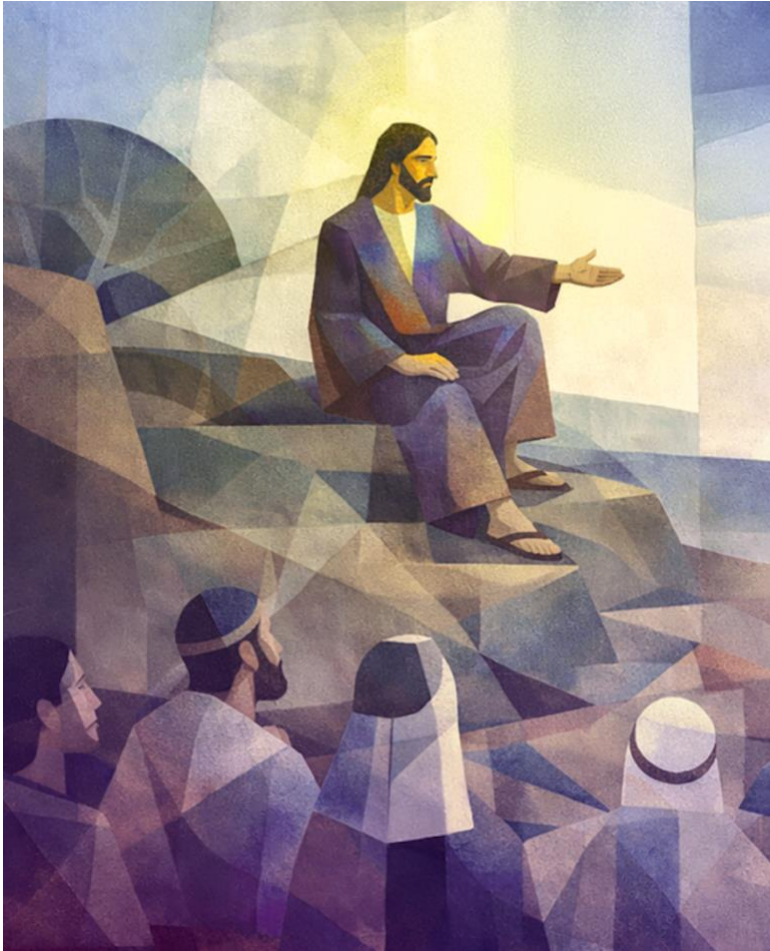


Resurrection

A UNITED METHODIST CHURCH



Resurrection Stories

And What They Teach Us

Healthy Discussion

A group builds trust when it feels safe for everyone to talk. Sometimes waiting to speak a second time until everyone has had a chance to talk is helpful.

Comments that are thoughtful but concise can encourage others to talk. Likewise, comments that are significantly off-topic can shut conversation down.

Sharing comments that are weightier than the group is ready for can create a disconnect. Let the group build to that comfort level rather than trying to force it.

A sense of belonging happens when everyone feels like their words matter. When someone shares, it is helpful to acknowledge their words with phrases such as “thank you for sharing” or “I’m glad you shared.” As a rule, don’t allow a comment to be met by silence.

Balanced participation is a goal, but not mandatory. If you don’t want to speak about a particular topic, you always have permission to take a pass. Sharing is not required or forced. Never feel embarrassed to take a pass, and give grace to those who do so.

These guidelines are important for maintaining great conversation at your table. Our staff and volunteer leaders will practice graceful accountability if needed in order to maintain these standards.

The New Testament Resurrection Stories (And What They Teach Us)

Welcome to this two-session study on the Resurrection stories of Jesus! Over two sessions, you will engage with powerful accounts in which Jesus appears to his followers after his Resurrection. These stories are often left out of teaching and preaching at church, not because they contain anything scandalous, but because Christians tend to stop reading the story at the point of the Resurrection.

There is so much more to be found in the witness of the New Testament, though. The Resurrection stories teach us about the meaning of God's big, redemptive plan from the beginning, and they show us God's intentions for how we can live the best, fullest life possible right now. When we look at the Resurrected Christ, we see history fulfilled and a hope for the future held together in one person.

A quick note: resurrection in a general sense is not a proper noun. But when referring to Jesus' return from the dead, we capitalize Resurrection because it is in reference to a specific event – not just any event, but perhaps the most important in all history. In this guide you will see allusions to what God's people believed about resurrection in the Old Testament. In that event, there is no capitalization because it is in reference to a concept, not an event.

Let's look at where we're going:

In **Session One**, you'll look at specific Resurrection stories that clarify for Jesus' followers what God's plans

were from the beginning of time. Simply stated, you'll look at stories that *point backward*.

In **Session Two**, you'll look at Resurrection stories that paint a picture for us of how God wants us to live right now, and what God will do in the future. These stories *point forward*. In this session, we'll also wrestle with a tricky question: does the Resurrected Jesus continue to appear to us today?

May you encounter the Risen Christ in this short time of study, table discussion, and devotion!

- *The Resurrection Adult Discipleship Team, Lent 2026*

Resurrection Stories and (What They Teach Us), Session One: Looking Back

Then he interpreted for them the things written about himself in all the scriptures, starting with Moses and going through all the Prophets.

- *Luke 24:27*

Introduction

Welcome to session one of Resurrection Stories! In this two-week study you will engage with powerful accounts of Jesus appearing to his disciples after his Resurrection. These stories will challenge you and inspire you to live the life God has in mind for you.

In this first session, we're going to examine some of these stories (referred to from here on as "post-Resurrection appearances") that challenge us to look back and rethink history – specifically, the history of God's people in the Old Testament.

First, though, let's remind ourselves of what happened at the Resurrection itself. All four Gospels bear witness to the fact that when women visited Jesus' tomb three days after his crucifixion, his body was not there (Matt 28, Mark 16, Luke 24, John 20). Instead, by way of angelic messenger or Jesus himself, the Resurrected Christ appeared to the women and the disciples.

Even in the early moments after this dramatic reversal, the Gospels make it clear that the women and the disciples knew that everything would be different

because of what had happened. Jesus – betrayed by his own people and handed over to die at the hands of the Romans – could not be defeated by death. The women at the tomb could sense that this victory went beyond the person of Jesus and had implications for all humanity, changing the nature of life itself.

The Resurrection of Jesus was the event in which God brought his Son, Jesus, back from the dead by the power of the Spirit after being killed by the very people he was sent to serve. In the Resurrection, God was making a statement through Jesus:

- That the power of God is stronger than death.
- That evil, brokenness, pain, and grief do not get the last word.
- That God’s love is so deep for us that his Son was willing to suffer on our behalf.
- That ultimately, we will receive the same destiny that Christ did: bodily resurrection after death ends our human life.

Everything would be different because of what Christ’s Resurrection accomplished. So acutely did the women feel the weight of this shift that in Mark’s account, they ran away terrified immediately after learning of it (16:8).

The world had indeed been turned upside down, and we continue to feel the effects today. When we in faith turn to Jesus, we receive the same Spirit that raised Jesus from the dead (Romans 8:11), giving us assurance of forever-life with God.

However, the story of Jesus does not end with his Resurrection. Jesus *continued* to appear to his disciples. Did you know that? In fact, scholars agree that there are at least 12 accounts of Jesus appearing after his Resurrection:

- Matthew 28:9
- Matthew 28:17
- Luke 24:15
- Luke 24:36
- John 20:14
- John 20:19
- John 20:26
- John 21:4
- Acts 9:3
- 1 Corinthians 15:5
- 1 Corinthians 15:6
- 1 Corinthians 15:7

While the Resurrection is a pivotal story for us, these post-Resurrection stories are important, too. **The post-Resurrection stories of Jesus teach us not just about the next life, but the kind of life we can live today.** That's why we study these stories – they have a great deal to offer for our lives of faith today.

While the 1 Corinthians references give us little details to work with, the first nine of the twelve named above give us plenty of information. We'll consider these nine in this study.

1. The “Backwards” Stories

Let’s begin to look deeper. Of these stories mentioned here, Luke 24:15 and 36, and John 20:14 and 26 have something in common. Namely, Jesus in these stories helps his followers make sense of the past in light of his Resurrection. These stories look backwards.

Let’s encounter the stories now and make room to just listen before explaining. Jot down the main ideas.

Luke 24:13-25

Luke 24:36-49

John 20:11-18

John 20:24-29

Discussion

- Were you aware of these post-Resurrection stories?
- What seems “different” about Jesus in these stories?
- What allusions to the past can you find in these stories?

2. A Foray Into the Old Testament

Before we unpack these stories fully, we ought to consider exactly what it is that Jesus is looking at when he looks backwards. It’s not a mystery – he’s looking at the Old Testament (OT).

The OT is full of stories that tell of human stubbornness – although many people do not read the OT in this way. A more common belief is that the OT is a collection of scary tales of an angry God. On the contrary, though, it is *humans* who are so often resentful and petulant in the OT, not God.

What makes God different in the OT is that he is *not* like humans. When humans seek revenge, God shows forgiveness. When humans try to solve problems through violence, God repents from violence. In fact, one of the most repeated verses in the Old Testament is called “the creed.” It first appears in Exodus 34:6 –

“The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin.”

In Genesis 12, God appears to Abraham and tells him that, though the world is broken and full of violence, God has a strategic plan. God is going to shape a community of people to model his love to the whole world – and he would start with Abraham and his descendants, whom we know as the people of Israel. They would be God’s chosen nation to model his love to the world.

But Israel never could live up to such lofty goals. One of the primary ways that God’s people faltered in the OT is in how they viewed their non-Jewish neighbors (Gentiles). The Israelites frequently fell into the trap of thinking that because God had uniquely called them to be a people of great responsibility, God didn’t care as much about other people or nations.

When your mission is to love your neighbors, fearing your neighbors and seeing them as less than doesn’t advance the plan very far.

The best example of this exclusivism may be the story of Jonah – the story of a prophet who denies an assignment from God to preach to Jonah’s enemies. Jonah hates them (the Ninevites) and assumes that God must hate them too.

God made it clear that this exclusivism was not the way the Israelites were to live. He called the Israelite people to let go of this perceived favoritism and live in such a way that Gentiles could look upon them and see a better way of life – a way of life in which those Gentiles are invited to partake! (see Isaiah 46:9)

In fact, God’s love for *all* people was so deep that, at times in the OT, God seems willing to suffer on the

behalf of others if it meant they find life. Isaiah has a series of poems depicting God in this way called the “servant songs.”

There were some faithful worshippers of God who caught this divine vision of radical love: the prophets. They foretold of a time in which God’s people would repent and truly model his love to the whole world. The dominant image they used was *resurrection* – the idea being that their people had become “dead” due to their sinfulness and needed to be brought back to life. Ezekiel 37 is the most famous example, containing a story in which dry bones are brought back to life.

The image of resurrection was a powerful one for God’s people – the words of the prophets inspired faithful Israelites and made them long for a time in which the whole nation would return to the love God offered to them and called them to model for others.

In the mind of God, though, resurrection wasn’t just a metaphor for repentance – it was the literal destiny for each one of his people God had formed a good creation full of life, peace, and love, but sin and death were corrupting that picture. And though Israel was called by God to help transform the world into a better place, God knew that the reality of death itself was a threat to the world’s healing.

Therefore, while prophets preached of a time in which injustice would be eradicated from God’s people, God began to think about how he might eradicate the injustice of death itself.

Isaiah spoke of this message (26:19). His message: there will be a day in which the injustice of death itself

will be reversed. In God's good world, life will have the last word.

Death remained a reality for God's people, but hope was taking root. They waited for God's grand reversal and the resurrection of the dead with expectancy.

Discussion

- Does the Old Testament make you uncomfortable? Do you think of God being different in the OT than in the New Testament?
- What reactions do you have to hearing about death itself as being an injustice against creation?

3. Back to the Stories. What Are They Teaching Us?

Let's now connect the dots between the Resurrection stories we've examined and the Old Testament. When we look closer at the stories, what might they be saying to us? There are at least three things for us to consider:

First, God had always intended to heal the world through suffering love, not manipulative power.

We'll consider the two stories in Luke first. In Luke 24, the Resurrected Jesus appears to two disciples walking to a village called Emmaus. Shortly after, he appears to his 11 remaining disciples. In both stories, the text says that, beginning with Moses and the prophets (a phrase that is shorthand for "the whole Old Testament!"), Jesus explains how he fulfills the OT. The OT had always suggested that the Messiah – the anointed one who was to make all things right – would suffer (Isaiah 42, 49, 50,

52, 53). Somehow, in the suffering of the Messiah, the world would be made right again.

For the disciples, this kind of savior was not what they were looking for. They were just like the people of the Old Testament, it seemed, wanting to heal the world through violence, exclusivism, and the accumulation of power.

Jesus' message to them was that God's intentions had *always* been for the world to heal through love rather than violence – even if that love leads to suffering. To paraphrase, Jesus says, “It's been right here in the Book the whole time!”

In this way, the Resurrected Jesus points backwards to God's heart on display in the OT.

It is no mistake that in John 20:14, Mary – the first one in John's Gospel to see the Risen Lord – mistakes Jesus for a gardener. The callback to the Garden of Eden is clear. Is the savior one who comes in destruction and violence? No – he comes with the hardworking spirit of a gardener who toils away in the gross mud to bring about life. That humility is shocking – but, such humility on the part of God is all through the OT. The people just seem to forget.

Second, *God never needed his followers to have it all together.*

Let's move on to John 20:26, Jesus' appearance to Thomas. Unfortunately for Thomas, we remember him better by his nickname of “Doubting Thomas.” In John 20:19, Jesus appeared to all of his disciples except Thomas, who was not there. In 20:26, Jesus appears once again at a time in which Thomas is present.

Thomas had said that he would not believe Jesus had been resurrected unless he saw his scars and even touched them (20:24).

Jesus' appearance to Thomas is breathtaking to read. Not only does Jesus seem to go out of his way to appear again at a time in which Thomas is present, he allows Thomas to touch his scars.

This act of mercy points back to God's mercy in the Old Testament. God's demand was not for the people to be perfect or to cast aside any doubt they had. Instead, God's invitation was simply for the people to trust him even if it didn't make sense. The trust opened the door for God to use them in service. And if the people couldn't even do that... God met them where they were.

- Moses was told to preach, but he refused because of his stutter. Instead of becoming angry, God appointed a helper.
- Elijah thought he was the only righteous person. Instead of telling Elijah to get a grip, God made cakes for Elijah and told him to take a nap.
- Jonah threw a fit when his enemies turned to God, thinking there was no way their repentance was real. Instead of condemning Jonah, God provided him shade.

The examples abound. The point is, Christ's Resurrection is an earth-shattering divine mystery. Christ doesn't punish us for doubts we carry about the physics. Instead, he just asks us for trust.

Finally, God does not tolerate injustice...but this doesn't mean what you think.

Many churches talk about the cross as God's outpouring of punishment for human sin. In this logic, Jesus receives the punishment that humans deserve due to their injustice.

However, remember that in the OT, the ultimate injustice is the existence of death itself. In Christ's Resurrection, that injustice against *shalom* is reversed. God's goodness is restored to creation.

It is interesting that Jesus, in explaining the OT to his disciples in Luke 24, doesn't end at saying the Messiah must suffer. He says that the Messiah must suffer... and then rise again on the third day. In doing so, Jesus is fulfilling what the OT had been saying all along: God's intention was to someday reverse the injustice of death.

In Christ, that future was breaking into the present.

Discussion

- This study is making the case that Jesus thinks it's important to look backward to look forward. Do you find that to be true for your own life?
- Who in your life exhibits the kind of servant love that Jesus demonstrates?

4. So What?

Okay, when Jesus appeared to his disciples after his Resurrection, he pointed back to the OT.

So what? How does that impact our life of faith?

There are at least a few ways.

First, the fact that Jesus came as a humble servant who suffered on our behalf invites us to reconsider how we influence the world around us.

We might think that we will influence others due to our reputation, our financial storehouses, or our intelligence. None of those things are bad on their own, but when we rely on those things to win admiration for ourselves, they turn into pride.

Jesus' appearance to his disciples on the road to Emmaus and in Jerusalem invites us to consider...

Where in my life am I relying on my own efforts to influence others or win admiration?

Where is pride taking root? How could I practice humility?

Second, Jesus' compassionate appearance to "Doubting" Thomas invites us to rethink the nature of faith itself. What if faith isn't about intellectual belief – which so often falters in the face of divine mystery – but an expression of trust?

You might ask yourself...

Do I experience anxiety because I can't explain everything about my faith?

Do doubts make me think my faith is weak?

Do I judge others for not having a robust understanding of faith?

What would my faith look like if it were built on trust in the Resurrected Jesus... and not on my intellect?

Finally, Jesus' insistence that the OT pointed to the future eradication of death itself calls us to view all death the way God views it – as an injustice in need of correction. We can't stop death in our human power, but we can advocate for an end to unfair death and work to alleviate suffering due to illness and disease.

You might ask yourself...

As we all wait for the day in which death will be no more, where might God be calling you to help eradicate the power of death *right now*?

Could it be as simple as feeding the hungry... visiting those who are sick... or even speaking out against violence?

Resurrection Stories and (What They Teach Us), Session Two: Looking Forward

Jesus said to them again, “Peace be with you. As the Father sent me, so I am sending you.” Then he breathed on them and said, “Receive the Holy Spirit.”

- *John 20:21-22*

Introduction

Welcome to session two of Resurrection Stories! In this two-week study you will engage with powerful accounts of Jesus appearing to his disciples after his Resurrection. These stories will challenge you and inspire you to live the life God has in mind for you.

As a reminder, **the Resurrection of Jesus was the event in which God brought his Son, Jesus, back from the dead by the power of the Spirit after being killed by the very people he was sent to serve.** In the Resurrection, God claimed victory over death, spoke the final word over evil and pain, and offered to all people the gift that he offered his Son: new, resurrected life after we die.

The story did not stop at the Resurrection, though. Christ *continued* to appear to his followers after he was Resurrected. **We study these post-Resurrection stories because they teach us not just about the next life, but the kind of life we can live *today*.** These

stories offer us a wealth of insight into how Christ would have us live now.

In the previous session, we examined four post-Resurrection stories in which Jesus clarified what God’s intentions had been from the beginning of time. These stories pointed “backward” to the Old Testament, highlighting God’s willingness to bear the suffering of others and welcome people of all backgrounds.

In this session, we will examine five post-Resurrection stories that point “forward” to the kind of life God has in mind for us, both now and in the future.

The stories we’ll take up are Matthew 28:9 and 17, John 20:19, John 21:4, and Acts 9:3.

1. The Pointing Forward Stories

Like we did last session, let’s take some time to simply listen to the stories before trying to explain them. As you encounter these stories, jot down the main points from each below.

Matthew 28:1-10

Matthew 28:16-20

John 20:19-23

John 21

Acts 9:1-9

Discussion

- Jesus appears to the disciples in very different situations in these stories – mountaintop experiences, low points, etc. Look through the stories again and point out the different settings and circumstances at the time of Jesus' arrival.
- Like you did last session, reflect on what appears to be different about Jesus in these stories.

2. What is Jesus Doing Here?

At first glance, these stories seem to be simple accounts of how the Resurrected Jesus appears to his followers. Jesus shows up, offers words of reassurance, and then offers further teaching. Some of the stories even contain miracles. While the stories are spectacular, it might be easy for us to miss the message we are intended to hear.

We can make more sense of the stories by looking closer. Let's review what happens here: In Matthew 28:9, the Resurrected Jesus offers greetings to the women who came to visit the tomb. He then tells them to share the news with the others and to meet him in Galilee. Later, in 28:17, a whole assembly meets him on a mountain. He instructs them to make disciples of all nations and then ascends into heaven.

The two stories in John are just as memorable. In John 20:19), Jesus appears to his disciples after his Resurrection (although Thomas was not there, as we discussed in the last session). The disciples are huddled behind locked doors. Somehow Jesus appears in the room, and the first word he says to them is "*shalom*," the Hebrew word for "peace." He then *breathes on them* and says, "Receive the Holy Spirit" (22).

After an undisclosed number of days, Jesus appears again to a group of his disciples, including Peter (John 21). The disciples are fishing with no luck, when out of nowhere the Resurrected Jesus appears on the shore. He invites them to throw their nets to the other side. They do so and catch 153 fish (apparently they

counted!). Jesus then tells them to bring some of the fish and have breakfast with him.

After breakfast, Jesus shows mercy to Peter by asking him three times if Peter loves him, echoing Peter's threefold denial of Jesus. After each response of Peter, Jesus gives him a command: "Feed my sheep, take care of my lambs, follow me."

The last story is perhaps the most famous. In Acts 9, Saul, a Jewish religious leader on his way to Damascus to persecute Christians is encountered by a blinding light. The Resurrected Jesus appears and tells him that he is to receive a new mission to preach to the Gentiles. From this moment on, Saul became Paul – the greatest missionary in history.

Now let's zoom out and think about what these stories are doing. First, did you notice that Jesus' body is different in these stories? He has the ability to walk through walls, appear from nothing, ascend into heaven... the list goes on. And despite these supernatural abilities, his body continues to bear the marks of his crucifixion. Something about the Resurrection has changed Jesus – he's not merely a body that has been made alive again; he seems to have a different kind of body altogether.

The second big thing to point out with these stories is that, despite the various settings and tones of the narratives, each one of them carries an assignment.

In Matthew 28, Jesus tells the women to share the news with the other disciples. Then he tells the company gathered on the mountain to make disciples of all people.

In John 20, Jesus tells his disciples to “receive the Holy Spirit.” Then in chapter 21, the disciples are told in what manner they should fish, and given orders to attend breakfast. Peter, shortly thereafter, is instructed to feed Christ’s sheep.

In Acts, Saul is given the life-changing assignment to repent fully of his persecuting and share the Gospel to the known world.

In these stories, Jesus finds disciples experiencing life in many different ways: feeling the triumphant high of a mountaintop experience (Matthew 28), hiding for the fear of the Jews (John 20), fishing as part of daily life and chores (John 21), and striving to do all the wrong things (Acts 9). In all these different moments of life, the consistent facet of Jesus’ appearance to them is the giving of an assignment.

Discussion

- Why do you think Jesus is dishing out so many assignments in these stories?
- What reaction do you have to the story of the Resurrected Jesus appearing on a shore and inviting himself to a campfire-roasted breakfast? Does it strike you as odd?

3. The Work of the Spirit

Let’s begin to wrap up the study by drawing our attention to the John 20 Resurrection story. Jesus says to his disciples, “Receive the Holy Spirit” (20:22). Let’s unpack the significance of those words.

Throughout the Old Testament – and to this point in the New Testament – not everyone experienced the power of the Holy Spirit. Certain people were filled with the Holy Spirit, like King Saul when he conquered an enemy army (1 Sam 11), or like the prophet Ezekiel when he listened to God’s words (Ezekiel 2:2). But the Spirit was not a universal gift – it was bestowed by God to certain people.

Something changes with Jesus, though. After his Resurrection, Jesus claims power to bestow the Spirit to anyone who follows him. He breathes upon the disciples (John 20:22), referencing the breath of God that entered Adam and made him a living thing (Genesis 2). Jesus – God’s Son – uses the power of God to bestow the Spirit.

Why did he do this? Could Jesus not have just ascended into Heaven in victory after his Resurrection? Why did Jesus seemingly appear for the purpose of bestowing the Spirit and giving countless assignments to his followers?

The answer for us has its roots in the Old Testament once again. From the beginning of time, God made it known to the Israelites that his intentions were to make the world right again by using the power of community as a transformative force. The Israelites were to shape their lives in such a way that they modeled God’s image to all the world, and in doing so, all would see the love of God and draw near.

But the Israelites could never live up to those expectations. They sinned constantly, turned to other gods, and found that their willpower was not enough. As

a people, they could never create the kind of community that God had in mind.

When we look at Jesus and his Resurrection, though, we see that God was not giving up on this plan. In a display of love and compassion, Jesus offers his followers a solution to their constant failures. The Holy Spirit – the very essence of God – was going to live inside of them. The Spirit that would lift them out of their brokenness, and through God’s power at work within them, help them become what they were meant to be. *Then* they could help create the kind of community that might change the world.

This gift of the Spirit changed everything, and in more ways than one. In the dominant thinking of the time, Jews believed that at the end of time, God would reverse all injustice and pain in a dramatic upheaval. When that end time came, they believed, God’s people who had gone before would be resurrected from the dead, all would be freed from their sin and brought into the transformed life they were always meant to have.

When Jesus bestowed the Spirit, he was communicating to his disciples that they no longer had to wait for the end of time to become what God wanted them to be. That kind of transformation was available to them *now*. Although they would die and experience future resurrection, the power of the resurrected life was available to them in the present.

No wonder Jesus gave them so many assignments! His message was simple: the power of the resurrected life was now available through the Spirit. There was work to be done and communities to be built.

Discussion

- God’s strategy for changing the world is community-focused. What challenges do we have to being community-focused today?
- Communities that change the world are dependent on individual members who have changed lives. How do you balance your own spiritual life with engagement in community?

4. So what?

What should we take from all this? How do these post-Resurrection appearances of Jesus impact our lives today?

First and foremost, these stories are an invitation to draw on the power of the Spirit in our lives. In Christ, we can become the people God made us to be – and participate in the kind of community that can change the world.

But drawing on the Spirit takes intentionality. We learn from the founder of the Methodist movement, John Wesley, that by engaging in certain practices (he called them “the means of grace,” we make room for the Spirit to work in our lives and change us.

You might ask yourself:

- Am I making room for prayer?
- What about Scripture reading?
- Do I attend worship?
- Do I engage in service?

- Do I learn from other Christians?
- Do I write down my questions and experiences in a journal?

These are all practices that help us become the people God wants us to be.

And if you're wondering what the resurrected life looks like specifically, you might consider what Paul calls the "fruit of the Spirit" in Galatians 5:22-23:

Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness, and Self-Control.

These virtues are made available to us *now*. We don't have to wait for Jesus to come back and resurrect us to achieve them. And when entire communities start to look like this list, they live into God's strategic plan to change the world.

Lastly, you might ask yourself if Christ is giving you any assignments. We've seen in the post-Resurrection stories that Christ appeared to disciples who were experiencing life in all kinds of different ways. Christ did not just show up in the mountains or in the valleys, but in every path the disciples walked.

In other words, you won't have to go looking far. Christ is probably meeting you somewhere close, giving you an assignment, telling you that you can accomplish amazing things through the power of his Spirit.

What might those assignments be?

Are you making room to listen for them?

Here's the point. Whenever you let the Spirit fill you, you become more like Jesus. The more you become like Jesus, the better you'll be able to hear the assignments that he is giving you.

As you engage that process, **you become a post-Resurrection appearance of Jesus.**

We've teased this idea in the study... *Does Jesus continue to appear today?*

The answer, though, is actually simple. Yes – through his followers.

You are a post-Resurrection appearance of Jesus.

We are a post-Resurrection appearance of Jesus.

But only if we respond to the movement of God in our lives!

Resurrection
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