

**CONTEMPLATIVE PRAYER SERVICE**  
**INSPIRED BY THE TAIZÉ COMMUNITY**  
**SUNDAY, SEPTEMBER 4, 2016**

**BE RECONCILED ALL YOU WHO ENTER HERE**

*Parents, children, partners, friends, enemies;  
Believers and those who cannot believe;  
Christians and their fellow Christians.*

(Variation of greeting posted outside the Church of Reconciliation, Taizé, France)

*We begin by centering ourselves in silent prayer.*

**OPENING WORDS**

In the beginning, when it was very dark, God said: "Let there be light."

**And there was light.**

In the beginning, when it was very quiet, the Word was with God.

**And the Word was God.**

When the time was right, God sent the Son.

**He came among us and was one of us.**

**PRAYER**

Creator God,

We desire to draw closer to you, O God.

We desire to hear your voice above the chatter of the world,  
to know your ways and to walk in them.

Spirit of Life,

we feel you move through us,  
guiding us on our journey,  
inspiring us to share your love with others.

Jesus, our Brother and Friend,

we desire to walk in your ways  
and to love one another as you have first loved us.

Triune God, we desire to relate to you and to each other more fully,  
so that we might draw into the depths of your love,  
first glimpsed at creation,  
when your voice called us  
and the earth forth out of darkness into your light.

Continue to call us, guide us  
and lead us into this world and beyond. **Amen**

# PSALM

*Response* *Antiphon: Jane Marshall, 1994*

Am Em7 Am Em7 Am

Search me, O God, and know my heart.

You have searched me, Lord,  
and you know me.

You know when I sit and when I rise;  
you perceive my thoughts from afar.

You discern my going out and my lying  
down;  
you are familiar with all my ways.

Before a word is on my tongue  
you, Lord, know it completely.

## *Response*

You hem me in behind and before,  
and you lay your hand upon me.

Such knowledge is too wonderful for me,  
too lofty for me to attain.

For you created my inmost being;  
you knit me together in my mother's womb.

I praise you because I am fearfully and  
wonderfully made;  
your works are wonderful, I know that full well.

## *Response*

My frame was not hidden from you  
when I was made in the secret place,  
when I was woven together in the depths  
of the earth.

Your eyes saw my unformed body;  
all the days ordained for me were written  
in your book  
before one of them came to be.

How precious to me are your thoughts, God!  
How vast is the sum of them!

Were I to count them,  
they would outnumber the grains of sand—  
when I awake, I am still with you.

## *Response*

## READING

Why do you say, O Jacob, and speak, O Israel, "My way is hidden from the Lord, and my right is disregarded by my God"? Have you not known? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable. He gives power to the faint, and strengthens the powerless. Even youths will faint and be weary, and the young will fall exhausted; but those who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.

-Isaiah 40:27-31

Holy Wisdom, Holy Word: **Thanks be to God.**

### *BLESS THE LORD, MY SOUL*

The musical score is written for voice and piano. It consists of two systems of music. The first system has a vocal line and a piano accompaniment. The vocal line begins with a piano (*p*) dynamic and contains the lyrics: "Bless the Lord, my soul, and bless God's ho - ly name." The piano accompaniment also begins with a piano (*p*) dynamic. The second system continues the vocal line with the lyrics: "Bless the Lord, my soul, who leads me in - to life." The piano accompaniment continues with a piano (*p*) dynamic. The score is in a key signature of one flat (B-flat) and a common time signature (C).

## SILENCE

*Remaining in silence in God's presence, open to the Holy Spirit, is already prayer.*

## PRAYER OF THANKSGIVING

O God, for your love for us, warm and brooding,  
which has brought us to birth and has opened our eyes:

**We give you thanks.**

For your love for us, wild and freeing, which has awakened us to the energy of creation:  
to the sap that flows, the blood that pulses, and the heart that sings:

**We give you thanks.**

For your love for us, compassionate and patient, which has carried us through our pain, wept  
beside us in our sin, and waited with us in our confusion:

**We give you thanks.**

For your love for us, strong and challenging, which has called us to risk for you,  
asked for the best in us, and shown us how to serve;

**We give you thanks.**

O God, we come to celebrate that your Holy Spirit is present deep within us, and at the heart of all life. Forgive us when we forget your gift of love. Awaken us to the love that Christ offers, and draw us into your presence. **Amen.**

### THE LORD'S PRAYER

Our Father in heaven, hallowed be your name,  
your kingdom come, your will be done,  
on earth as in heaven. Give us today our daily bread.  
Forgive us our sins as we forgive those who sin against us.  
Save us from the time of trial and deliver us from evil.  
For the kingdom, the power, and the glory are yours  
now and forever. Amen.

### In the Lord I'll Be Ever Thankful 654

The musical score is written for voice and piano. It consists of three systems of music. Each system has a vocal line on a treble clef staff and a piano accompaniment on a bass clef staff. The key signature has one flat (B-flat) and the time signature is 3/4. The lyrics are: "In the Lord I'll be ev - er thank - ful; in the Lord I will re -  
joice! Look to God; do not be a - fraid. Lift up your  
voic - es; the Lord is near. Lift up your voic - es; the Lord is near." There are triplets in the piano accompaniment on the second and third systems.

### CLOSING PRAYER

God of life, God of hope, God of all:  
Lift us on your love like eagle's wings.  
Sustain us, guide us, heal us.  
Then send us forth into the world  
That we may love as you love. **Amen.**

# Our Darkness Is Never Darkness 678 in Your Sight

*La ténèbre n'est point ténèbre devant toi*

Capo 2: (E) (Am) (G) (C) (F) (E)  
F# Bm A D G F#

Our dark - ness is nev - er dark - ness in your sight: the  
La té - nè - bre n'est point té - nè - bre de - vant toi: la

(Am) (G) (C) (Dm6) (Esus) (E)  
Bm A D Em6 F#sus F#

deep - est night is clear as the day - light.  
nuit com - me le jour est lu - miè - re.

The musical score is written for guitar with a capo on the second fret. It consists of two systems of music. The first system has a treble and bass staff. The treble staff contains the melody with lyrics underneath. The bass staff contains the accompaniment. The second system also has a treble and bass staff with melody and accompaniment. The key signature is two sharps (D major). The time signature is 4/4. The lyrics are in English and French.

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**Psalm 139 Antiphon:** by Jane Marshal, 1994 from The New Century Hymnal.

**About Taizé:** Taizé is a tiny village hidden away in the hills of Burgundy, in the eastern part of France, not far from the town of Cluny. Since 1940, it has been the home of an ecumenical community of brothers whose prayer, three times each day, is at the center of their life. Today, Taizé is a place to which visitors of all ages and backgrounds come on pilgrimage, to participate in international meetings of prayer and reflection.

**Taizé's vocation** is to strive for communion among all. From its beginning, the community has worked for reconciliation among Christians split apart into different denominations. But the brothers do not view reconciliation among Christians as the end in itself; it concerns all humanity, since it makes the Church a place of communion for all.

**Singing** is one of the most essential elements of Taizé worship. Short chants, repeated again and again, give it a meditative character. Using just a few words, they express a basic reality of faith, quickly grasped by the mind. As the words are sung over many times, this reality gradually penetrates the whole being. Meditative singing thus becomes a way of listening to God. It allows everyone to take part in a time of prayer together and to remain together in attentive waiting on God, without having to fix the length of time too exactly.