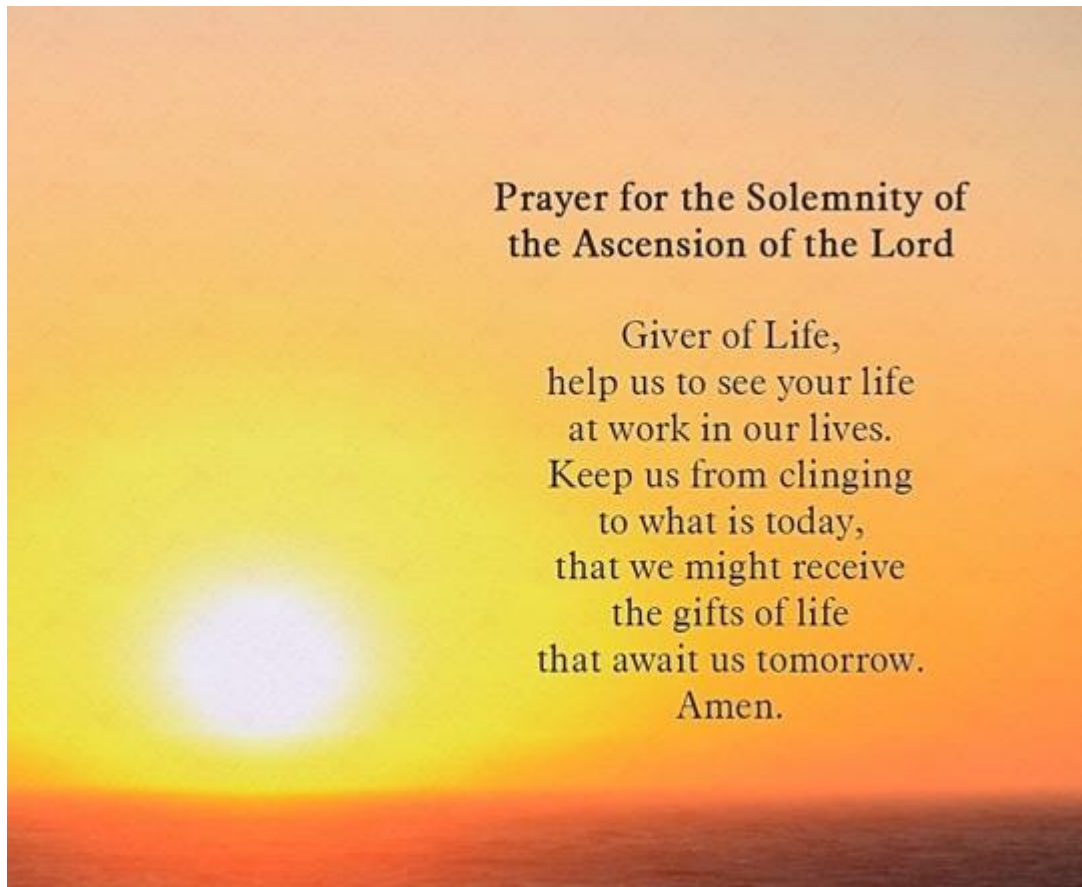


Dear Beloved,

This Sunday we celebrate Jesus' ascension, the day when he went back to his Father's kingdom to reign on his right hand forever more.



Blessings

Wendy

Snowy Monaro Arts Council Inc. presents Pianist, Alexander Yau  
Sunday 4 June 2:30pm Anglican Parish Hall,  
Tickets at The Fabric Salon,  
Adult \$30 Concession \$25 SMAC Member \$20 Under 18 Free  
Includes Afternoon Tea

--

June 11 2pm in the Hall Sam and Ruth's Piano Concert  
Tickets \$30 from Fabric Salon or at the door

--

Saturday 17th June working Bee for the Rectory Garden  
assemble at Rectory 11.00 or Fletcher's Numerella at 11.30  
to collect mulch.  
Barbeque provided.

--

Community Day Saturday 23rd September  
Anyone who is willing to help come to rectory Tuesdays 2.00 - 3.30

--

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

--

Midweek Services  
every Wednesday at 9.30 all Welcome

--

Please volunteer for the roster, well in advance.

Prayer and Praise

Wendy

Edith and Colin Mayhew

--

Glenn Fletcher

Alan Hood

our wardens and Parish Councillors

--

Bernie and Gayle

--

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 Jerangle

--

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.

21 May 2023 2.5

Hymn TIS 225 My Heart and voice I raise.

Blessed be God: Father, Son and Holy Spirit. **Blessed be God's kingdom, now and for ever.**

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

'Go and make disciples of all nations,' Jesus commands; 'I am with you always, to the close of the age.' Matt 28.19–20

### 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, whose Son, Jesus, prayed for his disciples, and sent them into the world to proclaim the coming of your kingdom: by your Holy Spirit, hold the Church in unity, and keep it faithful to your word, so that, breaking bread together, we may be one with Christ in faith and love and service, now and for ever. **Amen.**

### Acts 1.6-14

<sup>6</sup> Then they gathered round him and asked him, 'Lord, are you at this time going to restore the kingdom to Israel?' <sup>7</sup> He said to them: 'It is not for you to know the times or dates the Father has set by his own authority. <sup>8</sup> But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.' <sup>9</sup> After he said this, he was taken up before their very eyes, and a cloud hid him from their sight. <sup>10</sup> They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. <sup>11</sup> 'Men of Galilee,' they said, 'why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.' <sup>12</sup> Then the apostles returned to Jerusalem from the hill called the Mount of Olives, a Sabbath day's walk from the city. <sup>13</sup> When they arrived, they went upstairs to the room where they were staying. Those present were Peter, John, James and Andrew; Philip and Thomas, Bartholomew and Matthew; James son of Alphaeus and Simon the Zealot, and Judas son of James. <sup>14</sup> They all joined together constantly in prayer, along with the women and Mary the mother of Jesus, and with his brothers.

### Psalms 68.1–10; 68.32–35

<sup>1</sup> God shall arise, and his enemies shall be scattered: those that hate him shall flee before his face.

<sup>2</sup> As smoke is dispersed, so shall they be dispersed: as wax melts before a fire,  
so shall the wicked perish at the presence of God.

<sup>3</sup> But the righteous shall be glad and exult before God: they shall rejoice with gladness.

<sup>4</sup> O sing to God, sing praises to his name: glorify him that rode through the deserts,  
him whose name is the Lord, and exult before him.

<sup>5</sup> He is the father of the fatherless, he upholds the cause of the widow: God in his holy dwelling place.

<sup>6</sup> He gives the desolate a home to dwell in, and brings the prisoners out into prosperity: but rebels must dwell in a barren land. <sup>7</sup> O God, when you went out before your people: when you marched through the wilderness,

<sup>8</sup> The earth shook, the heavens poured down water: before the God of Sinai, before God, the God of Israel.

<sup>9</sup> You showered down a generous rain, O God: you prepared the land of your possession when it was weary.

<sup>10</sup> And there your people settled: in the place that your goodness, O God, had made ready for the poor.

<sup>32</sup> Sing to God, you kingdoms of the earth: O sing praises to the Lord,

<sup>33</sup> To him that rides upon the highest heavens, that were from the beginning:  
who utters his voice, which is a mighty voice.

<sup>34</sup> Ascribe power to God, whose majesty is over Israel: and his might is in the clouds.

<sup>35</sup> Terrible is God who comes from his holy place: the God of Israel who gives power and strength to his people. Blessed be God.

## 1 Peter 5

<sup>1</sup> To the elders among you, I appeal as a fellow elder and a witness of Christ's sufferings who also will share in the glory to be revealed: <sup>2</sup> be shepherds of God's flock that is under your care, watching over them – not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; <sup>3</sup> not lording it over those entrusted to you, but being examples to the flock. <sup>4</sup> And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away. <sup>5</sup> In the same way, you who are younger, submit yourselves to your elders. All of you, clothe yourselves with humility towards one another, because, 'God opposes the proud but shows favour to the humble.' <sup>6</sup> Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time. <sup>7</sup> Cast all your anxiety on him because he cares for you. <sup>8</sup> Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour. <sup>9</sup> Resist him, standing firm in the faith, because you know that the family of believers throughout the world is undergoing the same kind of sufferings. <sup>10</sup> And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast. <sup>11</sup> To him be the power for ever and ever. Amen. <sup>12</sup> With the help of Silas, whom I regard as a faithful brother, I have written to you briefly, encouraging you and testifying that this is the true grace of God. Stand fast in it. <sup>13</sup> She who is in Babylon, chosen together with you, sends you her greetings, and so does my son Mark. <sup>14</sup> Greet one another with a kiss of love. Peace to all of you who are in Christ.

## John 17.1–11

<sup>1</sup> After Jesus said this, he looked towards heaven and prayed: 'Father, the hour has come. Glorify your Son, that your Son may glorify you. <sup>2</sup> For you granted him authority over all people that he might give eternal life to all those you have given him. <sup>3</sup> Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent. <sup>4</sup> I have brought you glory on earth by finishing the work you gave me to do. <sup>5</sup> And now, Father, glorify me in your presence with the glory I had with you before the world began. <sup>6</sup> 'I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. <sup>7</sup> Now they know that everything you have given me comes from you. <sup>8</sup> For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me. <sup>9</sup> I pray for them. I am not praying for the world, but for those you have given me, for they are yours. <sup>10</sup> All I have is yours, and all you have is mine. And glory has come to me through them. <sup>11</sup> I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name, the name you gave me, so that they may be one as we are one.

Sermon

### Nicene Creed

We believe in one God, the Father, the almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

Prayers

**Response** Jesus Christ, ascended and glorified, in your mercy, hear our prayer.

### The Lord's Prayer

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: Come to me all who labour and are heavy laden, and I will give you rest. Matthew 11.28

**Prayer of Approach** [Let us pray.]

We do not presume to come to your table, merciful Lord, trusting in our own righteousness, but in your manifold and great mercies.

We are not worthy so much as to gather up the crumbs under your table.

But you are the same Lord whose nature is always to have mercy.

Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

### Invitation to Confession

Christ has entered heaven itself, there to appear before God on our behalf.

Let us therefore draw near in full assurance of faith, and confess our sins to the God of grace.

**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.**

### Absolution

Almighty God, who has promised forgiveness to all who turn to him in faith: pardon you and set you free from all your sins, strengthen you in all goodness and keep you in eternal life, through Jesus Christ our Lord. Amen.

### Peace

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 517 Hallelujah! Sing to Jesus

### 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

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.**

Loving God, we thank you for this world of wonder and delight. You have given it to us to care for, so that all your creatures may enjoy its bounty. Lord our God, **we give you thanks and praise.**

We thank you that when we turned away from you, you sent Jesus to live and work as one of us, and bring us back to you.

He showed us how to love you and set us free to love and serve one another.

Lord our God, **we give you thanks and praise.**

We thank you that as he approached Jerusalem.

Jesus accepted the praise of the people. And trusted you with his life.

He personified faith in you, And showed us how to live, in humility and grace.

Lord our God, **we give you thanks and praise.**

We thank you that on the cross Jesus took away our sin, all that keeps us from each other and from you.

He frees us from hate and fear, from all that destroys love and trust.

Lord our God, **we give you thanks and praise.**

And so with everyone who believes in you, with all the saints and angels, we rejoice and praise you, saying:

**Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest.**

And now we thank you for these gifts of bread and wine; may we who receive them, as Jesus said, share his body and his blood. On the night he was betrayed, he took bread and gave you thanks. He broke the bread and gave it to his friends, and said, 'Take and eat. This is my body given for you. Do this in remembrance of me.'

After supper he took the cup and gave you thanks. He shared the cup with them and said,  
'This is my blood poured out so that sins may be forgiven. Do this in remembrance of me.'

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

When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory.  
Fill us with your Spirit that we may follow Jesus in all we do and say, working for justice and bringing your  
peace to this world that you have made.

Accept our prayers through Jesus Christ our Lord.

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

We who are many are one body, for we all share in the one bread. 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 with thanksgiving.

The body of Christ keep you in eternal life. Amen The blood of Christ keep you in eternal life. Amen

**Prayer after Communion**

God of glory

you sent your Son Jesus Christ into the world

to preach the gospel of the kingdom.

Strengthen us who share this meal

to continue his mission

by living the good news we proclaim.

**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 216 Rejoice, the Lord is King

**Blessing**

Christ our exalted king pour upon you his abundant gifts and bring you to reign with him in glory 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**





Today is the last Sunday of the Season of Easter. Next Sunday is Pentecost, (remember to wear red if you can) and then we have Trinity Sunday then the long season of ordinary time. To conclude the Easter Season and prepare us for Pentecost we have two main readings: from Acts we have Luke's account of the ascension and from John we have Jesus praying for his disciples and us before he died on the cross, but knowing that after his death, he would rise again, spend some time with his disciples and then return to his Father.

In what is called the 'priestly prayer' which he prayed on the night before he was arrested, Jesus is looking forward, asking his Father to glorify him just as he himself has brought glory to God by doing his work and he is looking beyond the cross to his resurrection and ascension and praying for all his future disciples to be protected throughout history. Jesus in coming to earth, laid aside his glory and humbled himself as a human being, now he knows that he must go through the agony of the cross and separation from his Father, but the incarnation will end, and he will return to his pre-existent glory.



We tend to think that Easter is the events that we celebrate on the Easter weekend: Last Supper, crucifixion, and resurrection but the story is not complete until Jesus has ascended to his Father again. Through his death, which demonstrates his love for his own, his glory is extended to the lives of his followers. Jesus love 'to the end' makes his return to God possible, and this love decisively changes the lives of those who believe.

I have always thought that it is amazing that Jesus throughout his ministry, the whole time he was with his disciples, bore the weight of the knowledge that he was going to die on the cross for us but that he also knew the rest, that he would rise from the dead, be able to appear to his disciples, spend time with them, and teach them before he returned to his Father and sent the Holy Spirit, this explains the promises he made about seeing them again and being with them forever.



Jesus' disciples heard that prayer but didn't understand it, so they went through the awful times of the arrest and crucifixion thinking that everything had gone wrong. In our Acts reading, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?" This is what they have been hoping for. The crucifixion had made it look as though they were wrong: he wasn't the Messiah; Israel wasn't being renewed and the world was carrying on its wicked way but then he had risen from the dead again confounding their expectations. Were their dreams back on track?



Well, yes, but not as they imagined. Like everything else the dream of the kingdom had been transformed through Jesus' death and resurrection. Just as Jesus had told them they would have to lose their lives to save them, so now he had to explain that they had to lose their kingdom dreams - of an earthly kingdom - in order to gain them. He is not just promising them a place in heaven when they die and telling them to show other people how to get there, he is talking about his kingdom on earth, but it is not a military kingdom. God's kingdom is coming in and through the work of Jesus, not by taking people away from the world but by transforming this world, bringing the earth into the presence and under the rule of God. This is not something that will happen 'one day', although there is a future dimension to everything. In one sense it has already happened because Jesus has defeated death and sin and is exalted as Israel's envoy. In another sense we still await the time when the whole world is living under God's just and healing rule; we are living between those two points.



The disciples are to go out as heralds, not of someone who may become king at some point in the future, but of the one who has already been appointed and enthroned. What does this mean? In the resurrection and ascension Jesus has indeed being enthroned as Israel's Messiah and therefore king of the whole world.

He is the one at whose name every knee will bow. (Phil 2: 10) In the first century, when someone was enthroned king, that new authority would take effect immediately and heralds would go off throughout the kingdom with the good news. It was good news because they knew that governments may be bad, but chaos is worse.



Imagine being a herald getting to the edges of the kingdom. The people run their own lives and don't pay much attention to the central government. A herald or witness might be not so well regarded. In a way the church is like that today. There was a time when the church was recognised as an outpost of the central government everyone acknowledged it and paid their respect. In the 1930's the church had enough Priests that every town or area could have their own priest and they could support them.

This is living memory for most of us, this is how we expect the church to be, but in the generations before us Christians expected to see the Priest when he could get there maybe once a month or maybe less frequently. We are now living in a time when we are again in an outpost, and we need to learn to live that way again. The ordinary people, not just the priest are God's witnesses.





God has all authority; he is the king, the ultimate ruler and we are promised power. The word in Greek is 'dynamis' and that is where the English word dynamite comes from. We need that power, just as Jesus' first followers did if we or they are to be his witnesses, to find ways of announcing to the world that he is already rightful king and Lord. When we are living the life, we are supposed to be living we find there's so much to experience that we don't worry so much about the when. One day God's kingdom will come, fully and finally. In the meantime, we have a job to do.



Talking about heaven and earth in the bible is a way of talking about the fact that everything in our world has another dimension, another sort of reality that goes with it as well. You could call this other reality the 'inner' reality, but you could just as easily think of the concrete aspects as the inner reality and heaven as the outer reality, the side of our reality that is open to all sorts of other things, to meanings and possibilities which space, time and matter sometimes seem to exclude. Heaven isn't just the happy place where God's people go when they die. Heaven is God's kingdom, any place where God is, any place where God rules. In fact, God's plan is for a new heaven and a new earth and for them to be joined together once and for all.

In the cross God dealt with evil, decay and death and the creative power of God, no longer thwarted by human rebellion, could at last burst forth and produce the beginning of that joined up heaven and earth reality which is God's plan.



Heaven is not a location in any geographical sense so when understand that, we can understand that when Jesus ascended, he was lifted up, indicating to the disciples that he was going into God's dimension. The cloud, as so often in the bible, is the sign of God's presence (pillar of cloud in the desert, smoke in the temple). Jesus has gone into God's element, but he'll be back on the day that that reality and our present one is brought together once and for all.

The resurrection and ascension of Jesus show that in Jesus is the point where heaven and earth overlap. As we in our day try to follow Jesus and witness to his lordship over the world, it is through prayer and worship that we, like those first disciples can know, enjoy, and be energised by the life of heaven, right here on earth. God dwells in us, and we dwell in God and as we obey him, heaven is present with us on this earth, and we can bring the love of our Lord to all those we meet.