



## Worship at St Luke's this weekend

Sunday 7 am: Holy Communion

(Hymns: MP 37, MP 237, TIS 665, TIS 560)

Sunday 9 am: Family Communion (also streamed via ZOOM\*)

(Hymns: TIS 745, MP 921, TIS 665, TIS 231)

\* <https://zoom.us/j/7210725462> or by telephone (07 3185 3730, meeting ID 721 072 5462).  
Contact the Parish Office for the password.

God spoke these words and said, 'I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me.'

*Exodus 20.1*

*Rev'd Timothy writes...*

Our gospel passage this Sunday is from John's gospel; the story of Jesus cleansing the temple of merchants and money changers. You may remember this story more as one from Holy Week, following Jesus' entry into Jerusalem, as this is where the other gospel writers put it. However John chooses to place it right at the beginning of Jesus' ministry, after his first miracle at the wedding in Cana.



John has theological reasons for doing this (and we are reminded that the gospel writers were not writing a chronological history, but a gospel to encourage their reader's faith). John sets out explicitly to show that Jesus is the Son of the Father, whose glory is revealed. Commenting on the wedding at Cana John writes:

Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him. (John 2:11)

Here then John deepens the revelation of Jesus' identity. His action is in the tradition of Israel's prophets who cried out in protest against profaning of the temple, against debasing the worship of the Lord, against substituting ritual for devotion.

John is therefore encouraging us to understand who Jesus is, and what that means for us in our actions in the church and the world.

## Pastoral Care

With all the changes afoot in the parish over the next year, we want to make sure that we are able to keep in touch with all in the parish and offer support where needed. If you would like to be part of a team to facilitate this, please contact Rev'd Timothy or one of the wardens.



## Lent at St Luke's



Sunday services: As we move through this solemn season, I invite you all to arrive early for our Sunday services. I will ring a bell and read the sentence of the day five minutes before the service is due to commence, and then encourage you to sit silently in prayer until we sing the opening hymn. If you arrive after this time, please enter quietly.

Lent study groups: Weekly on Tuesday 10am/Thursday 7.30pm during Lent. "The Imaginary Doorway".

Mid-week communion: Weekly on Wednesday 9.30am throughout Lent.

## Readings for the Third Sunday in Lent

### *First reading (7am only)*

A reading from the book of Exodus

<sup>1</sup>Then God spoke all these words:

<sup>2</sup>I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; <sup>3</sup>you shall have no other gods before me.

<sup>4</sup>You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. <sup>5</sup>You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, <sup>6</sup>but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

<sup>7</sup>You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

<sup>8</sup>Remember the sabbath day, and keep it holy. <sup>9</sup>For six days you shall labour and do all your work. <sup>10</sup>But the seventh day is a sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. <sup>11</sup>For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the sabbath day and consecrated it.

<sup>12</sup>Honour your father and your mother,

so that your days may be long in the land that the Lord your God is giving you.

<sup>13</sup>You shall not murder.

<sup>14</sup>You shall not commit adultery.

<sup>15</sup>You shall not steal.

<sup>16</sup>You shall not bear false witness against your neighbour.

<sup>17</sup>You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

*Exodus 20.1-17*

### Psalm 19

<sup>1</sup> The heavens declare the glory of God: and the firmament proclaims his handiwork;

<sup>2</sup> One day tells it to another: and night to night communicates knowledge.

<sup>3</sup> There is no speech or language: nor are their voices heard;

<sup>4</sup> Yet their sound has gone out through all the world: and their words to the ends of the earth.

<sup>5</sup> There he has pitched a tent for the sun: which comes out as a bridegroom from his chamber, and rejoices like a strong man to run his course.

<sup>6</sup> Its rising is at one end of the heavens, and its circuit to their farthest bound: and nothing is hidden from its heat.

<sup>7</sup> The law of the Lord is perfect, reviving the soul:

the command of the Lord is true, and makes wise the simple.

<sup>8</sup> The precepts of the Lord are right,  
and rejoice the heart:  
the commandment of the Lord is pure,  
and gives light to the eyes.

<sup>9</sup> The fear of the Lord is clean, and  
endures for ever:  
the judgements of the Lord are  
unchanging, and righteous every one.

<sup>10</sup> More to be desired are they than gold,  
even much fine gold:  
sweeter also than honey, than the honey  
that drips from the comb.

<sup>11</sup> Moreover, by them is your servant  
taught:  
and in keeping them there is great  
reward.

<sup>12</sup> Who can know their own unwitting  
sins?:  
O cleanse me from my secret faults.

<sup>13</sup> Keep your servant also from  
presumptuous sins, lest they get the  
mastery over me:  
so I shall be clean, and innocent of great  
offence.

<sup>14</sup> May the words of my mouth and the  
meditation of my heart be acceptable in  
your sight:  
O Lord, my strength and my redeemer.

### *Second Reading (7am & 9am)*

A reading from the first letter to the  
Corinthians

<sup>18</sup>For the message about the cross is  
foolishness to those who are perishing,  
but to us who are being saved it is the  
power of God. <sup>19</sup>For it is written,  
'I will destroy the wisdom of the wise,  
and the discernment of the discerning I  
will thwart.'

<sup>20</sup>Where is the one who is wise? Where is  
the scribe? Where is the debater of this  
age? Has not God made foolish the  
wisdom of the world? <sup>21</sup>For since, in the  
wisdom of God, the world did not know  
God through wisdom, God decided,  
through the foolishness of our  
proclamation, to save those who believe.  
<sup>22</sup>For Jews demand signs and Greeks  
desire wisdom, <sup>23</sup>but we proclaim Christ  
crucified, a stumbling-block to Jews and  
foolishness to Gentiles, <sup>24</sup>but to those  
who are the called, both Jews and  
Greeks, Christ the power of God and the  
wisdom of God. <sup>25</sup>For God's foolishness is  
wiser than human wisdom, and God's  
weakness is stronger than human  
strength.

*1 Corinthians 1.18-25*

### *Gospel reading*

A reading from the gospel of John

<sup>13</sup>The Passover of the Jews was near, and  
Jesus went up to Jerusalem. <sup>14</sup>In the  
temple he found people selling cattle,  
sheep, and doves, and the money-  
changers seated at their tables. <sup>15</sup>Making  
a whip of cords, he drove all of them out  
of the temple, both the sheep and the  
cattle. He also poured out the coins of the  
money-changers and overturned their  
tables. <sup>16</sup>He told those who were selling  
the doves, 'Take these things out of here!  
Stop making my Father's house a market-  
place!' <sup>17</sup>His disciples remembered that it  
was written, 'Zeal for your house will  
consume me.' <sup>18</sup>The Jews then said to  
him, 'What sign can you show us for  
doing this?' <sup>19</sup>Jesus answered them,  
'Destroy this temple, and in three days I  
will raise it up.' <sup>20</sup>The Jews then said, 'This

temple has been under construction for forty-six years, and will you raise it up in three days?' <sup>21</sup>But he was speaking of the temple of his body. <sup>22</sup>After he was raised

from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken. *John 2.13-22*

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## Faithful Living Together

This week, we receive ten rules for living in a loving community, and a psalmist notes that God's law is for people's well-being. Conventional wisdom and power structures are challenged, and Jesus turns over tables inviting people to consider a different way of faithfully relating to God.

Exodus 20:1–17 The community who receive these words are a once enslaved people now wandering in the wilderness.

The commandments are a covenant within the already-existing covenant made with Abraham and Sarah and are written for a particular time, context, and people. For example, later, Moses (in Deuteronomy 5) names the ten commandments again with one noticeable difference. In Exodus, keeping the Sabbath as holy and a day of rest is a blessing; in Deuteronomy, keeping the Sabbath is a reminder that the people were enslaved and keeping the Sabbath is a justice issue, offering rest for workers.

These are laws of love, given for the well-being of the community.

Psalm 19 states that God's law can help people to live well. The psalm speaks to how God is revealed and offers an understanding of human life in God's creation. The psalm divides into three sections. Verses 1 – 6 are a creation hymn of praise. Here, the psalmist uses metaphors, phrases, and imagery to describe creation. Singing with creation, the psalmist declares that all creation praises God's glory.

The second section of the psalm (vv. 7–10) speaks of God's law, names a love for the law, and that people have responsibilities under the law. It notes that God is revealed in both the scriptures and the law.

The psalm's third section (vv. 11–14) is more of a prayer that speaks to God the Creator. Verse 14, in particular, is often recited before a sermon.

At the time this psalm was written, the sun was worshipped as a god by some religious groups. The psalmist challenges conventional wisdom of the time by saying that the sun is a part of God's creation and order and that the sun joins with the rest of creation in praising God. In weaving creation and the law together, Psalm 19 may be evidence that ancient Israelites understood God's teachings in nature and law as one and the same.

1 Corinthians 1:18–25 also challenges conventional wisdom. Paul writes about what will "save" people: being foolish, not wise; being weak, not strong; being low and despised, not of means. God challenges the status quo and the power of empire by turning conventions upside down.

Jesus turns things upside down in John 2:13–22. The temple had a marketplace where the sale of animals was for the offering of animal sacrifices. It was also a place when currency



could be exchanged into a standard coinage to purchase animals for sacrifice and the temple tax. Jesus, filled with righteous anger, turns over the marketplace tables and critiques the market system. He calls for a dismantling of unjust systems. Jesus challenges the way of empire and invites people into a different way of faithful living.

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The Season of Lent is an opportunity to continue to reflect on what it means to live faithfully together. God calls us to respond in faith in our daily lives. Knowing that God has offered loving rules, an invitation to praise, challenges to the status quo, and is committed to justice: how then shall we live?

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## Redevelopment News

By the time you read this the contract will have been signed by the builders and the diocese. The builders will be on site on Monday 4th March and will erect temporary fencing and start demolition work on the lower hall and house. Thanks to the many who have helped in the great clear out over the last two months.



From the next week (Sunday 10th March) there will be a drop-off zone provided, but you will need to park off site. Fully serviced temporary toilets will also be provided. It is our intention to keep our services in the church going (with Zoom streaming as usual), as well as explore other things we can do together. The Rev'd Timothy and the Wardens recognise that over the next year there will be challenges for us to live together as a parish community, so please contact us if there is anything we can do to help, or if you have suggestions of new ways in which we can do things. However this is but a season, and at the end of the project in 2025, in our centenary year, we will be able to reap the benefits of the missional opportunities that our redevelopment will deliver.

*Please join with me in giving thanks to God that this significant milestone in the life of our parish has been reached.*

## Mission News

Please support the ABM Lent appeal, enabling them to be ready to return to Gaza once they are able and provide programs in Child Nutrition. Envelopes are available in church, or see <https://www.abmission.org/appeals/appeals-major/lent2024/>



The next delivery to Careforce's Inala Pantry will be this week. Please leave your donations in the basket at the back of the church. Cash donations are also welcome. Any questions, please speak to Judy or Sharon Moy.





St Luke's Theatre Society presents...

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## Services This Week:

Tuesday-Friday

6pm: Evening prayer on Zoom

Wednesday 6<sup>th</sup> March

9.30am: Holy Communion (St Luke's)

Sunday 10<sup>th</sup> March

(4<sup>th</sup> Sunday in Lent)

7am: Holy Communion (St Luke's)

9am: Family Communion (St Lukes's / Zoom) with Children's Church

Readings: Numbers 21:4-9, Psalm 107:17-22, Ephesians 2:1-10, John 3:14-21

## Keep in touch:

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Parish Wardens:

Brian Wood (0466 656 149)  
Alison Lampe (0408 183 701)  
Lynn Mitchell (0409 150 861)

## Offerings:

Bank details (internet banking):  
Anglican Parish of Ekibin

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