

**CONTEMPLATIVE PRAYER SERVICE**  
**INSPIRED BY THE TAIZÉ COMMUNITY**  
**SUNDAY, AUGUST 20, 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 WORDS**

"Call to me and I will answer," says the Lord,  
**"and I will tell you great and hidden things  
that you have not known."**

**PRAYER**

Within us, O God,  
we find the fountain of your living waters  
and endless fields of delight and goodness  
prepared by you for our health and strength;  
yet the wrongs of the world and of our lives  
reach deep into our very hearts and close off for us  
the ways that lead to your life-springs,  
leaving parts of us in exile from you.  
In your mercy, open again the paths  
that you have established within us  
which lead to your dwelling  
so that once more we may find rest for our soul.  
It is for a replenishing of strength,  
a restoring of health that we pray,  
in the firm belief that a healing of our spirits  
is for the healing also of our families,  
of our nations and world. **Amen.**

## 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

My soul is at rest in God a-lone; my sal-va-tion comes from God.

## PSALM

I trusted, even when I said:  
"I am sorely afflicted,"  
and when I said in my alarm:  
"There is no one I can trust."

How can I repay the Lord  
for his goodness to me?  
The cup of salvation I will raise;  
I will call on the Lord's name.

O precious in the eyes of the Lord  
is the death of the faithful.  
Your servant, Lord, your servant am I;  
you have loosened my bonds.

A thanksgiving sacrifice I make;  
I will call on the Lord's name  
I will walk in the presence of the Lord  
in the land of the loving.

My vows to the Lord I will fulfill  
before all the people,  
in the courts of the house of the Lord,  
in your midst, O Jerusalem.

*-from Psalm 116*

## READING

Jeremiah said: The word of the Lord came to me saying, "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations." Then I said, "Ah, Lord God! Truly I do not know how to speak, for I am only a boy." But the Lord said to me, "Do not say, 'I am only a boy'; for you shall go to all to whom I send you, and you shall speak whatever I command you, Do not be afraid of them, for I am with you to deliver you, says the Lord." **Holy Wisdom, Holy Word, Thanks be to God.**

-Jeremiah 1,4-8

### *BLESS THE LORD, MY SOUL*

The musical score is written for two staves, Treble and Bass, in a 2/4 time signature with a key signature of one flat (B-flat). The melody is in the Treble staff, and the bass line is in the Bass staff. The music is marked with a piano (*p*) dynamic. The lyrics are written below the notes. The first line of music corresponds to the lyrics "Bless the Lord, my soul, and bless God's ho - ly name." The second line of music corresponds to the lyrics "Bless the Lord, my soul, who leads me in - to life." The score ends with a double bar line and repeat dots.

*p* Bless the Lord, my soul, and bless God's ho - ly name.

*p* Bless the Lord, my soul, who leads me in - to life.

## SILENCE

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

## PRAYER OF THANKSGIVING AND INTERCESSION

O God, who is in the midst of us and does not forsake us,  
who has loved us from the beginning and will love us to the end,  
we give thanks for the gifts of life that we have received:  
**for children born and nurtured by us,**  
**for the health and strength of body and mind that have been ours,**  
**and for the times when we have been saved suffering and from trouble.**

And in offering thanks for the goodness that has come our way  
and the new beginnings that have been given us out of ends and failures and disappointments,  
we pray for those whose pains seem unceasing and whose wounds appear incurable:  
**for nations caught in conflicts that are multiplied and deepened with time and memory;**  
**for women and men and children who suffer from torn and embittered relationships;**  
**for those whose minds and souls are scarred by past rejection and cruelty.**

For all who are in need and who cry out in the pain of struggle and labor,  
but have no real hope for new life born from their sufferings;  
we offer prayer, O God, in the hope that you will be their refuge  
and ours in the time of trouble. **Amen.**

Lord, teach us to pray together:

### 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 a piano and voice. It consists of three systems of music, each with a treble and bass staff. The key signature has one flat (B-flat) and the time signature is 3/4. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are written below the treble staff. The first system contains the first line of the hymn. The second system contains the second line, including a triplet of eighth notes. The third system contains the third line, also including a triplet of eighth notes. The piece concludes with a double bar line.

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.

### CLOSING PRAYER

Let us never forget who we are,  
from whom we have come,  
and to whom we are called.  
And on the journey of return  
let us seek truth together and act justly,  
being alert to the cause of the poor  
and defending the rights of those in need.  
In all of this, O God, set us free  
from clinging insecurely to things and people and places,  
so that the liberty we proclaim for all  
may be the liberty we know in our hearts. **Amen.**

# Our Darkness Is Never Darkness 678 in Your Sight

*La ténèbre n'est point ténèbre devant toi*

Capo 2: (E) F# (Am) Bm (G) A (C) D (F) G (E) 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) Bm (G) A (C) D (Dm6) Em6 (Esus) F#sus (E) F#

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

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, September 17, 2017 at 5:00 PM 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.

