



Let us sing unto the

**LORD:**

let us make a  
joyful noise

to the rock of  
our salvation.

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Psalm 95:1

**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*

**FOURTH SUNDAY IN LENT**

**March 15, 2026**

**MORNING PRAYER – RITE 11**

**11:00 A.M.**

**HYMNAL**

**PRAYER BOOK**

Musical Prelude

Opening Hymn:

**THE WORD OF GOD**

**76**

Opening Sentences

General Confession & Absolution

**79**

**THE LITURGY OF THE WORD**

\*\* The Collect of the Day

\*\* The First Lesson: 1 Samuel 16:1-13

\*\* Psalm: 23

\*\* Second Reading: Ephesians 5:8-14

Sequence Hymn:

\*\* **THE GOSPEL:** John 9:1-41

**THE MEDITATION: ‘Do You Believe in the  
Son of Man?’ 1 Samuel 16:1-13, Ephesians 5:8-  
14, John 9:1-4, Psalm 23**

The Apostles' Creed

**96**

The Prayers

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Suffrage “A”

**97**

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*

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A Prayer of Chrysostom	102
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Closing Sentence and Scripture	102

## 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**



# 4 LENT

## Fourth Sunday in Lent



Revised Common Lectionary

**COLLECT**

Sunday, March 15, 2026

*Traditional*

GRACIOUS FATHER, whose blessed Son Jesus Christ came down from heaven to be the true bread which giveth life to the world: Evermore give us this bread, that he may live in us, and we in him; who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

*Contemporary*

GRACIOUS FATHER, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

### **FIRST READING:** 1 Samuel 16:1-13

THE LORD SAID to Samuel, "How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." Samuel said, "How can I go? If Saul hears of it, he will kill me." And the Lord said, "Take a heifer with you, and say, 'I have come to sacrifice to the Lord.' Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you." Samuel did what the Lord commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, "Do you come peaceably?" He said, "Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice." And he sanctified Jesse and his sons and invited them to the sacrifice. When they came, he looked on Eliab and thought, "Surely the Lord's anointed is now before the Lord." But the Lord said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart." Then Jesse called Abinadab, and made him pass before Samuel. He said, "Neither has the Lord chosen this one."

Then Jesse made Shammah pass by. And he said, "Neither has the Lord chosen this one." Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, "The Lord has not chosen any of these." Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but he is keeping the sheep." And Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here." He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The Lord said, "Rise and anoint him; for this is the one." Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

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### Refrain

The Lord is my shepherd; I shall not be in want.

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### Psalm 23 *from* The Book of Common Prayer

- |   |  |
|---|--|
| 1 The LORD is my shepherd; *<br>I shall not be in want.   | rod and your staff, they<br>comfort me.  |
| 2 He makes me lie down in<br>green pastures * and leads<br>me beside still waters.                                    | 5 You spread a table before<br>me in the presence of those<br>who trouble me; * you have<br>anointed my head with<br>oil, and my cup is running<br>over. |
| 3 He revives my soul * and<br>guides me along right<br>pathways for his Name's<br>sake.                               | 6 Surely your goodness and<br>mercy shall follow me all<br>the days of my life, * and I<br>will dwell in the house of the<br>LORD for ever.              |
| 4 Though I walk through<br>the valley of the shadow of<br>death, I shall fear no evil; *<br>for you are with me; your |  |

## SECOND READING: Ephesians 5:8-14

ONCE YOU WERE darkness, but now in the Lord you are light. Live as children of light—for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore it says, “Sleeper, awake! Rise from the dead, and Christ will shine on you.”

## GOSPEL: John 9:1-41

AS JESUS WALKED ALONG, he saw a man blind from birth. His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world.” When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man’s eyes, saying to him, “Go, wash in the pool of Siloam” (which means Sent). Then he went and washed and came back able to see. The neighbors and those who had seen him before as a beggar began to ask, “Is this not the man who used to sit and beg?” Some were saying, “It is he.” Others were saying, “No, but it is someone like him.” He kept saying, “I am the man.” But they kept asking him, “Then how were your eyes opened?” He answered, “The man called Jesus made mud, spread it on my eyes, and said to me, ‘Go to Siloam and wash.’ Then I went and washed and received my sight.” They said to him, “Where is he?” He said, “I do not know.” They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, “He put mud on my eyes. Then I washed, and now I see.” Some of the Pharisees said, “This man is not from God, for he does not observe the sabbath.” But others said, “How can a man who is a sinner perform such signs?” And they were divided. So they said again to the blind man, “What do you say about him? It was your eyes he opened.” He said, “He is a prophet.” The Jews did not believe that he had been blind and had received his sight until they called the

parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself." His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, "He is of age; ask him." So for the second time they called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner." He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?" Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing." They answered him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out. Jesus heard that they had driven him out, and when he found him, he said, "Do you believe in the Son of Man?" He answered, "And who is he, sir? Tell me, so that I may believe in him." Jesus said to him, "You have seen him, and the one speaking with you is he." He said, "Lord, I believe." And he worshiped him. Jesus said, "I came into this world for judgment so that those who do not see may see, and those who do see may become blind." Some of the Pharisees near him heard this and said to him, "Surely we are not blind, are we?" Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains."

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## CALENDAR OF EVENTS FOR THE WEEK:

Monday, March 16, 2026

Tuesday, March 17, 2026

Wednesday, March 18, 2026

Thursday, March 19, 2026

Friday, March 20, 2026

Saturday, March 21, 2026

Sunday, March 22, 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.

### **Lenten Prayer**

Lord God, heavenly Father, you know that we are set in the midst of so many great dangers, that by reason of the frailty of our nature we cannot always stand upright: Grant us such strength and protection, to support us in all danger, and carry us through all temptations; through your Son, Jesus Christ our Lord. AMEN

# ***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\*

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

ANITRA FULLER  
ROBERT FRAZIER

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 who plan and lead Christian Formation in the parishes; Episcopal Retreat Houses and places of spiritual refreshment; and St. Joseph on the Mountain, Mentone.

### 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. Andrew's 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 4

**RCL: 1 Samuel 16:1-13, Ephesians 5:8-14, John 9:1-4, Psalm 23**

### “Do you believe in the Son of Man?”

Today’s gospel text is a lot: a lot of words and a lot of concepts. Within John’s narrative, today’s gospel comes from what scholars call “the Book of Signs,” John 1-12. In this section of the gospel, Jesus—God’s word made flesh, the light which the darkness could not overcome—is traveling around, performing miracles. These miracles are “signs” because they cause some people to come to have faith in him.

Later on, Jesus will say that those who believe without having seen are even more blessed.

As Jesus walks, he encounters a blind man. The disciples, operating under the assumption expressed in Exodus that “The sins of the father are visited upon the children,” ask Jesus whether this man’s blindness is the result of his sins or the sins of his parents. Jesus tells the disciples, “Neither. This man is blind so that God’s glory can be revealed.” Then Jesus reveals God’s glory by healing the man with mud. Jesus reforms the earth from which the man is made, and through no work or merit of the man’s own, the man is remade.

A word about language here: It’s always important to remember that, in this gospel, John writes “the Jews” as a shorthand to mean either “the Judeans”—because of where the story is taking place—or “the Jewish leaders.” None of John’s writing is meant as an indictment of the children of Abraham, Isaac, and Jacob, with whom God has made eternal covenants. As Christians, we have a duty to know and name how John’s writing has been misused to persecute Jewish people. We have a duty to reject that practice with no equivocation.

This duty brings us back to today’s healing story. In all the gospel, healing means restoration to community as part of God’s salvation. Healing is full when it means healing in mind, body, and spirit. To be restored to community—and to show God’s power!—this unnamed blind man is taken to the religious leaders. He’s interrogated and pushed away. Rather than defending him, his parents tell him to stick up for himself. We see in this that he is, in a way, rejected by both communities that previously defined him. Thus today’s chapter from John shows the creation of a new community—a community of those who put their faith and trust in Jesus. And so the man born blind becomes part of a new community of those who believe.

After the Pharisees question the man (and doubt him), then question his parents—to be sure he was actually born blind—and then question him again, they’re at their wits’ end. Where do you see yourself in this part of the story? The characters in John’s gospel can act like screens onto which we can project ourselves, and it’s pretty easy in this chapter to see ourselves as either the Pharisees—who preserved Judaism in the midst of imperial occupation and kept their religious traditions alive—or as the blind man.

On the one hand, we have the Pharisees, who are just shocked: A man born blind sees again because a carpenter from the backwaters put mud in his eyes and had him wash in a special pool? And he did it on the Sabbath? It’s easy to understand their incredulity. In today’s passage we hear, “Some of the Pharisees said, ‘This man is not from God, for he does not observe the sabbath.’ But others said, ‘How can a man who is a sinner perform such signs?’ And they were divided.”

On the other hand, here is a man who’s never seen before. Someone he’s never actually seen makes mud, puts it on his eyes, and tells him to wash in the pool of Siloam. He does and suddenly he has vision, such as he’s never had before. We know that this man is “of age,” but don’t know if that means 13 or 33. We don’t know how long he’s been blind. We don’t know how long he’s been navigating adult life without vision, or how supportive his parents have otherwise been. He hasn’t done anything except be in Jesus’s path as Jesus walks by, and now he’s given sight.

As easy as it is to understand the Pharisees’ incredulity, it’s also easy to understand this man’s exasperation with their persistent questions. He can see! That’s really all he knows. Whoever made it possible, however they did it, isn’t really his concern. He just wants to enjoy this gift that’s new to him, a gift that everyone around him takes for granted. “What did he do to you? How did he open your eyes?” Imagine him exploding in his answer, “I have told you **ALREADY**, and you would NOT *listen*. Why do you want to hear it again?”

Here are the words the gospel records: “You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing.”

Then the man shoots across *their* bow, “Do you also want to become his disciples?” As the Pharisees continue to needle him, this man’s belief only deepens. His faith and trust in Jesus grow.

After the newly-sighted man is driven out, Jesus finds him. Jesus does not abandon him as his parents and the religious leaders have done. Jesus asks, “Do you believe in the Son of Man?” He answered, ‘And who is he, sir? Tell me, so that I may believe in him.’ Jesus said to him, ‘You have seen him, and the one speaking with you is he.’ He said, ‘Lord, I believe.’”

These last few verses of today’s Gospel hint at why we hear this passage on the Fourth Sunday in Lent. During Lent, the church invites us to reevaluate our lives (again) and see how well we are—or aren’t—following Jesus.

When Jesus asks this man if he believes, it might be a difficult question for us to hear, impacted as we are by the Enlightenment and the culture wars of the 20th century; at a moment when so much is being reframed in terms of belief: belief in evolution; belief in marriage equality; belief in abortion; belief in sin;

belief in salvation; belief in immigration policies; belief in the climate crisis; belief in vaccines. We use “belief” as a shorthand for “supporting policies around” or “accepting scientific findings.”

When John writes about belief in the Son of Man, he’s writing about putting our faith and trust in Jesus and his life-giving work of redemption. This is not intellectual assent or generic support. This “belief” means putting one’s whole life into Jesus’s hands, relying on Jesus for everything, and—like this healed man—worshiping Jesus, through whom all things have been made. This “belief” means accepting God’s gift of grace and living a life changed through that grace to be more like Jesus. The man born blind is a model for the church throughout the ages, in part, because he doesn’t do anything to earn God’s favor. His life exists to show God’s glory—he is healed only because of God’s grace.

At the Easter Vigil in a few weeks, the candidates for baptism will be asked throughout the church, “Do you put your whole trust in his grace and love?” And what about you. Do you?

During Lent, we’re invited to discern how well we are following Jesus, to amend our failures, and to consider where Jesus is calling us next. That may mean upsetting our families or communities. For some of us, it may mean putting our bodies in harm’s way to protect the vulnerable whom Jesus welcomes.

Pray that when we are asked “Do you believe in the Son of Man?” as we reaffirm our baptisms at Easter, we can answer, “Lord, I believe.”

*The Rev. Joseph Peters-Mathews is a priest in the Diocese of Olympia. Joseph was ordained priest in 2012 and has served on the staffs of the presiding bishop and bishop of California. He is married to Brandon and they have two children, Topher and Finny. Joseph has written for Sermons that Work, Earth & Altar, and Modern Metanoia. Joseph is an alumnus of General Theological Seminary and Troy University.*



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/>  
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