

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

19 April 2026

Third Sunday of Easter

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

A crooked generation instinctively clings to wealth and riches, grasps human logic, and understands ordinary fact. The baptized fervently cling to forgiveness and grace in Christ, believe divine mysteries, and confess Christ crucified. Jesus' death was necessary that we would know imperishable life. Without His death, the breaking of the bread would be empty ritual. But in the Eucharist, we receive the broken bread and the body of Christ that sustains extraordinary faith and enables us to confess divine truths.

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

Hymns (LSB): 352 482 578 570 623 488

Verse of the Day

Alleluia. We know that Christ being raised from the dead will never die again; death no longer has dominion over him. Alleluia. Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures? Alleluia.

Romans 6:9; Luke 24:32

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 352

Stand

Confession of Sins and Absolution

LSB 184-185

P 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

P Our help is in the name of the Lord,

C **who made heaven and earth.**

Psalm 124:8

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

C **and You forgave the guilt of my sin.**

Psalm 32:5

P O almighty God, merciful Father,

C I, a poor, miserable sinner, confess unto You all my sins and iniquities with which I have ever offended You and justly deserved Your temporal and eternal punishment. But I am heartily sorry for them and sincerely repent of them, and I pray You of Your boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Your beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being.

P Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the Son and of the Holy Spirit.

C Amen.

Stand

Introit & Glory to the Father

Psalm 116:1-14;

**¹I love the Lord, because he has heard
my voice and my pleas for mercy.**

**²Because he inclined his ear to me,
therefore I will call on him as long as I live.**

**³The snares of death encompassed me;
the pangs of Sheol laid hold on me;
I suffered distress and anguish.**

**⁴Then I called on the name of the Lord:
“O Lord, I pray, deliver my soul!”**

**⁵Gracious is the Lord, and righteous;
our God is merciful.**

**⁶The Lord preserves the simple;
when I was brought low, he saved me.**

**⁷Return, O my soul, to your rest;
for the Lord has dealt bountifully with you.**

**⁸For you have delivered my soul from death,
my eyes from tears,
my feet from stumbling;**

**⁹I will walk before the Lord
in the land of the living.**

**¹⁰I believed, even when I spoke,
“I am greatly afflicted”;**

**¹¹I said in my alarm,
 “All mankind are liars.”
¹²What shall I render to the Lord
 for all his benefits to me?
¹³I will lift up the cup of salvation
 and call on the name of the Lord,
¹⁴I will pay my vows to the Lord
 in the presence of all his people.**

**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

adapt. from Matthew 28:7; Hebrews 2:7; Psalm 8:6

P Christ has risen from the dead.

[God the Father] has crowned him with glory and honour.
 He has given him dominion over the works of his hands;
 he has put all things under his feet.

The Lord Have Mercy (Kyrie)

Mark 10:47



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



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

Gloria in Excelsis

P Glory be to God on high

*Luke 2:14; John 1:29
 LSB SETTING 4, 204*



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

P The Lord be with you.

2 Timothy 4:22



And with your spir - it.

P Let us pray:

The Collect

O God, through the humiliation of Your Son You raised up the fallen world. Grant to Your faithful people, rescued from the peril of everlasting death, perpetual gladness and eternal joys; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

Sit

First Reading

Acts 2:14a, 36-41

¹⁴Peter, standing with the eleven, lifted up his voice and addressed them, . . .

³⁶Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”

³⁷Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?” ³⁸And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. ³⁹For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.” ⁴⁰And with many other words he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.” ⁴¹So those who received his word were baptized, and there were added that day about three thousand souls.

P This is the Word of the Lord.

C Thanks be to God.

Second Reading

1 Peter 1:17-25

¹⁷If you call on him as Father who judges impartially according to each one’s deeds, conduct yourselves with fear throughout the time of your exile, ¹⁸knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, ¹⁹but with the precious blood of Christ, like that of a lamb without blemish or spot. ²⁰He was foreknown before the foundation of the world but was made manifest in the last times for your sake, ²¹who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

²²Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart, ²³since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God; ²⁴for

“All flesh is like grass

and all its glory like the flower of grass.

The grass withers,

and the flower falls,

²⁵but the word of the Lord remains forever.”

And this word is the good news that was preached to you.

P This is the Word of the Lord.

C Thanks be to God.

Alleluia



☐ Al - le - lu - ia. Al - le - lu - ia. Al - le - lu - ia.

Holy Gospel

P The Holy Gospel according to **Luke24:13-35.**



☐ Glo - ry be to You, O Lord.

¹³That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, ¹⁴and they were talking with each other about all these things that had happened. ¹⁵While they were talking and discussing together, Jesus himself drew near and went with them. ¹⁶But their eyes were kept from recognizing him. ¹⁷And he said to them, “What is this conversation that you are holding with each other as you walk?” And they stood still, looking sad. ¹⁸Then one of them, named Cleopas, answered him, “Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?” ¹⁹And he said to them, “What things?” And they said to him, “Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, ²⁰and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. ²¹But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened. ²²Moreover, some women of our company amazed us. They were at the tomb early in the morning, ²³and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive. ²⁴Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see.” ²⁵And he said to them, “O foolish ones, and slow of heart to believe all that the prophets have spoken! ²⁶Was it not necessary that the Christ should suffer these things and enter into his glory?” ²⁷And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

²⁸So they drew near to the village to which they were going. He acted as if he were going farther, ²⁹but they urged him strongly, saying, “Stay with us, for it is toward evening and the day is now far spent.” So he went in to stay with them. ³⁰When he was at table with them, he took the bread and blessed and broke it and gave it to them. ³¹And their eyes were opened, and they recognized him. And he vanished from their sight. ³²They said to each other, “Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?” ³³And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, ³⁴saying, “The Lord has risen indeed, and has appeared to Simon!” ³⁵Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

P This is the Gospel of the Lord.



Nicene Creed

**CI believe in one God,
the Father Almighty,
maker of heaven and earth
and of all things visible and invisible.
And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of His Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation came down from heaven
and was incarnate by the Holy Spirit of the virgin Mary
and was made man;
and was crucified also for us under Pontius Pilate.
He suffered and was buried.**

**And the third day He rose again according to the Scriptures
and ascended into heaven
and sits at the right hand of the Father.
He will come again with glory to judge the living and the dead,
whose kingdom will have no end.
And I believe in the Holy Spirit,
the Lord and giver of life,
who proceeds from the Father and the Son,
who together with the Father and the Son is worshipped and glorified,
who spoke by the prophets.
And I believe in one holy Christian and apostolic Church,
I acknowledge one Baptism for the forgiveness of sins,
and I look for the resurrection of the dead
and the life of the world to come. Amen.**

Christian: the ancient text reads "catholic," meaning the whole Church as it confesses the wholeness of Christian doctrine.

Hymn 482

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

SALVATION NOT BASED ON FEELINGS Sermon for the 3rd Sunday of Easter, 2026 Acts 2:14a, 36-41

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 1st reading from before, Acts 2:14a, 36-41.

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

Dear friends in Christ,

There are many Christian denominations worldwide. At the last estimate, the number was close to 50,000, although a narrower count might identify about 300 major ecclesiastical traditions. One of these traditions, Pentecostalism, is expanding rapidly, with estimates of over 600 million adherents worldwide. It is estimated that around 35,000 new followers are added each day.

Many Pentecostals are found in Africa, around Nigeria, as well as Brazil and Asia. South Korea hosts some of the world's largest Pentecostal megachurches. Rapid growth is also observed in China, Indonesia, and Singapore. It's the opposite here in Australia, where the number of people attending a Pentecostal church has dropped, but it's like that in all Christian churches here. Australia is rapidly losing its religion.

Anyhow, Pentecostalism is known for its very *charismatic worship*, often emphasising personal experience, healing, and prophecy as evidence of a positive spiritual life. These churches are full of energetic young people; there will be loud music, and a very charismatic pastor leading them from the front, up on the stage. Often, people will be in an almost trance-like state as they wave their arms everywhere, singing praises to God. Well, that's okay, isn't it? Doesn't Psalm 150 say to "*Praise the LORD! Praise God in His sanctuary... Praise Him with trumpet sound; praise Him with lute and harp! Praise Him with tambourine and dance; praise Him with strings and pipe! Praise Him with sounding cymbals; praise Him with loud clashing cymbals!*" (150:1, 3-6)? Maybe we ought to take a leaf out of their books and make our worship services come alive! I keep hearing that our membership hasn't increased much over the years; in fact, we are smaller now than 30 years ago, when the AELC was formed. Wouldn't it be good to increase our membership? Maybe we need to spruce things up a bit and look to some Pentecostal churches to see how they conduct themselves and emulate their mission programs.

Yes, it would be nice to increase our membership, but *not the way the Pentecostals do*. Why not?

Let's take a quick look at the worship services used by Pentecostals.

First, there can be no doubt that the Word of God is spoken at those services, and there are those who attend such services who do have a true and genuine faith and have been saved for eternity.

It is unfortunate, though, that corporate confession of sin is not usually part of the service, and no creed is confessed. Holy communion, often called the Lord's Supper or the Breaking of Bread, is only seen as a vital act of remembrance and obedience to Jesus, typically understood as an ordinance rather than a sacrament, practised symbolically, focusing on Christ's sacrifice and spiritual presence. While valid baptisms are performed, *infant baptism is not practised*. This is because of the belief that infants are not included in Christ's words to His

disciples to “*go and baptise all nations*” (Matt. 28:19), as they are not yet mature enough to *make a decision for Christ*. People will also often come forward to give testimony of their faith, talking about how they gave their lives to Jesus, accepted Him into their lives, and decided to follow Him.

In a nutshell, Pentecostal churches often base their theology on *emotions*. Your faith depends on *how good you feel*. The better you feel, the closer you are to God, and a charismatic pastor and loud music will help you do that. And by the way, no Law is preached, only Gospel. After all, who wants to be reminded of their sin or how much they have offended God? God loves you just the way you are, so we won’t remind you of your sinful human nature.

The text before us today is the closing section of Peter’s sermon to the crowd on the day of Pentecost. Peter was the spokesman for the other apostles, and in fact, the work of Peter is the focus of the first 12 chapters of Acts. If you read this sermon, which, of course, was inspired by the Holy Spirit, you will find no indication that we are to base our faith on our feelings.

After Peter finished preaching his sermon, we are told that his hearers were “**cut to the heart.**” The Greek here means being stabbed or pierced through. That is, *they were deeply grieved*. While it is true that being cut to the heart *is* a feeling, a deep one at that, yet this feeling only came after Peter had preached the Law to them. It was not their feelings that brought them to repent, but the Holy Spirit working through the spoken Word, reminding them of how sinful they had been to the risen Lord. That same kind of feeling of deep regret and remorse, that true repentance, is hardly, if at all, ever found in Pentecostal churches.

When Peter reminded the people of their sinfulness, of how they had put an innocent Man to death, the crowd, being “**cut to the heart,**” said to Peter and the rest of the apostles, “**Brothers, what shall we do?**”

Peter did not then respond to their question with, “*Well, first of all, I am not going to remind you of your sin by preaching law. No, I’m going to preach nothing but the gospel to you. Then I want you to do something that will make you feel good. Maybe getting together some kind of band that will play live and loud gospel music will help.*” No. He immediately said to them, “**Repent and be baptised every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.**”

Peter did not leave them hanging but *immediately* preached the Gospel to them. It was similar to the prophet Nathan’s visit to King David many years earlier. Remember how Nathan confronted David with his sin of adultery. When David realised his sin, he said, “*I have sinned against the LORD.*” This is contrition, and David immediately hears the absolution when Nathan replies, “*The LORD has also put away your sin*” (2 Samuel 12).

Peter’s audience had grieved their past rejection of Christ and their part in His crucifixion. The hearing of the Law had done its work. Now, Peter would bring the Gospel to them, that is, turning their sinful unbelief to faith in Jesus, from their self-righteousness to trust in His redeeming work. Jesus Himself had proclaimed the Gospel message, saying, “*The time is fulfilled, and the kingdom of God is at hand; repent and believe in the Gospel*” (Mark 1:15). These words echoed John’s earlier call for a public show of contrition and an adoption of a new way of life. Now, Peter would do the same. “**Repent and be baptised,**” he said.

Whenever someone repents or turns to the Saviour in faith, it must be understood that this repentance or turning is *not something the sinner does by his own power*. Our Lutheran Confessions¹ teach that human free will possesses liberty regarding earthly, mundane, or outward choices but lacks the power to produce spiritual righteousness or fear and belief in God *without the Holy Spirit*. The will is bound by sin, making salvation entirely a gift of God’s grace. God alone brings about changes in the sinner’s heart and will, so that he turns away from sin and unbelief to Christ, faith, and forgiveness. Contrition, that is, when we have true terror of conscience, making us feel that God is angry and grieves over our sin, is a *passive action*. That means contrition is worked in man by God’s Law. *God works repentance in us*. Then, being crushed by the Law, God works in us through the Gospel, making us alive through faith. Faith in Christ—the belief that for Christ’s sake all our sins are forgiven—cheers, sustains, and enlivens us. We truly believe that “*the blood of Jesus... cleanses us from all sin*” (1 John 1:7). The atoning sacrifice of Christ, given “*while we were still sinners*” (Romans 5:8), is an unshakable rock of comfort, a done deal, a fact that Satan and hell cannot erase. “*God so loved the world that He gave His one and only Son!*” Notice the subject of that sentence—God! Notice the direct object—the world! Our salvation occurred on God’s initiative, with the Son’s crucifixion,

¹ Article XVIII of the Augsburg Confession

and was sealed and guaranteed forever with the Father's unshakable verdict. And now, *"If anybody does sin, we have One who speaks to the Father in our defence—Jesus Christ, the Righteous One"* (1 John 2:1).

Faith simply grasps the forgiveness of sins offered for Christ's sake. No one ever has, and no one ever will "make a decision for Christ." ***In other words, no one can, by the exercise of his own mind or will-power, turn from sin, guilt, and unbelief to faith in the Saviour and salvation given through Him.***

What Peter told the crowd was very similar to what Paul would later tell the jailer at Philippi. At that time, Paul and Silas were in prison, praying and singing hymns to God (not songs!). All of a sudden, the earth shook, the prison doors flew open, and the chains became loose around their waists and ankles. The jailer, thinking Paul and Silas had escaped, resorted to killing himself, but Paul stopped him. *"The jailer called for lights and rushed in, and trembling with fear he fell down before Paul and Silas. ³⁰ Then he brought them out and said, "Sirs, what must I do to be saved?" ³¹ And they said "Believe in the Lord Jesus, and you will be saved, you and your household." ³² And they spoke the word of the Lord to him and to all who were in his house. ³³ And he took them the same hour of the night and washed their wounds; and he was baptised at once, he and all his family (Acts 16:29-33).*

While members of Pentecostal churches will talk about the day they *accepted* the Holy Spirit, the moment they decided to follow Jesus, it is more proper for us to speak about how we *received* the Holy Spirit, because not one of us made any decision to allow Him to enter our hearts. We received the Holy Spirit when we were baptised. Often in Pentecostal churches, people will only be baptised after they are able to make a decision for Christ. But God decided before the foundation of the world that He would send His Son to die and rise for us on the cross, and that through our baptism, God the Holy Spirit would make His home. For most of us, this happened when we were still babies. This is completely in agreement with what Jesus told the disciples: *"Go into the world and baptise all nations"* (Matthew 28). It would be ridiculous to think that *"all nations"* does not include babies! For any of you who were baptised as babies, can you ever remember making that decision to allow Jesus to come and dwell in your hearts? Not at all! The fact that we are baptised is of great comfort, *because it is not dependent on us*. God has decided to make us His children, and He is never far away from us, *no matter how we feel*.

Our salvation does not depend on our feelings, and *thank the Lord for that*. We all have our bad days or weeks, and sometimes cry out, “Where are You, Lord?” “*Why are You so far from saving me, from the words of my groaning?*” (Psalm 22:1). And since the Lord isn’t helping, we are tempted to find relief by trying with our actions to draw closer to Him.

So, in times of distress, when everything goes from bad to worse, where are we to find Him? The simple answer is found in Peter. What did he do? Peter pointed the people to Christ by preaching the Word and telling them to repent and be baptised.

What are we doing here today? As baptised children of God, we confess our sins, we hear the Word of God, and if it is a Holy Communion Sunday, we receive the Lord Himself in, with, and under the bread and wine. If any of you feel the brunt of your sins, or are going through a tough time, don’t go looking for relief in your feelings, but come where the Lord offers Himself to you in Word and Sacrament. That is how Christ works. Remember the words of Psalm 42, “*Why are you cast down, O my soul, and why are you in turmoil within me? Hope in God; for I shall again praise Him, my salvation and my God*” (42:5). These words capture the reality of faith: sorrow amid trials, yet certainty in the Lord’s care.

Finally, Christ still calls on all people to repent and be baptised. “**Those who received (Peter’s) word were baptised, and there were added that day about three thousand souls.**”

We shall carry on with the Lord’s work as Peter did, preaching the Word of God, calling people to repentance, and baptising. As a church, we do not need to go down the path of being “happy clappy,” stirring up emotions. No, God works through means, and they are means that are *outside of us*. They are *His* means. We don’t know, but maybe the Lord has plans through our preaching to add another 3000 people to salvation, or maybe only another 3. But we leave that in His hands. “*For as the rain and the snow come down from heaven and do not return there but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall My Word be that goes out from My mouth; it will not return to Me empty, but it will accomplish that which I purpose, and shall succeed in the thing for which I sent it*” (Is. 53:10-11).

As time goes by, we shall continue to gather around the Word and Sacrament, confessing our sins and trusting in His grace alone, confident that the Lord will continue to be with us, serving us. Let us joyfully go forward in the name of the Father and of the Son and of the Holy Spirit. Amen.

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

Hymn & Offering

Hymn 578

Stand

Offertory

*LSB 192
Psalm 51:10-12*

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 for the 3rd Sunday of Easter

[1 Timothy 2:1-4]

God of all compassion, Your Spirit opens the Holy Scriptures to the hearts of Your people. Enlighten us by the resurrection light that never fades, that our hearts may burn in faith toward You.

Blessed Lord, You have established Your Church so that Your promise of eternal life might be delivered to us, to our children and to all who are far off — to everyone whom the Lord our God calls to Himself. Grant us faithful pastors to proclaim repentance and forgiveness through Word and Sacrament.

O Lord, grant that Your Word may be the foundation of every Christian home; that husbands and wives may be united in faith and hope; and that children may hear and be nurtured in this Word by faithful parents.

Almighty God, stifle the powers of darkness and end the reign of war, violence and terror. Give leaders who will seek peace and work for the common good. Instill in them a love of righteousness, and guide them in the pursuit of justice for all. Bless all state and local officials; all medical and emergency workers; and all members of the armed forces.

O God, You have not forgotten us in our afflictions or abandoned us in our weakness. Deliver the sick and suffering according to Your will, and give comfort to the dying, especially to those who have requested our prayers. Guard us against despair, and grant us patience in days of trouble as we await Your perfect healing.

Merciful Lord, Your compassion is made known to us through Your Son's breaking of the bread. Open our hearts and mouths to receive forgiveness in the body and blood of Christ, who suffered for us and has entered into His glory.

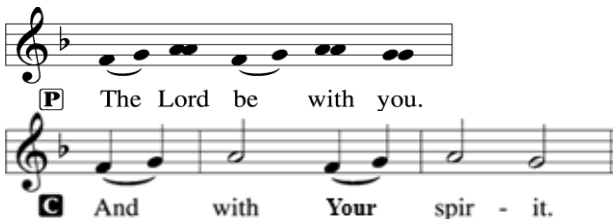
Heavenly Father, through the life, death and resurrection of Your Son, You have delivered our souls from death, our eyes from tears and our feet from stumbling. Comfort all who mourn with this truth, that they may not grieve as others do who have no such hope.

These things and whatever else You know that we need, kind Father, grant us for the sake of Your beloved Son, Jesus Christ, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

Hymn 570

Preface

*LSB 194
2 Timothy 4:22*



P The Lord be with you.

C And with Your spir - it.

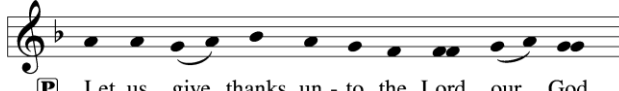


P Lift up your hearts.

[Colossians 3:1]

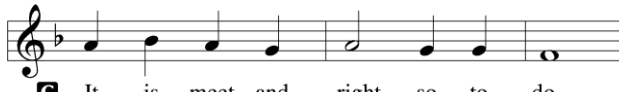


C We lift them up un - to the Lord.



P Let us give thanks un - to the Lord, our God.

[Psalm 136]



C It is meet and right so to do.

Proper Preface

P It is truly meet, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God, through Jesus Christ, our Lord, Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

Sanctus

LSB 195

Isaiah 6:3; Matthew 21:9



C Ho - ly, ho - ly, ho - ly Lord God of Sab - a - oth;



heav'n and earth are full of Your glo - ry. Ho - san - na,



ho - san - na, ho - san - na in the high - est. Bless - ed is He,



bless - ed is He, bless - ed is He that com - eth in the name of the Lord.



Ho - san - na, ho - san - na, ho - san - na in the high - est.

Lord's Prayer *(prayed together)*

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.**

The Words of Our Lord

LSB 197

Matthew 26:26-28; Mark 14:22-24; Luke 22:19-20; 1 Corinthians 11:23-25

P Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My body, which is given for you. This do in remembrance of Me."

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: "Drink of it, all of you; this cup is the new testament in My blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me."

Pax Domini

LSB 197
John 20:19



☐ The peace of the Lord be with you al - ways.



☐ A - men.

The Lamb of God (Agnus Dei)

LSB 198
John 1:29



O Christ, the Lamb of God, that tak - est a-way the sin of the



world, have mer - cy up - on us. O Christ, the Lamb of God, that



tak - est a-way the sin of the world, have mer - cy up - on us.

O Christ, the Lamb of God, that tak-est a-way the sin of the
world, grant us Your peace. A - - men.

The Distribution

Distribution Hymn 623

After the Distribution, we stand

Nunc Dimittis

LSB 211 Luke 2:29-32

1 O Lord, now let Your ser - vant De -
2 All glo - ry to the Fa - ther, All
part in heav'n - ly peace, For I have seen the
glo - ry to the Son, All glo - ry to the
glo - ry Of Your re - deem - ing grace:
Spir - it, For - ev - er Three in One;
A light to lead the Gen - tiles Un -
For as in the be - gin - ning, Is
to Your ho - ly hill, The glo - ry of Your
now, shall ev - er be, God's tri - une name re -
peo - ple, Your cho - sen Is - ra - el.
sound - ing Through all e - ter - ni - ty.

Thanksgiving

LSB 200 Psalm 107:1

P O give thanks unto the Lord, for He is good,
C and His mercy endures for - ev - er.

The musical notation consists of two staves in G major (one sharp). The first staff begins with a treble clef, a key signature of one sharp (F#), and a common time signature (C). It contains a whole rest followed by a half note G4, a quarter note A4, and a quarter note B4. The second staff begins with a treble clef, a key signature of one sharp (F#), and a common time signature (C). It contains a whole rest followed by a half note G4, a quarter note A4, a quarter note B4, and a quarter note G4.

Post-Communion Collect

P Let us pray.

We give thanks to You, almighty God, that You have refreshed us through this salutary gift and we implore You that of Your mercy You would strengthen us through the same in faith toward You and in fervent love toward one another; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C A - men.

The musical notation consists of a single staff in G major (one sharp). It begins with a treble clef, a key signature of one sharp (F#), and a common time signature (C). It contains a whole note G4, a half note A4, a quarter note B4, a quarter note G4, and a whole note F#4.

Salutation

LSB 201

Timothy 4:22

2

P The Lord be with you.
C And with Your spir - it.

The musical notation consists of two staves in G major (one sharp). The first staff begins with a treble clef, a key signature of one sharp (F#), and a common time signature (C). It contains a whole note G4, a half note A4, a quarter note B4, a quarter note G4, and a whole note F#4. The second staff begins with a treble clef, a key signature of one sharp (F#), and a common time signature (C). It contains a whole note G4, a half note A4, a quarter note B4, a quarter note G4, and a whole note F#4.

Benedicamus

LSB 202

[Psalm 103:1]

P Bless we the Lord.
C Thanks be to God.

The musical notation consists of two staves in G major (one sharp). The first staff begins with a treble clef, a key signature of one sharp (F#), and a common time signature (C). It contains a whole note G4, a half note A4, a quarter note B4, a quarter note G4, and a whole note F#4. The second staff begins with a treble clef, a key signature of one sharp (F#), and a common time signature (C). It contains a whole note G4, a half note A4, a quarter note B4, a quarter note G4, and a whole note F#4.

Benediction

LSB 202
Numbers 6:24-26

P 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.



☐ A-men, a-men, a - men.

Sit

Hymn 488

Acknowledgments

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ARTICLE: Words of Forgiveness

Luther reminds us that confession has two parts: first, that we confess our sins, and second, that we receive absolution, that is, forgiveness of sins. Psalm 32 reflects both parts of confession: “I said, ‘I will confess my transgressions to the LORD’ - and You forgave the guilt of my sin” (Psalm 32:5). David’s personal account of the two parts of confession is recorded in 2 Samuel 12: “Then David said to Nathan, ‘I have sinned against the LORD.’ Nathan replied, ‘The LORD has taken away your sin. You are not going to die’” (v. 13).

For a sinner to confess his sins and not hear the assurance of God’s forgiveness is to leave him in a hopeless state of despair. No other word can comfort the guilty conscience. No other counsel can give power for the penitent to amend his sinful life. No other response leads to salvation and life.

When a repentant believer confesses in solitude, he must console himself through Scripture and faith that his sins are forgiven by God. When another believer hears a brother’s admission of sin, that believer fulfills his vocation as ambassador of reconciliation when he declares that God has forgiven his

brother's sins for the sake of Jesus Christ. When the pastor listens to a parishioner's confession, he speaks of God's forgiveness because of Jesus' blood and righteousness.

Only one hearer of the confession can determine for certain whether the penitent is truly repentant. God alone sees into another person's heart. The rest of us must take care not to withhold the announcement of God's forgiveness when a sinner repents and confesses. His confession may be weak. It may have holes. It may lack conviction. But who among us sinners can honestly declare that our repentance and confession are complete and perfect before God? Thus, the Good News in Jesus Christ must be proclaimed to one who confesses.

Since the Gospel itself brings about repentance, we encourage a struggling penitent by reminding him of the grace of God in Christ. Paul writes, "Or do you show contempt for the riches of His kindness, tolerance and patience, not realising that God's kindness leads you towards repentance?" (Romans 2:4). Sharing the Good News about our Saviour empowers us to live the Christian life, including repentance and confession. Christians sometimes overlook the opportunity to proclaim God's forgiveness or find it difficult to follow through because of disgust at their brother's shameful act. But the most significant challenge is announcing personal forgiveness for the person who injured me.

Just as our human nature prompts us to weasel out of admitting sin in confession, that same old Adam prods us to play an angry, merciless "god" when we ought to forgive. Unlike the Lord, who "is compassionate and gracious, slow to anger, abounding in love" (Psalm 103:8), we become indignant and harsh, fuel our anger, hold grudges, stir hatred in our hearts, and commit murder (1 John 3:15). We punish the offender by withholding mercy. Or we demand guarantees as a condition of our forgiveness. Sometimes we torture our aggressor by bringing up past transgressions we so "graciously" forgave before. Without realising what we are doing, we transform into condescending, judgmental gods who resemble the false gods idolised in other religions instead of imitating the true God, who freely forgives us.

In counselling, one man complained to his pastor, “Whenever my wife and I fight, she gets *historical*.” His pastor corrected him, “Don’t you mean *hysterical*?” “No, I mean historical. She brings everything up from the past and throws it in my face!”

Where would you and I be if every time we confessed our sins before God, He would stop us and say, “Just a minute. Let’s review the record, starting with the year you were born ...” God certainly treats us differently!

Sometimes we declare, “I won’t forgive until I forget!” What if God said He couldn’t forgive us until He forgets? That just wouldn’t work! When God promises, “I will forgive their wickedness and will remember their sins no more” (Jeremiah 31:34), it isn’t because He is getting old and suffering from dementia! God chooses not to remember. He makes a decision to forgive.

Then there are those who complain, “I’ve forgiven them. I just don’t want to have anything to do with them. I will never set foot in that accursed building again!” and leave the church. Picture our plight if God asserted, “I forgive you, but I never want to have anything to do with you again. Go in peace, but don’t come back!”

So, a few thoughts about forgiving others may be appropriate.

To help us forgive as God forgives us (Colossians 3:13), Sande recounts four promises of God’s forgiveness (The Peacemaker: A Biblical Guide to Resolving Personal Conflict, pp. 189-90). When we forgive, we glorify God and comfort our brother by repeating these same promises. In addition, we avoid some of the temptations that lead us away from biblical forgiveness.

- I will not think about this incident.
- I will not bring this incident up again and use it against you.
- I will not talk to others about this incident.
- I will not allow this incident to stand between us or hinder our personal relationship.

These covenants of love imitate the way that God forgives us. Ambassadors of reconciliation represent their God well when they accurately deliver the message assigned to them.

We know that we are commanded to forgive as God forgives us, but sometimes it seems impossible. Our reluctance to forgive others stems from our inability to grasp the fullness of our own forgiveness in Christ. Peter also struggled with this when he asked Jesus, “Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?” (Matthew 18:21). Peter felt confident that his suggestion reflected a most gracious attitude.

Jesus’ answer “seventy-seven times” (v. 22) must have astonished Peter, because it suggested no limitation on the number of times we should forgive. Then, Jesus told the parable of the unmerciful servant, since Peter’s query exposed his lack of faith in the expansiveness of God’s forgiveness for him (Matthew 18:21-35). While Peter attempted to demonstrate his generosity in forgiving others, Jesus’ story pointed back to God’s immeasurable grace for him.

Children's Address: Our story today happened on Easter, so I want to say something with you that we often say at Easter: He is risen! He is risen indeed! Alleluia! I love saying that!

Easter was two weeks ago, so you may wonder why we say it now, but here's something to remember: Every Sunday is a small Easter. We celebrate Jesus' victory over sin, death, and the power of the devil every single Sunday. Every Sunday is a small Easter.



Do any of you like hiking? In our Bible story, two disciples are walking eleven kilometres, leaving Jerusalem a couple of days after Jesus was buried. Jesus shows up to walk with them, but He doesn't allow them to recognise Him yet. Jesus walks with them those eleven kilometres. While they're walking, He talks to them. He teaches them. He teaches them everything from the Old Testament that points to Him being the Saviour or Christ. It's very similar to what pastors, Sunday School teachers, and parents do when they teach you stories from the Bible. We show you how the stories point to Jesus.

After they've listened to Jesus teach them along the way, they arrive at a house and ask Jesus to stay with them. Jesus prays before the meal, and when He blesses the bread and gives it to them, they finally do recognise Him. And just like that, He disappears.

The disciples are so excited that they run all the way back to Jerusalem, all eleven kilometres! They find the other disciples gathered together. They're excited to tell the others, "We've seen Jesus!" But you know what? The disciples in Jerusalem are just as excited because Jesus had appeared to Peter, too.

Here's what Jesus set up with those disciples that we still follow today: He first taught them His Word. The Word of God worked on them. The Holy Spirit opened their hearts and minds to understand. They loved the stories. They loved hearing how Jesus saved them and is with them. They were filled with His Word and love, so they ran back to share it with the others. And the disciples wouldn't share it just with other people who believe in Jesus. For the rest of their lives, they'd be the ones to teach people the Bible, about Jesus, who saved them from their sins and walks with them on their journey through life. That's exactly what we're doing right here today. We learn these stories. We believe. And we go tell others.

Dear Jesus, help us to be just like those disciples who listened to You and ran to tell others about You! Amen.

SERVICE TIMES

26 April 4 Easter (Good Shepherd Sunday)	3 May 5 Easter	10 May 6 Easter
8.30am OAK LR 9.00am TMBA HC 9.00am GRN LR 10.45am AUB HC 9.00am LOWOOD LR	8.30am OAK LR 9.00am TMBA LR 9.00am GRN LR 9.30am AUB LR 9.00am MARBURG HC	8.30am OAK HC 9.00am TMBA LR 9.30am AUB LR 10.15am GRN HC 9.00am LOWOOD LR

Sunday, 4 Easter		
READINGS: Acts 2:42-47; 1 Peter 2:19-25; John 10:1-10		
HYMNS: 692 710 685 (531 618) 525		
Sunday, 5 Easter		
READINGS: Acts 6:1-9; 7:2a; 51-60; 1 Peter 2:2-10; John 14:1-14		
HYMNS: 687 490 645 (554 619) 644		

ANNOUNCEMENTS

Wednesday, 22 April, 10.00am Bible Study at Lowood.

WEEKLY READINGS

Sunday, April 19	1 Kings 21-22 Matthew 11	<i>Luther's Small Catechism with Explanation (2017)</i> pp. 120 - 127, The Close of the Commandments Questions 93 - 102
Monday, April 20	2 Kings 1-3	
Tuesday, April 21	2 Kings 4-6 Matthew 12	
Wednesday, April 22	2 Kings 7-9	
Thursday, April 23	2 Kings 10-12 Matthew 13	
Friday, April 24	2 Kings 13-14 Matthew 14	
Saturday, April 25	2 Kings 15-16	

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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
Trinity Oakey	125 Hamlyn Road, Oakey	BSB 638-070 Account 7405138

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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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