

Rev Maile Molitika - Minister's Message

"Complete Life in Christ"

According to our Lectionary readings for July and August, there were 4 readings assigned from the Book of Colossae (Colossians). It is important to know that Paul had written from the prison in Rome to this community after he received a report that they were struggling with the true faith because of the fake teachers. They have broken into the community with heresy and tried to mislead the young believers. They wanted the believers to worship angels and also a strict observance of Jewish ceremonies like circumcision.

How is our journey of faith nowadays?

Do we have a well-established faith that cannot be moved by any false doctrine?

There are many Christians who can easily disown Christianity because some other faith seems to be very attractive. The reason I am using this Epistle of Colossians is because it gives us the affirmation that life in Christ is the best choice for anyone to follow. St. Paul from the prison really encouraged this community with this passage: Colossians 2:6-7 **"So then, just as you received Christ Jesus as Lord, continue to live your lives in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness."**

He wants this community not to be distracted by the new fake doctrines but to stand firm in the true faith of Jesus Christ. He warned them, you have received Christ as Lord, continue to live your lives in him, rooted and built up in him. We are reminded today that St. Paul used four things to encourage this community to stand firm in their faith. He said in chapter 1 you have to build "downward" rooted in Christ, established and firm (Col 1:23). In chapter 2, he said you have to build "upward", built up in Him (Col 2:7). In Chapter 3, he said you have to build "inward", hidden with Christ (Col 3:3). In chapter four, he said you have to build "outward", to be wise in the way you act towards outsiders (Col 4:5). St. Paul has reminded that these foundations had given us the opportunity to stand firm and not to be moved by any other heresy in this world.

No wonder, there are so many people who can be distracted to other non-Christian religions because they have not experienced the reality of being a true disciple of Jesus Christ. We can only live complete life when we live in our Christ. St Paul in the Acts of the Apostles says - **"For in him we live and move and have our being"** This is a great reminder that only in Christ we can live a complete, deep, well established and enjoyable life.

Let us continue to journey with the power of the Holy Spirit in the Season of Pentecost.

Grace & Peace, Rev Maile

Blessings in Covid?

June 2025 was not a good month for us! We were at the podiatrist when I started to feel unwell and could not get home quickly enough. Then it hit me. Hard. For the first few days I had no sleep due to incessant coughing. Solid Covid! Then Jeanette contracted it. We were Les Deux Miserables! Sick, isolated, miserable. Could there possibly be any blessing in this? We discovered that, incredibly, there was!

First, we discovered very quickly how many people really cared: our family, of course, the church, our Sundale Carers (who had to wear full PPE gear to see us!). People shopped for us so we were well provisioned, even if we had lost our appetite! We were really blest. Thank you lovely people.

Then, as I began to recover, I started to read, something old and something new. The old was the biography of **Joice Nankivell Loch**, "**Blue Ribbons, Bitter Bread**", Australia's most decorated woman, recognised specifically for her work in Poland, Rumania and Greece among refugees of war, particularly Jews. She had 11 medals including a BEM, but not one from Australia: an incredible woman, who sacrificed herself totally and absolutely for others. Human kindness at its best.

The second book was the reflections of contemporary Australian indigenous journalist, **Dr Stan Grant**, "**Murriyang: song of time**" (2024). A difficult book. Deeply moving, powerful Christian theology integrated with his native indigenous perspectives. Love, pain and lament. Both these books touched me deeply and deepened my commitment to the ministry of care and reconciliation.

Thirdly, there was our home church: just two of us, worshipping in isolation, using the **Fig Tree Worship** liturgy (Gippsland UC Presbytery, Victoria), interspersed with worship music via UTube. It was simple, but meaningful. One of the songs (listed for the day) was "Community of Christ", which contained the line, "The God who wears our face, to whom all worlds belong" (TiS 473). How many times have we sung that? How many times have the words just passed thoughtlessly over our lips! Not this time! The words kept coming back to me: *The God who wears our face?* Really? Yes indeed, God did wear a human face in the incarnate Christ, as Wesley noted, "Our God contracted to a span, incomprehensively made man"

(Let earth and heaven combine, TiS 305. See John 1:14,18.)

But this was not the first time. Genesis describes how God created humanity "in God's own image" (Genesis 2:7). Right at the very beginning God dared to place the stamp of his own divine character on the creation in the person of humanity. It was an original incarnation. Humanity reflected the very being, nature and spirit of God. As the Psalmist noted, humans are created a little lower than divine beings, **not** a little higher than the animals (Psalm 8:5). Our affinity as humans is with the divine (above) rather than with the lower creation (below). As such we wear God's face to the world! Think what that means: Where will we see God? We will see God in love, grace, gentleness, kindness, generosity, patient perseverance, and even in genuine anger and anguish over injustice, in another.

'The Apostle Paul tells us that the work of the Spirit is to recreate the image of Christ in us (2 Corinthians 3:18). Christ has shown us what God-in-humanity is really like. As Paul observed, the role of the spirit is to renew the face of God, as seen in Christ, in us! This theology has incredible ramifications: can you imagine what it would be like if people did see God in us? Can we look for God in others? Yes we can! I can see God in the sad face of a rejected and dejected indigenous elder. I can see God in the beautiful face of a gracious lady. I can see God in the smiling face of a dedicated care worker.

Some years ago we ministered to a group of Indo-Fijians. We were introduced to their traditional greeting, **Namaste**. Although this greeting is of Indian origin (Hindu) it is not incompatible with our Christian practice. Essentially the word means, "bowing to you" as a means of honouring the soul-light within the other human person. It is a word which recognises divine goodness in another. It is another way of seeing the face of God in another human being.

I wonder what difference it would make to our world if we could see every human person as bearing the image of God, in some way or another. Certainly, we would look for the good in them rather than the worst, their weakness, their failures. The next time you are tempted to put someone down, try looking for the face of God. You may be surprised to discover that when you seek God in others, you will truly find him.

Rev Graham Warne



Our Indian family

Nursing and Spiritual Care: Integration of Faith and Healing - Thank God For Our Nurses -

In healthcare, the role of nursing extends beyond addressing physical ailments; it also encompasses the holistic care of patients, which includes their emotional, mental, and spiritual well-being. Spiritual care is a critical yet often overlooked aspect of nursing that involves recognising and responding to the spiritual needs of patients.

By integrating faith and healing, nurses can provide more comprehensive care that addresses the whole person. This article explores the importance of spiritual care in nursing, the ways in which nurses can incorporate spiritual support into their practice, and the benefits this approach offers to patients and healthcare teams alike.

1. Understanding Spiritual Care in Nursing

Spiritual care in nursing involves attending to the spiritual or existential aspects of a patient's experience, which can be as significant as their physical health. Spirituality is a broad concept that encompasses a person's beliefs, values, and sense of purpose, which may or may not be connected to a specific religion. For many patients, spirituality is a source of comfort, hope, and strength, particularly during times of illness or distress.

Nurses who provide spiritual care acknowledge the importance of these elements in a patient's overall well-being. This care can include offering a listening ear, facilitating access to religious or spiritual resources, and being present with patients in moments of crisis.

Understanding a patient's spiritual needs can also help nurses offer more personalised care that respects the individual's beliefs and values.

2. The Role of Nurses in Spiritual Care

Nurses are often at the forefront of patient care, making them ideally positioned to address spiritual needs. Their close and continuous interaction with patients allows them to develop a deep understanding of the patient's concerns, fears, and hopes. Recognising when a patient may need spiritual support is a key part of holistic nursing care. The role of nurses in spiritual care can include:

- **Assessment:** Nurses can assess a patient's spiritual needs by asking open-ended questions about their beliefs, sources of strength, and any spiritual practices that are important to them. This can be done as part of the initial patient assessment or through ongoing conversations.
- **Support:** Providing spiritual support can involve simple acts such as sitting with a patient, listening without judgment, or offering to pray with or for them if appropriate. Nurses can also help patients connect with spiritual advisors or chaplains.
- **Advocacy:** Nurses advocate for their patients by ensuring that their spiritual needs are respected and met during their healthcare experience. This might include arranging for religious practices, respecting dietary restrictions related to faith, or ensuring that spiritual advisors are available when needed.
- **Collaboration:** Nurses can work with chaplains, clergy, and other spiritual care providers to ensure that a patient's spiritual needs are fully addressed. This collaborative approach helps integrate spiritual care into the overall treatment plan.

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3. Challenges in Providing Spiritual Care

Despite the importance of spiritual care, there are several challenges nurses may face in providing this aspect of care:

- **Time Constraints:** In busy healthcare settings, nurses may find it difficult to allocate time for spiritual care, especially when they are already managing multiple patients and tasks.
- **Lack of Training:** Many nurses feel unprepared to provide spiritual care due to a lack of formal training in this area. This can lead to uncertainty about how to approach spiritual discussions or address patients' spiritual needs appropriately.
- **Diverse Beliefs:** Nurses work with patients from a wide range of cultural and religious backgrounds, which can make it challenging to provide spiritual care that is respectful and appropriate for each individual.
- **Personal Boundaries:** Nurses must navigate their own beliefs and boundaries while providing spiritual care, ensuring that their personal views do not interfere with the patient's spiritual experience.

4. Benefits of Integrating Spiritual Care into Nursing Practice

Integrating spiritual care into nursing practice offers numerous benefits for patients, families, and healthcare providers:

- **Enhanced Patient Well-being:** Addressing spiritual needs can improve patients' overall well-being, helping them find meaning and comfort during illness. It can also contribute to better mental health outcomes by reducing anxiety, depression, and fear.
- **Strengthened Patient-Nurse Relationships:** Providing spiritual care helps build trust and rapport between patients and nurses. This deeper connection can lead to more open communication, better patient cooperation, and improved care outcomes.
- **Support During End-of-Life Care:** Spiritual care is particularly important in end-of-life situations, where patients and families may struggle with existential questions and the meaning of life and death. Nurses who provide spiritual support can help ease this difficult transition.
- **Holistic Care:** By integrating spiritual care, nurses offer a more holistic approach to patient care, addressing not just the physical symptoms but also the emotional and spiritual aspects of health. This approach aligns with the principles of patient-centered care.

5. Practical Strategies for Providing Spiritual Care

Nurses can incorporate spiritual care into their practice through various strategies: Active Listening, Creating a Supportive Environment, Referral to Spiritual Care Providers, Continuing Education. Spiritual care is a vital component of holistic nursing practice that addresses the spiritual needs of patients, helping them find comfort, meaning, and peace during challenging times. By integrating faith and healing, nurses can provide care that respects the whole person, attending to both physical and spiritual well-being. Despite the challenges, the benefits of incorporating spiritual care into nursing are profound, leading to improved patient outcomes, strengthened relationships, and more compassionate healthcare. As the healthcare landscape continues to evolve, the role of nurses in providing spiritual care will remain essential in delivering comprehensive and patient-centred care.

May God continue His blessings through the work of our nurses.

SEVEN DAILY PRAYERS

FOR SEVEN DAYS

AUGUST/SEPTEMBER 2025

Heavenly Father, I come to you in prayer, knowing that you are the LORD who heals me (Exodus 15:26). I ask that you take away sickness, infirmity and pain from me and restore me to health (Psalm 103:2-3). I thank you for sending your Son into the world, who drove out evil spirits with a command and cured all who were sick (Matthew 8:16-17). Your love and compassion have not changed (Lamentations 3:22-23). You are the same yesterday, today, and forever (Hebrews 13:8). I ask for your Holy Spirit to flow through me and for the destruction of Satan's work in my life (Ephesians 6:12). I bless you, Father, and forget none of your benefits. I trust in your promise to forgive all my sins and heal all my diseases (Psalm 103:3). I believe that by Jesus' wounds, I have been healed (Isaiah 53:5). I give you all the glory and praise (Revelation 5:13).

**Pray aloud at any time, or with a soft voice,
in the morning, and at dinner time,
the Lord will answer each prayer, one at a time.**

Day 1 Sunday Prayer

My dear Lord God, I read throughout the Gospels, the ministry of Jesus is demonstrating Your desire to bring healing to all people. Jesus healed the sick, cast out demons, and raised the dead, showing his power and authority over illness and death.

I pray for these things through your Son, Jesus Christ my Lord, Amen.

Day 2 Monday Prayer

My dear Lord God, Jesus has risen, he is alive and continues to work for our salvation. His works are not limited to physical healing but extend to our spiritual and emotional well-being. Jesus wants to forgive our sins, restore our relationships, and bring hope to those who desperately need it.

I pray for these things through your Son, Jesus Christ our Lord, Amen.

Day 3 Tuesday Prayer

My dear Lord God, I ask that You touch me with Your healing hand, renew my strength, and fill me with the peace that surpasses all understanding. Help me to trust in Your plan for my life, knowing that Your plan is to prosper me and give me hope.

I pray for these things through your Son, Jesus Christ our Lord, Amen.

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nambouruca@gmail.com

www.facebook.com/nambouruniting.church

[nambouruca.youtube](https://www.youtube.com/channel/UCnambouruca)

nambouruniting.org.au

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Sunday Services are available on the Nambour Uniting Church Website and youtube

(2024/25 services unavailable due to ongoing works in our Church auditorium)

The website also contains Mission Possible photos, word study, reflections, stained glass windows and more.

Thanks to Don Heaton for recording those Services, and Ian Brown for our great website

My dear Lord God, the Healer of our souls and bodies, in Your great mercy, visit our brothers and sisters, who may require your healing of their health and of their souls. Stretch forth Your hand and raise them to full health, I pray. Put away the spirit of disease, the pain and mental anguish to which they are bound; and hear their transgressions, grant remission and forgiveness. Amen. I pray through your Son, Jesus Christ our Lord, Amen.

Day 5 Thursday Prayer

My dear Lord God, you are the only source of health and healing. In you there is calm, and the only true peace in the universe. Grant to each one of us your children an awareness of your presence, and give us perfect confidence in you. In all pain and weariness and anxiety teach us to yield ourselves to your never failing care, knowing that your love and power surround us. I pray through your Son, Jesus Christ our Lord, Amen.

Day 6 Friday Prayer

My dear Lord God, I commit my failures and my successes into your hands, and I bring for your healing the people and the situations, the wrongs and the hurts of the past. Give me the courage, strength, and generosity to let go and move on, leave the past behind me, and live the present fully. Lead me always to be positive as I entrust the past to your mercy, the present to your love, and the future to your providence.

I pray through your Son, Jesus Christ our Lord, Amen.

Day 7 Saturday Prayer - Lord's Prayer in English & Tongan

Our Father in heaven,

Ko 'emau Tamai 'oku 'i hevani

hallowed be your name,

ke tapuhaa ho Huafa

your kingdom come,

Ke a'u mai ho'o pule

your will be done,

Ke fai ho finangalo,

on earth as in heaven.

Hange ko ia 'i he langi ke pehee foki ki mamani

Give us today our daily bread.

Ke foaki mai he 'aho ni ha'amaui me'akai ki he'anai.

Forgive us our sins

Pea fakamolemole 'emau ngaahi angahala;

as we forgive those who sin against us.

Hange ko 'emau fakamolemole 'a kinautolu fuape
'oku mo'ua mai.

Lead us not into temptation

Pea 'oua na'a fakahuu kinautolu ki he 'ahi'ahi;

but deliver us from evil.

Ka ke fakahaofi 'a kinautolu mei he fili.

For the kingdom, the power,

He 'oku 'o'ou 'a e pule pea mo e malohi,

and the glory are yours

mo e kololia,

now and for ever.

'o ta'engata pea ta'engata.

Amen.

'Emeni.

The **NeXus** between our mission and our spiritual power is the gathered congregation. While God comes to us by His Spirit thus transforming us by his grace,

we are drawn into precious fellowship with each other.

As a congregation gathers for worship, it is being strengthened,

then sent out again for a missional purpose.

In times such as these, this copy of **Nambour NeXus** is provided so that you may have resources to assist you in your personal household worship of God, to assist you in growing your faith, and to encourage your concern and prayers for others.

Jesus As The Ultimate "Image of God"

One of the portraits the New Testament paints of Jesus is that of ultimate image-bearer of God. Jesus fully reflects God's image; he is the true representative of God in his creation. No one embodies more fully this truly human quality.

Psalm 8: this psalm praises God for how he has exalted humanity: man is a little lower than God, crowned with glory and honour, and everything has been placed under his feet. Humankind, in other words, is one step below God, given authority to rule creation. Psalm 8 is fully consistent with [Genesis 1:26-27](#) where "image of God" is described as ruling over all of creation.

In [Hebrews 2:5-9](#), the author cites Psalm 8 for a reason that might not be obvious at first glance: Jesus ranks higher than angels, a topic he began in 1:5. (In fact, all of Hebrews is one long "Jesus is better than..." argument, e.g. Moses, the high priest, and the tabernacle.)

Psalm 8 supports this argument. Creation was not subject to angels, but *humankind*. The author of Hebrews reminds us that "everything" is put under human royal authority—everything is subject to humans (v. 8). But the author of Hebrews laments, **"Yet at present we do not see everything subject to him"** (v. 8). The "him" refers to humanity. What we do see, however, is Jesus who is now crowned with glory and honour because of his death (v. 9).

It is not to angels that he has subjected the world to come, about which we are speaking. But there is a place where someone has testified: **"What is man that you are mindful of him, the son of man that you care for him? You made him a little lower than the angels; you crowned him with glory and honour and put everything under his feet."** In putting everything under him, God left nothing that is not subject to him. Yet at present we do not see everything subject to him. But we see Jesus, who was made a little lower than the angels, now crowned with glory and honour because he suffered death, so that by the grace of God he might taste death for everyone. [Hebrews 2:5-9](#)

Jesus, who is like his brothers and sisters in every way (2:17), is the "ultimate human" because everything really is under his authority. The lofty status of humanity as God's royal image-bearers, however true, is not fully realised in humanity as a whole. It is fully realised in Jesus as, paradoxically, the crucified and resurrected Son of God.

Jesus is the true image-bearer. You might say that Jesus is the only truly and fully human figure who has ever lived. By looking at the crucified and risen Son, we see what "human" really means, not the corrupted dysfunctional version that may stare back at us from the mirror, or that we see in others.

[Colossians 1:15-20](#) makes the same point in a different way. Jesus is the "image of the invisible God" (v. 15): he rules creation because all things were created by him. It is understandable to read this passage and think it is only focusing on Jesus' divinity, but that would be missing half the point. As the resurrected son, Jesus is "head of the body, the church, the beginning and firstborn from among the dead" (v. 18). By his resurrection, Jesus is the first to embody fully the image-bearing role conferred on all humanity in Genesis.

Jesus does this not for himself, but for those who would come after, the people of God. Jesus is not simply "over all creation." He is "*firstborn* over all creation" (v. 15). Christians, in other words, go along for the ride. As *firstborn* over creation he sees to it that those born after would achieve that same status. Simply put, in his resurrection, Jesus "completes" [Genesis 1:26-27](#), for him and for us.

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For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people.

–[Hebrews 2:17](#)

This theme is already announced at the beginning of [Hebrews, 1:1-4](#). In the past, God had spoken through prophets, but now he is speaking through the Son he himself has appointed. The echo of Psalm 2, where Israel’s king is God’s appointed Son, is confirmed in v. 5 where the author cites [Psalm 2:7](#). As Son, Jesus is the newly appointed Davidic king, the representative ruler. But this Son takes it up a notch: he is the “radiance of God’s glory and the exact representation of his being.” Jesus is God’s representative ruler like no other.

The image of God in Genesis is not about “what makes us human,” such as one’s soul. It is about the lofty role God has given humankind to be his representative rulers. That is what image means: nothing more—but nothing less.

He is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. [Colossians 1:15-20](#)

Understood this way, we can and should speak of the image of God as marred, incomplete, subject to sin in all of us. The true image of God is only realized in the crucified and risen Son of God. And this gives us a much fuller understanding of the incarnation. The incarnate Son of God is fully God and *fully human*.

Jesus is the full image-bearer of God. He is the most human of any human who has ever lived. By faith, we too participate in restored humanity.

Adapted from <https://biologos.org/articles/what-does-image-of-god-mean>; Pete Enns 27 July 2010

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A Group of Frogs



As a group of frogs were travelling through the woods, two of them fell into a deep pit. When the other frogs crowded around the pit and saw how deep it was, they told the two frogs that there was no hope left for them. However, the two frogs decided to ignore what the others were saying and they proceeded to try and jump out of the pit.

Despite their efforts, the group of frogs at the top of the pit were still saying that they should just give up. That they would never make it out. Eventually, one of the frogs took heed to what the others were saying and he gave up, falling down to his death. The other frog continued to jump as hard as he could. Again, the crowd of frogs yelled at him to stop the pain and just give up.

He jumped even harder and finally made it out. When he got out, the other frogs said, **“Did you not hear us?”** The frog had to explain to them that he was deaf, couldn’t hear anything!

(The deaf frog thought they were encouraging him the entire time....)

It’s the same thing with our Churches and communities. Some seem to have stumbled on the road, and the circumstances around them shout that hope may be lost. And indeed, some closures could be inevitable if nothing changes.

But some have not given up. Despite being surrounded by the same difficult circumstances, they have chosen to rise to the challenge as it stands. After learning this ‘new’ way, there is change in their lives to become outward-focused, these peoples not only survived but grew to become models of renewal.

They did not give up despite challenges and obstacles but persevered to transform themselves, and now spread the Word to help transform others into the loving individuals and groups that God wants us to be.

Adapted from Pierre-Alain Giffard

DAILY BIBLE READINGS AUGUST 2025

Vanderbilt Divinity Library's Revised Common Lectionary
*CLICK on the underlined readings for each day
to access the daily verses on the Bible Gateway website*

Friday, August 01, 2025: [Psalm 107:1-9, 43](#); [Hosea 9:1-17](#); [Ephesians 4:17-24](#); [Psalm 49:1-12](#); [Proverbs 24:1-12](#)
Saturday, August 02, 2025: [Psalm 107:1-9, 43](#); [Hosea 10:1-15](#); [Mark 10:17-22](#); [Psalm 49:1-12](#);
[Ecclesiastes 1:1-11](#)
Sunday, August 03, 2025: [Proper 13 \(18\)](#) [Hosea 11:1-11](#); [Psalm 107:1-9, 43](#);
[Ecclesiastes 1:2, 12-14; 2:18-23](#); [Psalm 49:1-12](#); [Colossians 3:1-11](#); [Luke 12:13-21](#)
Monday, August 04, 2025: [Psalm 60](#); [Hosea 11:12-12:14](#); [Colossians 3:18-4:1](#); [Psalm 127](#); [Ecclesiastes 2:1-17](#)
Tuesday, August 05, 2025: [Psalm 60](#); [Hosea 13:1-16](#); [Colossians 4:2-6](#); [Psalm 127](#); [Ecclesiastes 3:16-4:8](#);
Wednesday, August 06, 2025: [Psalm 60](#); [Hosea 14:1-9](#); [Luke 12:22-31](#); [Psalm 127](#); [Ecclesiastes 12:1-8, 13-14](#)
Thursday, August 07, 2025: [Psalm 50:1-8, 22-23](#); [Isaiah 9:8-17](#); [Romans 9:1-9](#); [Psalm 33:12-22](#); [Job 21:1-16](#)
Friday, August 08, 2025: [Psalm 50:1-8, 22-23](#); [Isaiah 9:18-10:4](#); [Acts 7:1-8](#); [Psalm 33:12-22](#); [Ecclesiastes 6:1-6](#)
Saturday, August 09, 2025: [Psalm 50:1-8, 22-23](#); [Isaiah 1:2-9, 21-23](#); [Matthew 6:19-24](#); [Psalm 33:12-22](#);
[Genesis 11:27-32](#)
Sunday, August 10, 2025: [Proper 14 \(19\)](#) [Isaiah 1:1, 10-20](#); [Psalm 50:1-8, 22-23](#); [Genesis 15:1-6](#);
[Psalm 33:12-22](#); [Hebrews 11:1-3, 8-16](#); [Luke 12:32-40](#)
Monday, August 11, 2025: [Psalm 11](#); [Isaiah 2:1-4](#); [Hebrews 11:1-7](#); [Psalm 89:1-18](#); [2 Chronicles 33:1-17](#);
Tuesday, August 12, 2025: [Psalm 11](#); [Isaiah 24:1-13](#); [Hebrews 11:17-28](#); [Psalm 89:1-18](#); [2 Chronicles 34:22-33](#)
Wednesday, August 13, 2025: [Psalm 11](#); [Isaiah 24:14-23](#); [Luke 12:41-48](#); [Psalm 89:1-18](#); [Jeremiah 33:14-26](#)
Thursday, August 14, 2025: [Psalm 80:1-2, 8-19](#); [Isaiah 2:5-11](#); [Hebrews 10:26-31](#); [Psalm 82](#); [Joshua 7:1, 10-26](#)
Friday, August 15, 2025: [Psalm 80:1-2, 8-19](#); [Isaiah 3:1-17](#); [Hebrews 10:32-39](#); [Psalm 82](#); [1 Samuel 5:1-12](#)
Saturday, August 16, 2025: [Psalm 80:1-2, 8-19](#); [Isaiah 3:18-4:6](#); [Matthew 24:15-27](#); [Psalm 82](#); [1 Samuel 6:1-16](#)
Sunday, August 17, 2025: [Proper 15 \(20\)](#) [Isaiah 5:1-7](#); [Psalm 80:1-2, 8-19](#); [Jeremiah 23:23-29](#); [Psalm 82](#);
[Hebrews 11:29-12:2](#); [Luke 12:49-56](#)
Monday, August 18, 2025: [Psalm 74](#); [Isaiah 5:8-23](#); [1 John 4:1-6](#); [Psalm 32](#); [Jeremiah 23:30-40](#)
Tuesday, August 19, 2025: [Psalm 74](#); [Isaiah 5:24-30](#); [Acts 7:44-53](#); [Psalm 32](#); [Jeremiah 25:15-29](#)
Wednesday, August 20, 2025: [Psalm 74](#); [Isaiah 27:1-13](#); [Luke 19:45-48](#); [Psalm 32](#); [Jeremiah 25:30-38](#)
Thursday, August 21, 2025: [Psalm 71:1-6](#); [Jeremiah 6:1-19](#); [Hebrews 12:3-17](#); [Psalm 103:1-8](#);
[Numbers 15:32-41](#)
Friday, August 22, 2025: [Psalm 71:1-6](#); [Jeremiah 6:20-30](#); [Acts 17:1-9](#); [Psalm 103:1-8](#); [2 Chronicles 8:12-15](#)
Saturday, August 23, 2025: [Psalm 71:1-6](#); [Jeremiah 1:1-3, 11-19](#); [Luke 6:1-5](#); [Psalm 103:1-8](#);
[Nehemiah 13:15-22](#)
Sunday, August 24, 2025: [Proper 16 \(21\)](#) [Jeremiah 1:4-10](#); [Psalm 71:1-6](#); [Isaiah 58:9b-14](#); [Psalm 103:1-8](#);
[Hebrews 12:18-29](#); [Luke 13:10-17](#)
Monday, August 25, 2025: [Psalm 10](#); [Jeremiah 7:1-15](#); [Hebrews 3:7-4:11](#); [Psalm 109:21-31](#); [Ezekiel 20:1-17](#)
Tuesday, August 26, 2025: [Psalm 10](#); [Jeremiah 7:16-26](#); [Revelation 3:7-13](#); [Psalm 109:21-31](#); [Ezekiel 20:18-32](#)
Wednesday, August 27, 2025: [Psalm 10](#); [Jeremiah 7:27-34](#); [Luke 6:6-11](#); [Psalm 109:21-31](#); [Ezekiel 20:33-44](#)
Thursday, August 28, 2025: [Psalm 81:1, 10-16](#); [Jeremiah 11:1-17](#); [1 Peter 3:8-12](#); [Psalm 112](#); [Proverbs 15:13-17](#)
Friday, August 29, 2025: [Psalm 81:1, 10-16](#); [Jeremiah 12:1-13](#); [1 Peter 4:7-11](#); [Psalm 112](#); [Proverbs 18:6-12](#)
Saturday, August 30, 2025: [Psalm 81:1, 10-16](#); [Jeremiah 2:1-3, 14-22](#); [Matthew 20:20-28](#); [Psalm 112](#);
[Proverbs 21:1-4 and 24-26](#)
Sunday, August 31, 2025: [Proper 17 \(22\)](#) [Jeremiah 2:4-13](#); [Psalm 81:1, 10-16](#); [Sirach 10:12-18](#);
[Proverbs 25:6-7](#); [Psalm 112](#); [Hebrews 13:1-8, 15-16](#); [Luke 14:1 and 7-14](#)

DAILY BIBLE READINGS SEPTEMBER 2025

Vanderbilt Divinity Library's Revised Common Lectionary
*CLICK on the underlined readings for each day
to access the daily verses on the Bible Gateway website*

Monday, September 01, 2025: [Psalm 58](#); [Jeremiah 2:23-37](#); [Hebrews 13:7-21](#); [Psalm 119:65-72](#);
[2 Chronicles 12:1-12](#)

Tuesday, September 02, 2025: [Psalm 58](#); [Jeremiah 3:1-14](#); [Titus 1:1-9](#); [Psalm 119:65-72](#); [Isaiah 2:12-17](#)

Wednesday, September 03, 2025: [Psalm 58](#); [Jeremiah 3:15-25](#); [Luke 14:15-24](#); [Psalm 119:65-72](#);
[Isaiah 57:14-21](#)

Thursday, September 04, 2025: [Psalm 139:1-6, 13-18](#); [Jeremiah 15:10-21](#); [Philippians 2:25-30](#); [Psalm 1](#);
[Genesis 39:1-23](#)

Friday, September 05, 2025: [Psalm 139:1-6, 13-18](#); [Jeremiah 16:14-17:4](#); [Colossians 4:7-17](#); [Psalm 1](#);
[Deuteronomy 7:12-26](#)

Saturday, September 06, 2025: [Psalm 139:1-6, 13-18](#); [Jeremiah 17:14-27](#); [Matthew 10:34-42](#); [Psalm 1](#);
[Deuteronomy 29:2-20](#)

Sunday, September 07, 2025: [Proper 18 \(23\)](#) [Jeremiah 18:1-11](#); [Psalm 139:1-6, 13-18](#); [Deuteronomy 30:15-20](#);
[Psalm 1](#); [Philemon 1:1-21](#); [Luke 14:25-33](#)

Monday, September 08, 2025: [Psalm 2](#); [Jeremiah 18:12-23](#); [1 Timothy 3:14-4:5](#); [Psalm 101](#); [2 Kings 17:24-41](#)

Tuesday, September 09, 2025: [Psalm 2](#); [Jeremiah 19:1-15](#); [1 Timothy 4:6-16](#); [Psalm 101](#); [2 Kings 18:9-18](#)

Wednesday, September 10, 2025: [Psalm 2](#); [Jeremiah 20:1-18](#); [Luke 18:18-30](#); [Psalm 101](#);
[2 Kings 18:19-25 and 19:1-7](#)

Thursday, September 11, 2025: [Psalm 14](#); [Jeremiah 13:20-27](#); [1 Timothy 1:1-11](#); [Psalm 51:1-10](#); [Genesis 6:1-6](#)

Friday, September 12, 2025: [Psalm 14](#); [Jeremiah 4:1-10](#); [2 Peter 2:1-10a](#); [Psalm 51:1-10](#);
[Genesis 7:6-10 and 8:1-5](#);

Saturday, September 13, 2025: [Psalm 14](#); [Jeremiah 4:13-21, 29-31](#); [John 10:11-21](#); [Psalm 51:1-10](#);
[Genesis 8:20 to 9:7](#)

Sunday, September 14, 2025: [Proper 19 \(24\)](#) [Jeremiah 4:11-12, 22-28](#); [Psalm 14](#); [Exodus 32:7-14](#);
[Psalm 51:1-10](#); [1 Timothy 1:12-17](#); [Luke 15:1-10](#)

Monday, September 15, 2025: [Psalm 94](#); [Jeremiah 5:1-17](#); [1 Timothy 1:18-20](#); [Psalm 73](#); [Amos 7:1-6](#)

Tuesday, September 16, 2025: [Psalm 94](#); [Jeremiah 5:18-31](#); [2 Peter 3:8-13](#); [Psalm 73](#); [Jonah 3:1-10](#)

Wednesday, September 17, 2025: [Psalm 94](#); [Jeremiah 14:1-10, 17-22](#); [Luke 22:31-33, 54-62](#); [Psalm 73](#);
[Job 40:6-14 and 42:1-6](#)

Thursday, September 18, 2025: [Psalm 79:1-9](#); [Jeremiah 12:14-13:11](#); [Romans 3:1-8](#); [Psalm 113](#);
[Exodus 23:1-9](#)

Friday, September 19, 2025: [Psalm 79:1-9](#); [Jeremiah 8:1-13](#); [Romans 8:31-39](#); [Psalm 113](#); [Ezekiel 22:17-31](#)

Saturday, September 20, 2025: [Psalm 79:1-9](#); [Jeremiah 8:14-17](#); [9:2-11](#); [Mark 12:41-44](#); [Psalm 113](#);
[Isaiah 5:8-23](#)

Sunday, September 21, 2025: [Proper 20 \(25\)](#) [Jeremiah 8:18-9:1](#); [Psalm 79:1-9](#); [Amos 8:4-7](#); [Psalm 113](#);
[1 Timothy 2:1-7](#); [Luke 16:1-13](#)

Monday, September 22, 2025: [Psalm 106:40-48](#); [Jeremiah 9:12-26](#); [Acts 4:1-12](#); [Psalm 12](#); [Proverbs 14:12-31](#)

Tuesday, September 23, 2025: [Psalm 106:40-48](#); [Jeremiah 10:1-16](#); [1 Corinthians 9:19-23](#); [Psalm 12](#);
[Proverbs 17:1-5](#)

Wednesday, September 24, 2025: [Psalm 106:40-48](#); [Jeremiah 10:17-25](#); [Luke 20:45-21:4](#); [Psalm 12](#); [Proverbs 21:10-16](#)

Thursday, September 25, 2025: [Psalm 91:1-6, 14-16](#); [Jeremiah 23:9-22](#); [2 Corinthians 8:8-15](#); [Psalm 146](#);
[Proverbs 22:2-16](#)

Friday, September 26, 2025: [Psalm 91:1-6, 14-16](#); [Jeremiah 23:23-32](#); [Ephesians 2:1-10](#); [Psalm 146](#); [Proverbs 28:3-10](#)

Saturday, September 27, 2025: [Psalm 91:1-6, 14-16](#); [Jeremiah 24:1-10](#); [Luke 9:43b-48](#); [Psalm 146](#); [Proverbs 28:11-28](#)

Sunday, September 28, 2025: [Proper 21 \(26\)](#) [Jeremiah 32:1-3a, 6-15](#); [Psalm 91:1-6, 14-16](#); [Amos 6:1a, 4-7](#); [Psalm 146](#);
[1 Timothy 6:6-19](#); [Luke 16:19-31](#)

Monday, September 29, 2025: [Psalm 119:49-56](#); [Jeremiah 32:16-35](#); [Revelation 3:14-22](#); [Psalm 62](#); [Amos 6:8-14](#)

Tuesday, September 30, 2025: [Psalm 119:49-56](#); [Jeremiah 32:36-44](#); [James 5:1-6](#); [Psalm 62](#); [Hosea 10:9-15](#)