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**“There is no past so ruined that it cannot be touched by mercy”**

In his 24 September general audience, Pope Leo XIV continued his catechetical cycle on Jesus Christ, our hope, speaking about Holy Saturday.

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*Dear brothers and sisters, good morning!*

Today, again, we will look at the mystery of Holy Saturday. It is the day of the Paschal Mystery in which everything seems immobile and silent, while in reality an invisible action of salvation is being fulfilled: Christ descends into the realm of the dead to bring the news of the Resurrection to all those who were in the darkness and in the shadow of death.

This event, which the liturgy and tradition have handed down to us, represents the most profound and radical gesture of God's love for humanity. Indeed, it is not enough to say or to believe that Jesus died for us: it is necessary to recognize that the fidelity of his love sought us out where we ourselves were lost, where only the power of a light capable of penetrating the realm of darkness can reach.

The underworld, in the biblical conception, is not so much a place as an existential condition: that condition in which life is depleted, and pain, solitude, guilt and separation from God and others reign. Christ reaches us even in this abyss, passing through the gates of this realm of darkness. He enters, so to speak, in the very house of death, to empty it, to free its inhabitants, taking them by the hand one by one. It is the humility of a God who does not stop in front of our sin, who is not afraid when faced with the human being's extreme rejection.

The apostle Peter, in the brief passage from his first letter, which we have just heard, tells us that Jesus, made alive in the Holy Spirit, went to take the news of salvation even "to the spirits in prison" (1 *Pt* 3:19). There is a deeply moving image, expressed not in the canonical Gospels but in an

apocryphal text entitled the Gospel of Nicodemus. According to this tradition, the Son of God entered the deepest darkness to reach even the last of his brothers and sisters, to bring his light down there too. In this gesture there is all the strength and tenderness of the Paschal message: death is never the last word.

Dear friends, this descent of Christ does not relate only to the past, but touches the life of every one of us. The underworld is not only the condition of the dead, but also of those who live death as a result of evil and sin. It is also the daily hell of loneliness, shame, abandonment, and the struggle of life. Christ enters into all these dark realities to bear witness to the love of the Father. Not to judge, but to set free. Not to blame, but to save. He does so quietly, on tiptoe, like one who enters a hospital room to offer comfort and help.

The Fathers of the Church, in pages of extraordinary beauty, described this moment as a meeting: that between Christ and Adam. An encounter that is the symbol of all the possible encounters between God and man. The Lord descends where man has hidden out of fear, and calls him by name, takes him by the hand, raises him up, and brings him back to the light. He does so with full authority, but also with infinite gentleness, like a father with the son who fears that he is no longer loved.

In the eastern icons of the Resurrection, Christ is depicted breaking down the doors of the underworld, stretching out his arms and grasping Adam and Eve by the wrists. He does not save only himself; he does not return to life alone, but carries all of humanity with him. This is the true glory of the Risen One: it is the power of love, it is solidarity with a God who does not

want to save himself without us, but only with us. A God who does not rise again unless he embraces our miseries and lifts us up to a new life.

Holy Saturday, then, is the day in which heaven visits earth most deeply. It is the time in which every corner of human history is touched by the light of Easter. And if Christ was able to descend all the way down there, nothing can be excluded from his redemption. Not even our nights, not even our oldest faults, not even our broken bonds. There is no past so ruined, no history so compromised that it cannot be touched by mercy.

Dear brothers and sisters, to descend, for God, is not a defeat, but the fulfilment of his love. It is not a failure, but the way by which he shows that no place is too far away, no heart is too closed, no tomb too tightly sealed for his love. This consoles us, this sustains us. And if at

times we seem to have hit rock bottom, let us remember: that is the place from which God is able to begin a new creation. A creation made of people lifted up, hearts forgiven, tears dried. Holy Saturday is the silent embrace with which Christ presents all creation to the Father to restore it to his plan of salvation.

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