

3rd SUNDAY OF EASTER**ST. PETERS ANGLICAN CHURCH BUNDOORA****Sunday 19th April 2026****Fr. Stephen Monsiegnur****Readings:**¹ Acts 2:14a, 36-41 / Psalm 116:1-4, 11-18 / 1 Peter 1.13-25 / Luke 24:13-35**Theme:** *'Eyes wide shut'***Acts 2:14a, 36-41**¹⁴ But Peter, standing with the eleven, raised his voice and addressed them, "Fellow Jews³⁶ "Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified."³⁷ Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, "Brothers, what should we do?" ³⁸ Peter said to them, "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. ³⁹ For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him." ⁴⁰ And he testified with many other arguments and exhorted them, saying, "Save yourselves from this corrupt generation." ⁴¹ So those who welcomed his message were baptised, and that day about three thousand persons were added.**Psalm 116:1-4, 11-18**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.³ The snares of death encompassed me;
the pangs of Sheol laid hold on me;
I suffered distress and anguish.⁴ Then I called on the name of the Lord,
"O Lord, I pray, save my life!"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;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.

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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!

1 Peter 1.13-25

A Call to Holy Living

¹³ Therefore prepare your minds for action; discipline yourselves; set all your hope on the grace that Jesus Christ will bring you when he is revealed. ¹⁴ Like obedient children, do not be conformed to the desires that you formerly had in ignorance. ¹⁵ Instead, as he who called you is holy, be holy yourselves in all your conduct, ¹⁶ for it is written, “You shall be holy, for I am holy.”

¹⁷ If you invoke as Father the one who judges impartially according to each person’s work, live in fear during the time of your exile. ¹⁸ You know that you were ransomed from the futile conduct inherited from your ancestors, not with perishable things like silver or gold ¹⁹ but with the precious blood of Christ, like that of a lamb without defect or blemish. ²⁰ He was destined before the foundation of the world but was revealed at the end of the ages for your sake. ²¹ Through him you have come to trust in God, who raised him from the dead and gave him glory, so that your trust and hope are in God.

²² Now that you have purified your souls by your obedience to the truth so that you have genuine mutual affection, love one another deeply from the heart. ²³ You have been born anew, not of perishable but of imperishable seed, through the living and enduring word of God. ²⁴ For

“All flesh is like grass
 and all its glory like the flower of grass.

The grass withers,
 and the flower falls,

²⁵ but the word of the Lord endures forever.”

That word is the good news that was announced to you.

Luke 24:13-35

The Walk to Emmaus

¹³ Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, ¹⁴ and talking with each other about all these things that had happened. ¹⁵ While they were talking and discussing, Jesus himself came near and went with them, ¹⁶ but their eyes were kept from recognising him. ¹⁷ And he said to them, “What are you discussing with each other while you walk along?” They stood still, looking sad. ¹⁸ 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?” ¹⁹ 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, ²⁰ and how our chief priests and leaders handed him over to be condemned to death and crucified him. ²¹ 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. ²² Moreover, some women of our group astounded us. They were at the tomb early this morning, ²³ 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. ²⁴ 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.” ²⁵ Then he said to them, “Oh, how foolish you are and how slow of heart to believe all that the prophets have declared! ²⁶ Was it not necessary that the Messiah should suffer these things and then enter into his glory?” ²⁷ Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

²⁸ As they came near the village to which they were going, he walked ahead as if he were going on. ²⁹ 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. ³⁰ When he was at the table with them, he took bread, blessed and broke it, and gave it to them. ³¹ Then their eyes were opened, and they recognised him, and he vanished from their sight. ³² 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?” ³³ That same hour they got up and returned to Jerusalem, and they found the eleven and their companions gathered together. ³⁴ They were saying, “The Lord has risen indeed, and he has appeared to Simon!” ³⁵ Then they told what had happened on the road and how he had been made known to them in the breaking of the bread.

SERMON

In today’s Gospel, two disciples walk the road to Emmaus carrying the weight of dashed hopes. They speak of Jesus in the past tense: “we had hoped that he was the one to redeem Israel”². They share their story with someone they see as a stranger.

Their failure to recognise the risen Christ is not stupidity; it is sorrow, shock, and a story they can no longer make sense of. Their eyes are “kept from recognising him”³ because grief narrows vision, fear suppresses imagination, and expectations harden into blinders, preventing us from seeing other possibilities. These disciples, like so many today, are looking for a Messiah who fits their definition of victory—yet the risen Jesus comes first as a stranger, and as a crucified Messiah who must suffer before entering glory⁴.

Jesus meets them in three movements that still shape how we, contemporary disciples, witness him: *he walks with them, he opens the Scriptures, and he is made known in the breaking of the bread*⁵.

First, notice Jesus patience. He does not overwhelm them with proof; he asks, listens, and draws out their pain. The risen Christ is often encountered not in spiritual fireworks but in the slow companionship of God on the road—when we dare to pray honestly, speak our disappointment aloud, and keep walking rather than withdrawing.

Second, Jesus “interpreted to them the things about himself in all the scriptures”⁶. Their hearts begin to burn, not because they are whipped into emotion, but because God’s Word restores the true story: the cross is not failure, and resurrection is not fantasy. This is what

² Luke 24:21

³ Luke 24:16

⁴ Luke 24:26

⁵ Luke 24:13–35

⁶ Luke 24:27

happens at Pentecost. Peter stands “with the eleven” and speaks plainly: “God has made him both Lord and Messiah, this Jesus whom you crucified”⁷.

When that Word lands, people are “cut to the heart” and ask what to do; Peter answers with repentance, baptism, forgiveness, and the gift of the Holy Spirit⁸. Contemporary witnessing begins here too: not with winning arguments, but with allowing Scripture—read in the light of Jesus—to name sin, to announce mercy, and to summon a response.

Third, “their eyes were opened” at the table: “he took bread, blessed and broke it, and gave it to them”⁹. The action echoes the feeding of the multitude and the Last Supper; it is a signature gesture of Jesus. If worship is merely a religious product we consume—music, words, a moment of spirituality—then the sacrament can feel like an accessory. But if worship is the risen Christ hosting his people, then the Eucharist becomes a place of recognition and commissioning. We come not to manufacture God’s presence, but to receive it. And we discover that Christ is known in self-giving: he is recognised as the One who takes, blesses, breaks, and gives himself for the life of the world.

The psalmist gives language for what Eucharist is meant to do to a believer: “What shall I return to the Lord for all his bounty to me? I will lift up the cup of salvation and call on the name of the Lord”¹⁰. The psalmist moves from distress to deliverance, and then to public thanksgiving—“in the presence of all his people”¹¹. At the Lord’s Table we learn the same pattern: we bring our fear and mortality, we receive the “cup of salvation,” and we are taught gratitude that becomes witness. Our “thanks” is not private sentiment; it becomes a vowed life—“I will pay my vows to the Lord”¹²—a daily offering of fidelity, generosity, and prayer.

First Peter presses that recognition into ethics and community. “Prepare your minds for action; discipline yourselves; set all your hope on the grace that Jesus Christ will bring you”¹³. The risen Jesus is made known when hope is visible: when Christians refuse the old reflexes of anxiety, revenge, and self-protection, but instead, practice holiness that looks like the Father’s character¹⁴. Peter is concrete: love one another “deeply from the heart”¹⁵. A needy world is not first asking for our church vocabulary; it is watching for a different kind of humanity—people formed by the “living and enduring word of God”¹⁶.

So what obscures our vision now?

The same things: grief that makes us numb, cynicism that assumes nothing changes, distraction that keeps us from listening, and “reasonable” expectations that leave no room for resurrection. Christ’s remedy is also the same: he comes alongside, he re-tells our story

⁷ Acts 2:14a, 36

⁸ Acts 2:37–38

⁹ Luke 24:30–31

¹⁰ Ps 116:12–13

¹¹ Ps 116:14, 18

¹² Ps 116:14

¹³ 1 Pet 1:13

¹⁴ 1 Pet 1:14–16

¹⁵ 1 Pet 1:22

¹⁶ 1 Pet 1:23

through Scripture, and he feeds us at his Table. Then he sends us. The Emmaus disciples rose that same hour and returned to the community with news,¹⁷ They do not wait to be ready; they trust and respond.

In Acts, those who receive the Word are baptised and gathered into a Spirit-formed people¹⁸. When we approach the Eucharist expecting recognition and commissioning, we begin to live as witnesses: people who can say, with humility and clarity, “the Lord has risen indeed,” and then demonstrate it through repentance, courage, and costly love. That is how the resurrected Jesus becomes visible again—through a church whose hearts burn in the Word, whose eyes open at the Table, and whose feet carry good news back onto the road and into the world.

Let us pray,

Risen Lord Jesus, open our eyes to see you walking with us; set our hearts burning with your Word; feed us at your Table with hope and courage; and send us in the Spirit to make you known. Amen.

¹⁷ Luke 24:33–35

¹⁸ Acts 2:41