

St. Andrew's Episcopal Church
(Serving the Tuskegee Community since 1912)
Priest-In-Charge, Rev. H. Mawande Mzongwana

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**FIFTEENTH SUNDAY AFTER
PENTECOST**
(Proper 18)

September 6, 2026

HOLY EUCHARIST – RITE 11
11:00 A.M.

HYMNAL

PRAYER BOOK

Musical Prelude
135 Opening Hymn: *This Little Light of Mine (verses 1-3)*

THE WORD OF GOD

Opening Sentences
S280 Gloria in Excelsis: *Glory to God*

THE LITURGY OF THE WORD

355

** The Collect of the Day
** The First Lesson: Ezekiel 33:7-11
** Psalm: 119:33-40
** Second Reading: Romans 13:8-14
343 Sequence Hymn: *I Need Thee (verses 1-3)*
** **THE GOSPEL:** Matthew 18:15-20

SERMON: Rev. H. Mawande Mzongwana

The Nicene Creed **358**
Prayers of the People (Form I) **383**
Confession of Sin **387**
The Peace **360**

OFFERTORY

Doxology: *Praise God From Whom all Blessings Flow*

THE HOLY COMMUNION

The Great Thanksgiving (Prayer A) **361**
Sanctus & Benedictus qui venit: *Holy, Holy, Holy* **362**
The Lords Prayer **364**

S158 Fraction Anthem: *O Lamb of God*

THE BREAKING OF THE BREAD

364

325 Hymn: *Let Us Break Bread Together*
The Post-Communion Prayer

ANNOUNCEMENTS

335 Recessional Hymn: *Blessed Assurance*
Musical Postlude



LEM – Quentin E. Gaillard, Jr
Lay Reader – Lloyd Williams

 FELLOWSHIP HOUR

Join us after this service in the undercroft for fellowship,
and refreshments. **PLEASE JOIN US!!!!**

September 6 - St. Martha's Guild, Church Family

THE DIOCESAN CYCLE OF PRAYER

We pray for our Companion Diocese of Honduras and their bishop, Lloyd; Trustees of the Diocesan Trust Funds; Board and Staff of Church Fund Bridge Ministries, Birmingham; and St. Anne's Home, Birmingham.

ANNOUNCEMENTS!!

- **ARMED FORCES:** Please pray for our service men and women stationed in the U.S. and overseas, especially, Elijah Barber, Sam and Margaret Gunn Bunton, and Shavone Marbory Hogan.
- **PRAYERS:** Continue to pray for those on the Prayer List, friends, family and all humankind afflicted by disease, war and famine. Pray for peace!
- **REMINDER:** Please continue to furnish our Food Basket with non-perishable food items (located on the ground floor of the Education Building).
- **NEW:** The link for the Sunday ZOOM Companion Service can be reached by dialing: 1-312-626-6799, Meeting ID: 882 671 9532, Passcode 008810 or click on your email invite. The next in-person service will be *Sunday, June 21 (Morning Prayer)*.
- **NEW:** Work is ongoing on repairing the church elevator. Thank you for your patience.
- **NEW:** St. Andrew's Annual Fall Picnic is scheduled for Sunday, October 4, 2026. Holy Eucharist and the picnic will be held in the undercroft. Dress is casual. You will receive a call for a suggested food or beverage donation.

A Labor Day Prayer:

Gracious God,

On this Labor Day, we thank You for the gift of work and for the many hands that build, serve, create and care in our communities. We remember those who labor in difficult conditions, those who work through the night, and those who struggle to find employment.

Bless all workers with strength, safety, dignity and fair treatment. Guide employers to lead with justice and compassion. May the work of our hands contribute to the common good and reflect Your love in the world. AMEN

CALENDAR OF EVENTS FOR THE WEEK:

Monday, September 7, 2026

Tuesday, September 8, 2026

Wednesday, September 9, 2026

Thursday, September 10, 2026

Friday, September 11, 2026

Saturday, September 12, 2026

Sunday, September 13, 2026

11 a.m. - Self Guided Prayer

HAPPY BIRTHDAY & ANNIVERSARY!!

September 1 – Barnett Burston

4 - *Quentin E. & Sheila Gaillard*

14 – Linda B. Bulls

15 - Brenda D. Robinson

27 - Carol L. Smith

**NEWS FROM AROUND THE EPISCOPAL
& ANGLICAN DIOCESES**

***Friday, September 11, 2026, at 5 pm and September 12, 2026, at 4 pm,
Clergy and Lay Leader of Color Retreat, Camp McDowell. Registration is
available on-line at dioala.org***

NEWS/EVENTS – Tuskegee University

T.U. Classes are in session

COMMUNITY EVENTS (Auburn, Montgomery, Tuskegee)

***Harriott II Riverboat Cruises, Montgomery: Friday Night Dinner Cruise,
Saturday Getaway Cruise and Sunday Evening Blues Cruise, recurring
weekly on specified nights from June 6, 2026, until November 28, 2026.***

***Wednesday, September 16, 2026, 6-8pm, “Sometimes I Feel Like I am
Almost Home” Film Screening & Community Symposium, 1510
Washington Avenue. This event is free however, registration is required,
see: allevents.in/Tuskegee***

***Saturday, September 26, 2026, 9a-9pm, Tuskegee Inaugural
Showmanship Rodeo, 1200 W. Montgomery Rd., Tuskegee Inst., AL***

2026 Football Schedule – Tuskegee U:

September 26 – T.U. vs Benedict College, HOME (Thursday night game)

October 3 – T.U. vs Morehouse, Montgomery

October 17 – T.U. vs Albany State, HOME

November 7 – Homecoming, T.U. vs Miles, HOME

November 26 – Turkey Day Game, T.U. vs Alabama State, Montgomery

2026 Football Schedule – Auburn U.

September 12 – Auburn vs Southern Mississippi, HOME

September 19 – Auburn vs Florida, HOME

September 26 – Homecoming, Auburn vs. Vanderbilt, HOME

October 24 – Auburn vs LSU, HOME

November 7 – Auburn vs Arkansas, HOME

PRAYER LIST

CHRISTINA ANDERSON

MARIAN GARMON*

STEPHANIE BOSWELL

THOMASINE BRAYE

MARIO LIGHTFOOTE*

THOMAS BRAYE*

JAY MCDONALD

JAMES BRAYE

REBECCA LYN CARTER

CURT CARTER, SR*

CHARLES M. CRANK, II

PRESTON CRAYTON

JULIUS MYHAND, JR.

CLEMENT SCOTT

DAVID NGAWA**

MARTHA OSGERBY

ANNA C. OWENS

TUNESHA SMITH

ANGELICA P. SNOWDEN

LIONEL B. RICHIE

YOLANDA P. SEAWRIGHT

DARRYL SEAWRIGHT

BRENDA D. ROBINSON*

LUCENIA DUNN*

SHANNON DIXON

TEDDY DOWDY*

ANITRA FULLER

ROBERT FRAZIER

LISA TECZAR

CHARLES THOMPSON**

LLOYD WILLIAMS*

E. DRAKE WHITELOW

DIANE KENNEY*

MARGARET 'KATIE' JONES

THERON JONES

*Local Parishioners

** Shut-In Parishioners



Revised Common Lectionary

Proper 18, Year A

Track 2

The Collect:

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.

Old Testament: Ezekiel 33:7-11

⁷ So 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. ⁸ 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. ⁹ 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.

¹⁰ 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?” ¹¹ 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?

Psalm: 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.

Epistle: Romans 13:8-14

⁸ Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. ⁹The commandments, “You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet”; and any other commandment, are summed up in this word, “Love your neighbor as yourself.” ¹⁰Love does no wrong to a neighbor; therefore, love is the fulfilling of the law.

¹¹ Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; ¹²the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; ¹³let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. ¹⁴Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

Gospel: Matthew 18:15-20

¹⁵ “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. ¹⁶But 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. ¹⁷If 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. ¹⁸Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. ¹⁹Again, 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. ²⁰For where two or three are gathered in my name, I am there among them.”

The Old Testament, New Testament and Gospels readings are from the New Revised Standard Version Bible, copyright 1989, 1995, Division of Christian Education of the National Council of the Churches of Christ in the United States of America.

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Pentecost 15 (A) – Proper 18

[RCL]: Exodus 12:1-14; Psalm 149; Romans 13:8-14; Matthew 18:15-20

When Someone Sins Against You

Today's Gospel reading merits a bit of investigation—it needs to be mined to find the gold.

First of all, some notes about the text. This passage appears only in Matthew—and it's only in Matthew that we hear Jesus use the word “church”—so it probably holds a bit of an anachronism. The word “church” cues us that this passage likely attributes to Jesus a teaching on church discipline developed in the first century to deal with problems in Matthew's infant church. Since it's clearly built on Jesus's own values and teachings, Matthew has no problem putting it on Jesus's lips. It sure fits there. With that in mind, let's listen to the first part again. 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. (Matt. 18:15-17)

These are rules for when folks get mad at each other. They're a little like parts of our Diocesan and Church Canons: They provide a quasi-legal procedure for dealing with problems amongst the members. One constant about the early church is that it faced plenty of internal challenges. So, folks needed a way of dealing with them. This process is presented as a way of handling some of these problems—a way that they understood as having the authority of Jesus behind it. It has provisions for charges, investigations, two levels of appeal, and, finally, there's even a sentence of excommunication.

Now, these are not our official rules today. They can easily be abused—and have been abused—when applied directly in our modern world. We now have our own processes, both formal and informal, for dealing with problems, and the centuries have brought changes in how we approach them. (By the way, the Episcopal Church’s procedures for excommunication are on page 409 in the prayer book. It’s right there; it’s clearly inspired in part by this passage; and it’s rarely used.)

As much as times have changed, there remains a lot of wisdom in these few verses. And the values behind them, if not the details, make sense for living together, not only in the church today, but most anywhere else.

Perhaps the best way into this passage is by looking at some of the things that Jesus *doesn’t* say. First of all, he doesn’t say, “If someone sins against you, you should sulk, pout, moan, make everyone else miserable, call your lawyer and swear before God and anybody else around that you’ll have nothing to do with that no good so-and-so until he or she crawls up to you begging your totally undeserved forgiveness.” He doesn’t say you should flood social media with accusations, light up the phone lines, send out a flock of e-mails, tweets, and Facebook posts, use AI to create cruel memes, whisper vile things about the offender, move to another church, or call the bishop. Jesus doesn’t say to do any of that. Instead, he says that if you are wronged, if you are the one hurt, then you are the one who needs to take the initiative for forgiveness and reconciliation. Even if, maybe especially if, it isn’t your fault in the first place. That’s what Jesus says. The first step in your search for forgiveness and reconciliation comes from *you*—even if that doesn’t seem fair.

In fact, Jesus’s teachings on forgiveness, reconciliation, and restoring relationships *never* seem fair. He always asks us to do more than we know we should. In fact, it is in the very next verse that Jesus tells Peter to forgive, not 7 times but 7 times 70.

We also need to remember that Jesus doesn’t insist that we act this way because doing this will automatically make the other person either act better or feel guilty, and he doesn’t say that the reason for acting this way is that it works all of the time or even most of the time. Instead, Jesus tells us to act this way because this is how God acts toward us, and we need to imitate God in our own lives. As faithful people, our behavior needs to reveal to the world what God is like. Because, like it or not, we’re one way the world has to learn what God is like.

So, the first value that emerges from these dusty old rules has to do with our taking the initiative, with our making the first move toward reconciliation, no matter whose fault it is, no matter what we think is the fair thing to do. As with some other things Jesus says, we don’t have to like it, but we do have to do it. Or, at the very least, we need to take what Jesus says very, very seriously.

The second value is like unto it. The next couple of steps in this process involve appeals within and to the church. So, if the problem remains after trying to work it out individually, others are supposed to become involved to help bring about reconciliation.

There is a value at work here that we can have a hard time with these days. It’s a value that insists that the common good—the overall health and quality of the community, the family, the group—

has a strong positive claim on us. Seeking such common good takes priority over our own satisfaction, our anger, or our sense of what we deserve.

When somebody sins against you—when there is trouble and conflict—it’s not just the two (or more) people most directly involved whose welfare is at stake. The relevant communities’ welfare is at stake in how things are handled. So, if the problem remains after trying to work it out individually, it becomes a concern for the community. For sure, what that looks like these days may well be different, but the point is very important. Trouble within the community is something that affects the whole community.

Again, we tend to have a problem with this way of thinking these days. Everything we see and hear in the culture around us seems to shout out that we, as isolated individuals, are the primary focus, the primary reality, the primary source of meaning and of value.

Jesus suggests otherwise. He suggests that “we” comes before “me.” What an odd thought. It’s worth pondering a bit.

Those are just two of the values involved in this ancient bit of church discipline. First, we need take the initiative in reconciliation, no matter what seems fair; and, second, the good of the whole community, is a central impetus for this. Now, there’s a lot more going on in this early process of church discipline, and it might be worth taking a minute this week to look for them.

Before you do, one final word: The last part of this process might sound grim to us. We read that if someone refuses to listen “let such a one be to you as a Gentile and a tax collector.” This word can seem extreme—until we remember that the Church’s ministry of love, evangelism, reconciliation, and hope is for people outside of it, people like Gentiles and tax collectors. After all, Jesus had some important followers who were Gentiles, and there is an ancient tradition that Matthew was himself a tax collector. The welfare, healing, and salvation of all matter; the church serves those who are inside and those who are outside the faith.

These principles, these values, which guided the Church of the first several centuries are worth knowing; they’re worth paying attention to; they’re worth working on—even if our details can be different from their details. These values—this broad vision of life and of living—can point us toward the way of Jesus and his immediate community. And that, we know, is the way of life.

The Rev’d James Liggett is the retired Rector of St. Nicholas' Episcopal Church in Midland, Texas. He is a native of Kansas and a graduate of the University of Houston and the Episcopal Divinity School. He has served parishes in Kansas, Texas, and Oklahoma.



Sermons that Work and Bible Studies that Work are a joint offering of Forward Movement and The Office of Communication at The Episcopal Church.

<https://www.episcopalchurch.org/bible-study/>