



SAINT ANDREW'S EPISCOPAL CHURCH

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

Sunday, June 20, 2021

Proper 7

Calendar

Sunday, June 20

FATHER'S DAY

Morning Prayer

10:00 am on YouTube

Virtual Coffee Hour

10:45 am on Zoom

June 21 - 22 - 23

MARKETPLACE VBS

Saturday, June 26

Pow Wow Caravan

10:15 am Church Parking Lot

Sunday, June 27

Morning Prayer

10:00 am on YouTube

Virtual Coffee Hour

10:45 am on Zoom

Masks are required for all in-person events



DONATE ONLINE with WeShare

Upcoming Events

Pow Wow in Monroe

Saturday, June 26, 10:15 am

Join members of the Social Justice Ministry as we caravan in private cars to the "Healing of the Nations" Pow Wow hosted by the Turtle Island Dreamkeepers. Music, dancing, vendors, and exhibits will be featured at this free indoor event at the River Raisin National Battlefield (333 North Dixie Highway, Monroe). COVID safety cautions will be in place (masks, hand hygiene, social distancing).

We will drive in our own cars, but you can join the caravan - we'll meet at the church parking lot at 10:15 am to depart at 10:30 am. We plan to stay at the event for about 2 hours. For more information contact Paul Wise (wisepaul65@gmail.com)

"Forward Day by Day"

The August - October "Forward Day by Day" booklets are available. If you would like one mailed to you, please send a message to kmcperson@standrewsaa.org or leave a message for Kathy at 734-663-0518, ext. 200. Copies have already been mailed to those who requested a booklet in the past.



Blessed is the father
who shares his heart,
lives his faith, gives his time,
and loves his family.

Happy Father's Day

▶ [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: *Siciliana*

William Walond (1725-1770)

Hymn: *God is Love, Let Heaven Adore Him*

Hymnal, no. 379

1 God is Love, let heaven a - dore him; God is Love, let
2 God is Love; and Love en - folds us, all the world in
3 God is Love; and though with blind-ness sin af - flicts all

earth re - joice; let cre - a - tion sing be - fore him
one em - brace; with un - fail - ing grasp God holds us,
hu - man life, God's e - ter - nal lov - ing - kind - ness

and ex - alt him with one voice. God who laid the earth's foun -
ev - ery child of ev - ery race. And when hu - man hearts are
guides us through our earth - ly strife. Sin and death and hell shall

da - tion, God who spread the heaven a - bove, God who breathes through
break - ing un - der sor - row's i - ron rod, then we find that
nev - er o'er us fi - nal tri - umph gain; God is Love, so

all cre - a - tion: God is Love, e - ter - nal Love.
self - same ach - ing deep with - in the heart of God.
Love for ev - er the o'er ni - verse must reign.

Grace and Peace

Preces

Hymnal, no. S-33
Book of Common Prayer, pg. 80

Invitatory: *Venite*

Hymnal, no. S-35
Book of Common Prayer, pg. 80

Psalm 107:1-3, 23-32

- 1 Give thanks to the LORD, for he is good, *
and his mercy endures for ever.
- 2 Let all those whom the LORD has redeemed proclaim *
that he redeemed them from the hand of the foe.
- 3 He gathered them out of the lands; *
from the east and from the west,
from the north and from the south.
- 23 Some went down to the sea in ships *
and plied their trade in deep waters;
- 24 They beheld the works of the LORD *
and his wonders in the deep.
- 25 Then he spoke, and a stormy wind arose, *
which tossed high the waves of the sea.
- 26 They mounted up to the heavens and fell back to the depths; *
their hearts melted because of their peril.
- 27 They reeled and staggered like drunkards *
and were at their wits' end.
- 28 Then they cried to the LORD in their trouble, *
and he delivered them from their distress.
- 29 He stilled the storm to a whisper *
and quieted the waves of the sea.
- 30 Then were they glad because of the calm, *
and he brought them to the harbor they were bound for.
- 31 Let them give thanks to the LORD for his mercy *
and the wonders he does for his children.
- 32 Let them exalt him in the congregation of the people *
and praise him in the council of the elders.

First Lesson: Job 38:1-11

Roger King

The LORD answered Job out of the whirlwind:

“Who is this that darkens counsel by words without knowledge?

Gird up your loins like a man,

I will question you, and you shall declare to me.

“Where were you when I laid the foundation of the earth?

Tell me, if you have understanding.

Who determined its measurements—surely you know!

Or who stretched the line upon it?

On what were its bases sunk,

or who laid its cornerstone

when the morning stars sang together

and all the heavenly beings shouted for joy?

“Or who shut in the sea with doors

when it burst out from the womb?—

when I made the clouds its garment,

and thick darkness its swaddling band,

and prescribed bounds for it,

and set bars and doors,

and said, ‘Thus far shall you come, and no farther,

and here shall your proud waves be stopped?’”

Canticle 16: *The Song of Zechariah*

Hymnal, no. S-248

Book of Common Prayer, pg. 92

The Gospel: Mark 4:35-41

Roger King

When evening had come, Jesus said to his disciples, “Let us go across to the other side.” And leaving the crowd behind, they took him with them in the boat, just as he was. Other boats were with him. A great windstorm arose, and the waves beat into the boat, so that the boat was already being swamped. But he was in the stern, asleep on the cushion; and they woke him up and said to him, “Teacher, do you not care that we are perishing?” He woke up and rebuked the wind, and said to the sea, “Peace! Be still!” Then the wind ceased, and there was a dead calm. He said to them, “Why are you afraid? Have you still no faith?” And they were filled with great awe and said to one another, “Who then is this, that even the wind and the sea obey him?”

Sermon

Fr. Charles Witke

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

After the past year and half, when so many aspects of our collective life as a parish have been turned upside-down, along with so many aspects and plans and relationships of our individual lives, the familiar and sort-of familiar Sunday scriptural readings like the ones today seem to take on new meanings, new urgencies. When we last had these scriptures from the Book of Job, where God from his whirlwind told Job he is God and Job is not, and we heard Mark's Gospel story of peril on the sea, we had not negotiated the unforeseen dangers of deadly pandemic and life-altering and far-reaching changes in our individual and collective lives. The sermon I gave then reads, I found on re-reading it, like a relic from a past life. Yet the same Biblical texts are here before us this morning. What do they say to us now?

In our reading this morning from the Book of Job, Job finally gets the answer to the multiple questions he has been asking God in his terrible suffering. Like many of us, he'd like definite answers. Death threatens those he loves, and he, like us in many ways, is deprived as well of his reliance on a steady life of happiness and prosperity. He begins to question why God rewards his blamelessness with such calamity. By now he has worn himself and his friends out with this questioning, so God finally answers him, and he gets more than he bargained for. He got the rebuke we just heard. But he also got something else. He got a gift that is easy to forget and hard to remember: that in the midst of the various troubles, setbacks and failures in our lives, this God, who speaks in the midst of a primeval whirlwind in the chaos of the creation, chooses to be in unending relationship with us, as he was in unending relationship with Job. This relationship can sometimes bring us up against hard truths.

Job asks God why he suffers; the same question, 2600 years later, we may have asked or are asking at this point in our lives: Why has this pandemic happened to us? And if we are paying attention, Someone, with a capital S, reminds us in our own whirlwind that he is God and we are not. A hard truth, indeed.

Job wanted to question God; when he finally encounters him, as we hear today, it's God who does the questioning. It is clear that Job undergoes suffering though innocent; and it quickly emerges that innocence was then and is now not a bargaining chip; you can't hold it up and say, "For this you owe me happiness." Though Job is a saint in his life and actions, he is not in the right when he takes on God. We too do well to keep in mind, as Job eventually does, that God may have other purposes than

merely the execution of retributive justice. Since God is God and we are not, we do well to leave this margin of uncertainty.

Job certainly found out the hard way that life has surprises, and in the past sixteen months, in our common life, we have too. So also did Jesus' disciples in today's reading from St Mark. Jesus has had a long encounter preaching from a boat to the crowds by the shore of the Sea of Galilee, and as we just heard, Jesus and his companions plan to go across the lake to the other side. This small body of water, 13 by 8 miles, is still liable to violent storms, like the one threatening the crossing in our Gospel today. Good sailors, the disciples sail into the storm, which however proves too much for them, swamping their boat. Mark uses the same word for the storm, *la.i.laps*, that the writer of Job uses when God speaks to Job "out of the storm of the whirlwind": these are no ordinary storms. And our past year and a half are not ordinary times, to say the least.

Jesus' companions in the boat, like many of us did, thought they could handle everything. But they, like us the past sixteen months and counting, encountered unforeseen trouble. They then perceived the situation they are in as hopeless, and awaken Jesus: "Teacher, do you not care that we are perishing?" And he removes them all from the storm menacing the boat, and into safety. When things got bad enough, even their familiarity with Jesus' power didn't prevent fear. For they were human, like us.

In the ensuing calm, note what he says to them, "Why are you afraid? Have you still no faith?" In these perhaps impatient words, he brings together two very important words in our present experience, and for our very basic human traits: fear and faith. Jesus here is teaching us that the opposite of faith is fear; more often than not it's not doubt or unbelief. Thus in tension with faith is fear of the unknown; fear of the storms of life; also, fear of the unforeseen, even of the stranger and others different from us; fear of the unknown future out of which may spring changes that we see as unwelcome and dangerous to us: to our health, our economic security, our long-cherished stories about our well-being in our world. How we with God's help manage to deal with what threatens us makes all the difference between faith and fear. We can negotiate doubt, but fear is existential and doesn't go away.

In our own lives, in whirlwinds of doubt and uncertainty, we may at times well ask, "Teacher, do you not care?" And God may seem to reply to our question with yet more questions as he did to Job out of that whirlwind.

But Jesus is right in the storm with us. In the Gospel story, he's in the same boat with us in several senses. In times of trouble, we try to wake God up to take care of us. We forget that he is ever present with his

people, and concerned for us even when we do not perceive his presence or care; maybe especially then.

As Jesus said to the storm endangering the boat on the Sea of Galilee, so he says to the storms encountered in our progress through this world: “Peace! Be still!” And to us: “Why are you afraid? Can you not yet trust God?” “Who is this that even the wind and sea obey him?” We could be on the way now to finding out even more for ourselves. Amen.

Apostles Creed

Book of Common Prayer, pg. 96

The Prayers

Collect of the Day

O Lord, make us have perpetual love and reverence for your holy Name, for you never fail to help and govern those whom you have set upon the sure foundation of your loving kindness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Anthem: *The King of Love (Psalm 23)*

H.C Kelly

Celia Bridges, Soprano

The King of Love my Shepherd is whose goodness faileth never; I nothing lack if I am his, and he is mine forever.

Where streams of living waters flow, my ransomed soul he leadeth, and where the verdant pastures grow, with food celestial feedeth.

Perverse and foolish oft I strayed, But yet in love he sought me, and on his shoulder gently laid and home rejoicing brought me.

And so through all the length of days thy goodness faileth never; Good Shepherd, may I sing thy praise within thy house forever.

General Thanksgiving

Book of Common Prayer, pg. 101

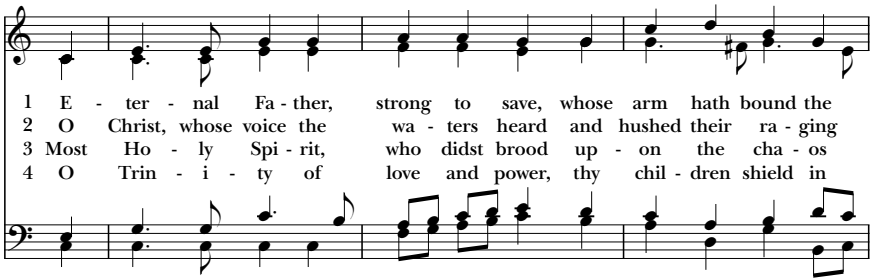
Prayer of St. Chrysostom

Concluding Versicle

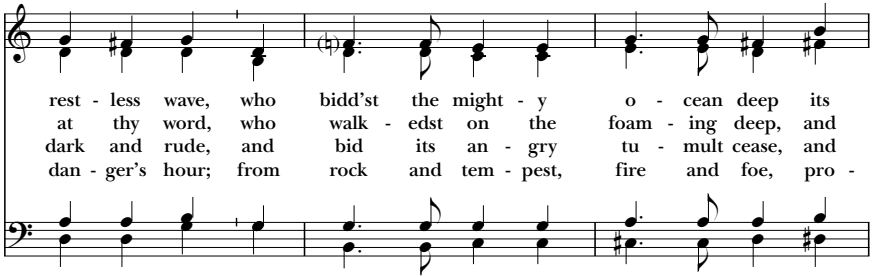
Hymnal, no. S-54

Closing Hymn: *Eternal Father*

Hymnal, no. 608



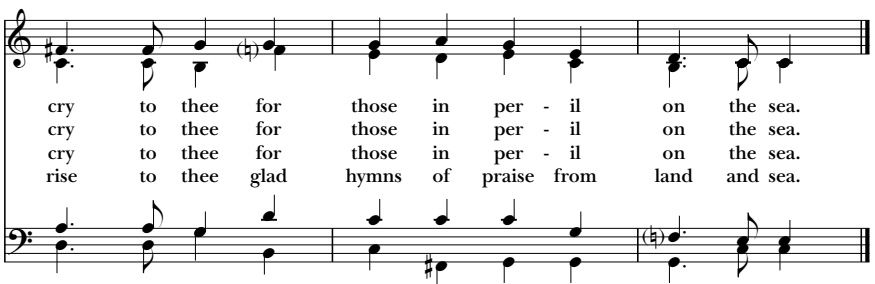
1 E - ter - nal Fa - ther, strong to save, whose arm hath bound the
2 O Christ, whose voice the wa - ters heard and hushed their ra - ging
3 Most Ho - ly Spi - rit, who didst brood up - on the cha - os
4 O Trin - i - ty of love and power, thy chil - dren shield in



rest - less wave, who bidd'st the might - y o - cean deep its
at thy word, who walk - edst on the foam - ing deep, and
dark and rude, and bid its an - gry tu - mult cease, and
dan - ger's hour; from rock and tem - pest, fire and foe, pro -



own ap - point - ed lim - its keep: O hear us when we
calm a - mid its rage didst sleep: O hear us when we
give, for wild con - fu - sion, peace; O hear us when we
tect them where - so - e'er they go; thus ev - er - more shall



cry to thee for those in per - il on the sea.
cry to thee for those in per - il on the sea.
cry to thee for those in per - il on the sea.
rise to thee glad hymns of praise from land and sea.

Postlude: *Voluntary*

John Travers (1703-1758)

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