



SAINT ANDREW'S EPISCOPAL CHURCH

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

Sunday, August 22, 2021

MORNING PRAYER • Proper 16

Calendar

Sunday, August 22

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

Wednesday, August 25

Holy Eucharist *(In-Person)*

7:00 am in the Chapel

Friday, August 27

Holy Eucharist *(In-Person)*

12:15 pm in the Church

Sunday, August 29

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

Service Schedule to change on Sept. 12

Starting September 12, our Sunday service schedule for in-person worship will be as follows:

- 8:00 am** Holy Eucharist (Church)
- 9:15 am** Family Service (Chapel)
- 9:45 am** Church School
- 10:00 am** Holy Eucharist (Church)

Worshipping virtually? The 10:00 am Holy Eucharist will be livestreamed on our YouTube channel and the bulletin will be posted at standrewsaa.org, but these links will not be emailed to the parish starting September 12.



- ▶ [WATCH THE SERVICE](#) at 10:00 am
- ▶ **COFFEE HOUR** on Zoom at 10:45 am

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

Prelude: *Largo (Voluntary in d minor)*

William Walond (1725-1770)

Hymn: *Sing Praise to God who Reigns Above*

Hymnal, no. 408



1 Sing praise to God who reigns a - bove, the God of all cre -
 2 What God's al - might - y power hath made, his gra - cious mer - cy
 3 Let all who name Christ's ho - ly Name give God all praise and



a - tion, the God of power, the God of love, the God of
 keep - eth; by morn - ing glow or eve - ning shade his watch - ful
 glo - ry; let all who know his power pro - claim a - loud the



our sal - va - tion; with heal - ing balm my soul he fills, and
 eye ne'er sleep - eth. With - in the king - dom of his might, lo!
 won - drous sto - ry! Cast each false i - dol from its throne, the



ev - ery faith - less mur - mur stills: to God all praise and glo - ry.
 All is just and all is right: to God all praise and glo - ry.
 Lord is God, and he a - lone: to God all praise and glo - ry.

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

Psalms 34:15-22

- 15 The eyes of the Lord are upon the righteous, *
and his ears are open to their cry.
- 16 The face of the Lord is against those who do evil, *
to root out the remembrance of them from the earth.

- 17 The righteous cry, and the Lord hears them *
and delivers them from all their troubles.
- 18 The Lord is near to the brokenhearted *
and will save those whose spirits are crushed.
- 19 Many are the troubles of the righteous, *
but the Lord will deliver him out of them all.
- 20 He will keep safe all his bones; *
not one of them shall be broken.
- 21 Evil shall slay the wicked, *
and those who hate the righteous will be punished.
- 22 The Lord ransoms the life of his servants, *
and none will be punished who trust in him.

First Lesson: Joshua 24:1-2a, 14-18

Barbara Mackey-King

Joshua gathered all the tribes of Israel to Shechem, and summoned the elders, the heads, the judges, and the officers of Israel; and they presented themselves before God. And Joshua said to all the people, "Thus says the Lord, the God of Israel:

"Now therefore revere the Lord, and serve him in sincerity and in faithfulness; put away the gods that your ancestors served beyond the River and in Egypt, and serve the Lord. Now if you are unwilling to serve the Lord, choose this day whom you will serve, whether the gods your ancestors served in the region beyond the River or the gods of the Amorites in whose land you are living; but as for me and my household, we will serve the Lord."

Then the people answered, "Far be it from us that we should forsake the Lord to serve other gods; for it is the Lord our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight. He protected us along all the way that we went, and among all the peoples through whom we passed; and the Lord drove out before us all the peoples, the Amorites who lived in the land. Therefore we also will serve the Lord, for he is our God."

Canticle 16: *The Song of Zechariah*

Book of Common Prayer, pg. 92

The Gospel: John 6:56-69

Barbara Mackey-King

Jesus said, "Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. This is the bread that came

down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever.” He said these things while he was teaching in the synagogue at Capernaum.

When many of his disciples heard it, they said, “This teaching is difficult; who can accept it?” But Jesus, being aware that his disciples were complaining about it, said to them, “Does this offend you? Then what if you were to see the Son of Man ascending to where he was before? It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life. But among you there are some who do not believe.” For Jesus knew from the first who were the ones that did not believe, and who was the one that would betray him. And he said, “For this reason I have told you that no one can come to me unless it is granted by the Father.”

Because of this many of his disciples turned back and no longer went about with him. So Jesus asked the twelve, “Do you also wish to go away?” Simon Peter answered him, “Lord, to whom can we go? You have the words of eternal life. We have come to believe and know that you are the Holy One of God.”

Sermon

Fr. Alan Gibson

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

If you tuned into church this morning looking for words of comfort, a sense of peace, or some reassuring stability, you might want to start fixing your lunch, now. Did you listen to those readings from the Bible? What we are given today is, at best, challenging; and can either build or destroy faith. We all know that the Bible is not a simple collection of happy stories and encouraging messages. Like any book that deals with people, in this case people in search of God, it is filled with good and bad. What we can count on in the Bible is that while it may not always tell us what we want to hear, it will tell us the truth about God and ourselves.

Our Biblical picture opens today with the people of Israel about to take possession of a new home, a land they had been promised. Before they do, they are asked to make a decision: Choose a god to follow. In theory they have several options. However, the decision-making process receives a jolt of clarity when the people realize the God who brought them to this point is the same God who wiped out all those “-ite” people they encountered along the way: the Canaanites, the Hittites, the Hivites, the Perizites, the Girgashites, the Amorites, and the Jebusites -- all of them killed, as the story goes, to the very last man, woman and child. Just a few chapters before we are told that Joshua, their leader, had “defeated the whole land” and “left no one remaining, but utterly destroyed all that breathed, as the Lord God of Israel

commanded.” (10:40) In this passage from chapter 24, Joshua chooses the God who made him a victorious general, so, the people choose that God, too. Decision made. What you don’t find is a whole lot of rejoicing over the adoption of this new covenant. They have a god and a country, but they waded through a lot of blood to get there.

Much later, poetry, like Psalm 34, would put a coating of benevolence on this arrangement. The righteous will be vindicated, and by the way, the unrighteous will be vaporized. It formalized a tragic pattern that hasn’t changed in centuries: Anything is permissible if it is done for a just and holy cause. I can’t help but think that our world would be a lot different if we human beings lost our capacity to think of ourselves and our actions as always right, all the time, and that God blesses our perpetual correctness, and then call that a religion.

In the gospel we have the conclusion of a long monologue in which Jesus claims to be God, claims that his flesh is bread and that his blood is drink that offers life and salvation. He says he will ascend into heaven and that matters of the world are irrelevant. If, at this point, you are tempted to switch over to puppy videos, (Olive and Mabel are my favorite, by the way) you would be in good company. What started as a sizeable crowd in a Galilean town, dwindled down to twelve by the time Jesus was finished with them.

So, what are we to do with this? These passages remind us that matters of faith, and membership in the institutions that try to deal with them, are not for the faint-hearted. Faith always presents challenges. Attempts to live faithfully always spark controversy. That’s nothing new.

As much as we may want it, we can all probably agree that there is no perfect church. But what is more important to understand is that there is no perfect God, either, if by perfect we mean a God who approves and agrees with everything of which we approve and agree. In our Bible which was written by people with the same capacity to be good or bad as anyone else, we meet a general who sees committing genocide as a holy mission, down to the last baby of the last tribe that stood in his way. We get an understanding of good and evil that is stark and merciless. We also get a good shepherd; a father figure who forgives more times than anyone can count; and someone who knows every inch of our heart and soul, and still loves us. What we get is a book about people searching for God, complete with the good and the bad that can go along with that search.

The Bible shows that whenever people get together under God, something is going to offend somebody. Faith is choosing to deal with those challenges, not walk away from them. And Faith is a longing for peace and comfort and

stability. Yet faith is also the realization that those things don't just happen, they must be sought through the choices we make -- the first being whether to be engaged, or to settle for convenience and easy answers. To stay or to go.

“Jesus asked the twelve, ‘Do you also wish to go away?’ Simon Peter answered him, ‘Lord, to whom can we go? You have the words of eternal life. We have come to believe and know that you are the Holy One of God.’” They took a step, not a leap, just a step, in faith. That step led to another, then another, until finally, they found the God they were looking for, and then what was once such a challenge didn't seem so tough after all.

Apostles Creed

Book of Common Prayer, pg. 96

The Prayers

Collect of the Day

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Anthem: *Domine Deus (Gloria)*

Antonio Vivaldi (1669-1741)

Elaine Gazda, Soprano

Lord God, heavenly king, God the Father Almighty.

General Thanksgiving

Book of Common Prayer, pg. 101

Prayer of St. Chrysostom

Concluding Versicle

Hymnal, no. S-54

Closing Hymn: *Word of God*

Hymnal, no. 633



1 Word of God, come down on earth, liv - ing rain from
2 Word e - ter - nal, throned on high, Word that brought to
3 Word that caused blind eyes to see, speak and heal our
4 Word that speaks your Fa - ther's love, one with him be -



heaven de - scend - ing; touch our hearts and bring to birth
life cre - a - tion, Word that came from heaven to die,
mor - tal blind - ness; deaf we are: our heal - er be;
yond all tell - ing, Word that sends us from a - bove



faith and hope and love un - end - ing. Word al - might - y,
cru - ci - fied for our sal - va - tion, sav - ing Word, the
loose our tongues to tell your kind - ness. Be our Word in
God the Spi - rit, with us dwell - ing, Word of truth, to



we re - vere you; Word made flesh, we long to hear you.
world re - stor - ing, speak to us, your love out - pour - ing.
pi - ty spo - ken; heal the world, by our sin bro - ken.
all truth lead us, Word of life, with one Bread feed us.

Postlude: *A Tempo Ordinario (Voluntary in d minor)*

William Walond