



Worship at St Luke's this weekend

Sunday 7 am: Holy Communion

(Hymns: TIS 373, TIS 589, TIS 83, TIS 215)

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

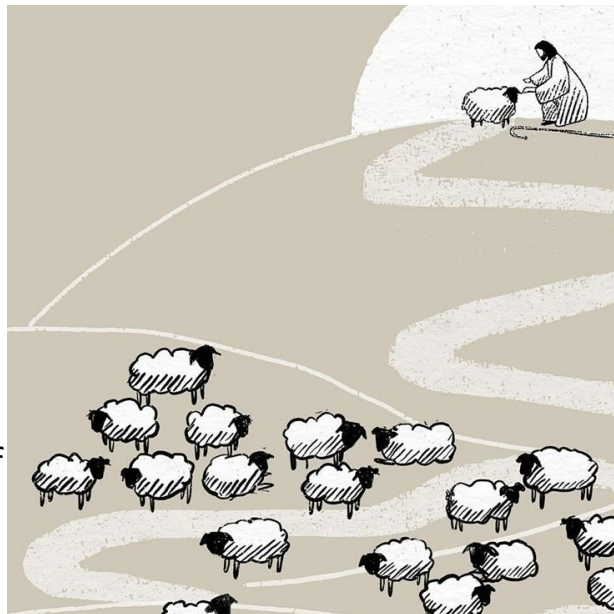
(Hymns: MP99, MP 1, TIS 183, TIS 242)

*** <https://go.stlukesekibin.org.au/zoom> or by telephone (07 3185 3730, meeting ID 721 072 5462). Contact the office for the password.**

‘Where two or three are gathered in my name,’ says the Lord, ‘I am there among them.’

Rev'd Timothy writes...

In our gospel readings we have jumped on two chapters to what is known as the 'fourth discourse', or block of teaching, in Matthew's gospel. It is all about what it means to live in community. The images associated with the shepherd who goes all out to find the one sheep out of one hundred who has gone astray give us much comfort that no-one is beyond the loving searching of God. "It is not the will of [God] that one of these little ones should be lost" (Matthew 18:14). The community is not whole if someone is missing.



But then, in the second part of the passage, we have teaching on how to manage disputes within the community. As it reads, it seems a little anachronistic. It reads in the context of the church as a distinct entity with considerable organisation and so is clearly intended for the guidance of Matthew's community. That is not to say that it is not in origin from Jesus. Jesus was able to conceive of and plan for a community to carry on the work of the kingdom after his death (remember his comments to Peter in Matthew 16:18). Therefore he could also have made provision for the future existence of that community through the type of teaching found here. What Matthew has probably done is to take sayings from the tradition and moulded them into this passage and thus given them somewhat more immediate relevance for his church. Such is the nature of gospel.



What is clear. The people of God are called to live together in community. We see this too in the Old Testament reading this weekend which gives the community-building instructions for the liturgical Passover festival. Jew's still remember this year by year. And we too build community as we meet over the liturgical meal of the Eucharist.

Church News for September

The next edition of our Church News will be online by this Sunday. Printed copies will be available next weekend.

Read it at <https://www.stlukesekibin.org.au/church-news>.



Readings for the 15th Sunday after Pentecost

Exodus 12:1–14 This first Passover marks the beginning of the liberation of the congregation of Israel, shaping a new rhythm of life and practice of remembrance even before they leave Egypt. As they gather to share this meal, they begin to remember who they are: a people seen by God and drawn into freedom.

Psalms 149 gives voice to a people returning from exile in Babylon to Jerusalem, a city still marked by ruin. Their song holds together joy and longing, praise and memory, in the aftermath of loss. As they sing, they remember who they are: a people who praise, who hope, and who trust God's justice still at work.

Romans 13:8–14 Paul speaks of love that shapes how we live with one another, drawing together all that God asks of us. As a new day dawns, we are invited to notice how this love might take shape in our relationships here and now.

Matthew 18:10–20 As Jesus speaks to those learning to live together as a community, he names the fragile and often difficult work of mending relationships. Rather than avoiding conflict, they are invited to listen, step toward one another, and trust that Christ is present among them as they seek repair. How might we experience Christ with us in the work of listening, truth-telling, and making peace?

First reading

A reading from Exodus

¹ The Lord said to Moses and Aaron in the land of Egypt: ² This month shall mark for you the beginning of months; it shall be the first month of the year for you. ³ Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. ⁴ If a household is too small for a whole lamb, it shall join its closest neighbour in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. ⁵ Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. ⁶ You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. ⁷ They shall take some of the blood and put it on

the two doorposts and the lintel of the houses in which they eat it. ⁸ They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. ⁹ Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. ¹⁰ You shall let none of it remain until the morning; anything that remains until the morning you shall burn. ¹¹ This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. ¹² For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgements: I am the Lord. ¹³ The blood shall be a sign for you on the houses

where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

¹⁴ This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

Exodus 12:1-14

Psalm 149

¹ O praise the Lord, and sing to the Lord a new song:

O praise him in the assembly of the faithful.

² Let Israel rejoice in him that made him: let the children of Zion be joyful in their king.

³ Let them praise him in the dance: let them sing his praise with timbrel and with harp.

⁴ For the Lord takes delight in his people: he adorns the meek with his salvation.

⁵ Let his faithful ones exult in his glory: let them sing for joy upon their beds.

⁶ Let the high praises of God be in their mouths:

and a two-edged sword in their hands,

⁷ To execute vengeance on the nations: and chastisement upon the peoples,

⁸ To bind their kings in chains: and their nobles with fetters of iron,

⁹ To visit upon them the judgement that is decreed:

such honour belongs to all his faithful servants.

Praise the Lord

Second Reading

A reading from the letter to the Romans

¹ Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God. ² Therefore whoever resists authority resists what God has appointed, and those who resist will incur judgement. ³ For rulers are not a terror to good conduct, but to bad. Do you wish to have no fear of the authority? Then do what is good, and you will receive its approval; ⁴ for it is God's servant for your good. But if you do what is wrong, you should be afraid, for the authority does not bear the sword in vain! It is the servant of God to execute wrath on the wrongdoer. ⁵ Therefore one must be subject, not only because of wrath but also because of conscience. ⁶ For the same reason you also pay taxes, for the authorities are God's servants, busy with this very thing. ⁷ Pay to all what is due to them—taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honour to whom honour is due.

⁸ Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. ⁹ The commandments, 'You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet'; and any other commandment, are summed up in this word, 'Love your neighbour as yourself.' ¹⁰ Love does no wrong to a

neighbour; therefore, love is the fulfilling of the law.

Romans 13:1-10

Gospel reading

A reading from the gospel of Matthew

¹⁰ 'Take care that you do not despise one of these little ones; for, I tell you, in heaven their angels continually see the face of my Father in heaven. ¹² What do you think? If a shepherd has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? ¹³ And if he finds it, truly I tell you, he rejoices over it more than over the ninety-nine that never went astray. ¹⁴ So it is not the will of your Father in heaven that one of these little ones should be lost.

¹⁵ 'If another member of the church sins

against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. ¹⁶ But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. ¹⁷ If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax-collector. ¹⁸ Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. ¹⁹ Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. ²⁰ For where two or three are gathered in my name, I am there among them.'

Matthew 18:10-20

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Word for the Day

When we hear the words of Jesus in Matthew 18:14–20, we might be tempted to listen for a clear set of steps to help us manage conflict and keep things under control.

Yet, this passage seems to open something more fragile and more demanding. It speaks into the reality that relationships do break, and that being a community shaped by Christ does not mean avoiding that reality but learning how to move through it.

Jesus begins simply: go and speak, listen, take a step toward one another. There is a gentleness here, and also courage. The aim is not to win or to prove a point, but to restore—to find a way back into relationship where that is possible.

At the same time, this is not naïve. There is an awareness that repair is not always easy or immediate, and that the wellbeing of the whole community matters alongside the dignity of each person. The work is careful, sometimes slow, and held within the life of the community rather than carried alone.

Some, including writers such as Ched Myers and Elaine Enns, have read this passage through the lens of restorative justice, where the focus is not on punishment, but on healing what has been harmed and restoring relationship.

For a community learning who they are in Christ, this work becomes part of that remembering. We are not only people who belong to God; we are people who are called to remain in relationship with one another, even when that is difficult. And perhaps this is where the promise at the end of the passage comes into sharper focus. When Jesus says that he is present where two or three are gathered, it may be more than a general assurance for worship. It may be a promise for this very work—that in the fragile, often uncomfortable process of making things right, Christ is already there among us.

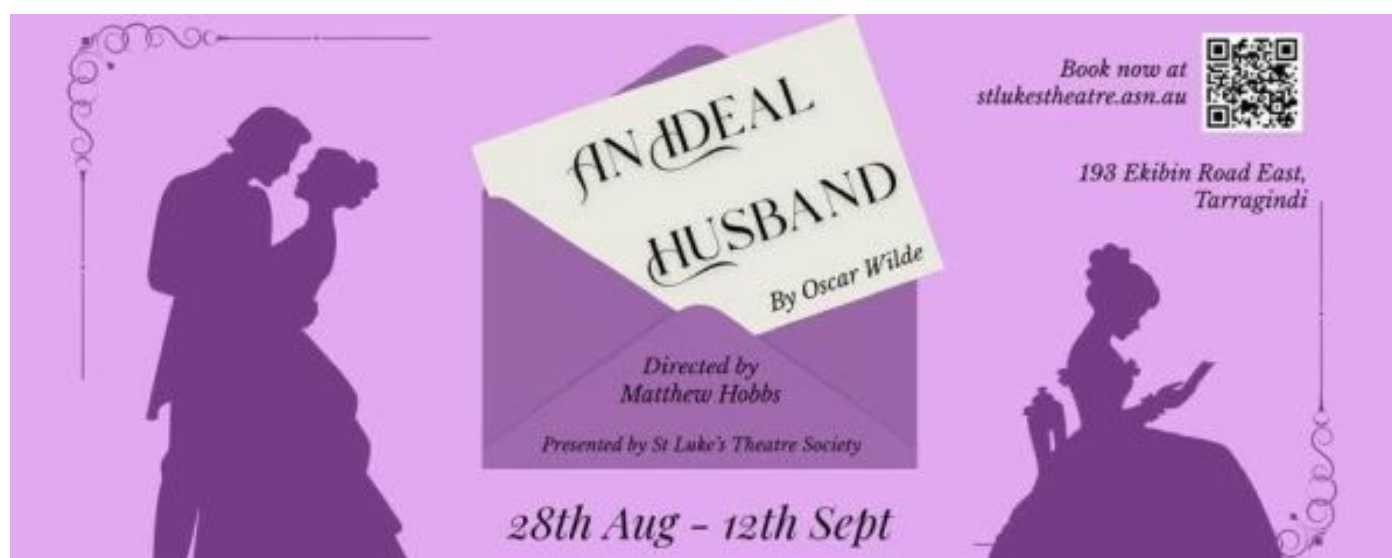
Ideas for Reflection

- When have you experienced a relationship becoming strained or broken? What helped you take a first step toward repair, or what made it difficult?
- As you listen to Jesus' words, what do you notice in the way Jesus speaks about addressing harm and restoring relationships? What feels challenging or surprising?
- How might love, as Paul describes it, take shape in the everyday work of your relationships?
- What does it mean for a community to remember who it is in Christ when relationships are under strain?
- Where, or in what ways, have you experienced Christ's presence in the midst of peacemaking or reconciliation?

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St Luke's Theatre Society presents...

Book your tickets now at stluketheatre.asn.au, 0493 778 379



For our Prayers

Prayer for the day

Go before us, O Lord, with your most gracious favour and further us with your continual help, that in all our works, begun, continued, and ended in you, we may glorify your holy name, and finally, by your mercy, obtain everlasting life; 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

Continue to pray for the many people affected by the ice, mud and water slides in Nepal and in Tibet, for those who have lost lives or livelihoods, those still missing, those who seek to bring aid.

The Anglican Communion

The Episcopal / Anglican Province of Alexandria

The Diocese of Bendigo: †Matt Brain; Clergy and People

The Parish of Camp Hill – Norman Park – Quinn Humphreys

Wolston Correctional Centre

Fraser Coast Anglican College, Hervey Bay: Principal – Joe Wright; Chaplain – Jeff Jarvis; Chair of College Council – Kirsti Kee; members of College Council; staff & students

Our missionary partners

Danie Middeldorp, SU chaplain at Wellers Hill State School

Local Schools and colleges

Wellers Hill Primary, Junction Park Primary, Moorooka Primary

Our parish

Pray for all involved in our Children's ministry.

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

6 September: Lily Ballard, Anthony John Mordue McKinnon, Arthur Frederick Rodger; *7 September:* Philip Evelyn Flower, Gwenda Vivien Williams; *8 September:* Kay Lorelle Idle; *9 September:* Donald McKinnon, Leslie Searle, Ronald George Sanders, Edwin Frederick Beetham, Graham Reginald Utting; *11 September:* Lucinda Isabel Mendham, Kevin James Hopf, Rita Joy Ballard, Graham Frederick Daniels; *12 September:* Leslie Charles Hamilton, Allan James McGowan

Children's Church

Children's Church continues next week, and every Sunday in school term.

Children are always welcome at our services and there is always a Children's talk at 9am Sunday.



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 8th September

1.30pm Holy Communion at Regis
Salisbury

Sunday 13th September:

16th Sunday after Pentecost

7am: Holy Communion at St Luke's

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

*Readings: Exodus 14:19-31, Psalm 114, Romans
14:1-14, Matthew 18:21-35*

Keep in touch:

 priest@stlukesekibin.org.au
(Rector, Rev'd Dr Timothy Nicholson)

 admin@stlukesekibin.org.au (Office)

 families@stlukesekibin.org.au
(Children's church)

 3848 2123 (Rectory and Office)

 P.O. Box 79, Wellers Hill, QLD 4121

 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:

<https://go.stlukesekibin.org.au/donate>

