

Sunday, August 7, 2022

## JOYS AND CONCERNS – MAINTAINING A SUPPORTIVE COMMUNITY IN CHALLENGING TIMES

Lay Leader: Susan Richards

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### The Seven Principles

1. The inherent worth and dignity of every person;
2. Justice, equity, and compassion in human relations;
3. Acceptance of one another and encouragement to spiritual growth in our congregations;
4. A free and responsible search for truth and meaning;
5. The right of conscience and the use of the democratic process within our congregations and in society at large;
6. The goal of world community with peace, liberty, and justice for all;
7. Respect for the interdependent web of all existence of which we are a part.

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### Our Mission

Working toward a more just and inclusive society, our congregation supports spiritual growth and service with open doors, minds, and hearts:

**Open doors** for welcoming our diverse island communities and visitors;

**Open minds** for exploring differing ideas and beliefs;

**Open hearts** for deepening our connection with others and ourselves.



Founded in 1809

Second Congregational Meeting House Society

Unitarian Universalist

11 Orange Street, P.O. Box 1023, Nantucket, MA, 02554

# Order of Service

**Prelude**      *Passacaglia Palindromica*      Carson Cooman  
Helmut Michael Brand (b. 1959)

**Welcome**      Susan Richards

## **Chalice Lighting**

*With this flame we renew our commitment to justice, peace  
and compassion*

**Affirmation**      All

From all that dwell below the skies,  
Let faith and hope with love arise.  
Let beauty, truth, and good be sung  
Through every land, by every tongue. Amen

**Greeting One Another**      All

**Hymn #112**      *Do You Hear*

## **Poem**

## **Meditation**

**Hymn #108**      *My Life Flows On*

**Reflection:**      *Joys and Concerns – Maintaining a Supportive  
Community in Challenging Times*      Carl Borchert,  
Bob Middleton, Susan Richards

**Joys and Concerns**      All

## **Our Gifts we Bring**

**Offertory**      *The Lost Words Blessing*      UU Meeting House Choir

**Hymn #175**      *We Celebrate the Web of Life*

## **Blessing**

## **Extinguishing the chalice**

*Carry the flame of peace and love until we meet again*

**Postlude**      *Toccata in E-flat*      Carson Cooman  
Wayne L. Wold (b. 1954)

## **ANNOUNCEMENTS**

**Summer Annual Meeting:** August 14, immediately following Sunday Service. In person and on Zoom. Everyone welcome  
**Annual Summer Auction:** Inspiring Hope 2022, August 24-28<sup>th</sup>. Reach out to Nancy Adrian with donations.

[Room4fitness@comcast.net](mailto:Room4fitness@comcast.net)

**Covid Tests Wanted:** If you have extra rapid tests, please consider donating them to the UU Meeting House Congregation

**Saturday Socials** –On Zoom/In-Person on the 2<sup>nd</sup>, 4<sup>th</sup> and 5<sup>th</sup> Saturdays at 6:00pm Contact

[Susanoncobble@gmail.com](mailto:Susanoncobble@gmail.com) or [Lora@plpdd.com](mailto:Lora@plpdd.com)

**Monday Afternoon Tea:** Mondays at 4pm, Loretta Middleton and Susan Richards host a “Tea Party” on Zoom. Use the link on our website or contact [Susanoncobble@gmail.com](mailto:Susanoncobble@gmail.com) to attend.

**Unitarian Virtual Craft Circle:** The crafting group meets on Saturday mornings from 10am-12pm Contact Kat Robinson Grieder by [email](mailto:email) for meeting location.

Please email Sue if you have an announcement for next week, August 14<sup>th</sup>~ [office@UnitarianChurchNantucket.org](mailto:office@UnitarianChurchNantucket.org).

## **Sunday Morning Participants**

**Lay Leader** – Susan Richards

**Music Director** – Nigel Goss

**Guest Musician** – Carson Cooman, Organ

**Technology Assistant** –Deirdre Duffy

*Welcome visitors and guests!* If you're visiting for the first time or returning after an absence, welcome to Nantucket's Unitarian Universalist congregation gathering at the historic 1809 Meeting House. Information about the Unitarian Universalist faith and the Second Congregational Meeting House Society are on the literature table or on our website at [www.unitarianchurchnantucket.org](http://www.unitarianchurchnantucket.org). To receive regular email updates and other news, please email the office at [office@unitarianchurchnantucket.org](mailto:office@unitarianchurchnantucket.org)

## ***The Lost Words Blessing***

Enter the wild with care, my love  
And speak the things you see  
Let new names take and root and thrive and grow  
And even as you travel far from heather, crag and river  
May you like the little fisher, set the stream alight with glitter  
May you enter now as otter without falter into water

Look to the sky with care, my love  
And speak the things you see  
Let new names take and root and thrive and grow  
And even as you journey on past dying stars exploding  
Like the gilded one in flight, leave your little gifts of light  
And in the dead of night my darling,  
find the gleaming eye of starling  
Like the little aviator, sing your heart to all dark matter

Walk through the world with care, my love  
And sing the things you see  
Let new names take and root and thrive and grow  
And even as you stumble through machair sands eroding  
Let the fern unfurl your grieving, let the heron still your  
breathing  
Let the selkie swim you deeper, oh my little silver-seeker  
Even as the hour grows bleaker, be the singer and the speaker  
And in city and in forest, let the larks become your chorus  
And when every hope is gone, let the raven call you home

In 2018, Robert Macfarlane and Jackie Morris produced a book called *The Lost Words Spells*. The prompt of the book was the editing of the ‘Oxford Junior Dictionary’ in recent years. The junior edition of the Oxford Dictionary is aimed at readers ages seven and up and since 2007 the editors have removed from the book many words used to denote/describe things of nature—some of them relatively common words, such as: acorn, bluebell, ivy, fern, moss, blackberry, dandelion, lark, raven, heron, starling, hazel, heather, goldfinch, grey seal, otter and kingfisher.

The editing body of the OED had determined that the words were of little and lessening use to the modern child. Youngsters weren’t hob-nobbing with hedgehogs and wrens (also excised) and frogs and buttercups (another casualty!), and so needn’t be introduced to words that served well only with regards to the out-of-doors. They excused their actions on the grounds that they needed room for other, newer words with greater relevance to the modern child. Like: attachment, blog, broadband, chatroom, database, committee, and voice-mail.

In 2015, authors Margaret Atwood, Helen Macdonald, and Macfarlane, among other novelists and nature writers, expressed their dismay in an open letter to Oxford University Press. “Childhood is undergoing profound change; some of this is negative; and the rapid decline in children’s connections to nature is a major problem,” they wrote.

This song, *The Lost Words Blessing* was written in Scottish Gaelic folkloric form by a group of European musicians – Julie Fowlis, Karine Polwart, Seckou Keita, Kris Drever, Rachel Newton, Beth Porter, Jim Molyneux, Kerry Andrew. The form is inspired by blessings in Scottish Gaelic, particularly from a beautiful collection of charms and incantations called *Carmina Gadelica*. It is offered both in hope and light, and in grief for the losses yet to come.

## Do You Hear?

$\text{♩} = 84$  *Unison*

1. Do you hear, oh my friend, in the  
 2. Through the roar, through the rush, through the  
 3. From the place where you stand to the

place where you stand, through the  
 throng, through the crush, do you  
 out - er - most strand, do you

sky, through the land, do you hear, do you hear? In the  
 hear in the hush of your soul, of your soul? Hear the  
 hear, oh my friend, do you hear, do you hear? All the

heights, on the plain, in the vale, on the main, in the  
 cry fear won't still, hear the heart's call to will, hear a  
 dreams, all the dares, all the sighs, all the prayers—they are

Another harmonization, 69

⊕ Words: Emily L. Thorn, 1915- , © 1992 Unitarian Universalist Association

Music: William Caldwell's *Union Harmony*, 1837,

harmony by Eugene Wilson Hancock, 1929- , © 1984 Eugene Hancock

FOUNDATION  
6.6.6.6.D.

sun, in the rain, do you hear, do you hear?  
 sigh's star-ling trill in your soul, in your soul?  
 yours, mine, and theirs—do you hear, do you hear?

The musical score is written for voice and piano. The key signature has one sharp (F#). The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are written below the staff. The melody ends with a triplet of eighth notes marked 1, 2, 3.

## Where Is Our Holy Church? 113

$\text{♩} = 120$

1. Where is our ho-ly church? Where race and class u - nite as  
 2. Where is our ho-ly writ? Wher - e'er a hu-man heart a  
 3. Where is our ho-ly One? A might-y host re - spond; the

The musical score is written for voice and piano. The key signature has one sharp (F#). The time signature is 4/4. The tempo is marked as quarter note = 120. The lyrics are written below the staff. The melody is in the treble clef, and the accompaniment is in the bass clef.

e - qual per-sons in the search for beau - ty, truth, and right.  
 sa-cred torch of truth has lit, by in - spi - ra - tion taught.  
 peo-ple rise in ev - ery land to break the cap-tive's bond.

The musical score continues from the previous block. The key signature has one sharp (F#). The time signature is 4/4. The lyrics are written below the staff. The melody is in the treble clef, and the accompaniment is in the bass clef.

4. Where is our holy land?  
 Within the human soul,  
 wherever free minds truly seek  
 with character the goal.

5. Where is our paradise?  
 In aspiration's sight,  
 wherein we hope to see arise  
 ten thousand years of right.

⊕ Words: Edwin Henry Wilson, 1898–1993, © 1992 Unitarian Universalist Association  
 Music: Genevan psalter, 1551, adapt. by William Crotch, 1775–1847

ST. MICHAEL  
 S.M.

# My Life Flows On in Endless Song

$\text{♩} = 80$

The musical score is written for a single melodic line on a treble clef staff. The key signature has one flat (B-flat), and the time signature is 3/4. The tempo is marked as quarter note = 80. The melody consists of several phrases, each corresponding to a line of lyrics. The lyrics are arranged in three systems, with three lines of text per system. The melody is simple and hymn-like, with a mix of quarter, eighth, and half notes. The final phrase of the melody ends with a double bar line and a repeat sign.

1. My life flows on in end - less song a -  
 2. What though the tem - pest 'round me roars, I  
 3. When ty - rants trem - ble as they hear the

bove earth's la - men - ta - tion. I hear the real though  
 know the truth, it liv - eth. What though the dark - ness  
 bells of free - dom ring - ing, when friends re - joice both

far - off hymn that hails a new cre - a - tion. Through  
 'round me close, songs in the night it giv - eth. No  
 far and near, how can I keep from sing - ing! To

all the tu - mult and the strife I hear the mu - sic  
 storm can shake my in - most calm while to that rock I'm  
 pris - on cell and dun - geon vile our thoughts to them are

Words: Early Quaker song  
 Music: American gospel tune

SINGING  
 8.7.8.7.D. Iambic

COMMITMENT AND ACTION

ring - ing. It sounds an ech - o  
 cling - ing. Since love pre - vails in  
 wing - ing; when friends by shame are

in my soul. How can I keep from sing - ing!  
 heav'n and earth, how can I keep from sing - ing!  
 un - de - filed, how can I keep from sing - ing!

# 175 We Celebrate the Web of Life

$\text{♩} = 126$

1. We cel - e - brate the web of life, its  
 2. A frag - ment of the per - fect whole in  
 3. Of an - cient dreams we are the sum; our  
 4. Re - spect the wa - ter, land, and air which

mag - ni - tude we sing; for we can see di -  
 cac - tus and in quail, as much in ti - ny  
 bones link stone to star, and bind our fu - ture  
 gave all crea - tures birth; pro - tect the lives of

vin - i - ty in ev - ery liv - ing thing.  
 bar - na - cle as in the great blue whale.  
 worlds to come with worlds that were and are.  
 all that share the glo - ry of the earth.

⊕ Words: Alicia S. Carpenter, 1930- , © 1990 Alicia S. Carpenter  
 Music: Melchior Vulpius, c. 1560-1616

CHRISTUS DER IST MEIN LEBEN  
 C.M.