



*Welcome to*

**SAINT ANDREW'S EPISCOPAL CHURCH  
TAMPA, FLORIDA**

**THE SEVENTH SUNDAY AFTER PENTECOST**

**JULY 23, 2017**

*May those who sorrow find comfort;  
the weary, rest;  
the troubled, peace;  
the lonely, friends;  
the unhappy, joy;  
and may all find the sense of God's presence in this Holy Place.*

Welcome to Saint Andrew's Church in the city of Tampa. You are sharing in a tradition of worship that has been offered here since 1883, when a wood-frame building was erected on this site as Tampa's first Episcopal Church. The cornerstone of the present church was laid in 1904.

All Visitors and Newcomers are invited to complete the information card, found on the back of the pews, and leave it with an usher or in the offering plate. Please introduce yourselves to the clergy as you leave the church and come to coffee hour in the parish hall after the 10:30 a.m. service.

Each Sunday we celebrate The Holy Eucharist at 8 a.m. (Rite I, said); and at 10:30 a.m. (Rite I on the first Sunday of the month, Rite II on the other Sundays), with choir. Please note that page numbers in the Order of Service refer to The Book of Common Prayer 1979 (red) and that the service music and hymns are to be found in The Hymnal 1982 (blue).

***At Your Service:*** Stay warm at Saint Andrews: Borrow a shawl from the basket at the back of the church. Shawl donations also welcomed!

*Be thoughtful, be silent, be reverent—for this is the house of God.  
Before the service, speak to God.  
During the service, let God speak to you.  
After the service, speak to one another.*

**The Holy Eucharist, Rite I – 8:00 a.m.**

*The service begins on page 323 in The Book of Common Prayer.  
The readings may be found on pages 4 - 6 in the service leaflet.*

**PLEASE SILENCE ALL ELECTRONIC DEVICES.**

## Holy Eucharist, Rite II with Baptism, 10:30 a.m.

Prelude: Voluntary in C

*Henry Purcell (1659-1695)*

### **Tower Bell**

**Hymn 423** (*stand*)

*St. Denio*

*The Celebrant says*

*Priest* Blessed be God: Father, Son, and Holy Spirit.  
*People* And blessed be his kingdom, now and for ever.  
Amen.

*Priest* There is one Body and one Spirit;  
*People* There is one hope in God's call to us;  
*Priest* One Lord, one Faith, one Baptism;  
*People* One God and Father of all.

### **A Song of Praise**

S-236

Glory to you, Lord God of our fathers;  
you are worthy of praise; glory to you.  
Glory to you for the radiance of your holy Name;  
we will praise you and highly exalt you for ever.

Glory to you in the splendor of your temple;  
on the throne of your majesty, glory to you.  
Glory to you, seated between the Cherubim;  
we will praise you and highly exalt you for ever.

Glory to you, beholding the depths;  
in the high vault of heaven, glory to you.  
Glory to you, Father, Son, and Holy Spirit;  
we will praise you and highly exalt you for ever.

## Collect of the Day

*Celebrant*      The Lord be with you.

*People*          And also with you.

*Celebrant*      Let us pray.

Almighty God, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking: Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

## First Reading *(sit)*

Genesis 28:10-19a

A Reading from the Book of Genesis.

Jacob left Beer-sheba and went toward Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the Lord stood beside him and said, "I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you." Then Jacob woke from his sleep and said, "Surely the Lord is in this place—and I did not know it!" And he was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven." So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. He called that place Bethel.

*Reader*          The Word of the Lord.

*People*          Thanks be to God.

Psalm 139: 1-11, 22-23 *sung by all*



© 1979, Robert Knox Kennedy.

- 1 LORD, you have searched me out and **known me**; \*  
you know my sitting down and my rising up;  
you discern my thoughts from a-**far**.
- 2 You trace my journeys and my **resting-places** \*  
and are acquainted with all my **ways**.
- 3 Indeed, there is not a word on my **lips**, \*  
but you, O LORD, know it alto-**gether**.
- 4 You press upon me behind and be-**fore** \*  
and lay your hand upon **me**.
- 5 Such knowledge is too wonderful for **me**; \*  
it is so high that I cannot at-**tain to it**.
- 6 Where can I go then from your **Spirit**? \*  
where can I flee from your **presence**?
- 7 If I climb up to heaven, you are **there**; \*  
if I make the grave my bed, you are there **also**.
- 8 If I take the wings of the **morning** \*  
and dwell in the uttermost parts of the **sea**,
- 9 Even there your hand will **lead me** \*  
and your right hand hold me **fast**.
- 10 If I say, "Surely the darkness will **cover me**, \*  
and the light around me turn to **night**,"
- †11 Darkness is not dark to you;  
the night is as bright as the **day**; \*  
darkness and light to you are both a-**like**.
- 22 Search me out, O God, and know my **heart**; \*  
try me and know my restless **thoughts**.

23 Look well whether there be any wickedness in **me** \*  
and lead me in the way that is ever-**lasting**.

**Second Reading**

Romans 8:12-25

A Reading from the Letter of Paul to the Romans.

So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh—for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba! Father!” it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him. I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

*Reader*            The Word of the Lord.  
*People*             Thanks be to God.

**Hymn 665** (*stanzas 1-4*) *stand*

*Michael*

**Holy Gospel**

Matthew 13:24-30,36-43

*Priest*             The Holy Gospel of our Lord Jesus Christ according to Matthew.  
*People*             Glory to you, Lord Christ.

Another parable Jesus put before the crowds: “The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder

came and said to him, ‘Master, did you not sow good seed in your field? Where, then, did these weeds come from?’ He answered, ‘An enemy has done this.’ The slaves said to him, ‘Then do you want us to go and gather them?’ But he replied, ‘No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’” Then he left the crowds and went into the house. And his disciples approached him, saying, “Explain to us the parable of the weeds of the field.” He answered, “The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!”

*Priest*            The Gospel of the Lord.  
*People*            Praise to you, Lord Christ.

**Hymn 665** (*stanza 5*)

*Michael*

**Sermon**

## **The Baptism of Madison Jane Fradley-Voss**

### **Presentation and Examination of the Candidate**

*The Celebrant says*

The Candidate for Holy Baptism will now be presented.

*The Parents and Godparents say*

I present Madison Jane to receive the Sacrament of Baptism.

*The Celebrant then continues*

Will you be responsible for seeing that the child you present is brought up in the Christian faith and life?

*Parents and Godparents*

I will, with God's help.

*Celebrant*

Will you by your prayers and witness help this child to grow into the full stature of Christ?

*Parents and Godparents*

I will, with God's help.

*The Celebrant then asks*

*Question*      Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?

*Answer*        I renounce them.

*Question*      Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?

*Answer*        I renounce them.

*Question*      Do you renounce all sinful desires that draw you from the love of God?

*Answer*        I renounce them.

*Question*      Do you turn to Jesus Christ and accept him as your Savior?

*Answer*        I do.

*Question*      Do you put your whole trust in his grace and love?

*Answer*        I do.

*Question*      Do you promise to follow and obey him as your Lord?

*Answer*        I do.



*After all have been presented, the Celebrant addresses the congregation, saying*

Will you who witness these vows do all in your power to support this person in her life in Christ?

*People*            We will.

*The Celebrant then says*

Let us join with she who is committing herself to Christ and renew our own baptismal covenant.

**Baptismal Covenant** (*stand*)

*Celebrant*        Do you believe in God the Father?

*People*            I believe in God, the Father almighty,  
                          creator of heaven and earth.

*Celebrant*        Do you believe in Jesus Christ, the Son of God?

*People*            I believe in Jesus Christ, his only Son, our Lord.  
                          He was conceived by the power of the Holy Spirit  
                          and born of the Virgin Mary.  
                          He suffered under Pontius Pilate,  
                          was crucified, died, and was buried.  
                          He descended to the dead.  
                          On the third day he rose again.  
                          He ascended into heaven,  
                          and is seated at the right hand of the Father.  
                          He will come again to judge the living and the dead.

*Celebrant*        Do you believe in God the Holy Spirit?

*People*            I believe in the Holy Spirit,  
                          the holy catholic Church,  
                          the communion of saints,  
                          the forgiveness of sins,  
                          the resurrection of the body,

and the life everlasting.

*Celebrant* Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers ?

*People* I will, with God's help.

*Celebrant* Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

*People* I will, with God's help.

*Celebrant* Will you proclaim by word and example the Good News of God in Christ?

*People* I will, with God's help.

*Celebrant* Will you seek and serve Christ in all persons, loving your neighbor as yourself?

*People* I will, with God's help.

*Celebrant* Will you strive for justice and peace among all people, and respect the dignity of every human being?

*People* I will, with God's help.

*The Clergy and baptismal party process to the Baptismal font.*

**Hymn 686** (*stanzas 1-2*)

*Nettleton*

### **Prayers for the Candidate**

*The Celebrant then says to the people*

Let us now pray for this person who is to receive the Sacrament of new birth.

*Leader* Deliver her, O Lord, from the way of sin and death.

*People* Lord, hear our prayer.

*Leader* Open her heart to your grace and truth.

*People* Lord, hear our prayer.

*Leader* Fill her with your holy and life-giving Spirit.

*People* Lord, hear our prayer.

*Leader* Keep her in the faith and communion of your holy Church.

*People* Lord, hear our prayer.

*Leader* Teach her to love others in the power of the Spirit.

*People* Lord, hear our prayer.

*Leader* Send her into the world in witness to your love.

*People* Lord, hear our prayer.

*Leader* Bring her to the fullness of your peace and glory.

*People* Lord, hear our prayer.

*The Celebrant says*

Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and for ever. *Amen.*

### **Thanksgiving over the Water**

*Celebrant* The Lord be with you.

*People* And also with you.

*Celebrant* Let us give thanks to the Lord our God.

*People* It is right to give him thanks and praise.

*Celebrant*

We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life.

We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come

to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

*At the following words, the Celebrant touches the water*

Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior.

To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. *Amen.*

*The candidate is presented by name to the Celebrant, who then immerses, or pours water upon, the candidate, saying*

Madison Jane, I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

*The Priest now prays over her, saying*

Let us pray.

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon this your servant the forgiveness of sin, and have raised her to the new life of grace. Sustain her, O Lord, in your Holy Spirit. Give her an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. *Amen.*

*Then the Priest places a hand on the person's head, marking on the forehead the sign of the cross [using Chrism if desired] and saying*

Madison Jane, you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever. *Amen.*

Madison Jane, receive the light of Christ as a sign that you have passed from darkness into light. Shine as his light in the world to the glory of God the Father. *Amen.*

**Hymn 686** (*stanza 3*)

*Nettleton*

*The Celebrant then says*

Let us welcome the newly baptized.

### *Celebrant and People*

We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.

*Celebrant*     The peace of the Lord be always with you.  
*People*         And also with you.

### **Announcements**

## **Holy Communion**

### **At the Offertory:**

Anthem *Henry Purcell (1659-1695)*

Thou knowest, Lord, the secrets of our hearts;  
shut not thy merciful ears unto our pray'rs;  
but spare us, Lord most holy, O God most mighty.

O holy and most merciful Saviour,  
thou most worthy Judge eternal,  
suffer us not, at our last hour,  
for any pains of death, to fall from thee. Amen.

### *Hymn 380, stanza 3 (stand)*

Praise God from whom all blessings flow;  
Praise him all creatures here below;  
Praise him above, ye heavenly host:  
Praise Father, Son and Holy Ghost. Amen.

### **Great Thanksgiving**

The Lord be with you.  
*And also with you.*  
Lift up your hearts.  
*We lift them to the Lord.*

Let us give thanks to the Lord our God.

*It is right to give him thanks and praise.*

God of all power, Ruler of the Universe, you are worthy of glory and praise.

*Glory to you for ever and ever.*

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

*By your will they were created and have their being.*

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

*Have mercy, Lord, for we are sinners in your sight.*

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

*By his blood, he reconciled us. By his wounds, we are healed.*

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

**Sanctus**

S-125

*Celebrant and People*

Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

*The people kneel. The Celebrant continues*

And so, Father, we who have been redeemed by him, and made a new people by water

and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper, he took the cup of wine, gave thanks, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

*We celebrate his death and resurrection, as we await the day of his coming.*

Lord God of our Fathers; God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

*Risen Lord, be known to us in the breaking of the Bread.*

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. *AMEN.*

*The Celebrant then continues*

And now, as our Savior Christ has taught us, we are bold to say,

*People and Celebrant*

Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those

who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
and the power, and the glory,  
for ever and ever. Amen.

## **Breaking of the Bread**

*The priest breaks the consecrated bread. A period of silence is kept.*

Alleluia. Christ our Passover is sacrificed for us;  
*Therefore let us keep the feast. Alleluia.*

*The Celebrant says*

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

*All baptized persons are welcome to receive Holy Communion.*

## **Music during Communion:**

*Fraction Anthem*

S-167

The disciples knew the Lord Jesus in the breaking of the bread.  
The bread which we break, alleluia, is the communion of the body of Christ.  
The disciples knew the Lord Jesus in the breaking of the bread.  
One body are we, alleluia, for though many we share one bread.  
The disciples knew the Lord Jesus in the breaking of the bread.

Anthem

*Henry Purcell (1659-1695)*

Thy word is a lantern unto my feet, and a light unto my path.  
I have sworn, and am steadfastly purposed to keep thy righteous  
judgments.  
I am troubled above measure:  
Quicken me, O Lord, according to thy word.  
Let the freewill offerings of my mouth please thee, O Lord,



And teach me thy judgments.

The ungodly have laid a snare for me,  
But yet I swerved not from thy Commandments.  
Thy testimonies have I claimed as mine heritage forever:  
And why? They are the very joy of my heart.  
Alleluia.

*Psalm 119: 105-108, 110-111*

Alex Burns, *Baritone*

Damon Lazzara, *Tenor*

Maggie Coleman, *Soprano*

## **Hymn 302**

*Rendez a Dieu*

*After Communion, the Celebrant says*

Let us pray.

*Celebrant and People*

Eternal God, heavenly Father,  
you have graciously accepted us as living members  
of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food  
in the Sacrament of his Body and Blood.  
Send us now into the world in peace,  
and grant us strength and courage  
to love and serve you  
with gladness and singleness of heart;  
through Christ our Lord. Amen.

## **Blessing**

*The priest blesses the people, saying*

The blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. *Amen.*

## Hymn 344

*Sicilian Mariners*

### Dismissal

*Priest*            Go in peace to love and serve the Lord.

*People*            Thanks be to God.

Postlude: Voluntary on the Old 100th

*Henry Purcell*



The altar flowers are given to the glory of God  
and in loving memory of Jean Bacon Divers  
by A. Gerald Divers and family.

**MUSIC NOTES:** Today's organ and choral music all comes from the pen of Henry Purcell (1659-1695), the English master of the Baroque period and the embodiment of the British national traditions of music making. Purcell served simultaneously as Organist of the Chapel Royal and as Organist of Westminster Abbey. His music spans the conventions of both the church and the theatre. His choral music and anthems are of a dignified and stately bearing, but not so very different in style and technique from his secular dramatic music, odes, and operas. Purcell's sacred choral music is crowned by a number of service settings, but comprises in far greater degree the many anthem settings of which today's *Thy word is a lantern* is surely one of the best known. The work is a verse anthem, meaning that florid sections for solos (here a trio) are offset by short, summative choral sections. The structure mimics the concerted style of instrumental writing with the virtuoso, florid music being given the soloists. The setting of *Thou knowest Lord the secrets of our hearts* is drawn from the Funeral Sentences composed as a portion of a suite for the burial of Queen Mary II. Later in the same year of their composition, they were sung for Purcell's own funeral. Today's two organ voluntaries are taken from a small group of such works by the composer, many of which essentially serve as elaborated harmonizations of a given theme. Of the two, listeners will recognize the subject of the closing voluntary as the "Old Hundreth" hymn tune sung weekly here as the offertory sentence.

**THOSE SERVING TODAY: Sunday, July 23, 2017**

**Celebrant:** 8:00; Fr. Reese, 10:30: Fr. Campbell; **Preacher:** Fr. Reese

**Verger:** Martin McKinney

**Lay Eucharistic Ministers and Readers:**

8:00: Mark Crofoot, Susanna Grady

10:30: Wayne Putney, Paula Stewart, Deloris Lewis, Jim Shuler, Irene Baker

**Ushers:**

8:00: Charles Caro, Gregg Smith, Wayne Daley, Tony Morrison, Barbara Brotherton

10:30: Marshall Ferrell, Richard Chapman, Warren Brown, David Ramirez

**Acolytes:** Marshall Ferrell, Cannon & Briggs Tibbals

**Altar Guild:**

8:00: Debbie Cantler, Charlotte Henderson

10:30: Stephanie Chapman, Sheridan Marr, Pam Sitton

**Coffee Hour Hosts:** Eric & Loueita Hargens

**BIRTHDAYS:** Christian Chambers, Kevin Allman, Laura McGinnis, Analee Mayes, Billy Gudzak, Steve Tonnesen, Martha Cobb, Justin Watson, Claire Tibbals, Joan Rayburn, Walter Joseph, AnnLynn Byrd, Anne Ferrell, Rayanne Crawford, Lilli Adams

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## **Adult Christian Education**

### **Sunday mornings at 9:30am**

*The Wired Word*, facilitated by the Rector, examines a current event from the previous week and analyzes it through the use of Biblical references. Come and see how Scripture can help us make sense of what's happening in the world today.

*This class, facilitated by the Rector, meets in Room 302 (the Library) on the third floor of the Parish Building.*

**Thursday morning Bible Study** at 10:30 a.m.: Goes on hiatus for the summer! Fall details to come! See you in September. *This class, led by Alice Prucha, meets in the library.*



**Book Club:** Our August meeting will be held on **August 15** at Annalee's house (4101 W. Obispo St.). We will be reading and discussing *The Essex Serpent* by Sara Perry. Looks very good and comes very highly recommended! For September, we will read *The Rules of Civility* by Amor Towles, but a date and location have not been determined yet. Happy reading!

## OUTREACH PROJECTS:

**KleanKit Collection:** Each month from March thru summer, we'll ask you to bring one toiletry item to church, which will go into our KleanKits that we distribute monthly through the Lunch Program. Please put your gifts in the collection boxes in the Parish Hall. *We also greatly appreciate donations!* You can put your check in the collection plate, noting "KleanKits" in the memo! Thanks!

### **July: Deodorant (stick) or Socks (men's black or white)**

**Operation SmartStart:** School starts August 10<sup>th</sup>, and that means it's time for the St. Andrew's Operation SmartStart school supplies drive. This year we are asking for student **backpacks** that contain four items including packages of **loose leaf paper**, **#2 pencils**, **erasers** (at end of pencils or handheld) and boxes of **tissues**. Your donations will benefit B. C. Graham Elementary and Cleveland Elementary Schools.

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### **Dr. Constance Bess Rynder**

January 10, 1945 - June 13, 2017

Connie Rynder, Professor of History at the University of Tampa, 1972-2011, and a member of our parish since the 1990's, died from an accident in her home. Memorial Service will be on **Saturday, August 12 at 11:00am** at St. Andrew's. *Lord, thou hast been our refuge, from one generation to another (Psalm 90:1)*

### **Michael Hunter**

**June 7, 1949 – May 30, 2017**

Michael Hunter, our organist and choirmaster from 2003 to 2016, died in hospital due to complications from acute leukemia. Funeral will be **Saturday, August 19, 11:00am** at St. Andrew's. *May he rest in peace and rise in glory.*



## Commentary on Today's Gospel

In Matthew 13, the author of the gospel presents the reader for the first time with sayings called parables. The Greek word means "something cast beside," i.e. something to explain or compare.

The pericope begins in verse 24 with a comparative phrase which appears here for the first time in Matthew: "the kingdom of heaven can be compared to" (vv. 31, 33, 44-45, 47; 18:23; 22:2). Important to note is that the kingdom of heaven is not restricted to the person sowing good seed but the kingdom of heaven is like the entire world presented in the parable. In other words, the situation with the kingdom is similar to the picture presented in the parable as a whole. The fact that the people were sleeping while the enemy was sowing does not seem to be important since, in the interpretation of the parable, this element is missing, indicating a significant aspect of parables, which is that not every feature needs to be interpreted for a parable to have that meaning. Other elements which remain un-interpreted are the slave figures and their questions to the master. The reference to the enemy as the "evil one" (v. 38), however, echoes earlier places in the gospel (6:13, 13:19; cf. 4:1). Such language indicates the evil superhuman forces at work in the world. This situation calls for divine assistance as illustrated in the Lord's Prayer in 6:13, where Jesus teaches the disciples to ask God for rescue "from the evil one."

The identification of the term *xixania*, translated as "weeds" (NRSV) or "tares" (KJV), refers to a wheat-like weed common in the Near East. It was sometimes used as fuel and it often grew to between 1 and 2 feet. Also known as *darnel* (REB), it was a poisonous plant biologically related to wheat and, therefore, hard to distinguish from wheat in its early stages of growth (v. 26). Consequently, the parable highlights the inability to distinguish between the two, illustrating that one could not uproot the tares without damaging the wheat. While the tares had grown enough for their roots to be entangled with the roots of the wheat, they had not grown enough for the two to be easily separated (v. 30). Only after both had fully grown could they be successfully separated.

The two sowings that occur in the parable illustrate the reasons for the opposition Jesus' ministry faced and the opposition the Matthean community seems to be experiencing (5:10-11, 38-39, 43-48; 10:16-23); opposition and evil are products of an "enemy" of God (v. 28). Through the parable's explanation, both the disciples in the narrative and the members of the Matthean community are able to understand the mysteries of the kingdom

of God -- the nature of the "already / not yet" aspect of the kingdom, which is only revealed to those

who follow Jesus (v. 36). Matthew's dualistic perspective in the narration of two sowings indicates not only opposing forces, but conflicting origins which give rise to two groups of people. Important to note is that the field is the world (v. 38), not just the Matthean community or the church. Thus, the traditional interpretation of this passage that Christians should not pronounce judgment on fellow members of the community, while not incorrect, is too confining. The parable illustrates that God is at work in the entire world sowing children of the kingdom. And just as God is at work in the world, so also is the enemy or Satan (Boring, 310-11). Thus, the parable suggests the coexistence of kingdom people with people of the evil one. Similarly, the parable points to the hiddenness of the kingdom in the present; both types of children coexist until judgment in the end. The fact that the two cannot be distinguished illustrates that one cannot be sure who will be God's elect in the end. Appearances are deceptive -- those who appear as wheat may be tares and those who appear as tares may be wheat. Only in the judgment "at the end of the age" (v. 39) will the two be distinguished and separated, one for the kingdom of the Father and the other for the furnace of fire. Hence, the parable and the interpretation of it call into question the idea of anyone other than God separating authentic members of the covenant community from false members.

Furthermore, the parable serves, in some sense, to answer the question of theodicy. Just as the master allowed the weeds for a time because he was unwilling to harm the wheat, so God tolerates the wicked in the present until the time of judgment. Harvest, a common image for the end time, appears elsewhere in Scripture (3:12; 13:30, 39; Revelation 14:14-20; cf. 2 Esdras 4:39; 2 Baruch 70:2). Moreover, the interpretive framework in which Matthew places this parable indicates that God will rectify the opposition Jesus faced with the religious leaders and the opposition the Matthean community faces. The wording of verse 41 offers assurance and hope that all causes (ta skandala) of sin, as well as evildoing, will be dealt with by God and God's angels.

The parable acknowledges the presence of evil in the world alongside the presence of God and a form that this evil may take in its opposition to God and God's children. Even though both the Son of Man and the evil one sow in the field (the world), Matthew leaves no doubt as to whom the world belongs. Evil will be cast into a furnace of fire and the righteous will be vindicated, shining as the sun in the kingdom (13:41-43). Thus, neither evil nor the evil one has the last word. Indeed, in this parable Matthew suggests that the prayer of 6:13,

"rescue us from the evil one" (NRSV), will ultimately be answered. In his depiction of future, Matthew assures his readers of the certainty of divine rescue.

**WE PRAY FOR THOSE WHOM HAVE DIED:** Dorothy Hudson, Jean Divers

**THOSE FOR WHOM PRAYERS HAVE BEEN ESPECIALLY REQUESTED:**

Melissa, Jeffrey Esposito, Jennifer Barry, Mark Caro, Roz Cole, Jeffrey Greenacre, Sarah Hudson, Sgt. Billy Gudzak, Trey, Velma Moore, Barbara Moore, Luis & Martha Medel, Bob & Wanda Mitchell, Anne Garrison, Mignon Grant-Levy, Louise Smith, Mary Mitchell, Lela Mitchell, McKinley Williams, Richard Mitchell, Kelvin Ford, Brianna Ford, Bryan Johnson, Jeffrey Mitchell, Henry Brown, Jo Aphorp, Everett Morris, John Miles, Agnes Perkins, Norton B, Fr. Denniston Kerr, Ed Moore, Lelia Mizer, Ted Mackin, Raymon Lacy, Michael Norona, Quaid Mobus, Rev. Winston Joseph, Ron May, Charlene Maxwell, Rusty Hill, Joy Fisher, Bridget Maxwell, Vicki Osborne, Rev. William H. Grason, Ebbie Bailey, Bettye J. Kirkland, Jackie Faircloth, Ainsley Perkins, Marc & Annie Mitchell, Herbert Wellons, Rose Ann Mayer, Becky Tomlinson, Bill Adamson, Gloria Buitrago, Charlie Blankenship, Scott Sieben, Helen Martin, Nancy Bennett, Chase Silver, Randy Stevens, Arnold, Beatriz and John Paul Correa, Jennie Cusmano Martin, Bob Kusek, Kate, William, Bobbie Faber, Susan Dawson, Bill & Allison, Michael Scholer, Bo, Johnny, Michelle, Nikkie, David, Joan Hoppe, Hank, Salley and Jack Suske, Jack Levy, Erica Griffiths, Dan Clemmons, Cailin Cannella, Kathleen Dugan, Dale Dubin, Ross Dickerson, Brian Kellett, Charles Garrison, Cynthia Swann Haase, Nancy Huttonlock, John Kancz, Jason Goodloe, Arlyn Omila, Peter Erickson, Thomas Pruiett, Ashley Tucker Branch, Rosemary Huskey, Alexander Hill, Olevia Rogers, Emily Rogers, Maxine, Gordon, Linda McGhee, Nell Rorebeck, Anthony Romanelli, Judy Harris, Robin Kennedy, Allen Arthur, Carlton Hart, the Proctor family (*We are happy to include all prayer requests. Names will remain on the list for four weeks. Please call Kathy in the church office if you desire a name to remain on after four weeks or to be removed sooner.*)

ANGLICAN CYCLE OF PRAYER: Pray for the Church in Nigeria

PARISH CYCLE OF PRAYER: Christian Education, Buildings & Grounds Committee

DIOCESAN CYCLE OF PRAYER: Diocese of Southwest Florida; Companion Dioceses of the Dominican Republic, South Carolina, Georgia, and Western Louisiana; Holy Innocents, Valrico; Holy Trinity, Clearwater; Iona-Hope, Fort Myers; Lamb of God, Fort Myers; Episcopal College Chaplaincies: Florida Gulf Coast University, Fort Myers; State College of Florida Chaplaincy, Bradenton



Prayer Request Cards are available at the back of the church  
or call 813- 933-1052 or email [ej\\_smith@usa.net](mailto:ej_smith@usa.net)  
for prayers by the Daughters of the King.

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# SAINT ANDREW'S EPISCOPAL CHURCH

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Web Site: www.saintandrewstampa.org

Parish Office Hours: Monday through Thursday: 9 a.m. - 4 p.m.  
Friday: 9 a.m. - 2 p.m.  
Sunday Service Schedule: Holy Eucharist at 8 and 10:30 a.m.

The Rt. Rev. Dr. Dabney T. Smith, *V Bishop of Southwest Florida*  
The Rev. John Reese, *Rector*  
The Rev. Ralph M. Campbell II, *Assisting Priest*  
Dr. Haig Mardirosian, *Organist*  
Dr. Rodney Shores, *Choirmaster*  
Maggie Coleman, *Musical Program Director*  
Dr. Bienvenido Yangco, *8:00 a.m. Musician*  
Pamela Frost, *Parish Administrator*  
Kathleen Good Jenkins, *Administrative Assistant*  
Alicia Schmid, *Director of Children's and Youth Ministries*  
Richard Connar, *Sexton*

## *Vestry*

*Class of 2018:* Beverley Brown; Jeffrey Coleman, *Senior Warden*;  
Loueita Hargens, *Clerk*; George Levy, *Junior Warden*; Irene Baker  
*Class of 2019:* Chris Capsambelis; Holly Clemmons, Allen Getz,  
Cate Hammer, Jim Morgan  
*Class of 2020:* Gary Cotter, *Treasurer*; Richard Ferlita; Brad Hall;  
Paula Stewart; Lori Taplow

*In the name of Christ, we the people of Saint Andrew's Episcopal Church, in response to God's call, proclaim our belief that Jesus Christ is Lord and Savior, and thereby declare our purpose to be to glorify God through our worship and work, to serve the spiritual and temporal needs of others as Christ's disciples, and to build a lively, growing community in Christ's image.*