

Saint Hilda's by the Sea Anglican Church

(Open arms, open hearts, open minds)

We welcome everyone.

Taizé Service - An inner journey



Icon for November Johann Sebastian Bach

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 November 2010

The Lord is My Light	<i>The Lord is my light, my light and salvation. In God I trust, in God I trust.</i>
Laudate Omnes Gentes	<i>Laudate Omnes Gentes, Lauate Dominum.</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>
Ubi Caritas	<i>Ubi caritas et amor, ubi caritas Deus ibi est. (Where there is charity and love, God is to be found.)</i>

Silence*** Silence***** Silence***** Silence**

The Kingdom Of God	<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>
Jesus Christ, Bread of Life	<i>Jesus Christ, Bread of Life, those who come to you will not hunger. Jesus Christ, Risen Lord, those who trust in you will not thirst</i>
I Am Sure I Shall See	<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>
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	Bach - Contemplation	<i>Anne Queffelec</i>
Final Blessing	Shalom Mantras and Chants	Ivo Sedláček

***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.*

November Icon *Johann Sebastian Bach*

Johann Sebastian Bach is one of the greatest composers in the history of western music. His work has nourished the spiritual lives of millions, regardless of culture, language or creed. He has been called the "Fifth Evangelist," so effectively has he proclaimed the mystery of Christ in the language of art. A devout Lutheran, he represents the mystical side of Protestantism -- those who move beyond moral teachings and the printed word, to encounter the living Word, face-to-face.

Bach was born into a musical family, and was taught violin and organ as a child. He was orphaned at nine years old. By the age of 18, he had already begun his professional life. More than 1,000 of his musical compositions survive, including works in every musical form of his day, except opera. He wrote five sets of religious cantatas for every Sunday and feast day of the church year. He taught music, directed choirs, played the organ for services, and was a devoted father to his many children. He enjoyed the pleasures of the flesh, including a glass of good wine, and his tobacco pipe. When asked how he had achieved so much, his reply was, "I have had to be industrious."

Bach was not a self-consciously pious man, but his entire life was focused on the Divine Mystery. He began his manuscripts "in the Name of Jesus." He felt that "the aim and final reason... of all music... should be none else but the Glory of God and the recreation of the mind." Blessed with the vision of what he was meant to do, he followed his aims tenaciously and fought all interference. That sometimes led to difficulties with his employers, something many artists have had to endure. Two and a half centuries after his death, however, his music continues to bring souls to God -- living proof of the rightness of his path.