

Taizé:

Prayerful Song & Quiet Meditation

July 6, 2022 • 7:00 pm



**East Liberty
Presbyterian Church**

www.ELPC.church

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.

NB29 O Come And Let Us Sing To God

Ve - ni - te, e - xul - te - mus Do - mi - no, ve -
O come and let us sing to God, our hope. God's

ni - te, a - do - re - mus. Ve - ni - te, e - xul - te - mus
mer - cy is for ev - er. O come and let us sing to

Do - mi - no, ve - ni - te, a - do - re - mus. Ve -
God, our hope. God's mer - cy is for ev - er. O

Last time

Last time

NB32 Your Word, O Lord

Your word, O Lord, is a light. My God, en - light - en my
C'est toi ma lam - pe, Sei - gneur. Mon Dieu é - clai - re ma té -

dark - ness. O Lord, my — God, en - light - en my dark - ness. O
nè - bre. Sei - gneur, mon — Dieu, é - clai - re ma té - nè - bre. Sei -

Lord, my — God, en - light - en my dark - ness. Your
gneur, mon — Dieu, é - clai - re ma té - nè - bre. C'est

Last time

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Psalm 1 (selected verses; from "Psalms for Praying" by Nan C. Merrill)

Sung Response: NB37 Alleluia 1

Alleluia 1 *Soprano ad lib.*



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

Cantor

Al - le - lu - ia.

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Blessed are those
who walk hand in hand with goodness,
who stand beside virtue, who sit in the seat of truth;
for their delight is in the Spirit of Love,
and in Love's heart they dwell day and night.

ALLELUIA

They're like trees planted by streams of water,
they yield fruit induce season,
and their leaves flourish;
and in all they do, they give life.

ALLELUIA

The unloving are not so;
they are like dandelions which the wind blows away.
Turning from the Heart of Love,
they will know suffering and pain.

ALLELUIA

They will be isolated from wisdom;
for Love knows the way of truth,
the way of ignorance will perish,
as Love's penetrating Light breaks through hearts
filled with illusions:
forgiveness is the way.

ALLELUIA



The Word and Meditation: Matthew 13:31-33

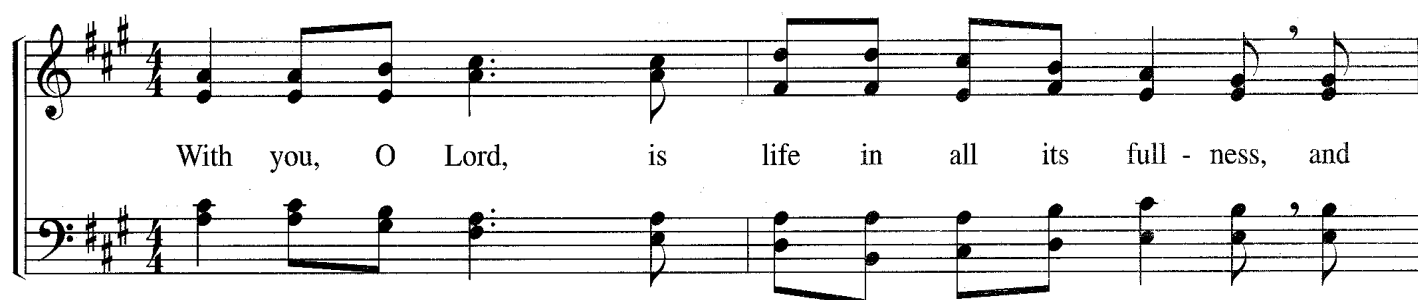
Jesus put before them another parable: "The kin-dom of heaven is like a mustard seed that someone took and sowed in his field; it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches."

He told them another parable: "The kin-dom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened."

Words from Peter Wohlleben *(from "The Hidden Life of Trees")*

There are more life forms in a handful of forest soil than there are people on the planet. A mere teaspoonful contains many miles of fungal filaments. All these work the soil, transform it, and make it so valuable for the trees.

NB31 With You, O Lord



With you, O Lord, is life in all its full - ness, and



in your light we shall see true light. With you, O Lord, is



life in all its full-ness, and in your light we shall see true light.

Prayers of Intercession (*"A Prayer Against Efficiency"* by Micha Boyett)

Sung Response: 4 Kyrie 1



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Oh God beyond the number line, the hourglass. Beyond moons that wax and wane and waves that push and pull along our fragile ground. Oh God beyond days and weeks and months, God uncontained by our twenty-four hours, free of our borders and yet still within them. God, touch our distortions and soothe the edges of our efficiency, for only you can make us real.

KYRIE

God beyond the boxes we build to contain our lives, the hours we track and tally. God outside of time, yet here: Come to us, relieve our ragged breaths, slow our steps, relax the red lines that spike in our brains. Tell us what is true. Show us how time rolls like calm water, let us cup it quiet in our hands.

KYRIE

God, teach us to pause in this moment, to tuck ourselves into the curve of your slow arm, that we may know the miracle of now, the gift of this moment: you beside and beyond us, welcoming us outside of all we measure, and standing with us in it. May we see the goodness of our still hours and days, sunrises, sunsets, and the darkness where our rest is found.

KYRIE

Order us, that we may stand within time holding your hand. That we may know we are enough, not because of what we make of these hours, but because within these hours – with you – we are being made.

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 presented in five systems, 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 first system covers the first line of the prayer. The second system covers the second line. The third system covers the third line. The fourth system covers the fourth line, which includes a repeat sign and a fermata over the final measure. The fifth system covers the fifth line, which also includes a repeat sign and a fermata over the final measure. 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.



NB19 Our Soul Is Waiting

A Last time

Our soul is wait - ing for God. Our hearts find joy — in the Lord.
Notre âme at - tend le Sei - gneur. En lui la joie de no - tre cœur.

Verses (Cantor)

B D.C.

O O

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NB14 Lord God, You Love Us

Lord God, you love — us, source of com - pas - sion.
Toi, tu nous ai - mes, sour - ce de vie.

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G114 Let It Breathe On Me

Let it breathe on me, let it breathe on me,

The first system of musical notation for 'Let It Breathe On Me'. It consists of a treble and bass staff in 3/4 time. The melody is in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics 'Let it breathe on me, let it breathe on me,' are written below the treble staff.

let the breath of the Lord, now, breathe on me,

The second system of musical notation. The melody continues in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics 'let the breath of the Lord, now, breathe on me,' are written below the treble staff.

let it breathe on me, let it breathe on me,

The third system of musical notation. The melody continues in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics 'let it breathe on me, let it breathe on me,' are written below the treble staff.

let the breath of the Lord, now, breathe on me.

The fourth system of musical notation. The melody continues in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics 'let the breath of the Lord, now, breathe on me.' are written below the treble staff. The system ends with a double bar line.

WORDS: Magnolia Lewis-Butts, 1941
MUSIC: Magnolia Lewis-Butts, 1941; harm. W. O. Hoyle

LET IT BREATHE ON ME
Irr.

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.

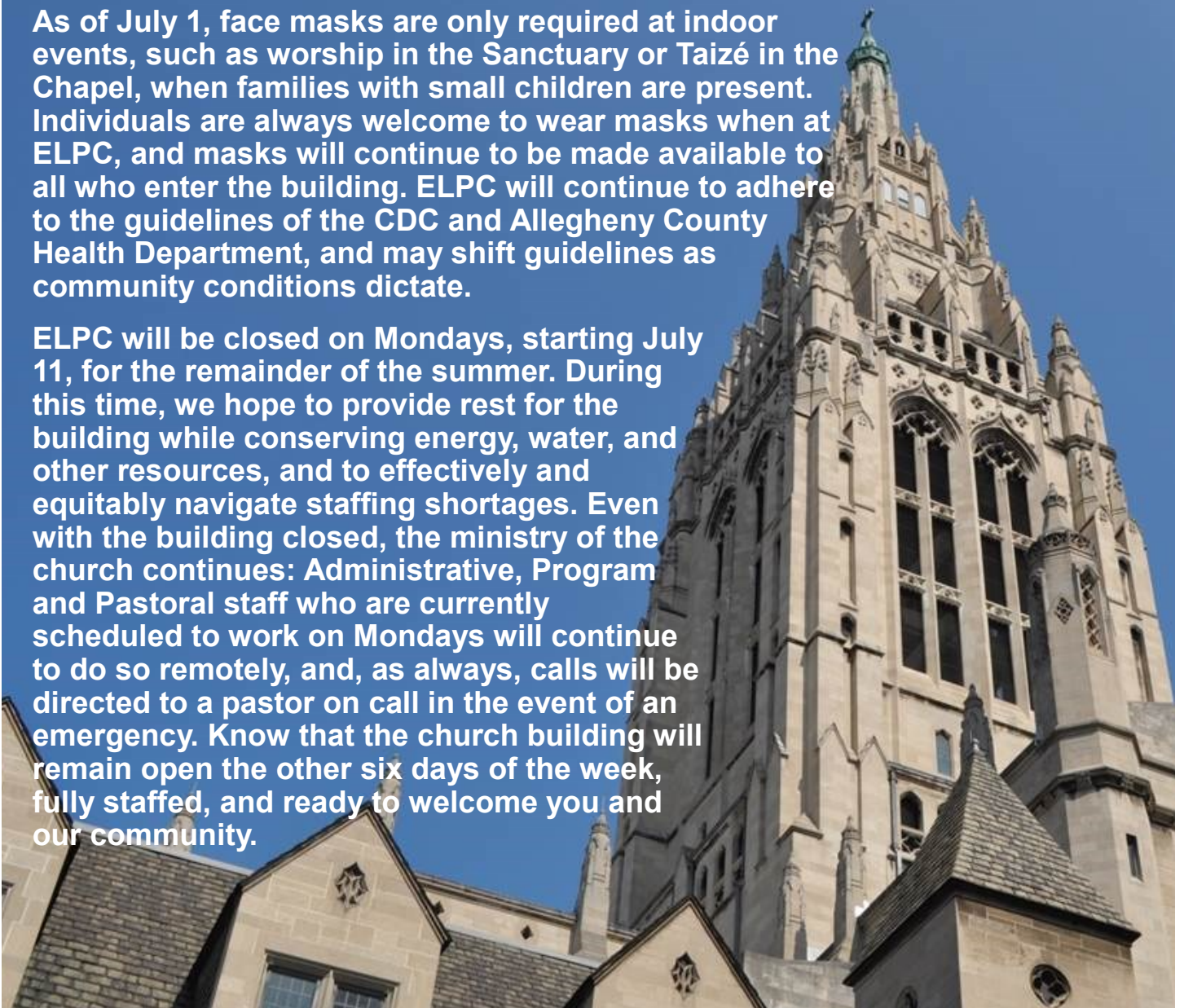
Leader: Thanks be to God. Amen.

People: Amen.

INFORMATION ABOUT ELPC's MASK POLICY AND SUMMER BUILDING HOURS

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. ELPC will continue to adhere to the guidelines of the CDC and Allegheny County Health Department, and may shift guidelines as community conditions dictate.

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, and to effectively and equitably navigate staffing shortages. Even with the building closed, the ministry of the church continues: Administrative, Program and Pastoral staff who are currently scheduled to work on Mondays will continue to do so remotely, and, as always, calls will be directed to a pastor on call in the event of an emergency. Know that the church building 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 throughout July and August (weather permitting). Journey Worship will resume on Rally Day, 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.