



# SAINT ANDREW'S EPISCOPAL CHURCH

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

**Sunday, September 6, 2020**

*Morning Prayer • Proper 18*

## Watch this service on YouTube

**Sunday, September 6**  
at 10:00 am

### SERVICE LINK:

[https://www.youtube.com/channel/UCkK2En-nuhP\\_EECpxvujO\\_zw](https://www.youtube.com/channel/UCkK2En-nuhP_EECpxvujO_zw)

## Then join us for Coffee Hour on Zoom!

**Sunday, September 6**  
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](mailto:agibson@standrewsaa.org).

*We look forward to seeing you online!*

 [standrewsaa.org](http://standrewsaa.org)

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

 [St. Andrew's YouTube Channel](https://www.youtube.com/channel/UCkK2En-nuhP_EECpxvujO_zw)

Dear friends:

As we approach another Labor Day, I would like to share two quotes from Dorothy Day (1897-1980) who co-founded the movement and the publication, "Catholic Worker" in 1933, and became its editor until her death. The publication is still in circulation today.

Day said the word "Worker" encompasses "those who worked with hand or brain, those who did physical, mental, or spiritual work. But we thought primarily of the poor, the dispossessed, the exploited" those to whom she devoted her life as a journalist and activist. She died in one of the Settlement Houses she founded in New York City.

*"What we would like to do is change the world--make it a little simpler for people to feed, clothe, and shelter themselves as God intended them to do. And, by fighting for better conditions, by crying out unceasingly for the rights of the workers, the poor, of the destitute--the rights of the worthy and the unworthy poor, in other words--we can, to a certain extent, change the world; we can work for the oasis, the little cell of joy and peace in a harried world. We can throw our pebble in the pond and be confident that its ever-widening circle will reach around the world. We repeat, there is nothing we can do but love, and, dear God, please enlarge our hearts to love each other, to love our neighbor, to love our enemy as our friend."*

- Dorothy Day,  
from "Catholic Worker," June 1946

*"People say, what is the sense of our small effort? They cannot see that we must lay one brick at a time, take one step at a time. A pebble cast into a pond causes ripples that spread in all directions. Each one of our thoughts, words and deeds is like that. No one has a right to sit down and feel hopeless. There is too much work to do."*

- Dorothy Day, attributed

Her words can still inspire and guide us today.

God bless, Fr. Alan

# Upcoming Events

## Sunday, September 6

### Morning Prayer

10:00 am on YouTube

### Virtual Coffee Hour

10:45 am on Zoom

## Wednesday, September 9

### Handbell Rehearsal

6:30 pm in the Church

## Thursday, September 10

### Bible Study

10:00 am on Zoom

### Adult Choir Event

6:30 pm on the Lawn

## Sunday, September 13

*Virtual Church School  
begins on Zoom*

### Morning Prayer

10:00 am on YouTube

### Virtual Coffee Hour

10:45 am on Zoom

## Wednesday, September 15

*Youth Groups begin on Zoom*

### Handbell Rehearsal

6:30 pm in the Church

## Thursday, September 16

### Bible Study

10:00 am on Zoom

### Cherub Handchimes

4:30 pm in the Church

### Jr. Handbell Choir

5:15 pm in the Church

***Masks are required for  
all in-person events***

# Announcements

## Bible Study resumes

### Thursday, September 10

The Thursday morning weekly Bible Study resumes on Zoom on Thursday, September 10 at 10:00 am.

#### **Can't attend every week?**

That's ok! Drop-ins are welcome.

#### **Never Zoomed before?**

No problem, we can teach you how!

#### **Don't have a computer?**

You can participate by calling in to the group on your phone.

If you would like to join the Bible Study, please send an email to Fr. Alan ([agibson@standrewsaa.org](mailto:agibson@standrewsaa.org)) or call him at 734-663-0518, ext. 201 for the meeting link or phone number.

## Virtual Church School is coming!

**Preschool - Grade 5** begin Sunday, September 13

**Grades 6-12** begin Wednesday, September 16

Families, if you aren't already on the Church School email list, please contact Carol at [caferguson@standrewsaa.org](mailto:caferguson@standrewsaa.org) so that you don't miss out on classes and youth groups!

## Save the Date: Virtual Bishop Visit

### Tuesday, September 29 at 6:00 pm

Bishop Bonnie Perry is making a 'virtual visit' to St. Andrew's on Tuesday, September 29 via Zoom! Please save the date for this event, a meeting link will be available on September 20.

## Navigating this Service

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

**Prelude:** *Allemande (Pastorale in F Major, BWV 590)*

Johann Sebastian Bach (1785-1750)

**Opening Hymn:** *Joyful, Joyful, We Adore Thee*

Hymnal, no. 376



1 Joy - ful, joy - ful, we a - dore thee, God of glo - ry, Lord of love;  
2 All thy works with joy sur-round thee, earth and heaven re - flect thy rays,  
3 Thou art giv - ing and for - giv - ing, ev - er bless - ing, ev - er blest,



hearts un - fold like flowers be - fore thee, prais - ing thee, their sun a - bove.  
stars and an - gels sing a - round thee, cen - ter of un - bro - ken praise.  
well - spring of the joy of liv - ing, o - cean - depth of hap - py rest!



Melt the clouds of sin and sad - ness; drive the dark of doubt a - way;  
Field and for - est, vale and moun - tain, bloom - ing mea - dow, flash - ing sea,  
Thou our Fa - ther, Christ our Bro - ther: all who live in love are thine;



giv - er of im - mor - tal glad - ness, fill us with the light of day.  
chant - ing bird and flow - ing foun - tain, call us to re - joice in thee.  
teach us how to love each o - ther, lift us to the joy di - vine.

**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

## Psalm 119:33-40

- 33 Teach me, O Lord, the way of your statutes, \*  
and I shall keep it to the end.
- 34 Give me understanding, and I shall keep your law; \*  
I shall keep it with all my heart.
- 35 Make me go in the path of your commandments, \*  
for that is my desire.
- 36 Incline my heart to your decrees \*  
and not to unjust gain.
- 37 Turn my eyes from watching what is worthless; \*  
give me life in your ways.
- 38 Fulfill your promise to your servant, \*  
which you make to those who fear you.
- 39 Turn away the reproach which I dread, \*  
because your judgments are good.
- 40 Behold, I long for your commandments; \*  
in your righteousness preserve my life.

## Old Testament: Ezekiel 33:7-11

You, mortal, I have made a sentinel for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me. If I say to the wicked, "O wicked ones, you shall surely die," and you do not speak to warn the wicked to turn from their ways, the wicked shall die in their iniquity, but their blood I will require at your hand. But if you warn the wicked to turn from their ways, and they do not turn from their ways, the wicked shall die in their iniquity, but you will have saved your life.

Now you, mortal, say to the house of Israel, Thus you have said: "Our transgressions and our sins weigh upon us, and we waste away because of them; how then can we live?" Say to them, As I live, says the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from their ways and live; turn back, turn back from your evil ways; for why will you die, O house of Israel?

**Canticle:** *A Song of Creation*

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

## **The Gospel:** Matthew 18:15-20

Jesus said, “If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax collector. Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them.”

## **Sermon**

Fr. Alan Gibson

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

The problem with sin is that no one wants to admit they ever commit one. It's always someone else's fault, someone else's flaws. This has been true from the Beginning. After taking a bite of the “forbidden fruit” in the Garden of Eden, Adam is confronted by God who had prohibited such snacking. Instead of simply taking responsibility for his transgression and asking for forgiveness, Adam denounces Eve as the real culprit, who in turn tries to pin it all on the serpent who tricked her. Thus, began a pattern of diversion and blame that is now hard-wired into the human psyche.

When confronted with wrongdoing, our first response tends to be, “Who me?” Not, “What was I thinking?” nor “I'm so sorry.” nor “Can you ever forgive me?” When we do wrong, why do we prolong the hurt we have created, and our own suffering, with denial? If Adam and Eve had owned up to what they had done and submitted themselves to God's mercy, the story of the relationship between God and humanity, and humanity with itself, might have been a very different one, and the Bible as we know it could have ended in the middle of the third chapter of Genesis, with a much happier resolution for all. But that's not how the story goes. Sin, and the damage it causes, continues to multiply. And God, ever faithful, has tried a variety of ways of dealing with that.

Through time, various individuals have been called forth to point out humanity's failings and bring us back into harmony with God by warning us what will happen if we continue on in our self-destructive ways. They are the Prophets. Ezekiel was sent to warn the people of Israel of their impending doom, of the destruction of their homeland and the exile from

it to Babylon, that awaited them. Ezekiel was unusual in his mission in that he actually got a confession out of the people, “Our transgressions and our sins weigh upon us, and we waste away because of them...” But instead of turning from their transgressions and sins the people held on to them, unconvinced of God’s mercy. Embracing judgment must have seemed easier than accepting reconciliation. An opportunity tragically squandered, leaving Ezekiel feeling like a failure.

Before the prophets, before Israel came together as a nation, while still just a loose collection of former slaves wandering in the wilderness, God tried a more holistic approach to resolving fractures within the framework of the community. The ancient Jewish law code, which attempted to create the structures for a new society, is centered around the hope of achieving reconciliation when conflict arises. We hear Jesus refer to this in today’s gospel.

If someone is offended, they have the responsibility to point out the fault to the person, privately. If that doesn’t solve the problem, then a couple of witnesses may be brought in to try to attempt a resolution of the conflict. And if that attempt fails, then the larger community steps in, all in hopes of restoring peace for both parties. It’s an incredibly compassionate model, relying on personal responsibility and a commitment to love as the guiding principles, with the goal of maintaining community harmony and cohesion at its core. It requires a lot of work to place the good of all, over personal interests. But to do anything else simply breeds isolation.

Unfortunately, this method did not have a stellar record of success in the culture of ancient Israel, which led to the need for Prophets, Judges, and Kings to call the people to order and sometimes impose it on them. Nor did it work very well in the time of Jesus where an elaborate system of priests and lawyers had arisen to interpret God to the people, always administering litmus tests that kept God at arm’s length from God’s people. Nor has such a community-centered system of justice had much of a chance to work in our own time. Retribution, not reconciliation, has become the preferred model for resolving human conflicts. And it is tearing us apart.

The, “My way or the highway,” “I’m right and your wrong” attitude about Everything, big and small, goes hand-in-hand with the “Who me?” attitude toward sin. It is delusional and destructive. We can see that in our institutions, in our streets, and in our homes, and it doesn’t take Jesus or one of the prophets to tell us where this is leading. Before we are tempted to denounce or pin blame on anyone, we need to look within ourselves,

at the problem of sin in our own lives and the damage it has done to our relationships with God and those around us.

We can't eradicate sin from the world, we can't fix anyone else, but we can allow God to change us. That will have an impact on a fractured world that is headed nowhere good. If we want a better world, if we want to live in harmony with those around us, if we want others to enjoy life as we enjoy it, then we have to question why those things are not already happening and ask ourselves how we have contributed through our actions and, more importantly, our inactions, to the strife and division we see. Those are the sins that weigh upon us. And on the other side of them, is a Savior who seeks to free us from our sins so that the work and the joy of reconciliation can begin.

## **Apostles Creed**

Book of Common Prayer, pg. 96

## **The Prayers**

### **Collect of the Day**

Grant us, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

### **Voluntary: Constance**

Jonathan Gardner

Jonathan Gardner, Guitar and Vocals

*Constance went down to Memphis town to a school she was to run.  
Help the children know, letters numbers and grow In the love of the Father's son.  
Constance stayed down in Memphis town to help the people there  
A sickness so vile, had struck for a while and gave the people a scare  
While others had fled, Constance she bled like the Father's only son  
As the fever took hold, there was Mary in gold saying "Sister, well done."  
To help them all, she heeded the call a voice that was not vague  
With her sisters she went, to where they felt sent to those with the American plague.  
Constance stayed down in Memphis town a city with too much strife  
She provided care for poor folk there and for them gave her life.*

## **General Thanksgiving**

Book of Common Prayer, pg. 101

## **Prayer of St. Chrysostom**

## Concluding Versicle

Hymnal, no. S-54

## Closing Hymn: *We All Are One in Mission*



1. We all are one in mis-sion, we all are one in call.  
2. We all are called for ser-vice to wit-ness in God's name.  
3. We all be-hold one vi-sion, a stark re-al-i-ty;  
4. Now let us be u-nit-ed and let our song be heard.

our var-ied gifts u-nit-ed by Christ, the Lord of all.  
Our min-is-tries are dif-f'rent, our pur-pose is the same:  
the stew-ard of sal-va-tion was nailed up-on a tree.  
Now let us be a ves-sel for God's re-deem-ing Word.

A sin-gle, great com-mis-sion com-pels us from a-bove  
to touch the lives of oth-ers by God's sur-pris-ing grace,  
Yet res-ur-rect-ed Jus-tice gives rise that we may share  
We all are one in mis-sion, we all are one in call.

to plan and work to-gether that all may know Christ's love.  
so peo-ple of all na-tions may feel God's warm em-brace.  
free re-con-cil-i-a-tion and hope a-mid de-spair.  
our var-ied gifts u-nit-ed by Christ, the Lord of all.

## Postlude: *Let All Things Now Living*

Welsh Melody, arr. Jan Sanborn

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*The*  
**Network**

*The newsletter for Saint Andrew's Episcopal Church*

**SEPTEMBER 2020**