

TAIZÉ PRAYER



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with opportunity for
INDIVIDUAL CONFESSION

Taizé prayer is communal meditative prayer.

*Gathered in the presence of Christ,
we sing uncomplicated, repetitive songs,
uncluttered by too many words.
A few words sung over and over again
enhance the meditative quality of prayer,
allowing an encounter with the mystery of God
through the beauty of simplicity.*

*We invite you to quiet yourself
and enter into the melody and text of the music.*

*A priest will be in the reconciliation chapel
on the east side of the St. Joseph Chapel.
During the course of the service, you may go to the priest
to celebrate the Sacrament of Reconciliation.*

Afterwards you are invited to return to the prayer service.

Please maintain an atmosphere of prayerful silence.

GATHERING

STAY HERE AND KEEP WATCH

Stay here and keep watch with me. The hour has come.

The first system of musical notation for 'Stay Here and Keep Watch' consists of a treble and bass staff in 4/4 time with a key signature of one flat. The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are: 'Stay here and keep watch with me. The hour has come.'

Stay here and keep watch with me. Watch and pray.

The second system of musical notation for 'Stay Here and Keep Watch' continues the melody and bass line. The lyrics are: 'Stay here and keep watch with me. Watch and pray.'



OCULI NOSTRI

O - cu - li nos - tri ad Do - mi - num Je - sum,
Our eyes are turned to the Lord Je - sus Christ.

The first system of musical notation for 'Oculi Nostri' is in 3/4 time with a key signature of one sharp. The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are: 'O - cu - li nos - tri ad Do - mi - num Je - sum, Our eyes are turned to the Lord Je - sus Christ.'

o - cu - li nos - tri ad Do - mi - num nos - trum.
Our eyes are turned to the Lord God, our Sav - ior.

The second system of musical notation for 'Oculi Nostri' continues the melody and bass line. The lyrics are: 'o - cu - li nos - tri ad Do - mi - num nos - trum. Our eyes are turned to the Lord God, our Sav - ior.'

RITE FOR RECONCILIATION OF INDIVIDUAL PENITENTS

EXAMINATION OF CONSCIENCE



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A guide to prepare for the reception of the Sacrament of Confession is located on the page 10. It is intended as a guide not as the absolute way in which the Sacrament is to be celebrated.

WITH YOU, O LORD

With you, O Lord, is life in all its full - ness, and

The first system of music for 'With You, O Lord' consists of a treble and bass staff in G major (one sharp) and 4/4 time. The treble staff features a vocal line with lyrics 'With you, O Lord, is life in all its full - ness, and'. The bass staff provides a harmonic accompaniment with chords and moving lines.

in your light we shall see true light.

The second system continues the melody and accompaniment. The treble staff has lyrics 'in your light we shall see true light.'. The bass staff continues the accompaniment.

With you, O Lord, is life in all its full - ness, and

The third system repeats the first line of the piece. The treble staff has lyrics 'With you, O Lord, is life in all its full - ness, and'. The bass staff provides the accompaniment.

in your light we shall see true light.

The fourth system repeats the second line of the piece. The treble staff has lyrics 'in your light we shall see true light.'. The bass staff provides the accompaniment.

SALVATOR MUNDI

Sal - va - tor mun - di sal - va - nos. Sal - va - tor mun - di sal - va - nos.

The first system of 'Salvator Mundi' is in G minor (two flats) and common time. It features a single melodic line in the treble clef. The first measure is marked with a circled 'A' and the second with a circled 'B'. The lyrics are 'Sal - va - tor mun - di sal - va - nos. Sal - va - tor mun - di sal - va - nos.'.

Sal - va - nos, sal - va - nos. Sal - va - tor mun - di sal - va - nos.

Savior of the world, save us.

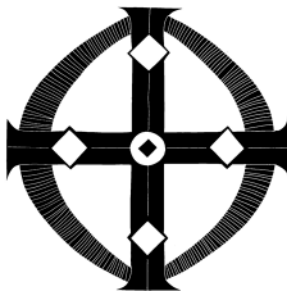
The second system continues the melodic line. The first measure is marked with a circled 'C' and the second with a circled 'D'. The lyrics are 'Sal - va - nos, sal - va - nos. Sal - va - tor mun - di sal - va - nos.' followed by the italicized translation 'Savior of the world, save us.'.

WORD OF GOD

O COME AND LET US SING

O come and let us sing to God, our hope, God's
mer-cy is for ev-er. O come and let us sing to
God, our hope. God's mer-cy is for ev-er. O

The musical score is written in treble and bass clefs with a key signature of two sharps (F# and C#) and a common time signature (C). It consists of three systems of two staves each. The lyrics are placed below the treble staff of each system. The first system ends with a double bar line and repeat dots. The second system ends with a double bar line and repeat dots. The third system ends with a double bar line and repeat dots.



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.

The image shows two systems of musical notation for the hymn 'Jesus, Remember Me'. Each system consists of a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is two flats (B-flat and E-flat), and the time signature is 3/4. The lyrics are: 'Je-sus, re-mem-ber me when you come in-to your King-dom.' The first system shows the vocal line with lyrics and the piano accompaniment. The second system shows the vocal line with lyrics and the piano accompaniment.

UNIVERSAL PRAYER

*We will pray for the needs of the world, the Church, all Christians,
our local community, and our own needs.*

KYRIE ELEISON / LORD, HAVE MERCY

Ky-ri - e e - lei - son, e - le - i - son. (hum)

The image shows a musical score for 'Kyrie Eleison / Lord, Have Mercy'. It consists of a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#), and the time signature is common time (C). The lyrics are: 'Ky-ri - e e - lei - son, e - le - i - son. (hum)'. The vocal line has a long note on 'son' that is held over into the next measure. The piano accompaniment has a long note on 'son' that is held over into the next measure.

The universal prayer concludes with the recitation of the Lord's Prayer.

**Our Father, who art in heaven, hallowed be thy name.
Thy kingdom come, thy will be done on earth as it is in heaven.
Give us this day our daily bread, and forgive us our trespasses
as we forgive those who trespass against us,
and lead us not into temptation, but deliver us from evil.
For thine is the Kingdom, the power, and the glory, now and forever. Amen.**

CRUCEM TUAM

Musical score for 'CRUCEM TUAM' in G major, common time. It consists of three systems of two staves each. The first system contains the first two lines of lyrics. The second system contains the next two lines. The third system contains the final two lines and ends with a double bar line and repeat dots. The melody is written in the upper staff and the accompaniment in the lower staff.

Cru-cem tu - am a-do-ra - mus Do-mi - ne, re - sur - re - cti - o - nem
O Lord, your cross, we a - dore and glo - ri - fy, for your ho - ly res - ur -

tu - am lau - da - mus Do - mi - ne. Lau - da - mus et glo - ri - fi - ca - mus.
rec - tion, we praise you Lord of life. We praise you and we glo - ri - fy you.

Re - sur - re - cti - o - nem tu - am lau - da - mus Do - mi - ne.
For your ho - ly res - ur - rec - tion, we praise you Lord of life.

OUR DARKNESS

Musical score for 'OUR DARKNESS' in G major, 3/4 time. It consists of two systems of two staves each. The first system contains the first two lines of lyrics. The second system contains the next two lines and ends with a double bar line and repeat dots. The melody is written in the upper staff and the accompaniment in the lower staff.

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 -

PEACE

CALM ME, LORD

Calm me, Lord as you calmed the storm; still me, Lord,

The first system of music for 'CALM ME, LORD' consists of a treble and bass staff in G major and 3/4 time. The melody is simple and homophonic, with lyrics: 'Calm me, Lord as you calmed the storm; still me, Lord,'.

keep me from harm. Let all the tu-mult with-in me cease; en-fold me,

The second system continues the melody with lyrics: 'keep me from harm. Let all the tu-mult with-in me cease; en-fold me,'.

Lord, in your peace. Lord, en-fold me in your peace.

To repeat Last time

The third system concludes the piece with a repeat sign. The first part is marked 'To repeat' and the second part is marked 'Last time'. The lyrics are: 'Lord, in your peace. Lord, en-fold me in your peace.'

UBI CARITAS

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

The first system of music for 'UBI CARITAS' is in F major and 2/4 time. The melody is more rhythmic and includes a triplet. The lyrics are: '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 second system continues the melody with lyrics: 'u - bi ca - ri - tas De - us i - bi est. live in char - i - ty; God will dwell with you.'

SACRAMENT OF CONFESSION

RECEPTION OF THE PENITENT

*When someone comes to confess their sins,
the priest welcomes them warmly and greets them with kindness.*

Priest: In the name of the Father, and of the Son, and of the Holy Spirit.

Penitent: Amen.

The priest invites the penitent to have trust in God, in these or similar words:

Priest: May God, who has enlightened every heart, help you to know your sins
and trust in his mercy.

Penitent: Amen.

READING THE WORD OF GOD (OPTIONAL)

Then the priest may read or say from memory a text of Scripture which proclaims God's mercy and calls us to conversion.

CONFESSION OF SINS AND ACCEPTANCE OF SATISFACTION

The penitent may say a general formula for Confession (for example, I confess to almighty God) before confessing their sins. The priest may help the penitent to make an integral confession and may give suitable counsel.

PRAYER OF THE PENITENT AND ABSOLUTION

The priest then asks the penitent to express sorrow in these or similar words:

Penitent: My God, I am sorry for my sins with all my heart.
In choosing to do wrong and failing to do good,
I have sinned against you whom I should love above all things.
I firmly intend, with your help, to do penance, to sin no more,
and to avoid whatever leads me to sin.
Our Savior Jesus Christ suffered and died for us.
In his name, my God, have mercy.

Or:

Lord Jesus, Son of God, have mercy on me, a sinner.
Then the priest extends his hands over the penitent's head and says:

Priest: God, the Father of mercies, through the death and resurrection of his Son
has reconciled the world to himself and sent the Holy Spirit among us for
the forgiveness of sins; through the ministry of the Church may God give
you pardon and peace, and I absolve you from your sins in the name of the
Father, and of the Son, + and of the Holy Spirit.

Penitent: Amen.

PROCLAMATION OF PRAISE OF GOD AND DISMISSAL

After the absolution, the priest continues:

Priest: Give thanks to the Lord, for he is good.

Penitent: His mercy endures forever.

THE TAIZÉ COMMUNITY

Taizé is a small village in the Burgundy region of France and home to an ecumenical community of brothers in the monastic tradition founded during the Second World War by Brother Roger Schütz (1915-2005). Life at Taizé revolves around prayer, work, and hospitality. Since the 1960's, the hospitality has taken the form of welcoming large numbers of young adults—sometimes several thousand at a time—to stay for week-long meetings.

In order to accommodate the large number of visitors speaking various languages, composers began creating simple, repetitive musical refrains for use in worship. Many of the refrains are in Latin; in Taizé itself, numerous languages are used in prayer. In a local community, it may be disconcerting to use foreign languages without a particular reason, and so it is better to choose songs in English, the local language, or possibly in Latin. One or two well-known local songs or hymns can also be included.

The songs of Taizé are meant to help people take time in God's presence. They should be long enough to allow distracted thoughts to calm down and for the words to sink in. Gathered in the presence of Christ, these uncomplicated, repetitive songs, uncluttered by too many words, allow the mystery of God to become tangible through the beauty of simplicity. A few words sung over and over again reinforce the meditative quality of prayer. They express a basic reality of faith that can quickly be grasped by the intellect and that gradually penetrates the whole being.

In the spirit of this ecumenical community, it is both appropriate and encouraged to invite and welcome Christians of all traditions to come together for this time of prayer, word, and song.

IN THE YEAR OF SALVATION TWO THOUSAND TWENTY-TWO

THE BASILICA
OF SAINT MARY



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