



Worship at St Luke's this weekend

Sunday 7 am: Holy Communion

(Hymns: TIS 47, TIS 342, TIS 455, vv 1,2,5-7, TIS 446)

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

(Hymns: MP 1267, MP 454, MP 367, MP 163)

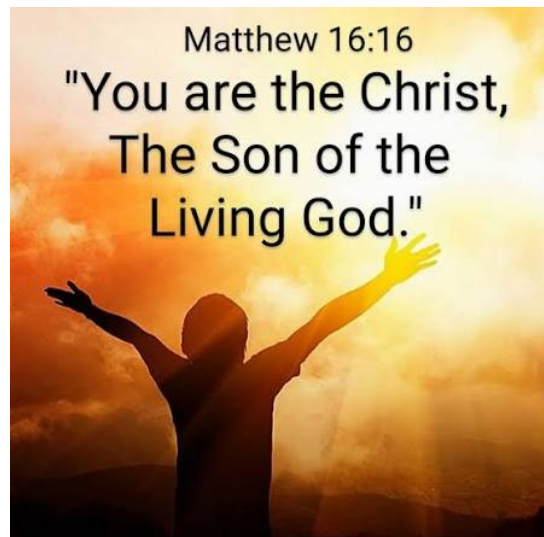
*** <https://zoom.us/j/7210725462> or by telephone (07 3185 3730, meeting ID 721 072 5462).**
Contact the office for the password.

Jesus said to them, 'Who do you say that I am?' Simon Peter answered, 'You are the Messiah, the Son of the living God.'

Matthew 16.15-16

Rev'd Timothy writes...

Over the last few weeks, our readings from Matthew have seen the gospel writer recount parables and stories of Jesus that have built up to answer the questions, 'what is the kingdom?' and 'who is Jesus?' Now, at the mid-point of the gospel, Jesus' identity is spelt out clearly. Peter says "You are the Messiah, the Son of the living God" (16:16). This is also the first mention of 'church' in the gospel. Jesus says that on Peter (which means 'rock') he will build his church. That was certainly the case. As is recounted in the early part of the book of Acts, he was the central to the early church, preaching at Pentecost, and bringing the gospel to many, including the gentiles. However, it is more important to see in this passage that the growth of the early church was not due just to the one man, but to the profession of faith: "You are the Messiah, the Son of the living God." It is those who can say this, throughout the ages, that are part of the kingdom of God, for which the church is a mere reflection (and not such a good one at times).

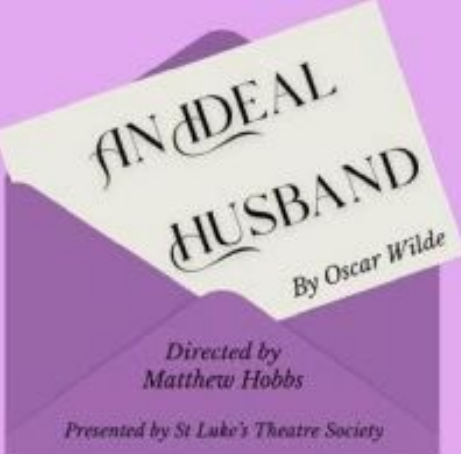


Next Sunday at 9am

Next Sunday is a fifth Sunday, and so we will have a special inter-generational service at 9am with a theme of 'the environment'.

Our children will help lead the service and there will be interactive activities for all ages. There will be Holy Communion at that service and it will be streamed on Zoom as usual.





Book now at
stluketheatre.asn.au



193 Ekibin Road East,
Tarragindi

28th Aug - 12th Sept

Readings for the 13th Sunday after Pentecost

Exodus 1:8–2:10 The story of Moses begins in a time of fear and oppression, where ordinary people act with quiet courage to protect life. Long before Moses led the people, others risked themselves to ensure that hope could survive. Where do we see small acts of courage helping life to grow in difficult places?

Psalms 124 remembers times when danger threatened to overwhelm God's people, yet they found that their help came from God. Looking back, the community recognises how close they came to destruction and how God sustained them. This prayer reflects on what might have been without God's presence, protection, and care.

Romans 12:1–8 Paul describes a community shaped by faith in Christ, where each person's gift helps build the whole body. Belonging to Christ takes shape in the ways we serve and support one another.

Matthew 16:13–20 At Caesarea Philippi, a place associated with political and religious power, Jesus asks his disciples who they believe him to be. Peter's answer becomes a turning point, revealing a faith on which a new community will be built. How does our own understanding of Jesus shape the way we live and stand in the world?

First reading

A reading from Exodus

⁸ Now a new king arose over Egypt, who did not know Joseph. ⁹ He said to his people, 'Look, the Israelite people are more numerous and more powerful than we. ¹⁰ Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land.' ¹¹ Therefore they set taskmasters over them to oppress them with forced labour. They built supply cities, Pithom and Rameses, for Pharaoh. ¹² But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. ¹³ The Egyptians became ruthless in imposing tasks on the Israelites, ¹⁴ and made their lives bitter with hard service in mortar and brick and in every kind of field labour. They were

ruthless in all the tasks that they imposed on them.

¹⁵ The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, ¹⁶ 'When you act as midwives to the Hebrew women, and see them on the birthstool, if it is a boy, kill him; but if it is a girl, she shall live.' ¹⁷ But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. ¹⁸ So the king of Egypt summoned the midwives and said to them, 'Why have you done this, and allowed the boys to live?' ¹⁹ The midwives said to Pharaoh, 'Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife comes to them.' ²⁰ So God dealt well with the midwives; and the people multiplied and became very strong. ²¹

And because the midwives feared God, he gave them families. ²² Then Pharaoh commanded all his people, 'Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live.'

^{2:1} Now a man from the house of Levi went and married a Levite woman. ² The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him for three months. ³ When she could hide him no longer she got a papyrus basket for him, and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river. ⁴ His sister stood at a distance, to see what would happen to him.

⁵ The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. ⁶ When she opened it, she saw the child. He was crying, and she took pity on him. 'This must be one of the Hebrews' children,' she said. ⁷ Then his sister said to Pharaoh's daughter, 'Shall I go and get you a nurse from the Hebrew women to nurse the child for you?' ⁸ Pharaoh's daughter said to her, 'Yes.' So the girl went and called the child's mother. ⁹ Pharaoh's daughter said to her, 'Take this child and nurse it for me, and I will give you your wages.' So the woman took the child and nursed it. ¹⁰ When the child grew up, she brought him to Pharaoh's daughter, and she took him as her son. She named him Moses, 'because', she said, 'I drew him out of the water.'

Exodus 1:8-2:10

Psalms 124

¹ If the Lord had not been on our side, now may Israel say:
if the Lord had not been on our side, when our enemies rose against us,

² Then they would have swallowed us alive:
when their anger was kindled against us.

³ Then the waters would have overwhelmed us, and the torrent gone over us:
the raging waters would have gone clean over us.

⁴ But praised be the Lord:
who has not given us as a prey to their teeth.

⁵ We have escaped like a bird from the snare of the fowler:
the snare is broken, and we have gone free.

⁶ Our help is in the name of the Lord:
who has made heaven and earth.

Second Reading

A reading from the letter to the Romans

¹ I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. ² Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.

³ For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgement, each according to the measure of faith

that God has assigned. ⁴ For as in one body we have many members, and not all the members have the same function, ⁵ so we, who are many, are one body in Christ, and individually we are members one of another. ⁶ We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ⁷ ministry, in ministering; the teacher, in teaching; ⁸ the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

Romans 12:1-8

Gospel reading

A reading from the gospel of Matthew

¹³ Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, ‘Who do people say that the Son of Man is?’ ¹⁴ And they said, ‘Some

say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.’ ¹⁵ He said to them, ‘But who do you say that I am?’ ¹⁶ Simon Peter answered, ‘You are the Messiah, the Son of the living God.’ ¹⁷ And Jesus answered him, ‘Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. ¹⁸ And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. ¹⁹ I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.’ ²⁰ Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

Matthew 16:13-20

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Word for the Day

Jesus leads the disciples to a place considered the literal gateway to the underworld. Jesus doesn’t avoid the place. It is here, in the shadow of competing powers, that he speaks of his identity and the community that will be built upon this confession.

In a place filled with competing loyalties and claims to power, Jesus asks his disciples who they believe him to be.

During the rise of the Third Reich, this passage was of great importance to the Confessing Church. The ‘gates of Hades’ metaphor served as a spiritual and political cry against those who sought to merge the Protestant church with Nazi ideology. For leaders such as Dietrich Bonhoeffer and Karl Barth, Jesus’ words were not a promise of institutional safety but a call to active resistance. The Barmen Declaration of 1934, the movement’s foundational document, used this passage to assert that the church is built on the Word of God alone, not on a ‘Führer’ or national identity. They stood upon the ‘rock’ of a singular confession—that Christ alone is Lord—turning the Barmen Declaration into a quiet, steady anthem of holy defiance against the deafening roar of the state. By identifying Christ as the only

‘Rock,’ they declared the Nazi state’s ‘totalitarian claims’ to be a form of idolatry that the gates of hell could not protect. This promise gave the Confessing Church the courage to face state-sponsored death. They argued that since Christ had already ‘stormed the gates of death,’ the Nazi threat of the concentration camp was a shadowy power that the resurrection had already defeated.

Faith calls us to stand firm in difficult places.

It also calls us to build communities shaped by courage and hope.

Ideas for Reflection

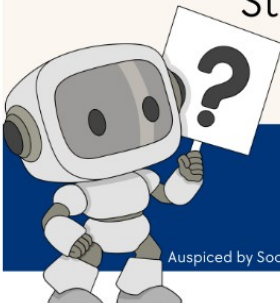
- Who do people say Jesus is today? What is he like according to popular opinion? What do you say?
- Caesarea Philippi was a place of competing ‘gods’ and political power. What voices or loyalties shape your life today? How does your confession of Christ influence where you stand and how you live?
- What systems of injustice or patterns of harm in your community call for courage and faith?
- Dietrich Bonhoeffer understood confession as more than words; it shaped how the church lived. Where might your faith call you to act with courage rather than remain at a distance?

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EXPLORING AI TOGETHER

*A shared learning day exploring how artificial intelligence is
shaping our world and the life of the Church*

Saturday 29 August 2026
St Francis College, Milton
9:30am - 3:30pm



Auspiced by Social Responsibilities Committee – Anglican Church Southern Queensland



St Luke's Connect

This month the theme is
‘Ekka: show and tell’.

Wednesday 26th August.
9.30am Eucharist followed by morning
tea and festivities.

All welcome.



For our Prayers

Prayer for the day

O God, fount of all wisdom, in the humble witness of the apostle Peter you have shown the foundation of our faith: give us the light of your Spirit, that, recognising in Jesus of Nazareth the Son of the living God, we may be living stones for the building up of your holy Church; through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

The World

Pray for peace, healing and hope for all the nations of the world.

The Anglican Communion

The Church of the Province of West Africa

The Diocese of Tasmania: †Richard Condie; Assistant Bishop – †Chris Jones; Clergy and People

The Parish of Beenleigh: Alan Moore – Locum, Frank Phillips, Doreen Adamson
Anglicare SQ Home and Community, North Coast Region

St Francis Theological College, Milton: Principal – Ruth Mathieson; Academic Dean – Adam Couchman; staff, sessional lecturers & students

Our missionary partners

David and Zoë Browne, Bush Church Aid in Gladstone.

Local Schools and colleges

Marshall Road Primary, Salisbury Primary, Yeronga Primary

Our parish

Pray for our St Luke's Theatre Society as they finish preparations for their play to open next weekend.

Those who are sick, frail or emotionally stressed

Ryan, Sharon L, David F, Peter G, Lauren, Rita, Don, Margaret, Peter F., Maxine and Robyn McElnea, Glen and Rose, Mon McNeill, Scott L, Tim Vassella.

From the Parish Book of Remembrance

23 August: Loys Alexia McCormack, Norman Edward Ballard; 24 August: Arthur James Gillam, Audrey Joan Jordan; 25 August: Clive John Draydon; 26 August: Albert Dowling, Frederick Charles Gore; 27 August: Betty Louisa McMahon; 28 August: Norman Henry Leeson, Carl Heinrich (Harry) Schomacker; 29 August: Bessie Searle; Violet Josephine Nixon-Smith.

Articles and photos for next Church News

Please send to Honor by

TODAY Sunday 23rd August 2026

Perhaps you would like to share some of your photos from the Parish Camp, please send to phlawler@optusnet.com.au or phone 0410 423 446.

Containers for Change

Donate your '10c refund' bottles and cans to St Luke's. Either bring them to church or take them direct to TOMRA (9/655 Toohey Road, Salisbury) and use the parish code: **C10686424**

Also part of St Luke's

**Little Angels
Tarragindi**

Anglican Childcare
opening soon:

littleangels.qld.edu.au



St Luke's Theatre Society:
stluketheatre.asn.au

Services This Week:

Tuesday-Friday

6pm: Evening Prayer on Zoom

Tuesday 25th August

1.30pm: Holy Communion at Regis
Salisbury

Wednesday 26th August

9.30am: Holy Communion at St Luke's

Sunday 30th August:

14th Sunday after Pentecost

7am: Holy Communion at St Luke's

9am: Family Service with Communion
at St Luke's
(with Zoom stream)

*Readings: Exodus 3:1-15, Psalm 105:1-6, 23-26,
Romans 12:9-21, Matthew 16:21-28*

Keep in touch:

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 3848 2123 (Rectory and Office)

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 www.stlukesekibin.org.au

 @stlukesekibin

Parish Warden:
Brian Wood (0466 656 149)

Offerings:

Bank details (internet banking):

Anglican Parish of Ekibin

A/C 0000 7820

BSB 704 901

Or scan the QR
code to give
online:



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