



Taizé:

Prayerful Song &
Quiet Meditation

July 13, 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. John Titus

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.



CLM23 Jesus, Redeemer

Canon

1

2



Je - su, re - dem - ptor om - ni - um, tu — lu - men et splen - dor
Je - sus, re - deem - er of the world, light and splen - dor of God the



Pa - tris, ti - bi sit glo - ri - a, ti - bi Je - su sit glo - ri - a.
Fa - ther, glo - ry and praise to you, all — glo - ry and praise to you.

NB17 Our Eyes Are Turned

Two systems of musical notation for a song. The first system has two staves (treble and bass clef) with lyrics in Latin and English. The second system also has two staves with lyrics in Latin and English. The music is in 3/4 time with a key signature of one sharp (F#).

O - cu - li nos - tri ad Do - mi - num Je - sum,
Our eyes are turned to the Lord Je - sus Christ. —

o - cu - li nos - tri ad Do - mi - num nos - trum.
Our eyes are turned to the Lord God, our Sav - ior.

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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)

Psalm 49 (*selected verses; from "Psalms for Praying" by Nan C. Merrill*)

Sung Response: NB37 Alleluia 17



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Hear this, all nations!
Give ear, all inhabitants of the earth,
Both low and high,
Rich and poor together!
My mouth shall speak wisdom!
The meditation of my heart
Shall be understanding.

ALLELUIA

I will incline my ear to the Word;
I will solve my problems
Through the whispers
Of the Heart's voice.

ALLELUIA

Why should I give up in times of trouble,
When stubborn fears oppress me,
When illusion surrounds me.
Fears that can give birth to greed
And lead to exploitation?

ALLELUIA

Truly I cannot save myself,
Or offer a haven of peace to another.
When my home is like a hornet's nest,
A hive of restless fears,
Turning to you, O Guiding Spirit,
Is my strength and support,
A stronghold in times of trouble.

ALLELUIA

Yes, even the wise are not immune to fear;
Yet, unlike the ignorant,
The wise face their fears with resolve.
Not running away,
Nor projecting them onto others.
They trace them to the source,
Rooting them out
As weeds from a rose garden.
Thus, they do not trust
In the riches of the world,
But in the Treasure hidden within the heart.

ALLELUIA

Be not afraid to discover the Treasure within,
To seek the gold hidden
In the garden of your heart,
For inasmuch as you root out each fear,
Will truth and peace and joy
Become your riches.

ALLELUIA

O Spirit of Truth, you are our strength
And our guiding light.
Lead us, O Love, to the eternal Treasure,
The Heart of all hearts!

ALLELUIA

The Word: Luke 18:18-26

A certain ruler asked him, "Good Teacher, what must I do to inherit eternal life?" Jesus said to him, "Why do you call me good? No one is good but God alone. You know the commandments: 'You shall not commit adultery. You shall not murder. You shall not steal. You shall not bear false witness. Honor your father and mother.'" He replied, "I have kept all these since my youth." When Jesus heard this, he said to him, "There is still one thing lacking. Sell all that you own and distribute the money to the poor, and you will have treasure in heaven; then come, follow me." But when he heard this, he became sad, for he was very rich. Jesus looked at him and said, "How hard it is for those who have wealth to enter the kin-dom of God! Indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kin-dom of God." Those who heard it said, "Then who can be saved?" He replied, "What is impossible for mortals is possible for God."

Silence *(for 5-7 minutes)*

Words from Anthony de Mello

An attachment by its very nature makes you vulnerable to emotional turmoil and is always threatening to shatter your peace. So how can you expect an attached person to enter the ocean of happiness called the Kingdom of God? As well expect a camel to pass through the eye of a needle!

NB25 Where There Is Charity

The musical score is written for two voices, Soprano and Bass, in the key of D major (indicated by two sharps) and 2/4 time. The melody is simple and hymn-like, with lyrics written below the notes. The lyrics are in Latin and English. The first line of the score is: U - bi - ca - ri - tas et - a - mor, / Where there is char - i - ty, self - less love, . The second line of the score is: u - bi - ca - ri - tas De - us i - bi est. / where there is char - i - ty, God is tru - ly there. . The score ends with a double bar line.

U - bi - ca - ri - tas et - a - mor,
Where there is char - i - ty, self - less love,

u - bi - ca - ri - tas De - us i - bi est.
where there is char - i - ty, God is tru - ly there.

Prayers of Intercession *(adapted from "Free" by Mark Scandrette)*

Sung Response: NB42 Kyrie 5



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We know we are cared for by an abundant Provider, help us to be grateful and trusting. We believe we have enough and that what we need will always be provided, help us to be content and generous; knowing our choices matter for others and for future generations.

KYRIE

Help us to live consciously and creatively, celebrating signs of your new creation that is present and coming.

KYRIE

Creator, who made us to seek the greater good of your kingdom, guide us to use our time, talents, and resources to pursue what matters most.

KYRIE

Teach us to be free, to live without worry, fear, or greed in the freedom of your abundance.

KYRIE

Give us our daily bread, as we share with those in need. Thank you for the precious gift of life.

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

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.

NB8 In God Alone My Soul

In God a-lone my soul can find rest and peace, in God my peace and joy.
Mon â-me se re-po-se en paix sur Dieu seul: de lui vient mon-sa-lut.

On-ly in God my soul can find its rest,— find its rest— and peace. In
Oui, sur Dieu seul mon â-me se re-po-se, se re-po-se en paix. Mon

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NB10 In The Lord I'll Be Ever Thankful

In the Lord I'll be ev-er thank-ful, in the Lord I will re-joice! Look to God, do not be a-
El Se-nyor és la me-va for-ça, el Se-nyor el me-u cant. Ell m'ha es-tat la sal-va-ci-

fraid. Lift up your voic-es, the Lord is near; lift up your voic-es, the Lord is near. In the
6. En ell con-fi-o i no tinc por. En ell con-fi-o i no tinc por. El Se-

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G84 Lead Me, Guide Me

Lead me, guide me, a - long the way,

The first system of the musical score for 'Lead Me, Guide Me'. It features a vocal line in treble clef and a piano accompaniment in grand staff (treble and bass clefs). The key signature is B-flat major (two flats) and the time signature is 3/4. The vocal line begins with a half note 'Lead', followed by a quarter note 'me,', a half note 'guide', a quarter note 'me,', a half note 'a - long', a quarter note 'the', and a half note 'way,'. The piano accompaniment consists of chords and moving lines, with several triplet markings (indicated by a '3' over a group of notes) in both the right and left hands.

For if you lead me, I can - not stray.

The second system of the musical score. The vocal line continues with a half note 'For', a quarter note 'if you', a half note 'lead me,', a quarter note 'I', a half note 'can - not', a quarter note 'stray.', and a final half note. The piano accompaniment continues with chords and moving lines, maintaining the triplet markings.

Lord, let me walk each day with thee.

The third system of the musical score. The vocal line begins with a half note 'Lord,', followed by a quarter note 'let me', a half note 'walk', a quarter note 'each', a half note 'day', a quarter note 'with', and a half note 'thee.'. The piano accompaniment continues with chords and moving lines, with triplet markings.

Lead me, oh Lord, lead me.

The fourth system of the musical score. The vocal line begins with a half note 'Lead me,', a quarter note 'oh', a half note 'Lord,', a quarter note 'lead me.', and a final half note. The piano accompaniment continues with chords and moving lines, with triplet markings.

Continued on next page....

I am weak and I need thy strength and power
 Help me tread in the paths of right - eous - ness,
 I am lost if you take your hand from me,
 to help me o - ver my weak - est hour.
 Be my aid when Sa - tan and sin op - press.
 I am blind with - out thy Light to see,
 Help me through the dark - ness thy face to see,
 I am put - ting all my trust in thee.
 Lord, just al - ways let me thy ser - vant be.
 Lead me, oh Lord, lead me.
 Lead me, oh Lord, lead me.
 Lead me, oh Lord, lead me.

Text: Doris M. Akers, b.1922

Tune: Doris M. Akers, b.1922; Harm. by Richard Smallwood, ©

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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

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.

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.

TORTURE IN OUR NAME

A documentary showcasing the tenacity and resilience of people who have faced solitary confinement first-hand and are working to end it once and for all.

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.