

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

**1 March 2026**

**Second Sunday in Lent**

[www.aelc.org.au](http://www.aelc.org.au)

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

**In preparation of worship, please prepare by praying one of the prayers found on page 308 in your LSB hymnbook**

*Faith is Abraham's legacy—nothing more! He believed God's credibility in fulfilling the incredible. How could an aged, childless father boast of countless heirs? How could a rich Pharisee be born again through water, Word, and Spirit? How could a condemned world be redeemed by the death of a Son? All these things are grasped, believed, and confessed by God's gift of faith—nothing more!*

**Hymns (LSB): 571 708 731 718**

**Introit: Psalm 121**

**<sup>1</sup>I lift up my eyes to the hills.**

**From where does my help come?**

**<sup>2</sup>My help comes from the Lord,  
who made heaven and earth.**

**<sup>3</sup>He will not let your foot be moved;  
he who keeps you will not slumber.**

**<sup>4</sup>Behold, he who keeps Israel  
will neither slumber nor sleep.**

**<sup>5</sup>The Lord is your keeper;  
the Lord is your shade on your right hand.**

**<sup>6</sup>The sun shall not strike you by day,  
nor the moon by night.**

**<sup>7</sup>The Lord will keep you from all evil;  
he will keep your life.**

**<sup>8</sup>The Lord will keep  
your going out and your coming in  
from this time forth and forevermore.**

**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

## Hebrews 12:2

[O come, let us fix our eyes on] Jesus,  
the founder and perfecter of our faith,  
who for the joy that was set before him endured the cross, despising the shame,  
and is seated at the right hand of the throne of God.

### Collect:

**O God, You see that of ourselves we have no strength. By Your mighty power defend us from all adversities that may happen to the body and from all evil thoughts that may assault and hurt the soul; 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

### Genesis 12:1–9

<sup>1</sup>The LORD said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. <sup>2</sup>And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. <sup>3</sup>I will bless those who bless you, and him who dishonours you I will curse, and in you all the families of the earth shall be blessed.”

<sup>4</sup>So Abram went, as the LORD had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran. <sup>5</sup>And Abram took Sarai his wife, and Lot his brother’s son, and all their possessions that they had gathered, and the people that they had acquired in Haran, and they set out to go to the land of Canaan. When they came to the land of Canaan, <sup>6</sup>Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. <sup>7</sup>Then the LORD appeared to Abram and said, “To your offspring I will give this land.” So he built there an altar to the LORD, who had appeared to him. <sup>8</sup>From there he moved to the hill country on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. And there he built an altar to the LORD and called upon the name of the LORD. <sup>9</sup>And Abram journeyed on, still going toward the Negeb.

### The Second Reading

### Romans 4:1–8, 13–17

<sup>1</sup>What then shall we say was gained by Abraham, our forefather according to the flesh? <sup>2</sup>For if Abraham was justified by works, he has something to boast about, but not before God. <sup>3</sup>For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness.” <sup>4</sup>Now to the one who works, his wages are not counted as a gift but as his due. <sup>5</sup>And to the one who does not work but trusts him who justifies the ungodly, his faith is counted as righteousness, <sup>6</sup>just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:

<sup>7</sup>“Blessed are those whose lawless deeds are forgiven,  
and whose sins are covered;

<sup>8</sup>blessed is the man against whom the Lord will not count his sin.” . . .

<sup>13</sup>For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. <sup>14</sup>For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. <sup>15</sup>For the law brings wrath, but where there is no law there is no transgression.

<sup>16</sup>That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all, <sup>17</sup>as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

### **The Gospel Reading: John 3:1–17**

<sup>1</sup>Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. <sup>2</sup>This man came to Jesus by night and said to him, “Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him.” <sup>3</sup>Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” <sup>4</sup>Nicodemus said to him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” <sup>5</sup>Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. <sup>6</sup>That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. <sup>7</sup>Do not marvel that I said to you, ‘You must be born again.’ <sup>8</sup>The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”

<sup>9</sup>Nicodemus said to him, “How can these things be?” <sup>10</sup>Jesus answered him, “Are you the teacher of Israel and yet you do not understand these things? <sup>11</sup>Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you do not receive our testimony. <sup>12</sup>If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? <sup>13</sup>No one has ascended into heaven except he who descended from heaven, the Son of Man. <sup>14</sup>And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, <sup>15</sup>that whoever believes in him may have eternal life.

<sup>16</sup>“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. <sup>17</sup>For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.”

## Sermon

# WHEN IT COMES TO SALVATION, WE DO NOTHING; GOD DOES EVERYTHING

Sermon for the 2<sup>nd</sup> Sunday in Lent 2026

Romans 4:1-8, 13-17

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 taken from Romans 4:1-8, 13-17, our Second reading from before:

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

Dear friends in Christ,

If you look at the AELC logo, you will find, as part of it, an open book representing the Bible. This shows that the Word of God is free and open for everyone. Printed on the pages of the open Bible in the logo are the words, “Grace Alone; Faith Alone; Christ Alone; Scripture Alone; Glory to God Alone.” These statements are the fundamental beliefs of Christianity regarding salvation. They answer the most important question in the world: *how are sinful humans saved?*

Ever since Jesus ascended into heaven, these basic, foundational principles have come under constant attack by false teachers and false teachings that require defending with the sword of God’s truth. This morning, God’s Word leads us to carefully consider one of those fundamental Christian doctrines: ***Faith Alone***. With Abraham, Paul, and believers throughout history, we ask today: *Does faith save?*

Paul begins today with a question. He asks, “**What then shall we say was gained by Abraham, our forefather according to the flesh?**” and then launches into an answer using Abraham as an example and guide. Why? Couldn’t Paul find someone else, someone who didn’t live 4000 years before us?

In using Abraham, Paul is proving a couple of points. First, he shows that the Christian faith is not something that has evolved over time—Abraham was saved the same way we are. And second, this question “how are we saved—is it by faith or works?” has always been the most important question a person can ever ask, and if someone does ask this kind of question, we point them to Ephesians 2:8-9, “*For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.*”

Okay, if it is clear that we are saved by grace through faith, how do you define faith? Is it a *feeling*? Is it *knowledge of facts*? Is it equivalent to *church membership*? Is it a *hidden, undefinable force in a person's heart that drives them to do what they do*?

One of the clearest definitions of faith is given by the writer to the Hebrews, who says, “*faith is being sure of what we hope for and certain of what we do not see*” (11:1). Faith trusts even without sight what God has set forth in His Word. Earlier, our First Reading today told us of the LORD calling Abraham (then called Abram) to leave his country and travel to a foreign land. “*Abram took Sarai his wife, and Lot his brother's son, and all their possessions that they had gathered, and the people that they had acquired in Haran, and they set out to go to the land of Canaan*” (Gen. 12:5). Keeping in mind what we just heard from Hebrews that “*faith is being sure... of what we do not see,*” is that the sense you got as you listened to the story of Abram? What stuck out to you: was it what Abraham *believed* or *what he did*? It's hard to get past the fact that when God told him to leave everything he knew and set out for an unknown “Promised Land,” *he actually did it*. Perhaps we may think to ourselves, “If that's faith, I don't know if I would have *that* kind of faith; I don't know if I could drop everything and leave everyone and go to an unknown place even if God personally told me to.” If that's what you took from Genesis 12, you're not alone. Abraham was held up by the Jewish people as the pinnacle of righteousness because of *what he did*. Generally, the Jewish teachers of Paul's day believed and taught that Abraham was justified *by his works*.

The Jews had learned the wrong lesson from Abraham. But, sad to say, many Christians do not really understand salvation by faith alone, either. Too often today, when people talk about faith, they either focus on the feelings of faith or on the great things faith does. If a certain hymn or song makes us feel funny inside, that must be faith pulsating there. If a person has incredible knowledge of the Bible, they must have great faith. Or, if a person is going through a difficult time in life but still comes to church, still has a smile on their face, and still confesses their trust in God, they must have great faith. Or, like the Jewish rabbis, we may think of Bible history's heroes as having great faith because of what they did. Noah, because he built an ark on dry land. Moses, because he stood up to Pharaoh and his armies. David, because he defeated Goliath. A grandparent or parent, a pastor or teacher may stick out in your mind as being of great faith because of how they lived, preached or taught. But we must understand that when we think of faith in that way,

then we're not really talking about faith anymore; we're talking about works. And Paul is very clear when he says, **“if Abraham was justified by works, he has something to boast about, but not before God.”** Admittedly, Abraham's works were good and righteous, and before men they may have given him a reason to boast, but Abraham's good works could never justify him in God's courtroom, where nothing less than perfection is tolerated.

*Faith is the opposite of works.* Faith is not what you know, it's not what you do, and it's not what you feel. How can we be certain? Because of what Paul writes, **“For what does the Scripture say? **“Abraham believed God, and it was counted to him as righteousness.”****

Do you remember what happened before Abraham took a single step toward Canaan? God said, *“I shall make of you a great nation, and I shall bless you and make your name great, so that you will be a blessing. <sup>3</sup> I shall bless those who bless you, and him who dishonours you I shall curse, and in you all the families of the earth will be blessed”* (Genesis 12:2-3). Yes, Abraham obeyed God's command to leave his home and family and travel to an unknown land, but Abraham didn't believe God's command; he believed God's promise—the promise to make him into a great nation, to make him famous, to bless all nations through him (a reference to the Saviour). ***That faith in the promise—trust in what God would do—is what was credited to Abraham's account as righteousness.***

The same is true regarding our salvation. The Gospel is not a command, but a promise. Long before you and I were even a glimmer in our parents' eyes, God promised to send a Saviour into this world who would be born of a virgin, who would destroy the devil's work by healing the sick and casting out demons, by preaching the good news, suffering and dying and rising again. 2000 years ago, those promises culminated on Calvary, where Jesus Christ offered His life as the perfect sacrifice for sin, so that on Easter morning God could announce that the sins of the world had been paid in full. And in His Word, God has promised to credit Jesus' righteousness to anyone who believes and is baptised. Where were you and I in that story? What did we contribute? Unless you want to take credit for your sins that put Jesus on the cross, you must admit that you contributed nothing. The only way to receive God's promise and Christ's righteousness is to receive it *as a gift*. Paul uses an analogy from the business world: **“Now to the one who works, his wages are not counted as a gift but as his due. <sup>5</sup> And to the one who does not work but believes in Him who justifies the ungodly, his faith is counted as righteousness.”**

If we must earn salvation by what we do, it's not a gift but something we have earned. But if salvation is a free gift of God's grace, then by definition, we *can't* do anything to earn it. So, does faith save? Yes, *in the sense that it simply believes God's promise and receives Christ's accomplished work*. Faith saves because it takes us, and anything we might do, out of the equation. **When it comes to salvation, we do nothing; God does everything**. In that sense, faith, and faith alone, saves.

But we wouldn't waste our time asking a yes-or-no question if the answer were that simple. There is a way that faith does not save. *Briefly, faith, if it is misplaced or is regarded as meritorious, does not save*. Any religion that does not teach Christ as the only Saviour from sin and instead worships a false god, such as Allah or Buddha or God alone, as opposed to the Triune God, or anything else, has followers who have misplaced faith. Trusting these false gods is no different from trusting nothing, because false gods are nothing. Having faith in a false god does not save.

In religion, like in rock climbing, the most important thing is not your rope; *it's what that rope is anchored to*. What is your faith anchored to? In verse 13, Paul talks about the **"righteousness of faith."** That righteousness is *Christ's righteousness*. Our right standing before God is based on Jesus' work, not ours. He obeyed God perfectly; we haven't. He poured out His blood on the cross; we didn't. He paid the price for our sins. If we want to pay that price, we must spend eternity in hell. We are not saved because we believe; we are saved because Christ died and rose to save us. The rope of faith, in order to save, *must be anchored in Christ*.

Paul also describes the problem with understanding faith as something meritorious: something that earns God's favour by saying, **"For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. <sup>15</sup> For the law brings wrath."** If you trust your faith to save you, then you are back in the realm of obedience to the law. Specifically, the first commandment, *"You shall have no other gods before me"* (Exodus 20:3). If faith is going to save you, then your faith must be perfect in every sense: in *what* you believe and *how* you live. No one, not Abraham, not you, not me, has that kind of faith. So, *faith in faith is idolatry*. It is not trust in God. It is not trust in His grace. It is not trust in Christ's atoning sacrifice. It is empty, futile, worthless. To use the rope analogy, having faith in faith is like trusting your rope because it's so good and sturdy, even though it's not tied to anything. Martin Luther was so averse to thinking of faith as meritorious that he said: *"I am accustomed, for the better understanding of this point, to divest myself of the idea that there is a quality in my heart at all, call it either faith or love, but in their place I put Christ and say: "He is my Righteousness.""*

Again, Abraham serves as a case study. He had saving faith, but it was far from perfect. Did you know that before God broke into Abraham's life, he worshipped idols? Joshua told the entire assembly of Israel, "*Long ago, your fathers lived beyond the Euphrates, Terah, the father of Abraham and of Nahor; and they served other gods*" (Joshua 24:2). And then, even after God brought Abraham to faith, he lied about the fact that Sarah was his wife, not once but twice because he *didn't believe* God would protect him.<sup>1</sup> Again, Abraham had a baby with his servant because he *didn't believe* God would keep his promise to give him a son.<sup>2</sup> We don't bring this evidence up to ruin Abraham's reputation, but to demonstrate that even saving faith merits us nothing, earns us nothing in God's eyes, because it is never perfect.

And you know what? That's very good news. Because I'm sure many, if not all of us, do not know our Bibles as well as we should. We don't always live the way the Bible tells us to live. We don't perfectly trust God's protection, His love, His plan, and we don't always rejoice in suffering. Our faith doesn't always show itself in acts of love for our family, friends, fellow believers in Christ, and perfect strangers. Sometimes, when we keep falling into the same sin over and over again or when guilt leaves us lying awake long into the night or when the smartest people in the world claim to prove that there is no god, we sometimes have some doubts. But that's when we are right where God wants us. Because God's grace and His promise are not to save those who have lived a perfect life or even have a perfect faith. Jesus Himself said that He didn't come for the good, but the bad; not the healthy, but the sick.<sup>3</sup> Paul says: "**And to the one who does not work but believes in Him who justifies the ungodly, his faith is counted as righteousness.**" In the end, that's where we come into the picture. We are the wicked people God has justified (declared "not guilty") for Jesus' sake. That *promise* is what saving faith clings to. So when you fall into sin, or Satan pounds you with feelings of guilt, don't look to yourself, your works, or even your faith, but look to Christ, because His life and death and resurrection provide the only solid anchor for faith and the only certainty for salvation.

So, does faith save? Yes...and no. Yes, when faith is defined as the opposite of works, that clings to Christ alone, faith alone saves. But no, misplaced or meritorious faith cannot save. To say "faith saves" is like saying "eating makes you strong." Eating doesn't give you anything—the nutritional value of the food does. Faith saves because it receives Jesus Christ as Saviour. Faith alone saves, but saving faith trusts in God's

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<sup>1</sup> **Genesis 12:10-20; 20:1-18**

<sup>2</sup> Genesis 16:4-6

<sup>3</sup> Luke 5:31

grace alone, in Christ's sacrifice alone, spelled out in Scripture alone. That kind of faith, and that kind of faith alone, is what saves. All glory be to God alone. Amen.

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

## **Prayer of the Church for Second Sunday in Lent**

O God, You have graciously given us a new birth in the waters of Holy Baptism. Sustain our faith in You and turn us from the old things of the flesh, that we would fix our eyes on the Son of Man through faith.

Merciful Lord, Your Son, Jesus, came to teach us the way of truth. Sustain all pastors in this sacred calling. Give them patience to teach the faith to all who question the way of salvation, and raise up teachers of righteousness in every generation.

Heavenly Father, You made Your servant Abraham the father of us all through faith, and You have given all fathers the calling of Abraham to hand down the Gospel of Christ. Fill their hearts with the words of Christ, and remember them according to Your great mercy.

O Lord, You have established rulers and earthly authorities to protect us. Bless and all who make, administer and judge our laws. Help us to preserve our liberty and use its gift wisely in the pursuit of justice and for the welfare of all people.

Almighty God, You sent forth Your own Son to heal and give everlasting life. By Your Word and Spirit, lift up Your people from their sorrows. Heal them according to Your gracious will, and deliver them from the pain of death to eternal life. Sustain them in their afflictions, comfort them in the hour of death and raise up the dead according to Your gracious promise.

Righteous Lord, Nicodemus was led by the Word of Jesus to the cross, and from the cross he received the body of Jesus. Grant us faith like his to trust Your Word whenever we receive Christ's body and blood in the Holy Sacrament for forgiveness, life and salvation.

Lord, You gave Abraham the promise of many descendants. Give us faith that we may delight in this promise, delivered through the ages and kept in Christ, our Saviour. Equip us with Your Spirit to be bold and unwavering witnesses, carrying Your name and Your Gospel to every place and people.

All these things and whatever else You know that we need, grant us, Father, for the sake of Him who died and rose again and now lives and reigns with You and the Holy Spirit, one God forever. Amen.

## Article: What is Saving Faith?

What is saving faith? Will any belief in just anyone or anything get a person to heaven?

God has given us a very clear answer in the Bible. He has revealed to us that saving faith is specifically trust or confidence in Jesus as our Saviour from sin. No other belief will save (John 14:6). We see more clearly what saving faith is by noting what it is not.

Saving faith is not a mere belief in the existence of a god. All people, by nature, know from creation and their consciences that God exists (Rom. 1:18-23; 2:15). This general belief in the existence of a god will not save anyone (James 2:19). Neither is faith the mere knowledge of the facts of the Gospel, that Jesus lived, died, and rose again. Even the demons have this type of belief, but they are not saved (Luke 4:34; James 2:19).

Saving faith is trust or confidence in Jesus as our Saviour. It is a resting of the heart on Jesus and His promises of salvation. The writer to the Hebrews tells us, “*Now faith is being sure of what we hope for and certain of what we do not see*” (Heb. 11:1).

While faith is trust or confidence, it must also have an object on which to rest. Just as a building will remain firm only when grounded on a firm foundation, so also faith saves only when it rests on Jesus Christ and the promises He makes in the Gospel (Gal. 2:20; 1 John 1:7). Saving faith is found in the heart of the person who confesses with Luther:

*I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the virgin Mary, is my Lord.*

*He has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver but with his holy, precious blood and with his innocent suffering and death.*

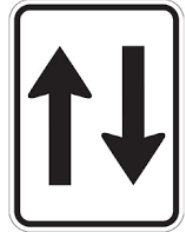
### WEEKLY READINGS

<b>Sunday, March 1</b>	Proverbs 27-29 Hebrew 4	<i>Luther's Small Catechism with Explanation (2017)</i> pp. 74-80, The Third Commandment Questions 48 - 53
<b>Monday, March 2</b>	Proverbs 30-31 Hebrew 5	
<b>Tuesday, March 3</b>	Leviticus 1-3 Hebrews 6	
<b>Wednesday, March 4</b>	Leviticus 4-5 Hebrews 7	
<b>Thursday, March 5</b>	Leviticus 6-7 Hebrews 8	
<b>Friday, March 6</b>	Leviticus 8-10 Hebrews 9	
<b>Saturday, March 7</b>	Leviticus 11-12	

### Children's Address:

What does this sign tell people when they're driving? It means traffic moves in both directions on this street.

Many of our relationships with people go like that. They're like a two-way street, where things go in both directions. A saying about that is, "If you scratch my back, I'll scratch yours." It means that if I do something nice for you, you should do the same for me. This is usually the way it is between brothers and sisters, as well as with your friends. Unfortunately, if someone does something bad to us, we often want to do something bad in return to them. Our relationships are often like a two-way street.



But who knows what this sign means? It means the traffic is only going in one direction. To drive the wrong way on a one-way street is very dangerous.

In our reading from Romans today, Paul says that our relationship with God is not like a two-way street. It isn't like if I do good things for God, then He will be good to me. Or if I do something bad against God, He will punish me.



No, instead, between you and God, it's like a one-way street. We do not and cannot work our way up to God. Instead, it's all about God coming to us and giving us so many gifts in Jesus. What are some of His gifts to us? How about things like love, forgiveness, life, mercy, and grace. How about the wonderful gift of being adopted into God's family in our baptism? God gives us new life, makes us His children, washes away our sins, and delivers many other wonderful promises. All God, all grace, all gift, one way to us!

We simply receive these gifts, like you do on your birthday or at Christmas. That's what we call faith. Faith is believing that God is doing the whole job of giving gifts to us, that we don't do anything to get them, that it's a one-way street with God the only one driving. As we heard in today's Second Reading from Romans, this is how it was long ago with Abraham. He is the father of all who believe—that means each and every one of you—all because of Abraham's great-great-many-times-great-grandson Jesus living, dying, and rising for us.

*Thank You, God, for sending Your Son, Jesus, to be my Saviour. Grant me faith to believe that He has died and risen again for me, and that I now have the free gift of eternal life with You! Amen.*

## SERVICE TIMES

<b>8 March 3 Lent</b>	<b>15 March 4 Lent</b>	<b>22 March 5 Lent</b>
8.30am OAK HC 9.00am TMBA LR MS 9.30am AUB LR 10.15am GRN HC 9.00am MARBURG LR	8.30am OAK LR 9.00am TMBA HC 9.00am GRN LR MS 10.45am AUB HC 9.00am LOWOOD LR	8.30am OAK LR 9.00am TMBA LR 9.00am GRN LR 9.30am AUB LR MS 9.00am MARBURG HC

<b>Sunday, 8 March</b>		
READINGS: Exodus 17:1-7;      Romans 5:1-8;      John 4:5-30, 39-42		
HYMNS: 419 918 429 (746 632) 535		
<b>Sunday, 15 March</b>		
READINGS: Isaiah 42:14-21;      Ephesians 5:8-14;      John 9:1-7, 13-17, 34-39		
HYMNS: 436 566 914 (526 619) 537		
<b>Sunday, 22 March</b>		
READINGS: Ezekiel 37:1-14;      Romans 8:1-11;      John 11:17-27, 38-53		
HYMNS: 819 430 (tune 62 LH) 687 (608 623) 725		

## **ANNOUNCEMENTS**

**DOWNS MID-WEEK LENTEN SERVICE:**

Wednesday, 4 March, 7.30pm at Trinity Oakey (note the change of venue).

HYMNS: 438 338 757

Wednesday, 4 March, 10am. Women's Guild at Bethlehem, Toowoomba. Opening Devotion: Jenny. Choose a Bible Verse from Judges Chapter 12–21. Item of Interest: "A" An Anniversary Card.

Sunday, 8 March, Seminary Committee Meeting, **2.00pm at Trinity Oakey.** (Please note the time & place).

Saturday, 14 March, 10.00am. CoC/Sem meeting at Bethlehem, Toowoomba. Congregations, please bring any agenda items to the meeting through your rep.

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