

From the rising of the sun
unto the going down
of the same the

Lord's name

is to be

praised.

PSALM 113:3 (KJV)

St. Andrew's Episcopal Church

(Serving the Tuskegee Community since 1912)

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FIFTH SUNDAY IN LENT

March 22, 2026

MORNING PRAYER – RITE 11

11:00 A.M.

HYMNAL

PRAYER BOOK

Musical Prelude

Opening Hymn:

THE WORD OF GOD

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Opening Sentences

General Confession & Absolution

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THE LITURGY OF THE WORD

** The Collect of the Day

** The First Lesson: Ezekiel 37:1-14

** Psalm: 130

** Second Reading: Romans 8:6-11

Sequence Hymn:

** **THE GOSPEL:** John 11:1-45

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Flow*

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ANNOUNCEMENTS:

Closing Hymn:
Dismissal



Keeping
a Holy Lent



FELLOWSHIP HOUR

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

PLEASE JOIN US!!!!!!

March 29 - A Parishioner



5 LENT

Fifth Sunday in Lent



Revised Common Lectionary

COLLECT

Sunday, March 22, 2026

Traditional

O ALMIGHTY GOD, who alone canst order the unruly wills and affections of sinful men: Grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Contemporary

ALMIGHTY GOD, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

FIRST READING: Ezekiel 37:1-14

THE HAND OF THE LORD came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, "Mortal, can these bones live?" I answered, "O Lord God, you know." Then he said to me, "Prophecy to these bones, and say to them: O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord." So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, "Prophecy to the breath, prophecy, mortal,

and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live.” I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude. Then he said to me, “Mortal, these bones are the whole house of Israel. They say, ‘Our bones are dried up, and our hope is lost; we are cut off completely.’ Therefore prophesy, and say to them, Thus says the Lord God: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the Lord, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act,” says the Lord.

Refrain

With the Lord there is mercy and plenteous redemption.

Psalm 130 *from* The Book of Common Prayer

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|--|---|
| 1 Out of the depths have I called to you, O LORD; LORD, hear my voice; * let your ears consider well the voice of my supplication. | 5 My soul waits for the LORD, more than watchmen for the morning, * more than watchmen for the morning. |
| 2 If you, LORD, were to note what is done amiss, * O Lord, who could stand? | 6 O Israel, wait for the LORD, * for with the LORD there is mercy; |
| 3 For there is forgiveness with you; * therefore you shall be feared. | 7 With him there is plenteous redemption, * and he shall redeem Israel from all their sins. |
| 4 I wait for the LORD; my soul waits for him; * in his word is my hope. | |

SECOND READING: Romans 8:6-11

TO SET THE MIND on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God’s law—indeed it cannot, and

those who are in the flesh cannot please God. But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

GOSPEL: John 11:1-45

NOW A CERTAIN MAN was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, "Lord, he whom you love is ill." But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was. Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them." After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." The disciples said to him, "Lord, if he has fallen asleep, he will be all right." Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, "Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him." Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him." When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that

he will rise again in the resurrection on the last day.” Jesus said to her, “I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?” She said to him, “Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.” When she had said this, she went back and called her sister Mary, and told her privately, “The Teacher is here and is calling for you.” And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, “Lord, if you had been here, my brother would not have died.” When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, “Where have you laid him?” They said to him, “Lord, come and see.” Jesus began to weep. So the Jews said, “See how he loved him!” But some of them said, “Could not he who opened the eyes of the blind man have kept this man from dying?” Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, “Take away the stone.” Martha, the sister of the dead man, said to him, “Lord, already there is a stench because he has been dead four days.” Jesus said to her, “Did I not tell you that if you believed, you would see the glory of God?” So they took away the stone. And Jesus looked upward and said, “Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.” When he had said this, he cried with a loud voice, “Lazarus, come out!” The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, “Unbind him, and let him go.” Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

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CALENDAR OF EVENTS FOR THE WEEK:

Monday, March 23, 2026

Tuesday, March 24, 2026

Wednesday, March 25, 2026

Thursday, March 26, 2026

Friday, March 27, 2026

Saturday, March 28, 2026

Sunday, March 29, 2026

Palm Sunday

11 a.m.

- Modified Morning Prayer, ZOOM

HAPPY BIRTHDAY & ANNIVERSARY!!

March 8 - Logan Kelly
 16 - George Middleton
 16 - *Valerie & Barnett Burston*
 20 - Lucenia Dunn
 25 - Doris Okere
 25 - Shavonne Smith
 25 - Shari Smith Kelly

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

See www.anglicannews.org for the latest Anglican Communion News

This year's theme for UTO Lenten Ingathering is Gratitude & Reciprocity. 40 days of 'Gratitude & Reciprocity' is a call to spend 40 days thinking about our relationship with our community and the world around us. Materials are available on the entryway table if you would like to participate.

Diocesan Vestry Training will be held *Saturday, April 18, 2026*, 10 am – 3 pm at Church of the Ascension, Birmingham. Registration is required online at www.dioala.org.

NEWS/EVENTS

T.U. (www.tuskegee.edu)

A.U. (www.auburn.edu)

EVENTS (Tuskegee)

Alabama Extension Service is offering 'free tax preparation' by IRS Certified Volunteers. Returns will be prepared by appointment only, every *Wednesday, 9am-2pm*. Call 334-727-0340 to schedule an appointment.

Lenten Prayer

Create a clean heart in me, O God; a humble heart, a meek heart, a peaceful heart, a benevolent heart, a devout heart which does evil to no one, which does not repay evil for evil, but overcomes evil with good, which loves you above all things, always thinks about you, speaks about you, gives you thanks, delights in hymns and spiritual songs, and has its citizenship in heaven. AMEN.

PRAYER LIST

CHRISTINA ANDERSON
CAROLYN BLAND*
STEPHANIE BOSWELL

MARIAN GARMON*

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

MARIO LIGHTFOOTE*
RONNIE LIGON

CHARLES M. CRANK, II
PRESTON CRAYTON

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

LUCENIA DUNN*
SHANNON DIXON
TEDDY DOWDY*

ANITRA FULLER
ROBERT FRAZIER

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

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; Cursillo #236, Pilgrims and Staff; Calvary, Oneonta.

ANNOUNCEMENTS!!

- **ARMED FORCES:** Please pray for our service men and women stationed in the U.S. and overseas, especially, DeRitha Marbory Barber, Sam and Margaret Gunn Bunton, Christopher Childers, Kyle F. Graham, Shavone Marbory Hogan, Jabar and Kenya Lee Steward.
- **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 Modified Morning Prayer with Rev. H. Mawande Mzongwana, March 29 (Palm Sunday) and April 5 (Easter).
- **REMINDER:** Please continue to pray for and support St. Andrew's Episcopal Church. Financial Donations will continue to be accepted by mail, PayPal (church website) or drop-off at the church.
NEW: St. Martha's Guild is asking all parishioners to bring fresh cut flowers for Easter Sunday, 'flowering of the cross.'

**Additional announcements are listed inside the bulletin.*



SERMONS THAT WORK

Lent V

[RCL] Ezekiel 37:1-14; Psalm 130; Romans 8:6-11; John 11:1-45

When Jesus Shows Up

Jesus has a lot of nerve showing up to town in this morning's Gospel reading.

The story begins days earlier, when Lazarus becomes seriously ill. His sisters, Martha and Mary, send word to Jesus, trusting that he will come. The Gospel of John makes it clear that these three siblings are not strangers to Jesus. They are beloved friends. Their home in Bethany is a place of welcome and rest for him, a place where he can step away from crowds and demands. It is a place where he is known not simply as a teacher or healer, but as a friend. John shows plainly that Jesus loves Lazarus, and that he loves Martha and Mary as well.

Because of that love, the sisters expect Jesus to come immediately. They have seen what he can do. They have watched him heal people he has never met before—people who approach him desperate, hopeful, and full of need. Surely, they think, he will come quickly for someone so dear to him. Surely, he will heal their brother, and life will return to normal. Surely, this will end the way so many other stories have ended, with relief, gratitude, and another reason to trust.

But Jesus does not come right away.

When he receives the message that Lazarus is ill, Jesus stays where he is for two more days. The delay is striking, and the gospel does not explain it away. By the time Jesus finally begins the journey to Bethany, the situation has changed entirely. What was once an urgent illness has become a death. Lazarus has been buried. When Jesus arrives, Lazarus has been in the tomb for four days.

Four days is long enough for grief to settle in. Long enough for mourners to arrive from nearby Jerusalem. Long enough for shock to give way to sorrow, and for sorrow to harden into anger. Martha goes out to meet Jesus first, and Mary follows later, but both say the same thing: “Lord, if you had been here, my brother would not have died.”

It is a statement filled with grief, but also with accusation. It speaks the pain of trust disappointed. It names the question that so often rises in moments of loss: Why did help not come sooner? Why did God not act in time? Why was healing offered to others, but withheld here?

Even the crowd echoes this question. Some of them say, “Could not he who opened the eyes of the blind man have kept this man from dying?” The implication is unmistakable. Jesus had power. Jesus had opportunity. And yet, Jesus did not arrive in time.

By the time Jesus reaches Bethany, it seems as though everything that could have gone wrong already has. The crisis is over. The worst has happened. Nothing remains but grief, anger, and a sealed tomb. Whatever Jesus might have done, it appears the moment for action has passed. The story feels finished.

And then Jesus says something unexpected. Speaking to Martha, he says, “Your brother will rise again.” Martha responds with what sounds like faithful resignation. She speaks of the resurrection on the last day. She affirms her belief in God’s promises for the future. It is a correct answer, a theologically sound response. And yet beneath her words is distance. Resurrection at the end of time offers little comfort when the pain is immediate and raw. Hope deferred can sound hollow when loss is fresh and the wound is still open.

Jesus responds by shifting the conversation entirely. He says, “I am the resurrection and the life. Those who believe in me, even though they die, will live.”

Jesus does not say that resurrection is something that will happen someday. He does not point only toward the future. He says that resurrection is present now.

Resurrection is not simply an event at the end of time; it is bound up in the very presence of Jesus. Where Jesus is, life is already pressing in on death.

The story pauses here, but it does not rush past grief. When Jesus comes to the tomb and sees the sorrow of those gathered, he weeps. This moment matters. The Gospel does not present a Savior who stands above human pain or explains it away. Jesus does not hurry past grief on his way to a miracle. Jesus enters it fully. He stands before the reality of death and shares in the tears of those who mourn.

Only then does Jesus act.

Standing before the tomb, Jesus calls out with a loud voice, “Lazarus, come out.” And Lazarus emerges—still wrapped in burial cloths, still bearing the marks of death. Jesus then turns to those standing nearby and says, “Unbind him, and let him go.”

The miracle is not only that Lazarus is raised. It is also that the community is drawn into the work of restoration. The bindings of death must be removed. Life, once given, must be set free. Resurrection is not only something received; it is something lived into, together.

This story from John’s Gospel is not about one man brought back to life long ago. It reveals something essential about the character of God. It shows a God who enters places that seem beyond repair. A God who arrives not before pain, but in the midst of it. A God who does not wait for the moment to be safe, convenient, or understandable.

Friends in Christ, Jesus is the one who shows up when it is too late. When it is *far* too late. Jesus is the one who arrives *after* the nick of time has passed—after the eleventh hour has come and gone. Jesus comes

when the flame of hope has flickered and gone out, when everything seems lost and the world has fallen apart.

Jesus shows up when there are no more treatment options. When the bottom has dropped out and there is nowhere left to fall. When the end of the rope has been reached and let go. Jesus shows up when everyone else has given up. When all that can be seen and smelled is death. When all that is left is a tomb, tears, grief, anger, and disappointment.

That is when Jesus shows up.

Christian tradition has held onto this truth through an ancient Easter image known as the harrowing of hell. Drawing on the traditional teaching that Jesus descended to the dead, this image shows the risen Christ breaking into the depths, shattering chains and instruments of captivity, and pulling people out—every last one of them. Even those who believed it was too late. Those who assumed they were beyond saving.

In this image, hell is emptied, and death itself is undone.

This is the same Jesus who stands before the tomb of Lazarus and calls him out. The same Jesus who enters places marked by decay and despair and speaks life into them. The same Jesus who commands that the bindings of death be removed and that the one brought back to life be set free.

There is no time too late for Jesus. No place beyond reach. No situation beyond redemption. There is no one to whom Jesus cannot say, “You will rise again.” No one who cannot be called out of death into life. No one who cannot be unbound and set free.

The Rev. Edmund Harris serves as Associate Rector at St. Thomas Church, Medina, WA. Prior to St. Thomas, Edmund served for eight years as Rector of St. Peter’s Episcopal Parish in Seattle. Before moving to the west coast, he helped to found Church Beyond the Walls, a street-based worshipping community in Providence, Rhode Island, and served as Assistant Rector at Church of the Epiphany in East Providence, RI. Edmund is a graduate of the University of Virginia, the University of Chicago Divinity School, and Berkeley Divinity School at Yale. He lives with his spouse Michael, their son Ben, and their cats, Leo and Ambrose.



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>