

MAUNDY THURSDAY
II: WATCHING AND PRAYING
TO PREPARE FOR GOOD FRIDAY



Arcabas (1926–2018), *Outrage à Jesus Roi* (Mocking of Jesus the King)

The Maundy Thursday evening liturgy in St Asaph Cathedral ends with the stripping bare of the altar and the sanctuary. The cross, candles, and linen are removed, and the Blessed Sacrament is taken in procession to the Altar of Repose in the North Transept Chapel. A period of watching then follows. These are ancient customs of the Church, symbolising the way Christ's life was stripped from him; his walk from the place of the Last Supper to Gethsemane; and his lonely prayer and suffering while his disciples sleep.

Our preparation this evening can still be very special even though we do it in our homes. You may like to spend some time in quiet, watching and waiting alone (perhaps some of it outside in the garden if you have one; perhaps in front of a lit candle or a cross indoors). You could also choose to remove or cover any holy symbols or pictures in your home, or perhaps strip a table bare of any objects and its cloth. These will be restored at the end of Holy Saturday in time for our celebration of the resurrection.

Wherever we are this evening, and however we choose to spend it, let us remember together our Lord's willingness to go to the cross for us.

PREPARATION

Take a moment of quiet to remember God's presence with you.

These verses from the Book of Lamentations are sometimes used on Maundy Thursday to accompany the stripping of the altar in church. The words are very apt for us at this time.

[Tomás Luis de Victoria, Lamentation for Maundy Thursday \(Tallis Scholars\)](#)

How lonely sits the city that once was full of people!
How like a widow she has become,
she that was great among the nations!
She weeps bitterly in the night, with tears on her cheeks;
among all her lovers she has no one to comfort her.

Jerusalem, Jerusalem, return to the Lord your God.

All who pass along the way clap their hands at you;
they hiss and wag their heads at daughter Jerusalem;
'Is this the city that was called the perfection of beauty,
the joy of all the earth?'

The thought of my affliction and homelessness
is wormwood and gall.

Jerusalem, Jerusalem, return to the Lord your God.

The steadfast love of the Lord never ceases,
his mercies never come to an end;
they are new every morning; great is your faithfulness.

'The Lord is my portion,' says my soul,
'therefore I will hope in him.'

The Lord is good to those who wait for him,
to the soul that seeks him.

Jerusalem, Jerusalem, return to the Lord your God.

JESUS'S JOURNEY TO GETHSEMANE

This hymn by Thomas Aquinas is often sung as the Blessed Sacrament is taken in procession to the 'place of repose', where, like the disciples of Jesus, we try to watch and pray. You may like to listen to the words or say or sing them (if you don't know the Pange Lingua melody, they will fit to 'Lead us heavenly Father, lead us').

[Pange lingua gloriosi \(Capella Gregoriana\)](#)

1 Hail our Saviour's glorious body, which his virgin mother bore;
hail the blood which, shed for sinners, did a broken world restore;
hail the sacrament most holy, flesh and blood of Christ adore.

2 To the Virgin, for our healing, his own Son the Father sends;
from the Father's love proceeding sower, seed and Word descends:
wondrous life of Word incarnate with his greatest wonder ends.

3 On the paschal evening see him with the chosen twelve recline,
to the old law still obedient in its feast of love divine;
Love divine, the new law giving, gives himself as bread and wine.

4 By his word the Word almighty makes of bread his flesh indeed;
wine becomes his very life-blood:
faith God's living Word must heed.
Faith alone may safely guide us where the senses cannot lead.

5 Come, adore this wondrous presence;
bow to Christ, the source of grace:
here is kept the ancient promise of God's earthly dwelling-place.
Sight is blind before God's glory, faith alone may see his face.

James Quinn SJ (altered editors, *Hymns for Prayer and Praise*)

WATCHING AND WAITING WITH JESUS

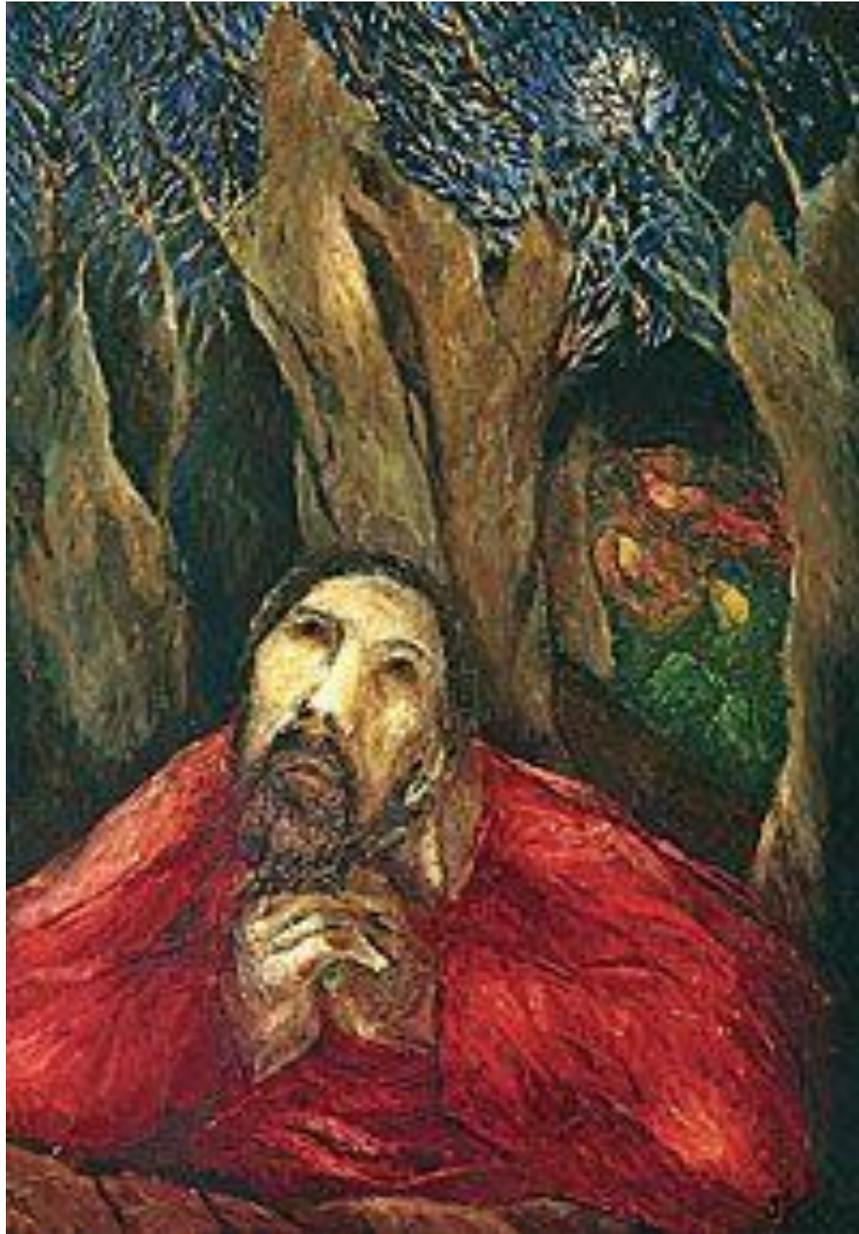
The texts and music that follow help us come alongside Jesus in the Garden of Gethsemane. Please do not feel you need to use all the material. Choose the items that most draw you.

Gospel of the Watch (short form)

When the disciples had sung a hymn, they went out to the Mount of Olives. Jesus prayed to the Father, 'If it is possible, take this cup of suffering from me.' He said to his disciples, 'How is it that you were not able to keep watch with me for one hour? The hour has come for the Son of Man to be handed over to the power of sinners.'

[Stay with me \(Taizé\)](#)

Stay with me, remain here with me.
Watch and pray, watch and pray.



Sieger Köder (1925–2015), *The Agony in the Garden*

We think of Jesus himself praying this psalm alone in the garden. We stand with him and all who suffer alone as we say the words.

Psalm 102, vv. 1–18

- 1 O Lord, hear my prayer and let my crying come before you.
- 2 Hide not your face from me in the day of my distress.

3 Incline your ear to me; when I call, make haste to answer me,
4 For my days are consumed in smoke and my bones burn away as
in a furnace.
5 My heart is smitten down and withered like grass, so that I forget
to eat my bread.
6 From the sound of my groaning my bones cleave fast to my skin.
7 I am become like a vulture in the wilderness, like an owl that
haunts the ruins.
8 I keep watch and am become like a sparrow solitary upon the
housetop.
9 My enemies revile me all the day long, and those who rage at me
have sworn together against me.
10 I have eaten ashes for bread and mingled my drink with weeping,
11 Because of your indignation and wrath, for you have taken me up
and cast me down.
12 My days fade away like a shadow, and I am withered like grass.

13 But you, O Lord, shall endure for ever and your name through
all generations.
14 You will arise and have pity on Zion; it is time to have mercy
upon her; surely the time has come.
15 For your servants love her very stones and feel compassion for
her dust.
16 Then shall the nations fear your name, O Lord, and all the kings
of the earth your glory,
17 When the Lord has built up Zion and shown himself in glory;
18 When he has turned to the prayer of the destitute and has not
despised their plea.

[How deep the Father's love for us \(Stuart Townend\)](#)

1. How deep the Father's love for us, how vast beyond all measure
that he should give his only Son to make a wretch his treasure.
How great the pain of searing loss; the Father turns his face away
as wounds which mar the chosen One bring many sons to glory.

2. Behold the man upon a cross, my sin upon his shoulders;
ashamed, I hear my mocking voice call out among the scoffers.
It was my sin that held him there, my pardon he accomplished;
his dying breath has brought me life: I know that 'it is finished'.

3. I will not boast in anything, no gifts, no power, no wisdom;
but I will boast in Jesus Christ, his death and resurrection.
What should I gain from all of this? I cannot give an answer;
but this I know with all my heart, his wounds have paid my ransom.

[O Lord, hear my prayer \(Taizé\)](#)

O Lord, hear my prayer, O Lord, hear my prayer
When I call, answer me.

O Lord, hear my prayer, O Lord, hear my prayer
Come and listen to me.

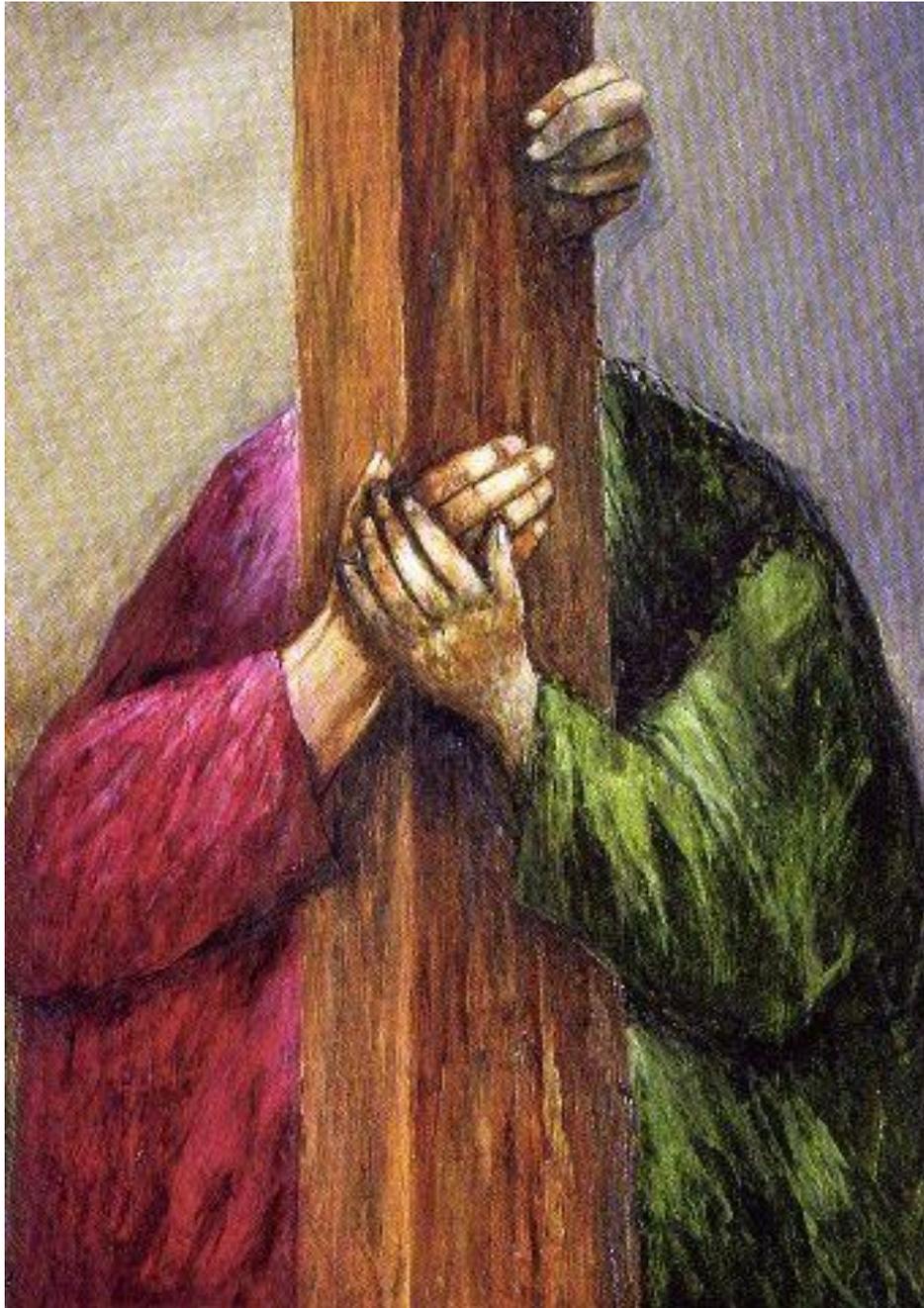
[F. A. Gore Ouseley, Is it nothing to you? \(Magdalen College Choir, Oxford\)](#)

Is it nothing to you, all ye that pass by? Behold, and see if there be
any sorrow like unto my sorrow, which is done unto me, wherewith
the Lord hath afflicted me in the day of his fierce anger. (Lam. 1: 12)

THE DISMISSAL

*When you are ready to end this period of watching and waiting, leave your
place of prayer quietly and slowly.*

Christ was obedient unto death. **We go in his peace.**



Sieger Köder (1925–2015), *No words*

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