



SAINT ANDREW'S EPISCOPAL CHURCH

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

Sunday, August 2, 2020

Morning Prayer • Proper 13

Dear friends:

*"If you keep saying things are going to be bad,
you have a good chance of being a prophet."*

- Isaac Bashevis Singer

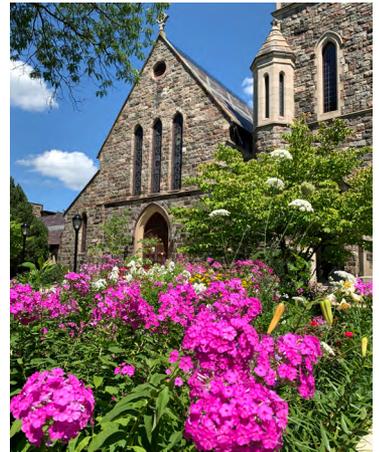
There is a lot of bad news from which to choose right now – health, economic, societal, climate. There is no denying that the world is in a bad way, and for many powerful voices that is the beginning and the end of their message. These prophets of doom would have us believe that the end is near, and our only hope is to withdraw and defend. That's the only way to stay in control.

There is no hope in such a message. It is a distortion of faith. It does nothing but perpetuate the fallacy that the problems of our world are impossible to address and all we can do is to look out for ourselves. We let ourselves off the hook by allowing ourselves to be convinced that there is nothing "I" can do. That will certainly be the case if we don't even attempt to try something.

Being open to something better, something positive, and acting on it; is an act of faith. We cannot force something good to happen. We can only work toward it, do our part, use what we have from within us. To do that we have to give up control, which is always the first step in faith. Defeatism is all about staying in control. It is a comfortable spot with a clear, foregone conclusion. Faith looks toward what might be and inspires us to strive to live into a new reality.

The pandemic has thrown a glaring light on many long-standing divisions. One, that is possibly the longest-standing, is between those who seek to live by faith and those who seek to control. Of course, it is possible and common to find both within the same person. I know both attributes live within me and daily struggle with each other. I also know that most of the unhappiness in my life has come from my need to be in control, and most of the joy has come from being open to the good that is all around me so that it can work its magic on my heart and soul. The latter takes a lot more work, but it's worth it. I hope you also find that to be true and remember it, every day. Anyway, who wants to be a prophet of doom? They are the loneliest people in the world.

God bless,
Fr. Alan



Watch this service on YouTube:

Sunday, August 2 at 10:00 am

https://www.youtube.com/channel/UCkK2EnnuhP_EECpxvvjO_zw

Then join us for Coffee Hour on Zoom:

Sunday, August 2 at 10:45 am

Log-in information for this Zoom meeting can be found in the Saturday 'Service Links' email or you can send an email to Fr. Alan: agibson@standrewsaa.org.

We look forward to seeing you online!

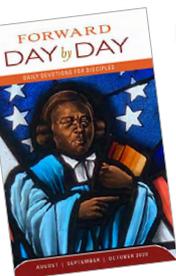
 [standrewsaa.org](https://twitter.com/standrewsaa.org)

 [@standrewsaa](https://www.instagram.com/@standrewsaa)

 St. Andrew's YouTube Channel

Announcements

The August-October edition of the "Forward Day by Day" devotional booklets are now available.



If you would like one sent to you, please send an email with your mailing address to: agibson@standrewsaa.org, or leave a message on the church voicemail at 734-663-0518, ext. 201.

If you requested the last edition you do not need to send another message. The current edition will be mailed to you.

Calendar Donation Changes

Friends: Please feel free to investigate a different place to donate the calendars and stationary you receive this year. Due to the limited volunteer presence and current take-out environment of the Breakfast, ***we do not have the space or ability to distribute them to guests at this time.***

Thank you!

Morgan Battle and Kathy McPherson

Navigating this Service

A "full text" pdf of St. Andrew's Morning Prayer is available [HERE](#) or you can follow along with the service using the Book of Common Prayer, starting with page 75.

Deadline for the September issue of *The Network*

The deadline for the September issue of *The Network* is Wednesday, August 12. Please send articles to communications@standrewsaa.org.

Give Online with WeShare

Did you know you can pay your pledge or give a general offering to St. Andrew's online? Visit <https://standrewsaa.weshareonline.org> to set up recurring or one-time donations!

Prelude: *Canzona*

Domenico Zipoli (1688-1726)

Opening Hymn: *We the Lord's People*

Hymnal, no. 51



1 We the Lord's peo - ple, heart and voice u - nit - ing, praise him who
2 This is the Lord's house, home of all his peo - ple, school for the
3 This is the Lord's day, day of God's own mak - ing, day of cre -
4 In the Lord's ser - vice bread and wine are of - fered, that Christ may



called us out of sin and dark - ness in - to his own light,
faith - ful, ref - uge for the sin - ner, rest for the pil - grim,
a - tion, day of re - sur - rec - tion, day of the Spi - rit,
take them, bless them, break, and give them to all his peo - ple,



that he might a - noint us a roy - al priest - hood.
ha - ven for the wea - ry; all find a wel - come.
sign of hea - ven's ban - quet, day for re - joic - ing.
his own life im - par - ting, food ev - er - last - ing.

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

Venite

Hymnal, no. S-34

Book of Common Prayer, pg. 82

Psalms 145:8-9, 15-22

- 8 The Lord is gracious and full of compassion, *
slow to anger and of great kindness.
- 9 The Lord is loving to everyone *
and his compassion is over all his works.
- 15 The Lord upholds all those who fall; *
he lifts up those who are bowed down.
- 16 The eyes of all wait upon you, O Lord, *
and you give them their food in due season.

- 17 You open wide your hand *
and satisfy the needs of every living creature.
- 18 The Lord is righteous in all his ways *
and loving in all his works.
- 19 The Lord is near to those who call upon him, *
to all who call upon him faithfully.
- 20 He fulfills the desire of those who fear him; *
he hears their cry and helps them.
- 21 The Lord preserves all those who love him, *
but he destroys all the wicked.
- 22 My mouth shall speak the praise of the Lord; *
let all flesh bless his holy Name for ever and ever.

Old Testament: Isaiah 55:1-5

Thus says the Lord: “Ho, everyone who thirsts, come to the waters; and you that have no money, come, buy and eat! Come, buy wine and milk without money and without price. Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen carefully to me, and eat what is good, and delight yourselves in rich food. Incline your ear, and come to me; listen, so that you may live. I will make with you an everlasting covenant, my steadfast, sure love for David. See, I made him a witness to the peoples, a leader and commander for the peoples. See, you shall call nations that you do not know, and nations that do not know you shall run to you, because of the LORD your God, the Holy One of Israel, for he has glorified you.”

Canticle: *A Song of Creation*

Hymnal, no. S-228
Book of Common Prayer, pg. 88

The Gospel: Matthew 14:13-21

Jesus withdrew in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. When it was evening, the disciples came to him and said, “This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves.” Jesus said to them, “They need not go away; you give them something to eat.” They replied, “We have nothing here but five loaves and two fish.” And he said, “Bring them here to me.” Then he ordered the crowds to sit down on the grass. Taking the five

loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. And those who ate were about five thousand men, besides women and children.

Sermon

Fr. Alan Gibson

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

Of all the stories about Jesus, the one we just heard – the feeding of the multitude – is among the few that appear in all four gospels. That may be because this was the most noticed of all Jesus’ miracles. More people experienced it than heard the angels sing at Christ’s birth, or saw him risen from the tomb. It was too important, too well known, to be left out. In all the miracle stories we see Jesus seeking to deal not only with people’s spiritual needs, he takes on basic physical needs as well. The two can’t be separated. When they were sick, he healed them. When they were hungry, he fed them. Only then could the true nature of miracles be understood.

A couple of thousand years later, we come to these miracle stories with more skepticism than wonder, more questions than joy. Were there really over 5,000 people in that deserted place? And if so, how did he do it? Did Jesus magically zap the bread, making the contents of an entire bakery suddenly appear out of nowhere? Or as one movie depicted it, did the loaves grow as each person tore off a piece and handed on it to their neighbor? Or did most people bring a little snack with them, as they might anytime they went out for the day, and then as the five loaves and two fish got passed around, people pulled out their lunches and shared with those who had nothing? Our hang-up with miracles is that we look for explanations first and heaven later. “They need not go away,” Jesus said, “you give them something to eat.”

It’s a fact that five loaves and two dried fish weren’t going to feed twelve hungry men, much less a crowd spread out beyond where the eye could see. The disciples knew they had this little bit of food set aside for themselves; that was it, and it wasn’t enough. The only way the crowd was going to get fed was if the people went back to town and bought something for themselves. Or they could hope that God would somehow, provide – Manna from heaven, that sort of thing.

They didn’t really expect that, so when put on the spot the disciples can only respond with their own meager supper, and they were not eager to part with that. Coming from an attitude of scarcity, they want to be let off the hook. They want Jesus to tidy things up and solve the problem. Yet Jesus says, no, “you give them something to eat.” So, they hand over what they have, as

inadequate as it is, abandoning all hope that they will even get a crumb once the crowd gets a hold of it.

Jesus takes what he is given and somehow, in a way that can't be explained, there is more than enough. Thousands of people get their dinner, and the disciples end up with more than they had when they started. How did it happen? How did Jesus do it? Does it matter? Does a hungry person worry about where the food comes from? One thing is clear: nothing was going to happen until someone got involved, took a step, in faith, and offered what they had, no matter how inadequate it may seem.

Living in faith is not a passive state of being. It doesn't teach us to wait for miracles, but to participate in them. There are all sorts of hungry, frightened, sick, lonely people in the world. We don't have to go far to find them. And Jesus keeps saying the same thing, "you give them something to eat." These people are not going away. Stop waiting for Manna to fall from heaven, or for someone else to do something. Do something yourself. "You give them something to eat." Yes, you can do this.

One meal? What good is that going to do beyond today? We can never know, but this one meal had enough of an impact that it has been remembered and treasured from the beginning. Never underestimate the enormously positive effect we can have on our world when we use what we have received from Christ to feed his people in body and soul. We won't be let off the hook, Manna isn't going to fall from heaven. Miracles occur when we do what Christ asks and bring what we have to him, whatever it is: talent, energy, money, ambition, time, passion, even a meager excuse for supper. If we're still hung-up on finding a way to explain a miracle, we can start by looking within ourselves. What we bring to Christ becomes the foundation for the miraculous.

We know what Jesus can do with some bread and a couple of fish. What do you think will happen if we give him more to work with?

Apostles Creed

Book of Common Prayer, pg. 96

The Prayers

Collect of the Day

Let your continual mercy, O Lord, cleanse and defend your Church; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Voluntary: *Panis Angelicus*

Cesar Franck (1822-1890)

May the Bread of Angels become bread for mankind; the Bread of Heaven puts all foreshadowings to an end; Oh, thing miraculous! The body of the Lord will nourish the poor, the poor, the servile, and the humble.

General Thanksgiving

Book of Common Prayer, pg. 101

Prayer of St. Chrysostom

Concluding Versicle

Hymnal, no. S-54

Closing Hymn: *All Who Hunger*



1. All who hun - ger gath - er glad - ly; ho - ly man - na
2. All who hun - ger, nev - er stran - gers, seek - er, be a
3. All who hun - ger, sing to - geth - er, Je - sus Christ is



is our bread. Come from wil - der - ness and wan - d'ring.
wel - come guest. Come from rest - less - ness and roam - ing.
liv - ing bread. Come from lone - li - ness and long - ing.



Here in truth we will be fed. You that yearn for
Here, in joy we keep the feast. We that once were
Here, in peace, we have been fed. Blest are those who



days of full - ness, all a - round us is our food.
lost and scat - tered in com - mun - ion's love have stood.
from this ta - ble live their days in grat - i - tude.



Taste and see the grace e - ter - nal.
Taste and see the grace e - ter - nal.
Taste and see the grace e - ter - nal.



Taste and see that God is good.
Taste and see that God is good.
Taste and see that God is good.

Postlude: *Allegro*

Georg Frederic Handel (1685-1759)