

# CONTEMPLATIVE PRAYER SERVICE

INSPIRED BY THE TAIZÉ COMMUNITY

SUNDAY, MAY 21, 2017

## 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 PRAYER

Come, Lord Jesus, you too were tired when day was done;  
you met your friends at evening time.

**Come, Lord Jesus.**

Come, Lord Jesus, you too enjoyed when nights drew on;  
you told your tales at close of day.

**Come, Lord Jesus.**

Come, Lord Jesus, you kindled faith when lamps were low;  
you opened scriptures, broke the bread,  
and shed your light as darkness fell.

**Come, Lord Jesus, meet us here.**

## COME AND FILL OUR HEARTS

Come and fill our hearts with your peace. You a - lone, O Lord, are ho - ly.  
Com - fi - te - mi - ni Do - mi - no quo - ni - am bo - nus.

Come and fill our hearts with your peace, al - le - lu - - - ia!  
Com - fi - te - mi - ni Do - mi - no, al - le - lu - - - ia!

## REFRAIN

### 69 Alleluia 7

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia. Al - le - lu - ia! (Al - le - lu - ia)

*(Hum under psalm leader during each verse.)*

## PSALM

When the Lord delivered us from bondage,  
it seemed like a dream. **Refrain**

Then our mouth filled with laughter,  
on our lips there were songs. **Refrain**

The heathens themselves said:  
"What marvels the Lord worked for them!" **Refrain**

What marvels the Lord worked for us!  
Indeed we were glad. **Refrain**

Deliver us, O Lord, from our bondage  
as streams in dry land. **Refrain.**

Those who are sowing in tears  
will sing when they reap. **Refrain.**

They go out, they go out, full of tears,  
carry seed for the sowing; **Refrain.**

They come back, they come back, full of song,  
carrying their sheaves. **Refrain.**

*-from Psalm 116*

## READING

Paul wrote: If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing. Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things. Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part ... . And now faith, hope, and love abide, these three; and the greatest of these is love.

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

- I Corinthians 13:1-9, 13

### *BLESS THE LORD, MY SOUL*

The image shows a musical score for the hymn "Bless the Lord, My Soul". It consists of two systems of music, each with a vocal line and a piano accompaniment. The first system has the lyrics: "Bless the Lord, my soul, and bless God's ho - ly name." The second system has the lyrics: "Bless the Lord, my soul, who leads me in - to life." The music is in a 4/4 time signature with a key signature of one flat (B-flat major or D minor). The piano part features a steady bass line and chords that support the vocal melody. The vocal line is written in a simple, accessible style. The score is marked with a piano (*p*) dynamic.

## SILENCE

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

## INTERCESSIONS

For those who are far from home, immigrants, exiles, victims of oppression,  
Lord, we pray. **Hear our prayer.**

For those who are going through trials, who need help and compassion,  
Lord, we pray. **Hear our prayer.**

For all of us gathered here, that we may remain attentive to those entrusted to us,  
Lord, we pray. **Hear our prayer.**

That we may be delivered from all anxiety,  
Lord, we pray. **Hear our prayer.**

That we may learn to share more fairly the resources of our planet among all,  
Lord, we pray. **Hear our prayer.**

That a sense of wonder at the beauty of creation may remain alive in us,  
Lord, we pray. **Hear our prayer.**

That we may find light and courage in the mystery of communion that is the Church,  
Lord, we pray. **Hear our prayer.**

## 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.**

## Jesus, Remember Me

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Je - sus, re - mem - ber me when you come in - to your king - dom.

The first system of musical notation is in 3/4 time with a key signature of two flats (B-flat and E-flat). It consists of a treble clef staff and a bass clef staff. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are placed below the treble staff.

Je - sus, re - mem - ber me when you come in - to your king - dom.

The second system of musical notation is identical to the first system, featuring a treble and bass clef staff in 3/4 time with a two-flat key signature. The lyrics are repeated below the treble staff.

## CLOSING PRAYER

Jesus our peace, you never abandon us. And the Holy Spirit always opens a way forward, the way which consist in casting ourselves into God as into the depths. And astonishment arises: these depths are not an abyss of darkness; they are God-fathomless depths of compassion and innocence. **Amen.**

### 14. CHRISTE, LUX MUNDI Christ, You Are Light

♩ = 58

The musical score is written in 4/4 time with a key signature of one flat (B-flat). It consists of two systems of music, each with a vocal line and a piano accompaniment line. The vocal line is in the treble clef, and the piano accompaniment is in the bass clef. The lyrics are written below the vocal line. The first system covers the first two lines of the score, and the second system covers the last two lines. The lyrics are: "Chri - ste, lux mun - di, qui se - qui - tur — te ha - Christ, you are light — for — those who fol - low you. You be - bit lu - men vi - tae, lu - men vi - tae. come to bring to all the light — of life." The piano accompaniment features a steady bass line and chords that support the vocal melody. There are some decorative elements in the score, such as dashed circles around certain notes in the piano part.

Chri - ste, lux mun - di, qui se - qui - tur — te ha -  
Christ, you are light — for — those who fol - low you. You

be - bit lu - men vi - tae, lu - men vi - tae.  
come to bring to all the light — of life.

90

## Wait for the Lord

(Psalm 27)

*Refrain*


Wait for the Lord, whose day is near.



Wait for the Lord; be strong; take heart!

Our next Prayer Service will be on Sunday, July 16, 2017 at 5:00PM here in the Chapel.

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**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.