



*To every thing  
there is a season,  
and a time  
to every purpose  
under the  
heaven.*

ECCLESIASTES 3:1 (KJV)

# St. Andrew's Episcopal Church

*(Serving the Tuskegee Community since 1912)*

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**FOURTH SUNDAY AFTER THE  
EPIPHANY**

**February 1, 2026**

## **MORNING PRAYER – RITE II 11:00 A.M.**

### **HYMNAL**

### **PRAYER BOOK**

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** Psalm: 15	
** Second Reading: 1 Corinthians 1:18-31	
** <b>THE GOSPEL:</b> Matthew 5:1-12	

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\*\* *Refer to Insert in Bulletin*

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Closing Sentence and Scripture

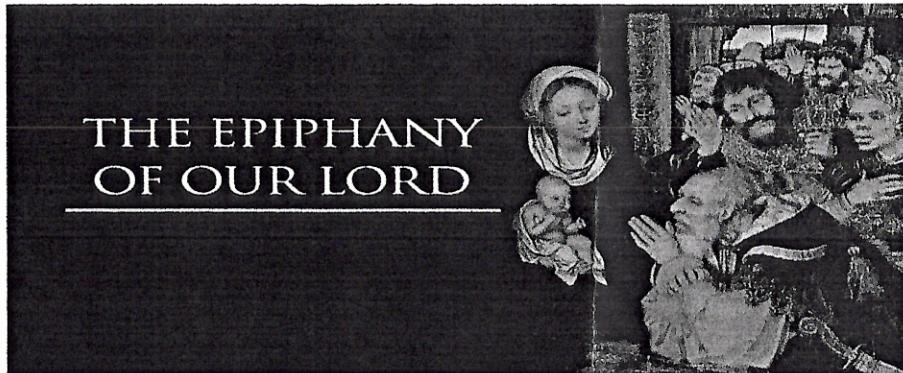
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## ANNOUNCEMENTS: *See Inside Bulletin*

Closing Hymn:

Dismissal

## THE EPIPHANY OF OUR LORD



## FELLOWSHIP HOUR

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

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



# 4 EPIPHANY

## Fourth Sunday after the Epiphany



Revised Common Lectionary

Sunday, February 1, 2026

### COLLECT

*Traditional*

ALMIGHTY AND EVERLASTING GOD, who dost govern all things in heaven and earth: Mercifully hear the supplications of thy people, and in our time grant us thy peace; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

*Contemporary*

ALMIGHTY AND EVERLASTING GOD, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

### FIRST READING: Micah 6:1-8

HEAR WHAT THE LORD says: Rise, plead your case before the mountains, and let the hills hear your voice. Hear, you mountains, the controversy of the LORD, and you enduring foundations of the earth; for the LORD has a controversy with his people, and he will contend with Israel. “O my people, what have I done to you? In what have I wearied you? Answer me! For I brought you up from the land of Egypt, and redeemed you from the house of slavery; and I sent before you Moses, Aaron, and Miriam. O my people, remember now what King Balak of Moab devised, what Balaam son of Beor answered him, and what happened from Shittim to Gilgal, that you may know the saving acts of the LORD.” “With what shall I come before the LORD, and bow myself before God on high?

Shall I come before him with burnt offerings, with calves a year old? Will the LORD be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" He has told you, O mortal, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?

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### Refrain

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The righteous shall abide upon God's holy hill.

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### Psalm 15 *from The Book of Common Prayer*

1	LORD, who may dwell in your tabernacle? * who may abide upon your holy hill?	4	In his sight the wicked is rejected, * but he honors those who fear the LORD.
2	Whoever leads a blameless life and does what is right, * who speaks the truth from his heart.	5	He has sworn to do no wrong * and does not take back his word.
3	There is no guile upon his tongue; he does no evil to his friend; * he does not heap contempt upon his neighbor.	6	He does not give his money in hope of gain, * nor does he take a bribe against the innocent.
7		7	Whoever does these things * shall never be overthrown.

## SECOND READING: 1 Corinthians 1:18-31

THE MESSAGE ABOUT THE CROSS is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, “I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.” Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God’s foolishness is wiser than human wisdom, and God’s weakness is stronger than human strength. Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God. He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, “Let the one who boasts, boast in the Lord.”

## GOSPEL: Matthew 5:1-12

WHEN JESUS SAW THE CROWDS, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying: “Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those

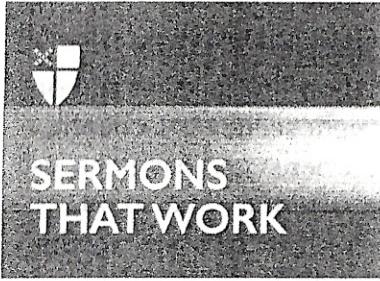
who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the merciful, for they will receive mercy. Blessed are the pure in heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you."

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## Epiphany IV

[RCL] Micah 6:1-8; Psalm 15; 1 Corinthians 1:18-31; Matthew 5:1-12

### What the Lord Requires

Who knew that, throughout the history of Biblical religion, prophets and psalmists – read, poets and songsters – have articulated entry requirements necessary to fully participate in the worship of the God of Abraham, Isaac, Jacob, and Jesus?

Take Psalm 15. Likely written before there even was a Temple atop Mount Zion in Jerusalem, it asks the pivotal question: “Lord, who may dwell in your tabernacle? who may abide upon your holy hill?” The people are still worshipping the God of the Exodus in a tabernacle, or tent. Now we imagine that, when it came time for worship, everyone was—and always had been—welcomed. “The Episcopal Church Welcomes You!”

But this is not at all how Psalm 15 depicts things. There we see that, before one can enter the tabernacle, one must already be engaged in the kind of life that reflects the God in whose image we have been created—a God who is merciful, slow to anger, compassionate, and abounding in steadfast love. So the psalmist lists the qualities one must have to worship this God: live a blameless life, speak truth from the heart, speak no evil toward others, do no evil nor heap contempt on one’s neighbor, reject all wickedness, keep one’s word, don’t take bribes against the innocent, lend money fairly, and honor those who fear and love the Lord.

It’s all relational. How we behave in community outside the tent of meeting matters. It turns out that what it takes to enter God’s sanctuary is a very non-liturgical affirmation: to worship God in an authentic manner, one must first be compassionate and just with others! All others. Just as the Lord God has been compassionate and just with all of us. As Jesus sums it up: Love God and love your neighbor.

Writing some 800 years before the time of Christ, the prophet Micah envisions the Lord God putting the faithfulness of the covenant community on trial. We would do well to note who is in the jury box: creation itself—mountains, hills, and the “foundations of the earth.” After a recitation of all the Lord God has done for the covenant people throughout the ages, again the question is put forward: With what shall we come to worship before the Lord? Will the Lord be pleased with burnt offerings, calves, rams, thousands of rivers of oil? “Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?”

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That is, should we double down on all the standard requirements of the Temple liturgies? Will our performance in worship itself be sufficient to pay for the damage we have inflicted on one another and on the environment who sits in the jury box? The question is more familiar than it might seem. As a church, do we believe that if we perform all the niceties of the liturgy, have the proper vestments and hangings, use the correct texts and hymns of the season, say all the appointed prayers, make the offerings, and so on, then we have then paid our dues to God for the week? These Scriptures tell us that those who are worthy to enter the house of the Lord are those who deal with their neighbors, widows, orphans, and resident aliens with justice and compassion.

The answer, once again, is almost deafening: “He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?”

In our current climate—with its nearly a total lack of humility—where so many live on the edge of economic poverty, and where the struggle just to live day-to-day (paycheck-to-paycheck) makes it almost impossible to find time for deeds of loving kindness and acts of justice on behalf of others, Micah’s prophecy might seem like one thing more than we can handle. But he challenges us again to see that the entry requirements to worship hinge entirely on how we live the *other* six days of the week.

Is it any wonder, then, that the Apostle Paul reminds the Corinthians that, to the rest of the world, the kind of sacrifice and compassion symbolized by the Cross looks like weakness and foolishness. He bemoans how many in the Corinth community of Christ have adopted the boastful—and even discriminatory—behaviors of the world around them, apparently feeling that their gifts of the Spirit have freed them from needing to be compassionate and just to one another, let alone to those beyond the worshipping community. Paul reminds them of the words of the prophet Isaiah: “I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart” (Isaiah 29:14).

We would do well to note that Isaiah imagines this reform of God’s covenant people—a people who have become too self-reliant and self-impressed—is necessary “Because these people draw near with their mouth and honor me with their lips, while their hearts are far from me, and their fear of me is a commandment of men learned by rote.” They honor me with their lips, while their hearts are far from me.

Paul’s prescription for this same situation in Corinth echoes Micah’s call toward humility: “Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God. He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, ‘Let the one who boasts, boast in the Lord.’”

This teaching brings us to the opening verses of The Sermon on the Mount, that portion we call the Beatitudes, or Blessings. Long thought to be aspirational for all Christians, on closer review, these Blessings appear to be more a statement of fact than aspiration, each beginning, “Blessed are...” Jesus lifts up those who are already peacemakers, already pure in heart, who already hungry and thirsty for righteousness, compassion, and justice, and already mourn for the conditions of this world that hold certain classes of people within systems of injustice and oppression. Meek does not mean “weak,” but rather patient, humble, teachable, trusting God, and showing gentleness in actions. Jesus recognizes that Published by the Office of Communication of The Episcopal Church, 815 Second Avenue, New York, N.Y. 10017 © 2026 The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America. All rights reserved. When using this sermon in part or in whole, please credit verbally or in print Sermons That Work, a ministry of The Episcopal Church, and the original author.

the world is filled with those people who demonstrate for the rest of us what it means to do justice, perform deeds of loving kindness, and to walk humbly with our God!

Taken together, all four of today's lessons ask us to imagine that we can live lives that manifest the light, life, and love of Christ—*beyond* our Sunday mornings together.

Christ was born that we might be one in unity with the God who is gracious and merciful, slow to anger, and abounding in steadfast love. God wants us to shine the light and life of Christ in all that we do and say, with and for others. Only then might we become true reflections of the God who is just, compassionate, and who—in all humility—became one of us.

May the Father, the Word, and the Holy Spirit help us all! Amen.

*Kirk Alan “Chief” Kubicek was introduced to a life of eschatological hope and expectation having been born and raised a Chicago Cubs Fan in the western suburbs of Chicago, IL. After having served in a variety of parishes from Corporate to Family size over the past 40+ years, I am currently Priest in Charge at Christ Church, Rock Spring Parish, Forest Hill, in the diocese of Maryland, a small but mighty congregation. I believe the preaching task is akin to gathering the fuel and setting a spark that hopefully will create a fire of inspiration in the heart of those hearing the Word. In my spare time, I play drums in a Grateful Dead tribute band, On The Bus, playing in the D.C Metro and Northern Virginia neighborhoods. I take great comfort in the words of Saint Julian of Norwich: “All shall be well, all shall be well, all manner of thing shall be well.”*



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

## CALENDAR OF EVENTS FOR THE WEEK:

**Monday, February 2, 2026**

**Tuesday, February 3, 2026**

**Wednesday, February 4, 2026**

**Thursday, February 5, 2026**

**Friday, February 6, 2026**

**Saturday, February 7, 2026**

**Sunday, February 8, 2026**

11 a.m. - No Service

### ***HAPPY BIRTHDAY!!***

**February 5 - Dwayne 'DJ' Goggins**

**8 - Denise Dixon**

**9 - Jolai Jenkins**

**10 - Albert 'Snapper' Bulls**

**28 - Cory Gaillard**

## NEWS FROM AROUND THE EPISCOPAL & ANGLICAN DIOCESES

195<sup>th</sup> Convention of The Episcopal Church in Alabama is scheduled to meet February 5-7 at Camp McDowell, Nauvoo, AL. This years theme is "Good News for a New Day." St. Andrew's Delegates to the Convention are Jolai Jenkins and Charlotte Marbory.

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### NEWS/EVENTS

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

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

#### EVENTS (Montgomery, Tallassee, Tuskegee)

A Candle-Making Experience, The Glow-Up, 'Poured with Pasion,' 707 W. Valentine's Day Cooking Classes for Adults, Renfroe's Market, Valentines Weekend (13 & 14), Montgomery, cost \$40

Tuskegee Institute Black History Month Trip, Thursday, February 19, 2026 at 9:20am; Meet at Central Activity Center (Franklin Road); Limited seats, must sign up, must bring valid ID to receive visitors pass, bring extra money for lunch (BBQ); This will include a walking guided tour of Booker T. Washington's Home & The George Washington Carver Museum. Free

Opelika Book Festival Writer's Workshops, Opelika Public Library, Friday, Feb. 27 from 8am-4 pm, costs \$39.19 (see Eventbrite for ticket info)

Sip, Stretch and Drive (Wellness Event for Women in Luxury), Tallassee Chrysler Dodge Jeep Ram Dealership, Saturday, Feb. 21 from 3-5 pm, cost \$108.55

Wisdom Walkers Legacy Tour, Legacy Museum, Montgomery, March 5, 2026, at 9am. See Eventbrite-Montgomery or <http://legacysites.eji.org>  
Tuskegee Airmen Day Commemoration Fundraiser, Tuskegee Municipal Complex on March 6, 2026: 9am-Legacy Breakfast; 1 pm-students of Chief Anderson, 2:30 pm-Kennedy Field Tour; Saturday, March 7, 2026, from 10 am-3 pm-Fly in at Moton Field. Registration is \$75 on Eventbrite (plus fee) or see [friendsoftuskegeeairmenNHS.org](http://friendsoftuskegeeairmenNHS.org) for additional information or contact Col. Plamer Sullins, Board Chairman at 504-214-7346.

## **PRAYER LIST**

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CHRISTINA ANDERSON

CAROLYN BLAND\*

STEPHANIE BOSWELL

MARIAN GARMON\*

THOMAS BRAYE\*

JAMES BRAYE

REBECCA LYN CARTER

CURT CARTER, SR\*

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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; Diocesan Convention; Department of Mission and Outreach; Parish Administrations; and Parish Vestries.

## 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).
- **ATTENTION:** The doors of the church are CLOSED until further notice. The undercroft is open and available for parish and community organization meeting space, as scheduled.
- **REMINDER:** Please continue to pray for and support St. Andrew's Episcopal Church. Donations will continue to be accepted by mail, PayPal (church website) or drop-off at the church.

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