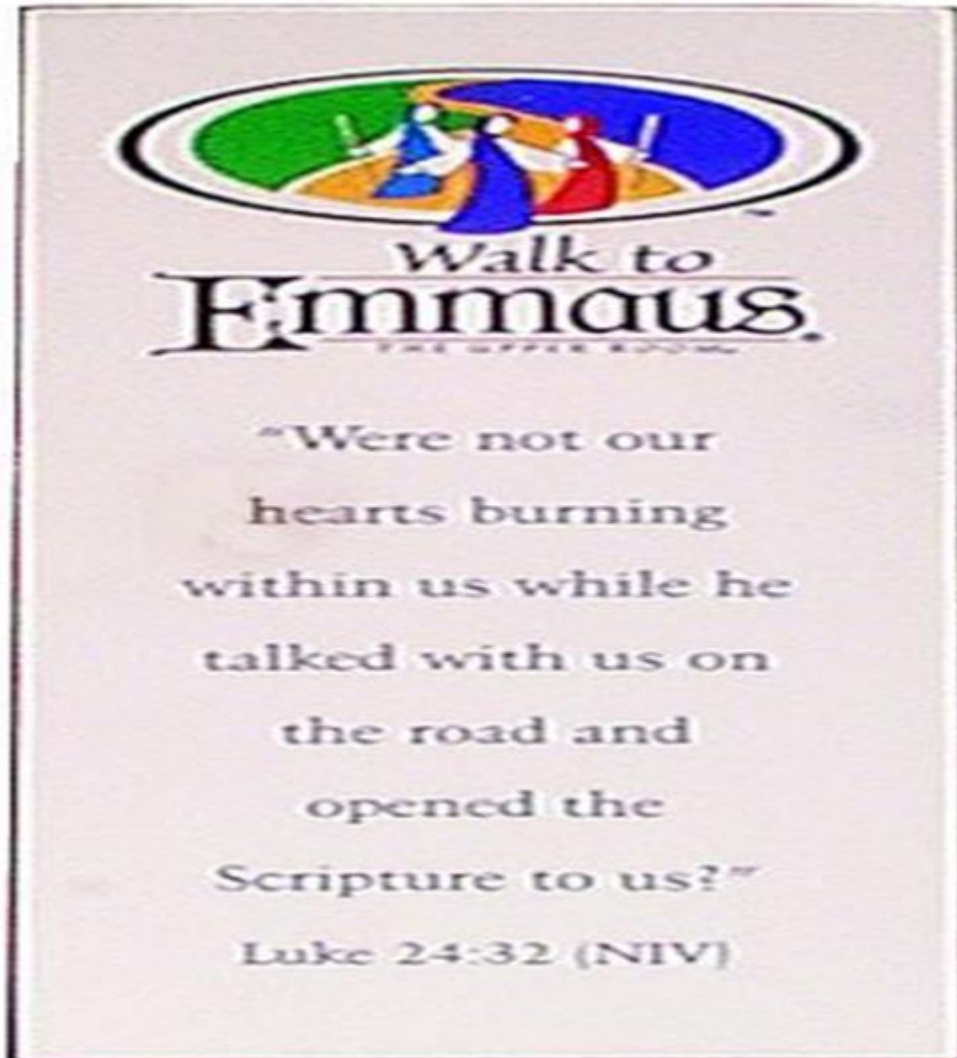


Dear Beloved,

This the third week of Easter we are looking at the reading about when Jesus joined two ordinary people as they walked hom to Emmaus. It is a lovely story talking about Jesus caring for a couple of ordinary folk just like us.



Blessings

Wendy

Morning Tea after the Service every 2nd and 4th Sunday
please volunteer for the roster.

--

The Gardens Day was a great success with everyone enjoying
a real Gardens Party atmosphere.

--

Thank you to everyone who helped in any way to make the afternoon so enjoyable.
Final figure is not available at present,
but over \$1500 was raised for Parish funds.

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PTO→

Next Ladies Fellowship Lunch Saturday, 6 MayTalk to Jan.

--

Midweek Services every Wednesday at 9.30 all Welcome

--

Please volunteer for the roster, well in advance.

--

Concert on 11 June Details TBA

--

Prayer and Praise

Wendy

Edith and Colin Mayhew

--

Glenn Fletcher .. for his recovery

our wardens and Parish Councillors

--

Bernie and Gayle as they grieve for Bernie's Mum

--

Scott's wife Jennie.

Beattie Russell and Jenni Roberts in Yallambie.

--

Liz Pirie

Leanne Lowery

Mary Mitchell

--

Peter & Julie Harris from Bredbo

all congregations in Cooma

--

The New Catholic priest Father Mark Croker
as he ministers from Bombala through to the mountains

--

for each other that we may be salt and light in this community

--

People everywhere who are living through war or disasters of every kind.

23 April 2023 2.1

Hymn TIS 5127 Hallelujah! Sing to Jesus

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all. **And also with you.**

Sentence

Repent, and be baptised every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. Acts 2.38–39

Prayer of Preparation

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name, through Christ our Lord. Amen.

Prayer of the Day

O God, your Son made himself known to his disciples in the breaking of bread: open the eyes of our faith, that we may see him in his redeeming work; who is alive and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Acts 2.1-4, 2.36-41

¹ When the day of Pentecost came, they were all together in one place. ² Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. ³ They saw what seemed to be tongues of fire that separated and came to rest on each of them. ⁴ All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. ³⁶ 'Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah.' ³⁷ When the people heard this, they were cut to the heart and said to Peter and the other apostles, 'Brothers, what shall we do?' ³⁸ Peter replied, 'Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. ³⁹ The promise is for you and your children and for all who are far off – for all whom the Lord our God will call.' ⁴⁰ With many other words he warned them; and he pleaded with them, 'Save yourselves from this corrupt generation.' ⁴¹ Those who accepted his message were baptised, and about three thousand were added to their number that day.

Psalm 116.1–4; 11–18

¹ I love the Lord, because he heard my voice: the voice of my supplication;
² Because he inclined his ear to me: in the day that I called to him.
³ The cords of death encompassed me, the snares of the grave took hold on me: I was in anguish and sorrow.
⁴ Then I called upon the name of the Lord: 'O Lord, I beseech you, deliver me !'
¹¹ How shall I repay the Lord: for all his benefits to me?
¹² I will take up the cup of salvation: and call upon the name of the Lord.
¹³ I will pay my vows to the Lord: in the presence of all his people.
¹⁴ Grievous in the sight of the Lord: is the death of his faithful ones.
¹⁵ O Lord, I am your servant, your servant and the child of your handmaid: you have unloosed my bonds.
¹⁶ I will offer you a sacrifice of thanksgiving: and call upon the name of the Lord.
¹⁷ I will pay my vows to the Lord: in the presence of all his people,
¹⁸ In the courts of the house of the Lord: even in your midst, O Jerusalem. Praise the Lord.

1 Peter 1.13–25

¹³ Therefore, with minds that are alert and fully sober, set your hope on the grace to be brought to you when Jesus Christ is revealed at his coming. ¹⁴ As obedient children, do not conform to the evil desires you had when you lived in ignorance. ¹⁵ But just as he who called you is holy, so be holy in all you do; ¹⁶ for it is written: 'Be holy, because I am holy.' ¹⁷ Since you call on a Father who judges each person's work impartially, live out your time as foreigners here in reverent fear. ¹⁸ For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, ¹⁹ but with the precious blood of Christ, a lamb without blemish or defect. ²⁰ He was chosen before the creation of the world, but was revealed in these last times for your sake. ²¹ Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God. ²² Now that you have purified yourselves by obeying the truth so that you have sincere love for each other, love one another deeply, from the heart. ²³ For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God. ²⁴ For, 'All people are like grass, and all their glory is like the flowers of the field; the grass withers and the flowers fall, ²⁵ but the word of the Lord endures for ever.' And this is the word that was preached to you.

Luke 24.13–35

¹³ Now that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem. ¹⁴ They were talking with each other about everything that had happened. ¹⁵ As they talked and discussed these things with each other, Jesus himself came up and walked along with them; ¹⁶ but they were kept from recognising him. ¹⁷ He asked them, 'What are you discussing together as you walk along?' They stood still, their faces downcast. ¹⁸ One of them, named Cleopas, asked him, 'Are you the only one visiting Jerusalem who does not know the things that have happened there in these days?' ¹⁹ 'What things?' he asked. 'About Jesus of Nazareth,' they replied. 'He was a prophet, powerful in word and deed before God and all the people. ²⁰ The chief priests and our rulers handed him over to be sentenced to death, and they crucified him; ²¹ but we had hoped that he was the one who was going to redeem Israel. And what is more, it is the third day since all this took place. ²² In addition, some of our women amazed us. They went to the tomb early this morning ²³ but didn't find his body. They came and told us that they had seen a vision of angels, who said he was alive. ²⁴ Then some of our companions went to the tomb and found it just as the women had said, but they did not see Jesus.' ²⁵ He said to them, 'How foolish you are, and how slow to believe all that the prophets have spoken! ²⁶ Did not the Messiah have to suffer these things and then enter his glory?' ²⁷ And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself. ²⁸ As they approached the village to which they were going, Jesus continued on as if he were going further. ²⁹ But they urged him strongly, 'Stay with us, for it is nearly evening; the day is almost over.' So he went in to stay with them. ³⁰ When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. ³¹ Then their eyes were opened and they recognised him, and he disappeared from their sight. ³² They asked each other, 'Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?' ³³ They got up and returned at once to Jerusalem. There they found the Eleven and those with them, assembled together ³⁴ and saying, 'It is true! The Lord has risen and has appeared to Simon.' ³⁵ Then the two told what had happened on the way, and how Jesus was recognised by them when he broke the bread.

Sermon

Apostles' Creed

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead.

On the third day he rose from the dead; he ascended into heaven, and is seated at the right hand of the Father; from there he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

THE PRAYERS

Let us pray for all people and for the Church throughout the world.

Response

Lord, in your mercy, **hear our prayer.**

Accept our prayers through Jesus Christ our Lord, who taught us to pray,

Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us.

Save us from the time of trial and deliver us from evil.

For the kingdom, the power, and the glory are yours now and for ever. Amen.

Jesus said: A new commandment I give to you, that you love one another, even as I have loved you. John 13.34

Invitation to Confession

Christ our Passover Lamb has been offered for us, therefore we come to celebrate the festival. Let us bring our darkness to his light, confessing our sins in penitence and faith.

Confession

Let us confess our sins in penitence and faith, confident in God's forgiveness.

Merciful God, our maker and our judge, we have sinned against you in thought, word, and deed, and in what we have failed to do: we have not loved you with our whole heart; we have not loved our neighbours as ourselves; we repent and are sorry for all our sins. Father, forgive us. Strengthen us to love and obey you in newness of life, through Jesus Christ our Lord. Amen.

We are the body of Christ. **His Spirit is with us.** The peace of the Lord be always with you. **And also with you.**

Hymn TIS 256 Be known to us in breaking bread

OFFERTORY

Blessed are you, Lord, God of all creation. Through your goodness we have these gifts to share. Accept and use our offerings for your glory and for the service of your kingdom. **Blessed be God for ever.**

Thanksgiving 1

The Lord be with you. **And also with you.**

Lift up your hearts. **We lift them to the Lord.**

Let us give thanks to the Lord our God. **It is right to give our thanks and praise.**

All glory and honour be yours always and everywhere, mighty Creator, everliving God.

We give you thanks and praise for your Son, our Saviour Jesus Christ, who by the power of your Spirit was born of Mary and lived as one of us. You anointed him as Messiah, the light of the nations, and revealed him as the hope of all who thirst for righteousness and peace. By his death on the cross and rising to new life, he offered the one true sacrifice for sin and obtained an eternal deliverance for his people.

Therefore with angels and archangels, and with all the company of heaven, we proclaim your great and glorious name, for ever praising you and saying: **Holy, holy, holy Lord, God of power and might, Heaven and earth are full of your glory. Hosanna in the highest.**

Merciful God, we thank you for these gifts of your creation, this bread and wine, and we pray that by your Word and Holy Spirit, we who eat and drink them may be partakers of Christ's body and blood.

On the night he was betrayed Jesus took bread; and when he had given you thanks he broke it, and gave it to his disciples, saying, 'Take, eat. This is my body given for you. Do this in remembrance of me.'

After supper, he took the cup, and again giving you thanks he gave it to his disciples, saying,

'Drink from this, all of you. This is my blood of the new covenant shed for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.'

Let us proclaim the mystery of faith:

Christ has died. Christ is risen. Christ will come again.

Therefore, we do as our Saviour has commanded: proclaiming his offering of himself made once for all upon the cross, his mighty resurrection and glorious ascension, and looking for his coming again, we celebrate, with this bread and this cup, his one perfect and sufficient sacrifice for the sins of the whole world.

Renew us by your Holy Spirit, unite us in the body of your Son and bring us with all your people into the joy of your eternal kingdom; through Jesus Christ our Lord, with whom, and in whom, in the fellowship of the Holy Spirit, we worship you, Father, in songs of never-ending praise:

Blessing and honour and glory and power are yours for ever and ever. Amen.

As this broken bread was once many grains, which have been gathered together and made one bread:

so may your Church be gathered from the ends of the earth into your kingdom.

The gifts of God for the people of God.

Come let us take this holy sacrament of the body and blood of Christ in remembrance that he died for us, and feed on him in our hearts by faith with thanksgiving.

The body of our Lord Jesus Christ, which was given for you, preserve your body and soul to everlasting life. Take and eat this in remembrance that Christ died for you, and feed on him in your heart by faith with thanksgiving.

The blood of our Lord Jesus Christ, which was shed for you, preserve your body and soul to everlasting life. Drink this in remembrance that Christ's blood was shed for you, and be thankful.

After Communion

Eternal God, giver of life,

in the breaking of the bread we know the risen Lord.

May we who celebrate this holy feast

walk in his risen light and bring new life to all creation.

Father, **we offer ourselves to you as a living sacrifice through Jesus Christ our Lord.**

Send us out in the power of your Spirit to live and work to your praise and glory.

Hymn TIS 613 Lord of all hopefulness

Blessing

The God of peace, who brought again from the dead our Lord Jesus, the great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you what is pleasing in his sight; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. **Amen.**

Dismissal

Go in peace to love and serve the Lord: **In the name of Christ. Amen**



The story of the appearance to the two disciples on the road to Emmaus is possibly one of the most developed and beautiful of the appearance stories. Its plot revolves around the failure of the two disciples to recognise their fellow traveller. The suspense builds until the moment when the two recognise the risen Lord and he disappears from their presence.

Who were these two and what was so special about them that they get a private lesson on God's history and, presumably, hours with the risen Lord when everyone else gets a few minutes and very cryptic messages. Well, we know that one of them was called Cleopas from the passage itself and the second person was probably his wife. The fact that they invited Jesus into supper and no one else appears indicates that they lived at Emmaus and a married couple.



They were part of the large group of people who travelled with Jesus, they were not part of the inner circle, they were not apostles, but just ordinary, faithful disciples that never did anything special that we are told about. They had travelled with Jesus, seen him feed the multitudes, listened to his teaching, seen him raise Lazarus, yelled 'hosanna' and thrown their cloaks and branches on the ground as he rode the donkey into Jerusalem, and then seen him crucified.

Now they were going home, all their hopes of the redeemer crushed, talking together of what might have been. After this event and all the excitement had worn off, they presumably went back to Emmaus and lived normal lives. Perhaps they pastored a church there or just shared what Jesus had told them to anyone who would listen. They were ordinary people just like you, but they were extra ordinary people, just like you, because Jesus loved them and us.



Luke has told the story in such a way as to help us live in it ourselves. We too are invited to listen to the exposition of the Bible, to have our hearts burning within us as fresh truth comes out of the old pages and sets us on fire. In this passage Luke emphasises what the church all too easily forgets: that the careful study of the bible is meant to bring together head and heart, understanding and excited application.

I know we are Anglicans, and perhaps not all of us are in the first flush of youth but we are allowed to recognise Jesus and have our hearts burning within us. We might not leap about and yell, but his truth revitalises our lives and gives us joy everlasting. The truth of his love in our lives gives us purpose and hope.



This will happen as we learn to think through the story of God and the world, of Israel and Jesus, not in the way our culture tries to make us think but in the way that God himself has sketched out. Only when we see the Old Testament as reaching its natural climax in Jesus will we have understood it. Equally, we will only understand Jesus himself when we see him as the one to whom scripture points, not in isolated proof texts but in the entire flow of the story. Then we will find our hearts burning within us.



The story begins as these disciples walk gloomily home. Not only are their eyes kept from recognising Jesus (prevented by God? The tense suggests it) but also, they are discussing the things that had happened to Jesus when Jesus himself approaches. Jesus initiates the conversation by asking them what they have been talking about as they walked. In the Greek it is really picturesque, literally: 'What are these words you have been pitching back and forth to each other?' Cute!

Cleopas' response is incredulous that anyone would not know about the recent events in Jerusalem and Jesus says, 'what things?' The irony is that whereas the response assumes that Jesus is the only one who does not know of these earth-shattering events, he is the only one who does know the meaning of all that has happened.



Cleopas gives a very good summary of everything we have been reading these past few weeks and in effect responds with a Christological confession including the statement that Jesus was mighty in deed and word 'before God and all the people' and although strictly speaking, the Romans crucified Jesus, Cleopas lays the blame for it on the chief priests and leaders.

He then goes on saying ironically that they had hoped that Jesus would fulfil the scriptures, but they saw his death, (which was in fact the realisation of scripture) as the frustration of their hope. Cleopas concludes his report with an emphatic 'but him they did not see'. Again, there is irony. These two followers of Jesus are confused because Peter had not seen Jesus but now, they are seeing Jesus but still do not understand.



Jesus brings the sad irony to an end and begins the process of revealing himself and the meaning of the resurrection to the disciples. The suffering of the Messiah was necessary in God's divine plan for the redemption of Israel and the salvation of sinners. It was necessary for Jesus to live on earth as one of us, and above all it was necessary for Jesus to go to Jerusalem and there to suffer and die. It was necessary that the scriptures be fulfilled in Jesus.



Aristotle wrote that recognition is: "a change from ignorance to knowledge, tending either to affection or enmity. Recognition may be based on visible signs, memory, or reasoning, but the best kind is 'that which arises from actions alone'." How Aristotle would have enjoyed this scene. Jesus indicates that he is travelling further, only polite in that culture, but the disciples urged him to stay.

Over the evening meal the guest becomes the host. Jesus takes the bread, blesses it, breaks it, and gives it to them. This is Jesus' signature which they remember from the feeding of the five thousand, so many shared meals and the Last supper. They recognise his actions and realise who he is. The risen Lord was made known to them in the opening of scripture and the breaking of bread.



We are also invited to know Jesus in the breaking of the bread. This simple mealtime takes our minds back as well. What Jesus did in breaking the bread at the Last Supper (apart from the words) was typical of the way he had always broken bread with them. It also points forward to what we do most Sundays, Communion: the central action of Jesus's people. It is hard to hold on to religious experiences, as soon as these two recognised him Jesus was gone, in our lives we learn to treasure those moments in retrospect. They exclaimed 'did not our hearts burn', We see Jesus like Moses as he passes but like the disciples, we remember his words and hold on.

Though Jesus was no longer physically present, his followers discovered him living in and through this meal. Scripture and sacrament, word and meal are joined tightly together, here in this story and in our worship. Every week, every day, every hour we are invited to go on a journey of faith. Faith that will take us through anxiety and sorrow to meet the Jesus who has accomplished his Father's word and longs to share it and the gift of his own presence with us, his followers. Through the study of scripture, we find our hearts strangely warmed, and we recognise him in the breaking of the bread.



Jesus himself risen from the dead, is the beginning and the sign of the new world. He isn't just alive again in the same way that Jairus's daughter, or the widow's son or Lazarus were, they would have to face death again in due course. Jesus has, it seems, gone through death and out the other side into a new world, a world of new and deathless creation, still physical only somehow transformed. The fulfilment of scripture consists not only in his suffering but also in his entering into glory'.



The road to Emmaus is just the beginning. Hearing Jesus' voice in scripture, knowing him in the breaking of bread, is the way.