

**Holy, holy, holy, is the LORD...
the whole earth is**

full of his glory.

ISAIAH 6:3 (KJV)

St. Andrew's Episcopal Church

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

(Serving the Tuskegee Community since 1912)

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TRINITY SUNDAY

May 31, 2026

First Sunday after Pentecost

MORNING PRAYER – RITE 11

Self- Guided Prayer

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: Acts 2:1-21

** Psalm: 104:25-35,37

** Second Reading: 1 Corinthians 12:3b-13

Sequence Hymn:

** **THE GOSPEL:** John 7:37-39

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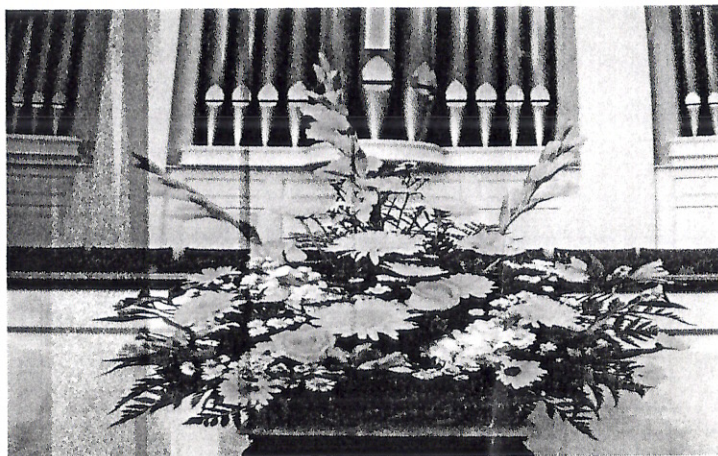
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ANNOUNCEMENTS:

Closing Hymn:

Dismissal



FELLOWSHIP HOUR

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

PLEASE JOIN US!!!!!!

June 7 - A Parishioner



TRINITY SUNDAY

First Sunday after Pentecost



Revised Common Lectionary

Sunday, May 31, 2026

COLLECT

Traditional

ALMIGHTY AND EVERLASTING GOD, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity: We beseech thee that thou wouldest keep us steadfast in this faith and worship, and bring us at last to see thee in thy one and eternal glory, O Father; who with the Son and the Holy Spirit livest and reignest, one God, for ever and ever. *Amen.*

Contemporary

ALMIGHTY AND EVERLASTING GOD, you have given to us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of your divine Majesty to worship the Unity: Keep us steadfast in this faith and worship, and bring us at last to see you in your one and eternal glory, O Father; who with the Son and the Holy Spirit live and reign, one God, for ever and ever. *Amen.*

FIRST READING: Genesis 1:1–2:4a

IN THE BEGINNING when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, “Let there be light”; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

And God said, "Let there be a dome in the midst of the waters, and let it separate the waters from the waters." So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day. And God said, "Let the waters under the sky be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, "Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it." And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day. And God said, "Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth." And it was so. God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day. And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky." So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, the fifth day. And God said, "Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind." And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind,

SECOND READING: 2 Corinthians 13:11-13

FINALLY, BROTHERS AND SISTERS, farewell. Put things in order, listen to my appeal, agree with one another, live in peace; and the God of love and peace will be with you. Greet one another with a holy kiss. All the saints greet you. The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.

GOSPEL: Matthew 28:16-20

NOW THE ELEVEN DISCIPLES went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshiped him; but some doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."



SERMONS THAT WORK

Trinity Sunday (A)

[RCL] Genesis 1:1-2:4a; Psalm 8 or Canticle 2 or 13; 2 Corinthians 13:11-13; Matthew 28:16-20

Loving the Trinity

Tell your typical Episcopal congregation that God is love, and you are likely to be greeted with smiles. Even some nodding of heads. If you continue and tell them that God is Trinity, then those smiling faces may fall into blank stares, maybe even a few grimaces. The nodding heads may drop, chin to chest, hands on knees, assuming the crash position.

Yet the exuberant claim that God is love is intimately connected to the claim that God is Trinity. St. Augustine once said, “if you see love, you see the Trinity.” “How so?” we might ask.

The first thing to note is that love is perhaps the best place to start when talking about God as Trinity. In the First Epistle of John, we hear this: “God is love, and those who abide in love abide in God, and God abides in them” (1 John 4:16). This statement is a better place to start thinking about the Trinity than say, shamrocks (three leaves, one plant), H₂O (liquid, solid, gas), or the sun (star, light, heat)—all of which are flawed and tend toward heresy. The statement that God is love also has the obvious benefit of being in the Bible.

In the high Middle Ages, Richard of St. Victor showed how reflecting on love can lead us to think of God as Trinity. Here’s his way of thinking, with some modern updates. We begin with the basic claim: God is love. A beautiful, biblical truth, as we have seen. Now, think for a moment about what it means to say that God is love, with the emphasis on God. God, we believe, is the most perfect, the greatest, the most truly good and beautiful “thing”—that is thing-in-scare quotes—we can imagine. In fact, God is so perfect, great, true, good, and beautiful that God is beyond thingness, beyond being any-thing whatsoever. God is the Being beyond all beings, the Someone from whom all things and all someones in the universe come—rather than some-thing or some-one in the universe. So, if God is love, then the love that is God must also be the most perfect, the greatest, the most truly good and beautiful love we can imagine.

Now let’s think about the most perfect, the greatest, the most truly good and beautiful love we can imagine, with the emphasis on love. Could this most perfect love be a single, solitary thing? Richard of St. Victor thinks the obvious answer is, “No, of course, not.” The nature of love is to be directed towards someone or something. Perfect love cannot be directed solely toward itself. Love flows.

We know, to be sure, that the love of God flows into all of creation and into every trembling heart. We give thanks to God for the goodness and love made known to us in creation, in the calling of Israel to be God's people, and above all in the Word made flesh, Jesus God's Son. More on that later. But for the moment, Richard would have us reflect on the fact that a perfect love must, first and foremost, flow *toward* another perfect being, a being who is also the most perfect, the greatest, the most truly good and beautiful thing we can imagine. So, to be perfect, a perfect love must flow towards another perfect being. Which is to say, the God who is love must be *inter*personal. If God is love, then there must be more than one perfect person who *are* this love. For Richard, this is the perfect love of the Father for the Son and of the Son for the Father.

Sounds perfect, right? Well, according to Richard, almost, but not yet. According to him, perfect love cannot consist in a closed circle of two persons loving one another. Perfect love cannot be about "just the two of us." Perfect love—the greatest, the most truly good and beautiful love we can imagine—must overflow from the two persons toward another person, who is also the most perfect, the greatest, the most truly good and beautiful thing we can imagine. For Richard, this third person is the Holy Spirit, the perfect love that overflows from the love of the Father for the Son and of the Son for the Father.

So, if God is love, then God is perfect love. And if God is perfect love, then God is interpersonal love. And if God is interpersonal love, then God is triune love. Therefore, if God is love, God is Trinity, Father, Son, and Holy Spirit.

That, at least, is how Richard sees it. And, indeed, it is quite a faithful and beautiful way to think about the Trinity. It is certainly better than analogies drawn from shamrocks, H₂O, and the sun.

But perhaps the most faithful and beautiful way to think about the Trinity is found in another basic affirmation of the Christian faith. That is that in Jesus Christ, we meet the love of God in flesh and bone.

In the Gospel of John, we hear another clear statement: "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life" (John 3:16). That is to say, in the incarnation, life, death, resurrection and ascension of Jesus Christ, God has acted by the power of the Holy Spirit to save the world. This is, in many ways, just rock-solid, basic Christianity. God, in love, has acted, by the power of the Holy Spirit in Jesus Christ, for us and for our salvation.

The Trinity is a theological way of making sense of this gospel message in light of the Bible's unwavering commitment to belief in one God. From beginning to end, in the Old Testament and the New Testament, scripture affirms a faith in the one God, the Holy One of Israel. Jesus himself quotes the ancient Jewish prayer, the *Shema*, which says, "Hear O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." The early church maintains Israel's commitment to monotheism, to trust in and loyalty to one God. This is bedrock.

How then can we make sense of the salvation that we know in Jesus Christ? One skeptic might ask: Was Jesus really just a very special human being, a teacher or a prophet? The early church said "no." Jesus was truly human, but not only human, because one human being can't save other human beings. Only God can save humanity.

So, if only God can save human beings, then another skeptic might ask, was Jesus another God? The early church again said “no,” because, as we have seen, they remained committed to belief in one God.

This leaves us with the dazzling truth that the God we know in the salvation of Jesus Christ is the same God revealed in the Old Testament, the God who acted to redeem the people of Israel. And how do Christians know this? Through the power of the Holy Spirit, the gift of the transforming power of God’s love at work in Christian life and in the wider world.

The Trinity is basically a way of claiming this foundational truth: The God we know in Jesus Christ through the power of the Holy Spirit is one God.

Saying “God is Trinity, Father, Son and Holy Spirit,” is a way of naming the God we know in the salvation of Jesus Christ. The action of God in Jesus Christ is the action of the God who is love from beginning to end. The God of love who created us out of and for love. The God of love who took on our humanity, took on the burden of our guilt, and put an end to it on the cross. The God of love who, through the Holy Spirit, now offers us forgiveness, so that we can participate in and share God’s forgiving love with the world.

God is love, a Trinity of loving persons, who gives out of love, forgives out of love, and calls us to participate in a community of love through our own acts of giving and forgiving.

And so in obedience to Jesus’s command in our Gospel lesson, we go and make disciples, baptizing them in the name of the Father and of the Son and of the Holy Spirit. We baptize them in the name of the God who is love.

In baptism, we are buried with Christ in his death, share in his resurrection, and are reborn by the Holy Spirit. We are baptized not only in the name of God, Father, Son, and Holy Spirit, but also into the very life of the God who is love. To be baptized in the name of God, Father, Son and Holy Spirit, is to participate in the love that is God, the love that moves the sun and the other stars, the love that is known in the life, death and resurrection of Jesus Christ, the love that is poured into every trembling heart.

God is love. Those who abide in love abide in God, and God abides in them. Which is to say, God is Trinity. And those of us who are baptized in the name of the Trinity, abide in the love that is Trinity. And the love that is Trinity abides in us.

***The Rev. Dr. Joseph S. Pagano** is co-dean of the School for Ministry in the Episcopal Diocese of New Hampshire.*



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>

CALENDAR OF EVENTS FOR THE WEEK:

Monday, June 1, 2026

Tuesday, June 2, 2026

Wednesday, June 3, 2026

Thursday, June 4, 2026

Friday, June 5, 2026

Saturday, June 6, 2026

Sunday, June 7, 2026

11 a.m.

- Holy Eucharist, ZOOM

NEWS FROM AROUND THE EPISCOPAL & ANGLICAN DIOCESES

Congratulations to The Rev. Anita Braden, Interim Missioner for African Descent Ministries for The Episcopal Church. The Rev. Braden has served most recently as Canon to the Ordinary and Chief of Staff for the Episcopal Diocese of Arizona. Braden will help build and strengthen relationships with Black Episcopalians, seeking to connect diocese and support leaders of African Descent at every level of church life.

Come Together: Clergy and Lay Leaders of Color, Saturday, June 13, 2026, from 11am to 1:30pm at The Threshold Center, 3794 Crosshaven Drive., Vestavia Hills, AL 35223: This gathering is crafted specifically for clergy and lay leads of color within our diocese. Come as you are, and leave feeling heard, held and renewed. Registration is required, online www.dioceala.org

The Very Rev. Richard T. Lawson, III, Bishop-Elect will be Ordained and Consecrated as Bishop Diocesan on Saturday, June 27, 2026, by Presiding Bishop Sean Rowe at the Cathedral Church of the Advent in Birmingham, AL.

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

NEWS/EVENTS

T.U. (www.tuskegee.edu)

Summer recess

COMMUNITY (Tuskegee, Macon County)

If no candidate wins more than 50% of votes in a Primary Election, a Runoff Election is scheduled. Run-Off Elections will be held in Macon County on Tuesday, June 16, 2026. VOTE as if your life depends on it!

35th Annual T.U. Local Alumni Club Brag Luncheon, Sunday, June 28, 2026, at 1:30pm at Thompkins Hall. For tickets contact: Emma Brown at 251-263-1976 or Roberta Patrick at 317-289-6313.

PRAYER LIST

CHRISTINA ANDERSON
CAROLYN BLAND*
STEPHANIE BOSWELL

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

DIANE KENNEY*

MARGARET 'KATIE' JONES
THERON JONES

MARIAN GARMON*

MARIO LIGHTFOOTE*
RONNIE LIGON

CRAIG POWELL

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

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

*Local Parishioners
** Shut-In Parishioners

THE DIOCESAN CYCLE OF PRAYER

We pray for our Companion Diocese of Honduras and their bishop, Lloyd; Cursillo #240, pilgrims and staff; Parish and Diocesan Communications and their work to keep us connected to one another and the needs and hopes of the world.

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 Holy Eucharist service on *Sunday, June 7, 2026*, with Bishop-Elect Lawson and Rev. H. Mawande Mzongwana. Save the date.
- **NEW:** Work will begin very soon repairing the church elevator. Thank you for your patience.
- **NEW;** Summer Vacation is here. Please keep up with your pledges and stay safe!

HAPPY BIRTHDAY!!

June	8 - June Samuel
	12 - Marian Garmon
	12 - Chuck Okere
	19 - Lanice Middleton
	20 - Lionel Richie
	22 - Velma Braye
	29 - Angel Gaillard