



Diocese of Aberdeen and Orkney's Lent Course 2024

THE WAY TO THE CROSS

SATURDAY 30 MARCH - HOLY SATURDAY



Holy Saturday

Job 14.1-14, Psalm 31.1-4, 15-16, 1 Peter 4.1-8, Matthew 27.57-66

Matthew 27.57-66

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went with the guard and made the tomb secure by sealing the stone.

Collect for Holy Saturday

O God, creator of heaven and earth, as the crucified body of your dear Son was laid in the tomb and rested on this holy Sabbath, so may we await with him the coming of the third day and rise with him to newness of life; who now lives and reigns with you and the Holy Spirit, one God, now and for ever.
Amen.

“Mary [Magdalene’s] witness does not just extend forward but extends back onto this tenuous terrain [of Holy Saturday]. She moves in the abyss, carrying others, oscillating in the middle space. Her work is not solely the proclamation of what is new but the work of witness to what remains. Her testimony is, after all elided; in the Gospel, her proclamation is suspended and it is unclear if her witness is received. Her breath and movements unveil a pneumatological sensorium at the interstice of death and life. This sensorium is shaped by an unseeing that shifts to seeing but only through hearing, and a hearing that requires altered naming; touch is suspended as well”

Shelly Rambo in Spirit and Trauma

Music for Holy Saturday

- Several composers have set the Tenebrae Responses to music including Carlo Gesualdo (one recording is by Tenebrae)
- Another traditional choice is Jeremiah’s Lamentations, one setting is by Tomás Luis de Victoria.



Michaelangelo (1475-1564) 'The Entombment' (c 1500-1501 Oil on Panel).
National Gallery of London.

In the Breath, Another Breathing For Holy Saturday

by Jan Richardson

Let it be
that on this day
we will expect
no more of ourselves
than to keep
breathing
with the bewildered
cadence
of lungs that will not
give up the ghost.

Let it be
we will expect
little but
the beating of
our heart,
stubborn in
its repeating rhythm
that will not
cease to sound.

Let it be
we will
still ourselves
enough to hear
what may yet
come to echo:
as if in the breath,
another breathing;
as if in the heartbeat,
another heart.

Let it be
we will not
try to fathom
what comes
to meet us
in the stillness
but simply open
to the approach
of a mystery
we hardly dared
to dream.