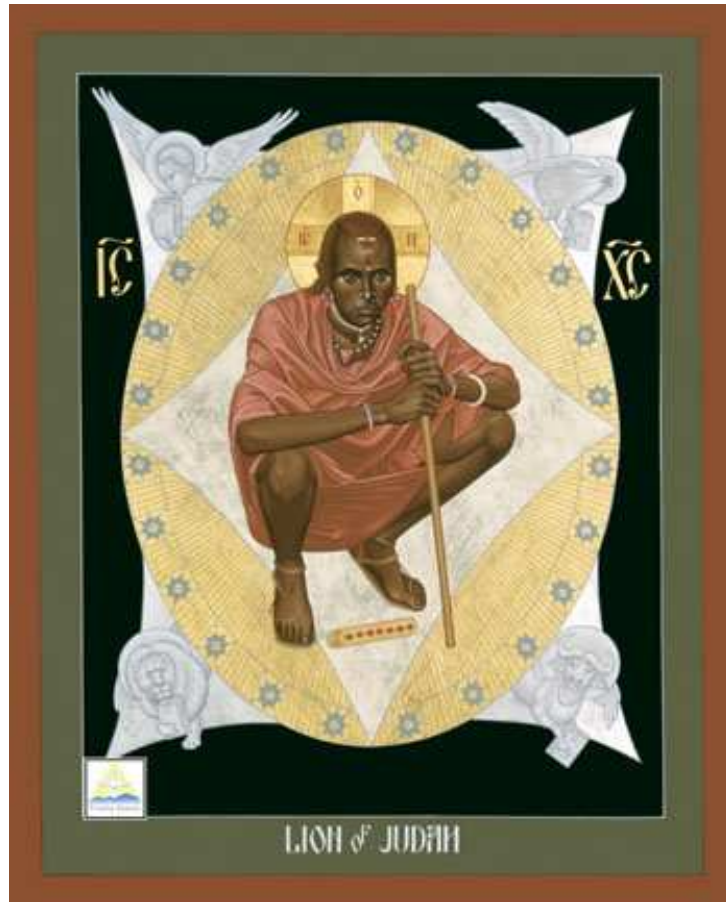


Saint Hilda's by the Sea Anglican Church

(Open arms, open hearts, open minds)

We welcome everyone.

Taizé Service - An inner journey



Icon for August

Lion of Judah

Simplicity is the format for our hour long candlelight Taizé service. We begin a few minutes prior to 7:00 P.M. on the 1st and 3rd Sundays of the month. Our Taizé service is comprised of six parts which often parallel the mystical meditative journey.

Part One - Preparation

We begin a few minutes before 7:00 PM. To the sounds of meditative music you are asked to place a lighted candle on the Taizé table in front of the altar. Then you are to find a comfortable place to sit and to try to focus on being intentional about what hopes you have for the meditation or contemplative period to come.

Part Two – The Journey Begins - Letting Go

Beginning with the bells of Taizé and the first chant the service begins. During this period you are invited to listen to several spiritual reflections. Following each spiritual reading you are encouraged to raise your voice in chant, in English or Latin to the simple Taizé songs presented. The meditative character of these beautiful, yet simple songs repeated over and over permit you to center yourself. An inner calming begins.

Part Three – Illumination

Illumination is a fifteen minute period of silence. Here you have an opportunity to silently pray, reflect, contemplate or meditate. For those who know Centering Prayer or any other meditative form using a sacred word or mantra this time allows the mind and heart to be open to the Presence and to receive that which may be given.

‘Silence means leaving to God what is beyond my reach and capacity.’

‘When words and thoughts come to an end, God is praised in silent wonder and admiration.’

Part Four – Union

Union begins after the period of silence has ended and the reflections and chanting resume. Any insights received or problems clarified are taken back out into the world. You may likely feel grounded and empowered and in communion with the Holy, for silence has calmed the agitated and restless mind.

‘The reasons not to love and not to forgive fade into insignificance. Inner peace leads to union with God and we take that love of God back out into the world.’

Part Five – Final Blessing

We wish each other and all creation peace, by chanting Shalom.

Part six – The Dismissal

The candles are extinguished.
We quietly go out into the night.

Taizé Songs for August 2010

Confitemini Domino	<i>Confitemini Domino quo ni am bonus. Confitemini Domino alleluia. (Come and fill our hearts with your peace. You alone, O Lord are holy. Come and fill our hearts with your peace, alleluia!)</i>
Within our Darkest Night	<i>Within our darkest night you kindle a fire that never dies away. Never dies away.</i>
I Am Sure I Shall See The Goodness ...	<i>I am sure I shall see the goodness of the Lord in the land of the living. Yes, I shall see the goodness of our God. O come trust in the Lord.</i>
Stay With Me	<i>Stay with me, remain here with me, watch and pray, watch and pray.</i>
Silence***** Silence***** Silence***** Silence	
God is Forgiveness	<i>God is Forgiveness. Dare to forgive and God will be with you. God is forgiveness. Love and do not fear.</i>
The Lord is my Song	<i>The Lord is my song, the Lord is my praise, all my hope comes from God. The Lord is my song, the Lord is my praise, God the wellspring of life.</i>
In the Lord	<i>In the Lord I'll be ever thankful, in the Lord I will rejoice, look to God, do not be afraid, lift up your voices the Lord is near. Lift up your voices the Lord is near.</i>
Let your servant now go peace	<i>Let your servant now go in peace, O in Lord. (O Lord). Now go in peace, according to your word (to your word).</i>

Meditative Music

Prefatory Music	Gregorian Chant	Chant for Meditation
Final Blessing	Shalom	Mantras and Chants Ivo Sedláček

**Icons Icons are traditionally used at Taizé services. Icons serve to provoke us to see, reflected in the persons or images depicted, the many facets of the face of God.*

August Icon

Lion of Judah

In this icon depicting the Lion of Judah, Christ is a Maasai warrior, instead of a Greek philosopher. When Christ appeared to Mary Magdalene and to the disciples walking to Emmaus, after his resurrection, these close friends could not recognize him. Perhaps his resurrected body had changed and had taken on a more cosmic quality. Again, in *Matthew 25*, Jesus has told us that he has often appeared to us in the hungry, naked, homeless, and imprisoned, and we did not recognize him. At the end of the world, when he comes in glory, will we recognize the Lion of Judah, or will our pre-conceived notions blind us? Do we recognize him now, in our daily lives?

Christ is enthroned in a series of spheres and squares, which represent the way he has joined together time and eternity. The cross inside his halo bears the Greek letters for "I am who am," the divine name given to Moses at the burning bush. The gold letters in the upper part of the icon are Greek abbreviations for "Jesus Christ." The four winged creatures each hold a Gospel book, for they represent the four evangelists: the lion, Mark; the ox, Luke; the eagle, John; and the human, Matthew.