

Saint Hilda's by the Sea Anglican Church

(Open arms, open hearts, open minds)

We welcome everyone.

Taizé Service - An inner journey



Icon for June

Henri Nouwen

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 June 2010

I Am Sure I Shall See The Goodness ...	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.
Confitemini Domino	Confitemini Domino quoniam bonus. Confitemini Domino. (Come and fill our hearts with your peace. You alone, O Lord are holy.)
With You, O Lord	With You, O Lord, is life in all its fullness, and in your light we shall see true light.
The Kingdom of God	The kingdom of God is justice and peace and joy in the Holy Spirit. Come, Lord, and open in us the gates of your kingdom.
Silence***** Silence***** Silence***** Silence	
My Peace	My peace I leave you, my peace I give you, trouble not your hearts. My peace I leave you, my peace I give you, be not afraid.
Within our Darkest Night	Within our darkest night you kindle a fire that never dies away. Never dies away.
Let your servant now go peace	Let your servant now go in peace, O in Lord. (O Lord). Now go in peace, according to your word (to your word).
In manus tuas, Pater	In manus tuas, Pater, commendo spiritum meum. (Into your hands, Father, I commend my spirit.)

Meditative Music

Prefatory Music	Angus Dei	Selections from Angus Dei	Edward Higgingbottom
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.*

June Icon

Henri Nouwen

Henri Nouwen was born in Nijkerk, central Holland. He was ordained a secular priest in 1957, and then pursued studies in psychology for several years because of his interest in the relationship between religion and pastoral psychology. He attended the Second Vatican Council, whose influence shaped the rest of his life. He was deeply in love with Christ and devoted to the Eucharist.

He was both a mystic and a prophet. Several of his books, including *The Wounded Healer* and *The Return of the Prodigal Son* have become spiritual classics. At the end of his life he served as pastor at the L'Arche community of Daybreak, near Toronto. He died suddenly of a heart attack on September 21, 1996.

He was a complex man whose inner turmoil stood in stark contrast to the peace and hope he brought to so many thousands of others.

“Henri believed that we are each totally beloved by God -- and yet he couldn't quite trust totally that he was beloved, truly at home. So the gift and struggle of his life remained intertwined -- the struggle of his own chaotic emotional life, his insecurity and fear generating the gift of an enormous understanding and compassion for every other human being. We joked that Henri wrote the same book over and over, and that's true, because he wanted so deeply to communicate a message of love and home that he both could and couldn't believe. So he wrote it again and again as he ongoingly glimpsed it and lost it, always finding new images -- bread broken and shared, an empty church, open hands, clowning, circuses, mirrors, dancing, homecoming.

One of Henri's deepest achievements, and the spur behind his writing and teaching, was to trust that the truth of his often difficult life would help others. In 1993 he wrote, ‘Our death may be the end of our success, our productivity, our fame or our importance among people, but it is not the end of our fruitfulness. In fact, the opposite is true...’”
Excerpts from a story in the Globe and Mail by Carolyn Whitney-Brown, Ph.D.)

Henri had a deep appreciation of art, both icons and other forms. Near the end of his life he had a profound experience at the Hermitage Museum in St. Petersburg, Russia, when he saw Rembrandt's *The Return of the Prodigal Son*. His last book was a prolonged meditation on the painting. At the end he admitted with some regret that he most identified with the figure of the father, always waiting patiently for the return of the more glamorous figure of the wayward son. In this icon he is depicted as the welcoming father. The colors used in the icon are drawn from Rembrandt's painting.