



**Mornington & Mount Martha Anglican Church**  
**MMMAnglican eNewsletter**

**24 April 2022 – Easter Two**

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**Church has changed! Come & See . . .**

**- FROM OUR VICAR -**

Dear brothers and sisters in Christ,

As we continue our Easter journey this year, I have chosen to focus this week on the story from Luke's gospel, The Road to Emmaus (Luke 24: 13 – 35). As we are in the Year of Luke (Year C) in our Lectionary 3 year cycle of readings, I thought it pertinent to draw out the symbolism of Luke's emphases in our Christian journey taking place, 'On the way', even though, strangely, this reading doesn't occur this year except at a late Easter Day service, which very few churches hold.

Christian discipleship, according to Luke, is all about living the journey in our everyday ordinary circumstances and in the encounters and relationships we experience 'on the way'. How do we encounter the risen Lord in the midst of the ordinary? Do we recognise Jesus when we meet him in our conversations? Are we open to new opportunities, new possibilities, even new interpretations of what we so often become comfortably familiar with? These are good questions to ponder this week.

## Do You Believe This?

*Revised Common Lectionary, Year C*

*Acts 5:27-32 Psalm 118:14-29 Revelation 1:4-8 John 20:19-31*

"I am the resurrection and the life. Whoever believes in me will live, even though he dies."

And then, as if Jesus anticipated our own incredulity two thousand years later—our nagging doubts, our honest questions, and our lingering disbelief at such a preposterous claim, he asked Martha a very pointed question: "Do you believe this?"

If I had one post-Easter prayer, a single prayer that expressed my many fragmentary prayers, it would be to live as if this truth were true. To believe that God's resurrection life will conquer all the demons of death that threaten us — like the barbaric violence in Ukraine that has killed thousands and displaced 10 million ordinary citizens, the scourge of our global pandemic, our environmental degradation of the earth, and the corrosive effects of political nihilism around the world.

I would pray to follow in Martha's faith, "Yes, Lord, I believe that you are the Christ, the Son of God, who was to come into the world." And to confess with Peter in the reading from Acts 5 that "the God of our fathers raised up Jesus." To hear Jesus's encouragement to Thomas in John 20 this week: "be not unbelieving but believing." And to experience what Paul calls "the power of his resurrection" in his letter to the Philippians.

In my experience, this has been easier said than done. In fact, one of the more counterintuitive aspects of the earliest Christians stories, and one that gives me an odd sort of comfort, is how they describe a broad-based antipathy toward Jesus. Many people found lots of reasons to disbelieve.

Some people complained that Jesus told people not to pay their taxes. His family thought he was crazy. One village ran him out of town. He scorned religious traditions. He broke the boundaries of class, gender and ethnicity. As a result of these and other offenses, John says that "many of his disciples turned back and stopped following him."

This widespread unbelief shouldn't surprise us. After two thousand years of simplistic cliches, pious platitudes, and ecclesial bureaucratism, we forget how bitterly divisive Jesus was. He was the "rock of offense" that the builders rejected, the "stumbling block" over which they tripped. Paul conceded that he was "foolishness" to the Greek intelligentsia. Jesus was Isaiah's "despised and rejected" messiah. From Rome's political perspective, this religious renegade deserved his criminal execution.

The resurrection story in particular subverts any idea that Christianity can be dumbed down to a safe program of ethical uplift. It makes a stupendous claim, what the English poet Sir John Betjeman called "this most tremendous tale of all." For a post-modernist, the resurrection story is a dreadful and naive claim of an objectively true Grand Narrative that is valid for all people, times, and places.

It's a contemporary conceit to argue that illiterate peasants in a pre-scientific culture were so gullible that they believed in a crude superstition like the resurrection of the dead. Disbelief didn't begin with the eighteenth-century Enlightenment, nineteenth-century Darwinists or Marxists, with twentieth-century post-modernists, or contemporary atheists like Richard Dawkins, Daniel Dennett, and Sam Harris. Only our modern hubris could congratulate itself on such an anachronistic conclusion.

Many people doubted the rumours of resurrection. The first to disbelieve were those who were closest to Jesus. When the women told the eleven disciples that they had seen the risen Lord, Mark writes that "they did not believe it." Luke is more blunt: "They did not believe the women, because their words seemed to them like nonsense."

Two witnesses who were walking the seven miles from Jerusalem to Emmaus reported their encounter with the resurrected Jesus to the eleven, "but they did not believe them either." Jesus then "rebuked them for their lack of faith and their stubborn refusal to believe." Thomas became the most famous Doubter, while the last paragraph of Matthew ends with the observation that there were still "some who doubted."

When some Athenians in the Areopagus heard Paul proclaim the resurrection, "they sneered" at the "strange demons" he advocated, and ridiculed him as a "rag picker." Porcius Festus, the Roman governor of Judea under Nero, admitted that he was "at a loss" to know what to do with the prisoner Paul: "They did not charge him with any of the crimes I had expected. Instead, they had some points of dispute with him about a dead man named Jesus who Paul claimed was alive."

Peter found it necessary to deny that he preached a "cleverly invented tale." Paul describes believers in Corinth who argued that "there is no resurrection of the dead" for anyone at all — believers who did not celebrate Easter. In the first pagan account of Christianity, Pliny the Younger wrote a letter to the Roman Emperor Trajan (c. 112 AD) in which he refers to their "depraved, excessive superstition."

Disbelief in the resurrection, among both the followers and detractors of Jesus, shapes part of our origin story. But gradually, somehow, among a growing movement of people from all segments of society, doubt and confusion gave way to a deep-seated conviction. As is often the case with many important aspects of life, this conviction about the resurrection was easier to describe than to fully explain. Paul called it unfathomable and inexpressible. It remains a fascinating question how a despised and insignificant Jewish sect became the first and largest global religion.

There eventually emerged a consensual tradition of "first importance" that Paul said he had received, preached, and passed on to others — that Christ died, was buried, raised on the third day, and that he appeared publicly to many people. "This is what we preach, and this is what you believed," Paul wrote to the Corinthians. By that definition, other interesting and important matters were relegated to secondary importance.

And so Jesus's question to Martha ricochets down through history to us today: Do you believe this? And if you do, what difference does it make? What would resurrection faith look and feel like in the twenty-first century? What would it mean to live as if this truth were true?

Resurrection is a future hope that is presently unseen. But this future hope isn't a cop-out or a fantasy that makes us withdraw from the world; it's a concrete orientation that shapes everything we do and are. In the Ukraine right now, president Volodymyr Zelensky has reminded us of how hope in a hopeless situation exerts a powerful force. As we wait for the Not Yet of final resurrection, we live in the Already of what Jesus called an "abundant life."

Acts 5:20 for this week calls us to live "the full message of this new life." I love that pregnant phrase. In his poem *The Mad Farmer Liberation Front*, the poet-farmer Wendell Berry urges us to "practice resurrection." We can practice resurrection in many different ways (as his poem illustrates). Here's a good beginning:

- \* welcome the stranger
- \* visit the prisoner
- \* shelter the homeless
- \* feed the hungry
- \* forgive one another
- \* care for the widow
- \* imitate the children
- \* speak up for those who have no voice
- \* honour and protect the dignity of every human being

In short, to practice resurrection, choose life!

On this side of resurrection, we experience God's power and inner transformation as a significant beginning, something that is real, true, and discernible. Paul describes it with the Greek word *metamorphosis*. He said that it was "the life that is truly life indeed." But it is only an inauguration and not a culmination, a partial beginning rather than a total fulfillment.

When Paul mentions the "power of the resurrection," he includes "the fellowship of his sufferings." He spoke openly of his own "conflicts without and fears within." He said that now our knowledge is partial, only a part of a part, like a "dim reflection" in a murky mirror (literally, "in a riddle"). We "groan inwardly and are burdened," and still live in the long shadow of the preacher Qoheleth.

Paul uses two metaphors to make this point, one from farming and one from finance. In this life we experience the "first fruits" of the Spirit's power and presence, not the full harvest. Or again, right now we receive only a partial down payment of God's full resurrection power, but this partial deposit is a promissory note for our full redemption in the future.

I like how Frederick Buechner puts it in his book *A Room Called Remember* (1984): "There is deliverance, to use that beautiful old word, and Christians are people who through such now-and-then, here-and-there visions as they've had, through Christ, have been delivered just enough to know that there's more where that came from, and whose experience of the little deliverance that has already happened inside themselves and whose faith in the deliverance still to happen is what sees them through the night."

A Weekly Prayer: I Thank You God by e.e. cummings (1894-1962)

I thank You God for most this amazing day:  
for the leaping greenly spirits of trees  
and a blue true dream of sky;  
and for everything which is natural which is infinite which is yes

(I who have died am alive again today,  
and this is the sun's birthday;  
this is the birth day of life and love and wings:  
and of the gay great happening illimitably earth)  
how should tasting touching hearing seeing breathing any  
- lifted from the no of all nothing - human merely being  
doubt unimaginable You?  
(now the ears of my ears awake and  
now the eyes of my eyes are opened)

*Dan Clendenin*

### **Five essentials for today's church to thrive**

If you quietly believe your church isn't that different today than two years ago, consider that because the culture has dramatically changed, people see, perceive, and experience your church differently.

That reality is unavoidable.

The essential question is - Are people experiencing the difference in your church that you want them to experience?

In most cases, the difference is shaped by nuance, how you say what you say, how you treat people, and the values and convictions you stand for – not your programs.

The new church is people over methods. Yes, it's always been about people, but we have leaned heavily into models and methods for decades, and while they will still serve you well, people must come first.

As little as twenty-five to thirty years ago, society looked at the local church, generally speaking, with favour. It was seen as good even for many that didn't go themselves. Today, the church (again, in general) is often seen as something unnecessary, irrelevant, or maybe even questioned.

It's my observation that people are considering things of a spiritual nature more and more because, intuitively, they're at a loss for answers in a world that increasingly doesn't make sense.

Turning the tide is not easy, and it's a long road ahead, but it's unquestionably doable! I have great faith in the Church because I have faith in a great God.

So, where do we start?

Start where people are and meet them with the gospel.

The great search today is for:

- Peace over anxiety
- Truth over opinions
- Meaning over superficial
- Joy over fear
- Freedom over anger

The longer the absence of peace, truth, meaning, joy, and freedom continues, the greater the discontent.

Therefore,

- Many are deciding if they will pursue God.
- They are deciding if they will trust and value "church."
- And among them, some will consider trying your church.

More than ever, people are searching for answers, and you have them. Your church carries the truth of the gospel, the grace of your community, and the power of the Holy Spirit.

If we continue to become better at what we are good at, the church will continue to be the hope of the world.

Current culture is more complex, it's changing rapidly, and we must keep up.

The church is good at these things on the following list, but we must get better.

5 Essentials for Today's Church to Thrive

1) A spirit of grace and kindness that permeates the culture

The great void in current culture is grace and kindness. Thankfully, we see it in action, but it's not the overall tone in most communities.

The cultural tone today is divisiveness, judgment, exclusiveness, and discontent. The church has an incredible opportunity to be the bright light in dark and discouraging times, but we must rise to the challenge. It's not "business as usual."

We're all grateful for those who are returning to church and moved by all the new people trying church, but our chief responsibility is to communicate how the person of Jesus offers what they are looking for. Leadership and vision are essential, but it's the grace of God and the kindness of His people that carries the strength of your church.

How would you assess your church in this area?

2) An embracing of biblical truth over popular opinion

One of the most common phrases I hear today is "I don't know who or what to believe."

If you spend just ten minutes a day on social media, you can experience the mind-blowing free-for-all of unlimited opinions. I'm not against social media, it has great purposes, and I participate, but it sometimes just wears me out. How about you?

Opinions are rampant, and the truth is hard to discern, but Scripture stands as a "light to our path". If we first meet people with grace and kindness, they will listen.

It's like a restaurant with good food or a mechanic that does great work or a doctor who helps you get better; people will get in line and wait! They are looking for solutions, not opinions.

What solutions to real problems does your church offer?

3) A place to belong rather than merely attend

Isolation is competing with belonging, and the church has an incredible opportunity to meet the real human need of community.

Fellowship may sound like an old-fashioned idea, but it's a New Testament value. I'm not referring to a chicken dinner at the church; it's about deep connection, spiritual unity, and serving others based on a shared communion with God.

- Belonging, in the context of the church, is based on a Holy Spirit guided pursuit of God. It allows us to be accepted as we are and to accept others as they are, with a passion for spiritual growth for all.
- Belonging is about shared participation in serving for the good of others. As you give, you receive.
- Belonging breaks the bonds of isolation and loneliness and creates deep and meaningful relationships.

When your everyday friendships come from this kind of belonging, they meet a most basic human need at a heart level.

How do new guests connect in deep and meaningful ways at your church?

4) Global matters, but local is home.

A global awareness and focused efforts in different parts of the world is undoubtedly an important biblical value for us to follow. It really matters.

There is also something powerful about faith in your own backyard, yet it is easily overlooked. The needs of people very near you are real, and so many of us can make a difference immediately.

Then there is something special about the place you call home that captures your heart and allows God to cultivate a burden within you to help make a difference. Your local church is one of the strongest ways to help see that happen.

What is your church's plan to meet the needs of your community?

You can't meet them all, but it starts with discovering God's specific plan for where you should focus your efforts and resources.

When you are strong at home, you can be stronger globally.

5) Unified around purpose rather than divided by agenda

Unity in your church may be one of the strongest allies you have both spiritually and organizationally toward achieving your mission.

Division (already chosen sides) and divisiveness (forcing the choice of sides) are hurting the church and current culture.

The better we get at unity within our churches, the greater our integrity and voice to those outside the church. Rarely, if ever, does a church struggle because its mission isn't right; it's because the church couldn't agree and rally around that mission. Unity is essential.

It's true that the mission must be worth following, but the real power is in unity. It's about going there together.

On a scale of 1 – 10, how unified is your church to your mission and vision?

I hope this is helpful; let's keep going!

*Dan Reiland*

## What Holds the Key to Your Heart?

When Jesus heard this, He said to him, “You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in Heaven. Then come, follow Me.” Luke 18:22

I long to be a woman who follows hard after Jesus. And I’m not talking about apolastic-Christian life, full of religious checklists and pretence. No, that would be hypocritical at best and deadening at worst.

I want the kind of soul-satisfying closeness that can only come from daily keeping pace with Him. A rich and deep level of intimacy that frantic attempts at rule-following will never produce.

Rules and regulations were an everyday reality for God’s people in the Old Testament. Lists of do’s and don’ts to help sinful people maintain fellowship with a holy God. First the Ten Commandments. Then law after law about sacrifices and ceremonies, food and cleanliness.

But in the New Testament, Jesus shows up on the scene and turns everything upside down with His message of grace. A message that declares, “Following rules won’t get you into Heaven. Being good won’t earn you bonus points. Lay down your checklists... your agendas... everything... and follow Me. Believe in Me. Receive Me.”

It was a complete shift in thinking. One that left people perplexed, like the rich ruler in Luke 18.

We first meet the rich ruler when he approaches Jesus with a question:

Good teacher, what must I do to inherit eternal life? - Luke 18:18

Jesus, already knowing his checklist-mindset, begins naming several of the Ten Commandments. It’s a list the rich ruler feels he has kept well. But Jesus has more to say:

You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in Heaven. Then come, follow Me. - Luke 18:22

It would be so easy to gloss over this moment and think Jesus is simply talking about money. We could be tempted to label this a story for “those” people —the ones we think have more money than they know what to do with. But the words in this conversation are for every single one of us. Because the core issue Jesus is getting at is this:

What holds the key to your heart?

Oh, how I want my answer to be “Jesus.” I want to want Him most. To live completely captured by His love. Enthralled with His teachings. Living proof of His truth.

There have been others who have gone before me who desired this as well. Imperfect heroes of faith we read about in the Bible who, despite their shortcomings, pleased God. And it wasn’t perfect actions that carved a path to God’s heart. It was something else. Something less defined that can’t be outlined and dissected. Something that was sometimes messy and offensive. But something that was so precious at the same time it caused God to pause.

Abandon.

It’s a word used to describe a little girl leaping from the bed’s edge, completely confident her daddy will catch her. It’s the same thing that fuelled David’s courageous run toward Goliath with nothing but a sling and five smooth stones. It’s what fuelled Joshua. And Moses. And Noah. And Paul.

And it’s the one thing Jesus is asking of the rich ruler. Not for a life lived perfectly, but a heart of perfect surrender.

So this is my prayer: Everything I have. Everything I own. Everything I hope for. Everything I fear. Everything I love. Everything I dream. It’s all Yours, Jesus. I trust You in complete and utter abandon.

Sadly, it’s also the one thing this man felt he could not offer. He stood on the edge of everything uncertain with the arms of all certainty waiting to catch him. And he just couldn’t jump; he lived his life entangled in lesser things.

He was not captured by, enthralled with, or living proof of the reality of Jesus. And so he walked away from the only One who could ever truly satisfy his soul.

Oh, friends. Let’s not allow this to be the tragedy of our lives. Let’s be found captured by Jesus’ love, enthralled with His teachings, and living proof of His truth. Let’s be found living with abandon.

Because the life that follows Jesus with abandon is the life that gets to experience His presence, His provision, His promises, His soul-satisfying abundance.

Father God, please forgive me for all of the times I have settled for lesser things. I want to want You most. Today, I am handing You the key to my heart. The key to everything in my life. I love You. I need You. And I want to follow hard after You. In Jesus’ Name, Amen.

*Lysa TerKeurst, - 'Embraced'*

Even if the truest answer to, 'What holds the key to your heart?' isn't Jesus right now, do you want it to be? Do you want to want it to be? Let's pray that today. Let's be found captured by Jesus' love, enthralled with His teachings, and living proof of His truth.

Every blessing,  
Vicar Helen

### **OUR MISSION:**

Growing the Kingdom of God in Mornington & Mount Martha by:  
Nurturing people in FAITH, Living as people of HOPE, & Connecting as people of LOVE

### **MISSION RESOURCING:**

**There are some many wonderful things happening. God is actively calling us towards a healthy and vibrant future of growing his kingdom in this place. This requires staffing and resourcing. We need your support to make this happen. Please prayerfully consider your financial commitment to God's work.**

**Thank you.**

**ADF DIRECT GIVING: BSB 703122 ACC 05004697**

### **- PRAYER POINTS FOR THIS WEEK -**

- We give thanks that we can gather in person for worship
- We give thanks for our faithful leadership team.
- We pray for all affected by COVID and uphold those entrusted with making decisions, caring for others or who anxiously watch and wait for loved ones in hospital and especially those in ICU and on ventilators.
- We pray that we - as a church and as a society - may manage the COVID vaccination status requirements with care and sensitivity to all and we uphold all those adversely affected by this in any way.
- We give thanks for the positive and encouraging culture of our on-site worship. We give thanks for and pray especially for your protection over the special sense of Christian love, joy, hope and community of faith that is revealing itself as we gather.
- We give thanks for the faithful core in your church here who are committed to serving you and pray that you may enable this group to grow in faith and numbers.
- We pray for our fractured church community, that your love, peace and healing may prevail in our relationships. May our focus be on you and not on ourselves. May we seek your will and reach out beyond our hurt to truly connect as your people.
- We give thanks for our Children's & Families Ministry (mainly music, MOPS and NextGen) and for the families, current and new, who are connecting with us through these ministries.
- We give thanks for those who are watching our videos and reading our articles on Facebook, especially those who do not currently attend church anywhere.
- We pray for those who are unwell, particularly those affected by COVID-19, and all who are in isolation, enforced quarantine or disconnected from familiar people and activities.
- For all who are anxious or uncertain, those who have little or no work and are concerned about financial security during this time.
- We give thanks for the vision God has entrusted to us. May we listen for his voice and follow wherever and however he leads us, especially as we navigate these times of change and uncertainty.
- We give thanks for others who have caught our vision and are joining us to grow God's kingdom in this place. Help us to stay connected with those who are new to our church and that this may be a time that draws people closer to you.
- We pray for the families who are involved in our Children's & Families ministries, that these ministries may be an opportunity for deep connection and reflection on our faith together.
- That our strategic planning and decisions will help us to further develop the mission and vision you are calling us to, enable us to reach those who need it, and help us to grow the kingdom of God in this place.

- That we might overcome any obstacles as we pursue our vision, especially that we may have the conversations that are needed to enable us to find healing and move forward together.
- That we may have generous hearts, reflected in the giving of our time, talents and treasure towards building up God's kingdom in this local area.
- We pray for our bishops, archdeacons and area deans as they seek to support clergy and lay leaders through difficult situations and times
- Staff, management & residents of The Mornington Aged Care.
- Ministry Formation – Examining Chaplains.
- The ministry of ABM – Sustainable Development Goals
- The ministry of Anglican Overseas Aid in the Solomons (Solar Lights).
- The ministry of BCA in Lightning Ridge, NSW (community support).
- The ministry of CMS in Europe - France (discipling programme)

#### **PRAYER LIST -**

Sandy, Val Sh, Peter & family, Bruce, Helen & John, Lauren, Keith & Edna, Chris & Brian, Sue & family, Luke Cheryl & David, Wendy, Pauline, Mandy & Steve, Patricia, Chris, Jan, Beverly, Susi, Diana & Chris, Aaron, Anna, Carmel, Jean, Harry, Linda, Lewis, Wendy, Betty & Peter, Petrie, James, Alfie, Isabelle, Anne, Stephen, Gustav & Sreeyash, Ashley, Terry, Merla, Errol & Helen, Bethany, Jean, Elliott, Kerrie, Rachel, Danielle, Please send through any names you would like to be included.

#### **- From Our Memorial Book -**

We give thanks for the life and witness of Leslie Preston, Nan Reed, Dave Wong, Con Boucher, Frank Cheesman, Patricia Holland, George Batson, Alfreda Grant and Joy Houchin, whose anniversary of death falls this week. May they rest in peace and rise in glory.

#### **- We celebrate -**

**Anniversary:** (27) Jan & Ray T

#### **- Prayer of the Week -**

Almighty God,  
 whose Son Jesus Christ is the resurrection and the life  
 of all who put their trust in him:  
 raise us, we pray, from the death of sin  
 to the life of righteousness;  
 that we may ever seek the things which are above,  
 where he reigns with you and the Holy Spirit,  
 one God, now and for ever. Amen.

#### **Readings Next Week – Easter 3 (White)**

*Acts 9: 1 – 6 (7 – 20)      Psalm 30*

*Revelation 5: 6 – 14      John 21: 1 - 19*

## Readings 24 April 2022 – Easter Two

### First Reading

**Acts 5: 27-32**

When they had brought them, they had them stand before the council. The high priest questioned them, saying, 'We gave you strict orders not to teach in this name, yet here you have filled Jerusalem with your teaching and you are determined to bring this man's blood on us.' But Peter and the apostles answered, 'We must obey God rather than any human authority. The God of our ancestors raised up Jesus, whom you had killed by hanging him on a tree. God exalted him at his right hand as Leader and Saviour, so that he might give repentance to Israel and forgiveness of sins. And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him.'

### Second Reading

**Luke 24: 13 - 35**

Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, 'What are you discussing with each other while you walk along?' They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, 'Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?' He asked them, 'What things?' They replied, 'The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him.' Then he said to them, 'Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?' Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, 'Stay with us, because it is almost evening and the day is now nearly over.' So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, 'Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?' That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, 'The Lord has risen indeed, and he has appeared to Simon!' Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

## Prayers 24 April 2022 – Easter two

Risen Lord, you meet us in the beauty and fragility of the created world around us. May we journey from a place of entitlement to a place of shared stewardship of your world. Open our eyes to appreciate all that you have blessed us with and give us a burning desire to protect this planet for future generations.

Risen Lord, you meet us in our daily life;

**Transform our hearts and minds.**

Risen Lord, you meet us in the shared path of humanity. May we turn away from the worldly path of individualism towards one of responsibility for all your people, lived out in structures of nurture and support, cooperation and mutual respect.

Risen Lord, you meet us in our daily life;

**Transform our hearts and minds.**

Risen Lord, you meet us when our hearts are heavy, our eyes focussed downward, grief and sorry cast their shadow, pain clings tightly and life seems overwhelming. Enlighten our hearts, raise our eyes to see you, even in the midst of difficulties and suffering. May we recognise your presence in the mundane and ordinary and be transformed by the hope and promise of eternal life.

Risen Lord, you meet us in our daily life;

**Transform our hearts and minds.**

Risen Lord, you meet us in the daily grind of life. As we go about our daily chores, break into our busy schedules with your peace; transform our vision that we may see you in all that we do.

Risen Lord, you meet us in our daily life;

**Transform our hearts and minds.**

Risen Lord, you gather us together as your church, you bless us, and you send us out to share your good news. May the power of your risen life inspire us, fill us with courage and set us ablaze with love for you that overflows into everything else. Open our eyes to see you, open our hearts and minds to new understandings and help us to be changed forever.

Risen Lord, you meet us in our daily life;

**Transform our hearts and minds.**