

# Taizé

A Service of  
Meditation and  
Contemplation  
08.29.2021





## The Taizé Community (Written by Brother Robert))

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 people whose prayer, three times each day, is at the center of their life.

Brother Roger first came to the village of Taizé in 1940, at the age of 25. He dreamed of starting a community “on account of Christ and the Gospel,” and he chose to do so in an area strongly marked by human distress. It was wartime, and his house became a place of welcome for refugees, especially Jews, fleeing from the Nazi occupation.

At first, the community was made up of people from different Protestant denominations. Today it includes many Catholics, as well. By its very nature, Taizé is an ecumenical community. It is also international. Its more than 80 leaders come from some twenty different countries throughout the world.

Taizé’s vocation is to strive for communion among all. From its beginnings, the community has worked for reconciliation among Christians split apart into different denominations. But the leaders do not view reconciliation among Christians as the end in itself: it concerns all of humanity, since it makes the Church a place of communion for all.

## Music and Song at Taizé (much of the music was written by Jacques Berthier)

### Language

As the Taizé community emerged, the issue of language quickly arose. At first, most of their prayers/choruses were in French, but that became increasingly alienating to the wide variety of visitors Taizé welcomed. At some points, the community tried to alternate between different languages present at the prayer gatherings; however, that proved to be cumbersome and unavoidably biased towards particular groups at different times.

Ultimately, Latin became the most common language to use for the congregational singing. Latin is certainly not a universal language, but paradoxically, since it is no longer a spoken language, Latin can assert its advantages in this context. As a dead language for everyone, Latin is a foreign element for everyone, and hence neutral. Everyone is on an equal footing with a language that does not belong to one particular group. Further, the short, repetitive phrases sung in Latin are often easily understood, and more complex verses (cantored and not sung by the congregation) are typically sung in a living language appropriate to the people gathered.

### Function

The goal towards which this music is directed is *meditative prayer*, and most especially communal prayer. The repetitive nature of these songs is an echo of traditions deeply rooted in Christian prayer: forms such as the Jesus Prayer among the Greek Church Leaders or the Rosary among the Western Catholic Church or Scripture choruses among Western non-denominational churches. This way of prayer can promote a kind of inner unity of person, allowing the spirit to be more open and more attentive to what is essential. In other words, the text that we are singing can become absorbed into ourselves by repetition, allowing us to transcend beyond exact words and find ourselves guided toward meaning and interpretation by the Spirit’s presence among us. Meditative singing thus becomes a way of listening to God.



Reading: Luke 9:22-25

Terrence Hayes

Jesus said to his disciples, "The Son of Man must undergo great suffering, and be rejected by the elders, chief priests, and scribes, and be killed, and on the third day be raised." Then he said to them all, "If any of you want to become followers, let them deny themselves and take up their cross daily and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will save it. What does it profit them if they gain the whole world, but lose or forfeit themselves?"

Song: Our Darkness

The image displays a musical score for the song "Our Darkness" in French. It consists of two systems of music, each with a vocal line and a piano accompaniment line. The key signature is one sharp (F#) and the time signature is 3/4. The first system covers the first two lines of lyrics. The second system covers the next two lines of lyrics and includes a "fine" marking at the end of the piece. The lyrics are: "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 / deep - est night is clear as the day light. Our / nuit com - me le jour est lu - miè - re. La té -".

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

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

*fine*

Reading: Ephesians 2:4-6

Terrence Hayes

Paul wrote: God, who is rich in mercy, out of the great love with which God loved us even when we were dead through our trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with Christ and seated us with Christ in the heavenly places in Christ Jesus.

Song: Bless the Lord, My Soul

Musical score for the first line of the song. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat (B-flat), and the time signature is common time (C). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "Bless the Lord, my soul, and bless God's ho - ly name." The word "name" is followed by a long horizontal line indicating a sustained note. The piece begins with a piano (*p*) dynamic marking.

Musical score for the second line of the song. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat (B-flat), and the time signature is common time (C). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "Bless the Lord, my soul, who leads me in - to life." The piece begins with a piano (*p*) dynamic marking.

Pastoral Prayer (with O Lord, Hear My Prayer)

Cheri Dennis

O Lord, hear my prayer, O Lord, hear my prayer. When I call an - swer me. O  
The Lord is my song, the Lord is my praise: All my hope comes from God. The

The first system of the musical score is written in treble and bass clefs with a key signature of one sharp (F#) and a common time signature (C). It features a vocal line and a piano accompaniment. The lyrics are: "O Lord, hear my prayer, O Lord, hear my prayer. When I call an - swer me. O The Lord is my song, the Lord is my praise: All my hope comes from God. The".

Lord, hear my prayer, O Lord, hear my prayer. Come and lis - ten to me. O  
Lord is my song, the Lord is my praise: God, the well - spring of life. The

The second system of the musical score continues the melody and accompaniment. It includes the lyrics: "Lord, hear my prayer, O Lord, hear my prayer. Come and lis - ten to me. O Lord is my song, the Lord is my praise: God, the well - spring of life. The". The system concludes with a "fine" marking and a fermata over the final note.

Song: Dona Nobis Pacem, Domine (Grant us peace, Lord)

Do - na no - bis pa - cem Do - mi - ne.  
Give to us your peace, O Je - sus Christ.

The musical score for "Dona Nobis Pacem, Domine" is written in treble and bass clefs with a key signature of one sharp (F#) and a common time signature (C). It features a vocal line and a piano accompaniment. The lyrics are: "Do - na no - bis pa - cem Do - mi - ne. Give to us your peace, O Je - sus Christ." The score begins with a mezzo-piano (*mp*) dynamic marking.

**Lectio: Read the scripture passage.**

Some say that this step personalizes the words of scripture making them speak now to you personally.

**Meditatio: Reflect on the words of the text.**

Invite God into conversation, mulling over the words that are speaking to you through the passage.

**Oratio: Respond to those reflections.**

Move the conversation from an intellectual activity (meditating) to an activity of the heart (prayer).

**Contemplatio: Rest in the presence of God.**

Yield to the stillness of the moment that you have found through the words, thoughts, and prayer.

Every generous act of giving, with every perfect gift, is from above, coming down from the God of lights, with whom there is no variation or shadow due to change. In fulfillment of God's own purpose, God gave us birth by the word of truth, so that we would become a kind of first fruits of God's creation.

You must understand this, my beloved: let everyone be quick to listen, slow to speak, slow to anger; for your anger does not produce God's righteousness. Therefore, rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls.

Be doers of the word, and not merely hearers who deceive themselves. For if any are hearers of the word and not doers, they are like those who look at themselves in a mirror; they look at themselves and, on going away, immediately forget what they were like. But those who look into the perfect law, the law of liberty, persevere, being not hearers who forget but doers who act—they will be blessed in their doing.

If any think they are religious, and do not bridle their tongues but deceive their hearts, their religion is worthless. Religion that is pure and undefiled before God is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.

## Contemplation and Responding to the Word: Labyrinth (See Labyrinth Card)

## Song: Jesus, Remember Me

Je-sus, re - mem-ber me when you come in - to your King - dom.

Je-sus, re - mem-ber me when you come in - to your King - dom.

Song: Ubi Caritas et Amor, Deus Ibi Est (Where charity and love are, God is there.)

U - bi ca - ri - tas et a - - - - - mor,  
Live in char - i - ty and stead - - - - - fast love,

u - bi ca - ri - tas De - us i - bi est.  
live in char - i - ty; God will dwell with you.

The image shows a musical score for the song 'Ubi Caritas et Amor, Deus Ibi Est'. It consists of two systems of music, each with a vocal line and a piano accompaniment line. The first system covers the lyrics 'U - bi ca - ri - tas et a - - - - - mor, Live in char - i - ty and stead - - - - - fast love,'. The second system covers 'u - bi ca - ri - tas De - us i - bi est. live in char - i - ty; God will dwell with you.' The piano accompaniment features a steady bass line and chords that support the vocal melody. There are some dotted lines in the vocal line indicating breath marks or phrasing.

Benediction

Cheri Dennis

Benediction Response: Ubi Caritas

*As you complete your time of meditation and contemplation, having received the Word of God revealed to you this morning, please exit the sanctuary at your own pace and re-enter the world.*



**This Service has been designed and created by Jon Weddell.**

**WE COULDN'T PROVIDE OUR WARM WELCOME  
WITHOUT THE HELP OF:**

Lisa Cloninger, Bridget Green, Brian Hankins, Henry Hankins,  
Laura Hankins, Meg Houlihan, Kathi Smith, Terrence Hayes  
Ushers and Greeters: Anne Hayes, Jo Ann Jellison, Shakti Subramanian

If you wish to add someone to the list, please send a note to  
**[prayers@holycovenantucc.org](mailto:prayers@holycovenantucc.org)**.

**PLEASE REMEMBER IN PRAYER**

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**OUR MINISTRY TEAM**

**Rev. Cheri Dennis, Interim Pastor**

[cherid@holycovenantucc.org](mailto:cherid@holycovenantucc.org), 704-519-6016

**Jon Weddell, M.Div, MSW, Minister of Music**

[jon@holycovenantucc.org](mailto:jon@holycovenantucc.org), 609-558-1637

**Dawn Simmons, BSBF, Executive Assistant**

[office@holycovenantucc.org](mailto:office@holycovenantucc.org), 704-599-9810

*Mailing address: PO Box 481285, Charlotte NC 28269*

**3501 West W.T. Harris Blvd., Charlotte, NC 28269-8510**

**[www.holycovenantucc.org](http://www.holycovenantucc.org) 704-599-9810**