And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.”
- Matthew 28:18-20
By your word, eternal God, creation sprang forth, and we were given the breath of life. By your word, eternal God, death is overcome, Christ is raised from the tomb, and we are given new life in the power of your Spirit. May we boldly proclaim this good news in our words and our deeds, rejoicing always in your powerful presence; through Jesus Christ, our risen Lord.

~ A prayer for the spread of the gospel, ELW p. 75

Stories are not simply heard or read or told; they are created. We use stories to construct meaning and to communicate ourselves to another. Stories help us organize and make sense of the experiences of a life…it is not exaggerating to say we are our stories.

~ Mighty Stories, Dangerous Rituals

We are our stories. Those we tell, those we hear told, those we create, and those we weave into the narrative that gives us place, meaning, and purpose. As Christians, we are storied by God’s story: a story of salvation in the life, death, and resurrection of Jesus Christ; a story of unique giftedness where “our deep gladness meets the world’s deep need,” as Fredrich Buechner said; a story of being sent into the world and gathered together again in community. Our passions meeting the world’s deep need is an evident part of mission in nearly every congregation. We Lutherans are unashamed and unabashed in our desire to follow the Great Commandment: love God, love neighbor. In the United States the Lutheran community has a deep and lasting legacy of love: hospitals, learning institutions, social service agencies, refugee resettlement, advocacy, hunger, and the list goes on. We have certainly lived well into our tagline, “God’s Work. Our Hands.”

Yet this is only half of the equation when it comes to following Jesus. The theme Go Tell the World is centered in these stories: God’s story, your story, our story. As Christians following Jesus’ Great Commission as found in Matthew 28.18-20, we find ourselves sent to make disciples in the world. Making disciples, telling the story, or evangelism, is a key component of living life as a disciple of Jesus Christ. If we see one thing by looking at the world around us, we see the need for healing and reconciliation. Yet how is the world to know of the healing and reconciliation for them in God if no one tells them? (Romans 10.13-17)
Over the course of this Lenten journey your congregation will be invited to consider how it is that we learn to tell this story of faith. Through weekly worship resources, daily devotions, and small group conversation resources, we will listen, learn, and practice sharing our own stories of faith so that we can Go Tell the World of the salvation God has given for all.

In the first week we consider God’s salvation for the individual, and invite individuals to consider the transformation Jesus brings to their own life here and now. That moves into the second week of exploring how individual faith is lived out in a community of believers coming together to live out the mission of God. In the third week we reflect on the realities of others suffering in the world and the active work of God here and now. In the fourth week we focus on the story throughout history of God’s reconciling love in the world. In week six we explore the new reality and God’s vision for us. In the last week, we dwell in God’s grace, to root of everything we are as people of faith.

Author’s Note: Evangelism in the ELCA has not always been forefront in ministry priorities. Recently there is renewed energy and efforts toward evangelism and there is a growing Evangelism Network that has emerged from the work of an Evangelism Working Group, made primarily of Directors for Evangelical Mission. Pastor Dave Daubert, member of the Working Group and pastor at Zion Lutheran Church in Elgin, Illinois, recently drafted a paper on evangelism. This resource draws on many pieces of the paper, and much credit is given to the Evangelism Working Group for helping to flesh out these ideas: Pastor Jake Jacobson (DEM, Northwest Pennsylvania Synod), Pastor Julianne Smith (DEM, Northeastern Ohio Synod), Pastor David Sprang (DEM, North/West Lower Michigan Synod), Pastor Elise Rothfusz (DEM, Central-Southern Illinois Synod), Pastor Matt Short (DEM, Greater Milwaukee Synod), Pastor Erika Utne (DEM, Southeastern Iowa Synod). If you are interested in reading the paper, please reach out to Pastor Erika Utne: uthe@seiasynod.org.


2 Frederick Buechner, Wishful Thinking: The Seeker’s ABCs 119 (1993)
ASH WEDNESDAY AND WEEK ONE
A JESUS-SIZED GAP
March 2-8

Salvation begins with God’s work in Jesus Christ, and it is for the whole world – every human, every plant, animal, the cosmos itself. We testify to the fact that faith is a gift, as it says in Luther’s Small Catechism, “I believe that by my own understanding and strength I cannot believe in Jesus Christ my Lord or come to him, but instead the Holy Spirit has called me through the gospel, enlightened me with [her] gifts, made me holy and kept me in the true faith…”¹

This calling through the gospel has a personal component – God’s forgiveness and newness of life is for you. Your sins are forgiven, your chains are set free, you have been declared enough, you are transformed. Telling the story begins with a personal encounter with the living Lord Jesus Christ. Not all encounters are as flashy (literally) as Saul’s encounter on the road to Damascus (Acts 9) but all encounters are life changing. For some, this transforming encounter may only come at the Eucharistic Table while others’ transformations may mirror that of Saul. Regardless of how the transformation takes place, in order to tell the world, a disciple needs to articulate for themselves the answer to this question: Why does Jesus matter?

The ritual of Ash Wednesday: confession & forgiveness, imposition of ashes, and nourishment at the table provides the perfect opportunity for this reflection. As those in the worship find themselves faced with looking at life the way it is versus the way it ought to be, we encounter a Jesus-sized gap. This gap is filled with sin, mortality, and the brokenness of humanity and the world around us. In this gap we see school shootings, racism, gender violence, cancer and COVID, xenophobia, a dying earth... into this reality Christ comes to be the breach. In his salvation we see the world becoming what it ought to be. Every time God’s love is lived out we glimpse the kingdom come, even as we wait for the fullness of God’s salvation.

The smudged ashes remind us that no gap is too wide for Christ’s body and blood. God has marked us; claimed us; loved us; forgiven us; and marked with Christ’s cross we go to the world to tell of this salvation that is beyond comprehension. As we hear Jesus teach on the spiritual

¹ Luther’s Small Catechism, 500 Years of Reformation. Augsburg Fortress Press: Minneapolis, MN, 2016. p. 31
practices of fasting, praying, and almsgiving, we cling to the promise that ends the gospel, “store up for yourselves treasures in heaven where neither moth or rust destroy, for where your treasure is there your heart will be also.” May it be that Jesus, our most precious treasure, guides our hearts this Lenten season.

Scripture:  Joel 2.1-2, 12-17  
Psalm 51.1-17  
2 Corinthians 5.20b-6.10  
Matthew 6.1-6, 16-21

Hymns:  ELW 811 – Oh My Heart Imprint Your Image  
ACS 918 – Now Is the Time of Grace  
ELW 325 – I Want Jesus to Walk with Me

Prayer:  Gracious God, out of your love and mercy you breathed into dust the breath of life, creating us to serve you and our neighbor. In a world that is full of brokenness, fear, and death; strengthen us to face our mortality with confidence in the mercy of your Son, Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Questions for Reflection/Conversation:

1. Was there a time or situation in your life that you felt separated from God? Where or how was God’s presence made known or God’s love shown to you?

2. During this Lent what are you looking forward to? What are you reflecting on?
Once there was a teacher who knew lots of stories, and they were all true. The story she told best was always the one that was just going on or had just happened, and the class was always in it. Whenever they were learning, they talked about what was happening, so that it was a story. It was always the only story all of them could remember and they knew it by heart. Whenever things aren’t going well and they want to learn, they think about the story that is going on, and then what is happening is important.

The weekly Sunday gathering, regularly assembling around word and sacrament, is the way that faith communities embrace ‘the story that is going on.” It is the way we are formed and sustained in the story of Jesus for our life in the world. Without this weekly embrace, the authentic story of God’s self-communication in the ordinary events of life may simply pass us by, remaining as a divine invitation never heard and never heeded.

How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing!” Jesus’ cry of frustration comes after yet more foretelling of Jesus’ death and resurrection. We hear in these few verses from Luke’s gospel Jesus’ frustration at the unwillingness to receive him as the savior God intends. He has been healing, casting out demons, and yearning to gather together God’s people – but these efforts were met by an empire fearful that their power was slipping away, an established ruling class unwilling to see beyond the comforts of their own privilege to the true gift of God’s kingdom.

In Philippians and the Psalm appointed for Lent 2, we hear more about what it means to be community in Christ, from joining together to imitate Paul and the disciples as citizens with the saints to seeking God in the temple, singing praises in the face of enemies and wars. Living in Christ’s salvation and holding fast to faith is not an easy feat, yet God has gifted us with a family as
numerous as the stars in the skies (Genesis 15.5) and yearns to keep us safe from sin, death, and the devil that can so easily ensnare and steal the joy of salvation.

As we face the Jesus-sized gap in our lives and the world, God does not leave us alone. Gathered together with other faithful under God’s care is how we can make sense of the stories we live. Our regular gathering in worship to hear God’s Word proclaimed, to receive the gifts of God’s sacraments of water, bread, and wine, to hear the absolution of the sins of the world – this is an integral part of a life of faith. And, this gathering of the saints begs the question, “If Jesus matters, why does this particular congregation matter?”

The ability to articulate why your congregation matters to you, beyond the simple, “I like the people who are there” is a key part of what it means to share your story of faith. For those who are unchurched, or who have not yet experienced the transformative love of God in Christ Jesus, the significance of experiencing God’s grace in the context of worship is a witness itself. Gathered at the table where there is enough for all – in the offering, the sharing of the peace, in the feast itself. Gathered at the font where all sins are washed away. Gathered at the Word – in Scripture and music to hear the promises repeated week after week – this is what it is to be a part of the beloved saints, citizens of heaven, protected under the maternal arms of a mothering God.

**Scripture:**
- Genesis 15.1-12, 17-19
- Psalm 27
- Philippians 3.17-4.1
- Luke 13.31-35

**Hymns:**
- ELW 613 – Thy Holy Wings
- ACS 977 – Look Who Gathers at Christ’s Table
- ACS 979 – Making Their Way

**Prayer:**

O God, our who gathers us under wing, help us to to be a community that reflect your love and grace. Gather us in song, story, service, and around the table to share your transformative love with others. Help us to always find our strength in you, telling of your wondrous works who keeps watch over all creation, through Christ our Lord. Amen.

**Question for Reflection/Conversation:**

1. Take some time to journal or brainstorm what the story of your faith is. Some prompts to help:
   - Why does Jesus matter to you? Why does Jesus matter to the world? Why do you attend your congregation? Why does your congregation matter? Where have you felt God's love for you or others?

The miracle of the Christ event is the incarnation... the Word become flesh. It is that enfleshed Word that we are called to bear to the world... We are but sacraments, blessed and broken, that reveal the one who dwells among us full of grace and truth.

~ Harold (Jake) Jacobsen

“God so loved the world that [God] gave [God’s] only son... (John 3.16). The theology of the cross, at its most rudimentary, is nothing more nor less than a rapt, ongoing contemplation of and commentary upon this foundational claim of Christian faith.

~ Douglas John Hall

In this third week of Lent we are faced with scriptures wrestling with the reality of suffering in the world. In Isaiah the community of God's people have been exiled and are looking ahead to a homecoming in God's holy presence, where new life and everlasting love are for everyone. The Psalmist talks of a soul that thirsts and flesh that faints “as in a dry and weary land where there is no water.” The oft-misquoted verse from 1 Corinthians encourages believers that “God will not let you be tested beyond your strength.” In Luke, Jesus takes up the question of what were current, tragic events.

Unless there are disciples to translate the story that is going on into the broader story of God’s salvation in the here and now, our faith is merely a comfort of future promises of eternal life and risks missing the living, active God at work. At its worst, this faith becomes a list of pious actions for which individuals are responsible for securing their own place in God’s glorious kingdom. Instead, however, the scriptures point us to the mysterious work of God made manifest in the cross, the greatest revelation of God’s salvation exactly in the moment of suffering, in the descent into hell, in the darkness of a sealed tomb. Christ came precisely to redeem the moments of suffering and to ensure that in every moment, even death itself, God would be present with us.

Telling the world about God’s salvation in Jesus Christ starts with a Jesus-sized gap in our own lives, drives us into a community of disciples gathered to worship, and equips us to translate the good news into our daily context, creating a “living, daring faith,” as Martin Luther said. Having
answered the questions, “Why does Jesus matter?” and, “Why does this congregation matter?” we can move on to answering, “How and where is Jesus at work in the world today?” Articulating the answer to this question provides hope in the face of the reality of the sin that threatens to overwhelm us, and allows us to cling solidly to the cross in the face of death – knowing that life is waiting on Easter morning. +

Scripture: Isaiah 55.1-9
Psalm 63.1-8
1 Corinthians 10.1-13

Hymns: ELW 331 – As the Deer Runs to the River
ACS 925 – Beautiful Things
ELW 624 – Jesus, Still Lead On

Prayer: God who sees and cares for the those who are lost, those who are hungry and thirsty, and those who feel separated from you, help us see the suffering of our neighbors. Guide us as we remember that Jesus suffered and died for each of us and our salvation. Let us be comforted by the love throughout the story of the cross, and that Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Questions for Reflection/Conversation:

1. What suffering do you see in the world today? How does it make you feel or compel you to act?

2. How is Jesus at work in the midst of this suffering? How does that make you feel or compel you to act?

[R]econciliation is about unbridled generosity that catches us off guard, upsets our calculated responses, and creates the possibility for transformation. For Christians, the crucifixion and death of Jesus is a paradigm of reconciliation at the other end of the spectrum from managed bargaining or conflict mediation. The result is a graciousness that must either be divine or insane. ~ Anderson & Foley

In the scriptures for the 4th Sunday of Lent we experience reconciliation in many forms. From the Israelites who no longer eat manna in the wilderness, but the food of the Promised Land to the Prodigal Son to Paul’s second letter to the Corinthians declaring that in Christ we have been reconciled to God – we see how the love of God is at its heart reconciling. More than these three stories, though, the entirety of scripture points to God’s reconciling love. From the moment of creation to the salvation of Israel from slavery in Egypt, to the faithful arrival of God’s people in the Promised Land, to the promise of return after exile all the way through the prophets and the birth of Jesus, the Acts of the Apostles, the letters to the early church, and the Revelation of John, God’s salvific work brings reconciliation to creation.

As disciples called to tell the world of God’s saving love, it is important to know these stories of reconciliation. Having recognized the Jesus-sized gap in the world, experiencing God’s saving love in a community of believers, and making sense of God’s work in the world today we begin to draw on the rich witness of reconciliation revealed in Scripture to tell and re-tell the story of reconciliation. Regardless of what life throws our way: joy, sorrow, anger, sadness, confusion, love, stubbornness, there is a scriptural witness that can center our story with that of God’s story. As Pastor Jake Jacobson says, “To allow Scripture to become a matter of the heart is to open ourselves and the world to be transformed – under no circumstances should that be taken lightly.” He goes on to say that internalizing Scripture accomplishes two things, “First, we take and eat that Word that comes to us sweeter than honey and secondly, we begin to become more comfortable talking about scripture and our faith with others.”

1 Anderson, Herbert and Edward Foley. Mighty Stories, Dangerous Rituals. p. 175
When it comes to God’s reconciliation in the world, there is no greater good news to those who are seeking. Disciples who are steeped in the stories of faith as found in scripture and immersed in a community of believers who can help translate what is happening now into a meaningful narrative for life are more able to tell the world: God’s love is for you!

**Scripture:**  
Joshua 5.1-9  
Psalm 32  
2 Corinthians 5.16-21  
Luke 15.1-3, 11b-32

**Hymns:**  
ACS 1047 – What Is the World Like  
ELW 715 – Christ, Be Our Light  
ELW 608 – Softly and Tenderly

**Prayer:**  
O God, who promised abundance to Israelites in the wilderness, who fed the multitudes with loaves and fish, and feeds and cares for us today. Let us remember your extravagant generous love that reconciles to world to yourself. Breathe on us the power of your Spirit, that we may read and tell of the reconciling stories in scripture, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God now and forever. Amen.

**Questions for Reflection/Conversation:**

1. Who taught or shared with you stories from scripture?

2. What are your favorite stories in scripture? What do they teach you about God?

3. What verses have brought you comfort? Joy? Hope? Peace? Look a couple of these verses up and read them aloud or write them out by hand.
A new reality is created when people engage in revolutionary relationships. Relationships that are life-giving, risk-taking, vulnerable, gracious, forgiving, diverse, and accountable have the power to make us well. But before they make us well they challenge us to embody a different way of being. ~ Rozella Hydee White

It matters not if someone arrives at a life of discipleship by a direct encounter with the divine or by invitation, the end is the same: a new reality. Once someone has been called by God, chosen, forgiven, and sent forth with gifts to change the world, nothing is the same. Martin Luther talked about this reality in his explanation of the sacrament of baptism, “the old person in us with all sins and evil desires it to be drowned and die through daily sorrow for sin and through repentance, and on the other hand that daily a new person is to come forth and rise up to live before God in righteousness and purity forever.”

The Scriptures for the 5th Sunday of Lent all point to glimpses of how this newness is manifesting. In Isaiah we see that though the salvation story had been exclusively told of God’s bringing the Israelites from slavery in Egypt through the wilderness to life in the promised land, God was doing new things – a word of hope and promise for those who once again found themselves captive, this time in Babylon. The Psalm speaks of those who are hungry and sorrowful and, when grace in the form of rain nourishes the land, are filled with laughter and shouts of joy. In Philippians Paul writes, “forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.” John’s gospel is filled with the hope of new promise as Mary anoints Jesus’ feet and washes them with her hair.

The lavishness with which God provides new life, transformation, and hope for a world where not all is as it should be is stunning. It invites the hearer to consider the question, “how does God’s love create a new reality for me?” When God’s people embrace this newness, in revolutionary ways, the world begins to turn. Systems of injustice are swallowed up in the desert as streams of justice...
flow forth. Hatred and violence are transformed in each heart and home by God’s extravagant love poured out providing a new way of being. This is the life to which we invite others when we tell the world of God’s revolutionary love. +

**Scripture:**
- Isaiah 43.16-21
- Psalm 126
- Philippians 3.4b-14
- John 12.1-8

**Hymns:**
- ACS 1002 (tune to ACS 1001) – Holy Woman, Graceful Giver
- ELW 334 – Tree of Life and Awesome Mystery
- ELW 669 – Rise Up, O Saints of God!

**Prayer:**
Bend your ear to our prayers, Lord Christ, and come among us. By your gracious life and death for us, help us forget what lies behind, and anoint us with your Spirit, to see and tell of the new reality of the life and transformation for all the world through your life, death, and resurrection. Amen.

**Questions for Reflection/Conversation:**

1. How does God’s love create a new reality for you?

2. What would it look like for your congregation or community to be bold, risk-takers, diverse, accountable, and vulnerable that acted in the new reality where injustice is wiped away and hatred and violence are transformed?

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2 Luther’s Small Catechism, p. 44
WEEK SIX
GRACE
April 6-13
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Christianity is one beggar telling another beggar where to find bread. ~ D.T. Niles

One is not righteous who does much, but the one who, without work, believes much in Christ. The law says, ‘Do this,’ and it is never done. Grace says, ‘Believe in this,’ and everything is already done. ~ Martin Luther

On this final week of Lent we find ourselves ending where it all began: grace. Grace is the root and ground of everything that we are about as people of faith. It is the arc that runs through scripture from the moment God creates to the end of the age. It is the thread that weaves all of God’s beloved children into the grand tapestry that is the kingdom of God. It is the lifeline through which salvation flows into the veins and marrow of those who, by the Spirit’s doing, come to believe. Grace is so frequently talked about in the Lutheran tradition it seems that the utter scandal grace creates has been all but lost. It is difficult to fathom a time when tradition and doctrine made it nearly impossible to obtain assurance of salvation (pre-Reformation, and dare we say, in many Christian traditions today), and yet as we look around at the world there is nearly everything but grace promoted, sold, and praised.

In a consumer society, an individual’s worth has everything to do with what they have, how they look, and the pursuit of fulfillment through accumulation, wealth, and status. This means that, as Benjamin Franklin said, “time is money,” and therefore a person’s worth is also dependent upon their productivity. Essentially worth is earned and it is up to the individual to prove to the rest of society that they are, indeed, valuable and worthy of esteem, love, and maybe even envy.

The texts this week bring the world back to what it is to be people who are centered and defined by God’s grace: freely and abundantly given, unmerited though it may be. As people enter into the great story of Holy Week, it is good to invite people to consider what grace means: for them, for their neighbor, for the world. The question, the starting point for anyone who tells the story, is
simply this, “How have you experienced God’s grace?” The stories that flow from this question address everything that has come before: the Jesus-sized gap, the presence of God’s grace in worship and community, the movement of the Holy Spirit in the world and in Scriptures, the way grace brings about new realities and transformation – it is all here. In this week. In this story, which we are invited to go and tell the world. +

**Scripture:**
- Isaiah 50.4-9a
- Psalm 31.9-16
- Philippians 2.5-11
- Luke 22-23

**Hymns:**
- ACS 918 – Now Is The Time of Grace
- ELW 779 – Amazing Grace
- ACS 1006 – By Grace We Have Been Saved

**Prayer:**
God of grace freely given, guide us to be people not defined by human standards but to know the hope, peace, and joy of your transformative love. Christ Jesus, by your gracious life and death for us, tell the story into the depths of our souls, and anoint us with your Spirit, for you live and reign with the Father and the Holy Spirit, one God, now and forever. Amen.

**Questions for Reflection/Conversation:**

1. How have you experienced God’s grace?

2. How does grace shape your view or definition of other people? How should/or does grace shape your view of yourself?

1 Luther, Martin. Martin Luther’s Basic Theological Writings. Augsburg Fortress Press: Minneapolis, MN, 2012. p.56
WEEK SEVEN
GREAT HOLY DAYS
April 14-17

The primary, unspoken objective of our storytelling, however, is to provide an appropriate interpretation of our own life. The goal is not just to discover a world or provide an interpretation of the world that allows us to live in it but rather to discover and interpret a world that allows us to live with ourselves. ~ Anderson & Foley

It can be daunting for any preacher to approach these Great Three Days and think that there is anything more to say. The story told in Scripture, Hymn, and ritual ground us in the central story of faith: God’s self-revelation in the suffering, death, and resurrection of Jesus Christ.

Perhaps this year as communities of faith are invited once again into the divine conspiracy that is our salvation, we can enter the story in a new way, telling the old, old, story with new names, faces, and lives transformed as we together think about how this story continues to live in each of us, shape our daily lives, and moves us into the world that God so loves.

Maundy Thursday
On Maundy Thursday the story we tell is that of servant love, of friends gathering around the table, of betrayal, loss, and confusion. How we tell this story year after year shapes how our communities of faith live out the commandment, “Love others as I have loved you.” We tell and retell the story of Christ’s act of washing his disciples’ feet. Yet how do we bring this story to life in new ways, year after year? Perhaps for Maundy Thursday this year we practice telling stories of how love has been lived out in your local community this Lent. Or a story of confusion or bewilderment and the community that navigated it together. Whatever shape the story takes, it is clear that Christ’s selfless love and revolutionary service is gift for the world.

Good Friday
Good Friday is the epitome of the story that all is not as it should be. It is the story of sin, death, and the devil, and the power they yet wield in this world. It is the radical story of the powerful
submitting to powerlessness, the hopes for a savior dashed so hard against the rocks that the earth shakes. And yet, this is the day we proclaim, “Behold, the life-giving cross on which was hung the savior of the world. Oh, come, let us worship him.” It is precisely the moment when everything seems to be falling apart that God’s salvation comes to the world. This salvation does not take the easy way, but instead makes a way where there seems to be none. Even when all hope seems lost, and the tomb is dark and sealed, we know that salvation is coming.

**Holy Saturday**

As worshippers gather around the new fire, proclaiming “The light of Christ, rising in glory, dispel the darkness of our hearts and minds,” they await the retelling of the whole story, from creation through the Red Sea, winding through the valley of dry bones, the fiery furnace, and the tomb. Through all these stories, the hearer ends up with salvation, new life, and comes to know a God who does not let death stop love from winning. At the font on this day, the story is that of new life. New eyes to see the world, new Spirit to live in love, new light to guide the way. This is the story of new beginnings, which often come in surprising ways.

**Easter**

Victory! Salvation! Today we celebrate God’s steadfast love shown forth in deliverance from crisis – Christ’s triumph over the grave and the bursting open of the tomb on Easter morning gives all Christians cause to celebrate and rejoice! This is the fulfillment of the story but not the end. This is the story that continues in each of us as we live into the realities of resurrection and tell of God’s transformation and love for each one of us. 

1 Anderson, Herbert and Edward Foley. Mighty Stories, Dangerous Rituals. p. 5
3 Ibid. p. 267