



# SAINT ANDREW'S EPISCOPAL CHURCH

306 N. Division Street, Ann Arbor, Michigan 48104 • (734) 663-0518 • [www.standrewsaa.org](http://www.standrewsaa.org)

**Sunday, April 11, 2021**

*The Second Sunday of Easter*

Dear friends:

The Gospels speak in unison of the fear expressed by those who first encountered the reality of the resurrected Christ. Yet the faith that Jesus sought to impart is meant to guide us in overcoming our fears. Even so, fear and how we deal with it continues to be one of the defining factors in our lives. We need Christ's help more than ever.

The divisions within our society have turned a spotlight on the fact that human beings have long reacted, usually negatively, to people and situations that are different and unfamiliar – be it in appearance, way of life, language, or faith. It is one of the most ancient of sins and finds its roots in irrational fear. Rarely do we stop to consider that if someone unfamiliar frightens us, chances are we, likewise, frighten them. Much of this stems from our unwillingness or inability to see beyond our own self-image as the norm. Our obsession with ourselves keeps us from seeing the “other” as anything but something to be feared, or worse, eliminated. Again, Jesus offers us another way. He offers us himself as the way to overcome this fear: by seeing his image, an image we, as Christians, say we claim for ourselves, in those around us, especially those who differ from us.

Dorothy Day (1897-1980), wrote of this in her experience at St. Joseph's House, one of the Catholic Worker Houses of

Hospitality, in the 1960s. This institution continues its ministry on the lower east side of Manhattan today.

“One priest had his catechism classes write us questions as to our work after they had the assignment in religion class to read my book “The Long Loneliness.” The majority of them asked the same question: “How can you see Christ in people?” And we only say: It is an act of faith, constantly repeated. It is an act of love, resulting from an act of faith. It is an act of hope, that we can awaken these same acts in their hearts, too, with the help of God, and the Works of Mercy, which you, our readers, help us to do, day in and day out over the years.... It is most surely an exercise of faith for us to see Christ in each other. But it is through such exercise that we grow and the joy of our vocation assures us we are on the right path.”

Dorothy Day, “The Mystery of the Poor” from “The Catholic Worker,” April 1964

Just as faith, hope and love are gifts that need daily renewal, so is our commitment to overcoming our fears. One goes hand in hand with the other. We will never see and live into the full image of Christ in ourselves until we seek it in those who differ from us. So, will we continue to let fear define us, or will we let Christ put our fears aside? It's a question worth asking ourselves every day.

God bless, *Fr. Alan*

## Sunday, April 11

- ▶ [WATCH THE SERVICE](#) at 10:00 am
- ▶ [COFFEE HOUR](#) on Zoom at 10:45 am

## Navigating this Service

Use our [Morning Prayer text](#) or follow the Book of Common Prayer, pg. 75.

# Calendar

## Sunday, April 11

### Virtual Church School

8:45 am on Zoom

### Morning Prayer

10:00 am on YouTube

### Virtual Coffee Hour

10:45 am on Zoom

## Wednesday, April 14

### Virtual Youth Groups

7pm MS / 8pm HS on Zoom

### Wednesday Conversations

7:00 pm on Zoom

## Thursday, April 15

### Bible Study

10:00 am on Zoom

### Adult Choir Virtual Rehearsal

7:15 pm on Zoom

## Sunday, April 18

### Virtual Church School

8:45 am on Zoom

### Morning Prayer

10:00 am on YouTube

### Virtual Coffee Hour

10:45 am on Zoom

## "Forward Day by Day"

The May - July "Forward Day by Day" booklets are available. If you would like one mailed to you, please send a message to [agibson@standrewsaa.org](mailto:agibson@standrewsaa.org) or leave a message for Fr. Alan at 734-663-0518, ext. 201.

Copies have already been mailed to those who requested a booklet in the past. Please let Fr. Alan know if you have not received it.

# Announcements

## New Link for Coffee Hour!

Please note that the link for our recurring Virtual Coffee Hour on Zoom has changed, **effective April 11:**

<https://us02web.zoom.us/j/7840904275?pwd=Y0hqVFNSSFU2VUIFb3JUYVZ2anFzdz09>

Meeting ID: 784 090 4275 Passcode: 12345

## Join the Wednesday Conversations!

This spring Eric Braun, our Seminarian Intern, is hosting a series of weekly small group discussions via Zoom, **Wednesdays at 7:00 pm**. Short readings and video links will be provided prior to each week's meeting.

**In April, the Wednesday Conversations will center on the Gospels:** *Why are there four of them? How are they different? Who were they written for?* If you're curious about these and other questions, now's the chance to find out more!

**On April 14, we will discuss Luke: *the Poet*.**

[ARTICLE](#) | [ZOOM MEETING](#)

**April 21** Matthew: *The Sage*

**April 28** John: *The Mystic's Gospel*

**Coming in May:**

*The History of Race and Racism in the Episcopal church*  
with members of SJM

## APRIL 16: National Healthcare Decision Day

National Healthcare Decisions Day (NHDD) exists to inspire, educate and empower the public and providers about the importance of advance care planning. NHDD is an initiative to encourage patients to express their wishes regarding healthcare and for providers and facilities to respect those wishes, whatever they may be.

Our Episcopal Health Ministries @ St. Andrew's has developed and continues to update a resource page on Medical Decision-Making and advance care planning. View the [EHM Resource Page](#)



DONATE ONLINE with WeShare

**Prelude:** *Allemande (Suite no. 1 for Cello, BWV 1007)*

Johann Sebastian Bach (1685-1750), arr. for flute by Amy Porter  
Barbara Mackey, Flute

**Hymn:** *Awake, Arise*

Hymnal, no. 212

1 A - wake, a - rise, lift up your voice, let  
2 Oh, with what glad - ness and sur - prise the  
3 those hands of lib - eral love in - deed in  
4 His en - e - mies had sealed the stone as  
5 O Dead a - rise! O Friend - less stand by

1 Eas - ter mu - sic swell; re - joice in Christ, a -  
2 saints their Sa - vior greet; nor will they trust their  
3 in - fi - nite de - gree, those feet still free to  
4 Pi - late gave them leave, lest dead and friend - less  
5 ser - a - phim a - dored! O Sol - i - tude a -

1 gain re - joice and on his prais - es dwell.  
2 ears and eyes but by his hands and feet,  
3 move and bleed for mil - lions and for me.  
4 and a - lone he should their skill de - ceive.  
5 gain com - mand your host from heaven re - stored!

**Opening Sentences**

Book of Common Prayer, pg. 77

**Grace and Peace**

**Preces**

Hymnal, no. S-33  
Book of Common Prayer, pg. 80

**Invitatory**

Hymnal, no. S-16  
Book of Common Prayer, pg. 46

## Psalm 133

- 1 Oh, how good and pleasant it is, \*  
when brethren live together in unity!
- 2 It is like fine oil upon the head \*  
that runs down upon the beard,
- 3 Upon the beard of Aaron, \*  
and runs down upon the collar of his robe.
- 4 It is like the dew of Hermon \*  
that falls upon the hills of Zion.
- 5 For there the LORD has ordained the blessing: \*  
life for evermore.

**New Testament:** Acts 4:32-35

Mary Bates

Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. They laid it at the apostles' feet, and it was distributed to each as any had need.

## Jubilate

Hymnal, no. S-41  
Book of Common Prayer, pg. 80

**The Gospel:** John 20:19-31

Mary Bates

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe."

A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe."

Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

**Canticle 8:** *The Song of Moses*

Hymnal, no. S-208

Book of Common Prayer, pg. 85

**Sermon**

Eric Braun, Seminarian Intern

In the Name of God: Father, Son and Holy Spirit. *Amen.*

*The Benefit of Doubt*

"It's a matter of faith." I've heard that expression a lot. Recently, however I've been thinking about the nature of faith. What is it? How do we know it when we experience it? How do we nurture it and keep it alive? For that matter, how does it do that same thing for us? What is the *matter* of faith?

Throughout our lives we encounter the word, or idea of, faith in several different ways. In the business world, it's a very good thing to have "full faith and credit." That means, you're a good risk. You've shown the ability to effectively and efficiently manage debt, and in this case, a bank might give you excellent terms on a loan, or agree to extend a line of credit. Each year in the fall, long-suffering fans look hopefully at the Honolulu blue Lions jersey hanging in their closet, or the maize and blue that means so much to so many of us, myself included, and we say: "Keep the faith." Because we earnestly believe that this year will be better.

Most often, when I think of faith, I think of people like artists, composers and writers who are blessed with an amazingly creative idea that they are sure can change the world. However, the odds of being able to create it and find a willing audience are stacked against them. Still, somehow they persevere, and with the kind of hard work and seemingly endless toil that can only be born of love, and the God-given need to create something new, they keep going. Nevertheless, they persist... and somehow, faith manages.

No matter where or how we encounter it, faith has two key partners. The first is trust. The second is doubt.

Trust is a precious commodity, and I think it's at the heart of strong communities. We hear all the time that people's faith in institutions is crumbling, and in the aggregate, that may be true; but if you look closer at polling data, and ask better questions, a different picture emerges. We tend not to trust the things we don't have a relationship with. For example; I might say: "I don't trust the government." But I *know* my congressional representative, and because I know her, I trust her to do the right thing. I might have a general distrust of authority. However, I know the people I report to in various aspects of my life, and because I know them, I trust them to keep their word. Trust requires a relationship. For that matter, so does faith. The stronger a relationship, the stronger the trust and faith that it can develop.

Consider then, what happens in our gospel reading today. The disciples are at what has to be their lowest point. They've just seen Jesus put to death by Rome, and news of the Resurrection hasn't yet reached them. They're probably thinking they're next. Just then, Jesus appears in their midst, and there's the line that reinforces their mission, and reignites their sense of purpose. "As the father has sent me, so I send you."

Word has begun to spread. But Thomas wasn't there, and he may not have been the only one. In any case, a week later Christ appears again, and we have the famous encounter with Thomas who places his hands in the wound, and then he too has his faith renewed when he says: "My Lord and My God!"

Notice that Jesus doesn't condemn Thomas for having doubted the word of his fellow disciples. He doesn't get exiled or punished. Instead, Jesus does what Jesus always does; he gives us what we need. Jesus offers Thomas the proof that he *needs* so that he *can continue* to believe. The fact that Thomas doubted is not, in and of itself, the problem.

I would even venture to say that a little bit of doubt... a little bit of skepticism is a healthy thing. It keeps us from accepting things without considering them deeply, before we can, as Thomas does for himself, decide that we truly believe. It's in this moment that Thomas *truly* has faith. For Thomas, doubt becomes the very instrument of his faithfulness. For him, that re-awakened faith is all the stronger.

Of course, the story's not quite done. Jesus is still a teacher after all. So, he asks the question:

**20:29 *Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe."***

It can be tempting to read that line and see it as some sort of rebuke of Thomas. Perhaps those who don't doubt, or who didn't *need* to see anything are better than those who do doubt or question. But consider who Jesus is speaking to, and who John's gospel is for...

Most of the other disciples in that room had also seen the risen Jesus. They knew him, they ate with him, they loved him. They saw, *and* they believed. That last line isn't for Thomas... it's for us.

We. Today. Right here and right now, are those *who have not seen*, and yet have come to believe. Just as Thomas' moment of doubt was not the end of his faith, or the work that he would go on to do, so too it is with us. If and when you doubt, just as Thomas did, don't stop the conversation with Jesus. Let Jesus give you what you need. Be bold enough to accept that relationship. After all, it's a matter of faith. For he is risen... as he said. Alleluia!

## **Apostles Creed**

Book of Common Prayer, pg. 96

## **The Prayers**

### **Collect of the Day**

Almighty and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

### **Anthem: Osterleid (Easter Song)**

Edvard Grieg (1843-1907)

Deborah Friauff, Soprano

*The bells are ringing Easter in, in every place, in every land, and faithful hearts leap with joy, for spring is come again.*

*The wood breathes the earth's fragrance, and, laughing, clothes herself in moss, and the rose awakens, rubbing the sleep from her beautiful eyes.*

*Creation's dawn, flaming bright, breaks through the imprisoning hills, and upon the waters moves the spirit of unending bliss.*

Prayer of St. Chrysostom

Concluding Versicle

Hymnal, no. S-55

Closing Hymn: *This Joyful Eastertide*

Hymnal, no. 192

*Unison or harmony*

1 This joy - ful Eas - ter - tide, a - way with sin and  
 2 Death's flood hath lost its chill, since Je - sus crossed the  
 3 My flesh in hope shall rest, and for a sea - son

sor - row! My Love, the Cru - ci - fied, hath  
 riv - er: Lord of all life, from ill my  
 slum - ber, till trump from east to west shall

*Refrain*

sprung to life this mor - row.  
 pass - ing life de - liv - er. Had Christ, that once was  
 wake the dead in num - ber.

slain, ne'er burst his three-day pri - son, our faith had been in



vain; but now is Christ a - ris - en, a - ris - en, a -

ris - en, a - ris - en.

**Postlude:** *Courante (Suite no. 1 for Cello, BWV 1007)* J. S. Bach  
 arr. for flute by Amy Porter  
 Barbara Mackey, Flute

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