



Easter 2026

When the Sabbath was over, Mary Magdalene and Mary the mother of James and Salome bought spices, so that they might go and anoint him. And very early on the first day of the week, when the sun had risen, they went to the tomb. They had been saying to one another, "Who will roll away the stone for us from the entrance to the tomb?" When they looked up, they saw that the stone, which was very large, had already been rolled back. As they entered the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were alarmed. But he said to them, "Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told

you.” So they went out and fled from the tomb, for terror and amazement had seized them, and they said nothing to anyone, for they were afraid. (Mark 16:1-8)

Alleluia! Christ is risen!
The Lord is risen indeed! Alleluia!

My sisters in Christ,

In my Lenten reflection, I invited you to a blessed and Holy Lent. I asked you to come together at Easter, rejoicing at the empty tomb – and thinking about the story from the tomb’s perspective. As I prepared this reflection, I thought and prayed about that empty tomb. What a shock it must have been for the women coming there to take care of Jesus’ body and give him a proper burial. The stone had been rolled away; the tomb was empty. They had expected to find the one they had loved and followed there, but he was gone.

“Empty” or “emptying” is a profound symbol for Christians. Thinking and praying about this made me think of the icon Rublev’s Trinity. That beautiful icon depicts three angels representing the Holy Trinity, often viewed through the theological lens of *kenosis* (self-emptying/humility). The self-emptying by implication is into the chalice that sits in front of them and from which we drink at the Eucharist. This self-emptying can be interpreted as the creation and salvation of the world.

Rublev’s Trinity and that empty tomb at Easter made me think about what we do as Christians in meditation. In meditation, emptying ourselves opens us up to hear God speak to us in that profound, still silence of our minds and hearts. This is represented beautifully, I think, in that icon. What if we take the time, this Easter Season, to use the Rublev Trinity as a focal point in our daily prayers – emptying ourselves to make the space to hear God, emptying ourselves so that we can more clearly experience that empty tomb? What might we hear in the stillness of our souls? What prayer might come to us in the process of focusing on that icon? What might we see in the world around us as we walk through this season of Eastertide?

I invite you to share with the Community what comes to you in meditation – prayers, reflections,

insights.



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