

A serene winter forest scene. Two deer are standing in a snowy landscape. The deer in the foreground is looking directly at the camera, while the one behind it is partially obscured by a snow-covered pine branch. The background shows tall, thin trees and a warm, golden light filtering through the branches, suggesting a sunrise or sunset. The overall atmosphere is peaceful and quiet.

*As the deer pants  
for the water Brooks,  
So pants my soul for You,  
O God.*

PSALM 42:1 (NKJV)

# St. Andrew's Episcopal Church

(Serving the Tuskegee Community since 1912)

701 West Montgomery Road

Tuskegee, Alabama 36088

Phone: 334-727-3210

[www.standrewstuskegee.com](http://www.standrewstuskegee.com)

**THIRD SUNDAY IN LENT**

**March 8, 2026**

**MORNING PRAYER – RITE 11**

**11:00 A.M.**

**HYMNAL**

**PRAYER BOOK**

Musical Prelude

**L160** Opening Hymn: *This Little Light of Mine*

**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: Exodus 17:1-7

\*\* Psalm: 95

\*\* Second Reading: Romans 5:1-11

**L192** Sequence Hymn: *I Need Thee*

\*\* **THE GOSPEL:** John 4:5-42

**THE MEDITATION: 'Our Common Humanity'**

The Apostles' Creed 96

The Prayers 97

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Collect for Sundays 98

Collect for Grace 100

Collect for Guidance 100

\*\* Refer to Insert in Bulletin

**OFFERTORY**

Doxology: *Praise God From Whom all Blessings Flow*

**The General Thanksgiving**

A Prayer of Chrysostom

Versicle and response

Closing Sentence and Scripture

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**ANNOUNCEMENTS:**

**L184** Closing Hymn: *Blessed Assurance*

Dismissal



*Keeping  
a Holy Lent*

**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!!!!!!**

**March 8 - A Parishioner**



# 3 LENT

## Third Sunday in Lent



Revised Common Lectionary

**COLLECT**

Sunday, March 8, 2026

*Traditional*

ALMIGHTY GOD, who seest that we have no power of ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

*Contemporary*

ALMIGHTY GOD, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

### **FIRST READING:** Exodus 17:1-7

FROM THE WILDERNESS of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink: The people quarreled with Moses, and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the Lord?" But the people thirsted there for water; and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?" So Moses cried out to the Lord, "What shall I do with this people? They are almost ready to stone me." The Lord said to Moses, "Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink." Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarreled and tested the Lord, saying, "Is the Lord among us or not?"

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## Refrain

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Today if you would hear God's voice, harden not your hearts.

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### Psalm 95 *from* The Book of Common Prayer

- 1 Come, let us sing to the LORD; \* let us shout for joy to the Rock of our salvation. the sheep of his hand. \* Oh, that today you would hearken to his voice!
- 2 Let us come before his presence with thanksgiving \* and raise a loud shout to him with psalms. 8 Harden not your hearts, as your forebears did in the wilderness, \* at Meribah, and on that day at Massah, when they tempted me.
- 3 For the LORD is a great God, \* and a great King above all gods. 9 They put me to the test, \* though they had seen my works.
- 4 In his hand are the caverns of the earth, \* and the heights of the hills are his also. 10 Forty years long I detested that generation and said, \* "This people are wayward in their hearts; they do not know my ways."
- 5 The sea is his, for he made it, \* and his hands have molded the dry land.
- 6 Come, let us bow down, and bend the knee, \* and kneel before the LORD our Maker. 11 So I swore in my wrath, \* "They shall not enter into my rest."
- 7 For he is our God, and we are the people of his pasture and

### SECOND READING: Romans 5:1-11

SINCE WE ARE justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has

been poured into our hearts through the Holy Spirit that has been given to us. For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

### GOSPEL: John 4:5-42

JESUS CAME to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." (His disciples had gone to the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" Jesus said to her, "Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water." Jesus said to her, "Go, call your husband, and come back." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and the one you have now is not your husband. What you have said is true!" The woman said to him, "Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem." Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in

Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.” The woman said to him, “I know that Messiah is coming” (who is called Christ). “When he comes, he will proclaim all things to us.” Jesus said to her, “I am he, the one who is speaking to you.” Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, “What do you want?” or, “Why are you speaking with her?” Then the woman left her water jar and went back to the city. She said to the people, “Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?” They left the city and were on their way to him. Meanwhile the disciples were urging him, “Rabbi, eat something.” But he said to them, “I have food to eat that you do not know about.” So the disciples said to one another, “Surely no one has brought him something to eat?” Jesus said to them, “My food is to do the will of him who sent me and to complete his work. Do you not say, ‘Four months more, then comes the harvest’? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, ‘One sows and another reaps.’ I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.” Many Samaritans from that city believed in him because of the woman’s testimony, “He told me everything I have ever done.” So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world.”

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 **CHURCH  
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## CALENDAR OF EVENTS FOR THE WEEK:

Monday, March 9, 2026

Tuesday, March 10, 2026

Wednesday, March 11, 2026

Thursday, March 12, 2026

Friday, March 13, 2026

Saturday, March 14, 2026

Sunday, March 15, 2026

11 a.m.

- No in-person Service

### ***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**

For a recap of the 195<sup>th</sup> Diocesan Convention: 'Good News for a New Day', see [www.dioala.org](http://www.dioala.org).

Congratulations to The Very Rev. Richard T. Lawson III, dean of St. John's Cathedral in Denver, CO, as the 13<sup>th</sup> bishop-elect of the Diocese of Alabama. Lawson will be ordained and consecrated as bishop diocesan on *June 27, 2026*, by Presiding Bishop Sean Rowe at the Cathedral Church of the Advent in Birmingham, AL

See [www.anglicannews.org](http://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](http://www.dioala.org).

### **NEWS/EVENTS**

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

A.U. ([www.auburn.edu](http://www.auburn.edu))

#### **EVENTS (Montgomery, 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.

# ***PRAYER LIST***

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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 WHITELOW

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; For all ministries to the hungry, especially” Holy Comforter, Montgomery; Grace Food Pantry, Birmingham; Deacon’s Deli Food Ministry, Canterbury Chapel; and all other Parish Food Pantries; Parish Beans and Rice Ministries; Grace by Day, Birmingham; The Soup Bowl, Anniston; Bread for the World and Rise Against Hunger.

### 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 March 8, 2026 - Morning Prayer and March 29 (Palm Sunday) and April 5 (Easter) - Modified Service with Rev. Mzongwana.
- **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.
- **RECTOR SEARCH UPDATE:** The Vestry continues to search.

*\*Additional announcements are listed inside the bulletin.*



## Lent 3

**RCL: Exodus 17:1-7; Psalm 95; Romans 5:1-11; John 4:5-42**

### Our Common Humanity

A social activist by the name of Jo Cox was a member of the House of Commons in the Parliament of the United Kingdom in the early 2000s. According to her sister, she was a devoted sibling, mother, wife, and friend. By many accounts, Jo Cox was also a voice for the voiceless in communities around the world. She didn't just stand for the marginalized in the United Kingdom; she also spoke out on those she considered marginalized people in the Middle East. Sadly, she was assassinated for her beliefs at the age of 42. Her vocation was driven by one simple belief: "we are far more united and have more in common than that which divides us." Her passion was for protecting our common humanity.

In this third week of Lent, the gospel lesson provides a beautiful illustration of what it means to discover our common humanity. Jesus is camped out by a well in a Samaritan city called Sychar. The disciples have gone into town to find food for the rabbi and his followers. A Samaritan woman approaches the well and immediately Jesus asks for a drink of water.

It is fair to assume that the Samaritan woman might have been unnerved by the request, because Jews and Samaritans typically did not speak to one another, as Samaritans were marginalized people in that region. While we might look at this encounter as one between an outsider and the incarnate God, in this context, they are just two human beings who share an interesting conversation. The Samaritan woman has no idea who this Jesus is. Imagine her confusion when he offers her "living water" instead of the water that she was prepared to draw out of the well. She challenges more than just his imagery; she challenges Jesus's ability to get water from the well, inasmuch as he does not have a bucket! She appears to be teasing him further when she says, "if you've got some of this living water why don't you just give me some of that so that I may never be thirsty or have to keep coming here to draw water."

As we encounter people along our journey, our initial reaction may often be that we have nothing in common. Our lifestyles may be completely different. One person is married with children, while the other is single. In our communities, in our workplaces, we share space with humans who love sports, while others are foodies. Encounters arise between people who are profound readers and others who prefer to travel. An extreme introvert connects with a self-avowed extrovert who makes friends easily and keeps the room in good humor.

If we are able to embrace the notion that we have more in common than what separates us, then as we converse with our neighbors, we are called to find common ground. Remain engaged; discover some

common bonds. Suddenly our empathy meter expands tremendously, and we are able to give voice to and appreciate not only our common attributes, but our differences as well.

In Jesus's interaction with the Samaritan woman, God models for humans what it looks like to be able to sit and share a moment with someone who appears vastly different from us. Jesus asks for a sip of water from someone he should not have addressed at all. And in that, Jesus shows the world what it looks like when we cast aside the labels imposed by societal norms and look into the heart of another human being, to connect on a personal level.

The Samaritan woman did not know Jesus and was understandably hesitant about sharing too much of herself. He tells her to go and get her husband, and she quietly says, "I have no husband." Jesus knows the rest of her story, so in this case he tells her *her own* story, readily pointing out that she has had five husbands. Suddenly the Samaritan woman has a revelation: "Sir, I see that you are a prophet." This story is a sign of what can happen when we truly see each other.

During the season of Lent—this time of renewal—we have an opportunity to seek the image of God in one another. In the midst of the hustle and bustle of life, it becomes too easy to rush past other people and not see each other at all. But in Lent, we are encouraged to slow down and to become present.

One of the greatest gifts that Jesus offered the Samaritan woman was presence. He saw *her*—not her community or her reputation. She was not used to Jewish people connecting with Samaritans. From her response, we can see clearly that it was unusual for her to interact with those outside of her community. Yet Jesus reminds us that we have so much more in common than that which separates us. Empowered with that knowledge, move forward, sharing your love of God with others and showing what it is to be God's disciple.

You may recall another biblical story about a Samaritan in the tenth chapter of Luke: We read in a parable that Jesus told that the Samaritan was the one person willing to stop and assist an injured man. Through these encounters with and stories about Samaritans, Jesus offers examples of how we recognize the love and light present in the other. Your own light shines brightest when you are able to see your neighbor clearly. God tells us that we are light and love when we offer each other a drink of water, both from the well and from the living water given to us at baptism. God asks us not to run away from such moments, not to pass by these opportunities, but rather to embrace them. As one of God's chosen people, you are called to share the light of love with all on your path.

The woman Jesus met and spoke with at the well overflowed—not with water, but with newness of life. She ran back to her neighbors and friends, to tell them what she had seen, and to beg them to come and see this man who knew so much about her.

It's remarkable that with one simple conversation, this woman discovered the truth of who Jesus was. She could *see* him, while the disciples he was traveling with were still uncertain about Jesus and the fullness of his identity. By now, the disciples have seen Jesus' work and witnessed miracles that the Samaritan woman has never seen. In spite of that, *they* are struggling with Jesus' full identity. They don't yet understand what Jesus means when he says to the disciples "my food is to do the will of Him who sent me and to complete His work."

To do the will of God is our challenge, beloved. We are called to love our neighbors as ourselves. Your joy will come from your benevolence, compassion, and the ability to show God’s mercy to one another.

Throughout this season of Lent, may you claim the time and space to spend with God, and to experience how the living water touches and changes your life.

As you remember the Samaritan woman and meet Jesus at the well, remember the beautiful words of Jo Cox: “We are far more united and have more in common than that which divides us.” Amen.

***The Rev. Kathleen Walker** joined the staff of the Episcopal Diocese of North Carolina in February 2020 to focus on the continuity and vitality of the dozen Black congregations. The history of the African American tradition in North Carolina is rich and profound. It is important to weave their diversity into a closer bond of inclusion with other parishes and the diocese. The goal is to ensure all predominantly Black congregations have the best opportunity to make the fullest use of the resources of their parishes, partnerships, and the diocese. Currently there are 11 active African American congregations in the diocese and one historical church that is in process of redevelopment. Canon Walker is passionate about sustaining and supporting Black communities in the context of the Episcopal church. Canon Walker graduated from Virginia Theological Seminary in 2018. She is currently president of the Alumni Association Executive Committee. She has dedicated many years to the cause of social and racial justice. Rev. Walker is committed to fulfilling the diocese’s priority of becoming beloved community as we work through racial reckoning, justice and healing. She is also president of the Rt. Rev. Michael B. Curry chapter of the Union of Black Episcopalians.*



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>