



Taizé:

Prayerful Song & Quiet Meditation

June 29, 2022 • 7:00 pm



**East Liberty
Presbyterian Church**

www.ELPC.church

116 South Highland Ave
Pittsburgh, PA 15206
412.441.3800

Prelude by Taizé Musicians

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.

48 Sing Praises

The musical score for '48 Sing Praises' is written for a piano and voice. It features a 3/4 time signature and a tempo of 63 beats per minute. The key signature has three flats (B-flat, E-flat, A-flat). The score is divided into two systems. The first system includes a piano introduction marked with a 'p' and a repeat sign. The lyrics are: '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 continues the melody and includes a 'fine' marking. The lyrics are: '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 score uses a variety of musical notations including eighth notes, quarter notes, and half notes, with some measures containing rests.

♩ = 63

E♭ A♭ E♭ B♭ Cm G Cm B♭ E♭ A♭ B♭ E♭

p

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

p

A♭ E♭ B♭ Cm A♭ B♭ E♭

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

fine

12 Wait For The Lord

Lento (♩ = 48)

Em *p* C Am⁶ B

Wait for the Lord, whose day is near.

p

Em *mf* D G Am B Em

Wait for the Lord: be strong, — take heart!

mf

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Psalm 37 (*selected verses; NRSV*)

Sung Response: NB37 Alleluia 14



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Do not fret because of the wicked;
do not be envious of wrongdoers,
for they will soon fade like the grass
and wither like the green herb.
Trust in the Lord and do good;
live in the land and enjoy security.
Take delight in the Lord,
and he will give you the desires of your heart.

ALLELUIA

Commit your way to the Lord;
trust in him, and he will act.
He will make your vindication
shine like the light
and the justice of your cause like the noonday.
Be still before the Lord,
and wait patiently for him;
do not fret over those who prosper in their way,
over those who carry out evil devices.

ALLELUIA

Refrain from anger and forsake wrath.
Do not fret—it leads only to evil.
For the wicked shall be cut off,
but those who wait for the Lord
shall inherit the land.
Yet a little while,
and the wicked will be no more;
though you look diligently for their place,
they will not be there.
But the meek shall inherit the land
and delight themselves in abundant prosperity.

ALLELUIA

Depart from evil, and do good;
so you shall abide forever.
For the Lord loves justice;
He will not forsake his faithful ones.
The righteous shall be kept safe forever,
but the children of the wicked shall be cut off.

ALLELUIA

The righteous shall inherit the land
and live in it forever.
The mouths of the righteous utter wisdom,
and their tongues speak justice.
The law of their God is in their hearts;
their steps do not slip.

ALLELUIA

Wait for the Lord and keep to his way,
and he will exalt you to inherit the land;
you will look on the destruction of the wicked.
The salvation of the righteous
is from the Lord;
he is their refuge in the time of trouble.
The Lord helps them and rescues them;
he rescues them from the wicked
and saves them
because they take refuge in him.

ALLELUIA

The Word and Meditation: Matthew 13:24-30

Jesus put before them another parable: "The kin-dom of heaven may be compared to someone who sowed good seed in his field, but while everybody was asleep an enemy came and sowed weeds among the wheat and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, 'Master, did you not sow good seed in your field? Where, then, did these weeds come from?' He answered, 'An enemy has done this.' The slaves said to him, 'Then do you want us to go and gather them?' But he replied, 'No, for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest, and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.' "

Words from Teilhard de Chardin

Above all, trust in the slow work of God.

We are quite naturally impatient in everything to reach the end without delay.

We should like to skip the intermediate stages.

We are impatient of being on the way to something unknown, something new.

Only God could say what this new spirit
gradually forming within you will be.

Give our Lord the benefit of believing
that his hand is leading you,
and accept the anxiety of feeling yourself
in suspense and incomplete.

30 Lord Of All Goodness

The musical score is written for a single melodic line on a treble clef staff. The tempo is marked as quarter note = 50. The key signature has two flats (B-flat and E-flat). The score is divided into two systems. The first system contains the lyrics: "Do - mi - ne De - us Fi - li - us Pa - tris, do - na no - bis pa - cem. Lord of all good - ness, Son of the Fa - ther, may your peace sur - round us." The second system contains the lyrics: "(hum)". The melody is simple and contemplative, with a long note on "do" in the first system and a long note on "(hum)" in the second system. The lyrics are written below the staff, with some words on two lines.

♩ = 50 Cm Fm B♭ E♭ , Cm Fm B♭ E♭

Do - mi - ne De - us Fi - li - us Pa - tris, do - na no - bis pa - cem.
Lord of all good - ness, Son of the Fa - ther, may your peace sur - round us.

(hum)

Prayers of Intercession

Sung Response: 6 Kyrie 13

♩ = 96



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

D.C.

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God, grant us patient trust of your work and timing of the weeds and wheat still growing together in our own lives.

KYRIE

God, grant us stamina and endurance to embrace the coexistence of weeds and wheat, greed and generosity, justice and injustice, truth and lies and integrity and deceit, within ourselves, others, and the institutions in our world.

KYRIE

God, when we are frustrated with your slowness, remind us that you are not slow in keeping your promise, as some understand slowness; rather, patient with all, not wanting anyone to perish, but everyone to come to repentance.

KYRIE

God, when we are feeling judgment and disdain towards others for their behavior, remind us it is you who judges and will bring to light what is hidden in darkness and will expose the motives of people's hearts.

KYRIE

God, in the midst of our waiting and your patience with all in this world, may love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control grow stronger in us and all the world.

KYRIE



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

The musical score for 'The Lord's Prayer' is written for a piano accompaniment. It consists of five systems of music, each with a treble and bass staff joined by a brace. The key signature is one sharp (F#), and the time signature is 4/4. The lyrics are written below the notes. The score includes various musical notations such as eighth notes, quarter notes, and half notes, as well as dynamic markings like 'f' (forte) and 'p' (piano). There are also performance instructions like '(*)' and '(.)' above certain notes. The lyrics are: '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.'

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.



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!

11 It Is Good To Trust

♩ = 58

The musical score is written in 2/4 time with a key signature of one flat (Bb). It consists of two staves. The first staff has a treble clef and a key signature change to one flat. The second staff has a treble clef and a key signature change to one flat. The lyrics are written below the notes.

Bo - num est con - fi - de - re in Do - mi - no,
It is good to trust in the Lord our God,

bo - num spe - ra - re in Do - mi - no.
trust and hope in the Lord our God.

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G74 Masithi (Sing Amen)

The musical score is written in 2/4 time with a key signature of one flat (Bb). It consists of three systems, each with a treble and bass staff. The lyrics are written below the notes.

(Ma - si - thi:) A - men, si - ya - ku - du - mi - sa. (Ma - si - thi:)
(Sing a - men:) A - men, we praise your name. O God. (Sing a - men:)

A - men. si - ya - ku - du - mi - sa. (Ma - si - thi:) A - men. Ba - wo.
A - men. we praise your name. O God. (Sing a - men:) A - men. a - men.

A - men. Ba - wo. A - men. si - ya - ku - du - mi - sa.
a - men. a - men. A - men. we praise your name. O God.

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S. C. Molefe, South Africa
Arr. Dave Dargie
From the "Lumko Songbok"

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.

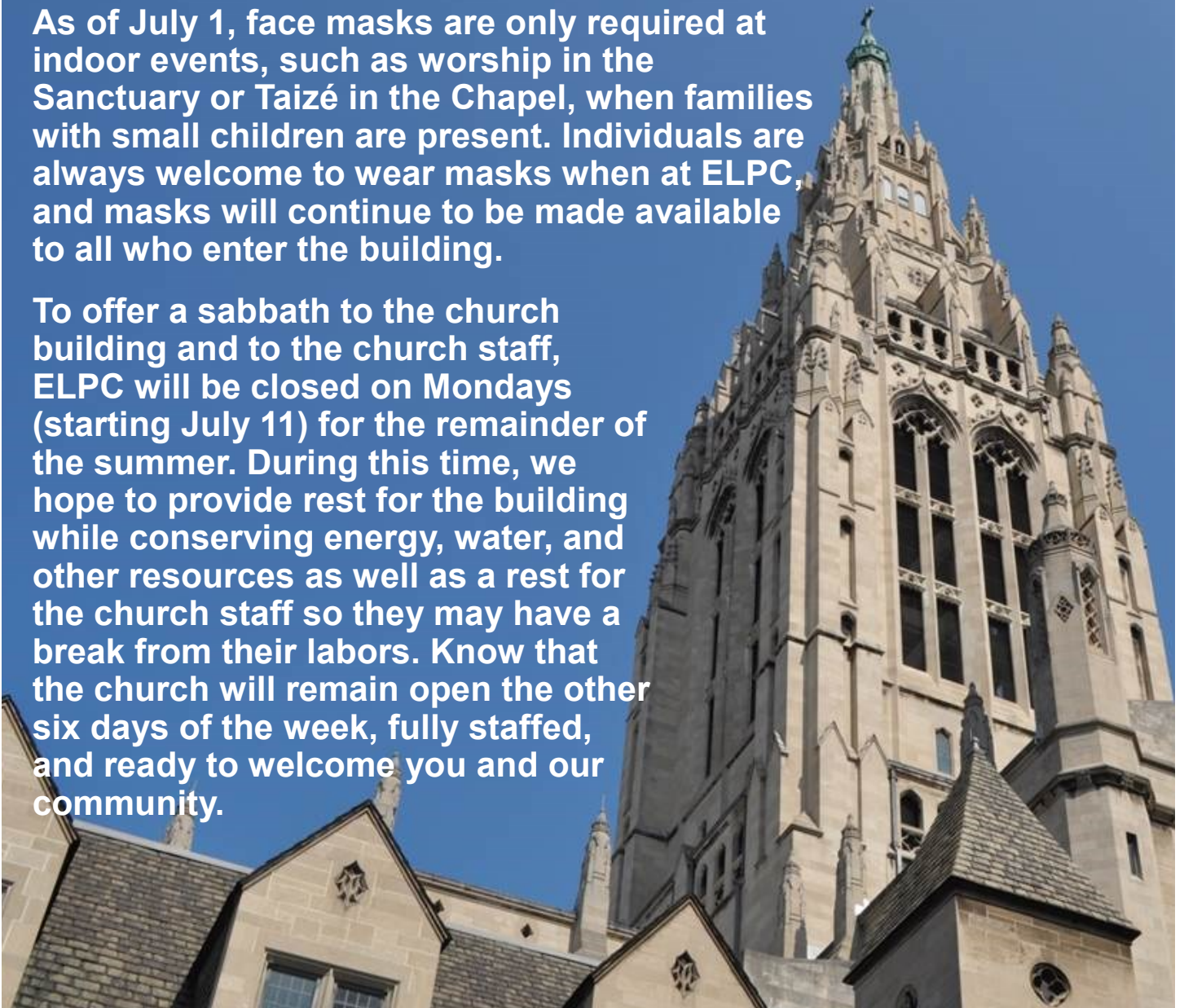
Leader: Thanks be to God. Amen.

People: Amen.

INFORMATION ABOUT ELPC's MASK POLICY AND BUILDING CLOSURES

As of July 1, face masks are only required at indoor events, such as worship in the Sanctuary or Taizé in the Chapel, when families with small children are present. Individuals are always welcome to wear masks when at ELPC, and masks will continue to be made available to all who enter the building.

To offer a sabbath to the church building and to the church staff, ELPC will be closed on Mondays (starting July 11) for the remainder of the summer. During this time, we hope to provide rest for the building while conserving energy, water, and other resources as well as a rest for the church staff so they may have a break from their labors. Know that the church will remain open the other six days of the week, fully staffed, and ready to welcome you and our community.



SPIRITUAL LIFE EVENTS

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).

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

Film Discussion: Day of the Stranger – July 24

Join us on Sunday, July 24 after the 10 am worship service for a short film (30 minutes, 2021) about Trappist monk Thomas Merton, one of the most influential spiritual writers of the twentieth century. Through rare audio recordings, this film explores the final years of Merton's life from 1965-1968, when he lived as a hermit in the Kentucky woods. Interweaving meditative images of his hermitage nestled deep in the woods of Kentucky and rare audio recordings he made as a hermit; the film pieces together a first-person narrative of one of the twentieth century's most brilliant minds. For more info, visit www.dayofastranger.com/home.

Taizé Podcast Now Available

If you are unable to come to our Taizé services in person on Wednesdays at 7 pm, stream or download a 15-minute contemplative recording each week. Each podcast includes a brief time of centering, music, a meditation, and a closing prayer. You can find a link to listen to the recordings at www.ELPC.church, in our *This Week in Worship* email news flash each Friday, or in our new app.

The Rev. BJ Woodworth is Minister of Taizé Prayer here at ELPC.

BJ is also Director of Spiritual Life Ministries and is available to provide spiritual direction to anyone who is a part of the ELPC community (attending Taizé makes YOU a part of that community).

He can be reached at:

412.441.3800 x141
BJW@coh.net

ELPC EVENTS

Summer Worship Schedule Through Labor Day

We have begun our summer worship schedule, with one service at 10 am. We will worship in the Courtyard beginning July 3 (weather permitting). Journey Worship will resume on Rally Day Sunday, Sept 11. Please see ELPC's updated mask usage policy on the preceding page.

The Chapel Marketplace Re-Opened

The Chapel Marketplace is a clothing ministry of ELPC where people from the community can come and shop (no cost) for clothing. We need your help, especially help sorting clothes and staffing the Chapel Marketplace. We also need donations of new or gently used clothes (spring/summer seasonal – please, no men's suits or ties right now). You can leave your donations in the bins near the main desk at Highland Ave. If interested, please contact Frank Bauerle (frbauerle@yahoo.com). Someone will contact you about how and when you can help.

Child Care Worker Needed

ELPC is looking to hire a Child Care worker to provide care for infants and toddlers on Sunday mornings in our nursery. The ideal candidate for this position will create a welcoming, engaging, safe, and age-appropriate environment for infants and toddlers. If you know someone who might be interested, please visit www.elpc.church/careers for more info.

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).

Film Viewing: "Torture in Our Name" – July 17

The Justice Committee invites you to a screening of *Torture in Our Name* following worship on Sunday, July 17 in the Garth Overlook Room. Snacks will be provided.

In this compelling 35-minute documentary for faith audiences, filmmaker Matthew Gossage showcases the tenacity and resilience of people who have faced the torture of solitary confinement first-hand and are working to end it once and for all.

The film traces the stories of state organizers in Louisiana, New Jersey, and New York, where survivors of solitary and their allies have mounted successful legislative campaigns in their respective states. New Jersey (2019) and New York (2021) were the first two states in the nation to legislate bans on long-term isolated confinement. Learn more about the film at nrcat.org.

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.