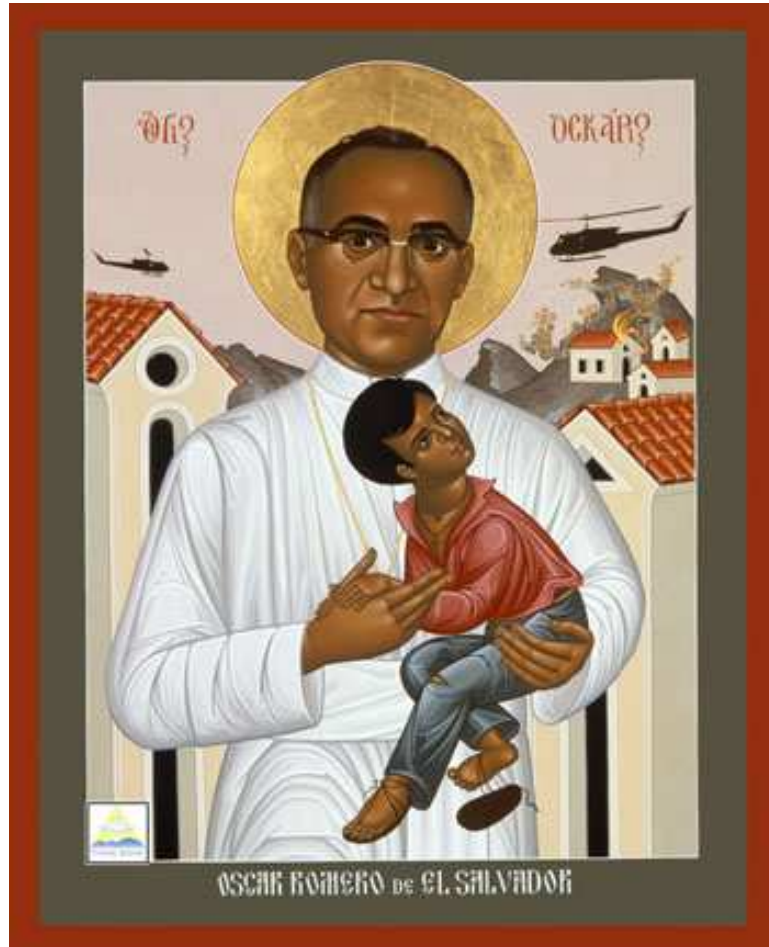


# Saint Hilda's by the Sea Anglican Church

*(Open arms, open hearts, open minds)*

*We welcome everyone.*

## *Taizé Service - An inner journey*



**Icon for March      Oscar Romero**

Simplicity is the format for our hour long candlelight Taizé service.

We begin a few minutes prior to 7:00 P.M. on the 1<sup>st</sup> and 3<sup>rd</sup> 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 Blessings

We wish each other and all creation “Deep Peace” and reflect upon where we can “Find Your Love”.

### Part six – The Dismissal

The candles are extinguished.

We quietly go out into the night.

## Taizé Songs for March 2011

<b>Stay with Me</b>	<i>Stay with me. Remain here with me. Watch and Pray. Watch and Pray.</i>
<b>God is Forgiveness</b>	<i>God is Forgiveness. Dare to forgive and God will be with you. God is forgiveness. Love and do not fear.</i>
<b>With You O Lord</b>	<i>With you, O Lord, is life in all its fullness, and in your light we shall see true light.</i>
<b>Shalom</b>	<i>Shalom, Shalom etc.</i>
<b>Silence***** Silence***** Silence***** Silence</b>	
<b>The Kingdom Of God</b>	<i>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.</i>
<b>I Am Sure I Shall See</b>	<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>
<b>In Manus Tuas, Pater</b>	<i>In manus tuas, Pater, commendo spiritum meum. (Into your hands, Father, I commend my spirit.)</i>
<b>Da Pacem Cordium</b>	<i>Da pacem cordium. Da pacem cordium. Da pa-cem. Da pa-cem. Da... (Give peace to every heart. Give peace to every heart. Give pe-ace, Lord. Give pe- ace, Lord.) Give....</i>

## Meditative Music

<b>Prefatory Music</b>	<b>From Silence</b> <i>Adam Hurst</i>
<b>Final Blessings</b>	<b>Deep Peace</b> <i>Shaina Noll</i> <b>I Find Your Love</b> <i>Beth Neilsen Chapman</i>

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

*March Icon Oscar Romero*

The model for bishop in the ancient church was a shepherd who walked before his people through whatever dangers they might face. He stood among the poor and the oppressed. And like the Apostles before him, he died a martyr.

While medieval bishops became princes and many modern bishops become bureaucratic administrators, the bishop as pastor among the people is reappearing in the church. Oscar Romero was such a bishop.

Although the wealthy class called him a friend of revolution, he was a peacemaker. He knew that simply ending rebel violence would not end the greater violence induced by poverty and hunger. Society had to be restructured so that children would not die of malnutrition and disease while their parents could not find decent work. Though he encouraged peaceful reform, where violence was unavoidable he worked to overcome the spirit of hatred and vengeance.

His pulpit became a font of truth when the government censored news. He risked his own life as he defended the poor and oppressed. He walked among the people and listened. "I am a shepherd," he said, "who, with his people, has begun to learn a beautiful and difficult truth: our Christian faith requires that we submerge ourselves in this world."

Killed by an assassin's bullet as he celebrated Mass on March 24, 1980, his last words described the grain of wheat that must die in order to bear fruit. Like his Savior, he died poor, forgiving his murderers. He was buried in the cathedral where he had preached justice. And now people from many nations come to his tomb to find strength in their struggle.