



PROPER 2B: TAIZÉ
SUNDAY, JANUARY 14, 2024 AT 7 P.M.

The Church of the Redeemer:
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WELCOME TO THE CHURCH OF THE REDEEMER!

We are in the heart of downtown Toronto, and we gather to celebrate on the traditional lands of the Wendat, Haudenosaunee, and Anishinaabe Nations, including the Mississaugas of the Credit First Nation. Our beautiful building connects us to the rich heritage of our city while also drawing us deeper into the roots of our Anglican tradition. Just as the streetscape around us has evolved over the years, our members have changed to reflect the growing, vibrant and progressive Christian community found at the Redeemer today. We come from a variety of faith traditions (and sometimes no faith tradition at all), and we like it that way. We are students, workers, retired, homeless, not limited by sexual orientation, gender identity or personal history. We are at the very beginning of our life with Jesus, and we are deeply steeped in a life complicated by faith. We open our doors to worship God and to learn about Jesus, and how all of this might just transform our lives.

If you would like to stay up to date with our news and events, please feel free to subscribe to our eNewsletter by going to theredeemer.ca/newsletters.

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OUR TAIZÉ SERVICE is fashioned after those of a community of brothers who live in an ecumenical community in the village of Taizé of southern France. Founded in 1940 by Roger Louis Schutz-Marcauche (Brother Roger), a Reformed minister, this place has become a pilgrimage for people from around the world. The pilgrims, like the brothers, come from all over the globe and represent a wide spectrum of beliefs including Reformed, Anglican, Orthodox and Roman Catholic Christians. Singing, silence, scripture and prayers make up the worship service. It draws from more contemplative roots where silence and reflection are central to worship and mantra-like music allows the participants to centre their thought on the adoration of God. Most of the music was composed for the community by Jacques Berthier who died in 1994. Through the use of chorales, ostinatos (short, repetitive refrains) and responses worshippers from many diverse traditions and backgrounds are able to participate within a short period of time.

OFFERTORY — If you would like to make a monetary donation to support the ministry of Church of the Redeemer, we invite you to visit theredeemer.ca/donate via the QR code below. Thank you for joining us today.



We begin in silence with our focus toward the altar. Please bring conversations to an end when entering the worship space. The songs are a form of chanting in Taizé style and is our prayer together as a community. Choose the language you wish to use, and harmonies are encouraged. We end each chant when together we feel the time is right.

Opening Song: “When night becomes dark”

When the night be - comes dark, your love, O Lord,
is a fire; your love, O Lord, is a fire.

The image shows a musical score for a two-part setting of the opening song. It consists of two systems of music, each with a vocal line and a piano accompaniment. The key signature is one sharp (F#) and the time signature is 4/4. The first system covers the first two measures of the song, and the second system covers the next two measures. The lyrics are written below the vocal lines. The piano accompaniment features chords and moving lines in both hands. The piece concludes with a double bar line and repeat dots.

Song: "Ubi caritas"

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 wil dwell with you.

The image shows a musical score for the song "Ubi caritas". It consists of two systems of music, each with a vocal line and a piano accompaniment. The first system covers the first four measures of the song, and the second system covers the next four measures. The lyrics are written below the vocal lines. The piano accompaniment features a steady bass line and chords in the right hand. There are some musical notations like slurs and a triplet in the piano part.

Opening Prayer

In the footsteps of the holy witnesses of all the ages, since Mary, John the Baptist and the apostles to the believers of today, grant us to prepare ourselves inwardly, day after day, to place our trust in the mystery of faith.

Reading

A shoot shall come out from the stock of Jesse, and a branch shall grow out of his roots.

The spirit of the Lord shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord.

His delight shall be in the fear of the Lord. He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked.

Righteousness shall be the belt around his waist, and faithfulness the belt around his loins.

The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them.

The cow and the bear shall graze, their young shall lie down together; and the lion shall eat straw like the ox.

The nursing child shall play over the hole of the asp, and the weaned child shall put its hand on the adder's den.

They will not hurt or destroy on all my holy mountain; for the earth will be full of the knowledge of the Lord as the waters cover the sea.

Isaiah 11.1-9

Psalm 62

Refrain

The musical score is presented in three systems. Each system consists of a piano accompaniment (left hand) and a vocal line (right hand). The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are provided in both English and French.

System 1:

English: In God alone my soul can find rest and peace, in
Mon â - me se re - pose en paix sur Dieu seul: de

System 2:

English: God my peace and joy. On - ly in God my
lui vient mon se - lut. Oui, sur Dieu seul mon

System 3:

English: soul can find its rest, find its rest and peace.
â - me se re - po - se, se re - pose en paix.

The score includes dynamic markings such as *mf* and *f*, and articulation marks like slurs and accents. The final measure of the third system is marked with a *fine* and a fermata.

Canticle: "With You, O Lord"

With you, O Lord, is life in all its full - ness, and in your light
we shall see true light. With you, O Lord, is
life in all its full - ness, and in your light we shall see true light.

Reading

In him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world.

He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God.

And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. (John testified to him and cried out, 'This was he of whom I said, "He who comes after me ranks ahead of me because he was before me."') From his fullness we have all received, grace upon grace. The law indeed was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known.

This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, 'Who are you?' He confessed and did not deny it, but confessed, 'I am not the Messiah.' And they asked him, 'What then? Are you Elijah?' He said, 'I am not.' 'Are you the prophet?' He answered, 'No.' Then they said to him, 'Who are you? Let us have an answer for those who sent us. What do you say about yourself?' He said, 'I am the voice of one crying out in the wilderness, "Make straight the way of the Lord"', as the prophet Isaiah said.

Now they had been sent from the Pharisees. They asked him, 'Why then are you baptizing if you are neither the Messiah, nor Elijah, nor the prophet?' John answered them, 'I baptize with water. Among you stands one whom you do not know, the one who is coming after me; I am not worthy to untie the thong of his sandal.' This took place in Bethany across the Jordan where John was baptizing.

The next day he saw Jesus coming towards him and declared, 'Here is the Lamb of God who takes away the sin of the world! This is he of whom I said, "After me comes a man who ranks ahead of me because he was before me." I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel.' And John testified, 'I saw the Spirit descending from heaven like a dove, and it remained on him. I myself did not know him, but the one who sent me to baptize with water said to me, "He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit." And I myself have seen and have testified that this is the Son of God.'

The next day John again was standing with two of his disciples, and as he watched Jesus walk by, he exclaimed, 'Look, here is the Lamb of God!' The two disciples heard him say this, and they followed Jesus. When Jesus turned and saw them following, he said to them, 'What are you looking for?' They said to him, 'Rabbi' (which translated means Teacher), 'where are you staying?' He said to them, 'Come and see.' They came and saw where he was staying, and they remained with him that day. It was about four o'clock in the afternoon. One of the two who heard John speak and followed him was Andrew, Simon Peter's brother. He first found his brother Simon and said to him, 'We have found the Messiah' (which is translated Anointed). He brought Simon to Jesus, who looked at him

and said, 'You are Simon son of John. You are to be called Cephas' (which is translated Peter).

The next day Jesus decided to go to Galilee. He found Philip and said to him, 'Follow me.' Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, 'We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth.' Nathanael said to him, 'Can anything good come out of Nazareth?' Philip said to him, 'Come and see.' When Jesus saw Nathanael coming towards him, he said of him, 'Here is truly an Israelite in whom there is no deceit!' Nathanael asked him, 'Where did you come to know me?' Jesus answered, 'I saw you under the fig tree before Philip called you.' Nathanael replied, 'Rabbi, you are the Son of God! You are the King of Israel!' Jesus answered, 'Do you believe because I told you that I saw you under the fig tree? You will see greater things than these.' And he said to him, 'Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man.'

John 1.4-51

Song: "Confitemini Domino"

The musical score is written for piano and voice. It consists of two systems of music. The first system has four measures. The lyrics are: 'Con - fi - te - mi - ni / Come and fill our hearts / Do - mi - no / with your peace. / quo - ni - am / You a-lone, O Lord, are / bo-nus. / ho-ly.' The second system also has four measures. The lyrics are: 'Con - fi - te - mi - ni / Come and fill our hearts / Do - mi - no, / with your peace, / Al-le-lu - ia! / Al-le-lu - ia!' The music is in the key of D major (two sharps) and 4/4 time. The piano accompaniment features a steady eighth-note pattern in the right hand and a similar pattern in the left hand. The vocal line is simple and follows the rhythm of the lyrics.

Silence is kept for 5 minutes.

During this time of silence, you are welcome to meditate on the prayer below. You are also invited to light a candle for a special intention. Tapers can be found on the table. The large candle in the centre represents our collective prayer for peace in the world.

Will you be among those who, all over the world, search for perseverance in God and commit all their inner and spiritual resources to anticipate confidence between peoples, peace and reconciliation, not on the surface but in the depths? You aspire to follow Christ: you can only encounter his by placing your trust in him; there is no other way.

– Brother Roger of Taizé

Intercessions

Common Prayer

All: **God, who cares for us,
The wonder of whose presence fills us with awe,
Let justice, kindness and love
shine in our world.
Let your secrets be known here as they are in heaven.
Give us the food and the hope we need for today.
Forgive us our wrongdoing
as we forgive the wrongs done to us.
Protect us from pride and from despair
and from the fear and hate which can swallow us up.
In you is truth, meaning, glory and power,
while worlds come and go. Amen.**

Concluding Prayer

Lord Christ, you see us sometimes strangers on the earth, taken aback by the violence, by the harshness of oppositions. And you come to send out a gentle breeze on the dry ground of our doubts, and so prepare us to be bearers of peace and reconciliation.

Meditative Song: "Nada te turbe"

Na - da te tur - be, na - da te es - pan - te.
Noth - ing can trou - ble, noth - ing can fright - en.

1. Quien a Dios tie - ne na - da le fal - ta. So - lo Dios bas - ta.
Those who seek God shall nev - er go want - ing. God a - lone fills us.

2.

Song : "Stay with us"

Stay with us, O Lord Je - sus Christ, night will soon fall. Then
Bleib mit dei - ner Gna - de bei uns, Herr Je - su Christ. Ach,

stay with us, O Lord Je - sus Christ, light in our dark - ness.
bleib mit dei - ner Gna - de bei uns, du treu - er Gott.

WORSHIP WITH US

Sunday, January 14 (Proper 2B)

9 AM – Spiritual Communion (on Zoom only)

10:30 AM – Holy Eucharist (in the Church and through YouTube)

7 PM - Taizé

8 PM – Compline (on Zoom only)

Sunday, January 21 (Proper 3B)

9 AM – Spiritual Communion (on Zoom only)

10:30 AM – Holy Eucharist (in the Church and through YouTube)

7 PM - Taizé

8 PM – Compline (on Zoom only)

Sunday, January 28 (Proper 4B)

9 AM – Spiritual Communion (on Zoom only)

10:30 AM – Holy Eucharist (in the Church and through YouTube)

7 PM - Taizé

8 PM – Compline (on Zoom only)