This article considers the ways in which Roman Catholic pilgrims on a tour in the Holy Land reacted to displays of emotion, exposing both the fragility and the strength of a religious community struggling with uncertainties concerning belief and practice. Participants focused on a reading of the biblical gospel that, in its original form, omitted the story of Christ’s resurrection. The pilgrims were encouraged to identify themselves with the earliest Christians confronted by an empty tomb and to explore the lessons in Mark’s gospel for a community of Christians in crisis. The ‘empty tomb’ is read here as a metaphor for the ‘limits of meaning’, found in all practices of interpretation, whether exegetical or anthropological. Attention is focused on how various actors responded to each other and to a place, the Holy Land, which challenges the interpretive skills of most, particularly those encouraged to remain open and respectful of the stories and religious traditions of others.
disciples—has been at the center of the Christian proclamation. All four Gospels describe, to varying degrees, the circumstances surrounding the discovery of the empty tomb (Matthew 28:1–6; Mark 16:1–7; Luke 24:1–12; John 20:1–12). But are there any good reasons to think that these claims are historically accurate? Could a fair-minded investigator conclude that, in all probability,