

We witness that the Easter morning of 1929 brings to Dilsey this vision of Christ's suffering and death that makes *kairos* by her direct encounter with God in the divine-human. Sitting "bolt upright" and with tears sliding "down her fallen cheeks" (*SF* 256), Dilsey listens to the moving sermon which describes the crucifixion of Jesus and the sorrow of the women, but ends with the promise of resurrection and of ultimate glory. Christ is depicted as a Lamb slain, as John says: "Behold, the Lamb of God, who takes away the sins of the world" (John 1 : 29). Thus Christ's redemption by means of his blood is presented most vividly to the congregation:

'I see hit, breddren! I see hit! Sees de blastin, blindin sight! I sees Calvary, wid de sacred trees, sees de thief en de murderer en de least of dese; I hears de boastin en de braggin: Ef you be Jesus, lif up yo tree en walk! I hears de wailin of women en de evenin lamentations; I hears de weepin en de crying en de turnt-away face of God: dey done kilt Jesus; dey done kilt my Son!' (*SF* 255-256)

'... O sinner? I sees de resurrection en de light; sees de meek Jesus saying Dey kilt Me dat ye shall live again; I died dat dem whut sees en believes shall never die. Breddren, O breddren! I sees de doom crack en hears de golden horns shoutin down de glory, en de arisen dead whut got de blood en de ricklickshun of de Lamb!' (*SF* 256)

It is the vision of Christ's redemption that gives Dilsey the meaning of time. Dilsey keeps weeping on her way. Dilsey in her own vision does not care what people think and repeatedly expresses her conviction: "I've seed de first en de last," "I seed de beginnin, en now I sees de endin" (*SF* 256-7). She saw that the time was created and that time will be no more when Jesus comes. She does really know what Tillich calls the divine eternity:

The traditional theological formula since Augustine has been that time was created with the world... The divine eternity includes temporality, but it is not subject to it. The divine eternity includes time and transcends it. The time of the divine life is determined not by the negative element of creaturely time but by the present, not by the "no longer" and the "not yet" of our time. (*STI* 257)

Dilsey recognizes that the eternal in the NT is not an uncharacterized duration: as Tillich explains it is a 'filled' magnitude, Christ, the Alpha and Omega filled:

The revelatory event is Jesus as the Christ. He is the miracle of the final revelation, and his reception is the ecstasy of the final revelation. His appearance is the decisive constellation of historical (and by participation, natural) forces. It is the ecstatic moment of human history and therefore, its center, giving meaning to all possible and actual history. The *Kairos* which was fulfilled in him is the constellation of final revelation. (*STI* 136)

And here we can note the relevance of Mr. Compson's remark that time is Christ. Tillich explains marvelously that the substance of time is Christ:

The riddle of the present is the deepest of all the riddles of time. Again there is no answer except from that which comprises all time and lies beyond it—the eternal. Whenever we say "now" or "today," we stop the flux of time for us. We accept the present and do not care that it is gone in the moment that we accept it. We live in it and it is renewed for us in every new "present." This is possible because every moment of time reaches into the eternal. It is the eternal that stops the flux of time for us. It is the eternal "now" which provides for us a temporal "now". We live so long as "it is still today"—in the words of the letter to the Hebrews. Not everybody, and nobody all the time, is aware of this "eternal now" in the temporal "now." But sometimes it breaks powerfully into our consciousness and gives us the certainty of the eternal, of a dimension of time which cuts into time and gives us our time.