

TAIZÉ:

Prayerful Song & Quiet Meditation



**East Liberty
Presbyterian Church**

www.ELPC.church

June 15, 2022 • 7:00 pm

116 South Highland Ave
Pittsburgh, PA 15206

412.441.3800

Prelude by Gerard Rohlf

Welcome and Opening Centering by The Rev. BJ Woodworth

This worship space is created to enhance your prayer. As you enter, grab a prayer stone or palm cross to hold. Feel free to come forward to the craft table to doodle or color a mandala, come sit on prayer cushion and be closer to the front, pray with one of the icons, light a candle, or move with the music. There are prayer stations up on the altar that you are welcome to explore.

If the songs are new to you, let their simple repeated refrains be sung over you and join in as you are able.

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.

CLM12 I Will Sing To The Lord

Can - ta - rei ao Se - nhor, en - quan - to vi - ver; lou - va -
I will sing to the Lord my whole life — long; I will

rei o meu Deus en - quan - to e - xis - tir. Ne - le en - con - tro a mi - nha a - le -
wor - ship my God as long as I live. For the Lord brings joy to his

gri - a. Ne - le en - con - tro a mi - nha a - le - gri - a. Can - ta -
peo - ple. For the Lord brings joy to his peo - ple. I will

(♩ Last time)

9 Bless The Lord

♩ = 76 Dm G Dm B♭ C F A

p

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

Dm G Dm B♭ C Dm

p

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

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Psalm 40 (selected verses; from "Psalms for Praying" by Nan C. Merrill)

Sung Response: NB37 Alleluia 10

The image shows a musical score for a sung response. It consists of two systems of music, each with a treble and bass staff. The key signature is one sharp (F#) and the time signature is 6/8. The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics 'Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!' are written below the treble staff of each system. The music ends with a double bar line and repeat dots.

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Blessed are those who make Love their home,
Who do not turn to the proud,
To those who follow false idols!
O Beloved, how wondrous are your gifts to us;
Your thoughts are beyond our imagination.
What joy to live in Oneness with you!
Were we to proclaim and tell of
Your beauty and blessed grace,
Who could measure it?

ALLELUIA

Sacrifice and offering are not
Your desire for us;
For, you have opened our heart's ear.
Burnt offerings are not required.
My heart affirms my surrender;
In the Book of Life it is written:
"I abandon myself into your hands,
For I love you and wish only
To create with you, O my beloved;
For you are the Life of my life forever."

ALLELUIA

I tell the glad news of Love's way
To all who will listen.
Yes, I raise my voice,
With praise and acclamation.
I tell of Love's saving grace within my heart.
I speak of Love's faithfulness
And healing power.

ALLELUIA

I aspire to reveal your steadfast love and truth
Through the witness of my life.
Do not, O Beloved,
Withhold your mercy from me,
Let your Love, your Light, and faithfulness
Ever guide and uphold me.
For fears so often overwhelm me;
My desires and anger cause me to be blind;
So I look away when I see injustice,
My heart becomes cold.

ALLELUIA

Continued on next page....

In your mercy, O Beloved, deliver me!
O Love, make haste to help me!
Let my fears be put to rest,
Fears that separate me from you;
Let all that keeps me from love,
From peace and gratitude,
Be transformed within me.

ALLELUIA

And may all who seek Love
Rejoice and be glad;
May all who would live truth and justice,
Continually call upon Love!
As for me, though often broken and weak,
I know that Love dwells within.
For now, where injustice or illusion
Make their home,
I witness to your Peace and Love,
O Teacher and Friend to All!

ALLELUIA

The Word: Luke 17:20-21

Once Jesus was asked by the Pharisees when the kin-dom of God was coming, and he answered, “The kin-dom of God is not coming with things that can be observed, nor will they say, ‘Look, here it is!’ or ‘There it is!’ For, in fact, the kin-dom of God is in your midst.”

Words from St. Augustine

Late have I loved you, beauty so ancient, oh beauty so new. Late have I loved you! You were within me, but I was outside myself, and there I sought you! In my weakness, I ran after the beauty of things you have made. You were with me, and I was not with you; my desire was before you, and the light of my eyes was not with me. I entered my inward soul guided by you...and, I saw above the same eye of my soul and above my mind your immutable light. You are more inward to me than the most inward part of me, and higher than my highest reach!

CLM35 The Kingdom Of God

The musical score is written for two staves, Treble and Bass, in 4/4 time with a key signature of one sharp (F#). The melody is primarily in the Treble staff, with the Bass staff providing harmonic support. The lyrics are written below the staves. The first system of music covers the lyrics 'The king - dom of God is jus - tice and peace and joy in the Ho - ly'. The second system covers 'Spir - it. Come, Lord, and o - pen in us the gates of your— king - dom. The'. Both systems end with a double bar line and a repeat sign. Above the final notes of the second system, the text '(Last time ☺)' is written twice, once above the Treble staff and once above the Bass staff.

The king - dom of God is jus - tice and peace and joy in the Ho - ly

Spir - it. Come, Lord, and o - pen in us the gates of your— king - dom. The

(Last time ☺)

(Last time ☺)

Prayers of Intercession

Sung Response: CLM15 Lord And Giver Of Life

The musical score is written for two voices, Treble and Bass, in 2/4 time. The melody is simple and hymn-like, with lyrics written below the notes. The lyrics are: 'Do - mi - nus Spi - ri - tus est. Spi - ri - tus au - tem vi - Lord and giv - er of life, Spir - it of light and of vi - fi - cat. ho - li - ness, Spi - ri - tus au - tem vi - vi - fi - cat. ho - li - ness.' The score includes a repeat sign at the end of the second line.

Do - mi - nus Spi - ri - tus est. Spi - ri - tus au - tem vi -
Lord and giv - er of life, Spir - it of light and of

vi - fi - cat. Spi - ri - tus au - tem vi - vi - fi - cat.
ho - li - ness, Spir - it of light and of ho - li - ness.

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God, may your kin-dom dwell and grow within the church often torn by division, apathy, and misunderstanding, may your beloved bride shine brightly, illuminating your light and love to all.

LORD AND GIVER OF LIFE

God, may your kin-dom dwell and grow within our government often divided by partisan pride, lack of humility, power-grabbing and greed; may our government officials lead with honesty, justice, equity, and fairness for all.

LORD AND GIVER OF LIFE

God, may your kin-dom dwell and grow within our bodies often riddled with disease, sickness, and bad health; may you grant healing, wholeness, and health to all.

LORD AND GIVER OF LIFE

God, may your kin-dom dwell and grow within the natural world that is often ravaged by material gain, abuse, and injustice; may you protect all animals and land under threat and remind us of our interconnectedness to all living things, as our siblings.

LORD AND GIVER OF LIFE

God, may your kin-dom dwell and grow within our economy that is struggling, and often driven by greed, the bottom line, and a lack of sharing; may generosity, creativity and equity be given to all struggling financially.

LORD AND GIVER OF LIFE

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 confidentiality.

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. Amen.



CLM25 Jesus, Your Spirit

Musical score for 'Jesus, Your Spirit' in 4/4 time. The melody is in G major (one sharp). The lyrics are: Kris - tus, din An - de i oss är en käl - la med por - lan - de va - ten. Je - sus, your Spir - it in us is a well - spring of life ev - er - last - ing.

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G106 Jesus Christ, Yesterday, Today And Forever

Musical score for 'Jesus Christ, Yesterday, Today And Forever' in 4/4 time. The melody is in G major (one sharp). The lyrics are: Je - sus Christ, Je - sus Christ, yes - ter - day, to - day and for - ev - er.

Suzanne Toolan. OneLicense.net #A-700877

* Praise, Praise, Praise The Lord

Praise, praise, praise the Lord! Praise God's ho - ly name. Al - le - lu - ia!
Lou - ez le Sei - gneur! Lou - ez son saint nom. Al - le - lu - ia!

The first system of the musical score is written in 4/4 time. It features a treble clef staff with a melody of eighth and quarter notes, and a bass clef staff with a harmonic accompaniment of chords and moving lines. The lyrics are written below the treble staff.

Praise God's ho - ly name. Al - le - lu - ia! Praise God's ho - ly name. Al - le - lu - ia!
Lou - ez son saint nom. Al - le - lu - ia! Lou - ez son saint nom. Al - le - lu - ia!

The second system of the musical score continues the melody and accompaniment from the first system. It also features a treble clef staff with a melody and a bass clef staff with a harmonic accompaniment. The lyrics are written below the treble staff.

TEXT: Cameroon song
MUSIC: Cameroon melody; arr. Ralph M. Johnson, 1994
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LOUEZ LE SEIGNEUR
Irregular

Blessing *(in unison)*

May your kin-dom come; may your will be done on earth as in heaven.
Help us to notice its nearness within us and around us.
Free us to graciously sow it, seek it, and celebrate it,
knowing your kin-dom always lies beyond us.

Leader: Thanks be to God. Amen.

People: Amen.

SPIRITUAL LIFE EVENTS

Wednesday Morning Yoga and Contemplation Series

Join Katrina Woodworth for a Hatha yoga class on Wednesdays at 8 am on Zoom in May and June to explore our relationship with creation through the 4 elements of water, wind, earth and fire. Register in advance at www.tiny.cc/n1truz. After registering, you will receive a confirmation email containing information about joining the meeting.

Cathedral Yoga

Yamuna will lead yoga in-person in the Sanctuary before the 7 pm Taizé Prayer service.

Wednesdays, 6 to 7 pm

JourneyDance

Enjoy an evening of healthy, energizing, funky and divine dancing on the 3rd Friday of every month (with a few exceptions).

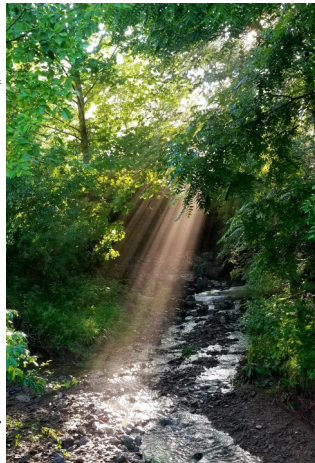
June 17, July 15, Aug 19, Sept 16,
Oct 21, Nov 18, Dec 9 (*second Friday*)
6:30-7:45 pm

Enneagram Study Group

Join facilitator Lynn Holden on the third Mondays now through June and Sept through Dec, from 12:15-1:30 pm on Zoom (www.Zoom.us; Meeting ID: 966 6904 5127, Passcode: 9types) for an Enneagram Study Group. Required book is *The Sacred Enneagram: Finding Your Path to Spiritual Growth* by Christopher L. Heuertz.

June Solstice Forest Bathing

Join us at Frick Park on Saturday, June 25 from 6–9 pm for a time of *Solstice Forest Bathing* and mark the beginning of summer, increased daylight, and warmth! If you are unfamiliar with forest bathing, it is simply mindfulness in nature as we bathe in the health-boosting benefits of the forest. Guided by Sandi Miller, we'll enjoy a three-hour walk and experience a series of invitations to slow down, open our senses, and cultivate an embodied relationship between ourselves and the natural world. Throughout the walk, we'll have opportunities to share our experiences. We'll conclude with a cup of tea made from the forest. There's no right or wrong way to practice forest bathing, so come as you are; it's all welcome in the forest. (We will be walking less than one mile, but there are some hills involved.) Register with Norma (412.441.3800 x111) by Wednesday, June 22. The event is limited to 12 people.



ELPC EVENTS

BUILDING CLOSURE

*The ELPC building will be closed on
Saturday, June 18 in observance of Juneteenth.*

Connections Groups – June 18

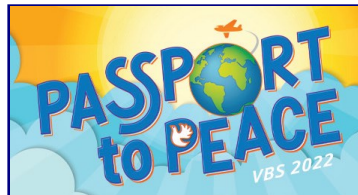
ELPC Connections Groups are designed to foster small-group friendships in a large congregation. All past members of Connections Groups and new people who are interested in joining us are invited to an afternoon of strawberry picking on Saturday, June 18. Meet at Noon at Soergel Orchards (2573 Brandt School Rd, Wexford, PA 15090). To RSVP and coordinate car pooling, contact Elaine Phillips (connectelpc@gmail.com).

March from Freedom Corner with ELPC – June 18

Join the Justice Committee and Facing Systemic Racism Ministry Team on Saturday, June 18 at 9:30 am at Freedom Corner to march down to Point State Park. Bring a blanket or chair to sit in the field and enjoy the day's events. If you would like to ride in the van, please contact Michele to make a reservation (412.303.9243).

LGBTQ Ministry Spiritual Gathering – July 10

You are invited to the next spiritual gathering of ELPC's LGBTQ Ministry on Sunday, July 10 at 11:30 am. Both allies and LGBTQIA+ folks alike are encouraged to attend. Contact Wil Forrest for more info and/or to attend (412.441.3800 x118; Wil@coh.net).



Volunteers still needed for VCS

June 20-24 • 9 am–3 pm

ELPC will be hosting Vacation Church School for children from Monday, June 20 through Friday, June 24 from 9 am to 3 pm each day. Volunteers are still needed! Visit our website (www.ELPC.church) for more info on how you can help during this special week!

Volunteer Training • June 19

There will be training and orientation for all adult and teen volunteers for VCS on Sunday, June 19 from 11 am–2 pm in the Social Hall. Lunch will be provided.

The Kin-dom of God

When I first encountered a prayer using “kin-dom” instead of “kingdom,” I remember thinking that it was a sort of liberal watering down of the robust vision of Christ the King in glory, diminishing the power of his lordship. The noted theologian



Ada María Isasi-Díaz recalls originally hearing “kin-dom” from a friend who was a nun as an alternative to the language of “kingdom,” a word fraught with colonial oppression and imperial violence. “Jesus,” she wrote, “used ‘kingdom of God’ to evoke ... an alternative ‘order of things’” over and against the political context of the Roman Empire and its Caesar, the actual kingdom and king at the time.

“Kingdom” is, however, a corrupted metaphor, one misused by the church throughout history to make itself into the image of an earthly kingdom. Indeed, Christians have often failed to recognize that “kingdom” was an inadequate and incomplete way of speaking of God’s governance, not a call to set up their own empire. Isasi-Díaz argues that “kin-dom,” an image of *la familia*, the liberating family of God working together for love and justice, is a metaphor closer to what Jesus intended.

If that sounds more like contemporary political correctness than biblical theology, it is worth noting that Isasi-Díaz’s “kin-dom” metaphor echoes an older understanding, one found in medieval theology in the work of the mystic Julian of Norwich. Julian wrote of “our kinde Lord,” a poetic title, certainly, summoning images of a gentle Jesus. But it was not that. Rather, it was a radical one, for the word “kinde” in medieval English did not mean “nice” or “pleasant.” Instead, in the words of theologian Janet Soskice:

In Middle English the words “kind” and “kin” were the same—to say that Christ is “our kinde Lord” is not to say that Christ is tender and gentle, although that may be implied, but to say that he is kin—our kind. This fact, and not emotional disposition, is the rock which is our salvation.

To say “our kinde Lord” was to say “our kin Lord.” Jesus the Lord is our kin. The kind Lord is kin to me, you, all of us—making us one. This is a subversive deconstruction of the image of kingdom and kings, replacing forever the pretensions and politics of earthly kingdoms with Jesus’s calling forth a kin-dom. King, kind, kin.

This excerpt is from Diana Butler Bass’s newest book *Freeing Jesus* and was featured in her newsletter *The Cottage*. Published on www.redletterchristians.org, on 12/15/21.

