



SAINT ANDREW'S EPISCOPAL CHURCH

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

Sunday, April 18, 2021

The Third Sunday of Easter

Dear friends:

It's a chilly, but vibrant morning as I write this. The sky is very blue, cloudless, at least momentarily. This is Michigan, after all. The buds on the trees, the grasses, the fronds on the flowering bulbs are all that transient, delicate green that lasts only until we get that first really warm day that harkens the approach of a new season. It will be here without warning even as we think spring is just getting started. Once the heat arrives everything changes, and the colors become set in a sturdier hue that will thrive in the humid and turbulent air of summer. If I'm sounding a little daffy, or perhaps have overdosed on my allergy medicine, don't worry, I'm fine. After a long, gray winter and as one whose wardrobe is dominated by black and more black, this first burst of color is important to me, even more so because of its brevity. It also reminds me of so many wonderful places I've been blessed to visit over the years, and, like anyone who enjoys traveling, are dearly missing. (This morning's reminiscence has carried me back to an ancient, small, hill-top city in central Portugal – same colors, same sky, same comforting chill in the spring air).

I guess what I am trying to say is that as difficult, trying and exhausting as this past year has been, I am also deeply grateful to still notice these shades of green that are as stunning as they are fleeting. They remind me of the vast amount of beauty God has put before us, that we too often take for granted as we are distracted by other things.

We have missed and are still missing so much that is important in our lives. But at the same time, so many joys of being alive are still available to us. Yes, we would like it all (which is truly the root of all our problems), but we have so much, already. Can we appreciate it? Can we be grateful? Can we take joy in what God has given us?

The answer will not only determine how we navigate our way through the pandemic, but it will say a lot about the person we will be at the other end of it.

God bless, *Fr. Alan*

Sunday, April 18

- ▶ [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 18

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 19

"Charlie and the Chocolate Factory" Reading

7:15 pm on Zoom

Wednesday, April 21

Handbell Rehearsal

6:30 pm in the Church

Virtual Youth Groups

7pm MS / 8pm HS on Zoom

Wednesday Conversations

7:00 pm on Zoom

Thursday, April 22

Bible Study

10:00 am on Zoom

Adult Choir Virtual Rehearsal

7:15 pm on Zoom

Sunday, April 25

Virtual Church School

8:45 am on Zoom

Morning Prayer

10:00 am on YouTube

Virtual Coffee Hour

10:45 am on Zoom

Masks are required for all in-person events

Announcements

Reminder: 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=Y0hqVFNSSFU2VUIFb3JUYVZ2anFzd09>

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 21, we will discuss Matthew: *the Sage*.

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

April 28 John: *The Mystic's Gospel*

Coming in May: *"The History of Race and Racism in the Episcopal church."* Join Eric Braun and members of the Social Justice Ministry for a thoughtful four-part discussion on this important topic.

May 5 Defining terms: *What do we mean by race, racism, and power?*

May 12 The Anglican Church: *A church of Empire*

May 19 The changing times of Post-War America

May 26 Where do we go from here?

Strategies on race and racism moving forward

We encourage you to attend all four sessions if possible. All are welcome!



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Prelude: *All'Elevazione*

Domenico Zipoli (1688-1726)

Hymn: *Sing, Ye Faithful*

Hymnal, no. 492



1 Sing, ye faith - ful, sing with glad - ness, wake your no - blest,
 2 Sing how he came forth from hea - ven, bowed him - self to
 3 So, he tast - ed death for mor - tals, he, of hu - man -
 4 Now on high, yet ev - er with us, from his Fa - ther's



sweet - est strain, with the prais - es of your Sa - vior
 Beth - lehem's cave, stooped to wear the ser - vant's ves - ture,
 kind the head, sin - less one, a - mong the sin - ful,
 throne the Son rules and guides the world he ran - somed,



let his house res - ound a - gain; him let all your
 bore the pain, the cross, the grave, passed with - in the
 Prince of life, a - mong the dead; thus he wrought the
 till the ap - point - ed work be done, till he see, re -



mu - sic hon - or, and your songs ex - alt his reign.
 gates of dark - ness, thence his ban - ished ones to save.
 full re - demp - tion, and the cap - tor cap - tive led.
 newed and per - fect, all things gath - ered in - to one.

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 4

- 1 Answer me when I call, O God, defender of my cause; *
you set me free when I am hard-pressed;
have mercy on me and hear my prayer.
- 2 “You mortals, how long will you dishonor my glory; *
how long will you worship dumb idols
and run after false gods?”
- 3 Know that the LORD does wonders for the faithful; *
when I call upon the LORD, he will hear me.
- 4 Tremble, then, and do not sin; *
speak to your heart in silence upon your bed.
- 5 Offer the appointed sacrifices *
and put your trust in the LORD.
- 6 Many are saying, “Oh, that we might see better times!” *
Lift up the light of your countenance upon us, O LORD.
- 7 You have put gladness in my heart, *
more than when grain and wine and oil increase.
- 8 I lie down in peace; at once I fall asleep; *
for only you, LORD, make me dwell in safety.

First Lesson: Acts 3:12-19

Barbara Mackey King

Peter addressed the people, “You Israelites, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk? The God of Abraham, the God of Isaac, and the God of Jacob, the God of our ancestors has glorified his servant Jesus, whom you handed over and rejected in the presence of Pilate, though he had decided to release him. But you rejected the Holy and Righteous One and asked to have a murderer given to you, and you killed the Author of life, whom God raised from the dead. To this we are witnesses. And by faith in his name, his name itself has made this man strong, whom you see and know; and the faith that is through Jesus has given him this perfect health in the presence of all of you.

“And now, friends, I know that you acted in ignorance, as did also your rulers. In this way God fulfilled what he had foretold through all the prophets, that his Messiah would suffer. Repent therefore, and turn to God so that your sins may be wiped out.”

Jubilate

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

Jesus himself stood among the disciples and said to them, “Peace be with you.” They were startled and terrified, and thought that they were seeing a ghost. He said to them, “Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have.” And when he had said this, he showed them his hands and his feet. While in their joy they were disbelieving and still wondering, he said to them, “Have you anything here to eat?” They gave him a piece of broiled fish, and he took it and ate in their presence.

Then he said to them, “These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled.” Then he opened their minds to understand the scriptures, and he said to them, “Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things.

Canticle 8: *The Song of Moses*

Hymnal, no. S-208

Book of Common Prayer, pg. 85

Sermon

Fr. Alan Gibson

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

In each of the four tellings of the resurrection of Jesus, we get at slightly different look at the risen Christ. In Matthew’s gospel, Jesus is very much in charge, yet pastoral. “Lo, I am with you always, to the close of the age,” he says in his final appearance in that gospel. John gives us the lengthiest resurrection account, in which Jesus comforts a distraught Mary Magdalene. He patiently resolves Thomas’ doubts. He later meets the disciples for breakfast after a long night of fishing. He reconciles with Peter and commissions his leadership. And, finally we are told that Jesus did many other things, which if they were recorded, “the world itself could not contain the books that would be written.” In Mark, Jesus isn’t even there. He’s simply gone, risen from the dead, never to be seen again. The empty tomb is the message. Then there is Luke, who, as always, is the Evangelist most concerned with practical details, details of life we can identify with because we deal with many of the same details on a daily basis.

“Have you anything here to eat?” According to Luke, these are among the first words the Risen Christ says to his disciples. It doesn’t quite have the

weight of a proclamation like “Peace be with you.” But that greeting failed to accomplish its goal, bringing only a reaction of fear, as if the disciples had seen a ghost. Luke wants us to see something more – it’s important that we see Jesus’ humanity as well as his divinity. A living, breathing, flesh and blood human being, like us, died on the cross on Good Friday. That same living, breathing, flesh and blood being rose from the dead and appeared to his closest companions on Easter Evening.

Eleven disciples had gathered. They shared various rumors that were circulating throughout Jerusalem. Two other followers reported seeing Jesus on the Emmaus Road. Emotions ran from confusion, to fear, to disbelief, with just a little bit of hope thrown in. None of the eleven had yet seen Jesus and the stories they heard could not have made sense. They all knew he was dead. His body had been laid to rest not three days ago. Then, while they were still talking, out of nowhere, Jesus appears among them and asks the very human question that any of us would ask if we walked into a gathering of friends at supper time: ‘do you have anything to eat?’

How many times had they broken bread together? How many meals had they shared? They didn’t count, no one does. It’s what human beings do; it’s what friends do in each other’s presence. It’s something we used to take for granted and eagerly await the opportunity to do, again. We are not, and human beings never have been, in the habit of eating with people we don’t trust or who frighten us. The Jesus who appeared to the disciples on the day of his resurrection was not a ghost, he was a familiar friend.

He is also God, in death-conquering flesh. Such an encounter would scare anyone, as it initially terrified the disciples. Yet with his help, they saw the Jesus whom they knew very well. In front of them stood their companion in a journey they thought was over but was in fact just beginning. And what better way to begin than with a shared meal?

On that first Easter evening the divine and ordinary met, and neither would ever be the same. In the person of Jesus, in bread broken in faith and trust, in worship and prayer and service, heaven and earth are joined so that nothing is so godly that it is unavailable to us, nor is anything so earthly that God cannot take it and make something divine out of it.

What we can find in this is that the God-given possibilities for us, and for the world, are endless. The most ordinary thing, the most routine of actions, the most basic relationship can be an instrument of God’s revelation, so that God can make a life with us. We must never lose sight of that, especially once this pandemic is over.

The disciples didn't come to know God by witnessing Jesus burst from the tomb. It all started with a response to a simple question, "Have you anything here to eat?"

Apostles Creed

Book of Common Prayer, pg. 96

The Prayers

Collect of the Day

O God, whose blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

Anthem: Come, Ye Faithful

R.S. Thatcher (1888-1957)

St. Andrew's Virtual Adult Choir

Come, ye faithful, raise the strain of triumphant gladness; God hath brought his Israel into joy from sadness; 'tis the spring of souls today, Christ hath burst his prison, and from three days sleep in death as a sun hath risen.

Now the queen of seasons, bright with the day of splendour, with the royal feast of feasts, comes its joy to render; comes to glad Jerusalem, who with true affection welcomes in unwearied strains Jesu's resurrection.

Neither might the gates of death, nor the tomb's dark portal, nor the watchers, nor the seal, hold thee as a mortal; but today amidst the twelve thou didst stand, bestowing that thy peace which evermore passeth human knowing.

General Thanksgiving

Book of Common Prayer, pg. 101

Prayer of St. Chrysostom

Concluding Versicle

Hymnal, no. S-55

Closing Hymn: *Come, Ye Faithful*

Hymnal, no. 200



1 Come, ye faith-ful, raise the strain of tri-um-phant glad-ness!
2 'Tis the spring of souls to-day: Christ hath burst his pri-son,
3 Now the queen of sea-sons, bright with the day of splen-dor,
4 Nei-ther might the gates of death, nor the tomb's dark por-tal,



God hath brought his Is-ra-el in-to joy from sad-ness:
and from three days' sleep in death as a sun hath ris-en;
with the roy-al feast of feasts, comes its joy to ren-der;
nor the watch-ers, nor the seal hold thee as a mor-tal:



loosed from Pha-raoh's bit-ter yoke Ja-cob's sons and daugh-ters,
all the win-ter of our sins, long and dark, is fly-ing
comes to glad Je-ru-sa-lem, who with true af-fec-tion
but to-day a-midst thine own thou didst stand, be-stow-ing



led them with un-mois-tened foot through the Red Sea wa-ters.
from his light, to whom we give laud and praise un-dy-ing.
wel-comes in un-wear-ied strains Je-sus' re-sur-rec-tion.
that thy peace which ev-er-more pass-eth hu-man know-ing.

Postlude: *All'Offertorio*

Domenico Zipoli

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