

# St. Andrew's Episcopal Church

(Serving the Tuskegee Community since 1912)

Priest-in-Charge: The Rev. H. Mawande Mzongwana

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[www.standrewstuskegee.com](http://www.standrewstuskegee.com)

**SEVENTEENTH SUNDAY AFTER  
PENTECOST  
(Proper 20)**

**September 20, 2026**

## MORNING PRAYER – RITE 11

### HYMNAL

637 Musical Prelude  
Opening Hymn: *How Firm a Foundation*  
(verses 1-3)

76

### THE WORD OF GOD

Opening Sentences  
General Confession & Absolution

79

### THE LITURGY OF THE WORD

\*\* The Collect of the Day  
\*\* The First Lesson: Jonah 3:10-4:11  
\*\* Psalm: 145:1-8  
\*\* Second Reading: Philippians 1:21-30  
693 Sequence Hymn: *Just As I Am* (verses 1-3)  
\*\* THE GOSPEL: Matthew 20:1-16

### THE MEDITATION: 'If Only'

[www.episcopalchurch.org/sermons](http://www.episcopalchurch.org/sermons)

The Apostles' Creed 96  
The Prayers 97  
Suffrage "A" 97  
Collect for Sundays 98  
Collect for Grace 100  
Collect for Guidance 100

\*\*

Refer to Insert in Bulletin

### OFFERTORY

Doxology:

**The General Thanksgiving**

101

A Prayer of Chrysostom

101

Versicle and response

102

Closing Sentence and Scripture

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### ANNOUNCEMENTS

671 Closing Hymn: *Amazing Grace* (verses 1-3)  
Dismissal



Lay Leader: Linda Bulls

Lay Reader: Joseph Samuel

Meditation: Cornelius Smith



### FELLOWSHIP HOUR

The Christian Gathering continues after this service with fellowship and refreshments in the undercroft.

**PLEASE JOIN US!!!!!!**

**September 20 - A Parishioner**

### **THE DIOCESAN CYCLE OF PRAYER**

We pray for our Companion Diocese of Honduras and their bishop, Lloyd; Persons with AIDS, and other difficult-to-manage diseases and conditions, and their families.

### **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 Shavon 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).
- **REMINDER:** 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. Mark your calendar for the next Holy Eucharist Service – in person on *Sunday, October 4, 2026, at 11 am.*
- **UPCOMING EVENTS:** *St. Andrew's Annual Fall Picnic*, will be *Sunday, October 4, 2026*. Dress will be picnic attire. Holy Eucharist and the picnic will be held in the undercroft. You will receive a phone call for suggested food/beverage donations.
- **NEW:** *St. Andrew's Annual Fall Parish Meeting* has been moved to the first Sunday in November; Check your mailbox for *2027 Pledge Letters*. If you wish to pledge the same amount in 2027 as your 2026 Pledge, please write on the Pledge Form SAME AMT. 2027 Pledge letters will be due in the church office no later than Sunday, November 1, 2026; If you are interested in joining the Vestry, Nominations for new members will be accepted at the Fall Meeting.

*Stay hydrated, Stay safe!!*

### **CALENDAR OF EVENTS FOR THE WEEK:**

**Monday, September 21, 2026**

**Tuesday, September 22, 2026**

**Wednesday, September 23, 2026**

**Thursday, September 24, 2026**

**Friday, September 25, 2026**

**Saturday, September 26, 2026**

**Sunday, September 27, 2026**

11 a.m. - Morning Prayer, Self Guided

### ***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, October 20, 2026, 10am-3pm, A day of Faith & Justice in Scottsboro (Scottsboro Boys Pilgrimage and red Mass). A reflection and remembrance honoring the pursuit of equity, legal integrity and the enduring legacy of the 1931 trials. Free event, registration available on-line at [dioala.org](http://dioala.org)*

*November 16-19, 2026, Magnify: A Women's Justice Retreat, Alabama represents not only struggle but also the powerful witness of unsung saints. Join this meeting at Camp McDowell, Nauvoo, AL  
See [www.anglicannews.org](http://www.anglicannews.org) for the latest Anglican Communion News*

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**T.U. EVENTS** ([www.tuskegee.edu](http://www.tuskegee.edu) )

Classes have resumed

**COMMUNITY EVENTS** (Auburn, Montgomery, Tuskegee)

*Saturday, September 26, 2026, 9am-9pm, Tuskegee Inaugural*

*Showmanship Rodeo, 1200 W. Montgomery Rd., Tuskegee Inst., AL*

*Saturday, September 26, 2026, Free PSA Prostate Cancer Screening, Macon County Health Department, 812 Hospital Road Tuskegee, AL from 10 am – 2 pm.*

**2026 Football Schedule – Tuskegee U:**

September 24 – T.U. vs Benedict, HOME (Thursday night-6 pm)

October 3 – T.U. vs Morehouse, Cramton Bowl, 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, Cramton Bowl, Montgomery

**2026 Football Schedule – Auburn U.**

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**

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CHRISTINA ANDERSON

MARIAN GARMON\*

STEPHANIE BOSWELL

MARIO LIGHTFOOTE\*

THOMASINE BRAYE

THOMAS BRAYE\*

JAMES BRAYE

REBECCA LYN CARTER

CURT CARTER, SR\*

JAY MCDONALD

CRAIG POWELL

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\*

BRITTANI STETINA

LISA TECZAR

CHARLES THOMPSON\*\*

LLOYD WILLIAMS\*

E. DRAKE WHITELAW

LUCENIA DUNN\*

SHANNON DIXON

TEDDY DOWDY\*

ANITRA FULLER

ROBERT FRAZIER

DIANE KENNEY\*

MARGARET 'KATIE' JONES

THERON JONES

\*Local Parishioners

\*\* Shut-In Parishioners



# Revised Common Lectionary

Proper 20, Year A

Track 2

## The Collect:

Grant us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

## Old Testament: Jonah 3:10-4:11

<sup>10</sup> When God saw what they did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it.

<sup>1</sup> But this was very displeasing to Jonah, and he became angry. <sup>2</sup>He prayed to the Lord and said, “O Lord! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. <sup>3</sup>And now, O Lord, please take my life from me, for it is better for me to die than to live.” <sup>4</sup>And the Lord said, “Is it right for you to be angry?”

<sup>5</sup> Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city. <sup>6</sup>The Lord God appointed a bush, and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so Jonah was very happy about the bush. <sup>7</sup>But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. <sup>8</sup>When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, “It is better for me to die than to live.” <sup>9</sup>But God said to Jonah, “Is it right for you to be angry about the bush?” And he said, “Yes, angry enough to die.” <sup>10</sup>Then the Lord said, “You are concerned about the bush, for which you did not labor and which you did not grow; it came into being in a night and perished in a night. <sup>11</sup>And should I not be concerned about

Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also many animals?”

## Psalm: Psalm 145:1-8

- <sup>1</sup> I will exalt you, O God my King, \*  
and bless your Name for ever and ever.
- <sup>2</sup> Every day will I bless you \*  
and praise your Name for ever and ever.
- <sup>3</sup> Great is the Lord and greatly to be praised; \*  
there is no end to his greatness.
- <sup>4</sup> One generation shall praise your works to another \*  
and shall declare your power.
- <sup>5</sup> I will ponder the glorious splendor of your majesty \*  
and all your marvelous works.
- <sup>6</sup> They shall speak of the might of your wondrous acts, \*  
and I will tell of your greatness.
- <sup>7</sup> They shall publish the remembrance of your great goodness; \*  
they shall sing of your righteous deeds.
- <sup>8</sup> The Lord is gracious and full of compassion, \*  
slow to anger and of great kindness.

## Epistle: Philippians 1:21-30

<sup>21</sup> For to me, living is Christ and dying is gain. <sup>22</sup>If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. <sup>23</sup>I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; <sup>24</sup>but to remain in the flesh is more necessary for you. <sup>25</sup>Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, <sup>26</sup>so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

<sup>27</sup> Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, <sup>28</sup>and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. <sup>29</sup>For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well—<sup>30</sup>since you are having the same struggle that you saw I had and now hear that I still have.

## Gospel: Matthew 20:1-16

<sup>1</sup> “For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. <sup>2</sup>After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. <sup>3</sup>When he went out about nine o’clock, he saw others standing idle in the marketplace; <sup>4</sup>and he said to them, ‘You also go into the vineyard, and I will pay you whatever is right.’ So they went. <sup>5</sup>When he went out again about noon and about three o’clock, he did the same. <sup>6</sup>And about five o’clock he went out and found others standing around; and he said to them, ‘Why are you standing here idle all day?’ <sup>7</sup>They said to him, ‘Because no one has hired us.’ He said to them, ‘You also go into the vineyard.’ <sup>8</sup>When evening came, the owner of the vineyard said to his manager, ‘Call the laborers and give them their pay, beginning with the last and then going to the first.’ <sup>9</sup>When those hired about five o’clock came, each of them received the usual daily wage. <sup>10</sup>Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. <sup>11</sup>And when they received it, they grumbled against the landowner, <sup>12</sup>saying, ‘These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.’ <sup>13</sup>But he replied to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? <sup>14</sup>Take what belongs to you and go; I choose to give to this last the same as I give to you. <sup>15</sup>Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?’ <sup>16</sup>So the last will be first, and the first will be last.”

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 17 (A) – Proper 20**

**[RCL]: Exodus 16:2-15; Psalm 105:1-6, 37-45; Philippians 1:21-30; Matthew 20:1-16**

### **If Only**

A thread of human discontent runs through scripture. Doesn't it also run through our lives?

Since the beginning, since the munching of forbidden fruits, the grasping for birthrights, the wannabe dreamers, the freed who'd rather have melons and leeks...we have been those who suffer from our realities. And we try to run from that reality. "Can't we just go back to Egypt," the Israelites wonder? More strongly phrased, "If only we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate our fill of bread."

If only...

The past is hard to get back to, though, isn't it?

But just because it's difficult to have doesn't mean we won't want it. A poll published by the March 2026 edition of *Harper's Magazine* reveals the "Percentage of Americans who, given the choice of living sometime in the past, present, or future, would choose the past." And the answer is: 45.

Forty-five percent of people living in the United States would rather live in a different time. Maybe we are just like those Israelites: hungry for another day, far away.

Nostalgia feeds on our discontent. Discontent fuels our nostalgia. If only...it was like it was before. If only...I was younger and less creaky. If only...I could have made different decisions. If only... I could be somewhere else, so I wouldn't have to be here. So quickly, we use the gift of our memory as a tool to carve idols from our dissatisfaction.

Rowan Williams, former Archbishop of Canterbury, said in *Christ on Trial: How the Gospel Unsettles our Judgment*, "The hardest thing in the world is to be where we are." We might add, and "when we are." We are time-bound, geographically situated, culturally formed creatures. And we'd rather not be.

It's no surprise, really, that the Israelites would rather not be hungry. Who wants to be hungry? They can remember a time when they were less hungry. The gifts of the present evaporate in the face of their need. Freedom seems worth nothing to them if they now die out in the desert, bellies empty. But crucially, they've forgotten the great provision of their God. The God who saw their plight and provided a way out. The God who opened a sea, carving dry land from waves, and brought them through it. Would this God now forget them?

Perhaps, here, their discontent masks a more pressing issue: a crisis of faith. Has God grown weary of them? Will God, now, after all this, turn his face away? Will the provisions keep coming?

While we long for the past, carefully protecting ourselves from the present, we don't have to face the tender, heartbreaking, faith-trying questions of our lives.

Our gospel text for this Sunday provides a different angle on our human discontent. We meet some day laborers in Jesus's parable. These are characters whom the disciples would have immediately understood: folks who worked, day to day, to make a wage to feed themselves and a family. They are economically vulnerable and socially marginal—and they represent the majority of people in the moment. Most folks in Jesus's time would have known what it was like to be a day laborer, to depend on a day laborer, and to be at the mercy of a landowner.

You know how the parable goes: The day laborers work for various amounts of hours yet are all paid the same. The grumbling occurs when the first-hired day laborers notice that the last-hired day laborers are paid the same wage as them.

Here, discontent proceeds from those roots of comparison and our own hope that things will be fair. Those who worked fewer hours should not be compensated the same as those of us who have worked all day. Who are they that should get what they got? Aren't I more deserving?

Discontent feasts on the embittered morsels arising from comparison. We struggle to be satisfied when we see those around us with things that we want; we grow envious when we see others living the life we want or experiencing our long-sought dreams. The windows into our neighbors' lives—through social media and the internet—have amplified this temptation to compare and contrast our lives with others. Does everyone in the world have an updated kitchen and double ovens? Is everyone more fit than me? Does everyone have a higher income or better health or sturdier faith or—fill in the blank... Comparison robs us of our contentment; it holds our gratitude hostage, blinding us to the daily grace before us.

Now might be a good time to name that there are different ways of being discontent, some holier than others. Take our discontent at hatred, stinginess, hypocrisy: That discontent might shake us out of our apathy and pull us toward the good work of the Gospel. Our discontent with the physical hunger and lack of shelter faced by so many of our neighbors? May God use such discontent for the provision of God's numerous people. The discontent that comes with faith that needs a bit of sanctification? Well, God can use that, too. God can shape our grumblings in the desert; God can remind us of God's provision in times past. God can help us recall that we live by God's provision alone. Yes, some discontent can point us toward the essential work of discipleship.

But that constant, nagging sense that we are not enough, that we'll never be satisfied; that our realities are never enough; that perennial comparison with our neighbors... what to do about that?

We must learn, as Christ taught us, to pray for daily bread. To lean on the provision of God, the provision that is enough for today. We might watch and wait for that manna that comes from on high. Those gifts that fill our bellies and our souls. We might, even, over time, learn to be content with the wage offered for the day, even if others have received more. We are called to practice the non-competitive life, as reflected in God's own life.

Contentment, at the end of the day, is a posture that trusts in the vast goodness of God and in the provision that flows from God's own life and self. Contentment is the spiritual discipline of accepting reality, even while we pray for God's kingdom to come. It is the fruit of gratitude – of realizing that everything we are and all that we have derives from God in the first place. We are beneficiaries of a life and love far beyond each of us. Contentment realizes that it is God who has given us our breath and limbs and lives. It is God who has placed us in this world with gifts and berries and fireflies. It is God who has bestowed upon us the giggles of our children and the smiles (and even the tears) of our beloved. It is God who has filled our lives with sufficient grace—with enough for the day.

To this God—Father, Son, and Holy Spirit—we say: thank you. Thank you for all that you have given us, for all that you have brought us through, and for all that you will do in our lives. Thank you for the wonders of this world and for this reality, the one that we are living. Thank you for manna and daily bread and grace sufficient for today. Amen.

*Amen.*

**The Rev'd Kellan Day** *is the Rector of St. James Episcopal Church in Greenville, SC. Mother Kellan loves equipping faith communities to grow in God and become disciples of Jesus. She has a heart for preaching the Gospel and is an enthusiastic teacher of the Christian tradition.*



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/>