

Sermon for the Third Week of Easter 2026  
April 19, 2026  
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Los Alamos, New Mexico

Acts 2:14a,36-41  
Psalm 116:1-3,10-17  
1 Peter 1:17-23  
Luke 24:13-35

Welcome to the third Sunday of Easter – Kairos time –  
when we hear not just of the days after the resurrection,  
but the flowering of the Holy Spirit at Pentecost  
as Peter calls the crowd to repentance.

It's a seven-mile walk from Jerusalem to Emmaus:  
Not such a long physical trek but the spiritual steps  
transform the journey from a road of broken dreams to a path of wonder.

Cleopas and an unnamed disciple are troubled.  
The man on whom they'd pinned their hopes as the Messiah has been arrested, tried and executed, and yet,  
they are confused  
because they've heard stories that angels say he lives.

This may be particularly poignant for these two  
because I've recently read that a number of theologians have suggested  
that this Cleopas in Luke may be the same Clopas mentioned in John  
in the list of the women present at the crucifixion,  
which included Mary the wife of Clopas.  
In this reading the author suggested that the unnamed disciple  
is Mary the wife of Clopas.<sup>1</sup>

If so, she witnessed  
the cruel suffering and horrendous death  
and might find it even more difficult to believe he is alive.  
Enter a mysterious stranger who steps into the rubble of their broken dreams.  
“Are you the only stranger in Jerusalem who does not know the things that have taken place there in  
these days? ... about Jesus of Nazareth ...  
how our chief priests and leaders handed him over to be condemned ...  
we had hoped that he was the one to redeem Israel.”

So this stranger clears away the rubble:  
“Oh, how foolish you are, and how slow of heart  
to believe all that the prophets have declared!

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<sup>1</sup> Sermons that Work: *Seeing Through Doubt*, Katerina Katsarka Whitley, April 30, 2017.

Was it not necessary that the Messiah should suffer these things  
and then enter into his glory?"

And he rebuilds the dream with visions of hope:

Then beginning with Moses and all the prophets,  
he interpreted to them the things about himself in all the scriptures.

They still have no idea who he is until they reach an Inn:

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.

It's all about the bread.

One of the Baptismal vows:

Will you continue in the apostles' teaching and fellowship,  
in the breaking of bread, and in the prayers?

Bread is a metaphor for all that is good in life and for life itself.

We have little appreciation for what it took to make bread.

We just go to the grocery. Even the baker buys the flour.

But to see the process through from the field to the oven is a tedious process.

And it is all about the bread.

It's interesting that Jesus begins with Moses in explaining the Messianic reality. After all, Jesus acted as the new Moses leading us out of bondage to sin to the promised land of salvation.

"In rabbinic tradition Moses is associated with manna and Torah,  
and manna is accepted as an allegorical Torah."

Writing around 25 BC, Jewish philosopher Philo of Alexandria:

"manna is connected with Logos, wisdom and Torah,  
and Moses is presented as Logos and Torah incarnate."<sup>2</sup>

And of course, the Gospel of John identifies Jesus as the Logos,

and Jesus identified himself as the fulfillment of the Torah.

In fact, John's Gospel identifies Jesus as the "bread of life"

and the "bread which comes down from heaven."

And Jesus himself forecasts his role as the bread of life:

Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit.

And we taste of the fruit of the grain in the Eucharist:

On the night before he died for us, our Lord Jesus Christ took bread;

and when he had given thanks to you, he broke it,

and gave it to his disciples, and said, "Take, eat: This is my Body,

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<sup>2</sup> Anchor Bible Dictionary, Volume 1, Doubleday Publishers, 1992; Bread, pp. 779-780

which is given for you. Do this for the remembrance of me.”

Give us this bread, we say.

And it was this bread

that fed the hearts and opened the minds of his disciples in Emmaus.

It is that bread that opens our souls to the mystery of the divine feast for which we all hunger. We want. We crave.

We hunger and thirst for just what, we may not know.

Emmaus is that mythical destination we all yearn for.

Someplace that will be a refuge from what confounds us.

That place to which we flee when the questions press down on us and the answers seem too elusive amidst the darkness that surrounds us.

Emmaus is the journey, not the destination.

Emmaus is the process by which we turn away from the lives we lived and seek the will of God after we realize

we have “erred and strayed from God’s ways like lost sheep”

and we answer Peter’s call to repent and return to the Lord.

The disciples at Emmaus are told by Jesus

of the ransom that was paid through the crucifixion.

They are given the insight of the resurrected Christ to trust in God, and they don’t even recognize Jesus when they talk with him.

It was not until Jesus shared a meal with the two disciples, when he broke the bread, that they realized who he was.

That’s what we seek:

To find Jesus as we flee the dangers of our lives;

To find Jesus in our journey to Emmaus;

To see Jesus in the faces of those we encounter as we journey from doubt to faith.

In the Eucharistic prayer we ask:

“Risen Lord, be known to us in the breaking of the bread.”

This is not an idle request.

This is the yearning that dates back 2,000 years:

to know “the Lord is risen indeed, and he has appeared to Simon.”

As we travel the roads of our lives,

as we seek refuge from the tumult that surrounds us,

we need only open our hearts to the love of God

to welcome Christ into our lives

so the Holy Spirit may guide us

in contemplating the mystery of God’s love for the human race,

and the divine gift of Jesus Christ.

Alleluia! Christ is risen!

The Lord is Risen indeed! Alleluia!