

*I am the  
**good shepherd:**  
the good shepherd giveth  
his life for the sheep.*

JOHN 10:11 (KJV)



# St. Andrew's Episcopal Church

Rev. H. Mawande Mzongwana

(Serving the Tuskegee Community since 1912)

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**FIFTH SUNDAY OF EASTER**

**May 3, 2026**

## **MORNING PRAYER – RITE 11**

**11:00 A.M.**

### **HYMNAL**

### **PRAYER BOOK**

Musical Prelude

Opening Hymn:

**THE WORD OF GOD**

76

Opening Sentences

General Confession & Absolution

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### **THE LITURGY OF THE WORD**

- \*\* The Collect of the Day
- \*\* The First Lesson: Acts 7:55-60
- \*\* Psalm: 31:1-5, 15-16
- \*\* Second Reading: 1 Peter 2:2-10
- Sequence Hymn:
- \*\* **THE GOSPEL:** John 14:1-14

### **THE MEDITATION: 'About Those Stones'**

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\*\* *Refer to Insert in Bulletin*

## OFFERTORY

Doxology: *Praise God From Whom all Blessings  
Flow*

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A Prayer of Chrysostom	102
Versicle and response	102
Closing Sentence and Scripture	102

## ANNOUNCEMENTS:

Closing Hymn:  
Dismissal



**The Meditation: Cornelius Smith**  
**Lay Readers: Joseph Samuel, Linda Bulls**



### FELLOWSHIP HOUR

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

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

**May 3 - A Parishioner**



# 5 EASTER

## Fifth Sunday of Easter



Revised Common Lectionary

Sunday, May 3, 2026

### COLLECT

*Traditional*

O ALMIGHTY GOD, whom truly to know is everlasting life: Grant us so perfectly to know thy Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

*Contemporary*

ALMIGHTY GOD, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

### FIRST READING: Acts 7:55-60

FILLED WITH THE Holy Spirit, Stephen gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. "Look," he said, "I see the heavens opened and the Son of Man standing at the right hand of God!" But they covered their ears, and with a loud shout all rushed together against him. Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul. While they were stoning Stephen, he prayed, "Lord Jesus, receive my spirit." Then he knelt down and cried out in a loud voice, "Lord, do not hold this sin against them." When he had said this, he died.



into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture: "See, I am laying in Zion a stone, a cornerstone chosen and precious; and whoever believes in him will not be put to shame." To you then who believe, he is precious; but for those who do not believe, "The stone that the builders rejected has become the very head of the corner," and "A stone that makes them stumble, and a rock that makes them fall." They stumble because they disobey the word, as they were destined to do. But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.

**GOSPEL:** John 14:1-14

JESUS TOLD HIS DISCIPLES, "Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going." Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him." Philip said to him, "Lord, show us the

Father, and we will be satisfied.” Jesus said to him, “Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it.”

## CALENDAR OF EVENTS FOR THE WEEK:

Monday, May 4, 2026

Tuesday, May 5, 2026

Wednesday, May 6, 2026

Thursday, May 7, 2026

Friday, May 8, 2026

Saturday, May 9, 2026

8 am AKA

10am DOK

Sunday, May 10, 2026 (6 Easter)

*Mother's Day*

11 a.m.

- Self-Guided Prayer

## ***HAPPY BIRTHDAY & ANNIVERSARY!!***

- May 1 - Charles Gaillard  
8 - Debra Gunn  
15 - Thomasine Braye  
15 - Darryl Seawright  
19 - *George & Linda Bulls*  
20 - Yolanda Seawright  
23 - William Gunn Jr.

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

See [www.anglicannews.org](http://www.anglicannews.org) for the latest Anglican Communion News  
See [www.dioala.org](http://www.dioala.org) for the latest Alabama Episcopal News

**NEWS/EVENTS**

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

T.U. Graduate/Professional School Commencement-Saturday, May 2, 2026, from 9:30am-12:30am

T.U. Undergraduate Commencement-Saturday, May 9, 2026, from 12:30pm-2:30pm

**COMMUNITY EVENTS (Tuskegee)**

The 21<sup>st</sup> Annual George Washington Carver Arts & Crafts Festival is scheduled for *Saturday, May 2, 2026*, downtown Tuskegee-on-the-square from 10am-6pm, featuring a parade, entertainment, food vendors, science fair, prizes, awards and more events. Visit

<http://www.carverfestival.org>

***Mother's Day is May 10, 2026***

**Primary Elections will be held in Macon County *Tuesday, May 19, 2026.***

The following local positions are open:

State Senate District 28

State Representative District 82

U.S. Representative 2<sup>nd</sup> District

District Court Judge, Place 1

Macon County Sheriff

Macon County Revenue Commissioner

Macon County Coroner

Macon County Commissioner District 2

Macon County Commissioner District 4

Macon County School Board District 2

***Be Informed! VOTE as if your life depends on it!***

# ***PRAYER LIST***

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CHRISTINA ANDERSON  
CAROLYN BLAND\*  
STEPHANIE BOSWELL

MARIAN GARMON\*

MARIO LIGHTFOOTE\*  
RONNIE LIGON

THOMAS BRAYE\*  
JAMES BRAYE  
REBECCA LYN CARTER  
CURT CARTER, SR\*

CRAIG POWELL  
KENNETH 'SHORTY' MILLER  
JULIUS MYHAND, JR.  
CLEMENT SCOTT  
DAVID NGAWA\*\*  
MARTHA OSGERBY  
ANNA C. OWENS  
TUNESHA SMITH  
ANGELICA P. SNOWDEN

CHARLES M. CRANK, II  
PRESTON CRAYTON

LUCENIA DUNN\*  
SHANNON DIXON  
TEDDY DOWDY\*

YOLANDA P. SEAWRIGHT  
DARRYL SEAWRIGHT  
BRENDA D. ROBINSON\*  
MICHAEL ROBINSON\*  
LISA TECZAR  
CHARLES THOMPSON\*\*  
LLOYD WILLIAMS\*  
E. DRAKE WHITELOW

ANITRA FULLER  
ROBERT FRAZIER

DIANE KENNEY\*

MARGARET 'KATIE' JONES  
THERON JONES

\*Local Parishioners

\*\* Shut-In Parishioners

## 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 that advocate for their safety, dignity, and respect. Calvary, Oneonta; Seminarians completing second year of study; Renaissance Halfway House, Montgomery; and all prison reformation and re-entry ministries.

## ANNOUNCEMENTS!!

- ARMED FORCES: Please pray for our service men and women stationed in the U.S. and overseas, especially, Elijah Barber, DeRitha Marbory B. Green (retiring), Sam and Margaret Gunn Buntun, 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).
- 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. Mark your calendar for the next Holy Eucharist service, May 17, 2026, at 11am with Rev. H. Mawande Mzongwana.
- NEW: Newly elected Bishop-Elect Richard Lawson will visit St. Andrew's on Sunday, June 7, 2026. Save the date.
- NEW: Work will begin very soon repairing the church elevator. Thank you for your patience.



## SERMONS THAT WORK

### Easter 5 (A)

[RCL] Acts 7:55-70; John 14:1-14

### About Those Stones

Books can and have been written about some of the bizarre things that have been said by well-meaning friends, family members, and even clergy at funerals.

In The Episcopal Church, what we say follows a four-part formula: we gather to remember our beloved, we give thanks to God for their life, we commend them to God's unending grace and mercy, and we commit their body to its temporal resting place, departing with the great Easter acclamation on our lips: "Alleluia. Christ is risen." We decorate and adorn funerals with various and sundry hymns, readings, anthems, and homilies, but the pattern is the same: remember, give thanks, commend, and commit.

One of the more common readings we hear at funerals is that portion of the gospel we just heard: "Do not let your hearts be troubled. Believe in God, believe also in me." If the gathered congregation at a funeral recalls that the deceased lived a long life, had some measure of success and happiness, shared love and kindness with others, then the words of Jesus sound duly consoling: an acknowledgment of present sorrow and a solemn promise of comfort and life in Jesus. "I will come again, and will take you to myself, so that where I am, there you may be also." It is a beautiful promise, and it is absolutely true. It marks an end even as it opens a beginning.

But when funerals are occasions where sorrow is mixed with a heavy portion of bitterness or trauma; when the cause of death is violent or brutal, or when life is cut short by disease or disability or war or accident, then death comes as the ancient enemy—not the natural end to life, but the thief who breaks in and steals.

In such a setting, these words of Jesus ring quite differently. Yes, Jesus acknowledges the terrible loss; yes, his heart breaks; yes, he weeps; and still, he says, "Believe in God, believe also in me." We might wonder, as the sisters of Lazarus did, "Where were you?"

In these times, Jesus's promise of resurrected life—an eventual end to heartache, grief, and trauma; the assurance that there will come a time when our hearts are not troubled any longer—comes crashing down as fickle comfort in the wake of such loss.

We see evidence of such experience among the disciples in the wake of Jesus's resurrection. Even after they've rationally accepted the reality of the bodily resurrection of Jesus; even after seeing the scars from the nails and his pierced side; even after watching him eat—thus confirming that he was neither a ghost nor a zombie but a resurrected person—the disciples still had a spiritual problem that it took them time to overcome.

The real issue at the heart of the resurrection runs much, much deeper than mere knowledge of it or acceptance of its presumed science: that cells which had died are now restored to life.

The resurrection overturns the order that we have not only come to accept but also to rely on. Even when we lament death, wringing our hands, we still look at the whole cosmos according to its particular pattern, an orthodoxy of our own making.

The bodily resurrection of our Lord Jesus challenges the order of this world, shaking and shattering it. The love of God invades and overthrows what we thought we know, revealing that the world does not have to be the way it is, and that, in the fullness of God's time, through the resurrection of Jesus, by the power of the Spirit, it will not be. Violence and war, hate and malice, pain and tears; the stones hurled at Stephen in our passage from Acts and thrown still at martyrs today; even death itself: all of these are being overcome—in real time.

This truth gets at the heart of the challenge inherent to accepting the Christian message. The challenge is ultimately not about the centrality of bodily resurrection, though that has served as a stumbling block for some. The challenge is our pervasive belief that the death-dealing order of this world—soaked into our very DNA—will somehow prove too great a force to be overcome by Jesus' resurrection. It's not our fear that the resurrection isn't true; it's our fear that, even if it is true, it's not enough to heal what ails us.

Then again, if all we had to hold onto were the historical actions of Jesus in the first century, we might understand how that offers cold comfort in the face of very real violence, strife, pain, and warfare in our own day.

But it's not all we have. And that's where we come in.

Jesus says, "Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father." The ascension of Jesus to the Father and the giving of the Spirit to the disciples unleash and disperse the power and life of Christ among the baptized in all time and space.

Jesus has ushered in the kingdom of God, and it is up to us to listen and watch for the Spirit to speak and move among us, leading us to receive what God has done in Jesus and continue to build the body of Christ.

You have heard it said that in the midst of life, we are in death; but it is also true that in the midst of death, we find life.

In a time when the Church is wringing its hands and beating its breast about declining attendance and aging membership, we've got to figure out how to stop using stones as weapons and how to start using them to build God's kingdom.

Go back to Acts and read the story of Stephen's martyrdom again. The people hurling those stones weren't strangers or foreigners or a band of terrorists; no, they were upstanding citizens—the kind of people who, had they lived today, said their prayers every day and went to church and paid their pledge and taught Sunday school.

When we stop listening to one another; when we stop listening for the Spirit; when our concern is focused on the preservation of the self, rather than the flourishing of all, our own faith becomes impoverished, and the bread and wine of the Gospel is turned into stone and vinegar.

Jesus has called us to build his kingdom and he has entrusted us with all the tools we need to do it. When we take those stones in our hands, do we use them as building blocks for the work to which we have been called, or do we use them as weapons to defend and isolate ourselves from risk, vulnerability, and honesty?

Because, in the end, one response requires us to lay down our life so that we may participate in God's resurrected life...

...And the other?

It will quite literally kill us.

*Amen.*

*The Rev'd Dr. Marshall Jolly is the 19<sup>th</sup> 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.

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