

St. Andrew's Episcopal Church

(Serving the Tuskegee Community since 1912)

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

701 West Montgomery Road

Tuskegee, Alabama 36088

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www.standrewstuskegee.com

TWENTY-FIRST SUNDAY AFTER PENTECOST (Proper 24)

October 18, 2026

MORNING PRAYER – RITE II Self-Guided Prayer

HYMNAL

324 Musical Prelude: *Let All Mortal Flesh Keep Silence*
(verses 1-3)

Opening Hymn:

THE WORD OF GOD

76

Opening Sentences

General Confession & Absolution

79

THE LITURGY OF THE WORD

** The Collect of the Day

355

** The First Reading: Isaiah 45:1-7

** Psalm: 96:1-9, 10-13

** The Second Reading: 1 Thessalonians 1:1-10

427 Sequence Hymn: *When Morning Gilds the Sky*
(verses 1-3)

** **THE GOSPEL Matthew 22:15-22**

THE MEDITATION: Come, Labor On

www.episcopalchurch.org/sermons

The Apostles' Creed

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The Prayers

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Suffrage "A"

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Collect for Sundays

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Collect for Grace

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Collect for Guidance

OFFERTORY

Presentation: Doxology: *Praise God From Whom all
Blessings Flow*

THE GENERAL THANKSGIVING

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A Prayer of Chrysostom)

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Versicle and Response

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Closing Sentence and Scripture

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ANNOUNCEMENTS (See inside Bulletin)

335 Closing Hymn: *I Am the Bread of Life (verses 1-3)*
The Dismissal



Lay Reader: Joseph Samuel

Lay Facilitator: Linda Bulls



FELLOWSHIP HOUR

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

PLEASE JOIN US!!!!!!

October 18 - A Parishioner

THE DIOCESAN CYCLE OF PRAYER

We pray for our Companion Diocese of Honduras and their bishop, Lloyd; All victims of violence, hatred, prejudice and oppression and the agencies and ministries that advocate for their safety, dignity, equality and respect.

ANNOUNCEMENTS!!

- **ARMED FORCES**: Please pray for our service men and women stationed in the U.S. and overseas, especially, Sam and Margaret Gunn Bunton, Shavone Marbory Hogan, and Elijah Barber.
- **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. The next in-person service will be Sunday, October 18, 2026.
- **UPDATE**: The elevator repair is almost complete. Thank you for your patience.
- **NEW**: *2027 Pledge Letters and Forms* have been mailed. If you did not receive one, please contact the Parish Secretary (Denise Dixon).
- **UPCOMING EVENTS**: *Annual Fall Parish Meeting* will take place the first Sunday in November, following Holy Eucharist, in the Undercroft. The meeting floor will be open to receive Nominations to join the 2027 Vestry.

Check your Emergency Storm Supplies. Macon County Alabama Emergency Management Agency Representative, Tameka S. Smith, 334-452-6470.

Additional announcements are listed inside the bulletin.

CALENDAR OF EVENTS FOR THE WEEK:

Monday, October 19, 2026

Tuesday, October 20, 2026

Wednesday, October 21, 2026

Thursday, October 22, 2026

Fri. October 23, 2026

Saturday, October 24, 2026

Sunday, October 25, 2026

11 a.m. - Self-Guided Morning Prayer

HAPPY BIRTHDAY & ANNIVERSARY!!

October	7 – Tiffanee Bulls
	8 – Lonnie & Carol Smith
	9 – Levy & Shari Kelly
	16 – Quentin E. Gaillard, Jr.
	21 – Darry & Yolanda Seawright
	31 – Lonnie Smith

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

137th ECW Fall Conference 2026, Church of the Epiphany,
Guntersville, AL, *October 23-24, 2026.*

November 16-19, 2026, 'Magnify, A Women's Justice Retreat.'
Alabama represents not only struggles but also the powerful witness of
unsung saints. Join this group meeting at Camp McDowell, Nauvoo,
AL, registration is available online a dioala.org

196th Diocesan Convention, *January 28-30, 2027*, Birmingham, AL. St.
Andrew's Delegates will be selected at the Annual Fall Parish Meeting,
Sunday, *November 1, 2026.*

T.U. NEWS/EVENTS (www.tuskegee.edu)

October 17, 2026 – Fall Open House, Home Football Game (Albany State)

COMMUNITY EVENTS (Auburn, Montgomery, Tuskegee)

Harriott II Riverboat Cruises, Montgomery, Friday Night Dinner Cruises,
Saturday Getaway Cruise and Sunday Evening Blues Cruise – until
November 28, 2026.

VOTE- Primary Election, Tuesday, November 3, 2026!

2026 Football Schedule – Tuskegee U.

October 17 – T.U. vs Albany State, 2 pm, HOME

November 7 – Homecoming, T.U. vs Miles, 2:30 pm, HOME

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

2026 Football Schedule – Auburn U.

October 24 – Auburn vs LSU, 11 am, HOME

November 7, Auburn vs Arkansas, 11 am, HOME

November 21 – Auburn vs Samford, 2:30 pm, HOME

November 28 – Iron Bowl, Auburn vs Alabama, Tuscaloosa

PRAYER LIST

CHRISTINA ANDERSON

MARIAN GARMON*

STEPHANIE BOSWELL

THOMASINE BRAYE

MARIO LIGHTFOOTE*

THOMAS BRAYE*

JAMES BRAYE

REBECCA LYN CARTER

CURT CARTER, SR*

CHARLES M. CRANK, II

PRESTON CRAYTON

LUCENIA DUNN*

SHANNON DIXON

TEDDY DOWDY*

ANITRA FULLER

ROBERT FRAZIER

DAVID NGAWA**

MARTHA OSGERBY

ANNA C. OWENS

CLEMENT SCOTT

TUNESHA SMITH

ANGELICA SNOWDEN

YOLANDA P. SEAWRIGHT

DARRYL SEAWRIGHT

BRENDA D. ROBINSON*

LIONEL B. RICHIE

LISA TECZAR

CHARLES THOMPSON**

E. DRAKE WHITELAW

MARGARET 'KATIE' JONES

THERON JONES

DIANE KENNEY*

JULIUS MYHAND. JR.

*Local Parishioners

** Shut-In Parishioners

Proper 24, Year A – Track 2

The Collect:

Rite I:

Almighty and everlasting God, who in Christ hast revealed thy glory among the nations: Preserve the works of thy mercy, that thy Church throughout the world may persevere with steadfast faith in the confession of thy Name; through the same Jesus Christ 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, in Christ you have revealed your glory among the nations: Preserve the works of your mercy, that your Church throughout the world may persevere with steadfast faith in the confession of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Old Testament: Isaiah 45:1-7

¹Thus says the Lord to his anointed, to Cyrus,
whose right hand I have grasped
to subdue nations before him
and to strip kings of their robes,
to open doors before him—
and the gates shall not be closed:

²I will go before you
and level the mountains;^[a]

I will break in pieces the doors of bronze
and cut through the bars of iron;

³I will give you the treasures of darkness
and riches hidden in secret places,

so that you may know that it is I, the Lord,
the God of Israel, who call you by your name.
⁴For the sake of my servant Jacob
and Israel my chosen,
I call you by your name;
I give you a title, though you do not know me.
⁵I am the Lord, and there is no other;
besides me there is no god.
I arm you, though you do not know me,
⁶so that they may know, from the rising of the sun
and from the west, that there is no one besides me;
I am the Lord, and there is no other.
⁷I form light and create darkness,
I make weal and create woe;
I the Lord do all these things.

Psalm: Psalm 96:1-9, (10-13)

¹ Sing to the Lord a new song; *
sing to the Lord, all the whole earth.
² Sing to the Lord and bless his Name; *
proclaim the good news of his salvation from day to day.
³ Declare his glory among the nations *
and his wonders among all peoples.
⁴ For great is the Lord and greatly to be praised; *
he is more to be feared than all gods.
⁵ As for all the gods of the nations, they are but idols; *
but it is the Lord who made the heavens.
⁶ Oh, the majesty and magnificence of his presence! *
Oh, the power and the splendor of his sanctuary!
⁷ Ascribe to the Lord, you families of the peoples; *
ascribe to the Lord honor and power.
⁸ Ascribe to the Lord the honor due his Name; *
bring offerings and come into his courts.
⁹ Worship the Lord in the beauty of holiness; *
let the whole earth tremble before him.

- ¹⁰ [Tell it out among the nations: “The Lord is King! *
he has made the world so firm that it cannot be moved;
he will judge the peoples with equity.”
- ¹¹ Let the heavens rejoice, and let the earth be glad;
let the sea thunder and all that is in it; *
let the field be joyful and all that is therein.
- ¹² Then shall all the trees of the wood shout for joy
before the Lord when he comes, *
when he comes to judge the earth.
- ¹³ He will judge the world with righteousness *
and the peoples with his truth.]

Epistle: 1 Thessalonians 1:1-10

¹ Paul, Silvanus, and Timothy,

To the church of the Thessalonians in God the Father and the Lord Jesus Christ:

Grace to you and peace.

The Thessalonians’ Faith and Example

² We always give thanks to God for all of you and mention you in our prayers, constantly ³ remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ. ⁴ For we know, brothers and sisters beloved by God, that he has chosen you, ⁵ because our message of the gospel came to you not in word only but also in power and in the Holy Spirit and with full conviction; just as you know what kind of persons we proved to be among you for your sake. ⁶ And you became imitators of us and of the Lord, for in spite of persecution you received the word with joy from the Holy Spirit, ⁷ so that you became an example to all the believers in Macedonia and in Achaia. ⁸ For the word of the Lord has sounded forth from you not only in Macedonia and Achaia but in every place your faith in God has become known, so that we have no need to speak about it. ⁹ For they report about us what kind of welcome we had among you and how you turned to God from idols to serve a living and true God ¹⁰ and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the coming wrath.

Gospel: Matthew 22:15-22

¹⁵ Then the Pharisees went and plotted to entrap him in what he said. ¹⁶ So they sent their disciples to him, along with the Herodians, saying, “Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one, for you do not regard people with partiality. ¹⁷ Tell us, then, what you think. Is it lawful to pay taxes to Caesar or not?” ¹⁸ But Jesus, aware of their malice, said, “Why are you putting me to the test, you hypocrites? ¹⁹ Show me the coin used for the tax.” And they brought him a denarius. ²⁰ Then he said to them, “Whose head is this and whose title?” ²¹ They answered, “Caesar’s.” Then he said to them, “Give therefore to Caesar the things that are Caesar’s and to God the things that are God’s.” ²² When they heard this, they were amazed, and they left him and went away.

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SERMONS THAT WORK

Pentecost 21A (Proper 24)

[RCL] Exodus 33:12-23; Psalm 99; 1 Thessalonians 1:1-10; Matthew 22:15-22

Come, Labor On

Paul's letter to the church in Thessaloniki is believed to be the first of his surviving letters to be included in the Bible. This makes it the earliest existing example of Christian writing about Jesus and the emerging community of his followers. Evidence in the letter suggests that the Thessalonians have questions for Paul: There are believers who have become idlers, non-productive members of the community just waiting for Jesus to return—what should we do? What about those who have returned to worshipping idols? And some have died before Jesus's return in the end of days—what will happen to them when he does?

Before addressing these issues, Paul butters the Thessalonians up. He compliments them for their “work of faith, labor of love, and steadfastness of hope in our Lord Jesus Christ”—which contradicts the earlier-named problem that some of their number have stopped working at all!

Note his emphasis here on “work” and “labor.” Paul knows what we all know: Faith, hope, and love do not come easy. Ongoing hard work is an important component of the life of any faith that is grounded in love for others—all others. We have to work at this. We work at this in all kinds of ways, including such mundane tasks as cleaning the house, washing the dishes, etc. Sister Joan Chittester addresses this connection in her book, *Illuminated Life*:

Work does not distract us from God. It brings the reign of God closer than it was before we came. Work doesn't take us away from God. It continues the work of God through us ... I must work as if the preservation of the world depends on what I am doing in this small, otherwise insignificant space I call my life.

Paul knows there is no time for idlers on the harvest plain, no time for worshipping idols, and no time to sit around and speculate on the future. Today, idols tend not to be made of wood or stone overlaid with silver and gold. The idols that lure us today are distractions of all kinds: money, greed, envy, consumerism, hatred of those not like ourselves, and inflexible ideologies. Even our obsessions with religion and politics can become idolatrous!

In this letter, Paul reminds the Thessalonians of the reputation they have as hard-working evangelists who have “turned to God from idols, to serve a living and true God.” They have a reputation to maintain as those who have followed Paul's example, who have persisted in doing the work of God's kingdom despite

hardships along the way. ‘It’s time,’ he encourages them, ‘to continue the work you have begun.’ Again, the gentle art of leading people where you want them to go by showing them the best version of themselves.

We see a different tactic at play in this morning’s gospel lesson. There, we pick up the ongoing narrative of Jesus in Jerusalem, and witness his ongoing confrontations with various authorities. This time he is confronted by the Pharisees, concerned with keeping Torah faith despite the ongoing Roman occupation. And there are also gathered some Herodians, those who support the ruling family of Palestine, and therefore are seen by others to collaborate with the Roman Empire. It might seem odd that these two groups would be joining forces, but we know politics and religion often make for strange “bedfellows.” In this case, the Pharisees and Herodians both, for different reasons, have common cause to derail the Jesus Movement.

Together, they set about to test Jesus in public. They no doubt think they have a fool-proof plan to discredit him, bringing forth a question to trap him: about paying the tribute tax to Caesar. If he says Jews ought *not* pay the tax, some will agree with his sticking to Torah ideals, while others will question his sense of what is practical for survival in the Empire. (This was likely the position of the Pharisees.) On the other hand, were he to say “Yes” to paying the tax, such a practical answer will cost him both politically and religiously, possibly to the point of losing the support of his own followers. For in encouraging Jews to pay taxes to the Roman emperor, he would be siding with the descendants of Herod, who, at the beginning of Matthew, slaughtered all of Jesus’s young cousins!

It seems a foolproof trap they have laid for him. What could go wrong with their plan?

Plenty as it turns out! All Jesus has to say is, “Show me the coin used for the tax.”

Gleefully, his opponents produce a denarius—which shows an image of the emperor on one side, and an inscription on the reverse: “Tiberius Caesar, august son of Augustus, and High Priest.”

Now for the important context: This coin, for the Jewish people, is itself a forbidden idol. Such coins were not permitted to be used for offerings at the Temple—thus the reason for the money-changers and currency exchanges in the Temple courtyard.

That the Pharisees and Herodians would produce such a coin on the Temple Mount exposes them as hypocrites. Jesus calls them out as “actors” or “role players,” which is the root meaning of the word, *hypokritai* (*hoop-ok-ree-tah-ee*). Simply by producing the coin, they expose themselves as religious role players or posers, breaking the rules of the very system they seem to be protecting with their questions!

Jesus could stop there, but no. After getting *them* to say whose image appears on the coin, he replies, “Give therefore to the emperor the things that are the emperor’s, and to God the things that are God’s.” Like any respectable rabbi, Jesus turns their question back on them: Knowing what you should know, *you* decide about the tax. The real question is not about taxes. It’s about who you serve.

Now the familiar epigram in these lines is worth lingering over: “Give therefore to Caesar the things that are Caesar’s and to God the things that are God’s.” The parallel construction of the phrase might seem to suggest that the realms of Caesar and God are of equal significance. But the effect of the phrase is actually the reverse. Jesus does not suggest that the religious realm and the political realm deserve equal respect.

Instead, the second clause all but nullifies the first. The realm of Caesar is vastly inferior to the significance of God's realm, and in setting them in opposition like this, Jesus underscores that fact and ridicules the original question.

Jesus is saying in effect, 'We bear God's image. We belong to God as surely as your coin belongs to Caesar. Who do you actually serve?' Remember what Jesus said in the Sermon on the Mount, "You cannot serve God and mammon!" That is: 'You cannot serve God and money!' (Matthew 6:24). Essentially Jesus takes the question posed to him about right practice in tax payment and turns it on its head: 'Go ahead and toss Caesar a few denarii, but remember that life does not consist in wealth, possessions, and power, but rather in living according to the will of God.'

Jesus, like Paul after him, has one chief concern: Give to God what is God's.

Their teaching echoes down to us with a strong imperative. This is no time for idle chat. No time for idlers. No time for returning to the worship of idols. There's no time to worry about Caesar. Nor Herod. No time for posers and schemers. It's time to continue the work of faith, the labor of love, and the steadfastness of hope in our Lord Jesus Christ.

As we sing,

Come, labor on!
Who dares stand idle, on the harvest plain
While all around him waves the golden grain?
And to each servant does the Master say,
"Go work today." (Jane L. Borthwick, 1859, 1863)

Work we must, as if the preservation of the world depends on what we are all doing in this small, otherwise insignificant space we call our life.

Because it does matter. The world does depend on what on what we are doing in the small, otherwise insignificant space we call our life.

Our life is God's life. And God's Life is ours.

Amen.

Kirk Alan "Chief" Kubicek was introduced to a life of eschatological hope and expectation having been born and raised a Chicago Cubs Fan in the western suburbs of Chicago, IL. After having served in a variety of parishes from Corporate to Family size over the past 40+ years, I am currently Priest in Charge at Christ Church, Rock Spring Parish, Forest Hill, in the diocese of Maryland, a small but mighty congregation. I believe the preaching task is akin to gathering the fuel and setting a spark that hopefully will create a fire of inspiration in the heart of those hearing the Word. In my spare time, I play drums in a Grateful Dead tribute band, On The Bus, playing in the D.C Metro and Northern Virginia neighborhoods. I take great comfort in the words of Saint Julian of Norwich: "All shall be well, all shall be well, all manner of thing shall be well."



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/>

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