

HAPPY

*Father's Day*

I have you in my heart.

PHILIPPIANS 1:7 (KJV)



**St. Andrew's Episcopal Church**  
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**FOURTH SUNDAY AFTER  
PENTECOST  
(Proper 7)**

**June 21, 2026**

**MORNING PRAYER – RITE 11**  
**In-Person**

**HYMNAL**

**PRAYER BOOK**

	Musical Prelude	
<b>L184</b>	Opening Hymn: <i>Blessed Assurance</i>	
	<b>THE WORD OF GOD</b>	<b>76</b>
	Opening Sentences	
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	<b>THE LITURGY OF THE WORD</b>	
**	The Collect of the Day	
**	The First Lesson: Jeremiah 20:7-13	
**	Psalm: 68:8-11, 12-17, 18-20	
**	Second Reading: Romans 6:1b-11	
<b>L192</b>	Sequence Hymn: <i>I Need The</i>	
**	<b>THE GOSPEL:</b> Matthew 10:24-39	
	<b>THE MEDITATION: ‘The Cost of Following Jesus’</b>	
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\*\* *Refer to Insert in Bulletin*

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Closing Sentence and Scripture	102

## ANNOUNCEMENTS:

- L160** Closing Hymn: *This Little Light of Mine*  
Dismissal



**Lay Participants: Meditation-Cornelius Smith**  
**Lay Reader-Linda Bulls**



### FELLOWSHIP HOUR

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

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

**June 21 - Sponsor - A Parishioner**



# 4 PENTECOST

Fourth Sunday after Pentecost: Proper 7



Revised Common Lectionary  
TRACK TWO

Sunday, June 21, 2026

## COLLECT

*Traditional*

O LORD, we beseech thee, make us to have a perpetual fear and love of thy holy Name, for thou never failest to help and govern those whom thou hast set upon the sure foundation of thy loving-kindness; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

*Contemporary*

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.*

## FIRST READING: Jeremiah 20:7-13

O LORD, you have enticed me, and I was enticed; you have overpowered me, and you have prevailed. I have become a laughingstock all day long; everyone mocks me. For whenever I speak, I must cry out, I must shout, "Violence and destruction!" For the word of the LORD has become for me a reproach and derision all day long. If I say, "I will not mention him, or speak any more in his name," then within me there is something like a burning fire shut up in my bones; I am weary with holding it in, and I cannot. For I hear many whispering: "Terror is all around! Denounce him! Let us denounce him!" All my close friends are watching for me to stumble. "Perhaps he can be enticed, and we can prevail against him, and take our revenge on him." But the LORD is with me like a dread warrior; therefore my persecutors will stumble, and they will not prevail. They will be greatly shamed, for they will not succeed. Their eternal dishonor will never be forgotten. O LORD of hosts,

you test the righteous, you see the heart and the mind; let me see your retribution upon them, for to you I have committed my cause. Sing to the LORD; praise the LORD! For he has delivered the life of the needy from the hands of evildoers.

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### Refrain

Answer me, O God, in your great mercy.

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**Psalm 69:8-11, [12-17], 18-20** from the Book of Common Prayer

- |  |  |
|--|--|
| 8 Surely, for your sake have I suffered reproach, * and shame has covered my face.             | 14 But as for me, this is my prayer to you, * at the time you have set, O LORD:  |
| 9 I have become a stranger to my own kindred, * an alien to my mother's children.              | 15 "In your great mercy, O God, * answer me with your unfailing help.  |
| 10 Zeal for your house has eaten me up; * the scorn of those who scorn you has fallen upon me. | 16 Save me from the mire; do not let me sink; * let me be rescued from those who hate me and out of the deep waters.             |
| 11 I humbled myself with fasting, * but that was turned to my reproach.                        | 17 Let not the torrent of waters wash over me, neither let the deep swallow me up; * do not let the Pit shut its mouth upon me.] |
| [12 I put on sack-cloth also, * and became a byword among them.                                | 18 Answer me, O LORD, for your love is kind; * in your great compassion, turn to me."  |
| 13 Those who sit at the gate murmur against me, * and the drunkards make songs about me.       |  |

19 “Hide not your face from your servant; \* be swift and answer me, for I am in distress.

20 Draw near to me and redeem me; \* because of my enemies deliver me.”

## **SECOND READING:** Romans 6:1b-11

SHOULD WE CONTINUE in sin in order that grace may abound? By no means! How can we who died to sin go on living in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

## **GOSPEL:** Matthew 10:24-39

JESUS SAID TO THE TWELVE APOSTLES, “A disciple is not above the teacher, nor a slave above the master; it is enough for the disciple to be like the teacher, and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household! So have no fear of them; for nothing is covered up that will not be uncovered, and nothing secret that will not become known. What I say to you in the dark, tell in the light; and what you hear whispered, proclaim from the housetops. Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell. Are not two sparrows sold for a penny? Yet not one of them will fall

to the ground apart from your Father. And even the hairs of your head are all counted. So do not be afraid; you are of more value than many sparrows. Everyone therefore who acknowledges me before others, I also will acknowledge before my Father in heaven; but whoever denies me before others, I also will deny before my Father in heaven. Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and one's foes will be members of one's own household. Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up the cross and follow me is not worthy of me. Those who find their life will lose it, and those who lose their life for my sake will find it."

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## SERMONS THAT WORK

### Pentecost 4 (A) – Proper 7

[RCL] Genesis 21:8-21; Ps 86:1-10, 16-17; Romans 6:1b-11; Matthew 10:24-39

### The Cost of Following Jesus

Today's gospel passage, from chapter ten of the Gospel of Matthew, has us in the middle portion of Jesus' ministry.

We've left behind the narratives of his early life; he has begun gathering his core disciples; and more people are joining his movement by the day. Which means it is time, Jesus seems to be thinking, to outline a little more clearly and a little more forcefully, just what it means to become his follower. The bottom-line message he tries to get across is that being his disciples is going to cost something—in fact, it's going to cost a lot.

Jesus begins this passage by making clear that if they align themselves with him, his disciples are likely to be maligned along with him by those in authority (who already have started their name calling). He tries to offer some reassurance: “Do not fear those who kill the body but cannot kill the soul, for God numbers even the hairs of your head and cares for you even more than he cares for the sparrows of the air.”

There are bound to be disruptions, maybe even ruptures, in their lives and relationships—even the closest ones, like among family members—if they choose to keep following him. This is the sense in which Jesus says that oft-quoted phrase: that he is bringing not peace, but a sword. It's important to remember that he's not being prescriptive—saying what *should* be done. It is abundantly clear, elsewhere in the gospels, that Jesus is a man of peace, not violence. Rather, he is being *descriptive*. He is describing what is going to happen as a result of his coming. Essentially, he is saying, “Look, if you are going to follow me, you need to understand something: this is not a part-time thing, it is not a convenient thing, it is not an easy thing. It is going to cost you something. It's going to cost something because it will lay claim to every part of your life—your relationships, your possessions, your very self.”

The most well-known modern-day treatise on the costs of discipleship is by Dietrich Bonhoeffer, the 20<sup>th</sup>-century German theologian and pastor who resisted the rise of the Nazis in his country, ultimately paying for those efforts with his life. He wrote a book called *The Cost of Discipleship*, in which he tries to define what is required of all who claim the name of Christian. It is a challenging book, but an important one. Bonhoeffer is repulsed by Christians who make the Christian faith cheaper and easier, rather than embracing the true cost and personal sacrifice—in the name of collective benefit—of following Jesus. And

he famously writes in that book, in a moment of heartbreaking foreshadowing, “When Christ calls a man, he bids him come and die.”

If you choose to follow Jesus, that commitment needs to reorient all your attachments to become your fundamental identity. Everything else answers to and builds on that. You don’t go ahead and sort out your life—what you like and what you care about and what you believe in—and then see how you might fit the Christian story into that. No, it needs to be the other way around: Your commitment to Jesus Christ—what he stood for and how he operated—needs to be primary. You build your life on that.

If we really commit to following Jesus, then some things about us are going to need to change. Some parts of how we live, what we think, what we are attached to, are going to have to die. This is what it means to “take up our cross” and follow Jesus. This is what it means when Jesus says, “those who lose their life for my sake will find it.”

If our encounters with God in Jesus Christ do not alter the trajectory of our life, do not transform our understanding of ourselves and how the world is meant to operate, if we walk out of the doors of our church the same as we walked into them, then we’re doing it wrong. Being a disciple *costs* something. And it asks us to seek out and embrace being changed. That is what discipleship looks like.

Now having weighed these costs, it is fair to ask: Is it worth it? If following Jesus means bearing all manner of uncomfortable things, of changing, of dying, why would we want to do it? Why should we want to be Christian?

When you commit to following Jesus, you are not just trying to live like him; over time, you will become like him. And to become more like him is to become more like God—not in the sense of being all-powerful or all-knowing, but in the expansiveness with which you understand, appreciate, and interact with the world.

You begin to cherish everything, to radiate the peace and strength and love that comes from being in tune with the great heartbeat of the universe, even when it makes life more difficult. There is a feeling of freedom in this—of courage, of joy—that comes from attaching yourself to that ultimate reality. This, in turn, helps us face the strains and stresses and sufferings of life.

In following Jesus, our lives, our souls, our selves become more full, expansive, and wondrous. This opening up of our souls not only connects us more deeply with the One, Holy, and Living God, it also brings us into deeper connection with the created order and our fellow human beings. And this naturally brings forth from us more good things in us—compassion, mercy, and love.

When we choose to follow Jesus, it makes us more like Jesus, which in turn makes the world more like the one Jesus called us to create. Can we relinquish some of our self-serving control over our lives in order to bring about that expansiveness, that connectedness, that beauty?

This is essentially the conclusion Bonhoeffer reaches at the end of *The Cost of Discipleship*. After laying out the costs and challenges of discipleship, he knows he must explain what would make such sacrifice and strain worth it. He writes this:

If we surrender ourselves utterly to [Christ] we cannot help bearing his image ourselves...[we] become a reflection of him...That reflection of his glory will shine forth in us even in this life, even as we share his agony and bear his cross...Our life will then be a progress from knowledge to knowledge, from glory to glory, to an ever closer conformity to the image of the Son of God...[and through this] fellowship and communion with the incarnate Lord we [will] recover our true humanity, and retrieve our solidarity with the whole human race.

That is what it happens when we follow Jesus.

Does that sound worth it to you?

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Prior to coming to Christ & St. Luke's, Fr. Noah served as the Associate Rector at the Chapel of the Cross in Chapel Hill, NC. Previously he served As the Curate and Assistant Rector at St. John the Evangelist in Hingham, MA and trained at the Church of the Good Shepherd in Newton, MA (where he had been raised in the faith), St. Bartholomen's Episcopal Church in Cambridge, MA, and Christ Church in the City of Boston (Old North). He also spent time on staff at the Church of the Holy Trinity in Philadelphia.



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