



# SAINT ANDREW'S EPISCOPAL CHURCH

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

Sunday, August 29, 2021

MORNING PRAYER • Proper 17

## Calendar

### 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

### Wednesday, September 1

**Holy Eucharist** (*In-Person*)

7:00 am in the Chapel

### Friday, September 3

**Holy Eucharist** (*In-Person*)

12:15 pm in the Church

### Sunday, September 5

**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.

A photograph of the church entrance with a large sign that reads "JOIN US THIS SUNDAY!". Above the sign, it says "AUGUST 1 - SEPTEMBER 5, 2021". Below the sign, there are two columns of service information:

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

At the bottom of the sign, it says "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.



**DONATE ONLINE with WeShare**

# Sunday, August 29

# Navigating this Service

- ▶ [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: *Prelude (Suite Antique)*

John Rutter (b. 1945)

Barbara Mackey-King, flute; Cindy Glovinsky, piano

## Hymn: *Praise to the Living God*

Hymnal, no. 372

1 Praise to the liv - ing God! All prais - ed be his Name  
 2 Form - less, all love - ly forms de - clare his love - li - ness;  
 3 His Spi - rit flow - eth free, high surg - ing where it will:  
 4 E - ter - nal life hath he im - plant - ed in the soul;

who was, and is, and is to be for ay the same.  
 ho - ly, no ho - li - ness of earth can his ex - press.  
 in pro - phet's word he spoke of old; he speak - eth still.  
 his love shall be our strength and stay while a - ges roll.

The one e - ter - nal God ere aught that now ap - pears:  
 Lo, he is Lord of all. Cre - a - tion speaks his praise,  
 Es - tab - lished is his law, and change - less it shall stand,  
 Praise to the liv - ing God! All prais - ed be his Name

the first, the last, be - yond all thought his time - less years!  
 and ev - ery - where a - bove, be - low, his will o - beys.  
 deep writ up - on the hu - man heart, on sea, on land.  
 who was, and is, and is to be, for ay the same.

## 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 15

- 1 Lord, who may dwell in your tabernacle? \*  
who may abide upon your holy hill?
- 2 Whoever leads a blameless life and does what is right, \*  
who speaks the truth from his heart.
- 3 There is no guile upon his tongue;  
he does no evil to his friend; \*  
he does not heap contempt upon his neighbor.
- 4 In his sight the wicked is rejected, \*  
but he honors those who fear the Lord.
- 5 He has sworn to do no wrong \*  
and does not take back his word.
- 6 He does not give his money in hope of gain, \*  
nor does he take a bribe against the innocent.
- 7 Whoever does these things \*  
shall never be overthrown.

**First Lesson:** Deuteronomy 4:1-2, 6-9

Margaret Nesse

Moses said: So now, Israel, give heed to the statutes and ordinances that I am teaching you to observe, so that you may live to enter and occupy the land that the Lord, the God of your ancestors, is giving you. You must neither add anything to what I command you nor take away anything from it, but keep the commandments of the Lord your God with which I am charging you.

You must observe them diligently, for this will show your wisdom and discernment to the peoples, who, when they hear all these statutes, will say, "Surely this great nation is a wise and discerning people!" For what other great nation has a god so near to it as the Lord our God is whenever we call to him? And what other great nation has statutes and ordinances as just as this entire law that I am setting before you today?

But take care and watch yourselves closely, so as neither to forget the things that your eyes have seen nor to let them slip from your mind all the days of your life; make them known to your children and your children's children.

**The Gospel:** Mark 7:1-8, 14-15, 21-23

Margaret Nesse

When the Pharisees and some of the scribes who had come from Jerusalem gathered around him, they noticed that some of his disciples were eating with defiled hands, that is, without washing them. (For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, thus observing the tradition of the elders; and they do not eat anything from the market unless they wash it; and there are also many other traditions that they observe, the washing of cups, pots, and bronze kettles.) So the Pharisees and the scribes asked him, “Why do your disciples not live according to the tradition of the elders, but eat with defiled hands?” He said to them, “Isaiah prophesied rightly about you hypocrites, as it is written,

‘This people honors me with their lips,  
but their hearts are far from me;  
in vain do they worship me,  
teaching human precepts as doctrines.’

You abandon the commandment of God and hold to human tradition.”

Then he called the crowd again and said to them, “Listen to me, all of you, and understand: there is nothing outside a person that by going in can defile, but the things that come out are what defile.” For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly. All these evil things come from within, and they defile a person.”

**Sermon**

Fr. Alan Gibson

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

So many of our routines have been on hold for a long time. Some, we have missed deeply. Some, we were surprised to learn we could live without. Others we’ve hardly noticed their absence and will probably not return to them. Of course, new routines have been formed during the pandemic, because no matter what is going on around us, human beings like structure in their lives. If it’s lacking, we’ll create it. From that need for structure traditions are made. But when traditions become inflexible and lose touch with the very practical reason they were formed in the first place, trouble usually follows.

In Jesus’ day, the Pharisees were people who knew the Jewish tradition backward and forward. They strove to keep all the requirements of the Law and worked to help everyone else to do the same. All of that was just fine.

The trouble began when the Pharisees took it upon themselves to determine whose way of life was right and whose was wrong, based on their reading of the Law.

The Jewish Law is quite straight forward. Starting with the Ten Commandments and running through another 603 mostly one or two sentence laws, it clearly states what is expected of a member of the community. Most of this is simple common sense, like a prohibition on foods that quickly spoil in a hot environment that lacked refrigeration. But people being what we are, we could never leave well enough alone. Commentary on the Law slowly emerged and then flourished. In time the actual Law was dwarfed by its commentary. For every “thou shalt” in Leviticus and Deuteronomy dozens of amplifications were attached. As these took on the power of Tradition, the requirements of the Law came to manipulate every aspect of life. Not only were people told what they could eat, they were told when they could eat it, how to prepare it and clean up afterward – all starting with one little “thou shalt.” Keeping track of those requirements became a full-time job. Enter the Pharisees. It is not surprising that those who got it right, or at least most of it, saw themselves as better than those who couldn’t manage to keep all the rules.

When Jesus comes along and refuses to subscribe to this stifling religious legalism, his words and actions were seen as a flaunting of sacred tradition. But Jesus never violates the Law; rather he seeks to show how to fulfill it by living out its true meaning. In doing so he chips away, and eventually demolishes, any sense of satisfaction we may derive from being comfortable in our own correctness at the expense of someone else’s mistakes.

When the Pharisees confront Jesus with the fact that his disciples fail to follow the rules, Jesus turns the rule book back on his accusers. It was, after all, a man-made creation. But Jesus isn’t advocating anarchy, that’s what he’s trying to do away with. Life became more and more chaotic as regulations piled on to replace a relationship with a living God. As we moved further and further from God, we concocted more and more rules to fill the void. Jesus says there can never be enough rules to replace a loving God, so stop making them.

What does a story about ancient dietary laws have to do with a Christian community 2,000 years later? Haven’t we been freed from such tired repressions? Yes, we have. But people being people, we haven’t always left well enough alone. Among other things, the pandemic has shown that we have been just as diligent as the Pharisees at building 2000 years of our own traditions, our own set of rules and regulations. Not all of them are bad or should be thrown out, no more than it’s a bad idea to wash your hands

before dinner after a day of working with the sheep. But do our traditions make God's love visible to us and to the world? Do they help us follow Christ by showing us how to live with him, or do they keep him at arms length? Traditions are great. I make my living helping to maintain one that I value dearly. And rules are helpful, but isn't love what we came here looking for today?

If we don't find it, or if we fail to take it out into the world, then something we have created is standing in our way. If that's the case, then we have to ask ourselves if it's worth holding on to it. Jesus never allowed anything to stand in the way of him loving us. If love is what we seek in our lives, then how can we let anything stand in the way of our loving him? If we do, we will be certain to find nothing but trouble.

## **Apostles Creed**

Book of Common Prayer, pg. 96

## **The Prayers**

### **Collect of the Day**

Lord of all power and might, the author and giver of all good things: Graft in our hearts the love of your Name; increase in us true religion; nourish us with all goodness; and bring forth in us the fruit of good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God for ever and ever. *Amen.*

**Voluntary:** *Chanson(Suite Antique)*

John Rutter

Barbara Mackey-King, flute; Cindy Glovinsky, piano

## **General Thanksgiving**

Book of Common Prayer, pg. 101

## **Prayer of St. Chrysostom**

## **Concluding Versicle**

Hymnal, no. S-54

Closing Hymn: *Rejoice, Ye Pure in Heart*

Hymnal, no. 556

1 Re - joice, ye pure in heart! Re - joice, give thanks, and sing! Your  
 2 With all the an - gel choirs, with all the saints of earth, pour  
 3 Your clear ho - san - nas raise, and al - le - lu - ias loud; while  
 4 Yes, on through life's long path, still chant - ing as ye go, from  
 5 Still lift your stand - ard high, still march in firm ar - ray, as

1 glo - rious ban - ner wave on high, the cross of Christ your King.  
 2 out the strains of joy and bliss, true rap - ture, no - blest mirth.  
 3 an - swer - ing ech - oes up - ward float, like wreaths of in - cense cloud.  
 4 youth to age, by night and day, in glad - ness and in woe.  
 5 war - riors through the dark - ness toil, till dawns the gold - en day.

*Refrain*

Re - joice, re - joice, re - joice, give thanks, and sing.  
 re - joice, re - joice,

\*6 At last the march shall end;  
the wearied ones shall rest;  
the pilgrims find their Father's house,  
Jerusalem the blest.

*Refrain*

\*7 Then on, ye pure in heart!  
Rejoice, give thanks, and sing!  
Your glorious banner wave on high  
the cross of Christ your King.

*Refrain*

Postlude: *Ostinato (Suite Antique)*

John Rutter

Barbara Mackey-King, flute; Cindy Glovinsky, piano

Today's altar flowers are given to the  
glory of God and in loving memory of  
SCARLETT PETTIGREW STANTON  
WILLIAM WHITFIELD STANTON  
by Leslie Stainton

New Issue Available [CLICK TO READ](#)

*The Network*  
The newsletter for Saint Andrew's Episcopal Church SEPTEMBER 2021

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