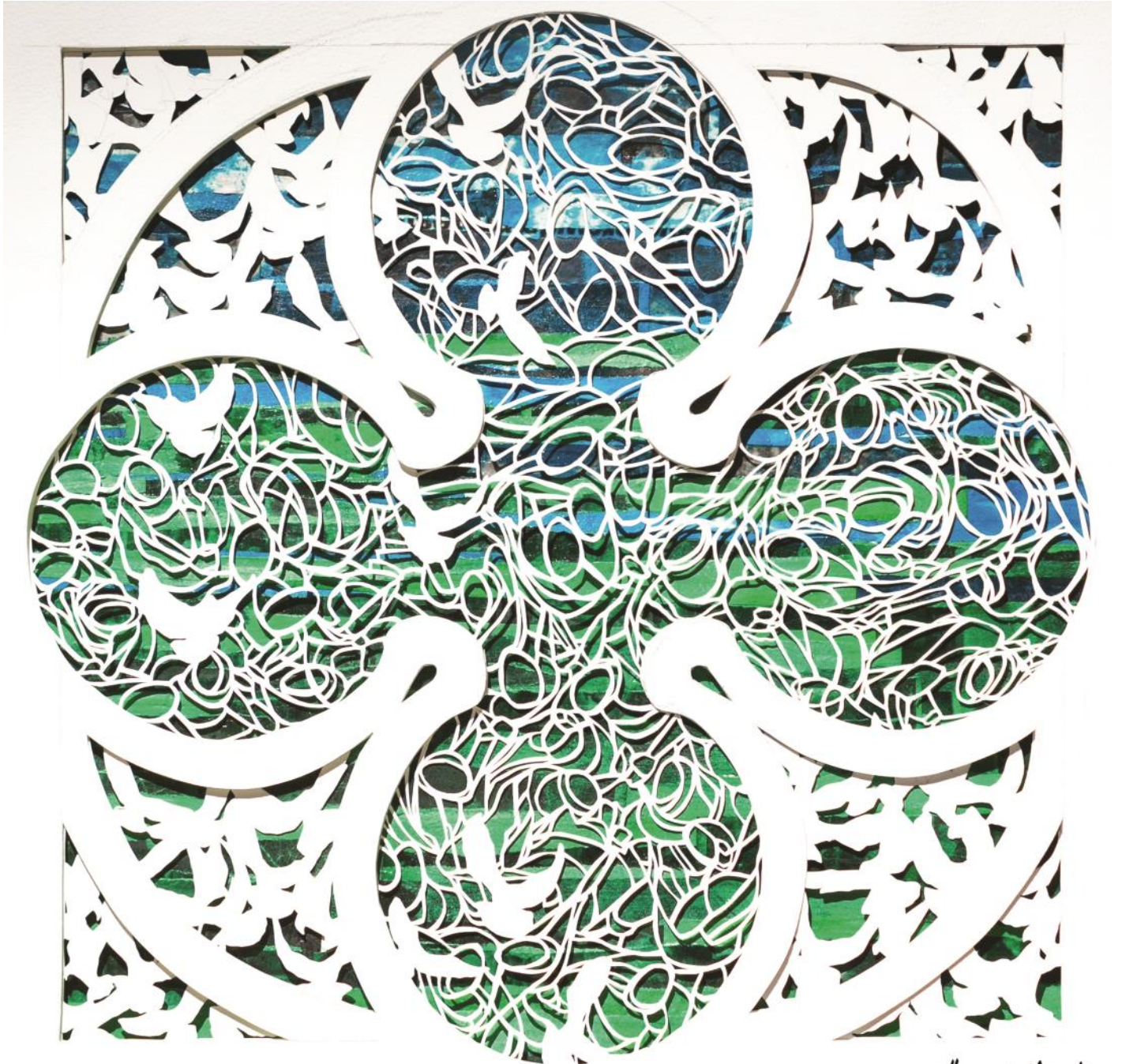


TAIZÉ:

Prayerful Song & Quiet Meditation



Harriet Smith



**East Liberty
Presbyterian Church**

www.ELPC.church

March 4, 2026 • 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.

Prelude by the Taizé Musicians

Welcome and Opening Centering by Rev. BJ Woodworth

48 Sing Praises

$\text{♩} = 63$ *p*

E♭ *A♭ E♭ B♭ Cm G Cm B♭ E♭ A♭ B♭ E♭*

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

A♭ E♭ B♭ Cm A♭ B♭ E♭ *fine*

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

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26 We Adore You, Lord, Jesus Christ

$\text{♩} = 56$

G D Em Am D G

(hum) _____ A - do - ra - mus te Do - mi - ne.
We a - dore you, Lord Je - sus Christ.

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Psalm 65 (selected verses from "Psalms for Praying" by Nan C. Merrill)

Sung Response: * Praise Him (God)

The image shows a musical score for a sung response. It consists of two systems of music. The first system has a treble and bass staff. The treble staff has a key signature of one flat (Bb) and a time signature of 9/8. The lyrics 'Praise God! Praise God! Praise God! Praise God!' are written below the treble staff. The second system also has a treble and bass staff with the same key signature and time signature. The lyrics 'Je - sus, bless-ed Sav - ior God's wor-thy to be praised.' are written below the treble staff. The music is primarily chordal and homophonic.

Text: Donnie Harper. Tune: Donnie Harper, arr. by Stephen Key. © 1986 Bud Johnn Tunes, Inc. CCLI #689547

Praise belongs to you, O Indwelling Beloved,
And to you we commit our lives,
To you who hears our prayers!
To you we come when we go astray.

PRAISE GOD!

When our transgressions fill us with guilt,
You do forgive us.
Blessed are those who draw near to you,
Those who dwell in your Heart!
Awaken us to your kindness,
Enter into the Sacred Chapel of our heart!

PRAISE GOD!

Through pain and suffering,
Your Presence sustains us,
O Merciful One, our Comforter,
You, the hope of all the earth
To the distant shore that brings us home.
By your Light the foundations were created
Being guided by Love;
You still the roaring of the seas,
The pounding of the waves,
The tumult of the peoples.

PRAISE GOD!

So that those who dwell
Even at earth's outer bounds
Recognize and reverence you.
At the rise of each morning,
And as the sun sets at night, the people bow
Their heads in reverent gratitude.

PRAISE GOD!

You visited the earth and slaked our thirst,
Offering Living streams of water;
You fed the hungry,
And taught of Love's way.
You watered harden souls,
Filled with stone and weeds,
Softening them with kindness,
And blessing their growth.

PRAISE GOD!

You crowned your years with abandonment,
Inviting all to eternal life.
In the desert flowers come forth,
The pastures flourish with fruit and grain;
Creation's diversity is glorious!
May all people honor these gifts
With joyful songs while walking the path of love.

PRAISE GOD!

The Word for Meditation: Mark 6:32-44 *(Inclusive Bible)*

So they went away in a boat to a deserted area. The people saw them leaving and many recognized them, so they ran together on foot from all the cities and got there ahead of the apostles. When Jesus went ashore, there was a large crowd waiting for him, and he felt compassion for them because they were like sheep without a shepherd. So he began to teach them many things.

By now it was getting very late, and his disciples came up to him and said, “This is a deserted place and it’s very late. Why not dismiss them so they can go to the nearby farms and villages and buy something to eat?”

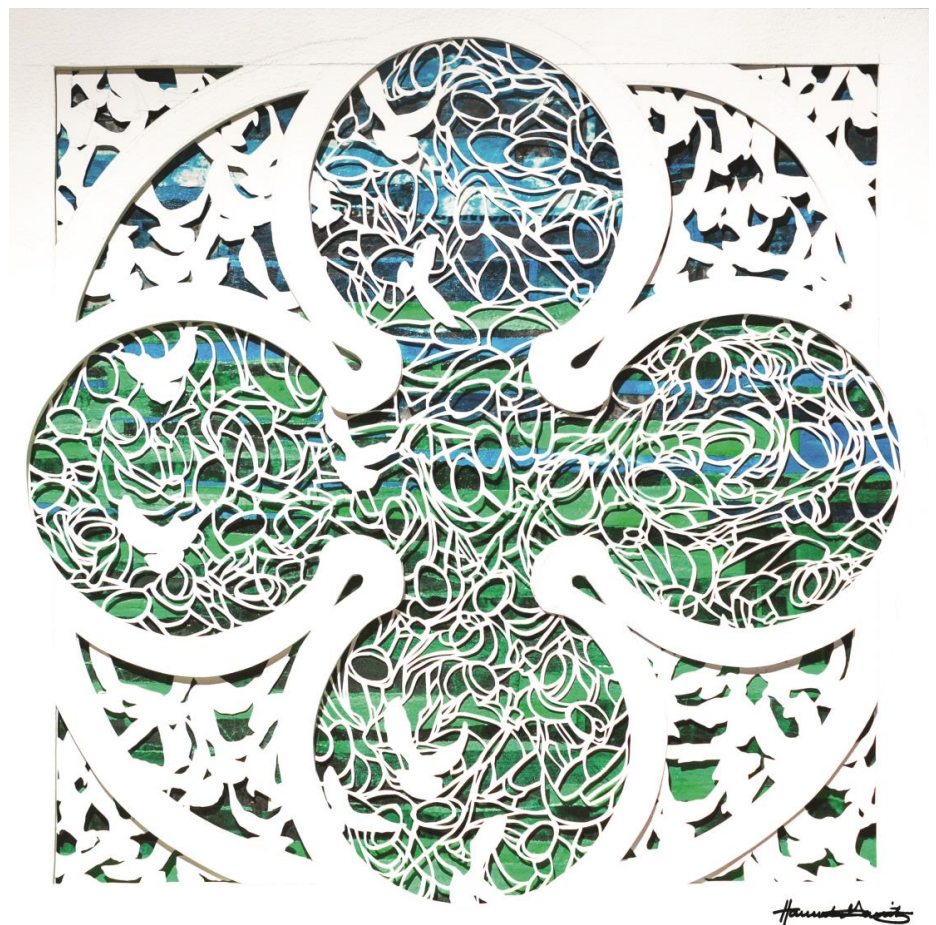
Jesus replied, “Give them something to eat yourselves.” They answered, “You want us to spend half a year’s wages on bread for them to eat?” “How many loaves do you have?” Jesus asked. “Go look.” When they found out they reported back, “Five, and two fish.”

Jesus told them to have the people sit down on the grass in groups of hundreds and fifties. Then Jesus took the five loaves and two fish, raised his eyes to heaven and said the blessing. Jesus broke the loaves and handed them to the disciples to distribute among the people. He also passed out the two fish among them. They all ate until they had their fill. The disciples gathered up the leftovers and filled twelve baskets of broken bread and fish. In all, five thousand families ate that day.

Silence for Lectio and Visio Divina

(lasting about 5-7 minutes)

Breathe deeply as you hear the scripture and gaze upon the watercolor of Scarce Abundance. Imagine placing yourself in this scene of the scripture reading. What parts of the image draw your attention the most? In the artwork, waves represent the twelve disciples. Why do you think the artist rendered the disciples this way? Get quiet and still, letting God pray in you or offering your own silent prayer.



**Words from the artist
Hannah Garrity**

NB7 Jesus Christ, Bread Of Life

Je - sus Christ, bread of life, those who come to you will not hun - ger.

Je - sus Christ, Ris - en Lord, those who trust in you will not thirst.

The musical score is written in 4/4 time with a key signature of one sharp (F#). It consists of two systems of music. The first system has a vocal line and a piano accompaniment line. The vocal line starts with a piano (*p*) dynamic and a half note 'Je', followed by quarter notes 'sus', 'Christ', and 'bread of life,'. The piano accompaniment starts with a piano (*p*) dynamic and a half note 'Je', followed by quarter notes 'sus', 'Christ', and 'bread of life,'. The second system also has a vocal line and a piano accompaniment line. The vocal line starts with a mezzo-forte (*mf*) dynamic and a half note 'Je', followed by quarter notes 'sus', 'Christ,', 'Ris - en Lord,', and 'those who trust in you will not thirst.'. The piano accompaniment starts with a mezzo-forte (*mf*) dynamic and a half note 'Je', followed by quarter notes 'sus', 'Christ,', 'Ris - en Lord,', and 'those who trust in you will not thirst.'.

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Intercessory Prayers

If you would like to read aloud one of our prayers, please see our greeter in the back to volunteer before we begin.

Sung Response: CLM16 Whoever Walks In God's Love

1.

El al - ma que an - da en a - mor, ni can - sa ni se can - sa. El
Who - ev - er walks in God's love tires no one nor grows wea - ry. Who -

2. (♩ Last time)

can - sa.
wea - ry.

(♩ Last time)

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Calling and equipping God, many years ago, on a hillside in Galilee, you looked at your disciples and said, “You give them something to eat.” We read these ancient words again and are struck with the realization that from the very beginning, you have seen good in us. From the very beginning, you believed in us and have known that we are capable of great love and could make a difference.

WHOEVER WALKS IN GOD'S LOVE

God, help us to believe in ourselves, that we are capable of great love and can make a difference. Help us to see your fingerprints in our lives; the ways you have equipped us to serve and the ways that we are capable, instead of only seeing the ways we stumble and get in our own way.

WHOEVER WALKS IN GOD'S LOVE

God, we long to see ourselves as you do because we know that like that day in the Galilee, there is still work to do. Like that day on the hillside, this world is full of people who are hungry. We are hungry for justice, hungry for companionship, hungry for reasons to hope.

WHOEVER WALKS IN GOD'S LOVE

Like that day on the hillside, this world is full of people who need healing. We need healing for our bodies, healing for our minds, healing for broken relationships.

WHOEVER WALKS IN GOD'S LOVE

Like that day on the hillside, there is surely enough to go around, but we doubt and deny that truth. So, call us again, loving God. Say our names. Hand us the baskets of bread and fish. Tell us it's our turn. Help us see ourselves the way you see us, for we know that together the impossible is possible.

WHOEVER WALKS IN GOD'S LOVE

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 confidentialities.

Whether or not you say the person's name out loud, God hears and receives the intentions of your heart.

Closing Refrain

Until your promised day when all are fed, all are healed, and hunger is no more, we will continue to pray. In that hope, we weave our voices together and sing a song that captures the words your Son taught us to pray...



Jesus' Prayer for the Disciples / Life Giver (Tune: TALLIS CANNON)

1. Life - giv - er, Lov - er of us all, up - on your ho - ly name we call;
2. We pray this day for bread to live, for - give our sins as we for - give,
3. For all the cos - mos is your own, your pow'r of love which we have known,

your new day come, your will be done, on earth as in all realms be - yond.
and give us strength in time of test. Grant us re - lease from e - vil's death.
the splen - dor, ra - diant, with - out end. To God be praise! A - men. A - men.

The musical score is written for a four-part setting (Soprano, Alto, Tenor, Bass) in the key of D major and 4/4 time. It features a treble and bass clef for each part. The lyrics are printed below the vocal lines, with three verses of text. The score concludes with a double bar line and repeat dots.

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. Please wait outside the door until the person before you exits.

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.



Our olive oil is from the Palestinian village of Bil'in. Sent to us by Iyad Burnat, a nonviolent, international peacemaker. Bil'in has had 60% of its land stolen by Israel and now houses an illegal settlement for 100,000 European and American Jewish people.

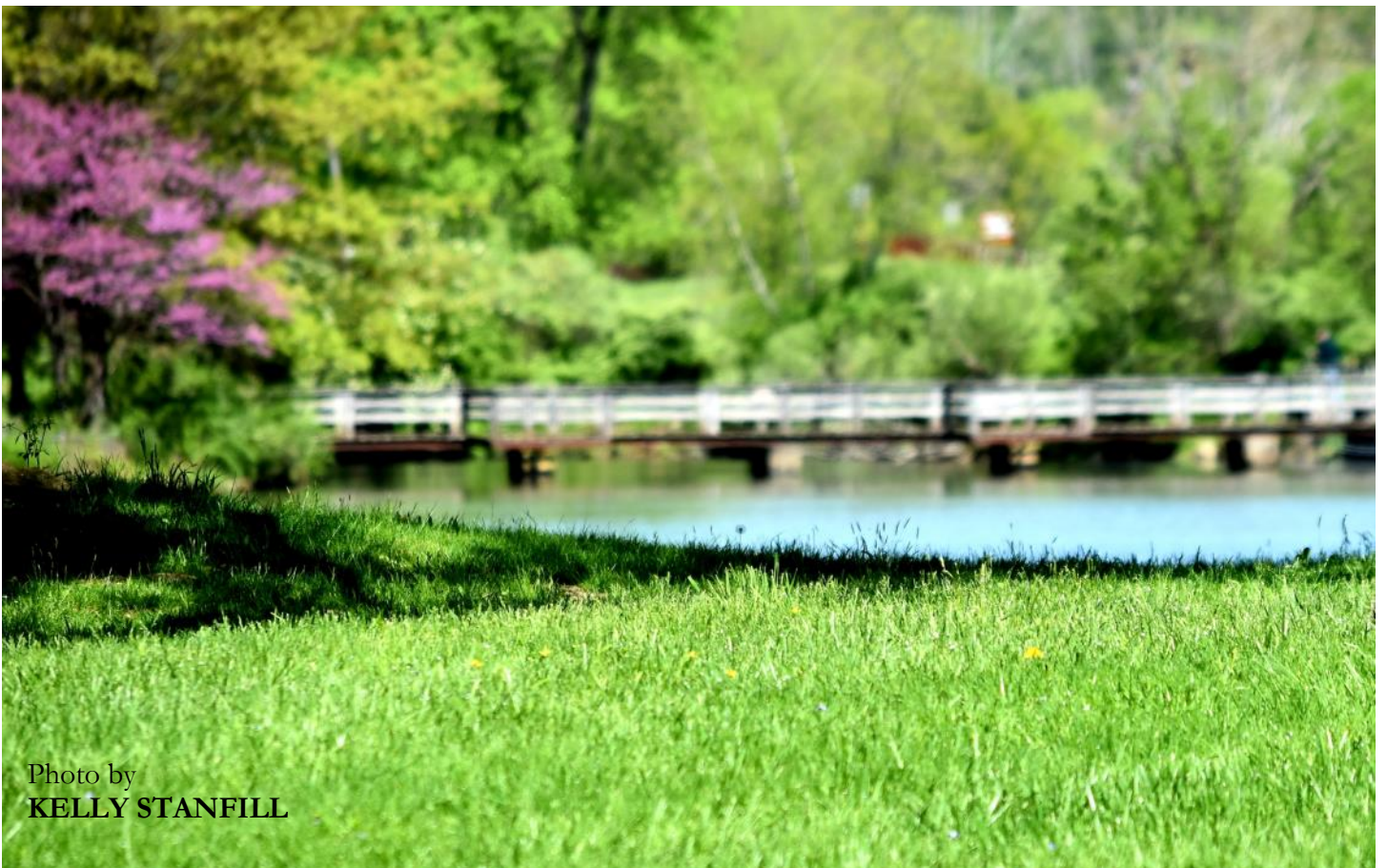


Photo by
KELLY STANFILL

* Hold On

The musical score for "Hold On" is presented in 4/4 time with a key signature of two sharps (F# and C#). The score is divided into two systems of four staves each.

System 1 (Measures 1-8):

- Staff 1 (Melody):** Contains the vocal line with lyrics: "Hold on hold on".
- Staff 2 (Drone line):** Contains a sustained harmonic line with lyrics: "hold on hold on".
- Staff 3 (Low harmony):** Provides harmonic support with lyrics: "hold on hold on".
- Staff 4 (Low melody):** Provides a bass line with lyrics: "hold on hold on".

System 2 (Measures 9-12):

- Staff 1 (Melody):** Contains the vocal line with lyrics: "my dear ones here comes the dawn".
- Staff 2 (Drone line):** Continues the harmonic line with lyrics: "my dear ones here comes the dawn".
- Staff 3 (Low harmony):** Provides harmonic support with lyrics: "my dear ones here comes the dawn".
- Staff 4 (Low melody):** Provides a bass line with lyrics: "my dear ones here comes the dawn".

It is January 2026, and the people of Minneapolis are inspiring us with what it looks like to really take care of one another in the face of escalating ICE raids and authoritarian violence. They are walking kids to school, delivering food to neighbors, standing on street corners in rapid response. And they are singing. I am humbled and moved that this song is useful to folks right now. People have been asking 'can I sing it in my church, synagogue, school, street choir? The answer is yes, of course, this song has work to do. Sing on, and add more harmonies!

If you would like to hear part recordings or learn more about the song's origins check out www.patreon.com/HeidiWilson

*** Come, Bring Your Burdens To God/Woza Nom Twalo Wakho**

Solo:

Come, bring your bur-dens, oh,

Come, bring your bur-dens to God, come, bring your
 Wo - za nom - thwa - lo wa-kho, wo - za nom -

come, bring your bur - dens, oh, come, bring your bur-dens,

bur - dens to God, come, bring your bur - dens to God for
 thwa - lo wa-kho, wo - za nom-thwa - lo wa-kho U -

To repeat | *Last time*

Je-sus will nev-er say no.

Je-sus will nev-er say no. Come, bring your no.
 ye-s's-ka - so - za-thi hayi. Wo - za nom - hayi.

African phonetics:

Woh-zah nohm-thwah-loh wah-khoh, U-yehs skah-soh-zah-thee hahyee

NB16 Let Your Servant Now Go In Peace

The musical score is written for voice and piano in 3/4 time, with a key signature of one sharp (F#). It consists of two systems of staves. The first system has a vocal line and a piano accompaniment line. The lyrics are: "Nunc di - mit - tis ser - vum tu - um Do - mi - ne, se -
Let your ser - vant now - go in peace, O Lord, now -
ne, Do - mi - ne,
Lord, O Lord,". The second system also has a vocal line and a piano accompaniment line. The lyrics are: "cun - dum ver - bum tu - um in pa - ce, Nunc di -
go in peace ac - cord - ing to your word, Let your
(Do - mi - ne.)
(to your word.)". Both systems have a "Last time" marking above the final notes of the vocal line. The piano accompaniment features a steady bass line and chords that support the vocal melody.

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Closing Unison Blessing

May you know that you are cared for by an Abundant Provider;
choose to be grateful and trusting; believe you have enough.

May you desire contentment and be generous.

May the Provider teach you to be free,
to live without worry, fear, or greed as you share with those in need.

Leader: Thanks be to God. Amen.

People: Amen.

Postlude by the Taizé Musicians *(depart as you so desire)*

TONIGHT!
Monthly Taizé Social Gathering

On the first Wednesday of each month, we will create space for people to connect and fellowship after Taizé with some light refreshments and conversation in the Narthex. Taizé is a unique spiritual community within ELPC, and we desire to have time for those who gather to get to know one another. If you would like to bring a cake or some other snacks, please contact Pastor BJ (BJW@coh.net).

TAIZÉ MUSICIANS:

Charlie Anderson	<i>flute</i>	Alyssa Creasy	<i>pianist</i>
James Avant	<i>vocalist</i>	Jennifer Gorske	<i>music director/ vocalist</i>
David Bennett	<i>cello</i>	Chris Markwell	<i>vocalist</i>
		Gerard Rohlf	<i>guitar</i>



Artist Statement

by Hannah Garrity

In this artwork, the elements of the story are framed in a stained-glass window design. Centered, the people gather in circles, passing the scarcely abundant food to one another. Waves encircle the crowd, representing the twelve disciples. The outer architectural elements portray the twelve baskets full of pieces of bread and fish—a representation of abundance from scarcity, powered by collective belief.

Jesus did not have a microphone. It was the people in the front who passed the still, small voice of God back to those behind them. It was the people in the front who passed more than enough food back to those who were hungry. In our propaganda-filled global information system, we must remember: God is not holding the mic. God is present in the still, small voice and in the smallest offerings, multiplying one by one. The message, the compassion, the corners of bread, and the pieces of fish all return in abundance.

ANNOUNCEMENTS

Contemplative Prayer

Join us for our Monday morning *Contemplative Prayer* sessions. Together on Zoom we will spend 20–30 minutes, quieting our souls, breathing, listening to and for that still small voice within through guided scripture meditation, silence, and music—all in community with others in our faith family.

Mondays, 7:30-8 am

Meeting ID: 959 8065 3992 • Passcode: bestill

Tuesday Morning Zoom Prayer Group

ELPC offers an online prayer group each Tuesday morning from 8-8:20 am, hosted by ELPC member Steve Evrard. These 20-minute sessions feature scripture readings, responsive prayer, and interactive dialogue. All are welcome for fellowship and prayer.

Tuesdays, 8-8:30 am

Meeting ID: 896 9680 6662 • Passcode 116

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.

Tuesdays, 6-7 pm

Cathedral Yoga

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

Wednesdays, 6-7 pm

JourneyDance

Enjoy an evening of healthy, energizing, funky and divine dancing on the 3rd Friday of every month.

3rd Friday of month, 7:00-8:30 pm

Step Into the Story of Nell and Poll Exhibit – Until Easter

ELPC's Facing Systemic Racism, Spiritual Life, and Worship, Music, and the Arts Committees invite you to a storywalk on the lives of Nell and Poll, members of a family enslaved and sold by two of our early founders. This unique self-guided experience in the Trustees Room will include six stations that trace significant milestones and moments in the lives of Nell and Poll.

Visitors moving through the storywalk will encounter



powerful images paired with prayers, guided meditations, poetry, and reflections designed to deepen their understanding and spark contemplation. This is more than an exhibit—it's an opportunity to pause, pray, and engage with narratives that challenge and inspire.

The storywalk is available through Easter:

Tuesdays through Fridays from 9 am-8 pm

Saturdays and Sundays from 9 am-3 pm

NOTE: This exhibit is appropriate for older children, but please use your discretion for younger children.



ELPC Communications Survey

ELPC's new Communications Team is asking for your feedback as we assess our current ELPC communication tools, identify any gaps, and make recommendations about how best to connect with people in the life of the church.

Please complete a brief survey online by scanning this QR code, or by visiting: tiny.cc/elpc-communications.



Tell Me Something Good

Wednesdays through April 1

Join Pastor Michael on Wednesday evenings through April 1 in the Good Samaritan Room as we slow down and listen for a different kind of news.

Each week from 5:30-7 pm, we'll gather for honest, hope-filled conversations rooted in Sunday's sermon and our series *Tell Me Something Good: Grounding Ourselves in the Good News This Lent*.

Together we'll explore Jesus' life through the scriptures and ask deeper questions about the text, the sermon, and what it means for us today. Our goal is not to give each other easy answers but to speak from our own perspective and experiences. A light dinner will be served at 6:30 pm.

Please register online at:

tiny.cc/tell-me-something-good



Brother Roger

founder of Taizé

ON PRAYER

From the depths of the human condition, a secret aspiration rises up. Caught up in the anonymous rhythms of schedules and timetables, men and women of today are implicitly thirsting for the one essential reality: an inner life, signs of the invisible.

Nothing is more conducive to a communion with the living God than a meditative common prayer with, as its high point, singing that never ends and that continues in the silence of one's heart when one is alone again.

In a technological society, there is a clear separation between prayer and work. When inner life and human solidarity appear to be in competition with one another, as if people had to choose between them, that opposition tears apart the very depths of the soul.

Prayer is a serene force at work within human beings, stirring them up, transforming them, never allowing them to close their eyes in the face of evil, of wars, of all that threatens the weak of this world. From it we draw the energy to wage other struggles—to enable our loved ones to survive, to transform the human condition, to make the earth a place fit to live in.

ON SINGING

Singing is one of the most important forms of prayer. A few words sung over and over again reinforce the meditative quality of the prayer. They express a basic reality of faith that can quickly be grasped by the intellect, and that gradually penetrates the heart and the whole being. These simple chants also provide a way of praying when one is alone, during the day or at night, or even in the silence of one's heart while one is working.

ON SILENCE

When we try to express communion with God in words, we rapidly reach the end of our capacities. But in the depths of our being Christ is praying, far more than we imagine. Compared to the immensity of that hidden prayer of Christ in us, our explicit praying dwindles to almost nothing. That is why silence is so essential in discovering the heart of prayer.





Please visit our website for more information about the ministries of East Liberty Presbyterian Church.

WWW.ELPC.CHURCH

INFORMATION ABOUT TAIZÉ

ABOUT TAIZÉ: Taizé is an international ecumenical prayer community in Taizé, France which was founded in 1940 by a young seminary student, Roger Schultz, as a place of hospitality and reconciliation during World War II. Today, thousands of young people come each week to Taizé to pray with the brothers and discern God's purpose for their lives. Taizé Prayer Pilgrimages and Intercontinental Meetings around the globe bring together thousands more in an effort to become the prayerful, reconciled presence of Christ wherever they live.

Taizé prayers at East Liberty Presbyterian Church were begun in the Spring of 1992 in preparation for an intercontinental meeting in Dayton. The experience proved to be so meaningful that we have continued to pray every Wednesday evening since then, inviting people of all backgrounds to join with us.

Taizé is located in eastern France, southeast of Paris, north of Lyons, due west of Geneva, Switzerland, between the towns of Chalon-sur-Saône and Macon. Here are the ways to get Taizé information:

Address:	Taizé Community, 71250 TAIZE, France
To contact Taizé:	community@taize.fr
To visit Taizé:	meetings@taize.fr
List of useful info:	info@taize.fr
Web site:	www.taize.fr
Telephone:	011-33 385 50 30 02 Fax: 011-33 385 50 30 16

YOU ARE WELCOME AT EAST LIBERTY PRESBYTERIAN CHURCH: Our congregation seeks to promote peace, justice and human dignity; to reflect a spirit of openness, sharing and learning in our ministry and mission; to build a richly diverse faith community that witnesses to our oneness in Christ across all boundaries of race, social class, ability, culture, age, gender and sexual identity. *(From our Strategic Plan.)*

ELPC Web site:	www.CathedralofHope.org
E-mail:	BJW@coh.net

You are welcome at any of our programs and worship services. It is possible to have more than one church home. Perhaps you would be interested in becoming a member or friend of this Church. If so, please speak to The Rev. BJ Woodworth, Minister of Taizé Prayer (BJW@coh.net or 412.441.3800 x241).