

Trinity Evangelical Lutheran Church
www.trinitylutheran.ca

April 20, 2025
Easter Sunday

Announcements

Juice boxes are still needed at Street Help Shelter. The Welcome Centre Shelter for Women needs granola bars, fruit rollup-type items and another snack item for snack packs for children at the centre. Please leave donated items on the table in the Narthex.

Coming Up

Bring a disciple for Pentecost. With Easter we begin the 40-day journey toward Pentecost Sunday (June 8) and a remembrance of our discipleship and our call to go and make disciples. Bring a friend or a family member to the service so they can see, hear and experience Trinity and perhaps feel the flames of discipleship begin to burn within them.

Also Happening

May 10 – Clothing Giveaway, 10 a.m – 2 p.m.

May 11 – Gospel Sunday

June 4 – Coffee with the Pastor, 10 a.m.- 11:30 a.m.

June 8 – Pentecost Sunday

We Remember in our Prayers

In Residence: Cordelle

Members: Bunny, Donna, Ed, Joan, Susan. Connie, Brenda

Friends & Family: Anna, Asdis, Audrey, Dot, Jean, Ken, Mary, Randy, Roger, Rose, Frank, Tanya, Jeff

Introduction to the day

“The last enemy to be destroyed is death,” Paul writes. Today Christ is risen, and we gather together with astonishment and joy. Christ is risen, and we have been set free from the bonds of death. Christ is risen, and we are forgiven. Christ is risen, and with the women at the tomb and Peter, we are amazed. Let us rejoice: Christ is risen indeed! Alleluia!

Hymns

ELW #875 Praise, praise, praise the Lord

ELW #365 Jesus Christ is risen today'

ELW # 382 Christ is risen, alleluia!

ACS # 937 Earth, earth awake

Prayer of the day

O God, you gave your only Son to suffer death on the cross for our redemption, and by his glorious resurrection you delivered us from the power of death. Make us die every day to sin, that we may live with him forever in the joy of the resurrection, through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.

AMEN

First reading Acts 10:34-43

³⁴ Peter began to speak to [the people]: "I truly understand that God shows no partiality, ³⁵ but in every nation anyone who fears him and does what is right is acceptable to him. ³⁶ You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all. ³⁷ That message spread throughout Judea, beginning in Galilee after the baptism that John announced: ³⁸ how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing



who were oppressed by the devil, for God was with him. ³⁹ We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; ⁴⁰ but God raised him on the third day and allowed him to appear, ⁴¹ not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. ⁴² He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. ⁴³ All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

Psalm: 118:1-2, 14-24

¹ Give thanks to the LORD, for the |
LORD is good;
God's mercy en- | dures forever.

² Let Israel | now declare,
 “God’s mercy en- | dures forever.”

¹⁴ The LORD is my strength | and my
 song,
 and has become | my salvation.

¹⁵ Shouts of rejoicing and salvation
 echo in the tents | of the righteous:
 “The right hand of the | LORD acts
 valiantly!

¹⁶ The right hand of the LORD | is
 exalted!
 The right hand of the | LORD acts
 valiantly!”

¹⁷ I shall not | die, but live,
 and declare the works | of the
 LORD.

¹⁸ The LORD indeed pun- | ished me
 sorely,
 but did not hand me o- | ver to
 death.

¹⁹ Open for me the | gates of
 righteousness;
 I will enter them and give thanks | to
 the LORD.

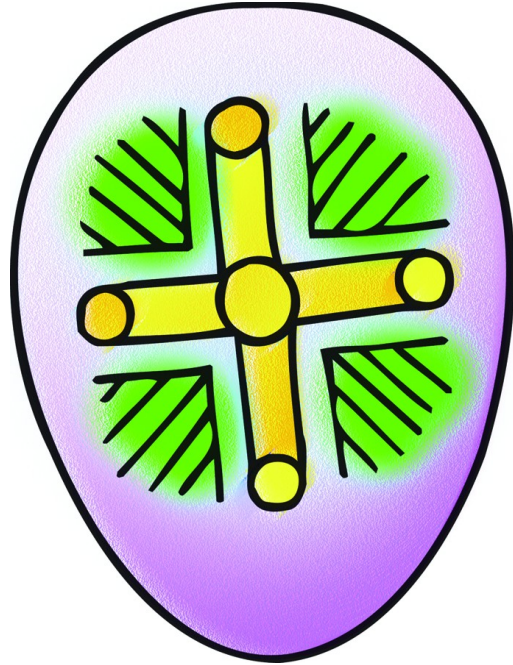
²⁰ “This is the gate | of the LORD;
 here the righ- | teous may enter.”

²¹ I give thanks to you, for you have |
 answered me
 and you have become | my
 salvation.

²² The stone that the build- | ers
 rejected
 has become the chief | cornerstone.

²³ By the LORD has | this been done;
 it is marvelous | in our eyes.

²⁴ This is the day that the | LORD has
 made;
 let us rejoice and be | glad in it.



Second reading: 1 Corinthians 15:19-26

¹⁹ If for this life only we have hoped in Christ, we are of all people most to be pitied.

²⁰ But in fact Christ has been raised from the dead, the first fruits of those who have died. ²¹ For since death came through a human being, the resurrection of the dead has also come through a human being; ²² for as all die in Adam, so all will be made alive in Christ. ²³ But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. ²⁴ Then comes the end, when he hands over the kingdom to God the Father, after he has destroyed every

ruler and every authority and power. ²⁵ For he must reign until he has put all his enemies under his feet. ²⁶ The last enemy to be destroyed is death.



Gospel: Luke 24:1-12

¹ On the first day of the week, at early dawn, [the women] came to the tomb, taking the spices that they had prepared. ² They found the stone rolled away from the tomb, ³ but when they went in, they did not find the body. ⁴ While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. ⁵ The women were terrified and bowed their faces to the ground, but the men said to them, “Why do you look for the living among the dead? He is not here, but has risen. ⁶ Remember how he told you, while he

was still in Galilee, ⁷ that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again.” ⁸ Then they remembered his words, ⁹ and returning from the tomb, they told all this to the eleven and to all the rest. ¹⁰ Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. ¹¹ But these words seemed to them an idle tale, and they did not believe them. ¹² But Peter got up and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; then he went home, amazed at what had happened.

Sermon

Love isn't silent

Christ has risen, alleluia!

I was noodling ideas for this morning's sermon as I prepared the sanctuary for the Maundy Thursday's service.

As I was moving the baptismal font into place, I struck by how quiet the space was in that moment.

I could hear the building groan ... I could hear the wooden front door creak against the wind ... the windows crinkle. I strained to see if I could hear the bat flapping around in the sanctuary or in the narthex.

Like it is for most of the week, there were few sounds of life in the near-empty building at that moment.

After a moment, an ambulance went screaming by on Giles ... the bell tolled at the school and moments later there was the sound of children playing at recess.

The silence of the sanctuary was gone ... replaced by sounds in the world.

I was suddenly reminded of the words of those two men in Luke's Easter story at the tomb.

Last week, Luke gave us a Palm Sunday story with no palms, this week he gives us a resurrection story with no resurrection actually happening in this story.

This morning, we find ourselves with the women at Jesus' tomb.

These women had been present when he suffered on the cross ... they heard his final words when he commended his spirit to his Father.

The women had watched Jesus's body taken down and watched Joseph wrap the body and place it in the tomb. They might even have watched as the large rock was rolled in front of the entrance.

The women knew ... **THEY KNEW** ... where Jesus could be found this morning.

The women spent the hours following Jesus' death preparing the spices and ointments necessary for a proper, respectful burial ... the spices and ointments that they now carry toward the tomb.

This was their ministry ... traditionally, women anointed the bodies of the dead ... ensuring the spices would

cut down the smell of death for people who would come to pay their respects.

The Sabbath meant that this morning was the earliest they could perform their ministry. It would an opportunity to bring them a sense of closure as they mourn.

You can picture them ... in the first light of dawn ... walking from Jerusalem to the tomb ... spotting that the rock had been moved away from the opening ... dropping the spices, ointments and whatever else they carried and running to the tomb ... expecting to see Jesus' body still lying there ... perhaps even desecrated by the Romans.

The women ... up to this moment ... were not looking for the living ... they were looking for the dead ... they fully expected to find Jesus' body among the other bodies in the tombs that dotted the hill.

The dead are in their graves ... death is real... that's the reality of the world that they knew ... that's why they were looking here for Jesus, because he is dead.

The tomb and death are realities for them.

The women are stunned when those expectations prove to be false as they are confronted with the emptiness of the tomb ... faced with the unexpected ... "perplexed," is how Luke puts it.

Then, the appearance of two luminous men sends the women to their knees ... their faces in the dirt ... their

hands clutching the dirt floor of the tomb in fear and reverence.

The men ask the question that is our focus as we go out from this place this morning:

“Why do you look for the living among the dead?”

Tombs and cemeteries are a way to keep those who have died physically present in time, space and place. They are ... as professor Holly Hedron writes ... sites of remembering ... a way to keep those who have died present in our lives.

It holds them in the moment of remembrance ... as they are in our memories

... “Why do you look for the living among the dead?”

If we are standing with the women at the mouth of the tomb, then the question is for us, as well.

Do we look for purpose and meaning in places and with things that do not offer life? Do we look expectantly into the quiet of tombs when life is elsewhere?

Did we forget Jesus’ words just as the women and the other disciples did this morning?

The women at the tomb needed to be reminded of Jesus’ message to them ... that the Son of Man had to be handed over to sinners ... be crucified and would rise on the third day ... We need to be reminded of the good news.

If we are truly to be a people of the resurrection ... then the old ... the memories of what was ... those expectations anchored in old realities do

not offer life for us as a people or us as a church.

Jesus’ resurrection may have been in a tomb, but it carries us out into the world with the promise of new life.

The resurrection is an invitation to us ... it is an invitation that scholar Nancy Pittman says invites us to live as Jesus lived ... it is a “doorway to a life in which meals are shared with enemies, healing is offered to the hopeless,” and where the powerful are challenged.

Pittman writes that Jesus doesn’t do these things, but we do ... we are the “subversive” power of the resurrection to live it in the world.

... the subversive power of the resurrection ... it is subversive because it goes against the expectations and realities of the world.

It is a subversive power that is made known through proclamation and remembering Jesus’ life and work in recognizing God’s presence in the world.

With some gentle prodding, the women remember Jesus’ words and run to tell the other disciples ... only the eleven didn’t believe the women. They were convinced that the women made up some silly story. To them, the tomb was a place of death ... a place to remember the person who died.

Jesus was dead and there was nothing that would change that.

Peter had to go to the tomb to see that Jesus was gone. Only when he saw the new reality did he come to realize that God’s love calls us to face new realities. Peter finds himself between the

apostle's disbelief and the women's faith.

Only after seeing the tomb, could he begin to bear witness to the experience and proclaim that Jesus' words had come to pass.

Once they experience in the world ... on the road and in the locked room ... they can proclaim the risen Christ in the world. It is a witness that has carried out through the centuries and untold distances by the disciples who followed the path laid by the apostles.

Theologian Rolf Jacobsen once said that resurrection is the norm of god's activity ... resurrection is the norm of god's activity. We are called to be active participants in the resurrection through proclamation and action ... through advocacy and service.

This means that God's activities are always directed toward seeking life ... and in that activity, we carry hope out from the tomb and out into the world.

Belief in the resurrection molds how we live and act as individuals and as a church ... how we gather together as a people ... how we look for purpose and meaning in the things that offer life.

The message of Easter puts lie to the belief that death has the final word ... and replaces it with the summons to another radical belief ... that new life is possible, but the old life needs to be sloughed off first.

The women's experience at the tomb ... their response to the message of the two men ... remind us that when we love God ... when we love others ...

and love ourselves ... through our words and actions ... through acts of reconciliation ... we make God visible ... we make the presence of god's love fully felt.

... and when that happens, new life blossoms forth ... a new creation is known and joy abounds.

Christ has risen, alleluia!

<he has risen indeed, alleluia!>

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

Blessing

The God of all,
who raised + Jesus from the dead,
bless you by the power of the Holy Spirit
to live in the new creation.

AMEN

**TRINITY EVANGELICAL LUTHERAN CHURCH
PRE-AUTHORIZED REMITTANCE PROGRAM**

AUTHORIZATION

I hereby authorize ***Trinity Evangelical Lutheran Church***, 1215 Parent Avenue, Windsor, ON N8X 4J1, to cause a cheque to be drawn on my account, each month as a contribution by me to Trinity Evangelical Lutheran Church, as follows:

Total ***monthly*** contributions to Trinity Evangelical Lutheran Church of:

_____ (\$ _____,00) per month
Distributed as follows:

Current Giving/Benevolence	\$ _____	per month
Global Hunger and Development Agency (GHDA)	\$ _____	per month
Canadian Lutheran World Relief (CLWR)	\$ _____	per month
ELCIC World Missions/Volunteers in Mission	\$ _____	per month
Specify _____	\$ _____	per month
Specify _____	\$ _____	per month
Specify _____	\$ _____	per month
Total Monthly Giving:	\$ _____	per month

Contributor's name _____ Envelope # _____

Bank/Trust/Credit Union Name _____

Branch Address: _____

Account Number _____ Type of Account _____

Date: _____ Signature: _____

This authority may be changed or cancelled by the contributor at any time.

To ensure accuracy, a sample cheque marked "VOID" must accompany this form.

The transfer of contributions to the ministry of Trinity Evangelical Lutheran Church will begin in the month *following* receipt of this authorization.