



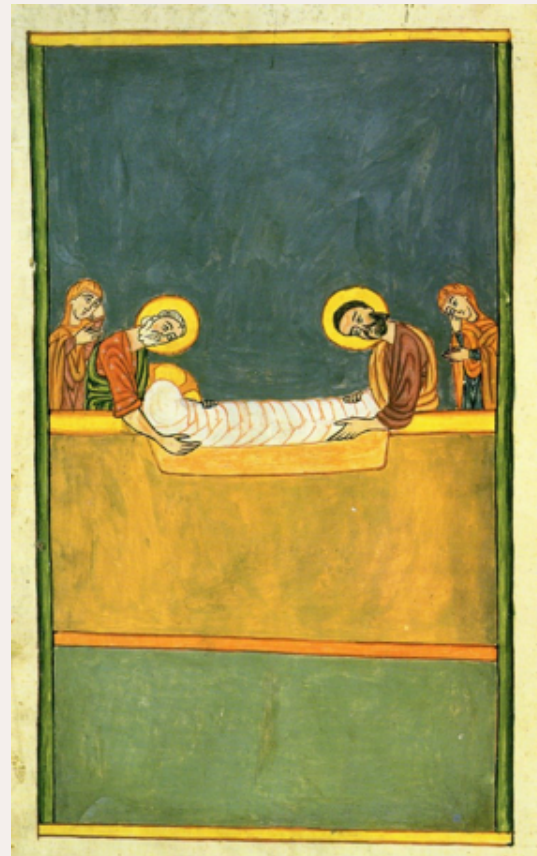
DIOCESE OF ABERDEEN & ORKNEY

FROM ASHES TO FIRE: A JOURNEY FROM LENT TO PENTECOST

Holy Saturday - 19th April 2025

John 19:38-42

Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.



“The Entombment of Christ,” from an Armenian Gospel-book, British Library.

To Pray

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; through Jesus Christ, our Lord, who now lives and reigns with you, in the unity of the Holy Spirit, one God, world without end. Amen.

To Reflect

“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

- What does the silence and stillness of Holy Saturday symbolize for you?
- Holy Saturday reminds us that God waits with us when things are heavy and hard-- God will wait with us, for as long as it takes, what are you waiting for?



To Listen

(these can be found at <https://open.spotify.com/playlist/1rWKLwqqJD1kTr2pPwAUrP?si=87ae72af060e4b65>)

- *Responses for Holy Saturday* by various composers including Gesualdo, Palestrina, and Vittoria
- *Even when he is silent* by Kim André Arnesen
- *Lux Nova* by Eric Whitacre
- *John Nineteen: Forty-One* by Andrew Lloyd Webber from *Jesus Christ Superstar*
- *Miserere: Songs of Mercy and Redemption 13: Contemplation and Benediction* by Karl Jenkins
- *Lamentation for a Lost Life* by Max Richter
- *Because This Must Be* by Nils Frahm
- *He's Gone (Holy Saturday)* by Paul Zach
- *Easter Eve: There Silence Was* by Liturgical Folk

***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.



Giotto, Lamentation, Padua