on Calvary, that event so detailed in all four Gospels, Matthew, Mark, Luke, and John, the centrepieces of the New Testament. The event of Jesus’ death, and indeed His resurrection, is the event that secures Good News for the world, that whosoever believes it will not perish but have eternal life in heaven. There’s also no question that the season of Lent is a time to reflect on and repent of our sins. Sin first infected the world in Genesis 3 and is shown to us in stark reality in the thundering of Sinai and the Commandments we fail to keep.

But it’s way oversimplifying—in fact, it’s wrong—to think that people had to wait all those Old Testament centuries to receive the Gospel of Jesus Christ and His cross. From the very beginning, God also promised the Saviour. *Genesis* means “beginnings,” and that first book of the Bible tells not only of the beginning, the creation, of the world but also of the first words of Good News. That’s what our sermons during this Lenten season will explore—the Gospel as it’s so richly proclaimed in the book of Genesis, beginning with a story almost as old as mankind, a story that’s reenacted every day. Giving into the words of the serpent, Eve took the fruit and **“ate, and she also gave some to her husband who was with her, and he ate.”** ⁷ **Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.”**

The immediate result of Adam and Eve’s disobedience was *a new experience of self-consciousness* that resulted from the breaking of the union that formerly characterised their relationship with each other and God. This feeling of separateness produced a shame that had not been a part of their experience, and that is what we, too, feel today when we sin. Think about it: you do something you know is wrong, and almost as soon as you’ve done it—perhaps even while you’re doing it—a sense of shame comes over you like a cloud. You think less of yourself for what you’ve done, and you feel sure that others will, too—or that they would if

they knew. So, you start thinking of ways to either hide what you've done or hide yourself. That's what happened to Adam and Eve. **"They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden."** A feeling of shame was the first result Adam and Eve experienced because of their sin. The second result of their sin was fear, an emotion they'd never felt before. The Garden had been a place of joyful fellowship with God, but now they ran from Him and hid. Foolishly, they imagined they could protect themselves from God's punishment *by their efforts*.

We are no better. Even when we don't have the option of trying to hide ourselves or what we've done—perhaps because what we did was out in the open from the beginning, or perhaps because our initial attempts at hiding didn't pan out—that doesn't necessarily mean we're ready to own up to what we've done. Instead, we tend to look for different ways of covering over what we've done.

We may make a special effort to be on our best behaviour for a while, thinking that the good we do now will cover the wrong we did earlier. Often, we try to cover ourselves by making excuses or shifting the blame to others: *"I know I shouldn't have done that, but it wasn't really my idea; it was so-and-so."* *"I know I shouldn't have said that, but I wouldn't have if you hadn't said such-and-such."* That's what Adam said, **"The woman whom you gave to be with me, she gave me fruit of the tree, and I ate."** It's not my fault! Again, what did Eve say? **"The serpent deceived me, and I ate."**

Even as we say those things, we know in our conscience that we're not really making things right. The cloud of guilt and shame hasn't lifted. If anything, our hiding seems to make the cloud darker, and our excuses and blaming of others add a little thunder and lightning into the mix.

We've all tried to come up with our own ways to make the problem of our sin go away, and like our first parents, we've found that it doesn't work. We are sons of Adam and daughters of Eve, and we have all experienced what they learned after the fall: fig leaves can't cover our sins, excuses can't blot out our sin, and you can't find peace by hiding from the Lord.

As Adam and Eve were about to be exiled from Eden, they knew very well that their cover-up attempts had failed. But then, before sending them out of the Garden, the Lord did something remarkable: **"The Lord God made for Adam and for his wife garments of skins and clothed them."** Adam and Eve's attempt at covering themselves had been futile. The fig leaves had failed, but now the Lord Himself gave them a covering.

However, with this covering, the Lord was also giving them *much more*. With this covering for their bodies, the Lord was also giving them a preview of how He would

provide for the covering over their sins. The covering they needed was not something they would be able to provide for themselves. It would come as a gift from the Lord. In the gift of those garments, the Lord revealed Himself as a God who saves by grace alone. That is very good news for us because that is exactly the kind of God we need!

We all have sinned in thought, word, and deed by what we have done and by what we have left undone. Like Adam and Eve when they doubted and disobeyed, *we have not loved God with our whole heart*. Like Adam, when he tried to shift the blame to Eve, *we have not loved our neighbours as ourselves*.

We can't hide our sins (or ourselves) from God, and we can't cover them by making excuses or trying to hide them under a layer of good works. The Apostle Paul tells us that "*the wages of sin is death*" (Romans 6:23), and we have earned our wages. We justly deserve God's present and eternal punishment and deserve to be banished from paradise.

That's why it's such great news for us that the God who confronts us with our sin, who shows us that we cannot cover up our sin, and who shows us the seriousness of our sin, has also shown us that He is the God who freely provides a covering for our sin. He is the God who showed Adam and Eve that they could trust Him to provide the covering they needed, and He is the God who's provided the covering we all need—by giving His only-begotten Son to cover us sinners in the robe of His righteousness.

Like the clothing He gave Adam and Eve, this covering for sin is a free gift from God. Also, like those garments, though this covering is free to us, it came at a tremendous cost to another. When the Lord provided garments of animal skin to clothe Adam and Eve, that clothing was freely given to them—but a sacrificial victim had lost its life so they could be clothed. In that gift, and in all the Old Testament sacrifices that followed, God was giving a glimpse of how He would ultimately provide for the covering of all our sins—that it would come freely to us but would cost a sacrificial Victim His life.

When the time had fully come, that final, perfect sacrifice was offered as Jesus Christ willingly laid down His life, giving Himself into death as the atoning sacrifice for our sins—and not only for ours but also for the sins of the whole world. As soldiers cast lots for His clothing, He was paying the price to cover us in spotless white robes finer than any seamstress can sew. As Paul writes in his Second Letter to the Corinthians, "*For our sake [God] made Him to be sin who knew no sin, so that in Him we might become the righteousness of God*" (2 Cor. 5:21). Christ covered Himself in all our sins and bore them to the cross so that when the Father saw Him there standing in our place, He saw nothing but sin, and in exchange for our sin, Christ covered us in His righteousness so that when God looks at us,

He sees nothing but the pure righteousness of Christ in which we are clothed. In Christ, “*we... become the righteousness of God.*”

That is how God now sees us. In Christ, God has covered our sins and clothed us in righteousness. We are righteous and holy in His sight. So, there is no need to hide, and there is no need to manufacture excuses. We may come before the Lord in repentant faith, knowing that He will not cast us away from His presence or take His Holy Spirit from us.

He has washed away all our iniquity and cleansed us from our sin. And because of what Christ has completed for us as He hung on the cross in darkness, the cloud of our guilt has been lifted away, and we are free to walk in the light of His salvation until the day we join that countless throng of people wearing white robes and standing before the throne of God, praising the One who has clothed us for eternal life in paradise. All glory, honour, and praise be to Him, now and forevermore! Amen.

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

PRAYER FOR THE FIRST SUNDAY IN LENT

Almighty God, heavenly Father, since every good gift comes from You, we approach You in prayer in the name of Your Son Jesus Christ our Saviour. Though we are ashamed because we are unworthy, we come with faith and confidence in Your fatherly love and mercy.

We thank You that You have given us Jesus Christ as our high priest. He knows our weaknesses, for He bore them. He knows our temptations, for He endured them, and learnt obedience by what He suffered. Grant that we may show our loyalty to You by absolute loyalty to all Your words, even when they seem baffling.

Lamb of God, slain for the sins of the world, cleanse us from our sins, and teach us obedience. Take away from us all desire to follow any will but Yours. Fill us with faith and love, that we may gladly believe and follow Your Word. Give us such trust in our heavenly Father’s protection that we always rejoice as we walk in His ways.

Holy Spirit of God, when we are led into the wilderness of testing, deliver us by Your power, and save us from the evil on every hand. Give us Your strength, and by the example of Jesus show us the victorious power of God’s Word.

Strengthen and bless Your Church. We praise You for the privilege of being co-workers with You to save people. Help us not to waste the grace of God that we ourselves have already received. Open the door of opportunity for us. Fill us with a faith that claims Your grace each day and then moves us to proclaim it to others. Because Your Gospel can make many people rich, give us joy in our witnessing, no matter what sacrifices we suffer.

Uphold our homes by the Gospel. Empower all parents to be true followers of Jesus, the light of the world, so that their example of faith and obedience may help their children also to know and follow Jesus.

Pour out Your Spirit on our country, O Lord, so that in their life and work all citizens may seek to show forth Your praise, power, and glory.

Be with all those who suffer, and let them know Your concern and compassion. Be with those who grieve, and comfort them with Your promises. Be with those whose earthly pilgrimage is coming to an end, and fill them with the sure hope of eternal life in Christ.

O Father, watch over all Your people, and bring us safely through this world to the kingdom that You have prepared for all who love You. We pray all these things in the name of Your Son Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, for ever and ever. Amen.

Weekly Article: Worship

As we gravitate toward a new hymnbook with its liturgy, which I hope we can begin to look at and work with after Easter, there is an opportunity between now and then to learn the historical roots of our understanding of worship.

In the early 5th century, a lay monk named Prosper of Aquitaine (a region in southwestern France) was a literary disciple and defender of Augustine of Hippo (also known as Saint Augustine, a theologian and philosopher whose writings deeply influenced the development of Western philosophy and Western Christianity, and is viewed as one of the most important Church Fathers of the Latin Church in the Patristic Period). Facing a controversy over baptism, Prosper penned the original adage: *legem credendi lex statuat supplicandi* (the rule of believing establishes the rule of supplicating). As part of his argument for salvation by grace alone, Prosper demonstrated that the Church prays for all people because faith is purely the result of God's grace. Thus, the liturgy underscored the belief of the Church. Augustine had made similar proofs of doctrine from the liturgy.

Three distinct ways were developed for interpreting and applying the basic truth articulated by Prosper's adage above:

1. The Church's worship life creates and affects beliefs.
2. The Church's beliefs create and affect worship practices.
3. The Church's worship life and beliefs will have reciprocal effects on each other.

Let's look at each of them.

Worship Life Creates and Affects Beliefs

Arius (AD 256-336), an early Christian teacher who began to lead people away from the true biblical faith, understood that the worship life of a Christian community had a powerful effect on its beliefs. To introduce his aberrations about Christ's origin, Arius set his beliefs to *music*, using tunes from the marketplace to infect people's thinking and

theological consciousness. One result of these popular jingles was that Arianism was difficult to eradicate in Asia Minor.

A more recent and concrete illustration of the idea that worship forms faith is the 1950 doctrinal statement by Pope Pius XII that established the bodily assumption of Mary as an official teaching of the Roman Catholic Church. This doctrine states that Mary is *physically* in heaven. It flows out of the worship life of Catholics, who have prayed to Mary for centuries. Such devotion is verified and undergirded by the papal affirmation, but it was based on the practices of the Catholic Church over many centuries, not on any biblical evidence. Eastern Orthodox Christians have had similar liturgical influences upon their doctrine. Likewise, several Protestant Christian groups exhibit a comparable view as they seek to demonstrate the Spirit's presence through charismatic activities in their worship practices. Similarly, many modern Christian church bodies continue to seek Christian unity through external worship practices, particularly a common worship resource, rather than through agreement on biblical teachings.

Beliefs Create and Affect Worship Life

The second way to view Prosper's adage is to take an opposite perspective.

Due to many heretical worship practices in the Early Church, ecclesiastical and doctrinal control was often rigidly exercised over the liturgy. The Reformation era brought about a recognition of the dogmatic value of liturgy. John Calvin, in particular, made the Second Commandment foundational for all worship practices of those who followed his style of reform. Idolatry of any type was carefully avoided, including, as Calvin saw it, the idolatry of the liturgy.

A theology of worship affects the actions of worship. Indeed, the early revival preachers in the United States used an approach to evangelistic worship with a particular theological goal. Preparatory songs "warmed people up to worship," and then the preachers gave extended and persuasive sermons that ended with an exhortation to "accept Christ." A physical act of coming forward and being "smitten in the Spirit" concluded the services. Recent evangelical worship styles continue this mechanical and manipulative approach to worship, even here in Australia, yet such practices clearly show that theology affects worship practices.

Worship Life and Beliefs Affect Each Other

The third way to interpret Prosper's phrase is a middle position that acknowledges the validity of the two previous views, yet shows that each is deficient in its neglect of the opposite. Lutherans have navigated this middle course between the proverbial and mythical Scylla and Charybdis.¹ For centuries, Lutherans have reflected the mutuality of both doctrine *and* devotional life. Theology and worship are significantly interrelated.

¹ Being between Scylla and Charybdis is an idiom deriving from Greek mythology, which has been associated with the proverbial advice "to choose the lesser of two evils."

In 1523 and again in 1526, Martin Luther wrote his *Order of Mass and Communion* for the Church at Wittenberg and his *German Mass*, in which he demonstrated that changing certain parts of the liturgy was necessary for doctrinal purity, especially when he discovered that the proper biblical emphasis in the Lord's Supper was on God's gift to humanity rather than on the sacrificial responses of humans toward God.

A mutual relationship always exists between liturgy and doctrine because liturgy communicates doctrine and affects the lives of those who worship. What occurs in worship affects doctrine, and, according to Luther, the doctrine of the Church should be evident in its worship.

The Danish Lutheran theologian Regin Prenter has carried on Luther's approach of relating theology and liturgy. In a masterful article titled "*Liturgy and Theology*," Prenter exhibits this uniquely Lutheran approach: "*The liturgy of the Church is theological. It speaks to God and man about God and man ... The theology of the Church is liturgical, a part of the liturgy in the wider sense. It serves God and neighbour.*" The separation of the two has detrimental effects, warns Prenter: "*If liturgy is separated from theology, i.e., if it is no longer in its essence 'theology' or true witness to the revelation of God, it then becomes an end in itself, a 'good work,' performed with the intention of pleasing God. If, on the other hand, theology is separated from liturgy, i.e., if it is no longer seen as a part of the liturgy of the Church, part of the living sacrifice of our bodies in the service of God and our fellow men, it, too, becomes an end in itself, a human wisdom competing with and sometimes even rejecting the revelation of God ... These two dangers arising out of the neglect of the essential unity of liturgy and theology are, I think, imminent in our present situation in the Lutheran Church.*"²

Thus, there is an intimate relationship between what is done on a Sunday in a Lutheran congregation and what it means to be Lutheran.

Lutheran theologian Peter Brunner also underscores the mutuality of doctrine and worship. In introductory comments to his classic book *Worship in the Name of Jesus*, he states: "*The church's doctrine on worship will determine which liturgical order it employs, which it leaves to freedom of choice, and which it rejects.*" On the other hand, Brunner also states that "*if the dogmatic statements do not simultaneously express what takes place in the concrete worship service in which we take part, this worship will find itself in a bad way. It would then cease to be the worship instituted by God and Christ.*"³ Being a Lutheran means retaining the mutual tension between worship life and doctrine. It means we shall evaluate what we do in worship in light of what the Bible teaches. It also means that we shall evaluate our worship practices to be sure they reflect what we wish to teach.

² Prenter, "*Liturgy and Theology*," 151, 141.

³ Brunner, *Worship in the Name of Jesus*, 24, 27.

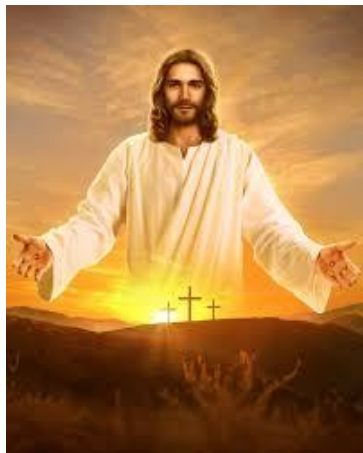
Children's Message:

Long ago, God offered Solomon, the king of Israel, a gift. In fact, God told Solomon he could make a wish. He could ask for anything. What would he ask for? (You can read about Solomon and his wish in 2 Chronicles 1).

Do you think Solomon asked for money, for wealth? No. He didn't ask for wealth. Did Solomon ask for power over his enemies? No. He didn't ask for power over his enemies. What would he ask for?

Solomon asked for what God's Word gives. For King Solomon, that meant wisdom to rule with justice, to know truth. Solomon wanted to be like his father, King David, who'd loved God and followed God's Word all his days as king. Solomon was young and didn't know how to rule a large nation, but with God's wisdom, he could judge rightly and do what a good, godly king should do.

What would you do if you were given the right to ask anything of God? Would you ask for money? No, that wouldn't be wise. Would you ask to be powerful and important? That wouldn't be wise either! What is it you'd want? Do you also want to be wise? Surely! Because God's Word is how we're saved! In our Second Reading today from Romans, the Apostle Paul tells us something very wise when he says, *"that if you confess with your mouth, "Jesus is Lord," and believe in your heart that God has raised Him from the dead, you will be saved"* (Romans 10:9). Jesus came down to earth to live the perfect life that we could not live; He kept God's Law for us. He lived a perfect life to earn the righteousness that we needed. What's more, He died the death we deserved for our many transgressions, and we know this payment was enough because God raised His Son from the dead! By Jesus' perfect obedience, He earned the righteousness necessary for our salvation.



Christ has done everything. The Word proclaims this glorious truth to us, and that same Word also works faith in the heart to believe Christ's righteousness. The Word creates the confidence that can say, "This Jesus is my Lord."

By the Holy Spirit's power—not our power—we believe that! That's God's gift to you today, that's right here, near you—His Word.

Thank You, Jesus, for being my Saviour from sin. Holy Spirit, continue to guide me in the truth of God's Word, that I may always confess that Jesus is Lord. Amen.

WEEKLY ANNOUNCEMENTS

16 March 2 Lent	23 March 3 Lent	30 March 4 Lent
8.30am OAK LR 9.00am TMBA HC 9.00am GRN LR 10.45am AUB HC Confirmation 9.00am MARBURG (Student Matthew Sippel to lead)	8.30am OAK HC 9.00am TMBA LR 9.30am AUB LR 10.15am GRN HC 9.00am MARBURG LR	10.00am TMBA HC AELC service and Parish AGM.
Sunday, 16 March		
READINGS: Jeremiah 26:8-15; Philippians 3:17-4:1; Luke 13:31-35		
HYMNS: 71 385 98 [tune 106] (416 282) 80		
Sunday, 23 March		
READINGS: Ezekiel 33:7-20; 1 Corinthians 10:1-13; Luke 13:1-9		
HYMNS: 51 358 831 [tune 324] (333 839) 79		

MID-WEEK of LENT 2 SERVICES

Down's Members – Wednesday, 12 March, Trinity Oakey, 7.30pm.

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 who don't.

HYMNS: 432 433 885

Lowood/Marburg Members – Thurs, 13 March, Our Saviour Lowood, 10.00am.

Matins Service and Bible Study, followed by a shared cuppa.

Tuesday, 11 March, 7.30pm. Men's Fellowship at Trinity Oakey. Opening devotion: Don.

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.