



# 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 13, 2020 Morning Prayer • Proper 19

## Watch this service on YouTube

Sunday, September 13  
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 13  
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](#)

Dear friends:

Today we celebrate in song the birth of one of the most amazing women in history: Hildegard of Bingen (b. Sept. 17, 1098). I won't repeat what you will read below in the biographical sketch of Hildegard from "Holy Women, Holy Men", but do want to emphasize how truly remarkable her numerous accomplishments were during a time when women were generally an oppressed class. I was introduced to her music many years ago; as someone who has always loved and studied Gregorian chant, the music of Hildegard was a natural extension and expansion of that love. Her music, although modal, as is all chant of this era, contains musical flourishes and gestures that are uniquely her own, and her personal voice rings loud and clear down through the ages. Her exultant "O", which opens so many of her chants, betrays a rapturous spirit and passionate faith that inspires, uplifts and transforms all who sing her music.

-Deborah Friauff

### HILDEGARD OF BINGEN (1098-1179)

*Hildegard of Bingen, born in 1098 in the lush Rhineland Valley, was a mystic, poet, composer, dramatist, doctor, scientist. Her parents' tenth child, she was tithed to the Church and raised by the anchoress Jutta in a cottage near the Benedictine monastery of Disibodenberg. Drawn by the life of silence and prayer, other women joined them, finding the freedom, rare outside women's religious communities, to develop their intellectual gifts. They organized as a convent under the authority of the abbot of Disibodenberg, with Jutta as abbess. When Jutta died, Hildegard, then 38, became abbess. Later she founded independent convents at Bingen (1150) and Eibingen (1165), with the Archbishop of Mainz as her only superior. From childhood, Hildegard experienced dazzling spiritual visions. At 43, a voice commanded her to tell what she saw. So began an outpouring of extraordinarily original writings illustrated by unusual and wondrous illuminations. These works abound with feminine imagery for God and God's creative activity. In 1147, Bernard of Clairvaux recommended her first book of visions, Scivias, to Pope Eugenius III, leading to papal authentication at the Synod of Trier. Hildegard became famous, eagerly sought for counsel, a correspondent of kings and queens, abbots and abbesses,*

# Upcoming Events

## Sunday, September 13

### Virtual Church School

8:45 am on Zoom

### Morning Prayer

10:00 am on YouTube

### Virtual Coffee Hour

10:45 am on Zoom

## Wednesday, September 16

### Handbell Rehearsal

6:30 pm in the Church

### Virtual Youth Groups

7pm MS / 8pm HS on Zoom

## Thursday, September 17

### Bible Study

10:00 am on Zoom

### Cherub Handchimes

4:30 pm in the Church

### Jr. Handbell Choir

5:15 pm in the Church

### Adult Choir Virtual Rehearsal

7:15 pm on Zoom

## Sunday, September 20

### Virtual Church School

8:45 am on Zoom

### Morning Prayer

10:00 am on YouTube

### Virtual Coffee Hour

10:45 am on Zoom

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

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archbishops and popes. She carried out four preaching missions in northern Europe, unprecedented activity for a woman. She practiced medicine, focusing on women's needs; published treatises on natural science and philosophy; wrote a liturgical drama, "The Play of the Virtues," in which personified virtues sing their parts and the devil, condemned to live without music, can only speak. For Hildegard, music was essential to worship. Her liturgical compositions, unusual in structure and tonality, were described by contemporaries as "chant of surpassing sweet melody" and "strange and unheard-of music." Hildegard lived in a world accustomed to male governance. Yet, within her convents, and to a surprising extent outside them, she exercised a commanding spiritual authority based on confidence in her visions and considerable political astuteness. When she died in 1179 at 81, she left a rich legacy which speaks eloquently across the ages.



# Announcements

## Virtual Church School starts!

**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 Ferguson at [caferguson@standrewsaa.org](mailto:caferguson@standrewsaa.org) so that you don't miss out on classes and youth groups!

## Generations Y + Z Brunch

Formerly known as Millennial Brunch Group

We've rebranded! We're still a space for the young(ish) set but all are most welcome - our generational delineations are not hard and fast. Join us for brunch on Zoom on Sunday, September 27 at 12:30 pm. Contact Bill Bryan ([williamabryan@gmail.com](mailto:williamabryan@gmail.com)) to RSVP or learn more.

## 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:** *O Eterne Deus*

Hildegard of Bingen (1098-1179)

*O everlasting God, now let it please you to shine your love upon us so that we may be those members whom you created in that same love, when you begot your Son in the first dawn before all creation, and fathom this duress which plummets down on us, and remove it for the sake of your Son, and guide us toward the exuberance of salvation.*

**Opening Hymn:** *Come Down, O Love Divine*

Hymnal, no. 516

1 Come down, O Love di - vine, seek thou this soul of mine,  
 2 O let it free - ly burn, till earth - ly pas - sions turn  
 3 And so the yearn - ing strong, with which the soul will long,

and vis - it it with thine own ar - dor glow - ing;  
 to dust and ash - es in its heat con - sum - ing;  
 shall far out - pass the power of hu - man tell - ing;

O Com - fort - er, draw near, with - in my heart ap - pear,  
 and let thy glo - rious light shine ev - er on my sight,  
 for none can guess its grace, till Love cre - ate a place

and kin - dle it, thy ho - ly flame be - stow - ing.  
 and clothe me round, the while my path il - lum - ing.  
 where - in the Ho - ly Spi - rit makes a dwell - ing.

<b>Opening Sentences</b>	Book of Common Prayer, pg. 78
<b>Confession</b>	Book of Common Prayer, pg. 79
<b>Preces</b>	Hymnal, no. S-33 Book of Common Prayer, pg. 80
<b>Invitatory</b>	Book of Common Prayer, pg. 80
<b>Venite</b>	Hymnal, no. S-34 Book of Common Prayer, pg. 82

### **Psalm 103:8-13**

- 8 The Lord is full of compassion and mercy, \*  
slow to anger and of great kindness.
- 9 He will not always accuse us, \*  
nor will he keep his anger for ever.
- 10 He has not dealt with us according to our sins, \*  
nor rewarded us according to our wickedness.
- 11 For as the heavens are high above the earth, \*  
so is his mercy great upon those who fear him.
- 12 As far as the east is from the west, \*  
so far has he removed our sins from us.
- 13 As a father cares for his children, \*  
so does the Lord care for those who fear him.

### **Old Testament:** Genesis 50:15-21

Realizing that their father was dead, Joseph’s brothers said, “What if Joseph still bears a grudge against us and pays us back in full for all the wrong that we did to him?” So they approached Joseph, saying, “Your father gave this instruction before he died, ‘Say to Joseph: I beg you, forgive the crime of your brothers and the wrong they did in harming you.’ Now therefore please forgive the crime of the servants of the God of your father.” Joseph wept when they spoke to him. Then his brothers also wept, fell down before him, and said, “We are here as your slaves.” But Joseph said to them, “Do not be afraid! Am I in the place of God? Even though you intended to do harm to me, God intended it for good, in order to preserve a numerous people, as he is doing today. So have no fear; I myself will provide for you and your little ones.” In this way he reassured them, speaking kindly to them.

**The Gospel:** Matthew 18:21-35

Peter came and said to Jesus, “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “Not seven times, but, I tell you, seventy-seven times.

“For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’ And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, ‘Pay what you owe.’ Then his fellow slave fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?’ And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”

**Sermon**

Fr. Alan Gibson

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

What did Jesus really think would become of his teachings? He had some great ideas, but practically speaking, much of it is a stretch, like the extravagant forgiveness displayed by the King in Jesus’ parable. It doesn’t exist in our culture. The slave who owed ten thousand talents, would, in today’s currency, owe millions of dollars. Try appealing to a bank or a landlord to whom you’re just mildly indebted, as the slave appealed to the King. ‘Oh, please, if you’ll just lower my monthly payment and give me a little more time, I’ll get it paid off.’

Do you think a creditor with a bottom line to meet is going to overlook an account that has gotten behind because of some sense of pity for you? So,

what if you lost your job, as many people have. Or got sick, divorced, widowed, or just overwhelmed, and find yourself so deeply in debt that you might never be able to repay it. Well, if you ask nicely, your creditors will overlook that. Won't they? Not a chance! They'll grab you by the throat, in a manner of speaking, and squeeze every penny they can out of you. It's how things work in our world. Someone has to pay. And God help you if it's you. All-powerful, magnanimous forces with the inclination to wipe slates clean are the stuff of fairy tales and pie in the sky piety.

So, Peter thought when he asked Jesus about forgiveness. "How often should I forgive? As many as seven times?" Oh, be real for a minute! You can hear the hint of sarcasm in that question. Who forgives even seven times? If someone wrongs us once or even twice, we might be able to get past it. But by the third time – who's willing to let bygones be bygones? It's "3-strikes and you're out." That's how we protect ourselves and keep people from taking advantage of us.

It's also how we keep people at a distance, by treating them as something other than the human being that I am. If I can maintain my antagonism and suspicion toward you, then I don't have to deal with you, or you with me. We're not in a relationship. And being in a relationship is the only reason to forgive anyone. Why else would we do it?

When Jesus says to forgive beyond any sense of reason, he's saying that a relationship is something so valuable that it's ridiculous, even harmful, to keep score. Seven times, seventy-seven, seven times seventy, how many times did he say? The evangelists don't agree. It doesn't matter how many; keeping score is not how children of God relate to each other. If we do, then we're treating each other the way a collection agency would treat us: as a commodity, a debtor, squeezing for everything we can get. That's not a relationship; it is abuse.

In this story Jesus shows that we've already been forgiven, before we even rack up the first debt. God knows we are people who take and take, and can never repay. Instead of putting on the squeeze, God tears up the IOUs, and lets us start over, and over, and over again. We don't have to earn God's forgiveness; we can't. We simply have to ask for what is already ours – a clean slate, forgiveness for whatever needs to be forgiven, a relationship that's not based on satisfying an impossible standard; but one that's going to hold up even when it looks like there's nothing in it for the one who keeps giving.

There's no hope our earthly creditors will ever treat us with anything approaching that generosity. They are, after all, in business to keep score.

But God isn't, and Jesus is telling us that we shouldn't be keeping score on each other. If we stop and think of all that God has given us without asking for anything in return other than our love, then who are we to keep accounts on each other?

Forgiveness takes practice, every day. It's not nearly as easy as adding up all the wrongs that have been done to us, like tallying up monthly charges and sending out a bill. Forgiveness means taking a hard look at something within ourselves – anger, resentment, outrage, offense, pride – and then determining that we can live without it, for the sake of another. Forgiveness is not about the offender, it's about the one who's been hurt. It's about each of us deciding that there's something more important than whatever keeps us apart.

“How often should I forgive?” It's not really a question of how often, but how much. What is our forgiveness worth? Jesus thought it was worth his life. It doesn't get any more practical than that. If we're that valuable in God's eyes, then how can we even begin to place a value on our brothers and sisters? “How often should I forgive?” Jesus says, don't even bother to count, because you will never finish.

## **Apostles Creed**

Book of Common Prayer, pg. 96

## **The Prayers**

### **Collect of the Day**

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

### **Voluntary: *Nunc Gaudeant***

Hildegard of Bingen

*Now let the motherly heart of the Church rejoice, for in supernatural sympathy her children are gathered in her bosom. So you, shameful serpent, are confounded, for those your jealousy held in its maw now gleam in the blood of God's Son. Praise then be yours, O King Most High! Alleluia!*

### **General Thanksgiving**

Book of Common Prayer, pg. 101

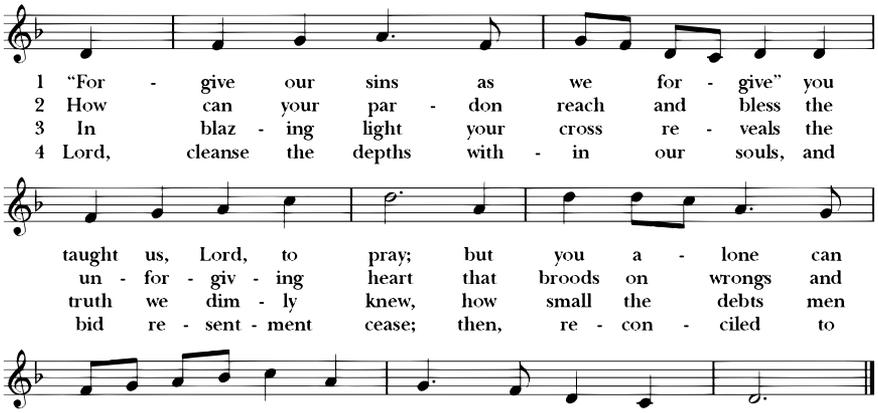
### **Prayer of St. Chrysostom**

### **Concluding Versicle**

Hymnal, no. S-54

# Closing Hymn: "Forgive Our Sins as We Forgive"

Hymnal, no. 674



1 "For - give our sins as we for - give" you  
2 How can your par - don reach and - bless the  
3 In blaz - ing light your cross re - veals the  
4 Lord, cleanse the depths with - in our souls, and

taught us, Lord, to pray; but you a - lone can  
un - for - giv - ing heart that broods on wrongs and  
truth we dim - ly knew, how small the debts men  
bid re - sent - ment cease; then, re - con - ciled to

grant us grace to live the words we say.  
will not let old bit - ter - ness de - part?  
owe to us, how great our debt to you.  
God and man, our lives will spread your peace.

## Postlude: *O Ignis Spiritus*

Hildegard of Bingen

*O fire of the Spirit, the Comforter,  
life of the life of all creation, holy  
are you, giving life to the forms.*

*Holy are you, anointing the  
dangerously broken; holy are you,  
cleansing the fetid wounds.*

*O breath of Sanctity, O fire of  
charity, O sweet savor in the breast  
and balm flooding hearts with the  
fragrance of virtues.*

*O limpid fountain in which it is  
seen how God gathers the strays and  
seeks out the lost.*

*O breast-plate of life and hope of  
the bodily frame, O sword-belt of  
honor: save the blessed!*

*Guard those imprisoned by the foe,  
free those in fetters whom divine  
forces wish to save.*

*O mighty course that penetrated  
all, in the heights, upon the earth,  
in all the abysses; you bind and  
gather all people together.*

*From your clouds overflow, wings  
take wing, stones store up moisture,  
waters well forth in streams - and  
earth swells with living green.*

*You are ever teaching the learned,  
made joyful by the breath of Wis-  
dom, Praise then be yours!*

*You are the song of praise, the de-  
light of life, and hope and a potent  
honor, granting rewards of light.*