



TAIZÉ PRAYER

Bible Introduction following the Service

Thursday, November 11, 7 pm

Remembrance Day

Since its founding in the 1940s, the monastic community of Taizé in France has become a place of pilgrimage for people the world over, seeking spiritual refreshment. Pilgrims are drawn by the spirit of joy, simplicity, and fellowship which permeates the community, as lived out through its unique style of worship: meditative communal prayer rich in complementary silence and song. The music of Taizé, with its distinctive, repetitive chants setting a simple prayer phrase or word of scripture, encourages a contemplative disposition that allows one to go deeper, beyond the mere surface level, into a profound encounter with God in the inner room of the heart.

Prelude

Ave Verum Corpus (Byrd)

Hail, true Body, born of the Virgin Mary, having truly suffered, sacrificed on the cross for mankind, from whose pierced side water and blood flowed: Be for us a foretaste [of the Heavenly banquet] in the trial of death! O sweet Jesus, O holy Jesus, O Jesus, son of Mary, have mercy on me. Amen.

Welcome

Opening Prayer:

Bless us, Christ Jesus; you show us where to find rest for our hearts.

Song:

English: Come and fill our hearts with your peace. You a-lone, O Lord, are ho-ly.
Latin: Con - fi - te - mi - ni Do - mi - no quo - ni - am bo - nus.

Em C Em A D
Come and fill our hearts with your peace, al - le - lu - ia!
Con - fi - te - mi - ni Do - mi - no, al - le - lu - ia!

Psalm: Psalm 121

I lift up my eyes to the mountains;
from where shall come my help?
My help shall come from the Lord
who made heaven and earth.

May God never allow you to stumble!
Let your guard not sleep.
Behold, neither sleeping nor slumbering,
Israel's guard.

The Lord is your guard and your shade;
and stands at your right.
By day the sun shall not smite you
nor the moon in the night.

The Lord will guard you from evil,
and will guard your soul.
The Lord will guard your going and coming
both now and for ever.

Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia, al-le-

lu-ia!

Music: Jacques Berthier
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Reading: *John 6:48-58*

Jesus said: "I am the bread of life. Your ancestors ate the manna in the wilderness, yet they died. But here is the bread that comes down from heaven, which anyone may eat and not die. I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world." Then the Jews began to argue sharply among themselves, "How can this man give us his flesh to eat?" Jesus said to them, "Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me, and I in them. Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. This is the bread that came down from heaven. Your ancestors ate manna and died, but whoever eats this bread will live forever."

Song:

Eat this bread, drink this cup, come to him and nev-er be hun-gry.

Eat this bread, drink this cup, trust in him and you will not thirst.

Text: John 6; adapt. by Robert J. Batastini, b.1942, and the Taizé Community
 Tune: Jacques Berthier, 1923-1994
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Silence

The prayer will now continue with several minutes of silence.

Intercessions

Musical notation for the first part of the intercessions. It consists of two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are: Ky - ri - e e - le - i - son. Ky - ri - e e -

Musical notation for the second part of the intercessions. It consists of two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are: le - i - son.

Music: Jacques Berthier
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God our Father, you gather us into the communion of your Church:
give us life by your love.

God our Father, you never take back your call and your gifts:
give us life by your love.

Son of the living God, your faithfulness enables us to remain always faithful to you:
give us life by your love.

Son of the living God, you are familiar with our trials and our poverty:
give us life by your love.

Holy Spirit, in our lives you stimulate a desire for peace and justice:
give us life by your love.

Holy Spirit, your road leads us towards all who suffer in our society:
give them life by your love.

Holy Spirit, you have placed gifts in our hearts to make us creators of communion:
give us life by your love.

Remembrance Day Litany

On this anniversary of the Armistice of the First World War, let us pray for all who suffer as a result of conflict, and ask that God may give us peace: for the service men and women who have died in the violence of war, each one remembered by and known to God; may God give peace.

God, give peace.

For those who love them in death as in life, offering the distress of our grief and the sadness of our loss; may God give peace.

God, give peace.

For all members of the armed forces who are in danger this day, remembering family, friends and all who pray for their safe return; may God give peace.

God, give peace.

For civilian women, children and men whose lives are disfigured by war or terror, calling to mind in penitence the anger and hatreds of humanity; may God give peace.

God, give peace.

For peacemakers and peacekeepers, who seek to keep this world secure and free; may God give peace.

God, give peace.

For all who bear the burden and privilege of leadership, political, military and religious; asking for gifts of wisdom and resolve in the search for reconciliation and peace; may God give peace.

God, give peace.

O God of truth and justice,
we hold before you those whose memory we cherish,
and those whose names we will never know.
Help us to lift our eyes above the torment of this broken world,
and grant us the grace to pray for those who wish us harm.
As we honour the past, may we put our faith in your future;
for you are the source of life and hope, now and for ever.

Amen.

The Lord's Prayer

Our Father in heaven, hallowed be your name,
your kingdom come, your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power, and the glory are yours, now and forever.
Amen.

Song:

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.

Text: Luke 23:42; Taizé Community, 1981
Tune: Jacques Berthier, 1923-1994
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Closing Prayer:

Living God, we praise you for the multitudes of women, men, young people and children who, across the earth, are striving to be witnesses to peace, to trust and to reconciliation.

Song:

Frie - den, Frie - den hin-ter - las - se ich euch.
Peace I leave you, my peace I give.

Mei-nen Frie-den ge - be ich euch. Eu-er Herz ver - za - ge nicht.
Let your hearts be free from fear. My peace I give to you.

Text: Taizé Community
Tune: Taizé Community
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Bible Introduction

Rev. Michael Perry

John 6:48-58: Eating to Die; Eating to Live

Jesus said: "I am the bread of life. Your ancestors ate the manna in the wilderness, yet they died. But here is the bread that comes down from heaven, which anyone may eat and not die. I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world." Then the Jews began to argue sharply among themselves, "How can this man give us his flesh to eat?" Jesus said to them, "Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me, and I in them. Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. This is the bread that came down from heaven. Your ancestors ate manna and died, but whoever eats this bread will live forever." (John 6:48-58)

After Jesus fed a large crowd with bread, the people realized that it was a sign. They saw him as a kind of new Moses who, through the miracle of the manna, the bread from heaven, had ensured the life of God's people in the wilderness. They said to him, "Give us this bread always" (6:34). But Jesus tells them, "I am the bread of life" (6:35). Then he says many things, interrupted twice by a question from his hearers (v. 35-58). It is surprising that the verb "to eat" is completely absent from the first part of the discourse (v. 35-47). What gives life is not eating, but going to Jesus and believing in him: "Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty." This led Saint Augustine to say, "Believe, and you have eaten."

The second half of the discourse (6:48-58) begins with the same words as the first half: "I am the bread of life." But now, the verb "to believe" is missing; the verb "to eat," repeated no less than ten times, seems to replace it. The phrase that concludes the first part: "whoever believes has eternal life" (v. 47) becomes at the end of the second part: "whoever eats this bread will live forever." What is the meaning of this shift from believing to eating? Eating does not replace believing, but rather deepens its meaning.

Eating and dying—eating and living: that is the alternative expressed by Jesus. Those who ate the manna in the wilderness died, just as all of us, eating our daily bread, will die one day. But there is another bread: "Whoever eats this bread will live forever" Is this only a beautiful dream? Jesus continues by speaking of something very different from a dream. He announces his death: "This bread is my flesh, which I will give for the life of the world." His hearers do not know what he is talking about. But they sense that his words are shocking: "How can this man give us his flesh to eat?"

Instead of toning down this scandalous language, Jesus goes even further: "Unless you eat the flesh of the Son of Man and drink his blood, you have no life in you." In the book of the prophet Ezekiel, the words "you will eat flesh and you will drink blood" (Ezekiel 39:17) express an extreme violence. Drinking blood is even worse than shedding it: it means destroying a living being to appropriate its vital energy. That is why the Law prohibits anyone from consuming blood, even an animal's blood: "You shall not eat flesh with its soul, in other words the blood" (Genesis 9:4). Jesus knows that an extreme violence will attack him and eliminate him. But he is also sure that it will be vanquished by his death. Violence can do nothing against his love: his blood will be shed, but he will give his soul, his life, so that humanity may live.

Can we, should we eat his flesh and drink his blood? Anyone who reads these words with a minimum of knowledge of Christian worship recognizes an allusion to the Eucharist, the meal where the congregation of believers gives thanks for the coming of Jesus and welcomes him by singing: "Blessed is the One who

comes!” One of the distinctive features of Christian worship compared to that of the Temple is its non-violence. The faithful do not eat the flesh of animals that have been sacrificed, but simple bread. The contrast is striking: the violent language “Eat; this is my body” is translated into a practice that is peaceful and even paradisiacal, worship celebrated with bread and wine.


Eating and dying—eating and living: we are eager to eat so as not to die. Jesus consents to die so that we may have something to eat. In every Eucharist, we celebrate this reversal: violence crushed and destroyed him, but Jesus gives himself out of love. He lets himself be “eaten” by us as bread. But when we digest this bread and it becomes part of our bodies, the living bread which is Christ makes us part of him. The Living One shares with us his own life: “the one who eats me will live because of me.”

- What resonated with with me in this text?
- What did I not understand? What do I want to go over again?
- The text mentions the Eucharist. Do you remember an experience of communion where you felt fed?
- During the long Covid-closure, we had an experience of Eucharistic fast. How did were you fed by Christ during this time? How did it feel to return to receiving the Eucharist?

Song:

Jesus, Your Spirit in Us

Ostinato Refrain



Je - sus, your Spir - it in us is a well-spring of life ev - er - last - ing.

Text: Psalm 63:1-4, 7-8; Taizé Community
Tune: Taizé Community
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Peter Warren, Jillian Sauerteig (cello).

