



SAINT ANDREW'S EPISCOPAL CHURCH

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

Sunday, January 10, 2021 *First Sunday after the Epiphany*

Dear friends:

The 2020 election is finally complete. A new administration will soon take the reins of power. The nation has weathered a mob insurrection, an abdication of leadership at the highest levels, and a struggle with accepting the truth that strains the limits of comprehension. Happy New Year!

Are our problems over? Far from it. But, hopefully, the challenges that we as neighbors and citizens face have now been brought into clear focus for us all. From there, positive action for the common good is possible. As people of faith, we have a responsibility for the welfare of all our neighbors and the wherewithal to make a significant contribution to work that is ahead of us as a community.

As we move into this new year, I would like to share this short litany from William Temple (1881-1944), Archbishop of Canterbury 1942-44, that may provide some guidance. While the challenges of his time are somewhat different than those in ours, the need to respond to the call to faithfulness is exactly the same.

Sunday, January 10

- ▶ [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.

"Let us pray that all people may learn to seek first the kingdom of God and his righteousness, caring for justice more than for gain, and for fellowship more than for domination.

Let us pray that all may have the courage and the energy to think for themselves strongly and clearly, and to seek for the truth and follow it whatever the cost.

Let us pray for deliverance from prejudice and for a desire to appreciate what is just and true in the opinions of those who differ from us.

Let us pray that all may have the faith to believe that whatever is right is always possible, and that what is according to the mind of Christ is upheld by the limitless resources of omnipotence.

Let us pray that in ourselves and in others suspicion may give place to trust, and bitterness to goodwill; and that we may all become trustworthy, whether we work with hand or brain.

Let us pray that God will grant peace in our time, and give us abundantly of his Holy Spirit, whose fruits are love and joy and peace. Amen."

If we are faithful in seeking the hopes and principles set forth in Temple's prayer, it should make 2021 a fruitful and favorable year for us all.

God bless,
Fr. Alan

Calendar

Sunday, January 10

Feb/Mar Network Deadline

Virtual Church School

8:45 am on Zoom

Morning Prayer

10:00 am on YouTube

Virtual Coffee Hour

10:45 am on Zoom

Wednesday, January 13

Virtual Youth Groups

7pm MS / 8pm HS on Zoom

Thursday, January 14

Bible Study

10:00 am on Zoom

Adult Choir Virtual Rehearsal

7:15 pm on Zoom

Sunday, January 17

Virtual Church School

8:45 am on Zoom

Morning Prayer

10:00 am on YouTube

Virtual Coffee Hour

10:45 am on Zoom

DID YOU MISS PART OF THE FAMILY SERVICE?

Join Fr. Alan and Rev. Sally as they tell the Christmas story in 3 brief 10-15 minute videos!

Part 1: December 20

▶ [WATCH PART 1](#)

Part 2: December 27

▶ [WATCH PART 2](#)

Part 3: January 3

▶ [WATCH PART 3](#)

Annual Parish Meeting

Sunday, January 31, 2021

11:00 am on Zoom

The Annual Parish meeting will be held virtually on January 31, 2021. Details with the Zoom link will appear in the next eService bulletin.

Annual Parish Reports

Due by: Friday, January 15, 2021

If you are a group or committee chair and you would like to have a report included in the Annual Report, please send it to communications@standrewsaa.org by Friday, January 15, 2021.

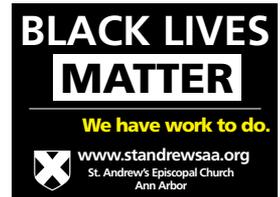
The Annual Report will be available on the parish website on Wednesday, January 27, 2021.

Announcements

Black Lives Matter Yard Signs Available

We have work to do ending racism and supporting our African-American neighbors!

The Social Justice Ministry has created a **free yard sign** for you. To get your sign, please call Marjory Luther (665-8106) or Shirley Harden (674-0951).



Prelude: *Christ, unser Herr, zum Jordan Kam, BuxWV180*

Dietrich Buxtehude (1637-1707)

Opening Hymn: *Christ, When for us You Were Baptized* Hymnal, no. 121

1 Christ, when for us you were bap - tized, God's Spi - rit on you came,
2 God called you his be - lov - ed Son, called you his ser - vant true,
3 Straight - way and stead-fast un - til death you then o - beyed his call
4 Bap - tize us with your Spi - rit, Lord, your cross on us be signed,

as peace - ful as a dove and yet as ur - gent as a flame.
sent you his king - dom to pro - claim, his ho - ly will to do.
free - ly as Son of Man to serve and give your life for all.
that, like - wise in God's ser - vice we may per - fect free - dom find.

Opening Sentences

Book of Common Prayer, pg. 78

Confession

Book of Common Prayer, pg. 79

Preces

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

Invitatory

Book of Common Prayer, pg. 80

Jubilate

Hymnal, no. S-11
Book of Common Prayer, pg. 82

Psalms 29

- 1 Ascribe to the LORD, you gods, *
ascribe to the LORD glory and strength.
- 2 Ascribe to the LORD the glory due his Name; *
worship the LORD in the beauty of holiness.
- 3 The voice of the LORD is upon the waters;
the God of glory thunders; *
the LORD is upon the mighty waters.

- 4 The voice of the LORD is a powerful voice; *
the voice of the LORD is a voice of splendor.
- 5 The voice of the LORD breaks the cedar trees; *
the LORD breaks the cedars of Lebanon;
- 6 He makes Lebanon skip like a calf, *
and Mount Hermon like a young wild ox.
- 7 The voice of the LORD splits the flames of fire;
the voice of the LORD shakes the wilderness; *
the LORD shakes the wilderness of Kadesh.
- 8 The voice of the LORD makes the oak trees writhe *
and strips the forests bare.
- 9 And in the temple of the Lord *
all are crying, "Glory!"
- 10 The LORD sits enthroned above the flood; *
the LORD sits enthroned as King for evermore.
- 11 The LORD shall give strength to his people; *
the LORD shall give his people the blessing of peace.

Old Testament: Genesis 1:1-5

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

Canticle: *The Third Song of Isaiah*

Hymnal, no. S-223
Book of Common Prayer, pg. 87

The Gospel: Mark 1:4-11

John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, "The one who is more powerful than I is coming after me; I am not worthy to stoop down and

untie the thong of his sandals. I have baptized you with water; but he will baptize you with the Holy Spirit.”

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, “You are my Son, the Beloved; with you I am well pleased.”

Sermon

Fr. Alan Gibson

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

“You are my Son, the Beloved; with you I am well pleased.”

It’s rare that we get such an intimate look into the relationship between God and the Son of God as we do at his baptism. It raises more questions than it answers, as all glimpses into a private relationship do. If there is any sentence of scripture that is a two-edged sword, it is this one. It’s loaded with expectations, both from the one who said these words and the one to whom they were directed, leaving us wondering where these expectations will lead both parties.

As Jesus emerges from the waters of the Jordan, the Messiah is revealed by a voice from heaven and the work of salvation is off and running. Jesus is given an identity of being the Beloved that will mark him, wherever he goes, and define his actions in the world. Yet this work could have been derailed had Jesus heard the divine utterance through our psycho-analytically filtered ears. “My son...with whom I am well pleased.” Even the most harmonious parent/child relationships are complex. There are always expectations on both sides. Sometimes these expectations are clear, sometimes they’re subtle, or even imagined. What did Jesus expect from his baptism as his ministry began?

The question of why Jesus needed to be baptized is one that scripture doesn’t fully answer. God’s words don’t help. Are they meant as encouragement? Or did Jesus feel pressure at this pivotal moment? If Jesus had not submitted himself to baptism, would he still be “beloved” in God’s eyes? Would the Father still be “pleased” with him? Did Jesus get baptized for himself; or to make Daddy happy? These may sound like silly questions, but it is often how we think in terms of our own relationship with God, and with everyone around us, as much as we might not want to. It’s all a bit too focused on ourselves, and that can get a little uncomfortable.

In Baptism expectations are laid squarely on the shoulders of those involved. We become not only accountable to God but to God’s people, and they to

us. An individual is to be transformed into a member of a community that we call, the Church, the Body of Christ in the world. For Baptism to have its full meaning it can't be just about the self. I can't be concerned with just what I want, not even my own salvation. Baptism is our willing acceptance of becoming what pleases God. Jesus shows us how.

He didn't need to be baptized. He didn't need to be saved. He had nothing to confess. But he did need to show us that we all share a common bond that is stronger than our individual nature or ego. As people of God, we are called to give ourselves to something beyond our individual desires. The people of God are a community created to be God's Beloved. For each of us, as it did with Jesus, it all started with some water and an identification as a child of God. From there it moves into a more expansive relationship.

Being a child of God isn't always about what we want. Anyone who has spent any time dealing with children will know the wisdom in that. Children often think they know what they want, which isn't always the best thing for them. Being a child of God means being part of something that allows the entire body of the faithful to grow and find its fulfillment.

In Baptism, a rich relationship with God, in its way more complex than any parent/child relationship imaginable, is opened to us. And as in all relationships, there are expectations in this one, too. God gives us an identity as a member of God's family, and in turn, we are expected to seek our own purpose and meaning in that identity by sharing the love that has marked us. We are expected to use the love that has touched our lives to make that love real in the lives around us. We have seen in Jesus that God gives us that love automatically before we even know enough to want it. That's how the relationship starts, what follows, if we live into it, is something more wonderfully fulfilling than we, on our own, could ever expect.

Apostles Creed

Book of Common Prayer, pg. 96

The Prayers

Collect of the Day

Father in heaven, who at the baptism of Jesus in the River Jordan proclaimed him your beloved Son and anointed him with the Holy Spirit: Grant that all who are baptized into his Name may keep the covenant they have made, and boldly confess him as Lord and Savior; who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. *Amen.*

Anthem: *My Dancing Day*

Traditional

St. Andrew's Virtual Adult Choir

Tomorrow shall be my dancing day: I would my true love did so chance to see the legend of my play, to call my true love to my dance: REFRAIN: Sing O my love, this have I done for my true love.

Then was I born of a virgin pure, of her I took fleshly substance; thus was I knit to man's nature, to call my true love to my dance: [REFRAIN]

In a manger laid and wrapped I was, so very poor, this was my chance, betwixt an ox and a silly poor ass, to call my true love to my dance: [REFRAIN]

Then afterwards baptized I was, the Holy Ghost on me did glance, my Father's voice heard from above, to call my true love to my dance: [REFRAIN]

General Thanksgiving

Book of Common Prayer, pg. 101

Prayer of St. Chrysostom

Concluding Versicle

Hymnal, no. S-54

Closing Hymn: "I Come," the Great Redeemer Cries

Hymnal, no. 116

1 "I come," the great Re - deem - er cries, "to do thy will, O Lord!"
 2 "Thus it be - comes us to ful - fill all right - eous - ness," he said.
 3 Hark, a glad voice! The Fa - ther speaks from heaven's ex - alt - ed height:
 4 The Sa - vior Je - sus, well - be - loved! His Name we will pro - fess,
 5 No more we'll count our - selves our own but his in bonds of love.

1 At Jor - dan's stream, be - hold! He seals the sure pro - phet - ic word.
 2 Then, faith - ful to the Lord's com - mands, through Jor - dan's flood was led.
 3 "This is my Son, my well - be - loved, in whom I take de - light."
 4 like him de - sir - ous to ful - fill God's will in right - eous - ness.
 5 Oh, may such bonds for ev - er draw our souls to things a - bove!

Postlude: *Christ, unser Herr, zum Jordan Kam*

Johann Pachelbel

(1706-1653)

Permission to stream the music in this service obtained from ONE LICENSE, License #A-718890.