

Was the grave empty, after
all? and how was it "done"?

As a particularly bothering question, the question of the ^{plur} "empty grave" has been put to me, often. A ~~person~~ ^{friend} once surprised me with the explanation that Jesus had not died and that his friends rescued him, ^{later} sent him safely off to India where he taught for a long time hereafter. He thought that this was a perfectly satisfactory explanation. *I thought that he was silly and childish.*

Despite the happy ending of his version, I don't like it. And I do not believe it because of the happy ending. The Old Church applied the names of the tragic theatre to its celebration of the Mass because, in its faith, it saw the Greek tragedy superseded by the Cross. Death was reconciled and contained by life and bore fruit. Gentiles used tragedy as their last and most consummate value. Christianity certainly was convinced to overcome tragedy. The *alleged* happy ending as a college professor in India, for this reason, is the most radical condemnation of the Jesus of Nazareth. He is, in that case, accepting the values of paganism, rating death as tragic, and preferring to live over happily hereafter.

I was unable to explain to my interlocutor, ~~then~~, at the time, my utter disgust with his interpretation and *this* ~~rationalistic myth~~. *typical of rationalism* I myself could see that ~~myself~~ the sceptic ^{at such times} as a myth - weaver just as primitive man is. Unwilling to face the fact that Jesus was most brutally slain, he had to pour the glycerine of a Hollywood ending around the shrouds of a real corpse. *Because to ~~him~~, his cult is devoted to the reason. And it is not so, the rationalists concoct stories which show reason triumphant.*

But I cannot say that my disgust with the cheap explanation is matched by any certainty as to the "real" explanation. I think that there was the real fact but that explanations never are real. They always remain of the brittle nature of thought. ~~My~~ My attitude is the same as expressed by John Chrysostomos in his sermon on the resurrection, in 387, A. D. "Don't tell me, 'but how can bodies rise again?' When the might of God operates, ~~xx~~ the addition of the "how" is worthless".

question

When I see a child born or myself receiving the rights of a citizen of the United States, the two facts seem miraculous to me, and I know that no interpretation of the "how" will ever match the bigness of the two events, and their mystery. *I challenge any reader who has once or twice mastered destiny and proved to himself that he could surmount formerly not believed to be*

if he can give a rational account of them or if he is interested in the rational account. Is it not difficult enough to believe that it did happen to you, that you did get away with murder or that you did rise to the occasion? It takes all our brains to cling to the whole experience. I feel quite sure when I say that the grave was empty, without any trick, that Jesus did overcome his death and was able to come to life again. I am sure, however, that what he has to say of every part of the Christian deposit, after 1800 years, is then the end of 1800 years before us. A puzzle, as stated before, is derived from the fact that he should only have survived his crucifixion for 40 days. Obviously, without the crucifixion, this man of living could have lived, in all probability, many more years. It follows that the resurrection did not cancel out the crucifixion. That it sucked his lifeblood out of him, is more important to me than that he was able to bridge the gap between the weakness of his disciples and postcoolly of superhuman effort.

No transmission of the Spirit is possible without the carrier of this spirit giving it up, first. Christianity is the discovery of "intermittent faith" and intermittent ~~mir~~ inspiration. Man's mind must die, too, if the spirit shall be constantly renewed. The condition for the founding of the Church was the transmission of the Spirit from the individual man to a group of people. The condition for this transmission was the elimination of the sensual from the scene. Any domination of the scene by one master mind, prevents the Holy Ghost from developing upon new generations. The ancestral spirits of antiquity never died. And new generations received answered.

Intermittent faith is the boldest faith mankind can have. Because it subdues man's physical mortality by his spiritual workability. When Jesus said: My God why hast thou forsaken me, and then he gave up his spirit into his father's hands, he showed pagans, he denied a wrong attitude towards life by which our nice pagan philosophers cling to a mental unbroken line of survival when their bodies die. No, Jesus died completely, and this put the disciples on the spot and allowed them to become apostles. They donned the spirit which he had given up; and this was his supreme and ultimate achievement. For this reason, Paul does not quote the words of Jesus the living rabbi. Paul got the right, from Jesus, to speak with the same immediacy as his spiritual predecessor. The only difference between the apostles and Jesus was not in the qual-

of something important. It has always struck me that mysticism is so wild at describing and investigating reappearances of spirits. Cause theories of their reappearances are completely unimportant. Because in fact an event, the more breath taking it is the less adequate is the explanation. The more essential it is to keep it vivid that this actually did happen.

I You the rationalist who inquires after the empty grave,
 the bed of the 18th century and wish to remain
 its child. Your enlightening friend is enlightening as
 to your own resolve never to experience yourself the reve-
 lation of your own original mental limitations. Not
 ty of their performance, but in numbers. "esus, in his gene-
 ration, was One, and One only. The apostles were eleven and
 twelve, and the next generation were thousands, under bi-
 shops. Yet the "spirit" follows the precise laws of propagation
 and that man as a thinking and conscious being is not an atom or a
 grain but a child, a son, a man, a father exactly as in his phy-
 sical connection with the race. This is the Christian discov-
 ery expressed by the facts of Easter and Pentecost. There
 are four events, then to be listed. First: the crucifixion,
 the abandonment of his right to live under the Law of old, by
 esus. By this abandonment, he became free to be the first
 citizen of a new, final order. Second: the ~~XXXXXXXXXXXX~~
 despair of his failure, his descendancy into hell, in complete
 loneliness, without one proselyten, one man spiritually
 begotten. (John was his natural friend, and so were the
 women. And there is a fundamental difference between natural
 sympathy, and the objective connection, by your office and
 function in history, with other people.)

esus fought the nothingness, the annihilation of his
 life. He was victorious against the devil who whispered: you are
 alone, you are a Jew, you are a sinner, you are a failure.
 He rose to say that mankind was with him, that there were no
 longer Jews or "entiles, that he was the Son of God, that he
 was the greatest success among all men ever born from woman.

In this struggle over the devil who destroys our integ-
 rity, our meaning, our future, our uniqueness, Jesus gave
 his life. Only that much strength was left to carry over this
 regenerated, hell-proof, epoch making existence to the
 mental orphans whom he had left behind. He was able to speak
 to them of the love which would push them over to the side of
 the new beginning, ^{to show} of the wounds which had survived and
 which delivered him from the sovereignty of the Jewish Law,
 to re-establish their fellowship with him which turned his
 former teaching into a lasting testament.

of view, his limitation of his resurrection, to be is the
 point from which alone it makes sense to me. No, the cruci-
 fixion was final. He died, but he died forty days later
 than hate, superstition, law, fear wanted him to die.

lay by, or an
 uprooted individual

I I hear you that you simply repeat the questions
 of a certain type of individual, you repeat the same
 for years of questions but up by classes against the Christians

