



*Osler Mennonite Church
Easter Sunday Service
April 12, 2020 at 10:00 a.m.*

Song Leaders: Michelle McKinnell

& Kathryn Janzen

Pianist: Lynette Janzen

Sound: Matthew Stefaniuk

Sermon: Patty Friesen

Worship Leader: George Janzen

Prelude

Matthew 27: 57-61

When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. ⁵⁸ He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. ⁵⁹ And Joseph took the body and wrapped it in a clean linen shroud ⁶⁰ and laid it in his own new tomb, which he had cut in the rock. And he rolled a great stone to the entrance of the tomb and went away. ⁶¹ Mary Magdalene and the other Mary were there, sitting opposite the tomb.

HWB #577 O Love That Will Not Let Me Go

577 O Love that will not let me go

ST. MARGARET 88. 886

1 O Love that will not let me go, I rest my
 2 O Light that fol-lows all my way, I yield my
 3 O Joy that seek-est me through pain, I can - not
 4 O Cross that lift - est up my head, I dare not

wea - ry soul in thee. I give thee back the life I owe, that
 flick-'ring torch to thee. My heart re-stores its bor-rowed ray, that
 close my heart to thee. I trace the rain-bow through the rain, and
 ask to fly from thee. I lay in dust, life's glo - ry dead, and

in thine o - cean depths its flow may rich - er, full - er be.
 in thy sun-shine's blaze its day may bright-er, fair - er be.
 feel the prom-ise is not vain, that morn shall tear - less be.
 from the ground there blos-soms red, life that shall end - less be.

Call to Worship:

“Come to me, all you who sit in darkness and in the shadow of death!”

On you the light shone!

For Jesus Christ is the light of the world and this is the story;

The light shines in the darkness and the darkness could not put it out!

Jesus said, “I Am the resurrection and the life.”

“I Am the bright and morning star.”

This morning we join with the angels in their hymns of praise;

Glory to God in the highest and on earth peace, Alleluia!

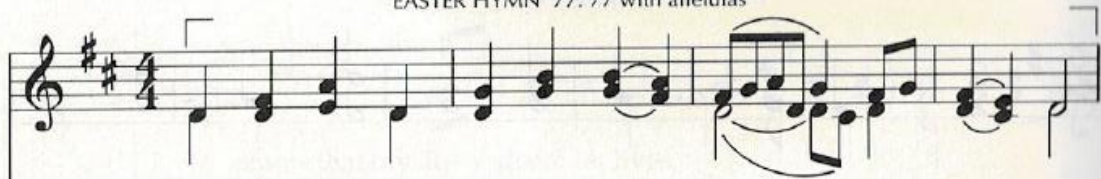
Christ is risen! He is risen indeed!

Invocation

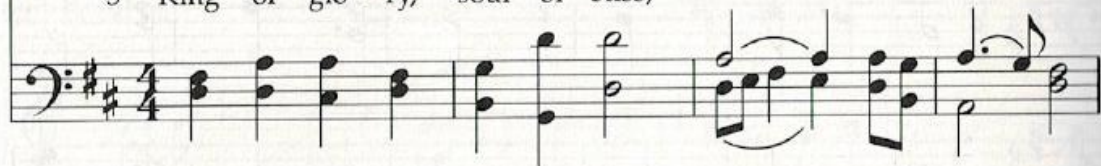
HWB #280 Christ the Lord is risen today

280 Christ the Lord is risen today

EASTER HYMN 77. 77 with alleluias



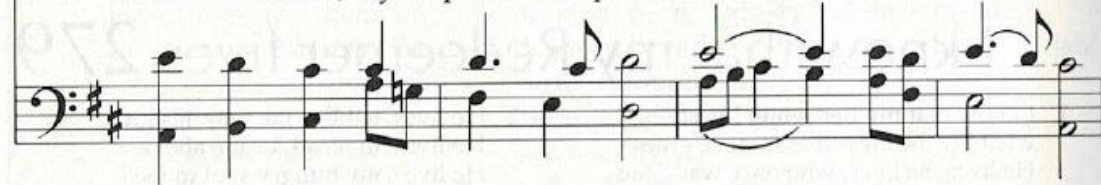
1 Christ the Lord is ris'n to - day!
 2 Love's re-deem-ing work is done,
 3 Lives a - gain our glo-rious king, Al - le - lu - ia!
 4 Soar we now where Christ has led,
 5 King of glo - ry, soul of bliss,



1 All cre - a - tion joins to say:
 2 fought the fight, the bat - tle won.
 3 where, O death, is now thy sting? Al - le - lu - ia!
 4 fol - l'wing our ex - alt - ed Head.
 5 ev - er - last - ing life is this:



1 Raise your joys and tri-umphs high:
 2 Death in vain for - bids him rise,
 3 Dy - ing once, he all doth save, Al - le - lu - ia!
 4 Made like him, like him we rise,
 5 Thee to know, thy pow'r to prove,



Children's Time

John 20:1-16

Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. ² So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him."

³ So Peter went out with the other disciple, and they were going toward the tomb. ⁴ Both of them were running together, but the other disciple outran Peter and reached the tomb first. ⁵ And stooping to look in, he saw the linen cloths lying there, but he did not go in. ⁶ Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there, ⁷ and the face cloth, which had been on Jesus' head, not lying with the linen cloths but folded up in a place by itself. ⁸ Then the other disciple, who had reached the tomb first, also went in, and he saw and believed; ⁹ for as yet they did not understand the Scripture, that he must rise from the dead. ¹⁰ Then the disciples went back to their homes.

¹¹ But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb. ¹² And she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. ¹³ They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him." ¹⁴ Having said this, she turned around and saw Jesus standing, but she did not know that it was Jesus. ¹⁵ Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." ¹⁶ Jesus said to her, "Mary." She turned and said to him in Aramaic¹ "Rabboni!" (which means Teacher).

HWB #273 Low in the grave he lay

273 Low in the grave he lay

CHRIST AROSE 11 10 with refrain

1 Low in the grave he lay, Je-sus, my Sav-ior! Wait-ing the com-ing day,
 2 Vain-ly they watch his bed, Je-sus, my Sav-ior! Vain-ly they seal the dead,
 3 Death can-not keep its prey, Je-sus, my Sav-ior! He tore the bars a-way,

Refrain

Je - sus, my Lord! Up from the grave he a - rose, with a
 he a-rose,

might - y tri-umph o'er his foes! He a - rose a vic - tor from the
 He a-rose!

dark do - main, and he lives for - ev - er with his saints to reign! He a -

rose! He a - rose! Al - le - lu - ia! Christ a - rose!
 He a-rose! He a-rose!

John 20:17-20

Jesus said to Mary, “Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’” ¹⁸ Mary Magdalene went and announced to the disciples, “I have seen the Lord”—and that he had said these things to her.

¹⁹ On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, “Peace be with you.” ²⁰ When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord.

Offering/Offertory

Sharing of Joys and Concerns/Prayer of the Church

Jeremiah 31:1-6

“At that time, declares the LORD, I will be the God of all the clans of Israel, and they shall be my people.”

² Thus says the LORD:

“The people who survived the sword
found grace in the wilderness;

when Israel sought for rest,

³ the LORD appeared to him from far away.

I have loved you with an everlasting love;

therefore I have continued my faithfulness to you.

⁴ Again I will build you, and you shall be built,

O virgin Israel!

Again you shall adorn yourself with tambourines

and shall go forth in the dance of the merry-makers.

⁵ Again you shall plant vineyards

on the mountains of Samaria;

the planters shall plant

and shall enjoy the fruit.

⁶ For there shall be a day when watchmen will call

in the hill country of Ephraim:

‘Arise, and let us go up to Zion,

to the LORD our God.’”

PROCLAIMING: Jesus' Ascension

All hail the power of Jesus' name 285

DIADEM CM extended



1 All hail the pow'r of Je - sus' name! Let an - gels pros - trate
 2 Ye cho - sen seed of Is - rael's race, ye ran - somed of the
 3 Let ev - 'ry kin - dred, ev - 'ry tribe, on this ter - res - trial
 4 Oh, that with yon - der sa - cred throng we at his feet may



fall, let an - gels pros - trate fall. Bring forth the roy - al
 fall, ye ran - somed of the fall, hail him who saves you
 ball, on this ter - res - trial ball, to him all maj - es -
 fall, we at his feet may fall! We'll join the ev - er -



di - a - dem, and crown _____ him,
 by his grace,
 ty as - crite,
 last - ing song, and crown him, crown him, crown him, crown him,



crown



crown him, crown him, crown him, and crown him Lord of all.



him, and crown him Lord of all.

Sermon:

“Don’t Explain It – Proclaim It!” John 20:1-18 by Patty Friesen (Easter Sunday, April 12/20)

Adapted from Jim Friedrich (CC April 10/20)

The resurrection in John’s Gospel begins with a quiet stillness. In the first 10 verses there are no angels or triumphal proclamations. There is only Mary Magdalene coming to the tomb while it was still dark and seeing that the stone had been removed from the tomb, thinks someone has stolen Jesus’ body. She runs back to tell Peter and the disciple whom Jesus loved, which is how John who wrote the Gospel of John, always refers to himself - as the disciple whom Jesus loved!

Peter and John run to the tomb and John beats Peter there and bends down to look in and sees the body wrappings but does not go in. Then Simon Peter goes right into the tomb, sees the body wrappings lying there and head wrapping not lying with the body wrappings but rolled up in a place by itself. These precise details around the wrappings raise questions about a theft because would thieves take such care to unwrap the body and fold the head cloth? We think not. Then John went in also and saw and believed and they returned to their homes.

“But Mary stayed and stood weeping outside the tomb and as she wept she bent over to look into the tomb and she saw two angels in white sitting where the body of Jesus had been, one at the head and one at the foot. They said, “Woman, why are you weeping?” She tells them, “They have taken away my Lord and I do not know where they have laid him.” Then she turns around and sees Jesus but doesn’t know it is him. He says to her, “Woman, why are you weeping?” This makes the fourth reference to Mary’s weeping. We discussed at our Wednesday Bible Study why men are always asking women why they are weeping. Mary’s weeping here makes a theological point from the psalms that “You have turned my weeping into dancing, my mourning into joy.”

Like the Samaritan woman at the well, Mary doesn’t know to whom she is speaking. Assuming it is the gardener, she respectfully asks where he has taken away the body so she can take it away. She has gone from the shock of someone else taking away the dead body to asserting that she herself will now take it away and take care of it. But the dead body actually lives and Jesus calls her by name, “Mary” and she recognizes his voice. My sheep know my voice. “Teacher,” she says. Jesus says, “Do not touch me or do not hold onto me.” This is the first example we have of social distancing! Jesus wants Mary to keep social distance because the process of resurrection is not finished yet. It is as if his physical body is still fresh and vulnerable as a newborn. Jesus needs to be united with God for the resurrection to be complete. And then he seems to come and go at will and tells doubting Thomas to touch him.

Jesus tells Mary, go to my brothers and say to them I am ascending to my Abba and your Abba, my God and your God. Through Jesus' ascension, the believing community now knows God as Jesus knows God. Jesus has opened up the possibility of new and full relationship with God. (New Interpreters)

In Jerusalem, next to the Garden of Gethsemane is the Church of All Nations where there is a sign in the entrance warning every visitor: NO EXPLANATIONS INSIDE THE CHURCH. This was intended to discourage talkative tour guides from disturbing the church's prayerful ambience with shouted lectures, but it has always struck me as very good advice for preachers on Easter Sunday. Easter is about proclamation not explanations inside the church.

There is nothing wrong with addressing people's doubts, or wondering what facts might lie behind what Anglican Archbishop Rowan Williams calls the "painfully untidy stories" of the Easter narratives. But that is work for another day. Easter Sunday is for proclamation, not explanation. It is a time to meet the One who changes everything.

The central question of Easter is not "What happened to Jesus way back then?" but rather "Where is Jesus now?" How is Jesus being revealed to us in an ongoing presence these days. Easter becomes not a matter of our questioning the resurrection but of allowing the resurrection to question us. Who are we now, and what must we become, in the light of the risen Christ? The love that God and Jesus have for each other was opened up by Jesus' death and resurrection to include the believing community. This opening inclusion is the ultimate "So what?" of Easter. Jesus' death and resurrection and revelation of his and God's love, are ultimately about us. (New Interpreters)

Preaching on Easter Sunday, I don't want to convince so much as to invite - to invite our streaming crowd to embrace the Easter experience and consent to its transformative effects. In order to connect the ripeness of Jesus with the ripeness of us and all creation, there are two fundamental themes: #1 Easter is now! And #2, resurrection has consequences!

#1 - Easter is now! Since it only occurs once a year, Easter Sunday is sometimes mistaken for a commemorative anniversary of a past event in history. In fact, the earliest churches treated Easter as the subject of every worship service every Sunday. The establishment of an annual observance of Easter Day was a later development. We need Easter every Sunday more now than ever and thankfully the church has established a whole season of Easter for 50 days from today until Pentecost the end of May. So we will proclaim Easter and resurrection in our bi-weekly worship gatherings on Sunday throughout these tomb-like days.

The resurrection, although breaking into history on a specific temporal occasion, is not the property of the past. God's future is showing itself in our present. Resurrection belongs to all times and all seasons. Jesus is alive, still showing up as a transfiguring presence in a world

fraught with absence; the absence of loved ones, the absence of control over our lives, the absence of confidence in our future. In the midst of these absences is Jesus' presence. And may we feel that presence even more profoundly this Easter. Jesus is not over, and his story is not over. Easter isn't something we remember. It's something we live and breathe every day, especially now.

#2 Resurrection has consequences. The resurrection is more than an idea we talk about or believe. It's something we become, something we "prove" in the living of our faith stories. Rowan Williams describes it this way: "the disciple's life is a testimony to the risen-ness of Jesus: he or she demonstrates that Jesus is not dead by living a life in which Jesus is the never-failing source of hope, challenge, enrichment and enlargement towards others. We act like Jesus is the centre of our life."

In Eastern Orthodox iconography of the resurrection, Jesus is never by himself. He is always with a community. He is always depicted taking the dead by the hand and pulling them out of their own tombs. Christ's hand snatching us from death is a vivid image, and George Herbert, a 17th century Anglican poet-priest, employs the image artfully in his poem, "Easter": "Sing his praise without delay, who takes thee by the hand, that thou, likewise with him, mayst rise..."

We Anabaptists know about the hand of Jesus leading us in our deaths and into new life in our rich funeral hymn: So Nimm Denn Meine Hande, Take thou my hand, O Father #581 in the blue hymnal. Verse 1: Take thou my hand, O Father and lead thou me, until my journey endeth eternally. Alone I will not wander, one single day. Be thou my true companion and with me stay. Verse 3 though naught of thy great power may move my soul, with thee through night and darkness, I reach the goal. Take, then, my hand, O Father and lead thou me, until my journey endeth eternally.

Resurrection is about the hand grasping healing and restoration of wounded and severed relationships between ourselves, between ourselves and God, and ultimately among all the elements of creation. An Orthodox theologian puts the case in the widest possible terms: The Resurrection is not the mere resuscitation of a body; it is the beginning of the transfiguration of the world.

It is not lost on me that Holy Week of 2020 is the week the scientists and experts said may be our hardest week of this pandemic, perhaps the darkest days we have seen for generations. I've grown wary of asking with any sense of entitlement for the theatrical miracle, the poignant Easter resurrection you think will show the world Whose really in control. I've learned to look for the understated signs and wonders. (I've learned to look for the quiet stillness before dawn.). The guy you thought was a graveyard gardener may be the resurrected Christ Himself. I've learned to listen to the rumours of women who swore they saw angels. I've

learned Christ cooks fish for you on the shore after all seems lost. Resurrection hope persists after expectations have been devastated. Hope is a calling. It is a way of life. It's a way of being. (From Amanda Held Opelt, the sister of Rachel Held Evans who died Holy Week 2019)

In our Easter service this morning, we hope we will be empowered and fed by spending time with a virtual community resurrected with the Spirit. We are the evidence of the resurrection. May the whole world one day see and know a church that has been shocked by the resurrection and has never recovered! Let us pray:

Lord Jesus Christ, we greet you.

The cross has not defeated you, the grave has not kept you silent.

At the first dew of the morning you met Mary, and called her by name.

Meet us as you met Mary, with gentleness and resolution. Speak our names quietly in our hearts, that we may proclaim your name boldly on our lips. Amen.

Sung Benediction: HWB #580 My life flows on

580

My life flows on

HOW CAN I KEEP FROM SINGING 87. 87 with refrain

1 My life flows on in end - less song, a - bove earth's lam - en - ta - tion.
 2 Through all the tu - mult and the strife, I hear that mu - sic ring - ing.
 3 What though my joys and com - forts die? The Lord my Sav - ior liv - eth.
 4 The peace of Christ makes fresh my heart, a foun - tain ev - er spring - ing!

I catch the sweet, though far off hymn that hails a new cre - a - tion.
 It finds an ech - o in my soul. How can I keep from sing - ing?
 What though the dark - ness gath - er round? Songs in the night he giv - eth.
 All things are mine since I am his! How can I keep from sing - ing?

Refrain

No storm can shake my in - most calm while to that Rock I'm cling - ing.

Since love is Lord of heav'n and earth, how can I keep from sing - ing?

Text: Robert Lowry, *Bright Jewels for the Sunday School*, 1869, alt.
 Music: Robert Lowry, *Bright Jewels for the Sunday School*, 1869, refrain alt.

Spoken Benediction: Risen Christ, when fear and doubt seem all that's left, tell us again the stories of faith. Touch us with your promised presence, and set our minds at peace. Amen.

Postlude



Announcements:

Thank you to the OMC Easter Bunnies who donated (Lyle and Linda) and delivered (Nora and Patty) Easter art supplies to our children. How thoughtful and kind!

There will be no livestream worship service from OMC next Sunday, April 19. Please watch our Facebook page for links to services provided by other churches and MC Canada groups. Patty is on holidays beginning April 19 and won't receive your phone or email messages until April 26. Please call or text Nora for pastoral care and support during this time.

We look forward to another OMC church service on Sunday, April 26, with Julie Bergen preaching.

Weds. April 15, 1:00 Zoom Bible Study on Acts 2:22-32, Psalm 16, John 20:19-31 and 1 Peter 1:3-9. This study has quickly become a good time to visit, think about the scripture passages for the week, and just be with each other for awhile. Please let George know at gjanzen@sasktel.net or 306-239-4768 if you'd like to join in.

OMC is preparing for the future! Many thanks to those who are making cloth face masks while they wait at home. If you are willing to sew cloth masks please let Patty or Nora know. A link that contains a pattern is in the announcements on the OMC webpage.

This Easter Celebration

Carolyn Winfrey Gillette, 2020

Aurelia

Samuel Sebastian Wesley, 1864

1. This Eas - ter ce - le - bra - tion is not like ones we've known.
2. No gath-ered choirs are sing - ing; no ban-ners lead the way.
3. Our joy won't come from wor - ship that's in a crowd-ed room
4. In all the grief and suf-fering, may we re-mem-ber well:
5. We thank you that on Eas - ter, your church is blessed to be

We pray in i - so - la - tion, we sing the hymns a - lone.
O God of love and prom - ise, where's joy this Eas - ter Day?
but from the news of wom - en who saw the emp - ty tomb.
Christ suf - fered cru - ci - fix - ion and faced the powers of hell.
a scat - tered, faith - ful bo - dy that's do - ing mi - ni - stry.

We're dis - tant from our neigh - bors— from wor - ship lead - ers, too.
With sanc - tu - a - ries emp - ty, may homes be - come the place
Our joy comes from di - sci - ples who ran with haste to see—
Each Eas - ter bears the pro - mise; Christ rose that glo - rious day!
In homes and in the pla - ces of help and heal - ing, too,

No flo - wers grace the chan - cel to set a fes - tive mood.
we pon - der re - sur - rec - tion and ce - le - brate your grace.
who heard that Christ is ris - en, and then, by grace, be - lieved.
Now no - thing in cre - a - tion can keep your love a - way.
we live the Eas - ter mes - sage by glad - ly serv - ing you.

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