

Dear Friends:

Resurrection is irreplaceably central to the Christian story. St. Paul says in First Corinthians (15:12-19) “if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain.” The same urgent claim is no less present in our time, as shown by American poet/novelist John Updike in his *Seven Stanzas for Easter*:

Make no mistake; if he rose at all/ it was as His body;
If the cell’s dissolution did not/ reverse, the molecule reknit,
The amino acids rekindle/The Church will fall.

We who follow Jesus, and seek to do his will, turn not to a dead martyr or a tragic hero at Easter, but to a living Savior active in our own lives and known through the powerful Spirit of God at work in the world. The church lives because Christ Jesus lives – this is the Easter message, and *resurrection* is essential to it.

But, “The Resurrection” remains a problem for many who would desire to follow Jesus as an ethical teacher and guide; and many have contested the purpose, scope, promise, or utility of the message of a risen “Crucified Messiah.” Easter comes each year and brings with it both joy and doubt to people who sing the same hymns and hear the same message yet differ widely about the meaning of it all. Truly, Easter can present problems on many levels.

So, I want to offer a different frame to look at Easter: A frame (or point-of-view) developed by award-winning educator and author Parker J. Palmer. In his book, *The Active Life*, Palmer talks about being “threatened with resurrection” in ways that I find honest and ennobling. For instance:

“No wonder resurrection is so threatening; it forces us to abandon any illusion we may have that we are in charge of our own lives, able to do whatever we want, accountable to no one but ourselves, free of responsibility to others. Resurrection requires that we replace that illusion with the reality that we rise and fall together, that we have no choice but to live in and with and for the entire community of creation.”

Or this:

“Bone-deep knowledge of resurrection would take away the fears that some of us presently use to justify our cautious, self-protective lives. Death-dealing fear would be replaced by life-giving faith, and we would be called to God-knows-what for God-knows-who.”

This Easter, may you be freed to live beyond self-imposed limits, walking in the path of the Risen One who goes ahead of us in every way,

Richard A. Burnett
Rector

HOLYWEEK & EASTER DAY SERVICES

Palm Sunday – April 9 8:00 a.m. & 10:30 a.m.

Liturgy and Procession of Palms at both services
with music and church school at 10:30 a.m.

Monday in Holy Week –

8:00 a.m. Morning Prayer
12:05 p.m. Holy Eucharist

Tuesday in Holy Week –

8:00 a.m. Morning Prayer
12:05 p.m. Noonday Prayer

Wednesday in Holy Week –

8:00 a.m. Morning Prayer
12:05 p.m. Holy Eucharist

Maundy Thursday –

8:00 a.m. Morning Prayer
12:05 p.m. Holy Eucharist
6:15 p.m. Gathering Meal in the Nave
7:00 p.m. Holy Eucharist with Stripping of the Altar

Good Friday –

8:00 a.m. Morning Prayer
11:15 a.m. Stations of the Cross around Capitol Square
12:00 noon “The Three Hours” Liturgy for Good Friday
with Meditations, Music & Silence

Holy Saturday –

8:00 p.m. The Great Vigil of Easter
at St. Philip Episcopal Church,
166 Woodland Ave., Columbus 43203

Easter Day –

8:00 a.m. Festival Holy Eucharist
9:15 a.m. Parish Breakfast in the Undercroft.
(All are welcome – please bring a dish to share if possible.)
10:30 a.m. Festival Holy Eucharist
with music at both services, church school at 10:30 a.m.