

Worship

Olin T. Binkley Memorial Baptist Church

Sunday, March 7, 2010

Third Sunday in Lent

All are welcome here.

If you are visiting today, we would like to know you.

Please fill out a Welcome card, found in the pocket on the back of a chair near you,
and place it in the offering plate.

Hearing assistance devices are available in the narthex.

*Today we share a worship service in the tradition of the Taizé community in France.
Chants will be repeated many times as a way of bringing us into a spirit of meditation.*

*As we sing the chants, we may sing in different languages simultaneously;
this helps us remember our unity with sisters and brothers in other parts of the world.*

*Please see the insert for more information on the Taizé community
and thoughts about this style of worship.*

You are invited to pick up a stone when entering the sanctuary today. Later in the service, after communion and a period of silence, you are invited to come forward and leave your stone on the communion table. This is an opportunity to symbolically place your fears, burdens, or shortcomings... anything that weighs you down... into your stone and then let these go at the feet of divine grace and forgiveness.

Come. Let us worship together.

Announcements

Prelude

Gethsemane

David Cherwien

Song of Light

The children may light candles for the table as a symbol of the light of Christ,
shining among us here, through each person.

Within our darkest night

Dans nos obscurités

Musical score for 'Song of Light' in G major, 4/4 time. The score consists of three systems of vocal and piano accompaniment. The first system begins with a piano (*p*) dynamic. The second system includes mezzo-forte (*mf*) and piano (*p*) dynamics. The third system concludes with piano-piano (*pp*) dynamics and a *fine* marking.

With - in our dark - est night, you kin - dle the fire that nev - er dies a -
Dans nos ob - scu - ri - tés al - lu - me le feu qui ne s'é - teint ja -
way, nev - er dies a - way. With - in our dark - est night, you kin - dle the
mais, ne s'é - teint ja - mais. Dans nos ob - scu - ri - tés, al - lu - me le
fire that nev - er dies a - way, nev - er dies a - way. With - in our dark - est
feu qui ne s'é - teint ja - mais, ne s'é - teint ja - mais. Dans nos ob - scu - ri -

Psalm Reading Psalm 63: 1-5

Meditative Song

Santo, santo, santo

Holy, holy, holy

Musical score for 'Meditative Song' in 4/4 time. The score consists of two systems of vocal and piano accompaniment. The first system includes the lyrics 'San - to, san - to, san - to. ¡Mi co - ra - zón te a - do - ra! Mi Ho - ly, ho - ly, ho - ly. My heart, my heart a - dores you! My'. The second system includes the lyrics 'co - ra - zón te sa - be de - cir: ¡San - to e - res Señ - or! heart knows how to say to you: Ho - ly are you, Lord!'. The score ends with a double bar line and the number 8.

San - to, san - to, san - to. ¡Mi co - ra - zón te a - do - ra! Mi
Ho - ly, ho - ly, ho - ly. My heart, my heart a - dores you! My
co - ra - zón te sa - be de - cir: ¡San - to e - res Señ - or!
heart knows how to say to you: Ho - ly are you, Lord!

Scripture Reading *Isaiah 55: 1-3a*

Meditative Song

My soul is at rest

My soul is at rest in God a-lone, my sal-va-tion comes from God. My

fine

The musical score consists of two staves, treble and bass clef, in a 4/4 time signature. The melody is simple and contemplative, with lyrics written below the notes. The piece concludes with a fermata and the word 'fine'.

Communion

Words of Welcome

Blessing of the Bread and Cup

Meditative Song for the Bread

Bless the Lord, my soul

Bless the Lord, my soul, and bless God's ho-ly name.

Bless the Lord, my soul, who leads me in-to life.

The musical score is presented in two systems, each with a treble and bass clef staff. The first system includes a piano (*p*) dynamic marking. The melody is simple and repetitive, with lyrics written below the notes. The piece concludes with a fermata.

Meditative Song for the Cup

In the Lord I'll be ever thankful

El Senyor

In the Lord I'll be ev-er thank-ful, in the Lord I will re-joice! Look to God, do not be a-
El Se-nyor és la me-va for-ça, el Se-nyor el me-u cant. Ell m'haç-stat la sal-va-ci-

fraid; lift up your voic-es, the Lord is near; lift up your voic-es, the Lord is near. In the
ó. En ell con-fi-o, i no tinc por. En ell con-fi-o, i no tinc por. El Se-

The musical score is presented in two systems, each with a treble and bass clef staff. The time signature is 3/4. The melody is simple and repetitive, with lyrics written below the notes. The piece concludes with a fermata.

Silence

During this time of silence, may we consider how to unclench our fists and let go of those things from which we need detachment. May we also consider how we have been blessed with enough. May we look at our lives and see the riches that are there. We have been given enough, and so much more.

Prayers of the People

Meditative Song

*Here the ushers will receive the morning offering.
You are invited to bring your stone forward to the communion table.*

Laudate omnes gentes

Sing praises

Musical score for 'Laudate omnes gentes' in 3/4 time, key of B-flat major. The score consists of two systems of music, each with a vocal line and a piano accompaniment line. The first system includes the lyrics: 'Lau - da - te om - nes gen - tes, lau - da - te Do - mi - num. Lau - Sing prais - es, all you peo - ples, sing prais - es to the Lord. Sing'. The second system includes the lyrics: 'da - te om - nes gen - tes, lau - da - te Do - mi - num! Lau - prais - es, all you peo - ples, sing prais - es to the Lord! Sing'. The piano accompaniment features a steady bass line and chords in the right hand. The piece concludes with a 'fine' marking.

Closing Prayer

Meditative Song

*The children may come forward and watch as the candles are extinguished.
The smoke that goes into the air is a symbol of the Holy Spirit going into all places.*

Da pacem

Give peace

Musical score for 'Da pacem' in 3/4 time, key of B-flat major. The score consists of two systems of music, each with a vocal line and a piano accompaniment line. The first system includes the lyrics: 'Da pa - cem cor - di - um. Da pa - cem cor - di - um. Da Give peace to ev - 'ry heart. Give peace to ev - 'ry heart. Give'. The second system includes the lyrics: 'pa - cem. Da pa - cem. Da peace, Lord. Give peace, Lord. Give'. The piano accompaniment features a steady bass line and chords in the right hand. The piece concludes with a 'fine' marking.

Musical Reflection

Christ Lag in Todesbanden

J.S. Bach

Acolytes: Nia Simpson, Ruby Pardington

The flowers on the communion table today are given by Susan Read and Randy Russell in love and gratitude for their daughter, Caroline, who turns 21 on March 8.

Instrumentalists today include Mark Walters, guitar; Jenny Walters, flute; Betsy Hughes, violin; Robert Hughes, bass; Bo Lloyd, organ.

On Taizé

*From Olivier Clément's book **Taizé: A Meaning to Life***

Well-known for its distinctive meditative music and as a place of prayer and meeting for thousands upon thousands of young people each year, the Taizé Community in eastern France seeks to be a witness to reconciliation in the world. It is a community of brothers from different Christian denominations, who make a lifelong commitment to a life of simplicity, of sharing and of celibacy, seeking to live "in the spirit of the beatitudes: joy, simplicity and mercy."

from Brother Roger, founder of the Taizé Community

From the depths of the human condition a secret aspiration rises up. Caught up in the anonymous rhythms of schedules and timetables, men and women of today are implicitly thirsting for the one essential reality: an inner life, signs of the invisible.

Nothing is more conducive to a communion with the living God than a meditative common prayer with, as its high point, singing that never ends and that continues in the silence of one's heart when one is alone again. When the mystery of God becomes tangible through the simple beauty of symbols, when it is not smothered by too many words, then a common prayer, far from exuding monotony and boredom, awakens us to heaven's joy on earth.

To celebrate such an inclusive common prayer, only a few people are needed, sometimes just two or three young adults. Already, through them, a sign of Christ becomes visible. And in addition, if young people were to join, at least once a week, the prayer of the local Christian community, as Sunday morning worship service involving all the generations, from little children to elderly persons, then the universality of fellowship in Christ would find a clear expression.

In a technological society, there is a clear separation between prayer and work. When inner life and human solidarity appear to be in competition with one another, as if people had to choose between them, that opposition tears apart the very depths of the soul.

Prayer is a serene force at work within human beings, stirring them up, transforming them, never allowing them to close their eyes in the face of evil, of wars, of all that threatens the weak of this world. From it we draw the energy to wage other struggles—to enable our loved ones to survive, to transform the human condition, to make the earth a place fit to live in.

All who walk in the footsteps of Christ, while being in the presence of God, remain alongside other people as well. They do not separate prayer and commitment.

About Silence

When we try to express communion with God in words, we rapidly reach the end of our capacities. But in the depths of our being Christ is praying, far more than we imagine. Compared to the immensity of that hidden prayer of Christ in us, our explicit praying dwindles to almost nothing. That is why silence is so essential in discovering the heart of prayer.

Although God never stops trying to communicate with us, God never wants to impose anything on us. Often God's voice comes in a whisper, in a breath of silence. Remaining in silence in God's presence, open to the Spirit, is already prayer.

It is not a matter of trying to obtain inner silence at all costs by following some method that creates a kind of emptiness within. The important thing is a childlike attitude of trust by which we allow Christ to pray within us silently, and then one day, we will discover that the depths of our being are inhabited by a Presence.

— Brother Roger of Taizé