



Churches Together
in Kenilworth and District



Taizé Worship

THE GOODNESS OF GOD



19th February 2023

6.30pm

Meditative singing

Singing is one of the most essential elements of worship. Short songs, repeated again and again, give it a meditative character. Using just a few words they express a basic reality of faith, quickly grasped by the mind. As the words are sung over many times, this reality gradually penetrates the whole being. Meditative singing thus becomes a way of listening to God. It allows everyone to take part in a time of prayer together and to remain together in attentive waiting on God.



These songs also sustain personal prayer. Through them, little by little, our being finds an inner unity in God. They can continue in the silence of our hearts when we are at work, speaking with others or resting. In this way prayer and daily life are united. They allow us to keep on praying even when we are unaware of it, in the silence of our hearts.

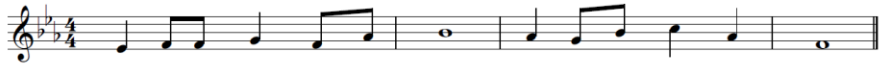
God is silent and yet speaking

Silence makes us ready for a new meeting with God. In silence, God's word can reach the hidden corners of our hearts. In silence, it proves to be "sharper than any two-edged sword, piercing until it divides soul from spirit" (Hebrews 4:12). In silence, we stop hiding before God, and the light of Christ can reach and heal and transform even what we are ashamed of.

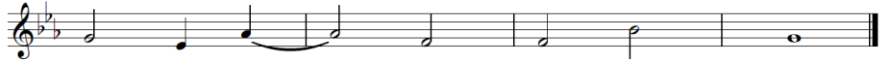
Singing and Silence

Unlike hymn singing, these chants do not need to be constantly sung by every member of the assembly. At times, your voice might, or even should, be still while your spirit sings on in silence for a while, feeding on the words and hearing the voice of God speaking deep into the soul. After a while, your voice may rejoin the chant. Most songs lasts approximately 4 minutes.

SONG: See I am near



See, I am near, says the Lord. See, I make all things new.



O _____ O _____

The 'O' line is sung quietly behind the cantor verse.

CHANT:

See, I am near, says the Lord. See, I make all things new.

O _____ O _____.

CANTOR VERSES:

1. The grass withers and the flower fades, but the word of our God remains forever.
2. Go up on a high mountain, herald of good news; lift up your voice, do not fear.
3. 'Voici notre Dieu!' Il vient tel un berger. Il rassemble, il porte son troupeau.
Translation from French : 'Here is our God!' He comes as a shepherd. He gathers and carries his flock.
4. Do kogóždy przyrównać Boga? Podnieście oczy i patrzcie.
Translation from Polish : To whom can God be compared? Lift up your eyes and look.
5. Jubla, himmel, och gläd dig, jord; ty Herren tröstar sitt folk.
Translation from Swedish : Rejoice, O heaven, and be glad, O earth; for the Lord comforts his people.
6. Those who hope in God renew their strength. They shall mount up with wings like eagles.
7. Do not consider the past. God does a new thing, already it emerges, do you not see it?

A Journey to Taizé

What would be?

PSALM 145

- 1 *I will exalt you, O God my King,
and bless your name for ever and ever.*
- 2 *Every day will I bless you
and praise your name for ever and ever.*
- 3 *Great is the Lord and highly to be praised;
his greatness is beyond all searching out.*
- 4 *One generation shall praise your works to another
and declare your mighty acts.*
- 5 *They shall speak of the majesty of your glory,
and I will tell of all your wonderful deeds.*
- 6 *They shall speak of the might of your marvellous acts,
and I will also tell of your greatness.*
- 7 *They shall pour forth the story of your abundant kindness
and joyfully sing of your righteousness.*
- 8 *The Lord is gracious and merciful,
long-suffering and of great goodness.*
- 9 *The Lord is loving to everyone
and his mercy is over all his creatures.*
- 10 *All your works praise you, O Lord,
and your faithful servants bless you.*
- 11 *They tell of the glory of your kingdom
and speak of your mighty power,*
- 12 *To make known to all peoples your mighty acts
and the glorious splendour of your kingdom.*
- 13 *Your kingdom is an everlasting kingdom;
your dominion endures throughout all ages.*

- 14 *The Lord is sure in all his words
and faithful in all his deeds.*
- 15 *The Lord upholds all those who fall
and lifts up all those who are bowed down.*
- 16 *The eyes of all wait upon you, O Lord,
and you give them their food in due season.*
- 17 *You open wide your hand
and fill all things living with plenty.*
- 18 *The Lord is righteous in all his ways
and loving in all his works.*
- 19 *The Lord is near to those who call upon him,
to all who call upon him faithfully.*
- 20 *He fulfils the desire of those who fear him;
he hears their cry and saves them.*
- 21 *The Lord watches over those who love him,
but all the wicked shall he destroy.*
- 22 *My mouth shall speak the praise of the Lord,
and let all flesh bless his holy name for ever and ever.*

A Journey to Taizé

What was?

Meditation

written by Brother Alois (leader of the Taizé Community)

“Being able to receive the difference of the other”

SILENCE:

*approx. 3 minutes as we give thanks to God for those around us
from different traditions and backgrounds.*

BIBLE READING: John 4.4-14

Now Jesus had to go through Samaria. So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about the sixth hour.

When a Samaritan woman came to draw water, Jesus said to her, "Will you give me a drink?" (His disciples had gone into the town to buy food.)

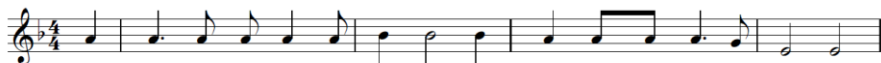
The Samaritan woman said to him, "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?" (For Jews do not associate with Samaritans.)

Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water."

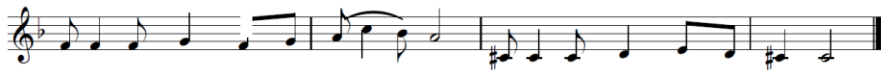
"Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this living water? Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his flocks and herds?"

Jesus answered, "Everyone who drinks this water will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life."

SONG: De noche (By night)



De no-che..i-re-mos, de no-che que pa-ra..en-con-trar la fuen-te,
By night we has-ten in dark-ness to search__ for liv-ing wa-ter.



só-lo la sed nos a-lum__bra, só-lo la sed nos a-lum-bra.
On-ly our thirst leads us on__ward, on-ly our thirst leads us on-ward.

CHANT [in Spanish]:

**De noche iremos, de noche que para encontrar la fuente,
sólo la sed nos alumbra, sólo la sed nos alumbra.**

Translation – designed for singing to the tune.

By night, we hasten in darkness to search for living water.

Only our thirst leads us onward, only our thirst leads us onward.

PRAYER:

RESPONSE TO EACH SECTION:

**Though we are many, you have made us one:
together we praise you.**

*Loving God, we have come together in this place
sharing the same faith, yet we are all different;
no two of us the same, each one of us unique.*

*We have different backgrounds and lifestyles,
different temperaments and characters,
different interests and ambitions, different feelings and experiences,
and yet we are bound by the same goal and united by the same Lord.*

*We praise you for the individuality that sets us apart,
for everything in our lives that is special to us -
the memories that are our own, the experiences that have shaped us,
the people who have influenced our development.*

*We praise you that you come to us in individual ways,
meeting particular needs
and calling us to contrasting avenues of service;
that we come to know you through all kinds of paths,
at different ages and through different traditions;
that you meet us where we are,
our faith not something learned by rote or inherited by birth, but our
own, each of us having a story to tell - a story of life; a story of faith.*

*We praise you for the community that binds us together,
the fellowship we share in Christ, the mission he has given us,
the love he has put in our hearts, the hope we have in common.
Whatever may divide us,
it is as nothing compared to everything that unites us in him.*

*Loving God, help us to learn from one another,
never closing our minds to the diversity of your Church.
Help us to grow in faith day by day,
knowing your love and goodness for ourselves.
And help us to share what you have done for us,
and to listen to all you have done for others,
so that our faith may be deepened and our service enriched
as we continue along our individual pathway of faith
and on our pilgrimage together.*

LORD'S PRAYER:

Please pray using whichever version or language comes most naturally to you.

A Journey to Taizé

What will be?

SONG: Il Signore ti ristora



Il Si - gno - re ti ri - sto - ra. Di - o non al - lon - ta - na
Let the Lord come to re - store you. God ne - ver will re - ject you



Il Si - gno - re vie - ne..ad in - con - trar - ti, vie - ne..ad in - con - trar - ti.
God the Fa - ther will ___ run to greet you, He will run to greet you.

CHANT [in Italian]:

Il Signore ti ristora. Dio non allontana.

Il Signore viene ad incontrarti, viene ad incontrarti.

Translation – unofficial, but designed for singing to the tune.

Let the Lord come to restore you. God never will reject you,

God the Father will run to greet you, He will run to greet you.


PRAYER:

Lord Jesus Christ,

**we thank you that you come with living water
to refresh us and to restore us.**

**Help us to channel your love to a thirsty and broken world –
not to overlook those who differ from us,
but to see your image within them
and to love them by loving you. Amen.**

SONG: The Kingdom of God



The king-dom of God is jus-tice and peace and joy in the Ho-ly Spi-rit.



Come, Lord, and o-pen in us the gates of your — king-dom.

CHANT:

**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.

***When you are ready, please move quietly to the rear of
the church where refreshments will be served.***

The Taizé Community

Today, the Taizé Community is made up of about hundred brothers, Catholics and from various Protestant backgrounds, coming from around thirty nations. By its very existence, the community is a “parable of community” that wants its life to be a sign of reconciliation between divided Christians and between separated peoples.

The brothers of the community live solely by their work. They do not accept donations. In the same way, they do not accept personal inheritances for themselves; the community gives them to the very poor.

Certain brothers live in some of the disadvantaged places in the world, to be witnesses of peace there, alongside people who are suffering. These small groups of brothers, in Asia, Africa and South America, share the living conditions of the people around them. They strive to be a presence of love among the very poor, street children, prisoners, the dying, and those who are wounded by broken relationships, or who have been abandoned.

Over the years, young adults have been coming to Taizé in ever greater numbers; they come from every continent to take part in weekly meetings. Sisters of Saint Andrew, an international Catholic community founded seven centuries ago, Polish Ursuline Sisters and Sisters of St Vincent de Paul take on some of the tasks involved in welcoming the young people.

Church leaders also come to Taizé. The community has thus welcomed Pope John Paul II, Ecumenical Patriarch Bartholomew of Constantinople, metropolitans and bishops of different Orthodox Churches, four Archbishops of Canterbury, the fourteen Lutheran bishops of Sweden, and countless pastors from all over 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 brothers 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.

Taizé and the young

During the first twenty years of its existence, the community lived in relative isolation. Then, gradually, young people between the ages of 18 and 30 began coming to Taizé, in ever-increasing numbers. Today, visitors take part in the week-long international meetings which bring young people from many different countries together, throughout much of the year. Participants enter into the prayer of the community, and share their lives and concerns with one another. They look for ways of living lives of prayer and commitment in their own local situations. Others come to Taizé to confront their lives with the Gospel in the solitude of a silent retreat.

But this search is not limited only to Taizé. Through meetings and visits, it spreads out to many countries and continents. In this way, hundreds of thousands are able to participate in a common journey of faith. But Taizé has always refused to create a “movement”, instead placing the accent on becoming involved in one’s own local situation.



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