

Christ is risen from the dead, trampling down death by death,
and upon those in the tombs bestowing life!

Christus ist auferstanden von den Toten hat den Tod durch den
Tod zertreten und denen in den Gräbern das Leben geschenkt!

Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας,
καὶ τοῖς ἐν τοῖς μνήμασι, ζωὴν χαρισάμενος!

הַמְשִׁיחַ קָם מִבֵּין הַמֵּתִים רַמַּס מוֹת בְּמוֹתוֹ וְחַיִּים לַמֵּתִים נָתַן

Christus resurrexit a mortuis, morte mortem calcavit,
et eis in sepulchris vitam donans.

그리스도께서 부활하셨네 죽음으로 죽음을 멸하시고 무덤에 있는 자들에게
생명을 베푸셨나이다!

The Paschal Troparion (a short hymn of one stanza)

Man's life is death. Yet Christ endured to live
Preaching and teaching, toiling to and fro,
Few men accepting what he yearned to give,
Few men with eyes to know
His face, that Face of Love he stooped to show.

Man's death is life. For Christ endured to die
In slow unuttered weariness of pain,
A curse and an astonishment, passed by,
Pointed at, mocked again
By men for whom he shed his blood—in vain?

Christina Rossetti (1830–94)

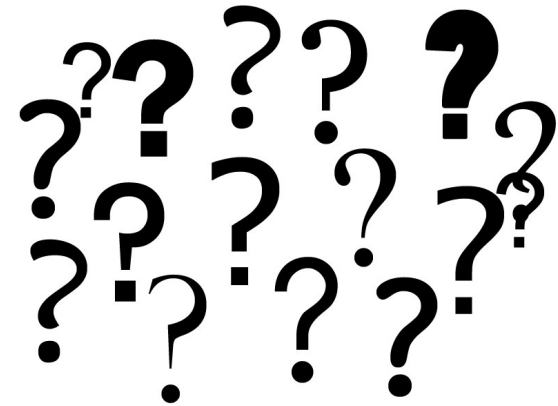
... and in between one eerie, restless day of burial and waiting
perhaps for nothing: a day which forces us to speak of hell and to
conceive how it might be that God's own Son, and therefore
God's own self, lay dead and cold within a sepulcher. Such is
faith's story, which we are invited now to hear freshly as if for the
first time; to think about with the widest stretching of our minds
and our imaginations; and to make our own, as the key to
learning how to live and even how to die.

Alan Lewis, *Between Cross and Resurrection: A Theology of Holy Saturday*

Monday Morning

Joseph of Arimathea went to Pilate and asked for the body of
Jesus. Then he took it down, wrapped it in a linen cloth, and laid
it in a rock-hewn tomb where no one had ever been laid. It was
the day of Preparation, and the Sabbath was beginning.

The women who had come with him from Galilee followed, and
they saw the tomb and how his body was laid. Then they returned
and prepared spices and ointments.



But on the first day of the week, at early dawn, they went to the
tomb, taking the spices that they had prepared. They found the
stone rolled away from the tomb, but when they went in they did
not find the body.

While they were perplexed about this, suddenly two men in
dazzling clothes stood beside them. The women were terrified
and bowed their faces to the ground, but the men said to them,
“Why do you look for the living among the dead? He is not here
but has risen. Remember how he told you, while he was still in
Galilee, that the Son of Man must be handed over to the hands of
sinners and be crucified and on the third day rise again.” Then
they remembered his words, and returning from the tomb they
told all this to the eleven and to all the rest.

Now it was Mary Magdalene, Joanna, Mary the mother of James,
and the other women with them who told this to the apostles. But
these words seemed to them an idle tale, and they did not believe
them.

Luke 23:51 — 24:11

Jesus was crucified, suffering the depths of human pain and giving his life for the sins of the world. God raised this Jesus from the dead, vindicating his sinless life, breaking the power of sin and evil, delivering us from death to life eternal.

Presbyterian Brief Statement of Faith

Would we willingly join God's grace in relinquishing attachments to the beliefs and images of God that give us comfort, security, and meaning, even if we recognize how they restrict and restrain us? If we are honest, I think we have to admit that we will likely try to sabotage any movement toward true freedom. If we really knew what we were called to relinquish on this journey, our defenses would never allow us to take the first step. Sometimes the only way we can enter the deeper dimensions of the journey is by being unable to see

where we're going. St. John of the Cross' explanation of the obscurity goes further. He says that in worldly matters it is good to have light so we know where to go without stumbling. But in spiritual matters it is precisely when we do think we know where to go that we are most likely to stumble.

Thus, John says, God darkens our awareness in order to keep us safe. When we cannot chart our own course, we become vulnerable to God's protection, and the darkness becomes a "guiding night," a "night more kindly than the dawn." Let me say it again: whether we experience it as painful or pleasurable, the night is dark for our protection. We cannot liberate ourselves; our defenses and resistances will not permit it, and we can hurt ourselves in the attempt. To guide us toward the love that we most desire, we must be taken where we could not and would not go on our own. And lest we sabotage the journey, we must not know where we are going. Deep in the darkness, way beneath our senses, God is instilling "another, better love" and "deeper, more urgent longings" that empower our willingness for all the necessary relinquishments along the way.

Gerald G. May, *The Dark Night of the Soul*



Brightness of God's glory and exact image of God's person, whom death could not conquer nor the tomb imprison, as you have shared our frailty in human flesh, help us to share your immortality in the Spirit. Let no shadow of the grave terrify us, and no fear of darkness turn our hearts from you. Reveal yourself to us this day and all our days, as the first and the last, the Living One, our immortal Savior and Lord. Amen.

Presbyterian Book of Common Worship

Question 43. What do you affirm when you say that Jesus was "crucified, dead and buried"?

That when our Lord passed through the door of real human death, he showed us that there is no sorrow he has not known, no grief he has not borne, and no price he was unwilling to pay in order to reconcile us to God.

Question 44. What do you affirm when you say that he "descended into hell"?

That our Lord took upon himself the full consequences of our sinfulness, even the agony of abandonment by God, in order that we might be spared.

Question 45. Why did Jesus have to suffer as he did?

Because grace is more abundant — and sin more serious — than we suppose. However cruelly we may treat one another, all sin is primarily against God. God condemns sin, yet never judges apart from grace. In giving Jesus Christ to die for us, God took the burden of our sin into God's own self to remove it once and for all. The cross in all its severity reveals an abyss of sin swallowed up by the suffering of divine love.

Presbyterian 1998 Study Catechism

... conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell ...

Apostles' Creed, second century