

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

701 West Montgomery Road
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**NINETEENTH SUNDAY AFTER
PENTECOST
(Proper 22)** **October 4, 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: Isaiah 5:1-7
- ** Psalm: 80:7-14
- ** Second Reading: Philippians 3:4b-14
- 343** Sequence Hymn: *I Need Thee (verses 1-3)*
- ** **THE GOSPEL:** Matthew 21:33-46

SERMON: Rev. H. Mawande Mzongwana

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

** Refer to Insert in Bulletin

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 – Nancy B. Washington



FELLOWSHIP HOUR

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

October 4 - Fall Picnic, 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.

CALENDAR OF EVENTS FOR THE WEEK:

Monday, October 5, 2026

Tuesday, October 6, 2026

Wednesday, October 7, 2026

Thursday, October 8, 2026

10am - AARP

Friday, October 9, 2026

Saturday, October 10, 2026

8am – AKA

10am - DOK

Sunday, October 11, 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, 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. This is a free event and registration is available online at 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 group meeting at Camp McDowell, Nauvoo, AL See www.anglicannews.org for the latest Anglican Communion News.

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.

2026 Football Schedule – Tuskegee U:

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.

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

Proper 22, Year A – Track 2

The Collect:

Rite I:

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve: Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. Amen.

Rite II:

Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Old Testament: Isaiah 5:1-7

¹I will sing for my beloved
my love song concerning his vineyard:
My beloved had a vineyard
on a very fertile hill.

²He dug it and cleared it of stones
and planted it with choice vines;
he built a watchtower in the midst of it
and hewed out a wine vat in it;
he expected it to yield grapes,
but it yielded rotten grapes.

³ And now, inhabitants of Jerusalem
and people of Judah,
judge between me
and my vineyard.

⁴ What more was there to do for my vineyard
that I have not done in it?
When I expected it to yield grapes,
why did it yield rotten grapes?

⁵ And now I will tell you
what I will do to my vineyard.

I will remove its hedge,
and it shall be devoured;
I will break down its wall,
and it shall be trampled down.

⁶ I will make it a wasteland;
it shall not be pruned or hoed,
and it shall be overgrown with briars and thorns;
I will also command the clouds
that they rain no rain upon it.

⁷ For the vineyard of the Lord of hosts
is the house of Israel,
and the people of Judah
are his cherished garden;
he expected justice
but saw bloodshed;
righteousness
but heard a cry!

Psalm: Psalm 80:7-14

⁷ Restore us, O God of hosts; *
show the light of your countenance, and we shall be saved.

⁸ You have brought a vine out of Egypt; *
you cast out the nations and planted it.

⁹ You prepared the ground for it; *
it took root and filled the land.
¹⁰ The mountains were covered by its shadow *
and the towering cedar trees by its boughs.
¹¹ You stretched out its tendrils to the Sea *
and its branches to the River.
¹² Why have you broken down its wall, *
so that all who pass by pluck off its grapes?
¹³ The wild boar of the forest has ravaged it, *
and the beasts of the field have grazed upon it.
¹⁴ Turn now, O God of hosts, look down from heaven;
behold and tend this vine; *
preserve what your right hand has planted.

Epistle: Philippians 3:4b-14

⁴ If anyone else has reason to be confident in the flesh, I have more: ⁵ circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; ⁶ as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

⁷ Yet whatever gains I had, these I have come to regard as loss because of Christ.

⁸ More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ ⁹ and be found in him, not having a righteousness of my own that comes from the law but one that comes through faith in Christ, the righteousness from God based on faith. ¹⁰ I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, ¹¹ if somehow I may attain the resurrection from the dead.

¹² Not that I have already obtained this or have already reached the goal, but I press on to lay hold of that for which Christ has laid hold of me. ¹³ Brothers and sisters, I do not consider that I have laid hold of it, but one thing I have laid hold of: forgetting what lies behind and straining forward to what lies ahead, ¹⁴ I press on toward the goal, toward the prize of the heavenly call of God in Christ Jesus.

Gospel: Matthew 21:33-46

³³ “Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a winepress in it, and built a watchtower. Then he leased it to tenants and went away. ³⁴ When the harvest time had come, he sent his slaves to the tenants to collect his produce. ³⁵ But the tenants seized his slaves and beat one, killed another, and stoned another. ³⁶ Again he sent other slaves, more than the first, and they treated them in the same way. ³⁷ Then he sent his son to them, saying, ‘They will respect my son.’ ³⁸ But when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and get his inheritance.’ ³⁹ So they seized him, threw him out of the vineyard, and killed him. ⁴⁰ Now when the owner of the vineyard comes, what will he do to those tenants?’ ⁴¹ They said to him, ‘He will put those wretches to a miserable death and lease the vineyard to other tenants who will give him the produce at the harvest time.’”

⁴² Jesus said to them, “Have you never read in the scriptures:

‘The stone that the builders rejected
has become the cornerstone;
this was the Lord’s doing,
and it is amazing in our eyes?’

⁴³ “Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces its fruits. ⁴⁴ The one who falls on this stone will be broken to pieces, and it will crush anyone on whom it falls.”

⁴⁵ When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. ⁴⁶ They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

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Quotations from the collects, psalms, and canticles are taken from the Book of Common Prayer 1979.



SERMONS THAT WORK

Pentecost 19A (Proper 22)

[RCL] Exodus 20:1-4, 7-9, 12-20; Psalm 19; Philippians 3:4b-14; Matthew 21:33-46

Welcome to the Vineyard

A great many preaching resources that reflect on today's Gospel message seek to drive home the fact that this parable is an allegory—a parable or story with a moral or ethical message.

The trouble, however, is that when many preachers see the word allegory, they think, “Whew! Thank goodness I’ve got some room to soften things up a bit!” And more often than not, the preacher winds up serving the people of God a low-calorie sermon: easy to digest, but there’s something missing.

Often, the sermon that is preached on this text is about the landowner and his vineyard and his wicked tenants killing the landowner’s messengers over and over again, until they finally wind up killing the landowner’s own son. This must be about God sending Jesus, right? After all, things are heating up with the chief priests and the Pharisees, so Jesus must be using this parable to speak allegorically about his own coming death, right? After all, what does verse forty-five say? “When the chief priests and the Pharisees heard [Jesus’s] parables, they realized that he was speaking about them.”

Easy enough, right? The events surrounding Jesus’s death line up pretty well with this parable, so that must be it, right? We’ve solved the puzzle! The moral of the story is ‘don’t reject God.’ Case closed. Here endeth the sermon.

Well, maybe. But maybe not.

There’s still something here that doesn’t quite add up. For all our finger pointing at the chief priests and Pharisees, maybe there’s also a word here for *us*—something with a few more calories of spiritual nourishment in it.

Consider this parable alongside the events of Holy Week. During Holy Week, the pattern of worship in most of our churches moves from the loud shouts of Hosanna on Palm Sunday, to the softer notes of *Ubi Caritas* on Maundy Thursday, to the grief of Good Friday, and then the silence of Holy Saturday. We move, both literally and figuratively, from loud, to soft, to silence.

But the Holy Week we see depicted in the Gospels shows the opposite progression. When the disciples gathered for supper in the Upper Room on the night of Passover, the clamor of Jerusalem grew yet louder as the soldiers and guards approached to arrest Jesus.

Then, on Good Friday, the crowd from the night before turned into a mob, yelling and screaming and cursing, demanding that Pilate do something.

So Pilate does what military leaders do: He steps in to put down the insurrection and restore order to Jerusalem. From his view, it's clear that there's one man at the center of this all: Jesus. Get rid of him, and the pin goes back in the grenade. It's an easy, politically expedient calculation. "It's Barabbas you want released? Crucify Jesus, you say? Those are your terms for peace? Done."

And as Jesus's lifeless body is taken down from the cross, we can imagine Pilate basking in the silence. Order is restored.

Back in the vineyard, as the tenants stand over the body of their landlord's son, they're surely thinking the same thing: 'Well, that's the last time they send somebody down here to try and tell us how to run things! The old landlord is out of options! He'll surely leave us alone now! Besides, what did he know about making wine anyway? All he did was siphon off a hefty profit from our hard work. Now it's all ours!'

That old "welcome to the vineyard" sign out by the road with the landowner's name on it needed to be pulled down. Maybe they even had a catchy new logo or slogan or "under new management" sign to rebrand their ill-gotten gains.

The tenants—and Pilate—may well have enjoyed a rare moment of satisfaction—a feeling of closure on the Saturday *after* they participated in the death of an innocent man. Finally, free from that nuisance.

But then Sunday comes.

And it doesn't come with all the Easter fanfare and pageantry that we've come to enjoy during our Easter celebrations. In fact, whenever the dead are raised in Scripture—whether it's Lazarus or Jesus or some other unnamed figure—folks really don't make all that big of a fuss—at least, not at first. The truth and the power of life breaking in on death's well-worn territory takes time to settle in!

That first Easter morning at Pilate's house was probably as quiet as any other Sunday morning, and over at the vineyard, the tenants probably woke up a little dazed from the big party they had thrown the night before.

But little by little, the news got around. This Jesus fellow whom Pilate had handed over as a price for peace? Word on the street is that Pilate couldn't finish the job; that Jesus wasn't dead after all.

After the haze wore off, it must have occurred to the tenants that they could claim the vineyard as their own all they wanted, but that the landowner still had the deed. Without it, their claims were meaningless. Sooner or later, the tax adjuster or the sheriff would come knocking, and the jig would be up. Jesus's question to his listeners is chilling: "when the owner of the vineyard comes, what will he do to those tenants?"

When we slow down with Scripture, ask curious questions, and open ourselves up to fresh answers, this parable brings to bear a truth far greater than we might have first thought. This parable reminds us that even when violence and death and treachery seem to have won, they do not have the last word.

Pilate may have gone to sleep on Saturday, thinking himself a shrewd military leader, but little did he know that when he awoke on Easter Sunday, his name would be forever preserved in the creed of the very movement he thought he had defeated, next to the very man whose life he had traded as a bargain for peace—because, come what may, God will have the last word.

And those vineyard tenants? They may have very well given the vineyard a new name and a new coat of paint, but the word got around. When you deal in death, word always gets around, because, even in death, the last word still belongs to God.

In the wake of warfare and tragedy and death and chaos, whether today or two thousand years ago at Golgotha, it can be nearly impossible to see anything beyond the devastation that confronts us.

But even then—even now—in moments of grace or mercy or gentleness, the dark shroud is lifted, if only for a moment, and in wafts the fire and sweetness of God, speaking words of life into the depth and seeming finality of death, humming that old Easter hymn: Alleluia, Alleluia, Alleluia!

Amen.

***The Rev'd Dr. Marshall Jolly** is the 19th rector of St. Thaddeus Episcopal Church and president of Mead Hall Episcopal School in Aiken, South Carolina. He holds degrees in theology and other stuff from Transylvania University and Emory University and enjoys running, reading, and golf. He and his wife are looked after by Hambrick, their little nine-pound Himalayan cat with a huge personality.*



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

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