

# *The Season of Creation*

*Sunday, September 17, 2023*



*"Calm Sea" by Gustave Courbet*

St. Bartholomew's Episcopal Church

Yarmouth, ME

*Welcome to this year's Season of Creation! Each year, from the beginning of September through the beginning of October, Christians from around the world unite for this ecumenical celebration of prayer and action to protect our common home.*

*The theme for the Season of Creation this year is "Let justice and peace flow" from the prophet Amos who cries out "But let justice roll on like a river, righteousness like a never-failing stream!" (Amos 5: 24). We, as the community of St. Bart's, are called to join the river of justice and peace along with our Christian siblings across the globe, to take up climate and ecological justice, and to speak out with and for communities most impacted by climate injustice and the loss of biodiversity.*

### *Let us pray...*

Creator of All, from your communion of love, life sprung forth like a mighty river and the whole cosmos came into being. On this Earth of overflowing love, the Word was made flesh and went forth with the life-giving waters proclaiming peace and justice for all creation.

You called human beings to till and keep your garden. You placed us into right relationship with each creature, but we failed to listen to the cries of the Earth and the cries of the most vulnerable. We broke with the flowing communion of love and sinned against you by not safeguarding the conditions for life.

We lament the loss of our fellow species and their habitats, we grieve the loss of human cultures, along with the lives and livelihoods that have been displaced or perished, and we ache at the sight of an economy of death, war and violence that we have inflicted on ourselves and on the Earth.

Open our ears to your creative, reconciling, and sustaining Word that calls to us through the book of Scripture and the book of creation. Bless us once again with your life-giving waters so that the Creator Spirit may let justice and peace flow in our hearts and overflow into all creation.

Open our hearts to receive the living waters of God's justice and peace, and to share it with our suffering siblings, all creatures around us, and all creation.

Bless us to journey together with all people of good will so that the many streams of the living waters of God's justice and peace may become a mighty river all over the Earth.

In the name of the One who came to proclaim good news to all creation, Jesus Christ. Amen.

Prelude *Variations on "Shall We Gather at the River" by A. Lovelace*

Welcome & Announcements *Anne Jacobs*

Opening Hymn, #493 O for a thousand tongues to sing *The Hymnal 1982*

### Opening Words

*Celebrant* We gather in the name of God: Creator, Redeemer, and Sustainer of the Earth and all creatures!

*People* **Amen.**

*Celebrant* Praise be to the Holy Trinity!

*People* **God is sound and life, Creator of the Universe, Source of all life, whom the angels sing; wondrous Light of all mysteries known or unknown to humankind, and life that lives in all.**  
*(from Hildegard of Bingen)*

### Thanksgiving for Baptism

*Celebrant* We give you thanks, O God, for in the beginning you created us in your image and placed us in a well-watered garden. In the desert, you promised pools of water for the parched, and you gave us water from the rock. When we did not know the way, you sent the Good Shepherd to lead us to still waters. At the cross, you washed us from Jesus' wounded side, and on this day, you shower us again with the water of life.

We praise you for your salvation through water, for the water in these fonts, and for all water everywhere.

*Here members are invited to add their water offering to the fonts in the center of the sanctuary naming the local bodies of water which are the sources of our offerings.*

Bathe us in your forgiveness, grace, and love, O God. Satisfy all who thirst, and give us the life only you can give.

To you be given honor and praise through Jesus Christ, our living water, in the unity of the Holy Spirit, now and forever.

*People* **Amen.**

Gloria, sung twice

**Gloria, gloria (canon)**

Glo - ri - a, glo - ri - a, in ex - cel - sis De - o!

Glo - ri - a, glo - ri - a, al - le - lu - ia, al - le - lu - ia!

**Collect of the Day**

*Celebrant* May God be with you.

*People* **And also with you.**

*Celebrant* Let us pray,

O God, grant that your holy and life-giving Spirit may move every human heart; that the barriers dividing us may crumble, suspicions disappear, and hatreds cease; and that, with our divisions healed, we might live in justice and peace; through your beloved Child, Jesus Christ our Savior. **Amen.**

**The Lessons**

**First Lesson, Exodus 14:21-31**

*Harriet Davis*

Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, 'Let us flee from the Israelites, for the Lord is fighting for them against Egypt.'

Then the Lord said to Moses, 'Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers.' So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left.

Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses.

*Lector*            Holy wisdom, holy word.

*People*            **Thanks be to God.**

**Psalm 114 (sung)**



1. Hallelujah!  
When Israel came ' out of ' Egypt, \*  
a house of Jacob from a ' people ' of strange ' speech,
2. Judah be- ' came God's ' sanctuary \*  
and ' Israel ' his do- ' minion.
3. The sea be- ' held it and ' fled; \*  
Jordan ' turned ' and went ' back.
4. The mountains ' skipped like ' rams, \*  
and the ' little hills ' like young ' sheep.
5. What ailed you, O ' sea, that you ' fled? \*  
O ' Jordan, ' that you turned ' back?
6. You mountains, that you ' skipped like ' rams? \*  
you ' little hills ' like young ' sheep?
7. Tremble, O earth, at the ' presence of the ' Lord, \*  
at the ' presence of the ' God of ' Jacob,
8. Who turned the hard rock into a ' pool of ' water \*  
and flint-stone ' into a ' flowing ' spring.

Second Lesson

“Making Peace” by Denise Levertov

Harriet Davis

A voice from the dark called out,  
‘The poets must give us  
imagination of peace, to oust the intense, familiar  
imagination of disaster. Peace, not only  
the absence of war.’

But peace, like a poem,  
is not there ahead of itself,  
can’t be imagined before it is made,  
can’t be known except  
in the words of its making,  
grammar of justice,  
syntax of mutual aid.

A feeling towards it,  
dimly sensing a rhythm, is all we have  
until we begin to utter its metaphors,  
learning them as we speak.

A line of peace might appear  
if we restructured the sentence our lives are making,  
revoked its reaffirmation of profit and power,  
questioned our needs, allowed  
long pauses . . .

A cadence of peace might balance its weight  
on that different fulcrum; peace, a presence,  
an energy field more intense than war,  
might pulse then,  
stanza by stanza into the world,  
each act of living  
one of its words, each word  
a vibration of light—facets  
of the forming crystal.

*Lector* Holy wisdom, holy word.

*People* **Thanks be to God.**

Gospel Hymn, 648

When Israel was in Egypt’s land

*The Hymnal 1982*

Gospel, John 4:1-29; 39

*The Rev. Deacon Corey Walmer*

*Deacon* The holy gospel according to John

*People* **Glory to you, O God.**

Now when Jesus learned that the Pharisees had heard, ‘Jesus is making and baptizing more disciples than John’ — although it was not Jesus himself but his disciples who baptized — he left Judea and started back to Galilee. But he had to go through Samaria. So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob’s well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

A Samaritan woman came to draw water, and Jesus said to her, 'Give me a drink'. (His disciples had gone to the city to buy food.) The Samaritan woman said to him, 'How is it that you, a Jew, ask a drink of me, a woman of Samaria?' (Jews do not share things in common with Samaritans.) Jesus answered her, 'If you knew the gift of God, and who it is that is saying to you, "Give me a drink", you would have asked him, and he would have given you living water.' The woman said to him, 'Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?' Jesus said to her, 'Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.' The woman said to him, 'Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.'

Jesus said to her, 'Go, call your husband, and come back.' The woman answered him, 'I have no husband.' Jesus said to her, 'You are right in saying, "I have no husband"; for you have had five husbands, and the one you have now is not your husband. What you have said is true!' The woman said to him, 'Sir, I see that you are a prophet. Our ancestors worshipped on this mountain, but you say that the place where people must worship is in Jerusalem.' Jesus said to her, 'Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.' The woman said to him, 'I know that Messiah is coming' (who is called Christ). 'When he comes, he will proclaim all things to us.' Jesus said to her, 'I am he, the one who is speaking to you.'

Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, 'What do you want?' or, 'Why are you speaking with her?' Then the woman left her water-jar and went back to the city. She said to the people, 'Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?'

Many Samaritans from that city believed in him because of the woman's testimony, 'He told me everything I have ever done.'

*Deacon*            The gospel of our Lord.  
*People*             **Praise to you, O Christ.**

**Sermon**

*The Rev. Amanda Gerken-Nelson*

**Hymn**

As water to the thirsty (see next two pages)



# As Water to the Thirsty

OASIS 76 76 66 44 6

T. Brian Coleman & 1920

UNISON

The first system of music consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and contains a melody of eighth and quarter notes. The lower staff is in bass clef with the same key signature and contains a bass line of quarter and eighth notes. The word 'UNISON' is written above the first measure of the upper staff.

The second system of music consists of two staves. The upper staff continues the melody from the first system, featuring a mix of eighth and quarter notes. The lower staff continues the bass line with quarter and eighth notes.

The third system of music consists of two staves. The upper staff continues the melody, showing some rests and eighth notes. The lower staff continues the bass line with quarter and eighth notes.

The fourth system of music consists of two staves. The upper staff continues the melody, ending with a final chord. The lower staff continues the bass line, also ending with a final chord.



AS water to the thirsty,  
as beauty to the eyes,  
as strength that follows weakness,  
as truth instead of lies,  
as songtime and springtime  
and summertime to be,  
so is my Lord,  
my living Lord,  
so is my Lord to me.

2 Like calm in place of clamour,  
like peace that follows pain,  
like meeting after parting,  
like sunshine after rain,  
like moonlight and starlight  
and sunlight on the sea,  
so is my Lord,  
my living Lord,  
so is my Lord to me.

3 As sleep that follows fever,  
as gold instead of grey,  
as freedom after bondage,  
as sunrise to the day,  
as home to the traveller  
and all we long to see,  
so is my Lord,  
my living Lord,  
so is my Lord to me.

## Affirmation of Faith

*Celebrant* Let us declare our faith in God.

*People* We believe in God, who creates all things,  
who embraces all things, who celebrates all things,  
who is present in every part of the fabric of creation.  
We believe in God as the source of all life,  
who baptizes this planet with living water.

We believe in Jesus Christ, the suffering one, the poor one,  
the malnourished one, the climate refugee,  
who loves and cares for this world and who suffers with it.  
And we believe in Jesus Christ, the seed of life,  
who came to reconcile and renew this world and everything in it.

We believe in the Holy Spirit, the breath of God,  
who moves with God and who moves among and with us today.  
We believe in everlasting life in God.  
And we believe in the hope that one day  
God will put an end to death and all destructive forces.

## Prayers of the People

*Carla Hunt*

*Leader* Loving God, even the sparrow has found a home, and the swallow a nest for  
herself, where she places her young near Your altar. You are attentive to all you  
have made. God, who listens to every living thing,

*People* **Help us listen as you do.**

Loving God, help us provide refuge to every animal and plant with whom we live.  
Help us be attentive to all you have made. God, in whom all creation subsists,  
**Help us listen as you do.**

Loving God, when Jesus cried out and gave up his Spirit, the earth shook and the  
rocks split. You are known by the whole of creation that listens to you. God, to  
whom all creation responds,  
**Help us respond to you.**

Loving God, help us hear and know you just as the earth and rocks do. Help us to  
learn from the way in which we see creation recognize your glorious beauty. God,  
to whom all creation responds,  
**Help us respond to you.**

Loving God, you are present in your creation and seek to heal her wounds. You can be found walking in the garden. Open our eyes to see you, the gardener. God, who is present with your creation,

**Help us be present too.**

Loving God, we often abandon your creation and cause its wounds. Help us to follow in your footsteps and learn to walk in the garden like you. God, who is present with your creation,

**Help us be present too.**

Loving God, we pray for those on our prayer list...

**Charles; Pat; Marcella; Tim; Sam; Matthew; Antonia; Al; Alex; Virginia & Jamil; Ed; Hannah; Mike; David; Sarah; Jenny & Matt; Rich, Nancy & Jonathan; Perry; Jim; Matt & Shannon; Elaine; Sasha; Paige; Anne & Richard; Courtney; Diane; Karl; Sudon, Aunt Niki; Ron; Nathaniel; Terry; Will; Tom & Laurel; Nancy A.; Dennis; Robert & Mary; Karen; Marshall; Samantha; John; Dianne; Meghan; and Tommie.**

And, we pray for those we name before you now either aloud or silently (*Silence is kept for intercessions*). God, who is the great healer,

**Help us to be agents of your healing too.**

Loving God, you created us from the earth and to the earth we all shall return. We pray for those who have died, especially Ngadi Germana and Jeremy, and those we name before you now either aloud or silently (*Silence is kept for intercessions*). God, who receives us in love,

**Help us to grieve in love too.**

Loving God, who hears every voice, knows each cry of injustice, and is attentive to the suffering of the earth: teach us to listen. Bring healing to our lives, that we may protect the world and not prey on it, that we may listen to the world you have created and not close ourselves off from it. Reveal to us the ways in which we have failed to hear your voice in how we treat the earth. God, who listens to every living thing,

**Help us to listen as you do. Amen.**

## **Confession**

*Celebrant*

Trusting in the everlasting mercy of God, and in the vulnerability and sacredness of this gathered community, let us confess our sin against God and God's creation.

*A brief silence is kept for self-reflection*

*Celebrant* Holy God,  
*People* We confess to you our ignorance to your presence in creation  
and our disregard for the creatures of this planet and their habitats.  
Our human hearts are set on personal gain and material wealth,  
and our drive for more has caused great harm.  
Forgive us our sins against your beloved creation  
and empower us to journey humbly with you and with one another.  
Help us to reconnect with your web of creation  
and lead us to the community you envision for us,  
the creatures of your beloved Planet Earth. Amen.

*During this time of reflection we listen for the cries of creation. You are invited to visit one of the fonts to write a sin against creation (personal or collective) on a slip of paper and then place it in the water and watch it dissolve. As the waters of baptism liberate us from being defined by sin and death, we give thanks for the resilience of nature to recover and wash away many of our sins over time. We pray for God's forgiveness and revelation to call us back into right relationship with all of God's creation.*

#### **Absolution**

*Celebrant* God our Creator is merciful, and forgives our sins, for the sake of the one who became flesh and dwelt among us, Jesus Christ our Savior. God gives us new hearts to bear Christ's love to all who inhabit the earth, and to advocate for their protection and well-being.  
*People* **Amen**

#### **Peace**

*Celebrant* The peace of Christ be always with you.  
*People* **And also with you.**

*The congregation is invited to share a sign of peace with those around them.*

#### **Offertory Sentence**

*Celebrant* In gratitude for the abundance of blessings God has bestowed on us, let us with gladness present the offerings and oblations of our life and labor to our God.

#### **Offering**

*The bread and wine are brought forward as the ushers collect our financial offerings.*

## Anthem

### **“Out of the Stillness” by Richard Shephard**

*Out of the stillness of dark before dawn,  
In the still and the quiet and the damp of the night,  
The morning star glimmers alone in the sky:  
Signal of day, herald of light.*

*Deep in the stillness of anguish and fear  
Lie hopes that were shattered by death and by doubt,  
The husk of a dream lies empty and crushed,  
Mind seeks for meaning, heart flickers out.*

*Out of the stillness the dawn comes again  
Darkness is vanquished and hope is renewed  
The sun has arisen, never to set,  
A new day is dawning with heaven suffused.*

*Death with its terrors at last overcome  
By one burst of light, by one gift of love.  
Wholeness and healing and hope in his arms,  
The sun has arisen with life for the world.*

*The offering is brought forward.*

## Offertory Prayer

*Celebrant* Let us pray,

*People* **Gracious God, you bless us with gifts of guidance, new life, growth in grace, and fruitful labor. Accept the first fruits of time and toil, field and orchard we offer here. Bless and multiply these gifts to our nurture and the care of your creation; for the sake of your Son, our Savior Jesus Christ. Amen.**

## The Great Thanksgiving

*Celebrant* God be with you.

*People* **And also with you.**

*Celebrant* Lift up your hearts.

*People* **We lift them to our God.**

*Celebrant* Let us give thanks to the Holy One.

*People* **It is right to give God thanks and praise.**

*Celebrant* It is indeed right, our duty and our joy, that we should at all times and in all places give thanks and praise to you, almighty and merciful God, through our Savior Jesus Christ; who entered the heart of the Earth, opening the way for humanity to be restored with all Creation to your divine goodness.  
And so, with all the choirs of angels, with the church on Earth and the hosts of heaven, we praise your name and join their unending hymn:

Sanctus, #858

Wonder, Love, and Praise

Ho - ly, ho - ly, ho - ly Lord, God of power and

might, heaven and earth are full of your glo - ry. Ho -

san - na in the high - est. \* Bless - ed is he who comes

in the name of the Lord. Ho - san - na in the

high - est. Ho - san - na in the high - est.

## Eucharistic Prayer

*Celebrant*

Sculptor of the Earth, we praise you for the way your fingers traced the rivers across the land and lifted up the mountains.

Painter of the landscapes, we praise you for how your brushstrokes bring color to our forests and vitality to our wilderness spaces.

Breath of life, we praise you for the gift of your wind that sustains our very living, and which brings all flora and fauna dancing into being.

In great joy you sent to the canvas of the cosmos your Son, Jesus Christ, to bring restoration and healing to all that is broken.

On the night before he died, Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

With this bread and cup, we proclaim the mystery of faith:

**Christ has died. Christ is risen. Christ will come again.**

By your Holy Spirit, bless these gifts of bread and wine that they may be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Bless us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; weaving our stories into the eternal web of your wisdom that, at the last, we may join with all your saints in the joy of your eternal kingdom.

O Holy God, reveal the Word made flesh through the mending of your watersheds and the healing of your vernal pools, in the restoration of the ocean depths and the vitality of valley streams. Renew our awareness of our place in your great creation. Send us with a yearning hunger to advocate for a healthier planet.

All glory is yours, blessed Trinity, Creator, Redeemer, and Sanctifier, now and forever.

**Amen.**



## The Lord's Prayer

*Celebrant*

*People*

We pray our common prayer that Christ taught us,  
Eternal Spirit, Earth-maker, Pain-bearer, Life-giver,  
source of all that is and that shall be,  
Father and Mother of us all,  
loving God, in whom is heaven:  
The hallowing of your name echoes through the universe!  
The way of your justice be followed by the people of the world!  
Your heavenly will be done by all created beings!  
Your beloved community of peace and freedom sustain our hope  
and come on earth.  
With the bread we need for today, feed us.  
In the hurts we absorb from one another, forgive us.  
In times of temptation and test, strengthen us.  
From trials too great to endure, spare us.  
From the grip of all that is evil, free us.  
For you reign in the glory of the power that is love,  
now and forever.  
Amen.

## Fraction

*Celebrant*

*People*

We break this bread to share in the Body of Christ  
We who are many are one body, for we all share in the one bread.

## Invitation

*Celebrant*

*People*

Come, for all is now ready. The gifts of God for the people of God.  
Thanks be to God.

## Holy Communion

*Everyone is welcome to receive communion at St. Bart's! The ushers will invite you to come forward through the center aisle, individuals and families are invited to stand along the rounded edge of the chancel to receive the bread, hands facing upward for bread with gluten, hands facing down will indicate you'd like gluten free bread. The Chalice Bearers will follow the Priest with the chalice of wine. You are invited to sip from the cup but not to dip. If you would prefer not to sip from the cup, you may place your hands across your chest to receive the blessing of the words. If you would prefer to receive neither the bread nor the wine but would like to come forward for a blessing, please come forward as described above and simply cross your arms at your chest and the Priest will offer a blessing. Hand sanitizer is available in the aisle. Please use the side aisles to return to your seat once you have received.*

## Music at Communion

658 As longs the deer

*The Hymnal 1982*

322 When Jesus died

*The Hymnal 1982*

## Post-Communion Prayer

*Celebrant* Let us pray,

*People* **We give you thanks, almighty God, that you have refreshed us through the healing power of this gift of life. In your mercy, strengthen us through this gift, in faith toward you and in fervent love toward one another; for the sake of Jesus Christ our Lord. Amen.**

## Blessing

*Celebrant* May we be blessed to open our hearts to receive the living waters of God's justice and peace within us:

*People* **Amen.**

*Celebrant* May we be blessed to share the living waters of God's justice and peace with our suffering siblings and all God's creatures around us:

*People* **Amen.**

*Celebrant* May we be blessed to journey together with all people of good will so that our many streams of living water of God's justice and peace may become a mighty river all over the Earth:

*People* **Amen.**

*Celebrant* And may God bless us on this journey, + Creator, Redeemer, and Spirit Eternal.

*People* **Amen.**

## Closing Hymn, #438

Tell out my soul

*The Hymnal 1982*

## Dismissal

*Deacon* Tend the earth, care for God's good creation;  
As you have received freely, so give freely.  
Go in peace to love and serve the Lord. Alleluia. Alleluia.

*People* **Thanks be to God, Alleluia, Alleluia.**

## Postlude

*Fuga in C* by J Pachelbel

*Many in our community choose to be seated during the Postlude to listen and give thanks for this musical offering. However, you do not have to remain seated but are invited to join us for coffee hour or depart as your schedule allows.*

## THE ORANGE CANDLE

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The Worship & Music Committee decided at their spring retreat to light the orange candle in remembrance of victims of gun violence each week as a prayerful vigil rather than lighting the candle only at the 5th Sunday Healing Services. The Worship & Music Committee hopes that by lighting this candle each week, our community will not allow itself to forget about the severity of this issue and of our need as a community to remember and to engage in meaningful change. For more information about the Orange Candle and the "Wear Orange" movement, visit <https://wearorange.org/>

## RESOURCES

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Opening Words & Blessing: Season of Creation Resource Guide  
Thanksgiving for Baptism, Offertory Prayer: All Creation Sings © 2023 Augsburg Fortress  
Gloria: Jacques Berthier © Ateliers et Presses de Taizé, 71250 Taizé, France  
Collect of the Day: Evangelical Lutheran Worship, "Social Justice"  
Second Reading/Poem: Denise Levertov, "Making Peace" from Breathing the Water. Copyright © 1987 by Denise Levertov. Reprinted by permission of New Directions Publishing Corporation.  
Affirmation of Faith: Gurukul Theological College, India / adapted by Keld B. Hansen 2009  
Prayers of the People, Dismissal: Season of Creation Resource, Diocese of Western MA  
Confession & Forgiveness: adapted from the Liturgy for Earth Week 2021 from Diocese of Maine  
Great Thanksgiving & Eucharistic Prayer: The Northern Illinois Synod Creation Care Committee  
The Lord's Prayer: The New Zealand Book of Prayer  
Cover Image: "Calm Sea" by Gustave Courbet, Metropolitan Museum of Art

## SERVING IN WORSHIP TODAY

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<b>Celebrant</b>	The Rev. Amanda Gerken-Nelson
<b>Music</b>	Dr. Christina Edelen
<b>Musicians</b>	The St. Bart's Choir
<b>Chalice Bearer</b>	Carla Hunt
<b>Nonvested Chalice Bearer</b>	The Rev. Deacon Corey Walmer
<b>Lector</b>	Harriet Davis
<b>Ushers</b>	Nick Desiderio, Tom Hyndman
<b>Altar Guild</b>	Mary Ann Hodsdon, Beth LaSalle
<b>Flower Arranger</b>	Carla Hunt
<b>A/V</b>	Pal Covie
<b>Bread Baker</b>	Peter Sillin
<b>Counters</b>	Susie Soule, Tom Hyndman
<b>Lawn Care</b>	Tom Hyndman
<b>VPOW</b>	Anne Jacobs
<b>Coffee Hour</b>	Jamie Michaud

## ST BART'S VISION STATEMENT

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St. Bartholomew's Episcopal Church in Yarmouth, Maine is a place to explore and deepen one's faith through worship, music, education, and open dialogue to help each of us and our community faithfully navigate today's ever-changing world. We are an open, inclusive, creative, and welcoming community. Building on the vision of those who established St. Bart's 50 years ago, we continue to strengthen and grow our community by grounding our ministries in the love of Jesus Christ, telling our story joyfully, and caring for the needs of our congregation and the greater Yarmouth and surrounding communities. St. Bart's is a great landing place for those seeking a welcoming and inclusive faith experience.

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**St. Bartholomew's Episcopal Church, Yarmouth, ME**  
***A Congregation of The Episcopal Diocese of Maine***

<b>Priest-in-Charge:</b>	The Rev. Amanda Gerken-Nelson
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<b>Sr. Warden:</b>	Michele Johns
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