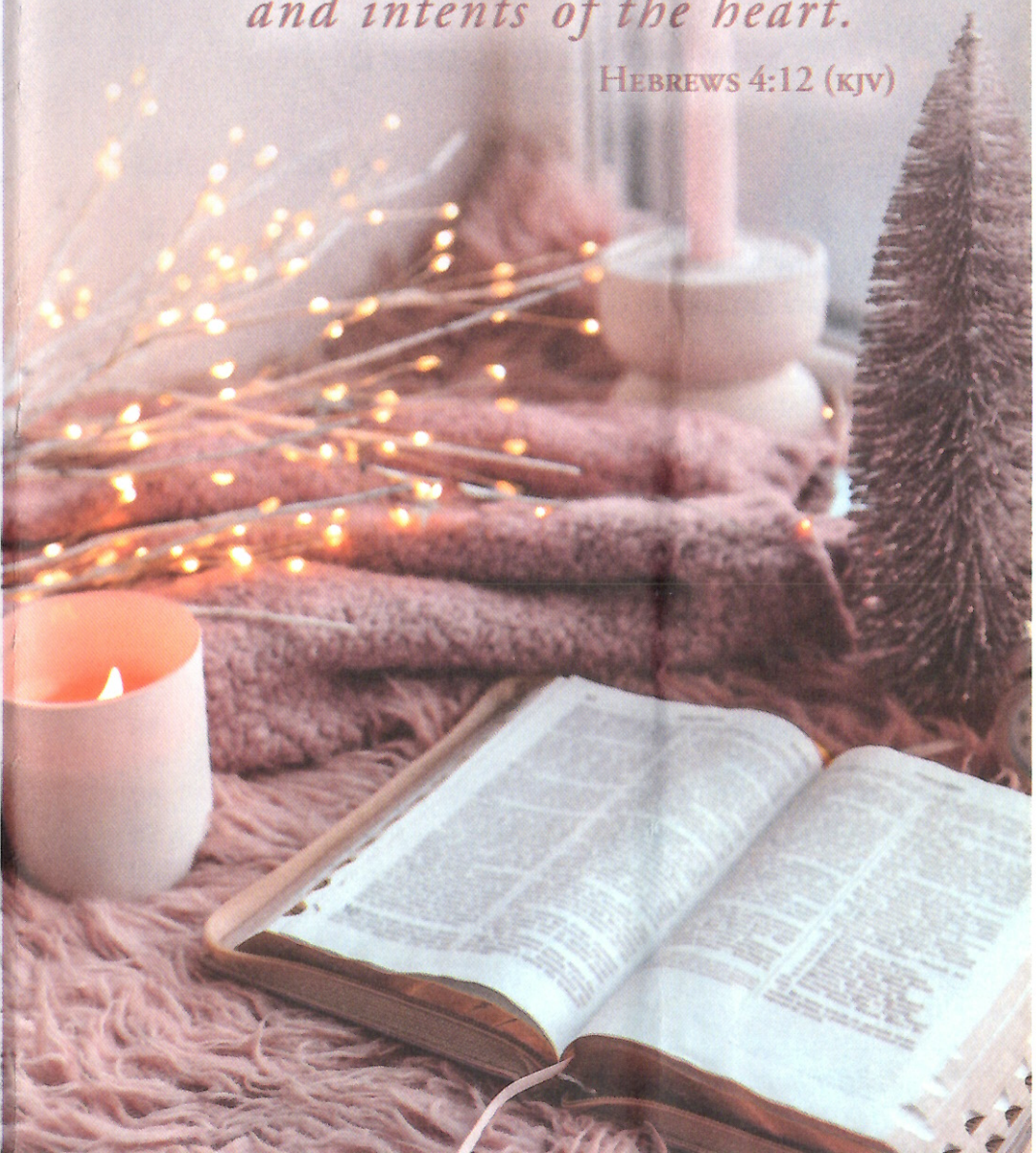


*For the  
word of God  
is quick, and powerful,...  
a discerner of the thoughts  
and intents of the heart.*

HEBREWS 4:12 (KJV)



# 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)

**FIFTH SUNDAY AFTER THE  
EPIPHANY**

**February 8, 2026**

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

**HYMNAL**

**PRAYER BOOK**

**THE WORD OF GOD** 76

Opening Sentences

General Confession & Absolution 79

**THE LITURGY OF THE WORD**

The Collect of the Day

\*\* The First Lesson: Isaiah 58:1-9a,(9b-12)

\*\* Psalm: 112:1-9, (10)

\*\* Second Reading: 1 Corinthians 2:1-12, (13-16)

\*\* **THE GOSPEL:** Matthew 5:13-20

**THE MEDITATION: What the Lord Requires**

The Apostles' Creed 96

The Prayers 97

Suffrage "A" 97

Collect for Sundays 98

Collect for Grace 100

Collect for Guidance 100



## OFFERTORY

Presentation: Doxology:

**The General Thanksgiving**

A Prayer of Chrysostom

Versicle and response

Closing Sentence and Scripture

101

102

102

102

**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!!!!!!**



# 5 EPIPHANY

Fifth Sunday after the Epiphany



Revised Common Lectionary

**COLLECT**

Sunday, February 8, 2026

*Traditional*

SET US FREE, O God, from the bondage of our sins and give us, we beseech thee, the liberty of that abundant life which thou hast manifested to us in thy Son our Savior Jesus Christ; who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

*Contemporary*

SET US FREE, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

## **FIRST READING:** Isaiah 58:1-9a, [9b-12]

SHOUT OUT, do not hold back! Lift up your voice like a trumpet! Announce to my people their rebellion, to the house of Jacob their sins. Yet day after day they seek me and delight to know my ways, as if they were a nation that practiced righteousness and did not forsake the ordinance of their God; they ask of me righteous judgments, they delight to draw near to God. "Why do we fast, but you do not see? Why humble ourselves, but you do not notice?" Look, you serve your own interest on your fast day, and oppress all your workers. Look, you fast only to quarrel and to fight and to strike with a wicked fist. Such fasting as you do today will not make your voice heard on high. Is such the fast that I choose, a day to humble oneself? Is it to bow down the head like a bulrush, and to lie in sackcloth and ashes? Will you call this a fast, a day acceptable to the LORD? Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the



hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the LORD shall be your rear guard. Then you shall call, and the LORD will answer; you shall cry for help, and he will say, Here I am. [If you remove the yoke from among you, the pointing of the finger, the speaking of evil, if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday. The LORD will guide you continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail. Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in.]

---

### Refrain

Happy are they who have given to the poor.

---

#### **Psalm 112:1-9, [10]** *from The Book of Common Prayer*

- |   |  |  |
|---|--|--|
| 1 | Hallelujah! Happy are they who fear the Lord * and have great delight in his commandments!     | righteousness will last for ever.  |
| 2 | Their descendants will be mighty in the land; * the generation of the upright will be blessed. | 4 Light shines in the darkness for the upright; * the righteous are merciful and full of compassion. |
| 3 | Wealth and riches will be in their house, * and their  | 5 It is good for them to be generous in lending * and to manage their affairs with justice.          |

- 6 For they will never be shaken; \* the righteous will be kept in everlasting remembrance.
- 7 They will not be afraid of any evil rumors; \* their heart is right; they put their trust in the Lord.
- 8 Their heart is established and will not shrink, \* until they see their desire upon their enemies.
- 9 They have given freely to the poor, \* and their righteousness stands fast for ever; they will hold up their head with honor.
- 10 [The wicked will see it and be angry; they will gnash their teeth and pine away; \* the desires of the wicked will perish.]

## SECOND READING: 1 Corinthians 2:1-12, [13-16]

WHEN I CAME TO YOU, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ, and him crucified. And I came to you in weakness and in fear and in much trembling. My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power, so that your faith might rest not on human wisdom but on the power of God. Yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish. But we speak God's wisdom, secret and hidden, which God decreed before the ages for our glory. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. But, as it is written, "What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him"—these things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God. For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God's except the Spirit of God. Now we have received not the spirit of the world, but the Spirit



that is from God, so that we may understand the gifts bestowed on us by God. [And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual. Those who are unspiritual do not receive the gifts of God's Spirit, for they are foolishness to them, and they are unable to understand them because they are spiritually discerned. Those who are spiritual discern all things, and they are themselves subject to no one else's scrutiny. "For who has known the mind of the Lord so as to instruct him?" But we have the mind of Christ.]

### **GOSPEL:** Matthew 5:13-20

JESUS SAID, "You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot. You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven. Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven."

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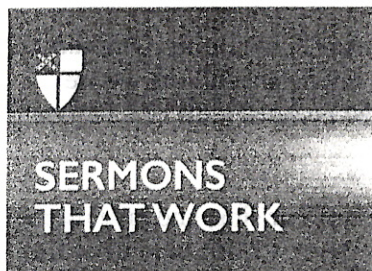
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## Epiphany V

[RCL] Isaiah 58:1-9a, [9b-12]; Psalm 112:1-9, (10); 1 Corinthians 2:1-12, [13-16]; Matthew 5:13-20

### Point to God

Have you ever messed up the salt in a recipe? Whether you're cooking or baking, you know how it goes: Everything is perfectly measured, weighed, balanced. The timing is right; the technique solid.

And then you take that final taste and it's...off. It's either too salty—the mouth-puckering physical reaction of salt on the tongue, followed quickly by the emotional reaction of a ruined dish. Or it's not salty enough—the flavors flat and dull, nothing really distinguishing itself. One-dimensional. Boring.

Few recipes or chefs would advertise a dish by saying, *"This tastes like salt!"* And yet salt is found in nearly everything. Because what salt does best is work with other flavors. It enhances what is already there, draws flavor out, holds flavor together. Yet salt doesn't work in a vacuum, alone on a plate. Salt doesn't work in isolation.

In Matthew's version of the Sermon on the Mount that we hear today, Jesus calls the people *"the salt of the earth."* This teaching comes immediately after the Beatitudes, that part where he says, "Blessed are the meek... the merciful... the poor in spirit." Right after these blessings, Jesus tells the people—and us, of course—*You are the salt of the earth.*

Not the hero flavor, but absolutely essential.

He also tells them: "You are the light of the world." And, unsurprisingly, Jesus does not describe a light in isolation, but rather a light that exists for and within the world. He says, *"Let your light shine before others,"* not so that they may admire you, but *"so that they may see your good works and give glory to your Father in heaven."* The light that comes from Jesus's love is not meant to be hidden or hoarded. It cannot exist in a vacuum or in isolation.

The point of the salt is not the salt itself.  
The point of the light is not the light itself.

The point is God's glory.

Neither salt nor light makes sense on its own. Salt only works in relationship with other ingredients. Light shines so that others can see. Jesus's metaphors are about community, not individualism. They assume connection, relationship, interdependence: an ecosystem, not a solo performance.

This truth matters because Jesus's teachings—his life, and the many interpretations of what it means to follow him today—can sometimes feel heavy. Christianity can begin to feel like a list of obligations: duties to perform, rules to

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follow, disciplines to maintain. We may feel the weight of responsibility and effort pressing down on us. Our human impulse toward shame and secrecy can make living as a Christian feel like constantly failing a test, as if we are unworthy of grace and love because we haven't done enough, or done well enough. The cycle of guilt can be lonely and isolating.

But remember the Collect appointed for today: "Set us free, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. *Amen.*" It speaks not of burden, but of freedom. Liberty. Abundance.

Even within that tightrope walk of relationship and responsibility, there is freedom.

The prophet Isaiah lays right into it. He calls out religious leaders who have leaned too far into obligation and legalism, but forgotten the abundant spaciousness that comes from God. He names the fasting, self-inflicted oppression, and penitence that serve only one's own self and reputation. Spiritual disciplines like fasting and penitence can be healthy, meaningful, and life-giving, but only if they point to God.

The messages we receive from the prophet Isaiah and the Messiah Jesus are the same: Do not perform righteousness for show. Don't act so that people can see your good works, but to give glory to God in heaven. Let your actions loosen the bonds of injustice. Let them feed the hungry, shelter the oppressed, and clothe the naked.

The freedom we seek as Christians, as followers of Christ, is bigger than ourselves, and our own self-righteousness. The goal of our life isn't to be free in the sense of being able to do whatever we want, without consequence. The freedom we seek—through our spiritual practices and prayers and worship and teaching and learning—is freedom from oppression for *all*.

What good is fasting if we ignore the hungry?

What good is penitence if we ignore those who are tortured?

What good is religious devotion if we turn away from the poor, the lonely, the sick, the forgotten?

The freedom we desire is that *all people* may know they are loved, safe, protected, and nourished—spiritually, yes, but also physically, emotionally, and mentally. If we are all connected in the spiritual ecosystem of this broken and hurting world, then one person oppressed affects each one of us.

It is tempting to leave the reading from Matthew with the image of the city on a hill. But after his discussion of salt and light, Jesus cautions us against taking God's freedom as a free-for-all. The freedom Jesus brings isn't to say that "none of those old laws matter anymore," but rather to remind us that the law must always point to God. Jesus is famous for re-interpreting the ancient religious law in ways that challenge religious leaders, and that's the kind of freedom he brings when he says, "*I have come not to abolish but to fulfill.*" He's saying, follow the law. Do the rites and rituals. They matter. But don't do it for show, for self-righteousness, or for attention. They only matter when they serve justice and life for the whole world.

Does your life point to God's freedom?

Look at your calendar—how you spend your time.

Your budget—how you spend your money.

Your relationships—who receives your energy and care.

The way you travel, where you shop, how you vote, who you listen to and speak with.

Do these choices point toward the glory of God in heaven?

Do they bring love and justice for the poor, the oppressed, the lonely, the sick?

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Look at your spiritual practices.

Your prayer life—does it exist only privately, or only at the dinner table when guests arrive?

Your Bible study—does it draw you deeper into Scripture and community, or become another excuse for gossip?

Your intentions/fasts/resolutions—do they bring you closer to God, or are you using religious disciplines as an excuse to diet?

The ways we welcome, serve, learn, and connect at church matter. All of our rites and rituals, our traditions and beliefs, are gifts that God has given to us. They simply must point to God, and not ourselves (or our buildings, our legacy, our reputation).

We have been set free from self-righteousness, from the tally sheet of sin, from the law of restriction, by Jesus Christ, through his radical, world-shaking love. We are neither heroes nor expendable—but we are essential in the community of God's church and God's world.

Whatever we do, may we do it in such a way that all glory is given to God in heaven.

*The Rev. Anna Sutterisch is passionate about new ways of being and doing church, and is excited about sharing the Gospel in a way that is relevant and life-changing to today's people in today's world. Rev. Anna holds degrees in English and Viola Performance from Baldwin Wallace University and Conservatory, and is a proud graduate of Bexley Seabury Seminary, where she serves on the Board of Directors. She is honored and humbled to serve as the priest at St. Martin's Episcopal Church in Chagrin Falls, a small, strong congregation that loves liturgy, God, and our neighbors, and tries to bring Christ's light and life into a broken and hurting world. She lives in Cleveland with her spouse (also a parish priest), their two small boys, and two cats, and loves to run, cook, and eat vegetables.*



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, February 9, 2026

Tuesday, February 10, 2026

Wednesday, February 11, 2026

Thursday, February 12, 2026

Friday, February 13, 2026

Saturday, February 14, 2026 *Valentine's Day*

8am-Noon - AKA

10am - DOK

Sunday, February 15, 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 (Opelika, 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.

**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)

**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\*

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 WHITE LAW

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; Retired Clergy; Deceased Clergy, their Widows, Widowers and children.

### **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. Financial Donations will continue to be accepted by mail, PayPal (church website) or drop-off at the church.
- **NOTE:** The following note was received from a parishioner in response to the Question: If your church closed tomorrow, who would notice? Answer: "God would notice. The congregation of St. Andrew's would notice. The community would notice. The governing body of the Diocese of Alabama would notice. Churches in the Dioceses would notice. Members of St. Andrew's who have worked especially hard to keep the church functioning without a Rector would notice. P.S. I hope the congregation will consider having Morning Prayer in the absence of a Supply/Part-time Rector. This worship time may help keep us/bring us together." Thank you to those who took the time to respond. ACTION is required.

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