



SAINT ANDREW'S EPISCOPAL CHURCH

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

Sunday, August 8, 2021

MORNING PRAYER • Proper 14

Calendar

Sunday, August 8

Holy Eucharist (*In-Person*)
9:00 am in the Church

Morning Prayer (*Virtual*)
10:00 am on YouTube

Coffee Hour (*Virtual*)
10:45 am on Zoom

Tuesday, August 10

September *Network* Deadline

Wednesday, August 11

Holy Eucharist (*In-Person*)
7:00 am in the Chapel

Friday, August 13

Holy Eucharist (*In-Person*)
12:15 pm in the Church

Sunday, August 15

Holy Eucharist (*In-Person*)
9:00 am in the Church

Morning Prayer (*Virtual*)
10:00 am on YouTube

Coffee Hour (*Virtual*)
10:45 am on Zoom

Masks are required for all in-person events

This bulletin is for use only with our Morning Prayer service on YouTube.

A bulletin for the in-person Holy Eucharist will be available at church on Sunday.

AUGUST 1 - SEPTEMBER 5, 2021

JOIN US THIS SUNDAY!

In-Person	Online
9:00 am	10:00 am
Holy Eucharist	Morning Prayer
<i>in the Church</i>	<i>on YouTube</i>

Saint Andrew's Episcopal Church
Ann Arbor, Michigan ✘ standrewsaa.org

Announcements

Attention Families!

The 9:15 am Family Service and in-person Church School classes resume on Sunday, September 12!

In order to prepare for the upcoming year, we are asking families planning to attend the 9:15 service and/or Church School families to **register online by August 15**. For more information or if you have not yet received the registration link, please email [Carol Ferguson](mailto:Carol.Ferguson@standrewsaa.org).



DONATE ONLINE with WeShare

Sunday, August 8

Navigating this Service

▶ [WATCH THE SERVICE](#) at 10:00 am

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

▶ **COFFEE HOUR** on Zoom at 10:45 am

Prelude: *Sonata no. 1 in G; Grave* Georg Frederic Handel (1685-1759)
Barbara Mackey-King, flute; Cindy Glovinsky, piano

Hymn: *All Who Hunger, Gather Gladly*



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.

Opening Sentences

Book of Common Prayer, pg. 77

Grace and Peace

Preces

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

Invitatory: *Venite*

Book of Common Prayer, pg. 80

Psalm 34:1-8

- 1 I will bless the Lord at all times; *
his praise shall ever be in my mouth.
- 2 I will glory in the Lord; *
let the humble hear and rejoice.
- 3 Proclaim with me the greatness of the Lord; *
let us exalt his Name together.
- 4 I sought the Lord, and he answered me *
and delivered me out of all my terror.
- 5 Look upon him and be radiant, *
and let not your faces be ashamed.
- 6 I called in my affliction and the Lord heard me *
and saved me from all my troubles.
- 7 The angel of the Lord encompasses those who fear him, *
and he will deliver them.
- 8 Taste and see that the Lord is good; *
happy are they who trust in him!

First Lesson: 1 Kings 19:4-8

Aileen Gatten

Elijah went a day's journey into the wilderness, and came and sat down under a solitary broom tree. He asked that he might die: "It is enough; now, O Lord, take away my life, for I am no better than my ancestors." Then he lay down under the broom tree and fell asleep. Suddenly an angel touched him and said to him, "Get up and eat." He looked, and there at his head was a cake baked on hot stones, and a jar of water. He ate and drank, and lay down again. The angel of the Lord came a second time, touched him, and said, "Get up and eat, otherwise the journey will be too much for you." He got up, and ate and drank; then he went in the strength of that food forty days and forty nights to Horeb the mount of God.

Canticle 16: *The Song of Zechariah*

Book of Common Prayer, pg. 92

The Gospel: John 6:35, 41-51

Aileen Gatten

Jesus said, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty."

Then the Jews began to complain about him because he said, "I am the bread that came down from heaven." They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say,

‘I have come down from heaven?’” Jesus answered them, “Do not complain among yourselves. No one can come to me unless drawn by the Father who sent me; and I will raise that person up on the last day. It is written in the prophets, ‘And they shall all be taught by God.’ Everyone who has heard and learned from the Father comes to me. Not that anyone has seen the Father except the one who is from God; he has seen the Father. Very truly, I tell you, whoever believes has eternal life. I am the bread of life. Your ancestors ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh.”

Sermon

Robert Westveer

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

After reading the texts assigned for this Sunday, I became hungry.

Our first reading is I Kings 19:4-8. This surely must be one of the strangest texts in the Bible. It is part of a dream sequence. Elijah falls asleep. In his dream, an angel tells him to wake up and provides him with a meal. Still dreaming, Elijah eats the meal and then goes back to sleep, only to be awakened a second time to eat a second meal. On the strength of those two simple meals, Elijah is able to travel forty days to meet God at Mt. Horeb. This makes no sense literally. So sages and scholars have given us allegorical meanings.

The simplest allegory takes note of the presence of bread and water before a journey is to take place. Bread and water are the source of all life. We cannot live without them. We need them to feed us as we journey through life. We believe God will provide them to us. Elijah is an allegory for the life of a soul on the way to God. That is true but it left me hungry for more.

A Jewish sage would stroke his chin and smile as he took me deeper. Bread and water are allegories here for the manna from heaven and the water from the rock that fed the people of their journey from slavery in Egypt to the Promised Land. This, he would tell me, is how God continues to care for us. Elijah’s journey is an allegory for our present-day journey through life. This is true but still left me hungry for more.

A Christian sage would nod her head in agreement before adding a further allegory. The bread and water are symbolic representations for the Eucharistic bread and wine. Just as God provided manna and water to the people of Israel on their journey to sustain them, so now Christ provides

us with spiritual food as he leads us out of slavery to sin (our Egypt) and towards heaven (our Promised Land). Elijah's journey becomes an allegory for the life of the faithful on their journey to God. This still left me hungry for more.

Our Gospel reading from John 6: 35, 41-51 also talks about bread. Jesus said: "I am the bread of life." But we are so eager to get to another allegory about bread that we miss the hidden clue that begins that sentence. To hear that clue, we need to go back to Exodus 4:13-15. God had come to Moses in the theophany of the burning bush and told him to prepare the people for their journey to freedom. Moses replied: the people will surely want to know your name. God replied: "You shall say: 'I AM has sent me to you.'" So there it is, hidden in plain sight. It is I AM who gives us the bread of life. By using that holy name, Jesus proclaims his equality with God. He also claims continuity with all God had done in the past, all God was doing in his present and all God plans to do in the future.

But what does it mean to eat the bread of life? When I was growing up, my mother always told me not to bolt my food down but to chew it thoroughly to aid in proper digestion. This is what God, our heavenly mother, tells us as well. We need to "eat" our Scriptures and the Sacrament slowly. We need to chew them thoroughly until we digest them and they become part of who we are. Only when we do this will they become the food that nourishes and sustains us in our life of faith and our journey back to God. I remain hungry for more.

A Jewish sage would stroke his chin and smile as he took me deeper. He would quote from Psalm 34: "Taste and see that the Lord is good. Blessed are those who seek refuge in God...The rich suffer want and go hungry, but those who [taste] the Lord lack no good thing." Or, perhaps, he would quote from Psalm 119: 102-103: "How sweet is your promise to my tongue, more than honey in my mouth." So "eating" the "bread of life" which Jesus gives us comes drenched in rich, sensory language. This "eating" is something to be savored and enjoyed. I remain hungry for more.

Bernard of Clairvaux, a Medieval Christian sage, took me still deeper, using Eucharistic imagery in *O Jesus, Joy of Loving Hearts*, his well-known hymn: "We taste Thee, O Thou living bread, and long to feast on Thee still. We drink of Thee, the fountainhead, and thirst our souls from Thee to fill." When we "eat" this "bread of life," we proclaim heaven and earth are bound together. The physical bread we eat and the spiritual bread we eat are interconnected. "Eating" this "bread of life" reminds us God created all things good (even bread) and will restore all things (even bread) at the right time.

O, Jesus, give us this bread always.

The Prayers

Collect of the Day

Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Amen.

Anthem: Quoniam tu solus Sanctus (Mass in b Minor, BWV 232)

Johann Sebastian Bach (1685-1750)

Jeremy Peters, Bass

For you alone are holy. You alone are the Lord. You alone are the most high, Jesus Christ.

General Thanksgiving

Book of Common Prayer, pg. 101

Prayer of St. Chrysostom

Concluding Versicle

Hymnal, no. S-54

Closing Hymn: I am the Bread of Life

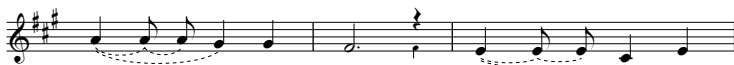
Hymnal, no. 335



1	I	am	the	bread	of	life;	they	who
2 (The)	Bread	that	I	will	give	is	my	
3 (Un-)	less	you	eat	of	the			
4	I	am	the	re -	sur -	rec -	tion,	
5 (Yes,)	Lord,	we	be -	lieve	that			



1	come	to	me	shall	not	hun -	ger;	they	who	be -
2	Flesh	for	the	life	of	the	world,	and	they	who
3	Flesh	of	the	Son	of	Man	and			
4	I	am	the	life.	They	who	be -			
5	you	are	the	Christ,	the					



1	lieve	in	me	shall	not	thirst.	No	one	can	come	to
2	eat	of	this	bread,	you	shall	live	for			
3	drink	of	his	Blood,	you	shall	not	have	life	with -	
4	lieve	in	me,			e -	ven	if	they		
5	Son	of	God			who			has		

1 me un - less the Fa - ther draw them.
 2 ev - er. they shall live for ev - er.
 3 in you. you shall not have life with in you.
 4 die, they shall live for ev - er.
 5 come in - to the world.

Descant

And I will raise them up, and I will raise them

Refrain

And I will raise them up, and I will raise them

up, and I will raise them up on the

up, and I will raise them up on the

last day. 5 Yes, day.

last day. 2 The day.
 3 Un- day.
 4 —
 5 Yes, (♯)

The descant may be sung after stanzas 4 and 5.

Postlude: Sonata no. 1 in G; Allegro Georg Frederic Handel
 Barbara Mackey-King, flute; Cindy Glovinsky, piano

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