

“Where the Word of God is preached and people come to know the Lord”

THE TIDINGS OF PEACE
Peace Lutheran Church
Ashland, Ohio

APRIL
2021

VOLUME 21 ISSUE 4

From Pastor Karen

Grace and Peace,

I am very much looking forward to being back amongst our congregation at Peace. I want to take a moment and thank Pastor John Wanamaker, Pastor Tom Snyder, Dr. John Byron, and Dr. Craig Hovey for preaching while I was away. Thanks to Craig, too, for teaching Sunday school to both the adults and youth. Also, thank you to Mike Schaefer and the Hovey's for their technology assistance while I was gone. They made sure worship was recorded and posted online for everyone, which is no small feat. Thank you to everyone who simply stepped up and took care of things while I have been away.

I was also incredibly humbled by the congregational gift for Tess. A heart-felt thanks and appreciation to everyone who contributed and to everyone who has kept us in their thoughts and prayers. Tess is an absolute joy and we can't wait for everyone to meet her.

Happy Easter, church family!
In Christ, Pastor Karen

I want us to consider that first Easter. There were no joyful celebrations or churches packed with parishioners. Instead there was fear and anxiety and crushing disappointment. They had seen their hope crucified. They had seen Jesus laid in the tomb, and now, when the women came, they were ready to prepare a body for death, for burial. We know that those first Christians couldn't understand what really had happened, how the world had changed utterly and completely. We're living in a time now when Easter celebrations will not be the same as they have been, when they might be more muted, when, in fact, we'll even long for each other more because we're physically distanced from each other. In Illinois, the CDC has determined that the peak of the coronavirus will happen on April 12. That's Easter. It's not lost on me that the forces of death are raising their strength and their head at the very moment when Jesus was raised from the dead. I think on this Easter, we can sing our alleluias nevertheless. We might be a little tentative at first, the way the women were when they came to the tomb or the disciples who were locked in the upper room. There might be a growing hope and strength in our alleluia as we realize that life is continuing and that God has a future for us. There'll be defiance in our alleluias as we take a look at death and all those deadly forces and say, "You will not win." And finally, there will be joy, the everlasting joy that God loves us completely and has brought us into eternal life. So Christ is risen, alleluia.

Presiding Bishop Elizabeth Eaton's 2020 Easter Message.

Finding the good in Good Friday

By [Ken Wheeler](#) April 2, 2021

From The Living Lutheran



Why do we call something good that was on the surface such a horrific act of violence and that demonstrated the fullness of human depravity?

In the June 1915 edition of *The Crisis*, the magazine of the NAACP, there is this description of a lynching in Fayette County in Tennessee:

“Hundreds of Kodaks clicked all morning at the scene of a [lynching](#). People in automobiles and carriages came from miles around to view the corpse dangling from the end of a rope. Picture card photographers installed a portable printing plant at the bridge and reaped a harvest in selling the postcards showing a photograph of the lynched Negro. Women and children were there by the score. At a number of country schools the day’s routine was delayed until boys and girls could get back from viewing the lynched man.”

James Cone, a theologian, includes the description in his book, “The Cross and the Lynching Tree.” He makes the point that both the crucifixion of Jesus and lynchings were public acts that were meant to create fear in those who witnessed them and send a clear message that if they got out of line, they could suffer a similar fate. I often reflect that what Jesus and the thousands of Blacks who were lynched in this country share is that they were innocent. They were killed not for what they had done but because of who they were. Jesus had not committed a crime. It was a fact that was noted by Pontius Pilate: “I find no fault in this man.”

It’s “Good” Friday because the events that led to Jesus dying on that cross were primarily about God – God acting in such love for the world that he allowed his beloved son to die.

When I think about this cross and what happened there some 2,000 years ago, I am often filled with deep and profound emotion. What must it have been like for those who stood watching the brutality of those events, the hatred and the mocking taunts that were coming from the lips of those who were delighting in what they were witnessing? If any of those who were witnessing these crimes had any conscience, I cannot imagine that the images of a lifeless body hanging before them would not eventually begin to weigh on their hearts and so fill their heads with what they had done that they would wake up in the middle of the night with cold sweats troubled by what they knew in the heart of their hearts to be a miscarriage of justice.

But I go back to the question that began this reflection, namely how do we call something good that on the surface was such a horrific act?

It’s “Good” Friday because the events that led to Jesus dying on that [cross](#) were primarily about God – God acting in such love for the world that he allowed his beloved son to die. God’s love in Jesus transformed the cross, an instrument of terror and death, and made it a symbol of life, hope and forgiveness. Jesus, by becoming a willing victim, stands in solidarity with all of those who are persecuted because of who they are. And they in turn are empowered to live a life that will result in their struggle to bring every life into the fullness of justice and freedom, as God intends, so that victim and victimizer can behold each other’s humanity. There is the glory of God in that meaning – in that cross – and it is good. And when our hands, hearts and voices are involved in this work of healing, justice and reconciliation, it is a good and godly work.

PEACE ENDOWMENT



Peace Endowment grant request forms will be available soon in the church Narthex. If you need one mailed or emailed to you, contact Tabatha in the church office.

Please return to the church office or give to Dan Long by April 18th, 2021. The grant money will be available in August.

FOOD BANK– Special Requests for the Spring

Personal Hygiene items including: Bar soap and body wash, shampoo and conditioner (men's and ladies), deodorant (men's and ladies), razors, Laundry soap.

Food: Ramen Noodles, flavored pasta sides packets, 16 oz jars of peanut butter, fruit cups, canned fruit, apple sauce cups, granola bars, protein bars, trail mix small packets, spaghetti sauce and spaghetti.

April/May Lectors

4-Apr Craig Hovey
11-Apr Cindi Twining
18-Apr Dan Bishop
25-Apr John Byron



2-May Cindi Twining
9-May Craig Hovey
16-May Donna Breault
23-May Erin Schaefer
30-May Dan Bishop

APRIL BIRTHDAYS

Birthdays:

04/01—Dan Long	04/21—Lucille Vaas
04/05—Lisa Blackley	04/22—Lisa Bowersock
04/06—Alexis Egyedi	04/23—Cathy King
04/07—Kathy Shearer	04/25—Karen Cook
04/09—Cori Schiemann	04/26—Chris Swanson
04/10—Lillian White	04/27—Erin Schaefer
04/12—Chad DaHinden	04/28—Sheryl Budd
04/15—Barb McCrea	
04/18—Donna Breault	

Birthday Highlight!!

Lucille Vaas—92!
April 21
829 Co. Rd. 1600
Ashland, Ohio 44805



April 2021

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2	3
4 EASTER SUNDAY 10-Worship/Comm.	5	6	7	8	9	10
11 9am Intergenerational Sunday School 10-Worship	12	13	14	15	16	17 RED CROSS Blood Drive 10am-2pm
18 9am Intergenerational Sunday School 10-Worship/Comm.	19	20	21	22	23	24
25 9am Intergenerational Sunday School 10-Worship	26	27	28	29	30	