

Anglican Diocese of Wangaratta  
**Parochial District of Wangaratta West & The Warbys**  
**THE THIRD SUNDAY OF EASTER**  
**23<sup>rd</sup> April, 2023—9.30am Eucharist**

**Processional Hymn** AHB 623/TiS 388. tune, Gwalchmai and Alleluias

- 1. Easter glory fills the sky, alleluia,  
Christ now lives, no more to die, alleluia;  
darkness has been put to flight, alleluia,  
by the living Lord of light, alleluia.**
- 2. See, the stone is rolled away, alleluia,  
from the tomb where once he lay, alleluia;  
he has risen as he said, alleluia,  
glorious firstborn from the dead, alleluia.**
- 3. Mary, Mother, greet your Son, alleluia,  
radiant from his triumph won, alleluia;  
by his cross you shared his pain, alleluia,  
so for ever share his reign, alleluia.**
- 4. Seek not life within the tomb, alleluia;  
Christ stands in the upper room, alleluia:  
risen glory he conceals, alleluia,  
risen body he reveals, alleluia.**
- 5. Though we see his face no more, alleluia,  
he is with us as before, alleluia:  
glory veiled, he is our priest, alleluia,  
his true flesh and blood our feast, alleluia.**

James Quinn 1919–  
Words by permission Cassell plc, London

*The Acclamation*

Christ is risen.

**He is risen indeed.**

*The Welcome & Greeting*

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.**

*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.**

*The Two Great Commandments*

‘Hear, O Israel, the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ Jesus said: ‘This is the great and first commandment. And a second is like it: you shall love your neighbour as yourself.’

*Kyrie eleison*

**Lord have mercy. Lord have mercy. Lord have mercy.  
Christ have mercy. Christ have mercy. Christ have mercy.  
Lord have mercy. Lord have mercy. Lord have mercy.**

*Hymn of Praise (sung or said)*

**Glory to God in the highest,  
and peace to God’s people on earth.  
Lord God, heavenly King, almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,  
Lord God, Lamb of God,  
you take away the sin of the world: have mercy on us;  
you are seated at the right hand of the Father:  
receive our prayer.**

**For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father. A-men.**

*The Collect*

Let us pray

O God,  
your Son made himself known to his disciples  
in the breaking of bread:  
open the eyes of our faith,  
that we may see him in his redeeming work;  
who is alive and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

## THE MINISTRY OF THE WORD

### **A Reading from the Acts of the Apostle [2. 14a, 36-41]**

Peter, standing with the eleven, raised his voice and addressed them: 'Men of Judea and all who live in Jerusalem, let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified.'

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?' Peter said to them, 'Repent, and be baptized 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. 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.' And he testified with many other arguments and exhorted them, saying, 'Save yourselves from this corrupt generation.' So those who welcomed his message were baptized, and that day about three thousand persons were added.

Hear the word of the Lord,  
**thanks be to God.**

### **Psalm 116. 1-4, 11-18**

I love the Lord because he heard my voice:  
**the voice of my supplication.**

Because he inclined his ear to me:  
**in the day that I called to him.**

The cords of death encompassed me  
the snares of the grave took hold on me:  
**I was in anguish and sorrow.**

Then I called upon the name of the Lord:  
**'O Lord I beseech you deliver me'**

How shall I repay the Lord:

**for all his benefits to me?**

I will take up the cup of salvation:

**and call upon the name of the Lord.**

I will pay my vows to the Lord:

**in the presence of all his people.**

Grievous in the sight of the Lord:

**is the death of his faithful ones.**

O Lord I am your servant

your servant and the child of your hand-maid:

**you have unloosed my bonds.**

I will offer you a sacrifice of thanksgiving:

**and call upon the name of the Lord.**

I will pay my vows to the Lord:

**in the presence of all his people.**

In the courts of the house of the Lord:

**even in your midst O Jerusalem.**

**Praise the Lord.**

### **A Reading from the First Letter of St Peter [1. 13-25]**

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. Like obedient children, do not be conformed to the desires that you formerly had in ignorance. Instead, as he who called you is holy, be holy yourselves in all your conduct; for it is written, 'You shall be holy, for I am holy.'

If you invoke as Father the one who judges all people impartially according to their deeds, live in reverent fear during the time of your exile. You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish. He was destined before the foundation of the world, but was revealed at the end of the ages for your sake. Through him you have come to trust in God, who raised him from the dead and gave him glory, so that your faith and hope are set on God.

Now that you have purified your souls by your obedience to the truth so that you have genuine mutual love, love one another deeply from the heart. You have been born anew, not of

perishable but of imperishable seed, through the living and enduring word of God.

For 'All flesh is like grass

and all its glory like the flower of grass.

The grass withers, and the flower falls,

but the word of the Lord endures for ever.'

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

Hear the word of the Lord,

**thanks be to God.**

*Please Stand*

*Alleluia, alleluia, alleluia.*

**Alleluia, alleluia, alleluia.**

*Lord Jesus, make your word plain to us:*

*make our hearts burn with love when you speak.*

**Alleluia, alleluia, alleluia.**

The Gospel of Our Lord Jesus Christ According to Luke [24. 13-35]

**Glory to you Lord Jesus Christ.**

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.

For the Gospel of the Lord,  
**praise to you Lord Jesus Christ.**

### *Sermon*

*A time of silence for reflection may follow the sermon*

### *Creed*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.**

**On the third day he rose from the dead;  
he ascended into heaven,  
and is seated at the right hand of the Father;  
from there he will come to judge the living and the dead.**

**I believe in the Holy Spirit, the holy catholic Church,  
the communion of saints, the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**

## THE PRAYERS OF THE PEOPLE

Let us pray for the world and for the Church.

Lord, that we may know you in the breaking,  
in the break of day, in the breaking of hearts,  
and in the breaking of bread,  
help us to know that you are risen indeed,  
and that you are with us in the holy communion.  
May your church ever proclaim your presence,  
and know that you travel with us on the road we go.  
Teach us, Lord, to abide in you, that we may know you abide in us.  
We pray that your church will walk with the downcast, the seekers,  
the troubled in heart, and help to reveal your love and presence.  
Lord, abide with us

**and we will abide in you.**

We pray today for all who journey,  
for those who are leaving places of pain and sorrow,  
for those whose lives may be in danger,  
for all pilgrims and seekers, for refugees and homeless people,  
for all who travel by land, sea or air,  
and for all who have the care of them.  
Lord, abide with us

**and we will abide in you.**

We give thanks that you come to us.  
Make us aware of your presence in our homes.  
Help us to be aware of you as our hearts burn within us.  
Help us to see you, O Christ, in everyone we meet.  
We pray for the lonely,  
for all who feel rejected,  
for the outcasts of society.  
Lord, abide with us

**and we will abide in you.**

We pray for the broken-hearted, for those whose hopes have died,  
for all who are confused by the pain and sickness of our world.  
We remember all who travel by lonely paths, all who are coming to the  
end of their journey in this world and walk towards the sunset.  
We pray for the elderly, for all who are in care,

for all who cannot cope on their own.

We commend to your loving care those for whom we have been asked to pray: Bronwyn. Josef. Neliya Don Leonard. Kaye McKenzie. Chris E. Trent. Vi Bussell. Nina Colson.

Lord, abide with us

**and we will abide in you.**

We pray for all who have been killed in road accidents,  
for all who have come to an untimely end.

We pray that you will protect us in our journey,  
until we share with the saints in your kingdom.

We remember those whose Years' Mind falls this week:

Annette McWaters. Jean Moncrieff. Agnes Moore. Dorothy Allen.

Beris Cropley. Linda Butler. Gloria Greene. Dianne Anderson.

Lorna Cavey. Bertha Wilson. Ada McKenzie. Natalia Palamarczuk.

Mary Dalton. Linton Briggs. Heather Murphy.

Lord, abide with us

**and we will abide in you.**

*Concluding prayer*

Heavenly Father,

you have delivered us from the power of darkness  
and brought us into the kingdom of your Son:

**grant that, as his death has recalled us to life,  
so his continual presence in us  
may raise us to eternal joy;  
through the same Christ our Lord. Amen**

#### CONFESSION AND ABSOLUTION

Christ our Passover Lamb has been offered for us,  
therefore we come to celebrate the festival.

Let us confess our sins in penitence and faith, with a sincere and  
a true heart.

**Almighty God, our heavenly Father,  
we have sinned against you  
in thought, and word, and deed,  
and in what we have failed to do.  
Have mercy on us, forgive us all that is past,  
and grant that we may serve you  
and live a new life to your glory;  
through Jesus Christ our Lord. Amen.**



### *The Absolution*

Almighty God, who forgives all who truly repent, have mercy on you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in life eternal; through Jesus Christ our Lord. **Amen.**

### THE GREETING OF PEACE

The two disciples told what had happened on the road to Emmaus, and how Jesus had been made known to them in the breaking of the bread. Alleluia.

The peace of the Lord be always with you.

**And also with you.**

**Alleluia!**

*In Eastertide Peace Greeting goes like this:*

Christ is risen.

**He is Risen indeed!**

**Offertory Hymn—**TiS 382. tune, Noel Nouvelet

1. **Now the green blade rises from the buried grain,  
wheat that in the dark earth many days has lain:  
love lives again, that with the dead has been:  
*Love has come again,  
like wheat that springs up green.***
2. **In the grave they laid him, Love whom hate had slain,  
thinking that he never would awake again,  
laid in the earth, like grain that sleeps unseen.  
*Love has come again, ...***
3. **Up he sprang at Easter, like the risen grain,  
he who for the three days in the grave had lain,  
raised from the dead my living Lord is seen:  
*Love has come again, ...***
4. **When our hearts are wintry, grieving, or in pain,  
then your touch can call us back to life again —  
fields of our hearts that dead and bare have been:  
*Love has come again, ...***

John Macleod Campbell Crum 1872–1958 alt.

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Risen Lord Jesus Christ,  
we believe you,  
and all we have heard is true.  
When you break bread  
may we recognize you as the fire that burns within us,  
that we may bring light to your world. **Amen.**

## THE GREAT THANKSGIVING

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.**

All glory and honour, be yours now and always,  
mighty Creator, everliving God.

We give you thanks and praise for your Son,  
our Saviour Jesus Christ,

who by the power of your Spirit was born of Mary  
and lived as one of us.

He is the true Paschal Lamb who was offered for us  
and has taken away the sin of the world.

And now we give you thanks

that you raised him in triumph from the dead.

By his death, he has destroyed death

and by his rising to life again has restored us to eternal life.

Therefore with angels and archangels,

and with all the company of heaven,

we proclaim your great and glorious name,

for ever praising you and saying/singing:

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

**Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord.**

**Hosanna in the highest.**

Holy God, we thank you for these gifts of your creation,  
this bread and wine,

and we pray that we who eat and drink them

in obedience to our Saviour Christ,

by the power of the Holy Spirit,

may be partakers of his body and blood,

and be made one with him and with each other  
in peace and love. ✠

On the night he was betrayed Jesus took bread;  
and when he had given you thanks he broke it,  
and gave it to his disciples, saying,

‘Take, eat. This is my body given for you.

Do this in remembrance of me.’ ✠

After supper, he took the cup,  
and again giving thanks he gave it to his disciples, saying,  
‘Drink from this, all of you.

This is my blood of the new covenant  
shed for you and for many for the forgiveness of sins.

Do this, as often as you drink it, in remembrance of me.’ ✠

Therefore we do as our Saviour has commanded:  
proclaiming his offering of himself  
made once for all upon the cross,  
his mighty resurrection and glorious ascension,  
and looking for his coming again,  
we celebrate, with this bread and this cup,  
his one perfect and sufficient sacrifice  
for the sins of the whole world.

Praise to you, Lord Jesus:

**Dying, you destroyed our death.**

**Rising, you restored our life.**

**Christ Jesus, come in glory.**

As we eat and drink this holy sacrament,  
renew us by your Spirit  
that we may be united in the body of your Son  
and serve you as a royal priesthood  
in the joy of your eternal kingdom.

Receive our praises, Father,  
through Jesus Christ our Lord,  
with whom and in whom, by the power of the Holy Spirit,  
we worship you in songs of never-ending praise:

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

As our Saviour Christ has taught us, we are confident to pray,

**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.**

THE BREAKING OF THE BREAD  
AND THE COMMUNION

The bread which we break  
is the communion of the body of Christ.

**Be known to us, Lord Jesus, in the breaking of the bread.**

**Jesus, Lamb of God, have mercy on us.**

**Jesus, bearer of our sins, have mercy on us.**

**Jesus, redeemer of the world, grant us your peace.**

Draw near with faith,  
to feed on Christ in your hearts with thanksgiving.

**Alleluia!**

Communion Meditation AHB 86

*Holy God, we praise thy name; Lord of all, we bow before thee;  
all on earth thy power proclaim; all in heaven above adore thee.  
boundless is thy vast domain; everlasting is thy reign.*

*Hark the loud celestial hymn angel choirs above are raising;  
cherubim and seraphim, in unceasing chorus praising,  
fill the heavens with sweet accord: Holy, holy, holy Lord.*

*Holy Father, Holy Son, Holy Spirit: three we name thee,  
while in essence only one; undivided God we claim thee,  
and adoring bend the knee while we own the mystery.*

*Spare thy people, Lord, we pray, by a thousand snares surrounded;  
keep us free from sin today, never let us be confounded:  
all my trust I place in thee, never, Lord, abandon me.*

Clarence Alphonsus Walworth 1820-1900  
adapted by Anthony g Petti 1932—

Eternal God, giver of life,  
in the breaking of the bread we know the risen Lord.  
May we who celebrate this holy feast  
walk in his risen light  
and bring new life to all creation.

## Notices

1. This joyful Eastertide  
away with sin and sorrow;  
my love, the crucified,  
has sprung to life this morrow:

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2. My flesh in hope shall rest  
and for a season slumber,  
till trump from east and west  
shall wake the dead in number:  
*had Christ, that once was slain  
ne'er burst his three-day prison,  
our faith had been in vain:  
but now has Christ arisen, arisen, arisen, arisen.*
3. Death's flood has lost its chill  
since Jesus crossed the river.  
Lover of souls, from ill  
my passing soul deliver:  
*had Christ, that once was slain,*

George Ratcliffe Woodward 1848–1934 alt.

### *The Blessing*

The God of peace,  
who brought again from the dead our Lord Jesus,  
that great shepherd of the sheep,  
through the blood of the eternal covenant,  
make you perfect in every good work to do his will,  
working in you that which is well-pleasing in his sight;  
and the blessing of God almighty,  
the Father, the Son, and the Holy Spirit,  
be upon you and remain with you always. **Amen.**

### *The Dismissal*

Go in peace to love and serve the Lord: Alleluia, alleluia!  
**In the name of Christ. Alleluia, alleluia!**

Eucharist, Second Order Text from A Prayer Book for Australia (Sydney: Broughton Books, 1995) © 1995, The Anglican Church of Australia Trusts Corporation. Used by permission. Confession & Absolution from AAPB p. 44.  
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Prayers of the People from Clouds and Glory, Prayers for the Church Year, Easter 3 Year A © David Adam 1998  
CCLI 637628

After making communion, there is often quite wait before we move on to the next part of the service. What is a person to do with all this time in which NOTHING seems to be happening”?

One can always PRAY.

But about what, and for what, and for whom?

One could go through the prayers on the back page of the pewsheet. Or you could just sit quietly with God and allow your thoughts to wander and offer each thought as a prayer.

Above all, it is best to NOT TALK to your neighbours at this point in case they are trying to pray and feel compelled to be nice and respond to you.

This is called ‘guarding the other persons silence’ and is a tremendous habit to practise.

Other good things to do at this point in the service are to re-read the Scripture Lessons & Psalm and the Hymns.

Before you know it, the time will have been filled in and the next thing will be starting and you may be upset that there is now something else to do.

*NH*

### **The Third Sunday of Easter**

*Acts 2:14a, 36–41. 1 Peter 1:17–23. Luke 24:13–35.*

Today's readings bubble over with the excitement of the new moment that has dawned in Israel's story, in the world's story, with the resurrection. It isn't merely that God is offering a new kind of spiritual experience, or that there is now a new belief in life after death (which most Jews believed in anyway). It is the sense that something has happened, as a result of which everything is different.

But the thing which had happened was emphatically not what was expected. Theories about 'cognitive dissonance', that highfalutin pseudo-medical term used by some to say that the disciples were so overwhelmed with disappointment at Jesus' crucifixion that they simply went on believing what they had believed anyway, simply won't do. 'We had hoped', say the two on the road to Emmaus, 'that he was the one who would redeem Israel.' But (the implication runs) they crucified him, so obviously he wasn't. Everybody knows that a crucified Messiah is a contradiction in terms. We are just another failed messianic movement.

They were like people on a hillside, watching eagerly for the sunrise. (This image works better in the tropics where there's no twilight.) Disoriented, they are facing the wrong way. The expected moment comes and goes, and nothing happens. Then they become aware that, though the sky they are scanning remains dark, light seems to be shining anyway. With a strange excitement they turn around, to see the sun shining in full strength in the very place they least expected it.

It was the Scriptures, not least (we must assume) the Davidic promises, that warmed their hearts with the thought that they had been looking in the wrong direction, and nudged them to turn around and face the real dawn. The biblical story was all about God bringing redemption, new life, through death and out the other side. To expect the ransoming of Israel in the sense they had cherished was to look in the wrong direction. The ransoming (an Exodus word, of course) had indeed occurred, but it was the deep, ultimate act that freed human beings from 'futility' (1 Peter 1:18: a human life that, failing to reflect God, decays and self-destructs). The new creation brought to birth at Easter would now be born within human lives, creating love, trust and hope. The transforming power lay precisely in God's word (1:23).

Peter's challenge to the Pentecost crowd contains perhaps the earliest 'theology of the cross' in the New Testament. (You may need to include some extra verses to get the full thrust.) Jesus' dying and rising has broken through into a new way of being Israel, a new way of being human; so, urges Peter, turn quickly from your headlong flight into ruin, share in the new-Exodus life of which baptism is the sign and seal, celebrate God's one-off act of forgiveness, and pass it on to everyone else. Now there's a message as urgently needed today as ever it was.

*Wright, N. T. (2001). Twelve Months of Sundays: Reflections on Bible Readings, Year A (pp. 58–59). Society for Promoting Christian Knowledge.*