



**Church At Home**  
**St. Timothy's Lutheran Church – Pembroke, Ontario**  
**Easter III** **April 19, 2026**

Christ is Risen! **He is Risen Indeed! Alleluia!**

**Prayer of the Day**

O God, your Son makes himself known to all his disciples in the breaking of bread. Open the eyes of our faith, that we may see him in his redeeming work, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

**The Holy Gospel: Luke 24:13-35**

The Holy Gospel according to Luke.

Glory to you O Lord.

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.

The Gospel of the Lord

Praise to you O Christ.

## Homily

I greet you in the name of Jesus, our risen Saviour. Amen

The walk to Emmaus is a lovely story, one of my favourites and is filled with nostalgia and misery, and graced with details. It has attracted great artists because only art can do it some justice. The evangelist Luke was an artist with words, and the painters who were inspired by him have only added to the beauty of the description.

Luke in his wisdom paints us the great promise about Christian worship in this four-part movement: two travelers meet on the road, they have the scriptures opened; they share a meal that reveals the identity and presence of Christ and then they are sent to share and live the good news. This is parallel to the classic Christian pattern of worship involving: gathering, word, meal, and sending. You will find these very headings in our guide to worship this morning. So, just as John closes his gospel, as we heard last Sunday, Luke tells us a story about two disciples that is really a story that makes a promise to those reading the gospel then and today: in Christian worship you will be encountered by the risen Christ.

In the middle of this story though is a conversation with Jesus and the two disciples. They are as exhausted as they are discouraged as they trudge the seven miles from Jerusalem to their home in Emmaus. We don't know why they have forsaken the company of their fellow disciples, only that they are now walking home. Perhaps it's all they could think to do. It is here, Jesus meets them where they are -- on the road, amid their journey, right smack in the middle of all the pain, frustration, and sadness that threatens to overwhelm them. Cleopas utters four words that are among the most heartbreaking in Scripture: "But we had hoped."

"But we had hoped."

So much is said in these four words if we think about it for a moment. They speak of a future that is not to be, a dream that created energy and enthusiasm but did not materialize, a promise that created faith that proved to be false. It speaks of a future that is closed, irrelevant, dead.

I believe we all have experienced hope turned to hopeless throughout our lives.

For those of the day it was we were hoping he was the one to redeem Israel.

For us:

I WAS HOPING that we would win the tournament.

I WAS HOPING to get a good job after graduation.

I WAS HOPING that she would marry me.

I WAS HOPING that the doctor would have better news.

I WAS HOPING! Hope in the past tense. Hope turned hopeless.

Few things are more painful than dashed hopes. And so before Jesus interprets Scripture, before he breaks bread, he does two things. He comes alongside these forlorn disciples and he asks them to name their loss: he listens.

Naming our pain, our grief, our loss are essential ingredients to moving beyond them. Not erasing them or even leaving them fully behind, but surpassing them so that they are no longer what defines us.

As disciples, we are called to follow this pattern of Jesus. Yet, my sense is that at times, we gloss over this step in the church. And maybe it is that we don't gloss over it but feel the pressure to move by it quickly – fleeing the cross-like experiences of life for the promise of resurrection. And my experience says that we not only do this in church land but in our daily life.

A friend shares the news of a death of his sister, and we sympathize for a moment before changing the topic.

Or a colleague shares her disappointment at not getting a promotion, and we remind her that at least she has a job.

Or we see an acquaintance we know has just gone through a dreadful loss, and we avoid him or her altogether because we just don't know what to say.

I realize we don't mean to be callous or insensitive; we are just at such a loss with ... loss. We feel inadequate to the task of confronting the darkness of our lives and this world and so we flee.

So I wonder.....can we be a place that welcomes broken hearts? If we stop and think for a moment that is what Jesus did.

Before the disciples went back into the world.....

Before Jesus shared a meal of bread and wine....

Before Jesus read the Scriptures.....

Before the disciples and that includes us don't see as we ought....

The Risen Christ walked alongside the broken-hearted disciples.

It all starts by inviting those with broken hearts to walk beside us. Inviting and allowing them to share their disappointments that the cancer returned, the addiction wasn't overcome, the beloved died, the lover betrayed, the child walked away, the job didn't materialize, the family hurt instead of help.

You see, broken hearts only need to be invited and a time to grieve a future that will never be....in order that they may possibly hear and receive the future God has created and prepared for them and this comes when they are ready to hear and they are able.

My Friends in Christ. We are on a road and no matter if we only have to walk seven miles or seventy or seven hundred that's ok because Jesus will walk the distance. You are not alone. Bring your hopes – dashed or still growing and your questions – spoken or still deep in your heart to this faith community and I trust your friends will not just welcome them, but cherish them.

Amen.

### **Lord's Prayer**

Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. Amen.

### **Benediction**

The Lord bless you and keep you,  
The Lord's face shine upon you and be gracious unto you,  
The Lord look upon you with favour and give you (+) peace. Amen.

### **Dismissal**

Go in peace. In Christ you are made new. Alleluia! Alleluia!

**Thanks be to God. Alleluia! Alleluia!**

Prayers used by permission by Augsburg Fortress – Sundays and Seasons

## *STTLC COMMUNIQUE*

**Shepherd's Pie Luncheon** is being hosted by the Witness Committee, Saturday, May 9th beginning at noon. Come out and enjoy delicious homemade Shepherd's Pie, salad, dessert and beverage of your choice for only \$10 per person. Tickets will be available Sunday, April 19, 26 and May 3rd in Jubilee Hall following the service. Only 60 tickets are available.

**Camp Lutherlyn Camper Sponsorships** – St. Timothy's is sponsoring up to 5 children/youth for 1 Week each at Camp Lutherlyn this summer. You can obtain an Application Form from the church office and you can register your child online at [lutherlyncamp.ca](http://lutherlyncamp.ca) and then going to the Registration Page.

**Pastor Bruce will be away** at a Deans' Meeting and holidays starting April 20 and returning April 30. For emergency pastoral needs please contact Pastor Jim Goos 613-401-8750.



***He is Risen! He is Risen Indeed!***