

3rd SUNDAY AFTER PENTECOST**ST. PETERS ANGLICAN CHURCH BUNDOORA****Sunday 14th June 2026****Fr. Stephen Monsiegnur****Readings:**¹ Genesis 18:1-15 / Psalm 116:1-2, 11-18 / Romans 5:1-11 / Matthew 9:35-10:8**Series Title:** Called to Discipleship, who me? How?**Today's Theme:** *"Is anything too wonderful for the Lord?"*

Genesis 18:1-15

The Lord appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. ² He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them and bowed down to the ground. ³ He said, "My lord, if I find favor with you, do not pass by your servant. ⁴ Let a little water be brought, and wash your feet, and rest yourselves under the tree. ⁵ Let me bring a little bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant." So they said, "Do as you have said." ⁶ And Abraham hastened into the tent to Sarah and said, "Make ready quickly three measures of choice flour, knead it, and make cakes." ⁷ Abraham ran to the herd and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. ⁸ Then he took curds and milk and the calf that he had prepared and set it before them, and he stood by them under the tree while they ate. ⁹ They said to him, "Where is your wife Sarah?" And he said, "There, in the tent." ¹⁰ Then one said, "I will surely return to you in due season, and your wife Sarah shall have a son." And Sarah was listening at the tent entrance behind him. ¹¹ Now Abraham and Sarah were old, advanced in age; it had ceased to be with Sarah after the manner of women. ¹² So Sarah laughed to herself, saying, "After I have grown old, and my husband is old, shall I be fruitful?" ¹³ The Lord said to Abraham, "Why did Sarah laugh and say, 'Shall I indeed bear a child, now that I am old?' ¹⁴ Is anything too wonderful for the Lord? At the set time I will return to you, in due season, and Sarah shall have a son." ¹⁵ But Sarah denied, saying, "I did not laugh," for she was afraid. He said, "Yes, you did laugh."

Psalm 116:1-2, 11-18*Thanksgiving for Recovery from Illness*¹ I love the Lord because he has heard
my voice and my supplications.² Because he inclined his ear to me,
therefore I will call on him as long as I live.¹¹ I said in my consternation,
"Everyone is a liar."¹² What shall I return to the Lord
for all his bounty to me?¹³ I will lift up the cup of salvation
and call on the name of the Lord;

¹ All scriptural quotations are lifted from New Revised Standard Version, Updated Edition. (NRSVUE)
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¹⁴ I will pay my vows to the Lord
in the presence of all his people.
¹⁵ Precious in the sight of the Lord
is the death of his faithful ones.
¹⁶ O Lord, I am your servant;
I am your servant, the child of your serving girl.
You have loosed my bonds.
¹⁷ I will offer to you a thanksgiving sacrifice
and call on the name of the Lord.
¹⁸ I will pay my vows to the Lord
in the presence of all his people,
¹⁹ in the courts of the house of the Lord,
in your midst, O Jerusalem.
Praise the Lord!

Romans 5:1-11

Results of Justification

5 Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, ² through whom we have obtained access to this grace in which we stand, and we boast in our hope of sharing the glory of God. ³ And not only that, but we also boast in our afflictions, knowing that affliction produces endurance, ⁴ and endurance produces character, and character produces hope, ⁵ and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit that has been given to us. ⁶ For while we were still weak, at the right time Christ died for the ungodly. ⁷ Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. ⁸ But God proves his love for us in that while we still were sinners Christ died for us. ⁹ Much more surely, therefore, since we have now been justified by his blood, will we be saved through him from the wrath of God. ¹⁰ For if while we were enemies we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. ¹¹ But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Matthew 9:35-10:8

The Harvest Is Great, the Laborers Few

³⁵ Then Jesus went about all the cities and villages, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness. ³⁶ When he saw the crowds, he had compassion for them because they were harassed and helpless, like sheep without a shepherd. ³⁷ Then he said to his disciples, "The harvest is plentiful, but the laborers are few; ³⁸ therefore ask the Lord of the harvest to send out laborers into his harvest."

10 Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. ² These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee and his brother John; ³ Philip and Bartholomew; Thomas and Matthew the tax

collector; James son of Alphaeus and Thaddaeus; ⁴ Simon the Cananaean and Judas Iscariot, the one who betrayed him.

⁵ These twelve Jesus sent out with the following instructions: “Do not take a road leading to gentiles, and do not enter a Samaritan town, ⁶ but go rather to the lost sheep of the house of Israel. ⁷ As you go, proclaim the good news, ‘The kingdom of heaven has come near.’ ⁸ Cure the sick; raise the dead; cleanse those with a skin disease; cast out demons. You received without payment; give without payment.

SERMON

Is anything too wonderful for the Lord?²

If the call to discipleship begins with disruption, this week reveals what sustains it.

Paul writes, “*Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ*”³. That sounds like a conclusion—peace, achieved, settled. But in truth, it is the beginning. Because this peace is not simply something I feel. It is something I am given. And it changes how we live.

Through Christ, Paul says, “*we have obtained access to this grace in which we stand*”⁴. We do not earn our place. We stand in grace. That means discipleship does not begin in anxiety about whether we are enough... but in the assurance that God has already drawn near. And yet, Paul does not pretend life becomes easy. He continues: “*we boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope*”⁵. This is where discipleship becomes real. Because the life we are called into is not free from pressure. It is shaped within it. And that reflects the world we inhabit.

As I often remind people, in contemporary life, many live with constant uncertainty—rising costs, fragile security, and quiet anxiety about the future. These pressures do not disappear when we follow Christ. But they are reframed because hope is no longer dependent on circumstances. It is grounded in God’s love—“*poured into our hearts through the Holy Spirit*”⁶. That love becomes the centre from which discipleship flows.

And we see that in the Gospel.

Jesus moves through towns and villages, teaching, healing, and proclaiming good news. And what drives him is not obligation—it is compassion: “*he had compassion for them, because they were harassed and helpless, like sheep without a shepherd*”⁷. This image matters because discipleship does not begin as a task. ____ It begins as a response to what we see.

² Genesis 14a

³ Romans 5:1

⁴ Rom. 5:2

⁵ Rom. 5:3–4

⁶ Rom. 5:5

⁷ Matthew 9:36

Jesus sees people as they are—tired, overlooked, burdened—and his heart moves toward them. Then he turns to his disciples and says, *“The harvest is plentiful, but the labourers are few”*⁸. In other words, the need is already there.

And then comes the call.

He sends them out.---- Not when they are fully prepared. / Not when they are certain. --- But when they are willing. *“Cure the sick, raise the dead, cleanse the lepers... Give without payment”*⁹.

This instruction is not about extraordinary ability. It is about participation in God’s work, grounded in grace. “Freely you have received; freely give.” And that connects directly with Paul’s words. If we stand in grace, then we live from grace. If we have received peace, then we become bearers of peace.

So what should this look like for us? It means allowing compassion to interrupt our routine. Noticing the person who feels overlooked. Responding to need rather than avoiding it.

It may look like checking in on someone who is struggling, even when we feel uncertain about what to say. It may mean offering time, presence, or practical help, even when life already feels full. It may mean refusing the quiet temptation to withdraw into myself because discipleship is not abstract. It is lived where we are, here, now, NOT LATER when it suits us. In workplaces shaped by pressure. In communities where trust is fragile. In relationships that require patience and grace. It is what makes our involvement in WARM's winter shelter happen.

And here is the crucial point:

We do not do this from emptiness. We do this from what we have received. From peace. From grace. From love already given. That is what allows discipleship to endure. Not effort alone—but gift. And so the question shifts. Not: “Am I capable?” But: “Am I willing to receive... and then respond?” Because the same Christ who calls... also sends. The same grace that holds me... also moves me. And the world I step into—complex, uncertain, often strained— is precisely the place where that grace is needed.

Let us pray,

Gracious God,

You have given us peace through Christ and filled our hearts with your love. Help us to live from what we have received. Open our eyes to the needs around us, and give us courage to respond with compassion.

Send us into the world as your disciples— not in our strength, but in your grace. Through Christ our Lord we pray, Amen.

⁸ Matt. 9:37

⁹ Matt. 10:8