

THE AUSTRALIAN EVANGELICAL LUTHERAN CHURCH (AELC)
BETHLEHEM TOOWOOMBA, OUR SAVIOUR LOWOOD, ST JOHNS AUBIGNY,
ST PAULS GREENWOOD, TRINITY MARBURG, TRINITY OAKY

8 February 2026
Fifth Sunday after the Epiphany

A warm welcome to all those who are worshipping with us today!

To know God intellectually, merely to exercise a fasting ritual without faith, can be devoid of purpose. But through the Holy Spirit, the wisdom of God is made known to us in our hearts and minds. Then acts of mercy for those enmeshed in poverty, wickedness, and hunger season the world with God's graciousness and righteousness. In these moments, God's favour is made known, light shines, good works are done, and God alone is glorified.

In preparation of worship, please prepare by

- **Praying a prayer before worship found on page 308 in your LSB hymnbook**

Hymns (LSB): 904 578 426 702

Verse of the Day

Alleluia. Let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven. Alleluia.

Matthew 5:16b

Stand

Invocation

R In the name of the Father and of the Son and of the Holy Spirit.

C Amen.

Matthew 28:19b; [18:20]

Hymn 904

Stand

Confession of Sins and Absolution

LSB 184-185

R Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God our Father, asking Him in the name of our Lord Jesus Christ to grant us forgiveness.

[Hebrews 10:22]

Kneel/Sit

R Our help is in the name of the Lord,

C who made heaven and earth.

Psalm 124:8

R I said, I will confess my transgressions to the Lord,

C and You forgave the guilt of my sin.

Psalm 32:5

R Almighty God, our maker and redeemer, we poor sinners confess unto You that we are by nature sinful and unclean and that we have sinned against You by thought, word, and deed. Therefore, we flee for refuge to Your infinite mercy, seeking and imploring Your grace for the sake of our Lord Jesus Christ.

C O most merciful God, who has given Your only Son to die for us, have mercy upon us and for His sake grant us forgiveness of all our sins; and by Your Holy Spirit increase in us true knowledge of You and of Your will and true obedience to Your Word, to the end that by Your grace we may come to everlasting life; through Jesus Christ, our Lord. Amen.

The Reader stands and faces the congregation

R Almighty God, our heavenly Father, has had mercy upon us and has given His only Son to die for us and for His sake forgives us all our sins. To those who believe in His name He gives power to become the children of God and has promised them His Holy Spirit. He that believes and is baptised shall be saved. Grant this, Lord, unto us all.

Mark 16:16; John 1:12

C Amen.

Stand

Introit & Glory to the Father

Psalm 112:1–9

¹Praise the Lord!

Blessèd is the man who fears the Lord,
who greatly delights in his commandments!

²His offspring will be mighty in the land;
the generation of the upright will be blessed.

³Wealth and riches are in his house,
and his righteousness endures forever.

⁴Light dawns in the darkness for the upright;
he is gracious, merciful, and righteous.

⁵It is well with the man who deals generously and lends;
who conducts his affairs with justice.

6For the righteous will never be moved;
he will be remembered forever.

7He is not afraid of bad news;
his heart is firm, trusting in the Lord.

8His heart is steady; he will not be afraid,
until he looks in triumph on his adversaries.

9He has distributed freely; he has given to the poor;
his righteousness endures forever;
his horn is exalted in honour.

**Glory be to the Father and to the Son and to the Holy Spirit;
as it was in the beginning, is now, and will be forever. Amen.**

The Gradual = Psalm 117:1–2a; 96:8

R Praise the Lord, all nations! Extol Him, all peoples!
For great is His steadfast love toward us,
and the faithfulness of the Lord endures forever.
Ascribe to the Lord the glory due His name;
bring an offering, and come into His courts!

The Lord Have Mercy (Kyrie)

Mark 10:47

G Lord, have mer - cy up - on us. Christ, have mer - cy up -
on us. Lord, have mer - cy up - on us.

Gloria in Excelsis

R Glory be to God on high

Luke 2:14; John 1:29



C 1 To God on high be glo - ry And peace to all the earth;
 2 To You, O sole-be - got - ten, The Fa - ther's Son, we pray;
 3 For You a - lone are ho - ly; You on - ly are the Lord.



Good-will from God in heav - en Pro - claimed at Je - sus' birth!
 O Lamb of God, our Sav - ior, You take our sins a - way.
 For - ev - er and for - ev - er, Be wor - shiped and a - dored;



We praise and bless You, Fa - ther; Your ho - ly name, we sing—
 Have mer - cy on us, Je - sus; Re - ceive our heart - felt cry,
 You with the Ho - ly Spir - it A - lone are Lord Most High,



Our thanks for Your great glo - ry, Lord God, our heav'n - ly King.
 Where You in pow'r are seat - ed At God's right hand on high—
 In God the Fa - ther's glo - ry. "A - men!" our glad re - ply.

Text: Stephen P. Starke

Salutation and Collect of the Day

R The Lord be with you.

2 Timothy 4:22



C And with your spir - it.

R Let us pray:

The Collect

O Lord, keep Your family the Church continually in the true faith that, relying on the hope of Your heavenly grace, we may ever be defended by Your mighty power; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

First Reading

Isaiah 58:3-9

³“Why have we fasted, and you see it not?

Why have we humbled ourselves, and you take no knowledge of it?”

Behold, in the day of your fast you seek your own pleasure,
and oppress all your workers.

⁴Behold, you fast only to quarrel and to fight
and to hit with a wicked fist.

Fasting like yours this day
will not make your voice to be heard on high.

⁵Is such the fast that I choose,
a day for a person to humble himself?

Is it to bow down his head like a reed,
and to spread sackcloth and ashes under him?

Will you call this a fast,
and a day acceptable to the Lord?

⁶“Is not this the fast that I choose:
to loose the bonds of wickedness,
to undo the straps of the yoke,

to let the oppressed go free,
and to break every yoke?

⁷Is it not to share your bread with the hungry
and bring the homeless poor into your house;
when you see the naked, to cover him,
and not to hide yourself from your own flesh?

⁸Then shall your light break forth like the dawn,
and your healing shall spring up speedily;
your righteousness shall go before you;
the glory of the Lord shall be your rear guard.

⁹Then you shall call, and the Lord will answer;
you shall cry, and he will say, ‘Here I am.’”

P This is the Word of the Lord.

C Thanks be to God.

Second Reading

1 Corinthians 2:1-12

¹And I, when I came to you, brothers, did not come proclaiming to you the testimony of God with lofty speech or wisdom. ²For I decided to know nothing among you except Jesus Christ and him crucified. ³And I was with you in weakness and in fear and much trembling, ⁴and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, ⁵that your faith might not rest in the wisdom of men but in the power of God.

¹⁷“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. ¹⁸For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. ¹⁹Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. ²⁰For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.”

R This is the Gospel of the Lord.



C Praise be to You, O Christ.

Apostles' Creed

C I believe in God, the Father Almighty,
maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary, suffered under Pontius Pilate,
was crucified, died and was buried.
He descended into hell.
The third day He rose again from the dead.
He ascended into heaven
and sits at the right hand of God the Father Almighty.
From thence He will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy Christian Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Hymn 578

Sermon (*the congregation stands to hear the text and then sits*)

I DECIDED TO KNOW NOTHING AMONG YOU EXCEPT JESUS CHRIST AND HIM CRUCIFIED

Sermon for the 5th Sunday after Epiphany, 2026

1 Corinthians 2:1-12

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 Second Reading from before, 1 Corinthians 2:1-12:

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

Dear friends in Christ,

The Christians living in Corinth had been greatly blessed. Early in his Letter addressed to this congregation, Paul had written, “*I give thanks to my God always for you because of the grace of God that was given you in Christ Jesus, ⁵ that in every way you were enriched in Him in all speech and all knowledge*” (1 Cor. 1:4-5).

The blessings Jesus had bestowed on them *included being enriched in all their speaking and in all their knowledge*. The Corinthians appear to have valued eloquence and wisdom above anything else. They pursued wisdom as the highest good in life; they were proud of knowledge.

Now the Corinthian Christians, through grace in Christ Jesus, had gained a wisdom greater than anything they had ever known. They had a message to proclaim that was more important than the most eloquent among them had ever delivered. They were truly enriched in all their speaking and knowledge.

What made them wise? What made them effective speakers? Paul puts it this way: “*The testimony about Christ was confirmed among you*” (1 Cor. 1:6). The greatest wisdom they possessed was what Paul had preached to them about Christ as God’s Son and the Saviour of all mankind, which “confirmed” them in faith. A Christian has a certainty that no unbeliever can ever know. This certainty affects all he knows and everything he says.

As a result of such confirmation, the Corinthian believers possessed many gifts. They had all the gifts God gives His believers: wisdom, faith, love, virtue, devotion, patience, and endurance. Even such extraordinary gifts as the working of miracles and speaking in tongues were found in their congregation.

However, in their pursuit of eloquence and wisdom above all else, the Corinthians were now beginning to *hold eloquent speakers in high regard and to idolise them*. The clever speaker, the skilful debater—they not only admired the man who had a way with words, but they were ready to lay out money to hire such a man to teach them rhetoric and eloquence. They wanted their worldly wisdom presented with persuasive language and eloquent diction. Otherwise, they would not value the message.

As a speaker, Paul was almost the opposite—as his own description clearly indicates when he writes, “**And I, when I came to you, brothers, did not come proclaiming to you the testimony of God with lofty speech or wisdom.**”

The message is more important than the messenger. Paul, who considered himself “*the least of the apostles*” (1 Cor. 15:9), preached simple, unpretentious sermons and did not try to dazzle his listeners by turning the simple Gospel into impressive wisdom. Although Paul was more than capable of eloquence, being an intelligent and well-educated man, he was not about to woo and win the Corinthians for the Gospel by playing up to their delight in learned presentations and to their love of eloquence. Rather, in his low-key pulpit style, Paul explained that God’s decision to save the world was through the *lowly message of the cross*, as illustrated by His calling so many lowly people to form the Corinthian congregation.¹

Paul did not mind if, by his opponents’ standards, he lacked rhetorical skill²—that did not worry him at all. No, his consistent goal was to present the Gospel mystery in a *simple, sincere, and straightforward manner*, which would commend its truth to everyone’s conscience. In his Second Letter to the Corinthians, he wrote that he “*behaved in the world with simplicity and godly sincerity, not by earthly wisdom but by the grace of God*” (1:12).

¹ 1 Corinthians 1:18-31

² 2 Cor. 11:6

Paul's message was for his hearers to simply fix their eyes on **“Jesus Christ and Him crucified.”** This is the message they were to concentrate on instead of **“a wisdom of this age”** which is bounded by this life. Worldly wisdom can know nothing of Jesus as the Saviour of the world, or the life to come. It is limited to things of this earth; it cannot know heavenly, spiritual things. The **“wisdom of this age”** is humanism; man is its only god. What man knows and desires is all it has to offer. So, instead of placing their faith in the **“wisdom of men,”** Paul urged them to have faith **“in the power of God”** and wrote, **“among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. ⁷ But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glory.”**

Paul had made it clear that God's wisdom is anything but foolishness for those who believe. Rather, he boldly states that it is true wisdom.

The message of the Gospel is true wisdom. The **“mature”** in Christ know that it is wisdom; they have experienced its power and peace. These mature people are not necessarily only adult or advanced Christians. Paul hasn't been talking about two classes of Christians, the well-informed and the beginners. All along, he has been contrasting believers with unbelievers, not adult Christians with immature Christians. Even our children, who have only an elementary understanding of the Gospel, have the highest wisdom when they believe that *Jesus died on the cross for them.* They are among the mature because they have the heart and core of true wisdom.

Even babes in Christ are wiser than this world's leaders. Theirs is a higher wisdom than **“the wisdom of this age or of the rulers of this age.”** These rulers, these leaders of men, both Jew and Greek, these scholars, these deep thinkers, **“are doomed to pass away”** in spite of all their learning and “wisdom.” They don't know the answer to Pilate's question, *“What is truth?”*

The best minds of Paul's day hadn't discovered God's wisdom because it is a **“secret and hidden wisdom.”** They never discovered it, for all their searching, even though **“God decreed before the ages for our glory.”** God's saving wisdom is the oldest wisdom there is; it was there even before time began. Back in the endless reaches of eternity, our gracious God decided that you and I would be saved by faith in His Son. But this amazing fact, this glorious truth, remained a secret until His Spirit opened our minds and hearts to it.

The world's best minds and intellects have made so many astounding discoveries and have filled the libraries of the world, but they have never guessed, they have never dreamt that God so personally, so intimately governs the lives of all the inhabitants of this earth. Paul wrote how **“None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory.”**

Who is Paul referring to here? He is referring to Annas, to Caiaphas, to the Jewish Sanhedrin, to Pilate, to Herod, to Judas, to all who, like them, brought about the crucifixion of the Son of God. They would not have crucified God's eternal Son if they had really known who He was. They would not have put Jesus to death as a common criminal if they had known Him to be their God and Messiah, the Lord of glory. They would not have howled for Him to be crucified if they had even an inkling that they were thereby urging a sacrifice that would save untold millions of those whom they despised and hated! This was the absolute, the ultimate proof that the leaders of Paul's age did not, would not, could not know God's wisdom. When it comes to understanding God's saving way with sinful man, the world's greatest men are fools—pitiable, wretched fools.

Paul reaches back more than seven hundred years to Isaiah to substantiate what he has just declared. **“What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love Him.”** It never occurred to the mind of man that God does things that way, that He does such wondrous things for those who love Him.

If even the best minds of this world are unable to discover this wisdom, or even to imagine it, how did you and I find it? There is only one answer: **“these things God has revealed to us through the Spirit.”**

Only the Holy Spirit can reveal that Jesus Christ is the Son of God and the Saviour of all mankind. The Spirit can reveal this secret and hidden wisdom because **“the Spirit searches everything, even the depths of God.”**

Only the omniscient Holy Spirit can know who God is, what God thinks, what He plans, how He governs the affairs of men. Everything that we have in Scripture is knowledge and wisdom that the Holy Spirit has found out for us. Everything we know about our damnation and our salvation has been searched out by Him and, through His holy writers, recorded for us. Our wisdom is Spirit-given.

Truly, no one can grasp God’s eternal plan, from the first promise to the final fulfilment and future glory. No one can grasp how God thinks and, so, how He acts—that He acts not in judgment and condemnation, but in mercy and grace, in kindness and love. No one can discover the Good News of salvation. Maybe we try to figure God out, but we fail.

Our struggles can and should turn us from our attempts at spiritual knowledge and insight to looking at the Word. Indeed, by ourselves, we know nothing!

Dear friends, this part of Paul’s Letter to the Corinthians reveals the heart of his missionary efforts. More than that, it reveals the living heart of the Church, of the Church’s life and identity, and of the Church’s mission and proclamation: **“For I decided to know nothing among you except Jesus Christ and Him crucified.”** This is the truth. This is the message. This is the task. This wasn’t just for Paul to get right as he wrote to the Corinthian Christians. This is for the Church of all times and all places.

We must talk about Jesus every day. Like Paul, we must be determined to speak to others, proclaiming nothing **“except Jesus Christ and Him crucified.”** But Paul doesn’t tell us to do this just any old way. The cross must be at the centre of our proclamation, because this is how Jesus Christ is made known. And nothing else matters . . .

. . . or else our sin still matters. And guilt still matters. And shame still matters. And separation from the holy God still matters. And eternal damnation still matters. But because of Jesus’ death, as both our Substitute and our sacrifice, now forgiveness matters. Redemption matters. Freedom matters. Restoration matters.

The cross alone—just the one message of Christ crucified—is the never-ending truth that the Church proclaims, that the Christian affirms, and that the Holy Spirit uses to redeem and rescue and restore sinners. With Paul, may we continue to say: **“I decided to know nothing among you except Jesus Christ and Him crucified.”** Amen.

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

Hymn & Offering *(the Offering may be received during or after the hymn)*

Hymn 426

Stand

Offertory

LSB 192
Psalm 51:10-12

C Cre-ate in me a clean heart, O God, and re -
new a right spir - it with - in me. Cast me not a -
way from Your pres-ence, and take not Your Ho - ly Spir - it
from me. Re - store un - to me the joy of Your sal - va -
tion, and up - hold me with Your free spir-it. A - men.

Prayer of the Church

[1 Timothy 2:1-4]

Fifth Sunday after the Epiphany

Give counsel and aid, O Lord, for Your people cry to You in weakness and in need. Bless and prosper Your Church according to Your purpose, that she may be salt and light, giving bold witness to the redemption You have provided in Jesus Christ and giving shape to Your love by showing compassion to all in need.

Bless the AELC and her congregations. Send labourers into Your harvest and sustain those whom You have sent, that they may be faithful and steadfast in their work.

O God, give Your blessing to our homes, to husbands and wives, to the children in their care, and to extended family. Guide us to serve each other in love. Make our homes places of blessing and peace where Your Word is spoken, forgiveness is shown and love is demonstrated in word and deed.

Holy God, according to Your wisdom You establish rulers of this age for a time. Remember all those whom you have placed in authority, that they might fulfil their duties with wisdom.

Merciful Lord, give healing to the sick, relief to the suffering, comfort to the grieving and peace to the dying. According to Your will, deliver them from their afflictions, sustain them in their struggles and give them patience in their adversities.

Almighty God, endow us with the mind of Christ by the work of Your Spirit, that we do not dismiss Your gifts as folly, but judge and discern all things according to Your wisdom.

All these things we pray, O Lord, in confidence of Your mercy. Supply us with all things needed and beneficial to us and to our faith, and keep from us all things harmful, that we may rest our fears in You and be granted a clear conscience and peace; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

Lord's Prayer

LSB 196

Matthew 6:9-13

**Our Father who art in heaven,
hallowed be Thy name,
Thy kingdom come,
Thy will be done on earth as it is in heaven;
give us this day our daily bread;
and forgive us our trespasses as we forgive those who trespass
against us;
and lead us not into temptation,
but deliver us from evil.
For Thine is the kingdom and the power and the glory forever
and ever. Amen.**

Benediction

LSB 202
Numbers 6:24-26

R The Lord bless you and keep you.

The Lord make His face shine upon you and be gracious unto you.

The Lord lift up His countenance upon you and give you peace.



C A-men, a-men, a - men.

Sit

Hymn 702

Acknowledgments

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Article: **Imposition of Ashes and Fasting for Lent**

We are fast approaching the season of Lent. One practice that is still carried out in some churches is the imposition of ashes.

The practice of the “imposition of ashes” began in the Middle Ages, during the observance of the 40 days of Lent, which began on Ash Wednesday. On Ash Wednesday, the faithful would approach the altar to receive a smear of ashes placed on their foreheads by the officiant or priest, sometimes in the mark of a cross.

Actually, in the first three centuries of the early Church, when Christianity was outlawed throughout the Roman empire, only three “holy days” (holidays) were observed: Resurrection Sunday (Easter), Ascension Thursday (the ascension of Jesus 40 days after Easter), and Pentecost Sunday (the giving of the Holy Spirit - the “birthday” of the Church, 50 days after Christ’s resurrection.)

After Christianity was legally tolerated by Roman emperors (beginning with Constantine, 310 A.D.), the Church calendar expanded to include observances such as Christmas and Lent. Early on, just three days were set aside: “Good Friday” (Jesus dies on the cross), Holy Saturday (Jesus in the tomb), and Resurrection Sunday (Easter). Then the Church expanded this to “Holy Week,”

beginning with Palm Sunday to Easter. By the Middle Ages, the forty-day season of Lent was added, inspired by Biblical references to 40 days, such as the days of Noah, Moses on Mt. Sinai, Elijah, Jonah's warning to Nineveh, Jesus in the wilderness, and Jesus 40 days after His resurrection. "Lent" comes from an Anglo-Saxon term meaning to "lengthen," as in the season of spring, the daylight hours noticeably lengthen.

Curiously, the very Gospel lesson that is read in most churches on Ash Wednesday comes from Matthew 6:16-18 [Jesus said,] *"And when you fast, do not look gloomy like the hypocrites, for they disfigure their faces that their fasting may be seen by others. Truly, I say to you, they have received their reward. ¹⁷But when you fast, anoint your head and wash your face, ¹⁸that your fasting may not be seen by others but by your Father who is in secret. And your Father who sees in secret will reward you."*

The practice of the imposition of ashes is at best an optional custom or tradition and not to be understood as a Biblically legalistic command to be carried out or as a sacramental act receiving a special measure of grace. Therefore, if a church offers it, it is up to the individual's discretion whether to participate.

What about Fasting During Lent?

"Fasting" is not referenced directly in the Pentateuch (first five books of the Bible). In the ESV, the Old Testament uses the term "fasting" twelve times and the New Testament eight times. There are different kinds of fasting. We break the fast of not eating all night when we sit down to eat "break-fast." We may have to fast for so many hours before a medical procedure. We may lose our appetite during upsetting times and/or working through grief. In other words, we can voluntarily or involuntarily fast for various reasons. The basic reason for "giving something up for Lent" (a personal, voluntary, self-determined choice) may help the individual observe and focus on self-reflection and the season's sober, penitential aspect leading up to Holy Week. Spiritually, it should not be mandated. Martin Luther comments on fasting in his Small Catechism on the Lord's Supper, "Fasting and bodily preparation are indeed a fine outward training, but he is truly worthy and well prepared who has faith in these words, 'Given and shed for you for the forgiveness of sins.'" *LSC* "The Sacrament of the Altar – Part IV"

The imposition of ashes and fasting has no bearing on our salvation. Rather, as we fast approach another season of Lent, we prepare our hearts to receive our crucified and risen Lord, remembering that He gave all for us.

Children's Address:

Look at our picture today. What is it? It's a saltshaker. You probably have one of these at home.

What are some things we do with salt? Perhaps you like salt on popcorn, or on other food that you eat. Salt helps to bring out flavour on food.

Jesus says something interesting in our Gospel. Jesus says, "*You are the salt of the earth*" (Matt. 5:13). We are the salt of the earth. All believers are salt to the earth.



You don't look like salt to me! What do you think Jesus means by that? Jesus means that Christians are able to make life taste better, that is, make the world a better place to be. How can we do that? That's right—we do it like Jesus did.

Jesus helped people who were sick. Jesus was a friend to the lonely. He forgave the guilty. Jesus gave hope to those who were lost. He showed that God loves people and helps people, even when life is difficult. That makes life better.

Now, Jesus did things we cannot do—like dying on the cross to forgive our sins and rising to life on Easter. But Jesus' dying and rising for us is the reason we can do some of the things He did. See, Jesus' death on the cross has given us heaven and also gives us every other good thing we receive. We receive love, kindness, and care from God because our sin no longer stands between us and God. So when we have God's love and caring and kindness, we can love and care for other people—like Jesus does.

Jesus wants us to tell and show what His love is like. But here's something to remember about how we do that: If I want this salt to flavour my popcorn, what do I need to do? That's right, I need it to come out of the shaker and get onto the food. In the shaker, it does no good. So what do we need to do to be salt to the world? It means we don't just speak about Jesus in here, in church, but we do it outside, let it get out. We try to make our homes, schools, and neighbourhoods better by speaking about and living in the way that Jesus says.

Dear Jesus, thank you for loving each of us. Help us share Your love; help us make this world a better place to be. Amen.

SERVICE TIMES

15 February The Transfiguration	18 February ASH WEDNESDAY	22 February 1 Lent
WHITE	PURPLE	PURPLE
8.30am OAK HC 9.00am TMBA LR 9.30am AUB LR 10.15am GRN HC 9.00am LOWOOD LR	7.00pm LOWOOD HC (Wed) 7.30pm OAKEY Vespers (Thurs)	8.30am OAK LR 9.00am TMBA HC 9.00am GRN LR 10.45am AUB HC 9.00am MARBURG LR

Sunday, 15 February

READINGS: Exodus 24:8-18; 2 Peter 1:16-21; Matthew 17:1-9

HYMNS: 414 413 (tune LH 65) 523 (575 628) 435

ASH WEDNESDAY

READINGS: Joel 2:12-19; 2 Corinthians 5:20b-6:10; Matthew 6:1-6, 16-21

HYMNS: LOWOOD: 418 608 607 426 628 857

OAK: 947 418 607 857

Sunday, 22 February

READINGS: Genesis 3:1-21; Romans 5:12-19; Matthew 4:1-11

HYMNS: 562 657 613 565 618 433

AUB: 592 657 613 565 618 433

ANNOUNCEMENTS

Today, after service: Marburg/Lowood Elders meeting followed by Marburg's AGM.

Saturday, 14 February, 1.00pm. Fellowship afternoon at Bethlehem, Toowoomba. All are welcome to attend.

Annual Meeting Dates:

Greenwood: 15 February after Divine Service.

Oakey: 15 February, 1.30pm.

Toowoomba: 22 February, 2.00pm.

Lowood: 1 March after Divine Service.

The Parish AGM has been set down for March 29. (Parish Service to be held at TMBA that Sunday).

WEEKLY READINGS

Sunday, February 8	Job 17-19	<i>Luther's Small Catechism with Explanation (2017) pp. 52-57, The Ten Commandments Questions 15 - 23</i>
Monday, February 9	Job 20-21 1 Corinthians 7	
Tuesday, February 10	Job 22-24 1 Corinthians 8	
Wednesday, February 11	Job 25-27 1 Corinthians 9	
Thursday, February 12	Job 28-29 1 Corinthians 10	
Friday, February 13	Job 30-31	
Saturday, February 14	Job 32-33 1 Corinthians 11	

AELC Member Congregations Details

Contact: ddaalc@gmail.com

Congregation	Address	Giving
Bethlehem Toowoomba	41 Buckland Street, Harristown	BSB 638-070 Account 15877094
Our Saviour Lowood	63 Prospect Street, Lowood	BSB 633-108 Account 159171487
St Johns Aubigny	2 Aubigny Crosshill Road, Aubigny	BSB 014-675 Account 388228975
St Pauls Greenwood	617 Acland-Silverleigh Road, Greenwood	BSB 638-070 Account 6918247
Trinity Marburg	19 Edmund Street, Marburg	BSB 633-000 Account 146106893
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About the AELC

The Australian Evangelical Lutheran Church (AELC) believes that the Holy Scriptures are the inspired, inerrant, infallible, and authoritative Word of God, and accordingly, believe that the Holy Scriptures are the sole source of what we believe, teach, and confess. We also subscribe to *The Lutheran Confessions of 1580*, *The Word Shall Stand* and *The AELC Statement of Faith* as correct expositions of Scripture, which address issues that have arisen throughout history by the Word of God. We teach nothing new and stand on Scripture alone as God's Word to us. We teach the message of Christ crucified for sinners. We teach that salvation is by God's grace alone, through faith alone in Christ alone.



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