



## **Worship at St Luke's this weekend**

### **Sunday 7 am: Holy Communion**

*(Hymns: MP 41,vv1,3,5,6, TIS 607, TIS 134,vv1-3,5, TIS 569)*

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

*(Hymns: MP 50, MP 88, MP 1094, MP 225)*

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

If you, O Lord, should note what we do wrong, Lord, who could stand? But there is forgiveness with you, so that you may be revered.

Rev'd Timothy writes...

Our Old Testament reading follows on from last week's. After the institution of the Passover, with its emphasis on building the community of God's people, the power of the God is manifest once again in the final plague. Pharaoh lets the Hebrew people go.



But they did not head immediately to the Promised Land. There was more that God wanted to show them about being the people of God. The Egyptian army came after them, and the people were distraught:

*They said to Moses, '... What have you done to us, bringing us out of Egypt? Is this not the very thing we told you in Egypt, "Let us alone and let us serve the Egyptians"? For it would have been better for us to serve the Egyptians than to die in the wilderness.'* (Exodus 14:11)

It might seem a bit fickle of them, when they were in Egypt they had cried out for rescue, and that is what God had done – but as we are so often reminded in scripture God works in God's way, not necessarily the way we think God ought.

So in the portion of the story we read this Sunday, there are images that reflect the creation myths of Genesis 1. A pillar of fire separates light from darkness and the waters were divided to make dry land. God is telling the people that they are a new creation as God's people.

And of course this image is the message that Jesus brought. We, as the people of God in this post-Easter time, are a new creation.



A Memorial Service will be held  
on Wednesday 16<sup>th</sup> September at 11am for

**Barbara Mary Utting**

Who died on 16<sup>th</sup> June 2026.

*May she rest in peace and rise in glory*

## Church News for September

The next edition of our Church News is online. Read it at  
<https://www.stlukesekibin.org.au/church-news>.

Printed copies are available at the back of church this weekend.



## Readings for the 16<sup>th</sup> Sunday after Pentecost

**Exodus 14:19–31** continues the story of the Israelites' journey from slavery toward freedom. Trapped between the sea and the approaching army, they face what seems impossible, yet they witness God opening a way through. This passage invites us to consider how moments of being 'stuck' or overwhelmed might also become places where we learn to trust God.

**Psalms 114** This poetic retelling of the Exodus imagines creation itself responding to God, as sea and river make way for the people. It celebrates a God who opens paths where none seem possible. How might our worship reflect our trust in a God who makes a way through what feels immovable?

**Romans 14:1–12** Paul addresses tensions within the community, inviting them to live without judging one another for differing practices. Each person, he reminds them, belongs to God. How might we learn to make space for one another, trusting that God holds us all?

**Matthew 18:21–35** In response to Peter's question about the limits of forgiveness, Jesus tells a story that reveals the transforming power of grace. Forgiveness becomes a way through cycles of harm and retaliation. How might we begin to walk this path of mercy in our own relationships?

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### First reading

A reading from Exodus

<sup>19</sup> The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. <sup>20</sup> It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night.

<sup>21</sup> Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. <sup>22</sup> The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. <sup>23</sup> The Egyptians

pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. <sup>24</sup> At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. <sup>25</sup> He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, 'Let us flee from the Israelites, for the Lord is fighting for them against Egypt.'

<sup>26</sup> Then the Lord said to Moses, 'Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers.' <sup>27</sup> So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. <sup>28</sup> The waters

returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. <sup>29</sup> But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left.

<sup>30</sup> Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. <sup>31</sup> Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses.

*Exodus 14:19-31*

## **Psalms 114**

<sup>1</sup> When Israel came out of Egypt:  
and the house of Jacob from among a  
people of an alien tongue,

<sup>2</sup> Judah became his sanctuary:  
and Israel his dominion.

<sup>3</sup> The sea saw that, and fled:  
Jordan was driven back.

<sup>4</sup> The mountains skipped like rams:  
and the little hills like young sheep.

<sup>5</sup> What ailed you, O sea, that you fled:  
O Jordan, that you were driven back?

<sup>6</sup> You mountains, that you skipped like  
rams:  
and you little hills like young sheep?

<sup>7</sup> Tremble, O earth, at the presence of the  
Lord:  
at the presence of the God of Jacob,

<sup>8</sup> Who turned the rock into a pool of  
water:  
and the flint-stone into a welling spring.

## **Second Reading**

A reading from the letter to the Romans

<sup>1</sup> Welcome those who are weak in faith,  
but not for the purpose of quarrelling  
over opinions. <sup>2</sup> Some believe in eating  
anything, while the weak eat only  
vegetables. <sup>3</sup> Those who eat must not  
despise those who abstain, and those  
who abstain must not pass judgement on  
those who eat; for God has welcomed  
them. <sup>4</sup> Who are you to pass judgement  
on servants of another? It is before their  
own lord that they stand or fall. And they  
will be upheld, for the Lord is able to  
make them stand.

<sup>5</sup> Some judge one day to be better than  
another, while others judge all days to be  
alike. Let all be fully convinced in their  
own minds. <sup>6</sup> Those who observe the day,  
observe it in honour of the Lord. Also  
those who eat, eat in honour of the Lord,  
since they give thanks to God; while  
those who abstain, abstain in honour of  
the Lord and give thanks to God.

<sup>7</sup> We do not live to ourselves, and we do  
not die to ourselves. <sup>8</sup> If we live, we live  
to the Lord, and if we die, we die to the  
Lord; so then, whether we live or  
whether we die, we are the Lord's. <sup>9</sup> For  
to this end Christ died and lived again, so  
that he might be Lord of both the dead  
and the living.

<sup>10</sup> Why do you pass judgement on your  
brother or sister? Or you, why do you  
despise your brother or sister? For we  
will all stand before the judgement seat  
of God. <sup>11</sup> For it is written,

‘As I live, says the Lord, every knee shall  
bow to me,

and every tongue shall give praise to God.'

<sup>12</sup> So then, each of us will be accountable to God.

<sup>13</sup> Let us therefore no longer pass judgement on one another, but resolve instead never to put a stumbling-block or hindrance in the way of another. <sup>14</sup> I know and am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for anyone who thinks it unclean.

*Romans 14:1-14*

### Gospel reading

A reading from the gospel of Matthew

<sup>21</sup> Then Peter came and said to him, 'Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?' <sup>22</sup> Jesus said to him, 'Not seven times, but, I tell you, seventy-seven times.

<sup>23</sup> 'For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. <sup>24</sup> When he began the reckoning, one who owed him ten thousand talents was brought to him; <sup>25</sup> and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. <sup>26</sup> So the slave

fell on his knees before him, saying, "Have patience with me, and I will pay you everything." <sup>27</sup> And out of pity for him, the lord of that slave released him and forgave him the debt. <sup>28</sup> But that same slave, as he went out, came upon one of his fellow-slaves who owed him a hundred denarii; and seizing him by the throat, he said, "Pay what you owe." <sup>29</sup> Then his fellow-slave fell down and pleaded with him, "Have patience with me, and I will pay you." <sup>30</sup> But he refused; then he went and threw him into prison until he should pay the debt. <sup>31</sup> When his fellow-slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. <sup>32</sup> Then his lord summoned him and said to him, "You wicked slave! I forgave you all that debt because you pleaded with me. <sup>33</sup> Should you not have had mercy on your fellow-slave, as I had mercy on you?" <sup>34</sup> And in anger his lord handed him over to be tortured until he should pay his entire debt. <sup>35</sup> So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.'

*Matthew 18: 21-35*

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### Word for the Day

Jesus has just offered a vision for community life that makes space for relationships to be repaired. Peter, as is often the case, gives voice to the question many might be asking: How far does this go? Surely there must be a limit?

Jesus' response stretches beyond what feels reasonable. Forgiveness is not counted or measured; it becomes a way of life.

Some, including writers such as Elaine Enns and Ched Myers, read this passage as an invitation to break the cycle of harm and retaliation, and to seek restoration rather than revenge. In a world where hurt is often met with more hurt, Jesus opens another way.

Jesus goes on to tell a parable that models how not to be. It exposes how easily we receive mercy for ourselves while withholding it from others. It shows how quickly we can return to patterns of control, judgement, and keeping score. Jesus invites us instead to reimagine the world as we know it. Forgiveness becomes a way through—through resentment, through fear, through the weight of what has been done.

As we hear this story, we might wonder where we are being invited to take this path of mercy, and what it might mean to live as people shaped by grace in our relationships with one another.

### **Ideas for Reflection**

As we reflect on these readings, we might begin by noticing our own experiences of conflict, forgiveness, and grace.

- When have you found it difficult to forgive? What made it hard to take a step toward letting go?
- Where do you notice a desire to ‘keep score’ in your relationships? What might it look like to respond differently?
- What do you hear in Jesus’ story about forgiveness? What feels challenging or surprising?
- How might forgiveness become a way through something that feels stuck or unresolved in your life?
- Where have you experienced grace in your own life? How might that shape the way you respond to others?

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The Moys will be taking a delivery to Inala Careforce on Monday 14<sup>th</sup> September. Inala are wanting donations of lifelong milk, tins of food (not baked beans) and cash donations before the September school holidays.

Please ensure all donations are received no later than this Sunday.

## **For our Prayers**

### ***Prayer for the day***

O God, you call your Church to witness that in Christ we are reconciled to you: help us so to proclaim the good news of your love, that all who hear it may turn to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

### ***The World***

Pray for the complex situations in the conflict areas of the world, that ways forward to bring justice and peace might be found.

### ***The Anglican Communion***

The Anglican Church in Aotearoa, New Zealand and Polynesia

Ministry with the Aboriginal People of Australia: †Chris McLeod

The Parish of Clayfield St Mark's: Lynette Kareta, Gary Blundell, Peter Daugaard

St John's Community Care Services, Burleigh Heads

St Luke's Anglican School, Bundaberg: Principal – Matthew Hughes; Chaplain – Vacant; Chair of School Council – Darren Hart; members of School Council; staff & students

### ***Our missionary partners***

Parishes in the Western Region (Bush Ministry Fund).

### ***Local Schools and colleges***

St Elizabeths Primary, St Agnes Primary, Red Hill Special School

### ***Our parish***

Pray for our choir and musicians as they lead us in worship.

### ***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***

*13 September:* Adelaide Hannah Tye, Sarah Jessie Mary Miller;

*18 September:* Archibald Johnstone McComas Stoney, Everlyn Patricia Kratzke;

*19 September:* Henrietta Just, Thelma May Melhuish, Muriel Croyden, Evelyn Patricia Kratske.

## 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](http://littleangels.qld.edu.au)



St Luke's Theatre Society:  
[stluketheatre.asn.au](http://stluketheatre.asn.au)

### Services This Week:

#### Tuesday-Friday

6pm: Evening Prayer on Zoom

#### Sunday 20<sup>th</sup> September:

*17<sup>th</sup> Sunday after Pentecost*

7am: Holy Communion at St Luke's

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

*Readings: Exodus 16:2-15, Psalm 105:1-6,37-45,  
Philippians 11:21-30, Matthew 20:1-16*

### Keep in touch:

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 [www.stlukesekibin.org.au](http://www.stlukesekibin.org.au)

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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>