

TAIZÉ:

PRAYERFUL SONG AND QUIET MEDITATION

**JUNE
TEENTH**

Freedom Day
JUNE 19



**East Liberty
Presbyterian Church**

www.ELPC.church

June 14, 2023 • 7:00 pm

116 South Highland Ave
Pittsburgh, PA 15206
412.441.3800

Welcome to Taizé

We hope this time and space of prayerful song and quiet meditation will give you rest in body, mind and spirit. We invite you to pray and meditate in a variety of ways as you are so inclined.

- Hold a prayer stone, palm cross or prayer beads.
- Allow the simple repeated refrains to be sung over you and join in as you are able.
- Come forward to the table to doodle or color a mandala.
- Sit on a prayer cushion or chair at the front to be closer to the icons and artwork.
- Light a candle in prayer for another.

May you awaken to the restful and restorative presence of the Spirit, and may you carry that awareness with you out into the world.

What is Juneteenth?

Juneteenth, a blend of the words June and nineteenth, is an American holiday commemorating the end of slavery in the United States.



Despite the *Emancipation Proclamation* issued by President Abraham Lincoln on September 22, 1862, freedom did not come to those still held in bondage in the resistant state of Texas until Union Major General Gordon Granger rode into Galveston on June 19, 1865, with 2,000 federal troops. From the balcony of the Ashton Villa, the first mansion built on the island, Gordon announced, “The people are informed that in accordance with a proclamation from the executive of the United States, all slaves are free.” With the announcement, the newly freed people flooded the streets in jubilant celebration. *Juneteenth*, known also as *Freedom Day*, was launched the following year.

Juneteenth embodies for many African-Americans what the July 4 holiday does for all Americans — liberation. It serves as a chronological turning point in the American drama about the triumph of the human spirit over the cruelty of slavery. *Juneteenth* is a time to pause and remember those African-Americans descendants who suffered and died, and to honor those who survived as living witnesses to the inhumane institution of slavery. It is a time to venerate the shining legacy of resistance and resilience of an abjectly oppressed people.

Juneteenth is annually celebrated in more than 200 cities in the United States. Although the observance typically takes place on June 19, in some cases the commemoration extends throughout the week or month.

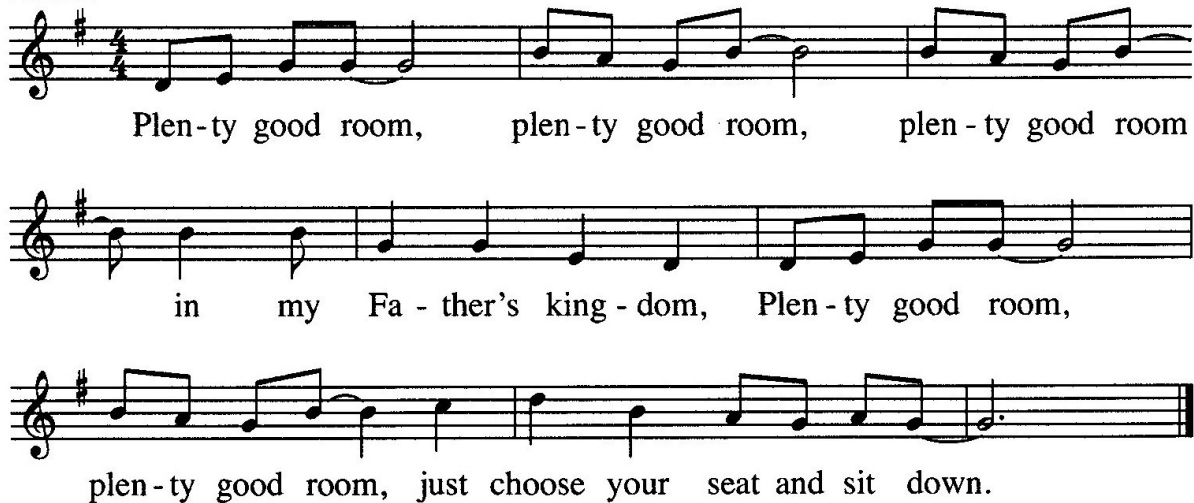
— Sterling Morse, Coordinator for African American Intercultural Ministries, Racial Ethnic & Women’s Ministries, Presbyterian Mission Agency

Prelude by Gerard Rohlf

Welcome and Opening Centering by The Rev. BJ Woodworth

* Plenty Good Room

Refrain



Plen-ty good room, plen-ty good room, plen-ty good room
in my Fa-ther's king-dom, Plen-ty good room,
plen-ty good room, just choose your seat and sit down.

Verses

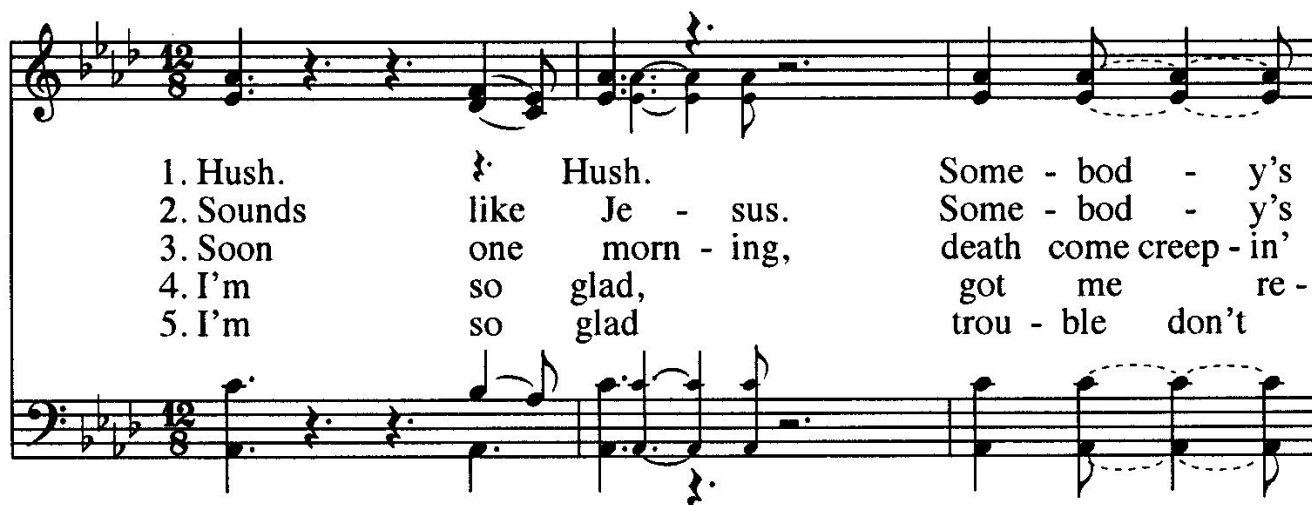


1. I would not be a sin-ner,
2. I would not be a li-ar, I'll tell you the rea-son
3. I would not be a back-slid-er,
why; cause if my Lord should call on me I
would-n't be read-y to die. D.C.

Text: African American spiritual
Tune: African American spiritual

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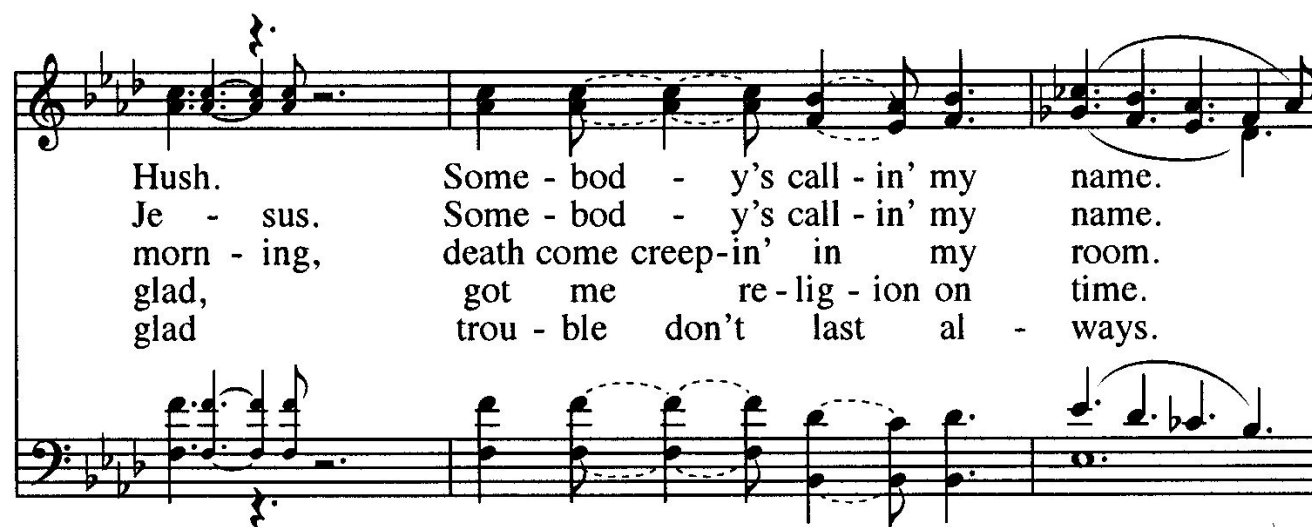
* Hush, Hush, Somebody's Callin' My Name



1. Hush. Hush. Some - bod - y's
 2. Sounds like Je - sus. Some - bod - y's
 3. Soon one morn - ing, death come creep - in'
 4. I'm so glad, got me re -
 5. I'm so glad trou - ble don't



call - in' my name. Oh, Hush.
 call - in' my name. Oh, Sounds like
 in my room. Oh, Soon one
 lig - ion on time. Oh, I'm so
 last al - ways. Oh, I'm so



Hush. Some - bod - y's call - in' my name.
 Je - sus. Some - bod - y's call - in' my name.
 morn - ing, death come creep - in' in my room.
 glad, got me re - lig - ion on time.
 glad trou - ble don't last al - ways.

Hush. Hush. Some - bod - y's call - in' my
 Sounds like Je - sus. Some - bod - y's call - in' my
 Soon one morn - ing, death come creep - in' in my
 I'm so glad, got me re - lig - ion on
 I'm so glad trou - ble don't last al -

name.
 name.
 room. Oh, my Lord, Oh, my Lord, what shall I do?
 time.
 ways.

what shall I do?

Text: Traditional

Tune: SOMEBODY'S CALLIN', Irregular; Negro Spiritual; arr. by Nolan Williams, Jr., b.1969, © 2000, GIA Publications, Inc.

Psalm 72 (selected verses from "Psalms for Praying" by Nan C. Merrill)

Sung Response: * Halle, Halle, Halle



Music: Traditional Carribean, arr. by John L. Bell, © 1990, Iona Community, GIA Publications, Inc., agent
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Bring justice to the peoples, O Beloved,
And your mercy to all generations!
May the people be known for mercy,
Rendering justice to the poor!
Let their spirits soar as the eagle,
Let joy abide in every heart!
May we heed the cry of the poor —
The young and the old,
Helping to free all those in need,
Awakening the souls of oppressors!

HALLE, HALLE, HALLE

May we know oneness with you
As long as the sun endures,
As long as the stars shine,
Throughout all generations!
May we acknowledge you
In the rain falling on the fields,
Like showers that water the earth!
In our day may justice flourish,
And peace abound, throughout all the nations!

HALLE, HALLE, HALLE

May every heart open
To your love from sea to sea,
From the River of Life out to the universe!
May fears that paralyze the people
Rise up from the depths into your Light!

HALLE, HALLE, HALLE

Long may you live in our hearts,
May praises be sung to you!
May our prayers rise up before you
And blessings of love be freely rendered!
May we be ever grateful
For the grain of the fields,
For the fruits of the vine to be shared with all;
And may the people blossom forth in the cities,
Diverse like flowers in the meadow!
May your Name live on forever,
Your Love endure as long as the sun!

HALLE, HALLE, HALLE

May the people bless themselves
In knowing you,
And all nations call you blessed!
Blessed be the Beloved,
The One who dwells in open hearts,
Who guides us along the way.
Blessed be you,
Who comes in the Name of Love;
May your glory fill the earth!
Amen and Amen!

HALLE, HALLE, HALLE

The Word/Meditation: Exodus 6 and Luke 4 *(selected verses)*

I have heard the groaning of the Israelites whom the Egyptians have enslaved, and I have remembered my covenant... I am the Lord, and I will free you from the burdens of the Egyptians and deliver you from slavery to them. I will redeem you with an outstretched arm and with great acts of judgment. I will take you as my people, and I will be your God. You shall know that I am the Lord your God, who has freed you from the burdens of the Egyptians.

Jesus stood up and read from the scroll of the prophet Isaiah: “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set free those who are oppressed, to proclaim the year of the Lord’s favor.” And he rolled up the scroll, gave it back to the attendant, and sat down.

Quiet Meditation and Reflection *(lasting approximately 5-7 minutes)*

Words from Saints and Ancestors

Indeed our survival and liberation depend upon our recognition of the truth when it is spoken and lived by the people. If we cannot recognize the truth, then it cannot liberate us from untruth. To know the truth is to appropriate it, for it is not mainly reflection and theory. Truth is divine action entering our lives and creating the human action of liberation.

— Rev. Dr. James Cone (1938 - 2018) an American theologian and professor of Systematic Theology at Union Theological Seminary, NYC. Best known for his advocacy of black theology and black liberation theology, with his vigorous articulation of God’s radical identification with black people in the United States



* My Lord, What A Morning!

Refrain

My Lord, what a morn - ing! My Lord, what a
morn-ing! O my Lord, what a morn - ing when the
stars be - gin to fall, when the stars be - gin to fall.

The refrain is written on a single staff in 4/4 time with a key signature of one flat (Bb). The melody consists of eighth and quarter notes, with a final double bar line at the end of the third line.

Verses

1. You will hear the trum - pet sound
2. You will hear the sin - ner cry To wake the
3. You will hear the Chris - tian shout

na - tions un - der - ground, Look - ing to my God's right
hand When the stars be - gin to fall. D.C.

The verses are written on a single staff in 4/4 time with a key signature of one flat (Bb). The melody consists of eighth and quarter notes, with a final double bar line at the end of the third line.

Text: African American spiritual

Tune: MY LORD, WHAT A MORNING, 7 8 7 7 with refrain; African American spiritual

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Prayers of Intercession

Sung Response: * Standin' In The Need Of Prayer

The musical score is written for a single melodic line on a treble clef staff with a key signature of one sharp (F#). The lyrics are written below the staff. The melody is simple and repetitive, with a strong emphasis on the words 'It's me, it's me, O Lord, Stand-in' in the need of prayer;'. The score is divided into three systems, each with a single line of music and its corresponding lyrics. The first system starts with 'It's me,' and ends with 'O Lord,'. The second system starts with 'Stand-in' in the need of prayer;' and ends with 'It's me, it's'. The third system starts with 'me, O Lord, Stand-in' in the need of prayer.' and ends with a double bar line. The lyrics are: 'It's me, It's me, it's me, O Lord, Stand-in' in the need of prayer; It's me, it's me, O Lord, Stand-in' in the need of prayer.'

Text: Negro Spiritual

Tune: STANDIN' IN THE NEED; 13 7 13 7 with refrain; Negro Spiritual

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God of all peoples, of all nations, on this day we commemorate the emancipation of enslaved African Americans from the evils of slavery in our land. We celebrate triumphantly with all people of goodwill that we might walk arm in arm towards justice for all.

IT'S ME, IT'S ME, O LORD, STANDIN' IN THE NEED OF PRAYER

We lament the church's complicity and blatant endorsement of the institution of chattel slavery in the U.S. and we turn and repent from that and our continued complicity of other institutional forms of racism in our country and church, as well as our own implicit racial biases.

IT'S ME, IT'S ME, O LORD, STANDIN' IN THE NEED OF PRAYER

Breathe into us your eternal breath, that we may never tire of ensuring a flourishing life for all people, but most especially, those siblings whose growth has been stifled by the trauma of being enslaved.

IT'S ME, IT'S ME, O LORD, STANDIN' IN THE NEED OF PRAYER

O God, we know and have seen your goodness, and because of it, we cling to the hope that unity and liberation for all are within our grasp. Continue to show us your goodness, that we may have the strength to advance your kingdom with humility and grace.

IT'S ME, IT'S ME, O LORD, STANDIN' IN THE NEED OF PRAYER

Guide us, through the love you revealed, to establish the justice you proclaimed, that all peoples might dwell in harmony and peace, united by that one love that binds us to each other, and to you.

IT'S ME, IT'S ME, O LORD, STANDIN' IN THE NEED OF PRAYER

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)*

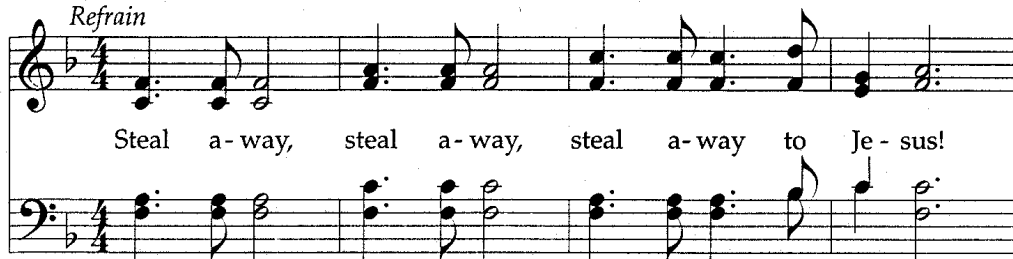
We have an anointing station this evening for those seeking individual prayer to share joys or concerns. Any desiring prayer, and/or anointing with oil, are invited to come forward, waiting in the center aisle if the station is full. To assist in hearing prayer concerns, anointing happens to the left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



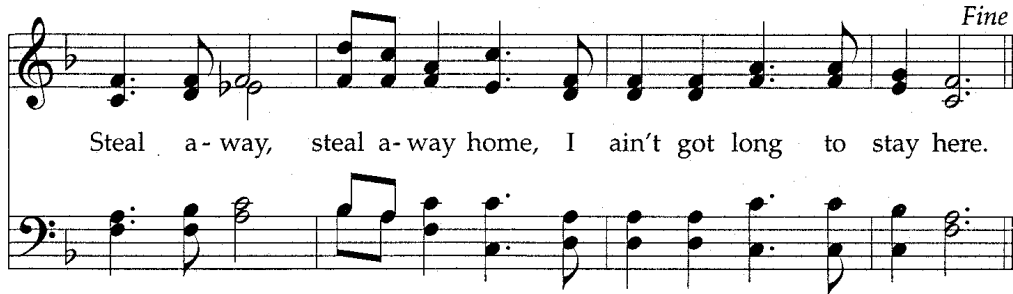
Bless this oil, O Lord, pressed from the fruit of the earth. Let it be a holy ointment for the wounds and worries of those who receive it. May it be a sign to all of us of your constant desire to touch our lives and bring us to health and wholeness. Amen.

G109 Steal Away

Refrain



Steal a-way, steal a-way, steal a-way to Je-sus!



Fine

Steal a-way, steal a-way home, I ain't got long to stay here.



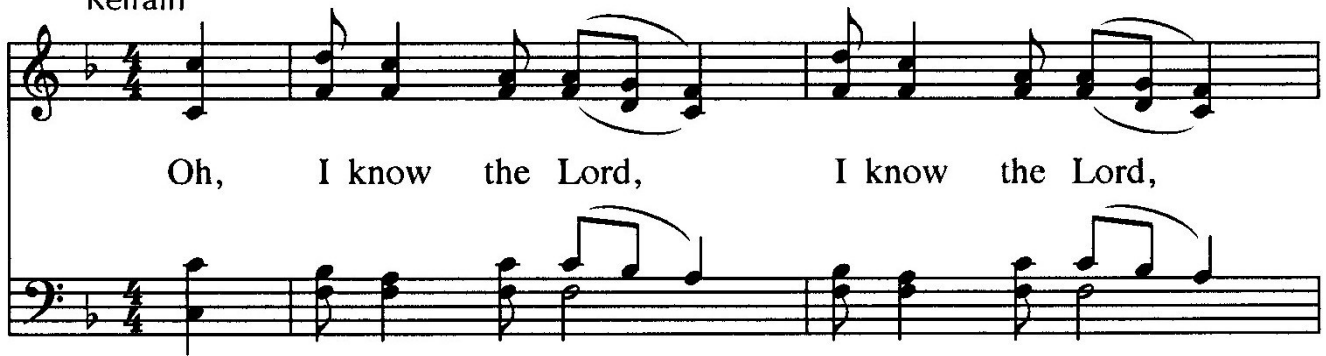
1. My Lord, he calls me, he calls me by the thun-der;
2. Green trees are bend-ing, poor sin-ners stand a trem-bling;
3. My Lord, he calls me, he calls me by the light-n-ing;



the trum-pet sounds with-in my soul; I ain't got long to stay here.

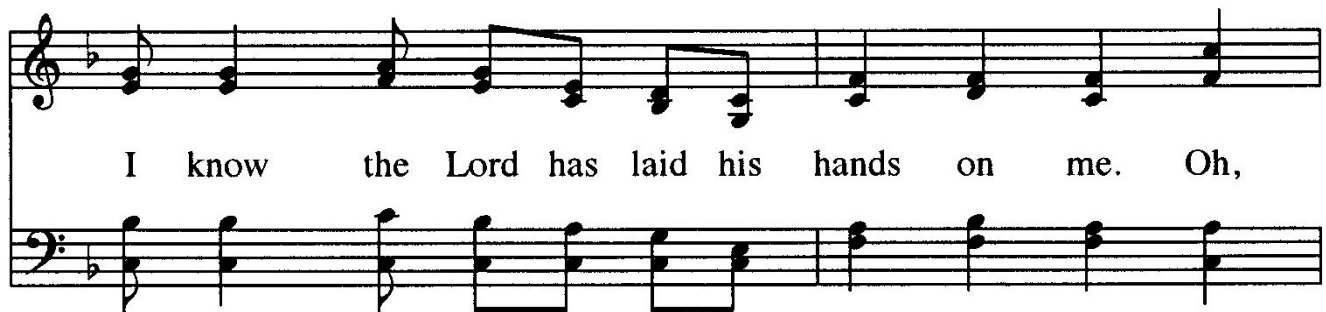
*** I Know The Lord's Laid His Hands On Me**

Refrain



Oh, I know the Lord, I know the Lord,

The first system of the refrain consists of two staves. The treble staff has a key signature of one flat (Bb) and a 4/4 time signature. It contains the melody for the first two phrases, with notes for 'Oh,' (G4, A4, Bb4), 'I know the Lord,' (C5, Bb4, A4, G4), and 'I know the Lord,' (G4, A4, Bb4, C5). The bass staff provides a harmonic accompaniment with notes for 'Oh,' (F3, G2, A2), 'I know the Lord,' (Bb2, C3, D3), and 'I know the Lord,' (Bb2, C3, D3). The lyrics are centered under the corresponding notes.



I know the Lord has laid his hands on me. Oh,

The second system continues the melody and accompaniment. The treble staff notes are: 'I know' (G4, A4, Bb4), 'the Lord has' (C5, Bb4, A4), 'laid his' (G4, F4, E4), 'hands on' (D4, C4, Bb3), 'me.' (A3, G3, F3), and 'Oh,' (E3, D3, C3). The bass staff notes are: 'I know' (Bb2, C3, D3), 'the Lord has' (Bb2, C3, D3), 'laid his' (Bb2, C3, D3), 'hands on' (Bb2, C3, D3), 'me.' (Bb2, C3, D3), and 'Oh,' (Bb2, C3, D3). The lyrics are centered under the corresponding notes.



I know the Lord, I know the Lord,

The third system repeats the first two phrases of the refrain. The treble staff notes are: 'I know the Lord,' (G4, A4, Bb4, C5, Bb4, A4, G4) and 'I know the Lord,' (G4, A4, Bb4, C5). The bass staff notes are: 'I know the Lord,' (Bb2, C3, D3, Bb2, C3, D3) and 'I know the Lord,' (Bb2, C3, D3). The lyrics are centered under the corresponding notes.

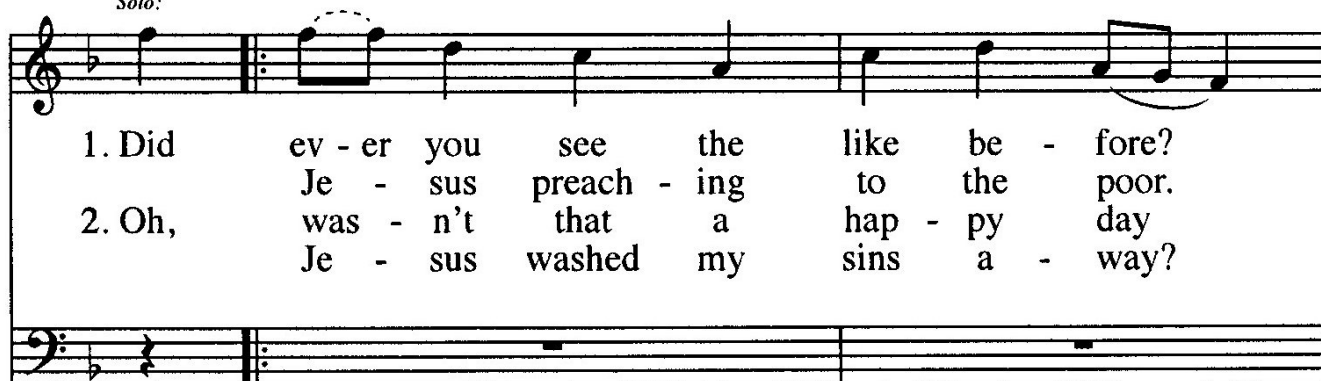


I know the Lord has laid his hands on me.

The fourth system concludes the refrain with the final phrase. The treble staff notes are: 'I know the Lord has laid his hands on me.' (G4, A4, Bb4, C5, Bb4, A4, G4, F4, E4, D4, C4, Bb3, A3, G3, F3, E3, D3, C3). The bass staff notes are: 'I know the Lord has laid his hands on me.' (Bb2, C3, D3, Bb2, C3, D3, Bb2, C3, D3, Bb2, C3, D3, Bb2, C3, D3, Bb2, C3, D3). The lyrics are centered under the corresponding notes.

Verses

Solo:



1. Did ev - er you see the like be - fore?
 Je - sus preach - ing to the poor.
 2. Oh, was - n't that a hap - py day
 Je - sus washed my sins a - way?

All:



1. I know the Lord has laid his hands on me, King
 I know the Lord has laid his hands on me.
 I know the Lord has laid his hands on me, When
 I know the Lord has laid his hands on me.

Text: Negro Spiritual

Tune: HANDS ON ME, Irregular with refrain; Negro Spiritual; arr. by Valeria A. Foster, © 2000, GIA Publications, Inc.

* Free At Last

Refrain

Free at last, free at last, I thank God I'm

free at last; Free at last, free at last,

I thank God I'm free at last. O free at last.

Verses

1. 'Way down yon - der in the grave - yard walk, I thank God I'm
 2. On - a my knees when the light passed by, I thank God I'm
 3. Some of these morn - ings, bright and fair, I thank God I'm

free at last. Me and my Je - sus goin' to
 free at last. Thought my soul would
 free at last. Goin' meet King Je - sus

meet and talk, I thank God I'm free at last. O
 rise and fly, in the air, D.C.

Text: Negro Spiritual
 Tune: Negro Spiritual; arr. by Kenneth W. Louis, b.1956, © 2012, GIA Publications, Inc.
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Closing Unison Blessing *(in unison)*

Thank you, O God, for your grace and redeeming love. Today we remember, with joy and thanksgiving, the shouts of the slaves in Texas who at last heard a declaration of freedom, and we ask you to hear our cries for a swift end to slavery wherever it exists. Give us the strength to follow your creative will, to land on that peaceful shore where the gifts of mutuality, reciprocity and justice are equally shared.

Leader: Thanks be to God. Amen.

People: Amen.



SPIRITUAL LIFE EVENTS

Meditation Hour

The Spiritual Life Committee invites you to join John Benedict in the Chapel each Tuesday from 6-7 pm for an hour devoted to meditation. The session will include an opening reading, silent sitting, and walking. John is a retired psychologist and a long time student and practitioner of insight meditation. No experience is necessary, and all are welcome!

Tuesdays, 6-7 pm

Cathedral Yoga

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

Wednesdays, 6 to 7 pm

ELPC Summer Solstice Forest Bathing – June 17

Join us in celebration of the Summer Solstice as we take in all the light on one of the longest days of the year. On this 2-hour forest bathing walk on Saturday, June 17 at Penn Hills Community Park (Colorado St., Verona 15147; park at the pavilion) from 9-11 am, you'll be guided on a gentle, mindful stroll. Leave your stresses behind and connect with the healing powers of nature.

Forest Bathing is more than just hiking, it is an immersive sensory experience that allows you to look at the forest differently than before. It combines concepts of meditation and mindfulness through a series of guided invitations to allow you to relax and enjoy the moment. The walk ends with wildcrafted tea and light snacks.

Camp stools to sit on will be provided, or you may bring your own chair. In case of rain, please bring an umbrella. Forest Bathing in the rain is absolutely lovely. However, the walk will be canceled if thunderstorms are predicted. RSVP to Norma (norma@coh.net) by June 15.

Curious about what Forest Bathing is, check out this short 5-minute documentary: <http://tiny.cc/forest-bathing>.

Reception of Thanksgiving for

Billy Wayne Coakley

June 21 immediately following Taizé

One of our long time cantors and vocalists. Billy Wayne Coakley, is moving to LA this month to pursue breaking into the entertainment industry! Please join us right after Taizé next Wednesday, June 21, for some light refreshments to express our gratitude to Billy, wish him well and say goodbye!

ELPC EVENTS

What is Juneteenth and Why is it important for ELPC to participate?

Juneteenth is the celebration of the announcement on June 19, 1865, of the release of all black people from slavery. Over two years after President Lincoln declared all enslaved persons were free, Major General Gordon Granger and the Union Army marched into Galveston to enforce the Emancipation Proclamation and free the last enslaved black Americans in Texas. This represents our second American Independence Day.

A week of celebration events will take place around Pittsburgh, and the Facing Systemic Racism and the Justice Committees are sponsoring ELPC's participation in the march on Saturday, June 17 from Freedom Corner at Crawford and Center Ave. to Point State Park. We encourage congregation members to join us at 10 am to *March for Voting Rights*. The church van will be available for those who would like to ride from ELPC to Freedom Corner or ride in the parade. If marching isn't your thing, you can cheer on the celebration, beginning at 11 am, by standing along Center Ave. across from PPG Paints Arena at Frankie Pace Park, an outdoor museum/historical monument to the Hill District. You can also join us at Point State Park for the music festival, information booths, items for sale and food vendors. Bring a blanket or folding chair.

We will also be hosting a *poster-making* event on Wednesday, June 14 before the 7 pm Taizé service (which will feature gospel music) and on Friday, June 16 from 6-7:30 pm in the Maker Space at ELPC. Voting rights will be the theme of the night. We encourage families to help make creative posters and learn more about *Juneteenth*. On Friday we will share pizza and salad.

Contact Carol Chonoska (724.272.9722; carolchonoska@gmail.com) to participate in the poster making or the march.

**Our summer worship schedule has begun.
Please join us on Sundays at 10 am
in the Courtyard (weather permitting).**