

A Reading from *Resurrection* by Rowan Williams

When we read the Gospel it is hard to dismiss the consistent echo of disorientation and surprise concerning the resurrection. A chronicle of Easter Day would be a hopeless enterprise. Perhaps all we can recover across the centuries is the piercing note of shock; and that says a great deal.

Even in the Gospels, one thing is never described. There is a central silence, not broken until the second century, about the event of resurrection. Even Matthew, with his elaborate mythological scenery, leaves us with the strange impression that the stone is rolled away from a tomb that is empty. Jesus is not released by an angel (like Luke's Peter in Acts), but raised by the Father. It is an event which is not describable, because it is precisely there that there occurs the transfiguring expansion of Jesus' humanity which is the heart of the resurrection encounters. It is an event on the frontier of any possible language, because it is the moment in which our speech is both left behind and opened to new possibilities. It is as indescribable as the process of imaginative fusion which produces any metaphor; and the evangelists withdraw, as well they might.

Jesus' life is historical, describable; the encounters with Jesus risen are historical and (after a fashion) describable, with whatever ambiguities and unclarity. But there is a sense in which the *raising* of Jesus, the hinge between these two histories, the act which brings the latter out of the former, does not and cannot belong to history: it is not an event, with a before and after, occupying a determinate bit of time between Friday and Sunday. God's act in uniting Jesus' life with his eludes us: we can speak of it only as the necessary condition for our living as we live. And as a divine act it cannot be tied to place and time in any simple way. It is, indeed, an 'eternal' act: it is an aspect of the eternal will by which God determines how he shall be, his will to be the Father of the Son. These acts are abstract words, they describe nothing. They can only point to the truth that God's being and will are always and necessary *prior* to ours. The event of resurrection, then, cannot but be hidden in God's eternal act, his eternal being himself; however early we run to the womb, God has been there ahead of us. Once again, he decisively evades our grasp, our definition and our projection.

[Source: Celebrating the Seasons]

APRIL:

- April 6, Saturday, 8:00a.m., B&G workday. All are welcome!
- April 6, Saturday, 2:00p.m., ECW Election Day, Rectory.
Nomination and consent forms at the church side entrance.
- April 9-10. NON-WORKING Holiday.
- April 14, Sunday, 3:00p.m., Wedding
- April 18, Thursday, 1:00p.m., Wedding
- April 27, Saturday, 3:00p.m., Wedding

MAY:

- May 1. Labor Day. Non-working holiday.
- May 12, Sunday, 3:00p.m., Wedding
- May 18, Saturday, 12noon-5:00p.m., Norway Day
- May 19, PENTECOST SUNDAY
- May 25, Saturday, 2:00p.m., Wedding
- May 26, TRINITY SUNDAY
- May 26, 2:00p.m., Wedding