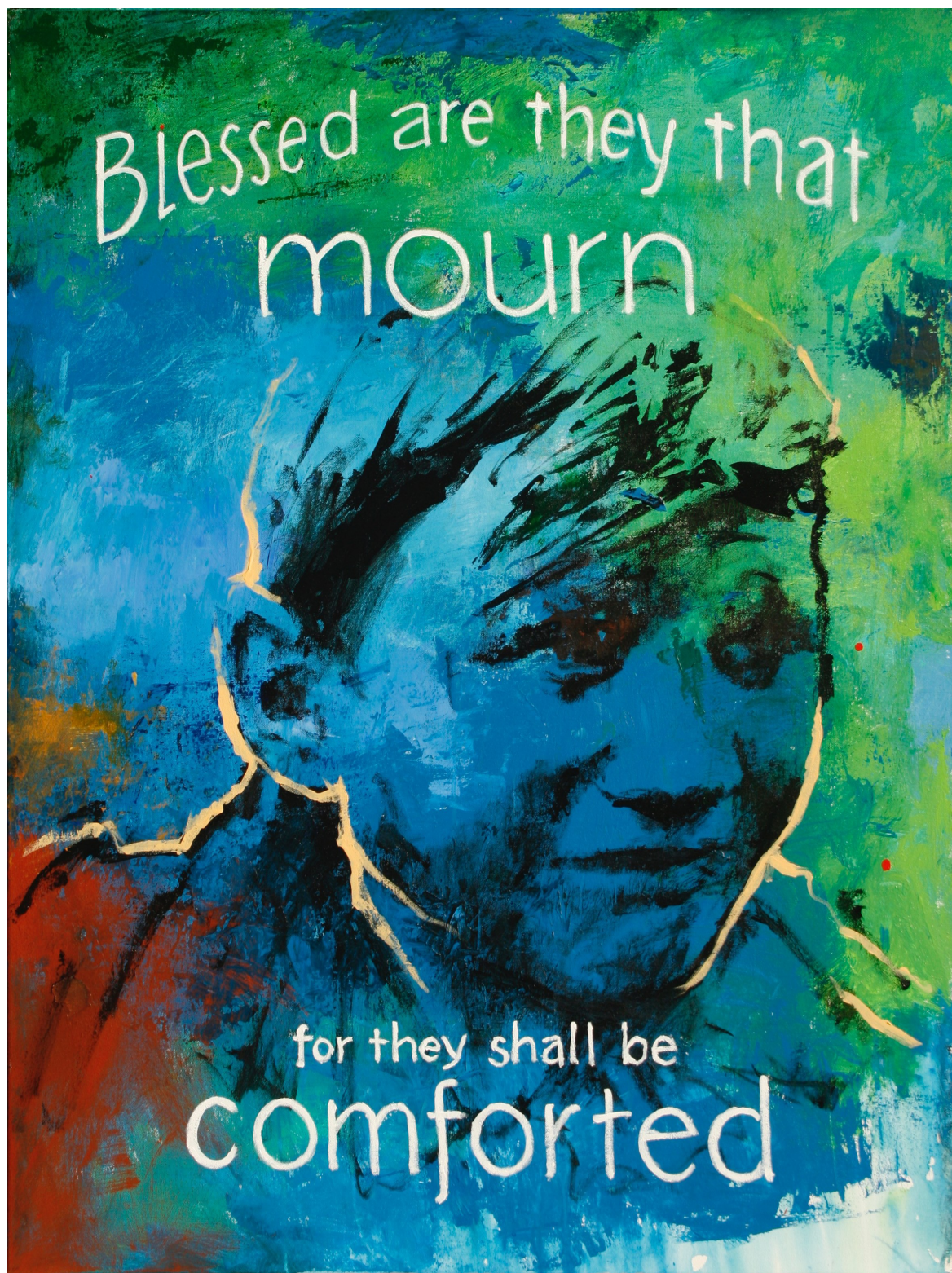


# TAIZÉ PRAYER



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**East Liberty  
Presbyterian Church**

[www.ELPC.church](http://www.ELPC.church)

**Wednesday, September 29, 2021 • 7:00 pm**

116 South Highland Avenue ♦ Pittsburgh, PA 15206  
412.441.3800 ♦ [www.ELPC.church](http://www.ELPC.church)

## Prelude by the Taizé Musicians

### Welcome and Opening Centering/Candle Lighting by Rev. BJ Woodworth

*This worship space is created to enhance your prayer. Please feel free, at any time, to come to the front to sit on the rug and be closer to the light, to pray with one of the icons, to light a candle with your prayer, to move with the music, or to sing in whatever language is comfortable to you. We hope that you will become aware of the presence of the living God as you pray in this place and that you might take that awareness out with you into the world.*

### G133 Your Kingdom Come, O Lord

**Steadily**

Two systems of musical notation in 4/4 time, key of D major. The first system contains the first two lines of the song, and the second system contains the next two lines. Each system has a treble and bass staff. The lyrics are: 'Your king-dom come, O Lord. Your king-dom come, O Lord. Your king-dom come, O Lord. Your king-dom come, O Lord.'

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### 25 When The Night Becomes Dark

Two systems of musical notation in 4/4 time, key of D major. The first system contains the first line of the song, and the second system contains the second line. Each system has a treble and bass staff. Chord symbols are written above the treble staff: Em, Am<sup>6</sup>, E, Am, E in the first system; Am, E, C<sup>6</sup>, Dm, C, F<sup>6</sup>, E, Am in the second system. The lyrics are: 'When the night be - comes dark, your love, O Lord, is a fire; your love, O Lord, is a fire.'

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**Psalm 38** (selected verses; from "Psalms for Praying" by Nan C. Merrill)

**Sung Response: 2 Alleluia 7**

♩ = 116

1. 2. D.C.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia. Al - le - lu - ia! (hum) \_\_\_\_\_

The image shows a musical score for a sung response. It is written for a single voice part on a grand staff (treble and bass clefs). The key signature has one flat (B-flat), and the time signature is 3/4. The tempo is marked as ♩ = 116. The score consists of two systems. The first system has two endings: a first ending (marked '1.') and a second ending (marked '2.'). The second ending leads to a double bar line with the instruction 'D.C.' (Da Capo). The lyrics are written below the staff, with hyphens indicating syllables that span across notes. The lyrics are: 'Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia. Al - le - lu - ia! (hum) \_\_\_\_\_'. The music features a mix of eighth and sixteenth notes, with some rests and a final long note for the 'hum'.

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Because of foolishness,  
My heart has turned to stone,  
I am utterly bowed down,  
Overcome with remorse;  
I spend my days in mourning,  
And pray for mercy throughout the night.  
I acknowledge my weakness,  
O Loving Presence, illness has overtaken me.  
My energy is depleted, my spirit crushed;  
I groan under the tumult of my heart.

**ALLELUIA**

Beloved, all my longing is known to you,  
My sighing is not hidden from you.  
My heart throbs endlessly,  
My strength fails me;  
Even the light of my eyes—  
It also has disappeared.  
My friends and companions have no time for me,  
My family stays at a distance.

**ALLELUIA**

The tempter knows well my weakness  
And lays a snare in my path.  
Those who choose the darkness  
Are ever at my door, seeking my company.

**ALLELUIA**

For you alone, Beloved, do I wait;  
You alone, O Gracious One,  
Will answer my cry.  
I pray, "Be my strength!  
Uphold me when I am weak  
And paralyzed with fear!"

**ALLELUIA**

For I seem ready to fall,  
My pain is always with me.  
I confess my shortcomings,  
I am sorry for my transgression.  
No longer will I listen  
And follow the ego's wily ways;  
They lead only to despair  
And separate me from Love.  
I feel like a child again,  
Ready to learn life's lessons of peace;  
I choose to walk in the Light.

**ALLELUIA**

I no longer feel separated from you, O Beloved!  
I know I am One with All!  
You have rolled away the stone from my heart,  
O Love, my Beloved Friend!

**ALLELUIA**



## The Word/Meditation: Matthew 5:1-2, 4

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying: “Blessed are those who mourn, for they will be comforted.”



## Words from Jan Richardson

Let us agree for now that we will not say the breaking makes us stronger or that it is better to have this pain than to have done without this love...Perhaps for now it can be enough to simply marvel at the mystery of how a heart so broken can go on beating, as if it were made for precisely this — as if it knows the only cure for love is more of it, as if it sees the heart's sole remedy for breaking is to love still, as if it trusts that its own persistent pulse is the rhythm of a blessing we cannot begin to fathom but will save us nonetheless.

— from *The Cure for Sorrow: A Book of Blessings for Times of Grief*

## \* Les Béatitudes

*Tutti*

Hap - py all those who now are weep - ing: the joy of God will com-fort them.

## Prayers of Intercession

### Sung Response: NB58 Psalm 62: In You Our Hearts Find Rest

The image shows a musical score for a sung response. It consists of two systems of music, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is B-flat major (two flats) and the time signature is 3/4. The lyrics are written below the vocal line. The first system ends with a repeat sign and the instruction 'Last time'. The second system also ends with a repeat sign and the instruction 'Last time'.

In you our hearts find rest and peace - ful glad - ness. In  
En tout, la paix du cœur, la joie se - rei - ne. En

you our hearts find rest and peace - ful glad - ness.  
tout, la paix du cœur, la joie se - rei - ne.

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Bless those who mourn the death of relative or friend and feel that with this loss their lives are incomplete.

#### **IN YOU OUR HEARTS FIND REST**

Bless all those whose lives have been touched by tragedy, whether by accident or a deliberate act. In their anguish, immerse them in your love and lead them through this darkness into your arms, and light.

#### **IN YOU OUR HEARTS FIND REST**

Bless all those who mourn and heal their brokenness with the soothing balm of your gentle touch, that they might know shalom, wholeness, peace.

#### **IN YOU OUR HEARTS FIND REST**

Bless all those who are filled with sorrow, uphold them with your strength, and through the generosity of love shown by others and your presence within their hearts may they know they are not alone in their struggle.

#### **IN YOU OUR HEARTS FIND REST**

God of love and mercy, embrace all those whose hearts today overflow with heartache, unanswered questions and such a sense of loss. Grant them space to express their tears. Embrace in your loving arms all who are grieving the loss of every and all kinds this night!

#### **IN YOU OUR HEARTS FIND REST**

## Silent and Spoken Prayers

*Please feel free to add your spoken petitions.*

*A note about praying for others out loud: Some people are comfortable with having their prayer concerns lifted up in public worship. Others are not. Before you share aloud any prayer concerns, please be sure that you are not breaking confidentialities.*

*Whether or not you say the person's name out loud, God hears and receives the intentions of your heart.*

### NB53 The Lord's Prayer

Our Fa - ther who art in heav - en, hal - lowed be thy name; thy king - dom come;

thy will be done, on earth as it is in heav - en. Give us this day our dai - ly bread;

for - give us our tres - pass - es as we for - give those who tres - pass a - gainst us;

lead us not in - to temp - ta - tion, but de - liv - er us from e - vil. For thine is the King - dom,

and the pow - er, and the glo - ry, for - ev - er and ev - er. A - men.

## Prayer over the Anointing Oil *(in unison)*

*We have an anointing station this evening for those seeking individual prayer to share joys or concerns. Any desiring prayer, and/or anointing with oil, are invited to come forward, waiting in the center aisle if the station is full. To assist in hearing prayer concerns, anointing happens to the left in the columbarium.*

Bless this oil, O Lord, pressed from the fruit of the earth. Let it be a holy ointment for the wounds and worries of those who receive it. May it be a sign to all of us of your constant desire to touch our lives and bring us to health and wholeness. Bless us, O Lord, as we come before you and seek to experience through the touch of others, your everlasting love. Amen.



## CLM17 Consoling Spirit Of God

Es - prit — con - so - la - teur, a - mour de tout a -  
Con - sol - ing Spir - it of God, O love in all our

mour. Es - prit — con - so - la - teur, a - mour de tout a - mour.  
love. Con - sol - ing Spir - it of God, O love in all our love. (♩ Last time)

unis.  
O — O —  
unis.

## CLM18 Put Your Trust In God

Fi - ez - vous en Lui, ne craig - nez pas. La paix de Dieu gar - de -  
Put your trust in God, and do not fear. God's peace will dwell deep with -

ra vos cœurs. Fi - ez - vous en Lui. Al - le - lu - ia, al - le - lu - ia!  
in your hearts. Put your trust in God. Al - le - lu - ia, al - le - lu - ia!


The image shows a musical score for the hymn 'Put Your Trust In God' (CLM18). It is written in 4/4 time with a key signature of one sharp (F#). The score consists of two systems, each with a treble and bass staff. The lyrics are in French and English. The first system ends with a double bar line, and the second system continues the melody and lyrics, also ending with a double bar line.

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\* In The Garden



1. I come to the gar-den a - lone, while the dew is  
 2. He speaks, and the sound of his voice is so sweet the  
 3. I'd stay in the gar-den with him though the night a -

still on the ros - es; and the voice I hear, fall - ing on my ear,  
 birds hush their sing - ing, and the mel - o - dy that he gave to me  
 round me be fall - ing, but he bids me go; through the voice of woe




*Refrain*



the Son of God dis-clos - es.  
 with - in my heart is ring - ing. And he walks with me, and he  
 his voice to me is call - ing.




talks with me, and he tells me I am his own, and the

joy we share, as we tar - ry there, none oth - er has ev - er known.



GARDEN  
 89.557 w. refrain

WORDS and MUSIC: C. Austin Miles, 1913

## The Closing Blessing *(in unison)*

May the Lord bless and keep us from all harm,  
and may God lead us to eternal life; that awake  
we may watch with Christ, and asleep we may  
rest in peace.

Leader: Thanks be to God. Amen.

People: Amen.



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## *Let us not forget hospitality!*

From the beginning of the universe, God has been mysteriously at work. This conviction is at the heart of the poetic stories of creation at the beginning of the Bible. God contemplates what he brings into being and blesses it: God sees how the whole of creation is good. The entire universe is deeply loved by God.

Sometimes we understand so little about God, but we can go forward in the confidence that God desires our happiness and welcomes us all, with no preconditions. God is the source of hospitality.

Still more, through Christ, God went to the point of becoming one of us, in order to draw humanity to himself and to welcome us. This hospitality of God towards us touches the depths of our souls: it overflows and goes beyond all human frontiers.



Do not forget to show hospitality,  
for by so doing some people have welcomed  
angels without knowing it. (*Hebrews 13:2*)

## Contemplative Prayer (on Zoom)

**Mondays from 7:30-8am**

Contemplation has been described as a long loving look at the real. Contemplation is about waking up, listening, noticing and paying attention. In the words of Adele Calhoun, “a contemplative person recognizes that every experience offers more than meets the eye. They know that ‘bidden or unbidden’ God is present.” This takes practice.

Join us for a time to practice a variety of contemplative prayer practices utilizing fixed prayers, scripture, music, silence, art and our bodies to help us start our day in communion with God and one another.

*Facilitated by Rev. BJ Woodworth*

www.Zoom.us

Meeting ID: 959 8065 3992

Passcode: bestill

Or dial: 646 876 9923 US • Meeting ID: 959 8065 3992 • Passcode: 6787603

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## Mindfulness Meditation (on Zoom)

**Thursdays from 8-8:30am**

*“Meditation means to be in the process of realizing that God is wholly present in each step along our way. It is to be slowly awakening to the divine destination of our journey manifesting itself in the divinity of our own breathing, our own beating heart, our simply being who we are.” (James Finley)*

Mindfulness meditation is the practice of resting in present moment awareness without judgment, opening to the heart of love and compassion for ourselves, for others, and for our world. Each Thursday morning, Susan Spangler and Ted Cmarada will guide us in mindfulness meditation practices and offer supports for practicing meditation in everyday life. Those new to meditation and those with meditation experience are welcome.

Susan and Ted began practicing Mindfulness Meditation in 1990 with the beloved Vietnamese Buddhist teacher Thich Naht Hanh. Over the years, their practice and appreciation of mindfulness and related meditation practices has deepened through relationships and study with teachers from various meditation traditions. They bring to their teaching the warmth, humor and compassion modeled for them by these teachers, a caring presence cultivated through the practice of psychotherapy, and loving hearts nurtured through their deep and life-long commitment to the Christian path.

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## Enneagram Lunchtime Discussion Group (on Zoom)

**3rd Tuesdays of the month beginning September 21 from 12:20-1:30 pm**

Contact Rev. BJ Woodworth with questions (BJW@coh.net)

Whether you are new to the Enneagram or a seasoned traveler, you are welcome to join us as we seek to know God and know ourselves through the tool of the Enneagram. Our hope is to help one another to “uncover the traps that keep us from living fully and freely as our True Self so that we will use our unique, authentic gifts for the good of others and the world” (Richard Rohr).

Each month we explore and reflect upon different aspects of the Enneagram like, our Enneagram’s approach to time, spiritual practices, our bodies etc. These topics are chosen by those within the group from month to month, often through an article or podcast to reflect upon.

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*Praying in Color with*

# MANDALAS

*Grab some colored pencils in the back*

One of the most ancient forms of prayer is the mandala and it's used across many different religions. The word mandala means "container of sacred essence" in Sanskrit. It originated as a spiritual practice in the 6th century BC out of the Hindu and Buddhist religions, but is now used by many others, including Christians. Mandala coloring can be a calming and focusing prayerful activity – beyond thoughts, feelings and words – amidst our Taizé prayer.

