

**BULLETIN FOR TRINITY MARBURG, ST JOHN'S MINDEN,
OUR SAVIOUR LOWOOD.**

1st Sunday after Christmas: December 31st 2017

Closed Communion

The A.E.L.C upholds the historical, biblical and Lutheran practice of closed communion. Therefore we ask that only A.E.L.C members come forward for communion.

Reading:

Old Testament: Isaiah 61:10 - 62:3

Epistle: Galatians 4:4-7

Gospel: Luke 2:22-40

HYMNS:

327, 26, 4, 508

Introit: Psalm 111

Praise the LORD!

I shall give thanks to the LORD with all my heart, in the company of upright people and in the congregation.

The works of the LORD are great.

They are studied by all who delight in them.

His work is splendid and majestic,

and His righteousness endures forever.

He has caused His miraculous acts to be remembered.

The LORD is gracious and compassionate.

He has given food to those who fear Him.

He will remember His Covenant forever.

He has shown His powerful works to His people by giving to them the inheritance of the nations.

The works of His hands are faithful and just.

All His Precepts are trustworthy.

They are firm forever and ever.

They have been made in truth and uprightness.

He has sent redemption to His people.

He has ordained His Covenant forever.

His name is holy and awesome.

The fear of the LORD is the beginning of wisdom.

All who observe His Precepts have good understanding.

His praise endures forever.

Collect: Almighty and eternal God, direct our actions according to your good pleasure, that in the name of your beloved Son we may be made to abound in good works; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

Amen.

Readings

Old Testament: Isaiah 61:10 - 62:3

¹⁰I rejoice greatly in the LORD. Let my soul shout with joy in my God! For He has clothed me with garments of salvation. He has wrapped me in a robe of righteousness, like a bridegroom who puts on a splendid head-dress, such as a priest wears, and like a bride who decorates herself with her jewels. ¹¹For, as the ground makes its sprouts come up, and, as a garden causes its seedlings to sprout up, so the Lord GOD will cause righteousness and praise to sprout up before all the nations.

62¹For Zion's sake I shall not keep silent, and for Jerusalem's sake I shall not remain quiet until her righteousness goes forth like a bright light, and her salvation burns brightly like a torch. ²The nations will see your righteousness and all the kings your glory. You will be called by a new name, which the mouth of the LORD will designate. ³Then you will be a splendid crown in the hand of the LORD, and a royal headband in the palm of your God.

Epistle: Galatians 4:4-7

⁴However, when the time had fully come, God sent out His Son, born of a woman, born under the Law, ⁵in order to redeem those who were under the Law, that we might receive adoption as His sons. ⁶Moreover, because you are sons, God has sent out the Spirit of His Son into our hearts, the Spirit who cries, "Abba! Father!" ⁷Therefore you are no longer a slave but a son. Moreover, since you are a son, you are also an heir, through God.

Gospel: Luke 2:22-40

²²When the time of their purification according to the Law of Moses had been completed, they took Him to Jerusalem to present Him to the Lord ²³(as it is written in the Law of the Lord: "Every firstborn male will be called 'holy to the Lord'"). ²⁴They also went to offer a sacrifice according to what is said in the Law of the Lord: "a pair of turtledoves or two young pigeons."

²⁵Now there was a man in Jerusalem by the name of Simeon. This man was righteous and devout. He was waiting for the Consolation of Israel, and the Holy Spirit was on him. ²⁶The Holy Spirit had revealed to him that he would not die until he had seen the Christ of the Lord. ²⁷Moved by the Spirit, he went into the temple. When the parents brought in the Child Jesus to do for Him what was customary according to the Law, ²⁸Simeon took Him in his arms, blessed God, and said: ²⁹"Now, Lord, You are letting Your servant depart in peace, as You have promised, ³⁰because my eyes have seen Your Salvation, ³¹which You have prepared in the sight of all the peoples, ³²a Light to bring revelation to the Gentiles, and the Glory of Your people Israel."

³³The Child's father and mother were astonished at the things that were being said about Him. ³⁴Then Simeon blessed them and told Mary, His mother, "Look! This Child is appointed for many in Israel to fall and to rise; and to be a Sign that is spoken

against, ³⁵ that the thoughts of many hearts may be revealed. A sword will also pierce your own soul.”

³⁶Moreover, there was Anna, a prophetess, a daughter of Phanuel, of the tribe of Asher. She was very old. She had lived with her husband for seven years after her marriage.

³⁷This woman had been a widow for as much as eighty-four years. She never left the temple but worshipped night and day, fasting, and praying. ³⁸Just then she came up to them, gave thanks to God, and kept speaking about the Child to all who were looking forward to the redemption of Jerusalem. ³⁹When Joseph and Mary had done everything required by the Law of the Lord, they went back to Galilee, to their own city of Nazareth. ⁴⁰The Child grew and became strong, being filled with wisdom, and the grace of God was on Him.

Sermon: Luke 2:22-35 – The Song of Simeon

Grace, mercy and peace be to you from our Lord and Saviour, Jesus Christ, Amen.

²²*And when the days of their purification according to the Law of Moses were complete they brought Him to Jerusalem to present to the Lord. ²³As it was written in the Law of the Lord, “Every male who opens the womb shall be called holy to the Lord.”*

²⁴*And to give a sacrifice according to what is said in the Law of the Lord, “a pair of doves or two young pigeons.”*

²⁵*And behold, there was a man in Jerusalem, whose name was Simeon. This man was upright and reverent, waiting for the consolation of Israel, and the Holy Spirit was upon him. ²⁶And to him it was told by the Holy Spirit that he would not see death before he saw the Lord’s Christ. ²⁷And he came in the Spirit into the Temple. And the parents brought in the Child Jesus, to do to Him according to what was written in the Law concerning Him. ²⁸And he (Simeon) took Him (Jesus) in his arms and blessed God and said:*

²⁹*“Now, let Your servant depart in peace, Lord, according to Your Word, ³⁰for my eyes have seen Your salvation ³¹which You have prepared before the face of all people. ³²A light to bring revelation to the Gentiles and glory to Your people Israel.”*

³³*And His (Jesus’) father and mother were marvelling at the thing he (Simeon) said concerning Him (Jesus). ³⁴And Simeon blessed them and said to Mary, His mother, “Behold, this One is set apart for the falling and rising of many in Israel, and to be a Sign that is spoken against – ³⁵and your soul will also be pierced through by a sword – so as the thoughts of many hearts may be revealed.”*

May the words of my mouth and the meditation of our hearts be acceptable in Your sight, O Lord, our rock and our redeemer. Amen.

For over 4000 years the people of God had awaited the Messiah. Following the Fall in the Garden of Eden God spoke to Eve and gave her the promise that one day the Seed of the woman would come and crush the head of Satan, that Ancient Serpent. Generations had lived and died awaiting the Birth of the Messiah. And in the city of Jerusalem lived a man named Simeon. He was a man of upright living, devout and reverent. He had been waiting for the Coming of the Messiah, waiting to see the consolation of Israel, to see the day Israel would receive comfort from the Lord and be at peace. Simeon had waited his whole life for this moment. The text does not tell us the age of Simeon, he could have been a young man or an old man, but the text implies that Simeon was an elderly man, who had lived a long life in expectation of the Coming Messiah. God's Holy Spirit had spoken to Simeon and given him the promise that he would not die before seeing the Messiah. Such a promise filled Simeon with joy, as he knew that the Messiah would come in his own life time. However, this promise also left him in anticipation as he knew neither the day nor the hour of the Lord's Coming.

Then on the 40th day after the Birth of Jesus His parents brought Him to the Temple. This was to perform two Old Testament rituals. One, the firstborn child of any family belonged to the Lord, and according to the Mosaic Law the child had to be presented in the Temple to the Lord and redeemed by his parents by making a payment to the Lord. (Exod. 13:2). And the second ritual that needed to be performed was Mary's cleansing ritual. Following the birth of a child, the woman was ritually unclean. On the fortieth day after the birth of her son (eightieth day for a daughter) she had to go to the Temple and sacrifice a lamb for her cleansing, or if she was poor, as were Mary and Joseph, then she could offer two doves or small pigeons. (Levi. 12)

This presentation and purification of Jesus and Mary is significant for three reasons. One, Jesus Christ, who came to redeem mankind, first had to be redeemed Himself. Two, the Old Testament sacrifices were a foreshadowing of the Sacrifice of Jesus on the Cross, and here a sacrifice is being made to cleanse the uncleanness brought about by His birth. This shows the extent that Jesus went to share in our humanity. Christ was born in flesh and became like us in every way, except without sin. (Heb. 2:17, 4:15)

Christ shared fully in our humanity. He Who redeemed us shared in our redemption by being redeemed Himself. He Who was sacrificed for the cleansing of our sin was Himself cleansed via a sacrifice. Just as He Who places His Name on us in Baptism was Himself baptized, in order to share in our baptism. In order to save humanity Jesus shared fully in our humanity.

And the third significant part of this presentation and purification is that it was all done in accordance with the Law of God. In this text Luke repeatedly says that this was done according to the Law. Jesus came not to abolish the Law but to fulfil (Matt. 5:17).

For the sake of our salvation Jesus fulfilled the Law of God, and not just the Moral Law (don't kill, don't steal) but all of the Law of God, including the Ceremonial Laws (kosher, circumcision). Jesus lived a life in perfect obedience to the Law of God. And He did so for your salvation. In order to save us humans, who are incapable of keeping God's Law perfectly, Jesus took on flesh, dwelt among us and He fulfilled the Law on our behalf. He did what we could not do. Then by dying on the Cross He took the punishment we deserved and gave us the blessings that He deserved. The wages of sin is death (Rom. 6:23), all who break the Law of God are guilty and deserving of death. Not just a physical death, but eternal death and suffering in Hell. As for those who keep God's Law perfectly they are deserving of Eternal Life. None of us have every kept God's Law perfectly and therefore we are deserving of punishment, death and Hell. While Christ, the only person to ever keep God's Law perfectly was deserving of blessings, life and Heaven. But instead, out of love for us, Jesus decided to take the punishment that was meant for us and in return gave us the blessings meant for Him. This is what Luther called the Joyful Exchange, that the Law-breaker goes unpunished while the One who kept the Law is punished in their place.

But this is why Christ was born. As St. Paul said "He was born under the Law in order to save those under the Law." (Gal. 4:4-5) Christ was born under the Law and lived a life of perfect obedience to the Law. Then He suffered the punishment meant for those who break the Law. And all of this was to save us, those who are incapable of keeping the Law. Christ was born to die, in order to bring salvation to all people, to cleanse us from our sin and to redeem us from our spiritual debt. So that when we leave this life, we may depart in peace and be united with Christ in eternity. Christ's death in our place is an exchange that should fill us with joyful hearts and peace of mind. And it is this joy and peace that filled Simeon on the day that he held Our Lord in his arms.

Simeon had been waiting his whole life for the Messiah to come. He was waiting for the One who would bring comfort to the people of Israel. Now, in the Temple of Jerusalem, Simeon stood with the Saviour of All People held in his arms. The joy and relief that would have washed over Simeon in that moment is beyond our comprehension. Here, Simeon stood holding his Salvation in his arms. The Creator and Redeemer of All was able to be cuddled up in his arms and held close to his heart.

The joy and comfort was so overwhelming that Simeon broke in song, "Lord, now let Your Servant depart in peace, according to Your Word. For my eyes have seen Your salvation, which You have prepared in the presence of all people, a light to reveal You to the Gentiles, and the glory of Your people Israel."

The Song of Simeon is one of the most profound in Scripture. Now that Simeon had seen the Messiah he could peacefully depart this life. Now that he knew that the Messiah had come into the world Simeon was content to die. For Christ had come to

trample down death and to bring the gift of eternal life. No longer did Simeon need to fear death, for now death would lead to life. For Christ, had brought peace, not only to Simeon, but as the angels said “peace on Earth and goodwill towards men.”

Simeon had received consolation and could now depart this life in peace. For the Word of God was fulfilled. In the narrow sense Simeon’s words referred to the Word spoken to him by the Holy Spirit, that he would not die before seeing the Christ. But Simeon’s words speak broader than just the one promise given to him. For Christ came according to the Word of God, not only the Word spoken to Simeon but according to the all the promises given throughout the Old Testament. God gave the promise of the Messiah to Adam and Eve, to Noah, to Abraham, Isaac and Jacob, to Judah and Moses and David and Isaiah and Jeremiah and Micah, and the list goes on. The Birth of Jesus occurred in accordance with the Old Testament prophecies and promises of God.

By the Birth, Death and Resurrection of Jesus Christ, He has brought the salvation that God has prepared for all people. God sent Christ to redeem all people, He intends for all people to come to Him in faith and be saved. Not only the Jews, by the Gentiles also. Jesus is the light to the Gentiles and the glory of Israel. In the Old Testament God choose Israel to be His people, whom He would redeem. Now, through Christ, all people are called to join God’s People. All of humanity has been called by Christ to join the New Israel, which is God’s Church. In Romans 11, St. Paul refers to Israel as an Olive Tree. This tree alone is God’s tree; this is the only tree to be saved. But through Christ, us Gentiles, us wild olives, are grafted into this Olive Tree of Salvation. We who were not God’s people, have through Christ been called into His people. By faith we have been joined to the people of God.

And sadly, many through unbelief have fallen away from the people of God, as St. Paul said, by faith we have been grafted into the tree, but by unbelief branches have broken off of the tree.

Following the Song of Simeon, Simeon turned to Mary and told her a prophesy concerning the Child Jesus. That He had been set apart by God for the rising and falling of many in Israel. Jesus had come to save all people, but not all people would receive that salvation. Before Jesus many are raised up in faith and many fall down in unbelief. The humble are exalted and the prideful are put to shame.

As Simeon said, Christ will be given as a Sign that is spoken against. Many praise God and come to Him in humility. While others are opposed to God, they hate Him, speak against Him and reject Him. And by this we are able to know who has faith and who does not have faith. For Christ is the Sign that is spoken against, and by this the thoughts of many hearts will be revealed. Those who submit to God have faith but those who oppose God have rejected their salvation.

And as for Mary, Simeon foretells that her own soul will be pierced through by a

sword. This is foretelling the sorrow that she will feel when she sees her Son dying on the Cross. Mary will share in the suffering of Christ. Not as some co-redemptress as some believe, but that her heart will experience its own suffering at the death of her Son. In the narrow sense Simeon is telling Mary of the sorrow she will face, but in a broader sense Mary stands as a representative for all Christians. For as Jesus said, “My mother and My brothers are those who hear the Word of God and do it.” (Luke 8:21, c.f. Matt. 12:49)

Just as Mary shared in the suffering of Christ, so too do we share in that suffering. The world hated Christ first and it will also hate us, for He dwells in us and we bear His name. The enemies of Christ, are also the enemies of the Church. And by this the thoughts of the hearts of many will be revealed. For as Christ said, “the one who hears you hears Me, and the one who rejects you rejects Me, and the one who rejects Me rejects Him who sent Me.” Those who love the Church love God, but those who hate the Church hate God. And those who love the Church are welcomed by God, and those who hate the Church are rejected by God. Just as God promised Abraham, so He promises us, “I will bless those who bless you and I will curse those who curse you.” (Gen. 12:3)

Those who reject Christ and His Church, have forfeited their salvation. But to those who love Christ and His Church and come to Him in faith, to you this salvation is given as a free gift. And this should fill us with joy and peace.

For Christ has come, in accordance with the Word of God to bring peace on Earth and goodwill towards men. Our hearts should be filled with the same joy and peace that Simeon felt that day that he held Jesus in his arms.

Many of us get weighed down by the struggles of this life. We feel that we can't experience joy and peace in this life. Like Simeon, we have a sense of joy, we know that the Messiah will one Day return and that one day we can dwell with Christ in Heaven, but we're left in anticipation. We're waiting for the Day of Christ's Return. We're waiting for the Day that we go to Heaven, then we will be content, then we will have peace and joy.

But we don't have to wait, we're not like the young Simeon who was still waiting for the Birth of Jesus. We have Christ now, He dwells with us and in us. And just as Simeon came to the House of the Lord and was able to hold Christ in His arms, so too do we come every Sunday into the House of God to receive Christ given to us. Through Word and Sacrament, Christ comes to us this very day. In the Word read and preached we are able to hear Jesus, and in the Sacrament of Holy Communion we are able to take hold of Him. When the pastor distributes Communion you can see Jesus. When he places the bread in your hand or when the wine enters your mouth, you can feel Jesus, you can touch Him and smell Him and taste Him. For as Jesus said, “this is

My Body,” “this is My Blood.” Christ is truly and physically present in Holy Communion. His Body and Blood are really and truly present in the bread and the wine.

There is a reason that we sing the Song of Simeon straight after Holy Communion. For when you hold the bread in your hand you are holding the true Body of Christ. In your hands you are holding your Salvation, your Redeemer, your Creator. When you hold the Communion Bread in your hand you are holding the Messiah just as much as Simeon held Jesus in his arms. And that should fill you with incomprehensible joy and peace.

For after we have received Communion we are content to depart in peace, for Christ has been given to us for the forgiveness of our sins in accordance with His Word. In Communion we have received the salvation prepared by God in the presence of all people. In the bread and wine of Communion we have received the Light to the Gentiles and the Glory of Israel. Amen.

And may the Lord’s Christ, bestow on you the joy and peace that He won for you by His Birth, Death and Resurrection. Amen.

Prayer of the Church for the 1st Sunday after Christmas

Heavenly Father, we thank You that You sent Your Only-Begotten Son to be born for our sakes, so that He could die for our sins. As we progress through the 12 Days of this Christmas Season, let us not move quickly away from the birth of Your Son. The world may have already moved on from Christmas, but we know Lord that December 25th is just the beginning of this Season. Help us to continue to remember His birth and to continue celebrating this Christmas Season, until we enter into the Season After Epiphany.

Lord in your mercy: **Hear our prayer.**

Lord, as we close the year of 2017, help us to look forward to the coming year of 2018. We thank You for the many blessings that we have experienced in this past year and we pray for Your blessing on the Year to come.

Lord, this past year we focused on the 500th Anniversary of the Lutheran Reformation. In this coming year we will remember the 180th Anniversary of Lutheranism in Australia. We thank You for bringing our Church and our ancestors to this great nation and we ask that in this coming year all Lutherans within Australia will remember the blessings that You have bestowed on our churches. We pray that our churches will remember their Lutheran heritage, and be reminded that the reasons our Lutheran forefathers came to this land was to bring the Gospel to the native people and to flee the errors and persecutions of truth in their homeland. We ask Lord that You will instill in us the same boldness that they had to preach the truth in the face of opposition, and the passion to spread the Gospel to all people of this nation.

Lord in your mercy: **Hear our prayer.**

Lord, in the coming year we will also remember the 25th Anniversary of our Australian Evangelical Lutheran Church. We thank You for the many blessings that You have bestowed on us in these 25years. We also thank You for being with through all the trials and tribulations faced in these past 25years. As we look to the future of our Synod, we pray that You will keep us rooted in the principles upon which this Synod was formed, "Scripture Alone, Grace Alone, Faith Alone and Christ Alone."

We pray that Your blessings will be upon our Synod and Its congregation, upon Its pastors and Its laity. And we also prayer for our Sister Church the United Lutheran Mission Association in America. We thank You for this fellowship.

Lord in your mercy: **Hear our prayer.**

Lord, we pray for the leaders of this nation. We pray for the local mayor, Graham Lehmann, the state Premier Anastacia Palaszczuk, the national Prime Minister Malcolm Turnbull, and the head of the Commonwealth Queen Elizabeth II. Bless our nation and all the people who dwell therein. Help all those in government and positions of powers to maintain justice, peace, honesty, integrity and courage. Help our leaders to be guided by the truth of Your Word, we pray that all members of government may be lead by Your Scriptures and guided by Your truth.

Lord in your mercy: **Hear our prayer.**

Lord, You sent Your Son to be born of a Virgin. We pray for all those born this previous year, especially those recently born, bless these children and their families, and keep them safely in Your care. We pray for all those who are pregnant at this time, that You will keep them and the child safe and that You may bring these children to full term in safety and health. We pray for all those who desire the gift of children, if it be Your will, may You grant them this gift.

We thank You Lord for the gift of child bearing and we pray that our nation will come to see this gift for the treasure that it is. We pray that You will frustrate the plans of all those who seek to promote abortion in this country. Be also with those who have been affected by the evils of abortion, and make them aware of the forgiveness of sins won for them by the life and death of Your Son.

Lord in your mercy: **Hear our prayer.**

Lord, You brought to Simeon joy of heart and peace of mind, we pray that You will grant this peace to us also. We ask that You will grant us the contentment to depart this life in peace. And we ask that You will remind us that as we awaiting the Second Coming of You Son, that He is with us now in the Word and the Sacrament, and that He dwells in the hearts of each us, whom He has made His Holy Temple.

We ask all this in the name of Your Son, Jesus Christ our Lord, who lives and reigns with You and the Holy Spirit, one God, forever and ever.

Amen.

Article: “The Post-Communion Canticle” from *Heaven on Earth* by Arthur Just (LCMS) pages 233-234

As the distribution of the Lord’s Supper began with the *Agnus Dei* [*Lamb of God*], and was accompanied by hymns as the Body and Blood were given to the communicants, so it ends with another hymn, the Post-Communion Canticle. In Lutheran Liturgies, the *Nunc Dimittis* [*Song of Simeon*], normally associated with Compline or Vespers, became the most commonly used canticle to conclude the distribution. This is an inspired way to bring the Communion to a close. We join Simeon in recognizing God’s peace in the Christ Child who has opened our eyes to His salvation in the breaking of the bread. “My own eyes have seen” Christ in the flesh on the altar, as Simeon did in the baby Jesus, who is “the salvation...prepared in the sight of ev’ry people.” Not only is the tone of peace sounded – a theme that we have observed throughout the liturgy from *Kyrie* [*Lord Have Mercy*] to *Gloria in Excelsis* [*Glory to God in the Highest*] to *Pax Domini* [*The Peace of the Lord*] – but the inclusivity of the Gospel as incorporating both Jew and Gentile is also proclaimed. The table is a table of unity for all who confess the true faith and repent and who believe that Jesus is present bodily to offer the gift of Himself in bread and wine. Eyes have beheld His salvation from Invocation to Communion, as He recreates us through His Word and Sacrament. The *Nunc Dimittis*, however, is not the only option here. A new possibility reflects a different reality that the *Nunc Dimittis*, namely that having received this extraordinary gift of His Supper, we “Thank the Lord and sing His praise,” a song in which we give thanks for the incarnation of Jesus and our reception of Him in His Body and Blood at the Lord’s Supper. This joyful hymn comes from the opening verse of Psalm 105: “Oh give thanks to the LORD; call upon His name; name known His deeds among the peoples!” The deeds that have been made known in the liturgy are the Incarnation, Atonement, and Sacramental Presence of Jesus for the forgiveness of our sins. Psalm 34 was also used as a Post-Communion Canticle in the Early Church during the Communion.

CAN YOU IMAGINE **SIMEON**?
WHAT A **PROMISE** HE'D BEEN
GIVEN! I BET THAT **EVERY DAY** HE
WONDERED IF THAT WOULD
BE **THE DAY!**



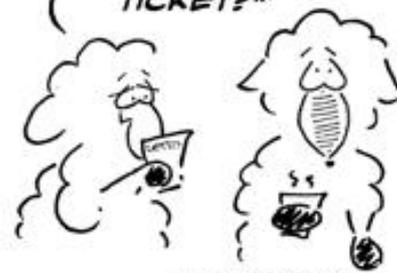
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OH **YEAH!** I
CAN **TOTALLY**
RELATE!



YOU CAN?

YEAH! EVERY DAY I THINK
"WILL THIS BE **THE DAY?**
WILL THIS BE **THE WINNING**
TICKET?"



LUKE 2:22-32

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| January 7th 1st Sunday after Epiphany Marburg | January 14th 2nd Sunday after Epiphany Minden | January 21st 3rd Sunday after Epiphany |
|-----------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Readings: Psalm 29 Old Testament: Genesis 1:1-5 Epistle: Romans 6:1-11 Gospel: Mark 1:4-11 | Readings: Psalm 139:1-10 Old Testament: 1 Samuel 3:1-20 Epistle: 1 Corinthians 6:12-20 Gospel: John 1:43-51 | Readings: Psalm 62 Old Testament: Jonah 3:1-5, 10 Epistle: 1 Corinthians 7:29-31 (32-35) Gospel: Mark 1:14-20 |
| Hymns: 357, 272, 147, 21, 283, 20 | Hymns: (LSB) 507, 402, 682, 830, 618, 394 | Hymns: |

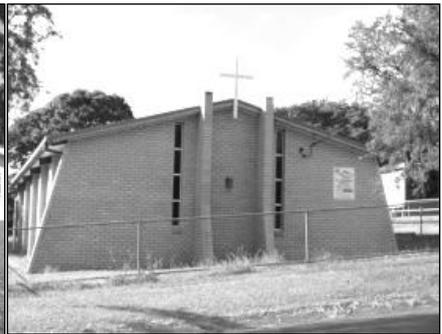
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