

Sermon: Luke 24:36-48
“Everywhere All At Once”

© Kate Heichler; Preached at Christ Church La Plata/Wayside
Easter 3, Year B, Sunday, April 14, 2024

Come, Lord Jesus – open our minds to understand your Word to us. Amen.

It’s probably a bad idea for a preacher to title her sermon for a movie she hasn’t seen – I have not seen *Everywhere All At Once* - but that title sure comes to mind when I reflect on this post-resurrection season of Jesus’ life.

He’s outside the tomb. Then he’s in Galilee. He’s on the road to Emmaus, and then suddenly he disappears from the supper table and bam, he’s back here in Jerusalem. And all of this on the same day! We’re still on Easter Day in church land, folks.

We are back in the room where it happened – the original “room where it happened” – where a murdered man appeared among his friends not only alive, but with his wounds miraculously healed, visible but healed, only three days after his death and burial. And he is alive!

Jesus takes pains to show and tell his followers that he is not some partially dead being – not a ghost, not a zombie – but a fully alive person, perhaps biologically different, yet very much alive.

To prove it, he invites them to touch his wounds, to feel he has bones.

And he asks for something to eat – If I had been literally to hell and back,

I’d want something more than broiled fish...but that’s what they give him.

And it demonstrates his life.

This life matters because this life won’t quit.

Our natural, human life will quit. Jesus’ merely human life quit. He died on that cross.

But the life of God that ran through him did not quit.

The life of God that runs through us, as we are united with Christ in baptism, and filled with his life through the Holy Spirit– and this life won’t quit in us either. Ever.

This life is not only something to hold.

It is something we give, we pass along, we act on.

It is life that creates, life that generates, life that restores, life that heals.

Of course Jesus’ wounds were healed, because this Life of God can only make whole.

It cannot leave things in a wounded state.

So he showed vestiges, traces, artifacts of those wounds – but the wounds were healed.

Our bodies and minds show traces of our healed wounds too. And God can use them.

Jesus told his friends how to pass along this generative life.

He gave them a mission: “Proclaim repentance and forgiveness in my name

in Jerusalem and to all nations.” That is our mission, friends: local, and global.

We are witnesses to the kind of freedom and healing that comes when we acknowledge sin in ourselves and in our world, and accept God's enormous love for us, understanding that we don't have to keep trying harder, or being more productive. We all know people who are dying from stress or sadness, distraction, anger, addiction, – and we have a life to share, healing life to share. We have good news that God gave a remedy in Jesus' life, death and resurrection: We have a source of inner peace that can lead to global peace, of redemption that can lead to reconciliation; of access to God's presence that can lead to greater purpose.

That's too big a gift to keep to ourselves. It's like having a cure for cancer and not sharing it because we think people won't be interested. Who isn't interested in more peace in their life? More purpose? More love? This is our mission, locally and globally. And you don't need a seminary degree. You don't need a to be perfect, sinless, completely at peace. You only need to be you, in all your glory and all your imperfection. But you do need to be you, the real you, letting God's life and power flow through you. That's being resurrection people. That's being church.

When Jesus was on this earth in purely human form, he could only heal those he encountered or heard about. He didn't just release his healing power into the air or water. God's healing was and is something that requires his presence. And has that ended? No. He gave his friends, his followers, the gift of the Holy Spirit – by which their wounds could be healed and become agents of healing for others. That's what was happening in our reading from Acts – Peter and John were going to the temple, and were asked for money by a beggar who had been crippled from birth. Full of the Spirit just after Pentecost, they said, "Silver and gold have I none, but what I have I give you: in the name of Jesus, get up and walk." And the power coming through them went into the man and strengthened his legs, so that he could stand. Which amazed and dismayed a lot of people – so where we came in this week, they are explaining how the name of Jesus, the name that awakens faith, brought healing. They were living out this principle, by his wounds we are healed.

As we can see in Acts, and as I think we have experienced at times in our own lives, his healing power is still here. Only now it can be everywhere, all at once, because we all can be agents of healing when we allow the Holy Spirit to work through us. And Jesus' healing power through us is not limited to the confines of Christ Church. Every once in awhile, we have taken that healing prayer out to street fairs or events. What if we did that more often? Go out with our 'Want a Prayer' signs?

What if we offered prayer in front of our church for 2 hours on a Saturday once a month, or outside the Cobb Island Market/Farmer's Market in the parking lot? Who knows who we might meet. Who knows who we might bless. That's being resurrection people. That's being church.

In a sense, Jesus is still Everywhere All At Once, because the global Anglican church, of which the Episcopal Church is a part is everywhere, all at once. Our diocese and region is Everywhere All At Once. Last night I celebrated with the saints at St. James Indian Head – which has not had a rector for a several years. But they are being church – doing outreach, hosting dinners, having bible study and worship, managing finances. They are diverse and they are growing. They're small and don't know their future, quite, but they are resurrection people. I'd like to see us work with them, so we all thrive.

Being resurrection people means being visible. Are we Episcopalians being seen? If other Christians are visible and vocal, that's who is representing Jesus. Is there is a particular life to this expression of Christianity? I love the way we combine a deep sense of the sacramental, of holiness present in everyday things and people – with a deep commitment to equity and justice. What do you love about the Episcopal way? If we think there is power in this expression of Christianity, we need to be out there. We need to let the world know Jesus is alive in us and his power and love are available to them through us. We need to make that power and love known as Resurrection People.

That's what we are – Resurrection People, fully alive, already living the eternal life God promised and Jesus won for us. We need to share that life, no less than Peter and John did. Christ Church can be such a place of healing as we let this life out. We can be a place where those who are sick or stressed or lost are prayed for naturally and easily, where we share with each other the ways we've been broken and healed and others find their way into that circle of healing. Such a community will be unstoppable, as we allow God's amazing power and love to pour into the world through our healed wounds. Everywhere, all at once!

Amen.

Luke 24:36b-48

Jesus himself stood among the disciples and said to them, "Peace be with you." They were startled and terrified, and thought that they were seeing a ghost. He said to them, "Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have." And when he had said this, he showed them his hands and his feet. While in their joy they were disbelieving and still wondering, he said to them, "Have you anything here to eat?" They gave him a piece of broiled fish, and he took it and ate in their presence.

Then he said to them, "These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled." Then he opened their minds to understand the scriptures, and he said to them, "Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things.

[Acts 3:12-19](#)

Peter addressed the people, "You Israelites, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk? The God of Abraham, the God of Isaac, and the God of Jacob, the God of our ancestors has glorified his servant Jesus, whom you handed over and rejected in the presence of Pilate, though he had decided to release him. But you rejected the Holy and Righteous One and asked to have a murderer given to you, and you killed the Author of life, whom God raised from the dead. To this we are witnesses. And by faith in his name, his name itself has made this man strong, whom you see and know; and the faith that is through Jesus has given him this perfect health in the presence of all of you.

"And now, friends, I know that you acted in ignorance, as did also your rulers. In this way God fulfilled what he had foretold through all the prophets, that his Messiah would suffer. Repent therefore, and turn to God so that your sins may be wiped out."