

TAIZÉ:

Prayerful Song & Quiet Meditation



**East Liberty
Presbyterian Church**

www.ELPC.church

March 18, 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

CLM33 O Lord, You Hold And Protect Me

Sei - gneur, tu gar - des mon â - me; Ô Dieu, tu con - nais mon
O Lord, you hold and pro - tect me; you know all my heart's de -
cœur. Con - dui - moi sur le che - min d'é - ter - ni - té, con - dui -
sire. Guide my steps a - long the ev - er - last - ing way, guide my
moi sur le che - min d'é - ter - ni - té. Sei -
steps a - long the ev - er - last - ing way. O
(^) Last time
(^) Last time

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NB3 Bless The Lord

p
Bless the Lord, my soul, and bless God's ho - ly name.
p
Bless the Lord, my soul, who leads me in - to life.
p

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Psalm 51:1-12 (selected verses from "Psalms for Praying" by Nan C. Merrill)

Sung Response: CLM9 God Is Forgiveness

The image shows a musical score for a sung response. It consists of two systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are written below the vocal line.

Bóg jest mi - łoś - cią miej - cie od - wa - gę żyć dla mi - łoś - ci.
God is for - give - ness. Dare to for - give and God will be with you.

Bóg — jest mi - łoś - cią. Nie lę - kaj - cie się.
God — is for - give - ness. Love, and do not fear.

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Have mercy on me, O Gracious One,
According to your steadfast love;
According to your abundant kindness,
Forgive me where my thoughts
And deeds have hurt others.
Lead me in the paths of justice,
Guide my steps on paths of peace!

GOD IS FORGIVENESS

Teach me, that I may know my weaknesses,
The shortcomings that bind me,
The unloving ways that separate me,
That keep me from recognizing
Your Life in me.
For I keep company with fear,
And dwell in the house of ignorance.
Yet, I was brought forth in love,
And love is my birthright.

GOD IS FORGIVENESS

You have placed your truth in the inner being;
Therefore, teach me the wisdom of the heart.
Forgive all that binds me in fear,
That I might radiate love;
Cleanse me that your light might shine in me.

GOD IS FORGIVENESS

Fill me with gladness;
Help me to transform weakness into strength.
Look not on my past mistakes,
But on the aspirations of my heart.

GOD IS FORGIVENESS

Create in me a clean heart, O Gracious One,
And put a new and right spirit within me.
Enfold me in the arms of Love,
And fill me with your Holy Spirit.
Restore in me the joy of your saving grace,
And encourage me with a new spirit.

GOD IS FORGIVENESS

O Gracious One, open my lips
And my mouth shall sing forth your praise.
For you do not want sacrifice;
You delight in our friendship with you.
A sacrifice most appropriate is a humble spirit;
A repentant and contrite heart;
O Merciful One, receive our gratitude and love.

GOD IS FORGIVENESS

The Word for Meditation: John 8:2-11 (*Inclusive Bible*)

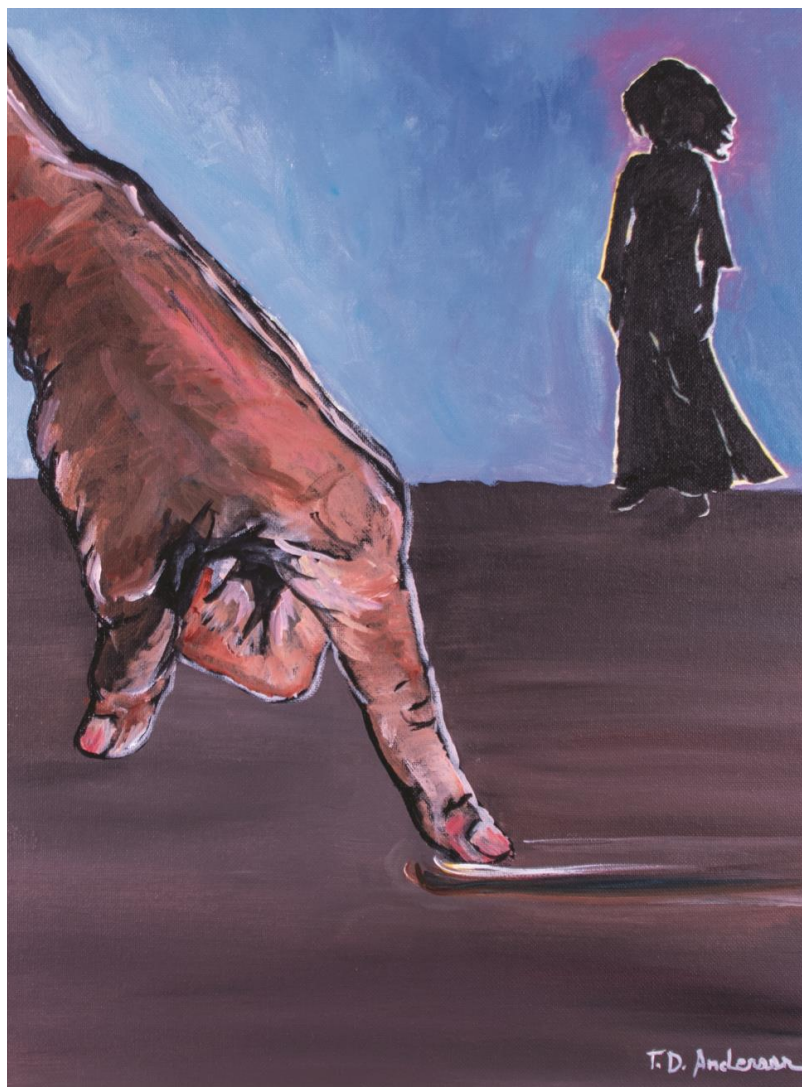
At daybreak, he reappeared in the Temple area, and when the people started coming to him, Jesus sat down and began to teach them. A couple had been caught in the act of adultery, though the scribes and Pharisees brought only the woman, and they made her stand there in front of everyone. “Teacher,” they said, “this woman has been caught in the act of adultery. In the Law of Moses, the punishment for this act is stoning. What do you say about it?” They were posing this question to trap Jesus so that they could charge him with something. Jesus simply bent down and started tracing on the ground with his finger. When they persisted in their questioning, Jesus straightened up and said to them, “Let the person among you who is without sin throw the first stone at her.” Then he bent down again and wrote on the ground. The audience drifted away one by one, beginning with the elder. This left Jesus alone with the woman, who continued to stand there. Jesus finally straightened up again and said, “Where did they go? Has no one condemned you?” “No one, Teacher,” came the reply. “I don’t condemn you either. Go on your way—but from now on, don’t sin any more.”

Silence for Lectio and Visio Divina

(lasting about 5-7 minutes)

Breathe deeply as you hear the scripture and gaze upon the painting Epilogue. Imagine placing yourself in this scene of the scripture reading. What parts of the image draw your attention the most? Contemplate the woman in the image. What do you imagine is her backstory? What do you dream for her future? Get quiet and still, letting God pray in you or offering your own silent prayer.

Words from the artist Rev. T. Denise Anderson



CLM30 Nothing Can Ever

Not - ing can ev - er come be - tween us and the love of God, the
love of God re - vealed to us in Christ Je - sus.

(Last time ♪)

(Last time ♪)

O O

The musical score is written in 4/4 time with a key signature of one sharp (F#). It consists of three systems of staves. The first system has a vocal line and a bass line. The second system also has a vocal line and a bass line, with the instruction '(Last time ♪)' above the vocal line. The third system features a grand staff with a treble and bass clef, containing two long, sustained notes marked 'O'.

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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: NB42 Kyrie 12

The image shows a musical score for a sung response. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature is one sharp (F#) and the time signature is 2/2. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "Ky - ri - e, Ky - ri - e, Ky - ri - e e - lei - son. lei - son." There are two endings marked with "1." and "2." at the end of the piece.

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Loving God, you know all of us. You know our fears and our dreams, our hopes and our longings, our grief and our joy. You know the words that are on our tongue before we can even say them, so tonight we come to you unfiltered. We bring you our full honesty, trusting that you meet us here with grace and love.

KYRIE

Spark a fire in our hearts for justice — justice for the oppressed, justice for the overlooked, justice for our neighbors, justice for those not given a voice.

KYRIE

Spark a fire in our hearts for mercy— mercy for the sinful, which is all of us, mercy for the hurt, mercy for the ones who are doing their best with what they have.

KYRIE

Spark a fire in our hearts for righteousness. Call us up to a higher moral ground. Remind us that our faith invites us to love as you love, and to forgive as you forgive. Show us how to put down our stones, forgive ourselves for our own wrong and empathize with the other, putting ourselves in their shoes.

KYRIE

Come to us Jesus and bring the day when there is less stone throwing, less mob building, less violence toward our neighbor. Gather all of us at the table to break bread together. May your justice, mercy, and righteousness feel like a mighty flowing stream, in us, the church and the world.

KYRIE

Until your justice, mercy and righteousness are made manifest, we will continue to look for your words in the dirt. We will continue to listen for your deep truth. Until that promised day, we will continue to bring you our unfiltered honesty and pray and act on behalf of our neighbors.

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.

Closing Refrain

Loving God, set a fire in our hearts for justice, mercy, and righteousness. And as you do, we will join our voices together to sing the 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 voice and piano. It features a treble and bass clef, a key signature of one sharp (F#), and a 4/4 time signature. The melody is simple and hymn-like, with lyrics printed below the notes. The piece concludes with a double bar line and a fermata over the final note.

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 is written in 4/4 time with a key signature of two sharps (F# and C#). It consists of several systems of staves:

- System 1 (Measures 1-4):** A single vocal line with lyrics: "Hold on hold on".
- System 2 (Measures 5-8):** A single vocal line with lyrics: "my dear ones here comes the dawn".
- System 3 (Measures 9-12):** A four-part instrumental arrangement with labels: "melody", "drone line", "low harmony", and "low melody". The lyrics "hold on hold on" are written below the melody and drone line staves.
- System 4 (Measures 13-16):** A four-part vocal arrangement with four staves, each with the 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

NB9 Christ Of Compassion

O Je - su Chri - ste in te con - fi - do.
Christ of com - pas - sion, O Lord God, I trust you.

The musical score for 'Christ Of Compassion' is written in 4/4 time with a key signature of one sharp (F#). It features a vocal line and a piano accompaniment. The lyrics are: 'O Je - su Chri - ste in te con - fi - do. Christ of com - pas - sion, O Lord God, I trust you.' The piano part includes some triplets and a final cadence.

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G84 Lead Me, Guide Me

Lead me, guide me, a - long the way,
For if you lead me, I can - not stray.
Lord, let me walk each day with thee.
Lead me, oh Lord, lead me.

The musical score for 'Lead Me, Guide Me' is written in 3/4 time with a key signature of two flats (Bb). It features a vocal line and a piano accompaniment. The lyrics are: 'Lead me, guide me, a - long the way, For if you lead me, I can - not stray. Lord, let me walk each day with thee. Lead me, oh Lord, lead me.' The piano part includes several triplet markings throughout the accompaniment.



PENANCE

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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Closing Unison Blessing

May we go from this place with our hearts aflame with justice, mercy and righteousness, seeking to be the Beloved Community of God – enacting justice, showing mercy and living faithfully.

Leader: Thanks be to God. Amen.

People: Amen.

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

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

Rev. T. Denise Anderson

I often wonder about the backstory of the woman from John 8:2-11. What were her circumstances? How did they “catch” her in the act of adultery? In flagrante delicto? Was it less graphic than that? Was she allowed to explain herself? Did she protest? If she was about to be stoned, what happened to the person with whom she was accused? Was this a loving relationship? Was it even consensual?

Whatever her story, the Pharisees bring her to Jesus expecting him to uphold the law’s punitive prescription. Jesus knows it’s a trap. If he concurs with the law, he initiates and must bear witness to an act of extreme brutality that would traumatize anyone who had to watch. If he counters the law, he’s a heretic and should probably be stoned himself. But he outsmarts them and turns their self-righteousness and rage back onto them.

In what should have been the end of her life’s story, this woman now finds herself standing. Whole. Alive. Freed to a new future. And through it all, Jesus is just drawing on the ground—like you do!

I wanted to show this woman standing in her wholeness, right after the crowds have dispersed and right before Jesus rises to meet her as an equal. She’s backlit in a way that suggests the sun has set, indicating the end of a saga. What will she do at the end of a nightmare with a new life ahead of her? What decisions do we face at the dawn of a second chance?

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

LISTENING FOR GOD'S HEARTBEAT

Retreat: **April 24-26**
at the Villa Maria Retreat Center

Classes: **Wednesdays, April 29, May 6, 13, 20**
from 5:30- 7 pm at ELPC

Register
online: <http://tiny.cc/gods-heartbeat>
(by April 12)

Our gatherings will be based on Phillip Newell's *Listening for the Heartbeat of God: Celtic Daily Prayer*, inviting participants into the rich stream of Celtic spirituality through ways of listening for God. We will explore different movements of listening — for goodness, within creation, for God in all things, with imagination, and in action. We will pair a reflection on a chapter with a contemplative practice such as reimagining the Jesus Prayer, walking attentively in creation, gathering the graces, engaging the imagination, and embracing a “chaos of uncalculating love.”

Framed by liturgy from the *Celtic Book of Daily Prayer*, our time together will continually return to the themes of our belovedness, discovering God in creation, the sacred role of mystery and imagination, and the wide, inclusive nature of God's love.

Our facilitator, Rev. Jeff Eddings, currently serves as the Spiritual Formation and Coaching Associate for the 1001 New Worshiping Communities Initiative in the PC(USA). He oversees a network of 100 coaches and pastored Hot Metal Bridge Faith Community in Pittsburgh from 2004 to 2019. The Ignatian motto of ‘finding God in all things’ is one he seeks to live by.

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).