

# CHAPLAINS' NEWSLETTER

*Special Edition*

“THEY DEVOTED THEMSELVES TO THE APOSTLES’ TEACHING AND FELLOWSHIP, TO THE BREAKING OF BREAD AND THE PRAYERS”

*Acts 2:42*

“We believe that the Church founded by Jesus Christ and for which He prayed is indefectibly one in faith, worship and the bond of hierarchical communion. In the bosom of this Church, the rich variety of liturgical rites and the legitimate diversity of theological and spiritual heritages and special disciplines, far from injuring her unity, make it more manifest.

Recognizing also the existence, outside the organism of the Church of Christ of numerous elements of truth and sanctification which belong to her as her own and tend to Catholic unity, and believing in the action of the Holy Spirit who stirs up in the heart of the disciples of Christ love of this unity, we entertain the hope that the Christians who are not yet in the full communion of the one only Church will one day be reunited in one flock with one only shepherd” (21).

The Credo of The People of God was composed by Pope Paul VI on 30 June 1968. It was written in part to provide clarification to the numerous questions and anxieties know by the church in the years immediately following the Second Vatican Council.

The entire piece is available at [http://www.vatican.va/holy\\_father/paul\\_vi/motu\\_proprio/documents/hf\\_p-vi\\_motu-proprio\\_19680630\\_credito\\_en.html](http://www.vatican.va/holy_father/paul_vi/motu_proprio/documents/hf_p-vi_motu-proprio_19680630_credito_en.html)

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**Week of  
Prayer for  
Christian Unity**

**January 15-25, 2010**

Volume 10

## TAIZÉ: A PARABLE OF COMMUNITY AND RECONCILIATION...

For the past few years, Prayer with the Songs of Taizé has been held at King's twice a month. This is a Christian, ecumenical, meditative prayer that consists of chants, rich silence, scripture, and prayers of intercession. At the heart of the prayer are the beautiful chants as singing is regarded as an essential part of worship. Each chant consists of a simple phrase that expresses a basic reality of Christian faith that can quickly be grasped by the mind is sung repetitively. As the words are sung over many times, this reality gradually penetrates the whole being.

The prayer is a simple and accessible way to gather a community of Christians from all denominations. This is wonderful way for a parish or school community to

gather in prayer to mark significant times of the Church calendar, such as Advent, Lent, and, of course, Week of Prayer for Christian Unity.

*“At the heart of the prayer are the beautiful chants as singing is regarded as an essential part of worship.”*

The prayer that is held at King's is modeled after the same prayers that are held three times daily in the monastic community of Taizé in Burgundy, France. For those that are interested in starting a prayer in your school community, below you will find background information about the Taizé Community, a basic outline of the prayer, information about music, and resources that can help you get started. The information is excerpted from the community's website at [www.taize.fr](http://www.taize.fr).

## BACKGROUND ON THE COMMUNITY OF TAIZÉ...

The Taizé Community was founded by a Swiss Protestant by the name of Brother Roger in 1940. He pondered what it really meant to live a life according to the Scriptures and began a quest for a different expression of the Christian life. A year after this decision Roger wanted to find a possible way of assisting some of those most discouraged, those deprived of a livelihood; and it could become a place of silence and work. Because his Swiss homeland was neutral and thus less affected by the war, he felt as if France would be ideal for his vision. For Roger, France was a land of poverty and wartime suffering. He eventually settled in Taizé, which was a small desolate village just north of Cluny, the birthplace of western monasticism.

Only miles south of the separation line that divided a war-torn country in half, Roger's home became a sanctuary to countless war refugees seeking shelter. On November 11, 1942, the Gestapo occupied Roger's house while he was in Switzerland collecting funds to aid in his refuge ministry. Roger was not able to return to his home in Taizé until the autumn of

1944, when France was liberated.

In 1941, Roger had published a few small brochures outlining several facets of a Christ-centered communal life together. These brochures prompted two young men to apply, soon followed by a third. Over the next few years several other men would join the community. On Easter day 1949, seven brothers committed themselves to a life following Christ in simplicity, celibacy and community.

More brothers from Reformed, Anglican and Roman Catholic backgrounds joined the community. Soon the Brothers of Taizé were making trips to bring aid to people in both rural and urban areas.

In the 1960s young people began to visit the Taizé community. Since then, hundreds of thousands of them have come to the community to pray and search for meaning in their lives. Their visits have been marked by the central theme of bringing together faith and commitment, interior life and human solidarity.

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As more and more people came to Taizé each week (usually Sunday to Sunday), it was not only necessary to build a new church to accommodate everyone in prayer, but also to write songs for prayer that everyone could quickly access without loss of its meditative quality. The result is a rich treasury of repetitive chants that we know today. Many of these chants, such as “Jesus, Remember Me”, “Wait for the Lord,” and “Laudate Omnes Gentes,” can be found in hymnals of numerous Christian denominations.

## FORMAT OF THE PRAYER...

|                                   |   |
|-----------------------------------|---|
| Call to Prayer                    | Choose one or two songs of praise.  |
| Psalm                             | One or two persons can alternate in reading or singing the verses of a psalm. After each verse, all respond with an Alleluia or another sung acclamation. Alternatively, the congregation can be divided to read the verses in alternating turn.  |
| Reading                           |   |
| Song                              | A short, accessible reading, preferably one that fits the theme of the prayer or the season.  |
| Silence                           | When we try to express communion with God in words, our minds quickly come up short. But, in the depths of our being, through the Holy Spirit, Christ is praying far more than we imagine. During a time of prayer with others, it is best to have just one fairly long period of silence (5-7 minutes) rather than several shorter ones. If those taking part in the prayer are not used to silence, it can help to explain it briefly beforehand.   |
| Intercessions or Litany of Praise | Praying for others widens our prayer to the dimensions of the entire human family; we entrust to God the joys and the hopes, the sorrows and the sufferings of all people, particularly those who are forgotten. A prayer of praise enables us to celebrate all that God is for us. One or two persons can take turns expressing the petitions or the acclamations of praise, which are introduced and followed by a response such as <i>Kyrie Eleison</i> . After the written petitions or acclamations are finished, time may be left for people to pray spontaneously in their own words. These spontaneous prayers should be followed by the same response sung by all. |
| The Lord's Prayer                 | Have someone introduce this by saying “In the words Christ gave us we pray” or something similar.   |
| Concluding Prayer                 |   |
| Closing Song                      |   |

## MUSIC...

At the very least, there should be a song leader who can assist in beginning the chant and assist in sustaining it. The person who begins the songs is generally up front, together with those who will read the psalm, the reading and the intercessions, not facing the others but turned like them towards the altar. A tuning fork or pitch pipe can help, or a musical instrument give the first note or accompany the melody. Make sure the

tempo does not slow down too much, as this tends to happen when the singing goes on for some time. As far as instruments are concerned, a guitar or keyboard instrument can support the harmonic structure of the songs. They are especially helpful in keeping the correct pitch and tempo. In addition to this basic accompaniment, there are parts for other instruments that can add variety to the sound.

## TAIZÉ RESOURCES

**Information about the Community of Taizé**

www.taize.fr

**Publisher for North America**

GIA Music Publications www.giamusic.com

**Music resources**

Songs &amp; Prayers from Taizé (G-4956)

Taizé: Songs for Prayer (G-3719)

**Prayer resources**

*Prayer for Each Day* (G-4918) This is the book of what has come to be known as Taizé prayer. Modeled after the structure of the Divine Office, this book offers seven prayer formats - a full weekly cycle - for Advent, Lent, and Easter; fourteen settings - a two-week cycle - for Ordinary Time; and three settings each for Christmas, Holy Week, and Pentecost. Each prayer includes a psalm text, Scripture reading, litany of praise or petition, and a Lord's Prayer with closing prayer. Directions for using song and silence complete the format of each day.

**Local contact**

Feel free to contact Janet Loo who organizes the prayer at King's. She has also had experience working as a music director in the Community of Taizé. E-mail [jloo5@uwo.ca](mailto:jloo5@uwo.ca) or 519-963-1477.

## SONG SUGGESTIONS FOR CHRISTIAN UNITY

CBW = Catholic Book of Worship III (1994) / G = Gather, 2<sup>nd</sup> Edition (1994) / GP = Glory & Praise (1984)

*The annual Week of Prayer for Christian Unity has been celebrated since 1894, though not always in January. Since 1908 the octave was observed on the January dates with which it is commonly associated, beginning on the former date for the feast of the Confession (or Chair) of St. Peter and ending on the Feast of the Conversion St. Paul.*

*Below you will find suggested hymns and psalms that you may want to include as part of a prayer to celebrate Christian unity.*

## HYMNS

|  |   |
|--|---|
| Bread of Life, Hope of the World - CBW 597A, G 590 | Christ Is Made the Sure Foundation - CBW 430          |
| Companions on the Journey (Landry) - GP 56         | For the Healing of the Nations (Kaan) - CBW 503       |
| Gather Us In (Haugen) - CBW 587, G 539             | Gather Us Together (Alstott) - CBW 601                |
| In Christ There is No East of West - CBW 529       | Lord, You Give the Great Commission - CBW 691         |
| May We Be One - G 247                              | O Christ the Great Foundation (Lew/Aurelia) - CBW 527 |
| One Bread, One Body (Foley) - G 599, GP 152        | One Is the Body (Cooney) - G 612                      |
| There Is One Lord (Taizé) - CBW 530, G 581         | They'll Know We Are Christians (Scholtes) - G 533     |
| Ubi Caritas (Taizé) - CBW 67, G 301                | We Are Many Parts (Haugen) - G 530                    |

## RESPONSORIAL PSALMS

Psalm 122: Let us go rejoicing to the House of the Lord - CBW 17, 588 / G 107

*This psalm was prayed by pilgrims as they approached Jerusalem. Their prayer was for peace in this city that had known such division (and still does).*

Psalm 100: We are God's people, the flock of the Lord - CBW 99, 142 / G 87

*This pilgrimage hymn invites all creation to join in the praise of God.*

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## CHRISTIAN UNITY IN THE CLASSROOM...

The week of Prayer for Christian Unity provides us with the opportunity to learn from other Christian traditions and to intentionally break down boundaries that have divided Christians for too long. Non-Catholic Christian students who attend Catholic schools may feel marginalized or unconnected to the school during religion classes or religious services. During this week all Christians have the opportunity to fully and actively participate in all that our schools have to offer. And there are many ways to engage all students in the activities of the week.

A minister from a local church can be invited to address classes about their particular Christian tradition. The students will have the opportunity to ask questions and learn directly from them. Another option is for your class to visit a local Christian Church and learn from them in their sacred space. This can provide students with a wonderful opportunity to learn more about other churches and denominations – the liturgy, the art, the differences and similarities to Catholic service, worship and faith.

It is also possible for a class, or even the wider school community, to prepare an ecumenical prayer service. A local minister can be invited to give a reflection for the day. Students who may be excluded from various ministries during regular Eucharistic Liturgies during the school year due to their faith tradition may be invited to take on a variety of liturgical roles during such a prayer service. Examples of ecumenical prayer services have been prepared by The Pontifical Council for Promoting Christian Unity ([http://www.vatican.va/roman\\_curia/pontifical\\_councils/chrstuni/sub-index/index\\_weeks-prayer.htm](http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/sub-index/index_weeks-prayer.htm)) as well as the World Council of Churches (<http://www.oikoumene.org/fileadmin/files/wcc-main/documents/p2/2010/>

WOP2011eng.pdf).

During this week a special Bible Study can also be scheduled as a means of emphasizing our shared traditions and beliefs. Students of different Christian traditions can be invited to participate in a special way providing a learning opportunity for all student and staff participants. The Pontifical Council for Promoting Christian Unity has prepared scriptural resources for eight days and encourages us to use those biblical texts and reflections as a basis for ecumenical bible studies during this week. These resources can be found at [http://www.vatican.va/roman\\_curia/pontifical\\_councils/chrstuni/sub-index/index\\_weeks-prayer.htm](http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/sub-index/index_weeks-prayer.htm).

*“Art is a powerful means to help us understand and experience the call for Christian Unity.”*

Art is a powerful means to help us understand and experience the call for Christian Unity. Sponsor an art or poster contest depicting and articulating the quest for Christian Unity – offer prizes and display the art work in a

prominent location for all the school community to see. The Second Vatican Council itself recognized the power of art to build unity, when it stated that “all believers in Christ can, through this cooperation, be led to acquire a better knowledge and appreciation of one another, and so pave the way to Christian unity” (*Unitatis Redintegratio—Decree on Ecumenism* 12).

This week can also provide an opportunity to connect with local youth ministries from surrounding non-Catholic churches and model the unified community we are called to be by engaging in service projects together. Youth from a variety of Christian traditions can serve at a local food bank or soup kitchen together. To further enhance the experience, students from a variety of different traditions can together choose an act of service that means the most to them.

## CATHOLICISM & ECUMENISM...

“The Church recognizes that in many ways she is linked with those who, being baptized, are honoured with the name of Christian, though they do not profess the faith in its entirety or do not preserve unity of communion with the Successor of Peter...In all of Christ's disciples the Spirit arouses the desire to be peacefully united, in the manner determined by Christ, as one flock under one shepherd and he prompts them to pursue this end.” (*Lumen Gentium* 1964, 15)

“The Catholic Church embraces with hope the commitment to ecumenism as a duty of the Christian conscience enlightened by faith and guided by love. Here too we can apply the words of Saint Paul to the first Christians of Rome: “God's love has been poured into our hearts through the Holy Spirit”; thus our “hope does not disappoint us” (Rom 5:5). This is the hope of Christian unity, which has its divine source in the Trinitarian unity of the Father, the Son and the Holy Spirit.” (John Paul II, *Ut Unum Sint* 1995, 8)

## EIGHT DAYS OF PRAYER FOR CHRISTIAN UNITY 2011...

The 2011 prayers for the Week of Prayer for Christian Unity (courtesy of The World Council of Churches) were prepared by Christians in Jerusalem, who chose Acts 2:42 as this year's theme: “They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.” This theme calls us to return to our origins to the church of the apostles in Jerusalem. This call is one of renewal, inspiration and a return to the essence of our shared faith as Christians. The prayers below are reflective of this year's theme and are a special way of acknowledging our solidarity with one another—throughout this week, Christians all over the world from every denomination will pray these words together.

### Day 1 - The Church in Jerusalem

Almighty and Merciful God, with great power you gathered together the first Christians in the city of Jerusalem, through the gift of the Holy Spirit, defying the earthly power of the Roman empire. Grant that, like this first church in Jerusalem, we may come together to be bold in preaching and living the good news of reconciliation and peace, wherever there is inequality and injustice. We pray in the name of Jesus Christ, who liberates us from the bondage of sin and death. Amen.

*“May we always be mindful of Christ as the source of our life together.”*

### Day 2 - Many Members in One Body

God, from whom all life flows in its rich diversity, you call your Church as the Body of Christ to be united in love. May we learn more deeply our unity in diversity, and strive to work together to preach, and build up the Kingdom of your abundant love to all, while accompanying each other in each place, and in all places. May we always be mindful of Christ as the source of our life together. We pray in the unity of the Spirit. Amen.

### Day 3 - Devotion to the Apostles' Teaching Unites Us

God of Light, we give you thanks for the revelation of your truth in Jesus Christ, your Living Word, which we have received through the apostles' teaching, first heard at Jerusalem. May your Holy Spirit continue to sanctify us in the truth of your Son, so that united in Him we may grow in devotion to the Word, and together serve your Kingdom in humility and love. In Christ's name we pray. Amen.

### Day 4 - Sharing, an Expression of Our Unity

God of Justice, your giving is without bounds. We thank you that you have given what we need, so that all may be fed, clothed and housed. Guard us from the selfish sin of hoarding, and inspire us to be instruments of love, sharing all that you give us, as a witness to your generosity and justice. As followers of Christ, lead us to act together in places of want: where families are driven from their homes, where the vulnerable suffer at the hands of the powerful, where poverty and unemployment destroy lives. We pray in the name of Jesus, in the unity of the Holy Spirit. Amen.

### Day 5 - Breaking the Bread in Hope

God of Hope, we praise you for your gift to us of the Lord's Supper, where, in the Spirit, we continue to meet your Son Jesus Christ, the living bread from heaven. Forgive our unworthiness of this great gift - our living in factions, our collusion with inequalities, our complacency in separation. Lord, we pray that you will hasten the

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day when your whole church together shares the breaking of the bread, and that, as we wait for that day, we may learn more deeply to be a people formed by the Eucharist for service to the world. We pray in Jesus' name.  
Amen.

### **Day 6 - Empowered to Action in Prayer**

Lord God our Father, we rejoice that in all times, places and cultures, there are people who reach out to you in prayer. Above all we thank you for the example and teaching of your Son, Jesus Christ, who has taught us to long in prayer for the coming of your Kingdom. Teach us to pray better as Christians together, so that we may always be aware of your guidance and encouragement through all our joys and distress, through the power your Holy Spirit. Amen.

### **Day 7 - Living in Resurrection Faith**

God, Protector of the widow, the orphan and the stranger - in a world where many know despair, you raised your Son Jesus to give hope for humanity and renewal to the earth. Continue to strengthen and unify your Church in its struggles against the forces of death in the world, where violence against creation and humanity obscures the hope of the new life you offer. This we pray in the name of the Risen Lord, in the power of His Spirit. Amen.

### **Day 8 - Called for the Service of Reconciliation**

God of Peace, we thank you that you sent your Son Jesus, so that we might be reconciled to yourself in Him. Give us the grace to be effective servants of reconciliation within our churches. In this way help us to serve the reconciliation of all peoples, particularly in your Holy Land - the place where you demolish the wall of separation between peoples, and unite everyone in the Body of Jesus, sacrificed on Mount Calvary. Fill us with love for one another; may our unity serve the reconciliation that you desire for all creation. We pray in the power of the Spirit. Amen.

***God of peace, pour peace on us—God of peace, full our hearts with peace.***

*(Yarabba ssalami, traditional from Palestina)*

## CLICKWORTHY

*“Clickworthy” features websites that may be useful to your ministry as well as to the school communities that you serve. If you know of any web resources that you would like to share, please send your suggestions to us. In this issue, we focus on websites*

### **World Council of Churches – [www.oikoumene.org](http://www.oikoumene.org)**

The World Council of Churches (WCC) is a worldwide fellowship of churches seeking unity, a common witness and service. The WCC brings together 349 churches, denominations and church fellowships in more than 110 countries, representing over 560 million Christians and including most of the world's Orthodox churches, scores of Anglican, Baptist, Lutheran, Methodist and Reformed churches, as well as many United and Independent churches. The WCC provides a unique space where all Christians can reflect, speak, act, worship and work together, challenge and support each other, share and debate with each other. The organization's website offers a vast number of educational and prayer resources. Of particular interest are the resources for the Week of Prayer for Christian Unity.

### **The Canadian Council of Churches – [www.councilofchurches.ca](http://www.councilofchurches.ca)**

Founded in 1944, the Canadian Council of Churches is the largest ecumenical body in Canada, representing 23 churches of different Christian traditions. The council seeks to dialogue and find a common voice on issues of faith, social justice, biotechnology, and interfaith dialogue. The fruits of these dialogues are presented as documents on their website. Like the World Council of Churches, the Canadian Council of Churches offers resources for putting together a Prayer for Christian Unity.

Here are some other websites of communities that are involved in the work of Christian ecumenism:  
Taizé Community (France) – [www.taize.fr](http://www.taize.fr) / Iona Community (Scotland) – [www.iona.org.uk](http://www.iona.org.uk) /  
Monastery of Bose (Italy) - [www.monasterodibose.it](http://www.monasterodibose.it)

Save the Date  
for  
Teachers as Scholars  
at King's (T.A.S.K.)

Friday March 4, 2011  
9:30AM-2:00PM

The King's team offers educators of our Partner Boards an opportunity to participate in seminars which are inspired by the philosophy that intellectual ideas inspire and transform all educators across grade levels and disciplines.

Featuring:

**"The Dynamism of  
Roman Catholic Moral Teaching"**

Dr. Gilbert Brodie  
*Department of Religious Studies*

**"Sell the War: Advertising on the  
Canadian Home Front, 1939-1945"**

Dr. Graham Broad  
*Department of History*

**"Nuclear Proliferation and Iran's  
Challenge"**

Dr. Tozun Bahcheli  
*Department of Political Science*

**"Children Caught in the Crossfire:  
Responding Effectively to High  
Conflict Families in Separation and/  
or Divorce"**

Dr. Rachel Birnbaum  
*School of Social Work*

WE'RE ON THE WEB:

[www.kings.uwo.ca/campus\\_ministry](http://www.kings.uwo.ca/campus_ministry)

[www.facebook.com/  
KUC\\_Campus\\_Ministry](http://www.facebook.com/KUC_Campus_Ministry)

[twitter.com/kingscampusmin](https://twitter.com/kingscampusmin)

LET THERE BE NO GAP  
BETWEEN US AND CHRIST...

For if there is any gap, immediately we perish.  
For the building stands because it is cemented together.

Let us not then merely keep hold of Christ,  
but let us be cemented to him.

Let us cleave to him by our works.

He is the head, we are the body.

He is the foundation, we the building.

He is the vine, we the branches.

He is the bridegroom, we the bride.

He is the shepherd, we the sheep.

He is the way, we walk in it.

Again, we are the temple, he the indweller.

He is the only begotten, we the brothers and sisters.

He is the heir, we the heirs together with him.

He is the life, we the living.

He is the resurrection, we those who rise again.

He is the light, we the enlightened.

- St. John Chrysostom (+407), from *Homily on First Corinthians*

Campus Ministry at King's University College invites you to

Prayer *with the*  
Songs of  
Taizé

EXPERIENCE TAIZÉ PRAYER AT KING'S...

REGULAR PRAYER

You are invited to come to King's to take part in our regular Prayer with the Songs of Taizé. The prayer is held in Christ the King Chapel (Wemple Building) every first, third, and fifth (where applicable) Monday at 7:00PM.

SPECIAL EVENT

On **Saturday April 2, 2011** one of the brothers from the Community of Taizé, Brother Emile, will lead a half-day retreat at King's University College. Visit the Campus Ministry website for updated details.



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