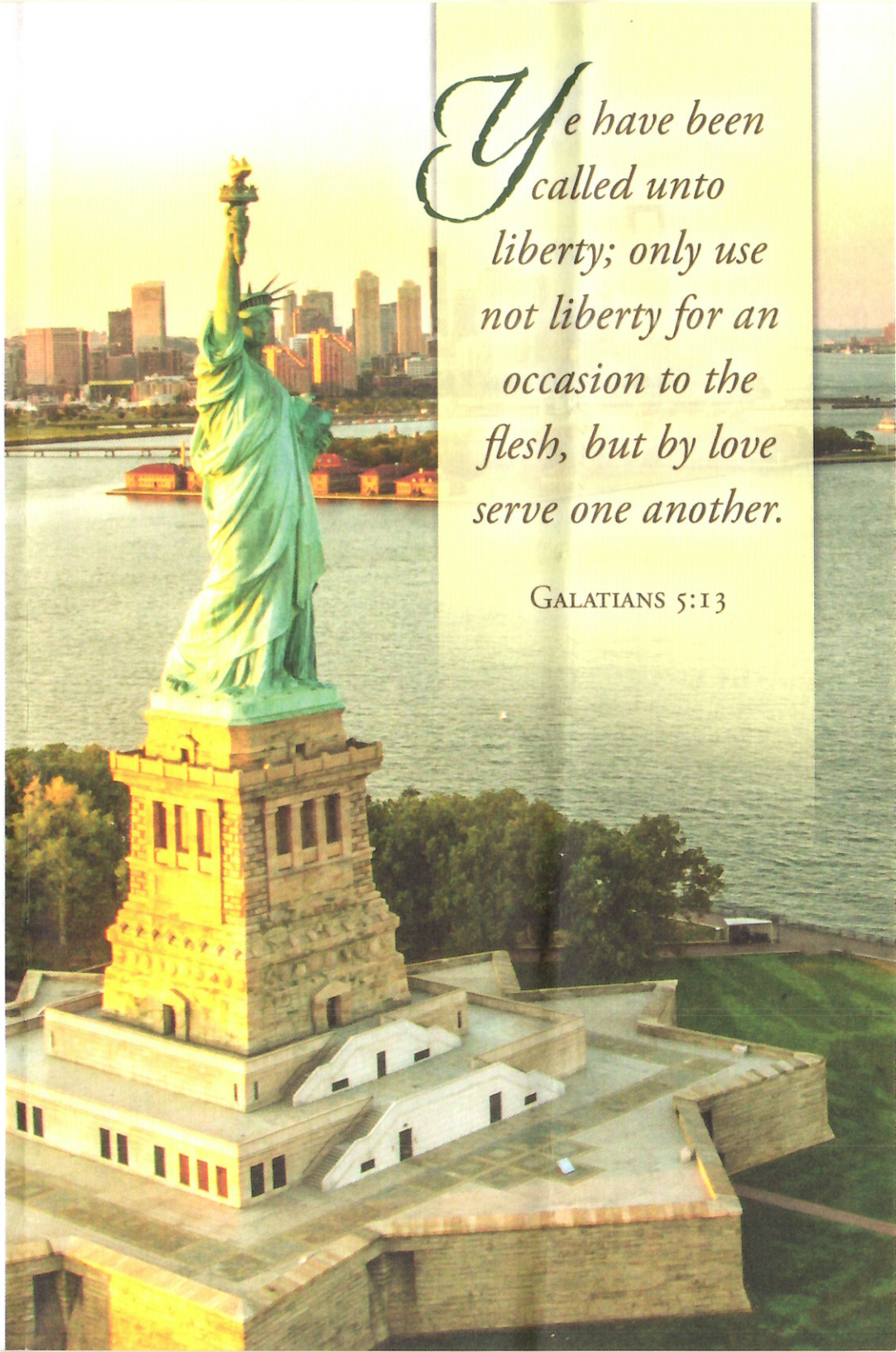


A photograph of the Statue of Liberty on Liberty Island, New York. The statue is green and stands atop a large, multi-tiered stone pedestal. In the background, the New York City skyline is visible across the water, with various skyscrapers and buildings. The water is a calm, greyish-blue. The sky is a pale, hazy blue. The overall scene is captured in a soft, slightly desaturated light, giving it a vintage or artistic feel.

*Ye have been
called unto
liberty; only use
not liberty for an
occasion to the
flesh, but by love
serve one another.*

GALATIANS 5:13

St. Andrew's Episcopal Church

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

(Serving the Tuskegee Community since 1912)

701 West Montgomery Road

Tuskegee, Alabama 36088

Phone: 334-727-3210

www.standrewstuskegee.com

EIGHTH SUNDAY AFTER PENTECOST (Proper 11)

July 19, 2026

MORNING PRAYER – RITE 11

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PRAYER BOOK

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** The Collect of the Day

** The First Lesson: Wisdom 12:13,16-19

** Psalm: 86:11-17

** Second Reading: Romans 8:12-25

637 Sequence Hymn: *How Firm A Foundation*

** **THE GOSPEL:** Matthew 13:24-30,36-43

THE MEDITATION: Let Both Grow Together

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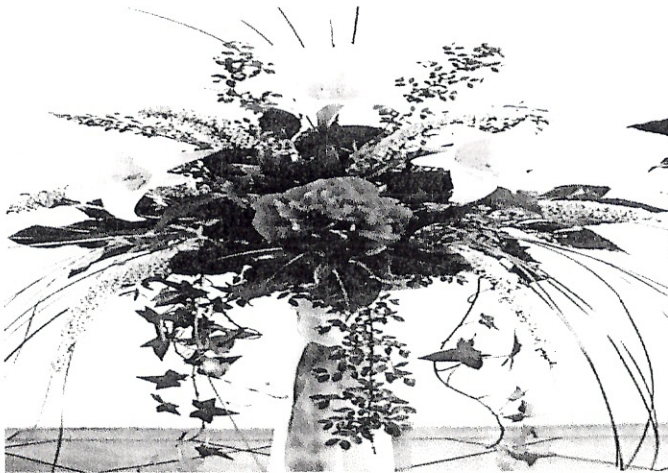
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Meditation: Cornelius Smith

Lay Readers: Linda Bulls, Joseph Samuel



FELLOWSHIP HOUR

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

PLEASE JOIN US!!!!!!

July 19 - A Parishioner



8 PENTECOST

Eighth Sunday after Pentecost: Proper 11



Revised Common Lectionary
TRACK TWO

Sunday, July 19, 2026

COLLECT

Traditional

ALMIGHTY GOD, the fountain of all wisdom, who knowest our necessities before we ask and our ignorance in asking: Have compassion, we beseech thee, upon our infirmities, and those things which for our unworthiness we dare not, and for our blindness we cannot ask, mercifully give us for the worthiness of thy Son Jesus Christ our Lord; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

Contemporary

ALMIGHTY GOD, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking: Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

FIRST READING: Wisdom 12:13,16-19

There is no god besides you, whose care is for all people, to whom you should prove that you have not judged unjustly; for your strength is the source of righteousness, and your sovereignty over all causes you to spare all. For you show your strength when people doubt the completeness of your power, and you rebuke any insolence among those who know it. Although you are sovereign in strength, you judge with mildness, and with great forbearance you govern us; for you have power to act whenever you choose. Through such works you have taught your people that the righteous must be kind, and you have filled your children with good hope, because you give repentance for sins.

Refrain

You, O Lord, are gracious and full of compassion.

Psalm 86:11-17 from the Book of Common Prayer

- | | |
|--|---|
| 11 Teach me your way, O LORD, and I will walk in your truth; * knit my heart to you that I may fear your Name. | 15 But you, O LORD, are gracious and full of compassion, * slow to anger, and full of kindness and truth. |
| 12 I will thank you, O LORD my God, with all my heart, * and glorify your Name for evermore. | 16 Turn to me and have mercy upon me; * give your strength to your servant; and save the child of your handmaid. |
| 13 For great is your love toward me; * you have delivered me from the nethermost Pit. | 17 Show me a sign of your favor, so that those who hate me may see it and be ashamed; * because you, O LORD, have helped me and comforted me. |
| 14 The arrogant rise up against me, O God, and a band of violent men seeks my life; * they have not set you before their eyes. | |

SECOND READING: Romans 8:12-25

SO THEN, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh—for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba! Father!” it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him. I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

GOSPEL: Matthew 13:24-30, 36-43

ANOTHER PARABLE Jesus put before the crowds: “The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder

came and said to him, 'Master, did you not sow good seed in your field? Where, then, did these weeds come from?' He answered, 'An enemy has done this.' The slaves said to him, 'Then do you want us to go and gather them?' But he replied, 'No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'" Then he left the crowds and went into the house. And his disciples approached him, saying, "Explain to us the parable of the weeds of the field." He answered, "The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!"

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BLB0309/300720-8

CALENDAR OF EVENTS FOR THE WEEK:

Monday, July 20, 2026

Tuesday, July 21, 2026

Wednesday, July 22, 2026

Thursday, July 23, 2026

Friday, July 24, 2026

Saturday, July 25, 2026

Sunday, July 26, 2026

11 a.m.

- Morning Prayer, self guided

NEWS FROM AROUND THE EPISCOPAL & ANGLICAN DIOCESES

The Annual Jonathan Daniels and the Martyrs of the Alabama Pilgrimage, on *Saturday, August 15, 2026*, Hayneville, AL
Friday, September 11, 2026, at 5 pm and *September 12, 2026*, at 4 pm,
Clergy and Lay Leader of Color Retreat, Camp McDowell. Registration is available on-line at dioala.org
See www.anglicannews.org for the latest Anglican Communion News

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

'Tuskegee Rising,' 22nd TNAA (Tuskegee National Alumni Association) Convention, July 30-August 2, 2026, Memphis, TN. Registration available online.

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.
September 26, 2026 Macon M.E.A.N.S. & Tri-State Auto presents, 'Riding for the Blue,' a month-long Prostate Cancer Awareness Campaign.
Health Fair, car & bike show with free PSA Screenings on Saturday, September 26 at 10am at Shorter Elementary School.

2026 Football Schedule – Tuskegee U:

August 30 - Red Tails Classic, T.U. vs U. of West AL, Montgomery
October 3 – T.U. vs Morehouse, Montgomery
November 7 – Homecoming, T.U. vs Miles, HOME
November 26 – Turkey Day Game, T.U. vs Alabama State, Montgomery

2026 Football Schedule – Auburn U.

September 12 – Auburn vs Southern Mississippi, HOME
September 19 – Auburn vs Florida, HOME
September 26 – Homecoming, Auburn vs. Vanderbilt, HOME
October 24 – Auburn vs LSU, HOME
November 7 – Auburn vs Arkansas, HOME

Football tickets are on sale now on respective websites.

PRAYER LIST

CHRISTINA ANDERSON
CAROLYN BLAND*
STEPHANIE BOSWELL

MARIAN GARMON*

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

MARIO LIGHTFOOTE*
RONNIE LIGON

CRAIG POWELL

CHARLES M. CRANK, II
PRESTON CRAYTON

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

LUCENIA DUNN*
SHANNON DIXON
TEDDY DOWDY*

YOLANDA P. SEAWRIGHT
DARRYL SEAWRIGHT
BRENDA D. ROBINSON*

ANITRA FULLER
ROBERT FRAZIER

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; Ministries to the mentally ill and those with intellectual disabilities; Episcopal Kyle Home (Gadsen); Grace Place (Cullman); Founders Place (St. Luke's Birmingham); For ministries to all caregivers and families they serve; and St. James, Livingston.

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 Bunton, 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 Morning Prayer – in person service on *Sunday, July 19, 2026 and Holy Eucharist August 2, 2026 at 11am, in person and via ZOOM.*
- **NEW:** Michael (Mike) Robinson transitioned from this earthly life on July 4, 2026. Brenda Dowdy Robinson has planned a Memorial Service on Saturday, August 15, 2026, at 1 pm at St. Andrew's. Please keep Brenda and the Robinson family in your prayers.

HAPPY BIRTHDAY & ANNIVERSARY!!

July 3 – Harriett & Charles Thomspen
 4 - Janiece Middleton
 6 – Lloyd Williams
 17 - Willim & Debra Gunn
 22 - Olive Elaine Lett
 24 – Joseph Samuel



Pentecost 8 (A) – Proper 11

[RCL] Genesis 28:10-19a; Psalm 139:1-11, 22-23 or Wisdom 12:13, 16-19 or Isaiah 44:6-8; Psalm 86:11-17; Romans 8:12-25; Matthew 13:24-30, 36-43.

Let Both Grow Together

Of the parables Jesus tells, the one about the weeds growing among the wheat can be especially troubling. In many readers' opinion, what we would prefer to have happen, at least initially, is what the farm hands are ready to do: pull up the weeds, throw them out, see the world free from the latest set of scumbags, and do it all immediately! But that is not how the story goes. The landowner won't allow such direct action. We need to look at the story more carefully to understand why.

Let's look at the weeds first. The gardeners among us may raise a suspicious eyebrow at the idea of not pulling out the weeds until harvest time. Certainly this is no way to run a farm!

But consider that the weeds that have grown up in the wheat field are an annual grass that looks very much *like* wheat. Distinguishing one from another in the early stages of growth is practically impossible. Moreover, as the plants mature, the roots of weeds and wheat intertwine and become almost inseparable. Yet separating them is necessary. Unless the weeds are removed, the flour made from the wheat will be ruined by the weeds, which are both bitter and mildly toxic. The usual solution is to harvest the plants, spread them on a flat surface, and *then* remove the weeds, which by this time are a different color than the wheat.

So the weeds can be separated only at the proper time, *following* the harvest. This brings us to what the landowner says, "Let both of them grow together until the harvest."

This teaching now makes sense to us, hopefully, in the context of wheat growing in a field where there are also weeds.

Where it dismays us is elsewhere in the *world*. Looking at the news, it might seem to many of us that weeds are growing like crazy in the wheatfield of the world! There are plants we may want to yank out by the roots.

We want the field of the world to flourish with wheat, and not to be troubled with weeds. That does not seem too much to ask.

The pervasive evil in the world can lead to rage, a feeling of impotence, even despair about God: Why doesn't God do something about these people? Where is God when people commit horrible crimes?

The parable does not deny that there are weeds in the wheat. It does not suggest for a moment that the world is free from evil. Instead, the weeds are only too visible. The landowner knows what's happened: "An enemy has done this!" Yes, the world is a terrible, broken place. What is meant to be a wheat field is hosting countless weeds.

And yet we hear from the landowner this instruction: "Let both grow together until the harvest." This may perplex us. This may baffle us. It sounds like the landowner is resigned to letting his fertile field become little more than a weed patch.

As we have looked carefully at the weeds, now we must look carefully at a word. The word is one which is often rendered "let": "Let both grow together until the harvest." The original Greek word has a wide range of meanings. One major meaning is "let" as in the sense of "pardon" or "forgive." It is with this meaning that the word appears in the Lord's Prayer, in that sentence where we say, "Forgive us our sins as we forgive those who sin against us."

This parable invites us to the patience of discipleship. The very real evil that others do is not to be answered by pulling out the weeds, by attacking and destroying the people responsible. Doing so only adds to the harm. Instead, our response is to be one of forgiveness, and a willingness to trust in the purposes of God who will winnow the wheat and the weeds at the harvest time. The passage goes on to explain that once this harvest is in, the weeds will be recognized for what they are and thrown into the fire. There's mercy, yes, but there's also justice.

Why this delay, then? Everywhere in the world, the weeds and the wheat are growing together, sometimes in dramatic, horrible ways; sometimes in ugly, everyday ways. Why not do something about it now? St. Augustine, in commenting on this parable asks and answers the same question: "There is this difference between people and real grain and real weeds, for what was grain in the field is grain and what were weeds are weeds. But in the Lord's field, which is the Church, at time what was grain turns into weeds, and at times what were weeds turn into grain; and no one knows what they will be tomorrow."

God gives us all amazing latitude to make choices, to do right, even to do wrong, to the point of inflicting grievous harm on others and on ourselves. Often we would like the Lord to hurl thunderbolts—only at our enemies, of course. But the record indicates that God works differently than that.

The most convincing entry in this record is the story of Jesus. Nowhere does he even suggest that in this life we get paid back in kind for the evil we have done. Instead, he goes around telling strange and scandalous parables about patience and forgiveness, like the one about a landowner who suffers the weeds and wheat to grow together through the many months leading up to harvest.

But Jesus doesn't rest content with parables. When his enemies nail him to the cross, he forgives them. Risen from the dead, he forgives those disciples who skipped out in his hour of need, and he sets them up in the business of spreading his forgiveness to anybody who needs it—which is to say everybody.

Forgiveness and forbearance are God's way of working with our broken world.

Our preoccupation with the problem of weeds must not prevent us from recognizing the wondrous conclusion of the parable: how indeed the harvest happens, an abundance of wheat is gathered in, enough to make landowner and farm hands rejoice together. And so the parable ends on a note of brilliant triumph about that harvest: "the righteous will shine like the sun in the kingdom of their father!"

*The Rev'd Charles Hoffacker is the author of *A Matter of Life and Death: Preaching at Funerals*.*



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/>