



# SAINT ANDREW'S EPISCOPAL CHURCH

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

Sunday, September 5, 2021 MORNING PRAYER • Proper 18

## Calendar

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

### 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

### Wednesday, September 8

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

**Evensong** *(In-Person)*  
6:00 pm in the Chapel

**Handbell Rehearsal** *(In-Person)*  
6:30 pm in the Church

### Thursday, September 9

**Bible Study** *(Virtual)*  
10:00 am on Zoom

**Adult Choir Rehearsal** *(In-Person)*  
7:15 pm in the Choir Loft

### Friday, September 3

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

### Sunday, September 12

**Holy Eucharist** *(In-Person)*  
8:00 am in the Church

**Family Service** *(In-Person)*  
9:15 am in the Chapel

**Hymn Sing** *(In-Person)*  
9:45 am in the Church

**Church School** *(In-Person)*  
9:45 am on the Lawn

**Holy Eucharist** *(In-Person)*  
10:00 am in the Church

**Holy Eucharist Livestream** *(Virtual)*  
10:00 am on YouTube

## Announcements

### Service Schedule to change on September 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)

**Worshiping 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.

*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.

### New Issue Available

CLICK TO READ



DONATE ONLINE with WeShare

▶ [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:** *Be Thou My Vision*

arr. Jonathan Gardner

Jonathan and Melissa Gardner, Guitar and Mandolin

**Hymn:** *Give Praise and Glory Unto God*

Hymnal, no. 375

*Unison or harmony*

1 Give praise and glo - ry un - to God, the Fa - ther of all bless - ing;  
 2 The host of hea - ven prais - eth thee, O Lord of all do - min - ions;  
 3 What God hath wrought to show his power he ev - er - more sus - tain - eth;

his might - y won - ders tell a - broad, his gra - cious - ness con -  
 and mor - tals then, on land and sea, be - neath thy sha - dow - ing  
 he watch - es o'er us ev - ery hour, his mer - cy nev - er

fess - ing. With balm my in - most heart he fills, his  
 pin - ions, ex - ult in thy cre - a - tive might that  
 wan - eth. Through all his king - dom's wide do - main, his

com - fort all my an - guish stills. To God be praise and glo - ry.  
 do - eth all things well and right. To God be praise and glo - ry.  
 right - eous - ness and jus - tice reign. To God be 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

## Psalm 146

- 1 Hallelujah!  
Praise the Lord, O my soul! \*  
I will praise the Lord as long as I live;  
I will sing praises to my God while I have my being.
- 2 Put not your trust in rulers, nor in any child of earth, \*  
for there is no help in them.
- 3 When they breathe their last, they return to earth, \*  
and in that day their thoughts perish.
- 4 Happy are they who have the God of Jacob for their help! \*  
whose hope is in the Lord their God;
- 5 Who made heaven and earth, the seas, and all that is in them; \*  
who keeps his promise for ever;
- 6 Who gives justice to those who are oppressed, \*  
and food to those who hunger.
- 7 The Lord sets the prisoners free;  
the Lord opens the eyes of the blind; \*  
the Lord lifts up those who are bowed down;
- 8 The Lord loves the righteous;  
the Lord cares for the stranger; \*  
he sustains the orphan and widow,  
but frustrates the way of the wicked.
- 9 The Lord shall reign for ever, \*  
your God, O Zion, throughout all generations.  
Hallelujah!

**First Lesson:** Isaiah 35:4-7a

Margaret Nesse

Say to those who are of a fearful heart,  
'Be strong, do not fear!  
Here is your God.  
He will come with vengeance,  
with terrible recompense.  
He will come and save you.'

Then the eyes of the blind shall be opened,  
and the ears of the deaf unstopped;  
then the lame shall leap like a deer,  
and the tongue of the speechless sing for joy.  
For waters shall break forth in the wilderness,  
and streams in the desert;  
the burning sand shall become a pool,  
and the thirsty ground springs of water;

**Canticle 16:** *The Song of Zechariah*      Book of Common Prayer, pg. 92

**The Gospel:** Mark 7:24-37

Margaret Nesse

Jesus set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. He said to her, “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs.” But she answered him, “Sir, even the dogs under the table eat the children’s crumbs.” Then he said to her, “For saying that, you may go—the demon has left your daughter.” So she went home, found the child lying on the bed, and the demon gone.

Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, “Ephphatha,” that is, “Be opened.” And immediately his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. They were astounded beyond measure, saying, “He has done everything well; he even makes the deaf to hear and the mute to speak.”

**Sermon**

Fr. Alan Gibson

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

It is said that the Devil is in the details. But if we believe that the Devil is never far from God’s sight, then it follows that we might find God in the details, too. If we really look, we have ample opportunity to find God. St.

Mark, whose gospel is usually pretty stingy when it comes to details, is brimming with them, especially in the second of the two stories we have today. In the story of the deaf man, we get some Palestinian geography, the man's medical history, the means made us for his cure and the crowd's reaction to it. But is God to be found in of those details? I don't think so, or at least not most prominently.

Where I see God in this story is in one little word that starts the second sentence -- "They." "They brought to Jesus a deaf man who had an impediment in his speech; and they begged him to lay his hands on him." Who were "they?" These nameless, caring people are not just anonymous faces. There would have been no story to tell if "they" had not acted. Jesus would have passed right on through, and that man would have remained deaf and unable to speak for the rest of his days, if "they" had not brought him, believing he would be healed. "They" are the point of the story, for it is in them that we see God.

That this little group got sufficiently organized to get their friend to Jesus is almost a miracle in itself. Each of them must have had something else they could have been doing, other than taking time to help a friend who, by all outward appearances, seemed so helpless. Did God's unseen hand direct them to be in the right place, at the right time? I'm not convinced that God works that way. It would turn us into puppets and remove any opportunity for us to choose to be part of God's work in the world.

What I am convinced of, and what this story confirms for me, is that we don't usually find God on our own; no more than the deaf man had a chance of getting well on his own. Yes, he needed God's healing power, but he just as crucially needed "them," people of faith, to guide him to the source of that power. Otherwise, nothing would have happened. But who to trust with something so important? That's always been the problem, hasn't it? Who?

Faith, and people with it, is actually very easy to find. There is an abundance of faith in the world, and its effects, often for the worst, are plain for everyone to see. In a time when faith is commonly portrayed in fanatic extremes it can be hard to muster up the energy to find something of ultimate good to which a true commitment can be made. You might ask, 'well, what about love or community or vocation?' Those are great things to be committed to, but in reality, what once seemed to be obvious priorities are not always so obvious anymore. The cult of the self, the rising individualism that has invaded almost every aspect of our society are the exact opposite of what Jesus shows us and have made our job, as followers of Christ, all the more challenging, but also potentially even more redemptive.

In a time when hate in word and action is at a fever pitch, when ideals like ‘commitment’ and ‘community’ are being tested almost to the breaking point, and things that have always been an illusion like ‘security’ and ‘self-reliance’ are worshiped, we have an opportunity to offer another way. We can be one of “them,” one of those who brings God into someone else’s life, because once, someone was loving enough to do that for us. It’s not hard. Just be who you are, who God made you to be. God can do the rest.

Don’t try to change the world. I can guarantee you; you won’t succeed. The people in Mark’s gospel, “they,” didn’t set out to change the world. They helped a friend in the only way they knew how, by giving of themselves, by embracing something more important than their own desires and personal agendas. And “they,” though we don’t know their names, will never be forgotten for it.

Every day, we have the opportunity to be one of “them,” to make God present in someone’s life by sharing our own, just as someone once did for each of us. Chances are that whatever that person did to bring you to God didn’t seem monumental or life-changing to them. Perhaps it was something as simple as getting you from Point A to Point B, sort of like what “they” did for the deaf man in the gospel. Whatever it was, it must have seemed monumental and life-changing to you, or else you wouldn’t be here today. We could all be somewhere else right now, but something brought us here.

We came here today looking for God, and what did we find? We found each other. Just as “they” did so long ago, if we can trust each other to remain true to that commitment to be the Body of Christ, we won’t have to search for God. All we’ll have to do is just look around.

## **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.*

**Anthem:** *Constance*

Jonathan Gardner

Jonathan and Melissa Gardner, Guitar and Mandolin

Prayer of St. Chrysostom

Concluding Versicle

Hymnal, no. S-54

Closing Hymn: *O for a Thousand Tongues to Sing*

Hymnal, no. 493

1 O for a thou - sand tongues to sing my dear Re - deem - er's praise,  
 2 My gra - cious Mas - ter and my God, as - sist me to pro - claim  
 3 Je - sus! the Name that charms our fears and bids our sor - rows cease;  
 4 He speaks; and, lis - tening to his voice, new life the dead re - ceive,  
 5 Hear him, ye deaf; ye voice - less ones, your loos - ened tongues em - ploy;

1 the glo - ries of my God and King, the tri - umphs of his grace!  
 2 and spread through all the earth a - broad the hon - ors of thy Name.  
 3 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.  
 4 the mourn - ful bro - ken hearts re - joice, the hum - ble poor be - lieve.  
 5 ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

6 Glory to God and praise and love  
 be now and ever given  
 by saints below and saints above,  
 the Church in earth and heaven.

Postlude: *Chorale Prelude on "Ein feste Burg ist unser Gott"*

Johann Gottfried Walther (1684-1748)

Today's altar flowers are given to the  
 glory of God and in loving memory of

STANLEY D. BIELBY | JANET F. WHITE  
 by Nan Sudia

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