

Thank You

Thank you to everyone who has participated in the 2021 Annual Giving Campaign so far!

-- The Stewardship Committee



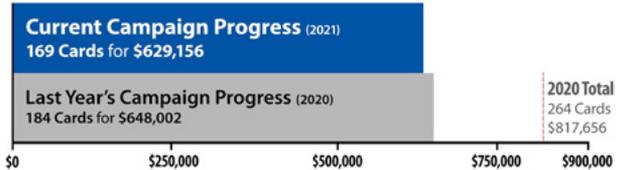
SAINT ANDREW'S EPISCOPAL CHURCH

306 N. Division Street, Ann Arbor, MI 48104 • standrewsaa.org

Sunday, November 15, 2020

Morning Prayer • Proper 28

2021 CAMPAIGN PROGRESS



As of November 15, we have received 169 pledge cards totaling \$629,156 or 70% of our \$900,000 goal.

We still need \$270,844 to reach our goal.

If you have not yet submitted a pledge, we ask you to please prayerfully consider how you are able to help maintain our church home and ministries.



When we join together in a common commitment the Church will thrive, so that when we can reopen our doors what God has built in us will be something holy and alive, ready to engage the world even more fully than before.

Your pledge for the coming year will support this work.

- The Reverend Alan Gibson, *Rector*

Have you turned in your 2021 Pledge Card?

It's not too late to email a photo of your card to pledge@standrewsaa.org or mail it to the church. Missing your pledge card? Email Kathy McPherson at kmcpherson@standrewsaa.org to arrange your 2021 pledge.

Calendar

Sunday, November 15

Virtual Church School

8:45 am on Zoom

Morning Prayer

10:00 am on YouTube

Virtual Coffee Hour

10:45 am on Zoom

Monday, November 16

Christmas Pageant Meeting

6:00 pm on Zoom

Wednesday, November 18

Handbell Rehearsal

6:30 pm in the Church

Virtual Youth Groups

7pm MS / 8pm HS on Zoom

Thursday, November 19

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, November 22

Virtual Church School

8:45 am on Zoom

Morning Prayer

10:00 am on YouTube

Virtual Coffee Hour

10:45 am on Zoom

Millennial + Z Brunch

12:30 pm on Zoom

Masks are required for all in-person events

Upcoming Events

Virtual Christmas Pageant

Rehearsals for our virtual Christmas pageant begin Monday, November 16 from 6-7:00 pm on Zoom. Contact Norm Richert (nrichert@comcast.net) to join or for more information.

Announcements

Black Lives Matter Yard Signs Available

We have work to do ending racism and support our African-American neighbors! The Social Justice Ministry has created a yard sign for you. To collect your sign or ask for delivery please contact Marjory Luther (665-8106) or Shirley Harden (674-0951)



Community Giving Opportunities

Winter Gear for Breakfast Guests

[Donate Online](#) via [WeShare](#)

Typically this is the time of year that we would collect gloves, hats, and socks for our guests. Unfortunately, we are unable to collect them this year. *In lieu of donating physical items we are asking for financial donations this year to fund the purchase of socks, gloves, and a hat for each guest.* It will cost \$22 per guest with a total expenditure of around \$2,200. Monetary donations to support the purchase of these items can be mailed to the church or submitted through [the church's WeShare](#) as a donation to the breakfast.

Christmas Adopt-a-Family

More Information: [Event Flyer](#)

This Christmas, as we have for many years, St. Andrew's will support clients of the Ann Arbor Community Center with our Christmas Adopt-a-Family program. **The Community Center is asking for donations of \$50 gift cards** to Meijer, Walmart, or Target.

Please bring the gift cards to the church by Saturday, December 5 and drop them in the mailbox located to the right of the memorial garden gate. *Do not send cards through the mail.* Contact Scott Gerstenberger (734) 678-0914 or Liz Sweet (734) 320-4968 with questions.

▶ [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: *The Girl with the Flaxen Hair* Claude Debussy (1862-1918)
Minji Kim, piano

Opening Hymn: *Signs of Endings All Around Us*



1. Signs of end-ings all a - round us— dark - ness, death, and win - ter days
2. Can it be that from our end - ings, new be - gin - nings you cre - ate?
3. Speak, O God, your Word a - mong us. Bar - ren lives your pres - ence fill.



shroud our lives in fear and sad - ness, numb - ing mouths that long to praise.
Life from death, and from our rend - ings, realms of whole - ness gen - er - ate?
Swell our hearts with songs of glad - ness, ter - rors calm fore - bod - ings still.



Come, O Christ, and dwell a - mong us! Hear our cries, come set us free.
Take our fears, then, Lord, and turn them in - to hopes for life a - new:
Let your prom - ised realm of jus - tice blos - som now through - out the earth:



Give us hope and faith and glad - ness. Show us what there yet can be.
Fad - ing light and dy - ing sea - son sing their Glo - ri - as to you.
your do - min - ion bring now near us; we a - wait the sav - ing birth.



Give us hope and faith and glad - ness. Show us what there yet can be.
Fad - ing light and dy - ing sea - son sing their Glo - ri - as to you.
your do - min - ion bring now near us; we a - wait the sav - ing birth.

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

Enriching Our Worship, no. 159



Come, let us sing / to the Lord;

let us shout for joy to the Rock of / our salvation.

Let us come before God's presence / with thanksgiving
and raise to the Lord a shout with psalms.

The sea is yours, / for you made it,

and your hands have mold/ed the dry land.

Come, let us bow down and / bend the knee,
and kneel before the / Lord our Maker.

For you are a / great God;

you are great a/bove all gods.

In your hands are the caverns / of the earth,
and the heights of the / hills are yours also.

For you / are our God,

and we are the people / of your pasture

and the sheep / of your hand.

Oh, that today we would / hearken to your voice!

Psalm 90:1-8, 12

- 1 Lord, you have been our refuge *
from one generation to another.
- 2 Before the mountains were brought forth,
or the land and the earth were born, *
from age to age you are God.
- 3 You turn us back to the dust and say, *
"Go back, O child of earth."
- 4 For a thousand years in your sight are like yesterday when it is past *
and like a watch in the night.
- 5 You sweep us away like a dream; *
we fade away suddenly like the grass.
- 6 In the morning it is green and flourishes; *
in the evening it is dried up and withered.
- 7 For we consume away in your displeasure; *
we are afraid because of your wrathful indignation.
- 8 Our iniquities you have set before you, *
and our secret sins in the light of your countenance.
- 12 So teach us to number our days *
that we may apply our hearts to wisdom.

Old Testament: Zephaniah 1:7, 12-18

Be silent before the Lord God!

For the day of the Lord is at hand;

the Lord has prepared a sacrifice,

he has consecrated his guests.

At that time I will search Jerusalem with lamps,

and I will punish the people

who rest complacently on their dregs,

those who say in their hearts,

"The Lord will not do good,

nor will he do harm."

Their wealth shall be plundered,

and their houses laid waste.
Though they build houses,
they shall not inhabit them;
though they plant vineyards,
they shall not drink wine from them.
The great day of the Lord is near,
near and hastening fast;
the sound of the day of the Lord is bitter,
the warrior cries aloud there.
That day will be a day of wrath,
a day of distress and anguish,
a day of ruin and devastation,
a day of darkness and gloom,
a day of clouds and thick darkness,
a day of trumpet blast and battle cry
against the fortified cities
and against the lofty battlements.
I will bring such distress upon people
that they shall walk like the blind;
because they have sinned against the Lord,
their blood shall be poured out like dust,
and their flesh like dung.
Neither their silver nor their gold
will be able to save them
on the day of the Lord's wrath;
in the fire of his passion
the whole earth shall be consumed;
for a full, a terrible end
he will make of all the inhabitants of the earth.

Canticle: *The First Song of Isaiah*

Hymnal, no. S-213
Book of Common Prayer, pg. 86

The Gospel: Matthew 25:14-30

Jesus said, "It is as if a man, going on a journey, summoned his slaves and entrusted his property to them; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. The one who had received the five talents went off at once and traded with them, and made five more talents. In the same way, the one who had the two talents made two more talents. But the one who had received the one talent went off and dug a hole in the ground and hid his master's money. After a long time the master of those slaves came and settled accounts with them. Then the one who had received the five talents came forward, bringing five more talents, saying, 'Master, you handed over to me five talents; see, I have made five more talents.' His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy

in a few things, I will put you in charge of many things; enter into the joy of your master.’ And the one with the two talents also came forward, saying, ‘Master, you handed over to me two talents; see, I have made two more talents.’ His master said to him, ‘Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.’ Then the one who had received the one talent also came forward, saying, ‘Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.’ But his master replied, ‘You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. So take the talent from him, and give it to the one with the ten talents. For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.’”

Sermon

Fr. Alan Gibson

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

He doesn't have much time left. For weeks we have heard a series of stories Jesus told his disciples as he is about to hand off the responsibilities of the ministry he started. Each tale turns up the heat as the details of the stories grow more extreme, or so they seem. Jesus, has moved into talk of the end – the end of his time with this group that has followed him for three years but who still have no clue as to what their friend and teacher is about to endure. Jesus is also talking about the end of time as we and his disciples know it and what we might face. As with all such grim tales, we nervously focus on ourselves rather than on the one who seeks to show us a way beyond the fearful details.

Today, we meet three slaves who are tasked with a daunting responsibility. Two will be praised and rewarded; one, cast out with nothing. It all sounds rather harsh, from our perspective. But what does this look like from the other side? . . . from the perspective of the master who entrusts his fortune to a trio of slaves? From that viewpoint there's nothing grim about it. Rather what they are offered is bursting with abundance and opportunity.

In today's story an extremely wealthy man plans a journey that will take him away from home and his business for a considerable length of time. Who will look after things in his absence? A responsible adult child? No. A trusted agent? No. Perhaps a long-time business partner? No. It's left to three slaves in whom the master discerns certain abilities. We know of instances when

slaves in the Roman world exercised significant authority on their master's behalf, but this is an unusual case. So much is at stake.

Let's talk for a moment about money and who gets it. Starting with the one deemed least likely to succeed, he gets one talent to do with as he sees fit. When we talk about money in the time of Jesus, we're not only referring to a recognized type of currency used to transact commerce. Monetary denominations also referred to their physical weight and metallic composition. A talent was a hunk of silver, weighting roughly 95 pounds. (A talent was usually measured in the form easier to handle, like shekels. It took 3000 of them to make one talent). If you multiply this out, the guy who received two talents walked away with 190 pounds of silver. And the most good and trustworthy slave had 475 pounds of silver at his disposal. This is a significant amount of capital the master entrusts to his slaves, not sons or daughters, not bonded agents or partners, but slaves.

When we hear this story, we immediately focus on ourselves and on the account we must one day give for our actions and how we have used what has been entrusted to us. And there is great wisdom in that response. Yet we have been conditioned to assume that success is rewarded, and failure is punished. Isn't that what this story is telling us? When money is lost in today's market, there is plenty of weeping and gnashing of teeth, (just wait for the next market crash, there will be plenty of it), but the slave's treatment for not losing anything seems pretty harsh. How could we not be fearful of the master's judgement and get nervous about our performance? Simple maintenance isn't going to cut it.

But this is not a story about profits and rates of return. The 760 pounds of silver the master freely hands over with little more instruction than, 'see what you can do with this,' represents just the beginning of what God offers. It is extravagant beyond imagining. If three lowly slaves can be entrusted with something so valuable, what does the master have in reserve for those he calls his own, his sons and daughters? That is who Jesus is addressing in these stories: His disciples. He is addressing us.

As with all of Jesus' stories, this one can operate on several levels. The most obvious is the one that provokes fear, and that's where we get stuck. That's to be expected in a world where the slightest hint of failure can bring swift and pitiless retaliation. This story is meant to remind us that we are all given gifts, abilities, and opportunities every day; and that one day we will have to give a reckoning of how we have used them. Because of the world we live in, we more easily focus on God's judgement while largely overlooking God's propensity for lavish generosity. Such disastrous mistakes always happen when we defer to the world's definition of things like "success" and "failure."

In doing so, the gifts God gives us get buried, much like the unfortunate slave's single talent.

This is a story that, instead of instilling fear, should offer hope and encouragement and the permission to be bold in what we try to achieve with God's gifts. The slave who was given one talent didn't even try. He was taking no chances. Even putting money in the bank involved some risk. (There was no deposit insurance in the First Century.) So, he buried the gift he received from his master and lost even that.

Based on who he gave his money to, it seems that the master didn't care about risk. So what if his investment failed and the money was lost? For him there was more where that came from. Failure, at least in God's eyes, is in doing nothing.

In the end what matters most to God is not what we have accomplished. God will bring about results in God's good time. What matters is that we have recognized the boundless possibilities that come from God and have pursued them to their, and to our fullest potential. In the end that is how we enter into God's joy, and it is how we can find our joy, now.

Apostles Creed

Book of Common Prayer, pg. 96

The Prayers

Collect of the Day

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Voluntary: "Litanei" D. 343

Franz Schubert (1797-1828)

Alan Gibson, Baritone

Rest in peace, all souls, those whose fearful torment is past; those whose sweet dreams are over; those sated with life, those barely born, who have left this world: all souls, rest in peace!

The souls of maidens in love, whose tears are without number, who, abandoned by a faithless lover, rejected the blind world. All who have departed hence, all souls, rest in peace!

And those who never smiled at the sun, but beneath the moon waited on thorns, so that they might one day see God face to face in the pure light of heaven: all who have departed hence, all souls, rest in peace!

Prayer of St. Chrysostom

Concluding Versicle

Hymnal, no. S-54

Closing Hymn: *Rise Up, Ye Saints of God*

Hymnal, no. 551

1 Rise up, ye saints of God! Have done with less - er things, give
 2 Rise up, ye saints of God! His king - dom tar - ries long: Lord,
 3 Lift high the cross of Christ! Tread where his feet have trod; and

heart and soul and mind and strength to serve the King of kings.
 bring the day of truth and love and end the night of wrong.
 quick-ened by the Spi - rit's power, rise up, ye saints of God!

Postlude: *Song Without Words, Op. 19, no. 2*

Felix Mendelssohn Bartholdy (1809-1847)

Minji Kim, piano

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Next Sunday as part of Morning Prayer,
the Church School and Friends present

OUR SCOTTISH CONNEXION

A series of vignettes about people whose lives
and teachings brought others to Christ.