



SAINT ANDREW'S EPISCOPAL CHURCH

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

Sunday, May 2, 2021

The Fifth Sunday of Easter

Dear friends:

Humankind is always seeking to put labels on itself. While that may have some utilitarian benefit, such as help in locating an individual whose skills or expertise you require (doctor, plumber, mechanic), it more often limits people and creates barriers (conservative, liberal, Christian, Muslim, Jew) and keeps people at a distance from each other in their own social silos. Perhaps more importantly, labels keep each of us from living into the full person God has created us to be. I would hate to be known, or to know myself, only by my profession, or political persuasion, or my preference in ice cream flavors. In the end, very little of that matters, at least to God who created us to be the wonderfully complex and sometimes contradictory individuals we are.

In his spiritual classic, "The Wounded Healer," Henri Nouwen offers two seemingly contradictory ways of being in the world embodied in Jesus as a model for us to become more fully who our faith calls us to be. In a world that is increasingly handicapped by division, this way of living out our faith could offer a way of healing.

"It is my growing conviction that in Jesus the mystical and the revolutionary ways are not opposites, but two sides of the same human mode of experiential transcendence. I am increasingly convinced that conversion is the individual equivalent of revolution. Therefore, every real revolutionary is challenged to be a mystic at heart, and

one who walks the mystical way is called to unmask the illusory quality of human society. Mysticism and revolution are two aspects of the same attempt to bring about radical change. No mystic can prevent himself from becoming social critics, since in self-reflection they will discover the roots of a sick society. Similarly, no revolutionary can avoid facing his own human condition, since in the midst of his struggle for a new world he will find that he is also fighting his own reactionary fears and false ambitions.

For a Christian, Jesus is the man in whom it has indeed become manifest that revolution and conversion cannot be separated in man's search for experiential transcendence. His appearance in our midst has made it undeniably clear that changing the human heart and changing human society are not separate tasks, but are as interconnected as the two beams of the cross.

Jesus was a revolutionary, who did not become an extremist, since he did not offer an ideology, but Himself. He was also a mystic, who did not use his intimate relationship with God to avoid the social evils of his time, but shocked his milieu to the point of being executed as a rebel. In this sense he also remains ... the way to liberation and freedom."

Henri Nouwen (1933-1997),
"The Wounded Healer" (1972), p. 19-21

God bless, Fr. Alan

Sunday, May 2

- ▶ [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, May 2

Virtual Church School

8:45 am on Zoom

Morning Prayer

10:00 am on YouTube

Virtual Coffee Hour

10:45 am on Zoom

Monday, May 3

"Charlie and the Chocolate Factory" Reading

7:15 pm on Zoom

Wednesday, May 5

Handbell Rehearsal

6:30 pm in the Chapel

Virtual Youth Groups

7pm MS / 8pm HS on Zoom

Wednesday Conversations

7:00 pm on Zoom

Thursday, May 6

Bible Study

10:00 am on Zoom

Youth Handbell Rehearsal

4:30 pm in the Chapel

Adult Choir Virtual Rehearsal

7:15 pm on Zoom

Sunday, May 9

Virtual Church School

8:45 am on Zoom

Morning Prayer

10:00 am on YouTube

Virtual Coffee Hour

10:45 am on Zoom

Announcements

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**. Video links will be provided prior to each week's meeting.

In May, the Wednesday Conversations focus on "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. We encourage you to attend all four sessions if possible. All are welcome!

The topic for May 5 is Defining terms: *What do we mean by race, racism, and power?* [ZOOM MEETING](#)

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

**Masks are required for
all in-person events**



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Prelude: *Trumpet Tune*

Henry Purcell (1654-1695)

Oliver Barron, Trumpet

Hymn: *We Know that Christ is Raised*

Hymnal, no. 296



We know that Christ is raised and dies no more. _____
 We share by wa - ter in his sav - ing death. _____
 The Fa - ther's splen - dor clothes the Son with life. _____
 A new cre - a - tion comes to life and grows _____



Em - braced by death he broke its fear - ful hold; _____
 Re - born we share with him an Eas - ter life. _____
 The Spi - rit's pow - er shakes the Church of God. _____
 as Christ's new bo - dy takes on flesh and blood. _____



and our de - spair he turned to blaz - ing joy. _____
 as liv - ing mem - bers of a liv - ing Christ. _____ Al - le -
 Bap - tized we live with God the Three in One. _____
 The u - ni - verse re - stored and whole will sing: _____



lu - ia! _____ Al - le - lu - ia! A - men.

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 22:24-30

- 24 My praise is of him in the great assembly; *
I will perform my vows in the presence of those who worship him.
- 25 The poor shall eat and be satisfied,
and those who seek the LORD shall praise him: *
“May your heart live for ever!”
- 26 All the ends of the earth shall remember and turn to the LORD, *
and all the families of the nations shall bow before him.
- 27 For kingship belongs to the LORD; *
he rules over the nations.
- 28 To him alone all who sleep in the earth bow down in worship; *
all who go down to the dust fall before him.
- 29 My soul shall live for him;
my descendants shall serve him; *
they shall be known as the LORD’S for ever.
- 30 They shall come and make known to a people yet unborn *
the saving deeds that he has done.

First Lesson: Acts 8:26-40

Paul Wise

An angel of the Lord said to Philip, “Get up and go toward the south to the road that goes down from Jerusalem to Gaza.” (This is a wilderness road.) So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, “Go over to this chariot and join it.” So Philip ran up to it and heard him reading the prophet Isaiah. He asked, “Do you understand what you are reading?” He replied, “How can I, unless someone guides me?” And he invited Philip to get in and sit beside him. Now the passage of the scripture that he was reading was this:

“Like a sheep he was led to the slaughter,
and like a lamb silent before its shearer,
so he does not open his mouth.

In his humiliation justice was denied him.
Who can describe his generation?
For his life is taken away from the earth.”

The eunuch asked Philip, “About whom, may I ask you, does the prophet say this, about himself or about someone else?” Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. As they were going along the road, they came to some water; and the eunuch said, “Look, here is water! What is to prevent me from being baptized?” He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

Jubilate

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

The Gospel: John 15:1-8

Paul Wise

Jesus said to his disciples, “I am the true vine, and my Father is the vine-grower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples.”

Canticle 8: *The Song of Moses*

Hymnal, no. S-208
Book of Common Prayer, pg. 85

Sermon

Robert Westveer

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

My education was as a historian and a librarian but my job was as a paralegal. Initially, I felt like my education was wasted but, as it turned out, the skills I learned as a historian and as librarian were precisely the skills I needed as a paralegal. These skills allowed me to “bear much fruit” in my job as a paralegal. These skills taught me how to locate patterns, find relationships and draw parallels between seemingly unrelated things.

Our Gospel reading for today is John 15: 1-8. Jesus sets up a pattern here. He is the vine and we are branches. Our relationship with Jesus as branches of the divine vine is what allows us to “bear much fruit.” “Bearing fruit” is so crucial to the pattern Jesus lays out that he repeats it twice, first in verse 5 and again in verse 8.

The phrase “bearing much fruit” here is part of a larger pattern. Earlier, in John 12:24, Jesus said: “Truly, truly I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies it *bears much fruit*.” There is that phrase again. This is what happened to Jesus. His ministry lasted less than three years and gathered less than 100 followers before it appeared to die. But after Jesus died, came the Resurrection, Ascension and Pentecost. His disciples went from being clueless and afraid to being bold and confident. As branches of Jesus, the Vine, they “bore much fruit.” Jesus, the teacher, passed his teaching to his disciples, the learners, and they “bore much fruit” as teachers themselves.

Preachers and speakers are told not to tell something but to show it. That is exactly what Luke does in the passage we just read from Acts 8: 25-50. Luke does not tell us Philip “bore much fruit.” Luke says: “let me tell you a story.” Philip was walking along a certain road when he came across a man in a chariot reading aloud from a scroll of the prophet Isaiah. The man was not savoring the words like he knew what he was reading. He was reading in a slow, fumbling and hesitant way as if what he was reading was new to him. He sounded like he was both fascinated and frustrated by what he read.

Philip was bold enough to ask the man: “Do you understand what you are reading?” And the man replied: “How can I unless someone interprets the passage for me.” So Philip joined the man in his chariot and began talking. We do not know how long Philip talked, whether it was an hour, the whole morning or all day. The end result was the conversion of the man in the chariot. This, says, Luke, is how Philip bore “much fruit.”

So Jesus, as a teacher, passed his teaching on to the disciples. In doing this, he “bore much fruit” and glorified God. Now Philip, a learner turned teacher, passed what he knew to the man in the chariot. In doing this, he “bore much fruit” and glorified God. Now the man in the chariot, in his turn went from being a learner to a teacher. Irenaeus, an early second century Bishop of Gaul (now France) boldly (but probably over-enthusiastically) saw the birth of an Ethiopian Christian community here. In ways known only to God, the man also “bore much fruit.”

The text does not tell us this explicitly but the use of the phrase: “he went on his way rejoicing” is an obvious clue. For those who know the Gospels

this is the pattern we see in all of the miracle stories. The people who had been healed or restored “go on their way rejoicing” and telling others what Jesus had done for them. Thus, they too “bore much fruit.”

This pattern continues to this very day. We have gathered here to hear Scripture read. Then someone gets up and implicitly says to us: “Do you understand what you have heard?” And we implicitly reply: “How can we unless someone interprets for us?” The sermon or the homily that follows is that interpretation.

So the pattern continues. There are listeners, a text, an interpretation and the presence of the Holy Spirit. This is the pattern of how the faith is passed on. This is how listeners become teachers. This is how the Kingdom of God comes among us. This is how we, who are branches of the Vine that is Jesus, “bear much fruit.” As Jesus said: “By this is my Father glorified, that you *bear much fruit*, and so prove to be my disciples.”

So let us get on with the work Jesus has called us to do. Let us go forth into the world, rejoicing in the power of the Spirit. Alleluia!

Apostles Creed

Book of Common Prayer, pg. 96

The Prayers

Collect of the Day

Almighty God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

Voluntary: Largo (Xerxes)

Georg Frederic Handel (1685-1759)

Oliver Barron, Trumpet

General Thanksgiving

Book of Common Prayer, pg. 101

Prayer of St. Chrysostom

Concluding Versicle

Hymnal, no. S-55

Closing Hymn: *Like the Murmur of the Dove's Song* Hymnal, no. 513



1 Like the mur - mur of the dove's song, like the
2 To the mem - bers of Christ's Bo - dy, to the
3 With the heal - ing of di - vi - sion, with the



chal - lenge of her flight, like the vig - or of the
branch - es of the Vine, to the Church in faith as -
cease - less voice of prayer, with the power to love and



wind's rush, like the new flame's ea - ger
sem - bled, to her midst as gift and
wit - ness, with the peace be - yond com -



might: come, — Ho - ly Spi - rit, come.
sign: come, — Ho - ly Spi - rit, come.
pare: come, — Ho - ly Spi - rit, come.

Phrase 1 of each stanza may be sung by one group, with a contrasted group singing phrase 2, and all joining for the final phrase.

Postlude: *Rondeau*

Jean-Joseph Mouret (1682-1738)
Oliver Barron, Trumpet

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