



Welcome to

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

THE ELEVENTH SUNDAY AFTER PENTECOST

AUGUST 20, 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, 10:30 a.m.

Prelude: Prelude and Fugue in C minor

Anton Bruckner (1824-1896)

Tower Bell

Hymn 408 (*stand*)

Mit Freuden zart

All standing, the Celebrant says

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

The Celebrant says

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.
Amen.

The following is sung, all standing

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, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

First Reading (*sit*)

Genesis 45:1-15

A Reading from the Book of Genesis.

Joseph could no longer control himself before all those who stood by him, and he cried out, “Send everyone away from me.” So no one stayed with him when Joseph made himself known to his brothers. And he wept so loudly that the Egyptians heard it, and the household of Pharaoh heard it. Joseph said to his brothers, “I am Joseph. Is my father still alive?” But his brothers could not answer him, so dismayed were they at his presence. Then Joseph said to his brothers, “Come closer to me.” And they came closer. He said, “I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are five more years in which there will be neither plowing nor harvest. God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God; he has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. Hurry and go up to my father and say to him, ‘Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not delay. You shall settle in the land of Goshen, and you shall be near me, you and your children and your children’s children, as well as your flocks, your herds, and all that you have. I will provide for you there—since there are five more years of famine to come—so that you and your household, and all that you have, will not come to poverty.’ And now your eyes and the eyes of my brother Benjamin see that it is my own mouth that speaks to you. You must tell my father how greatly I am honored in Egypt, and all that you have seen. Hurry and bring my father down here.” Then he fell upon his brother Benjamin’s neck

and wept, while Benjamin wept upon his neck. And he kissed all his brothers and wept upon them; and after that his brothers talked with him.

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

Psalm 133 *sung by all*



© 1979, Robert Knox Kennedy.

- 1 Oh, how good and **pleasant it is**, *
 when brethren live together in **unity!**
- 2 It is like fine oil upon the **head** *
 that runs down upon the **beard**,
- †3 Upon the beard of **Aaron**, *
 and runs down upon the collar of his **robe**.
- 4 It is like the dew of **Hermon** *
 that falls upon the hills of **Zion**.
- 5 For there the LORD has ordained the **blessing**: *
 life for ever-**more**.

Second Reading

Romans 11:1-2a,29-32

A Reading from the Letter of Paul to the Romans.

I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew. For the gifts and the calling of God are irrevocable. Just as you were once disobedient to God but have now received mercy because of their disobedience, so they have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. For God has imprisoned all in disobedience so that he may be merciful to all.

Reader The Word of the Lord.

People Thanks be to God.

Hymn 531 (*stanzas 1-3*) *stand*

Melcombe

Holy Gospel

Matthew 15:10-28

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

Jesus called the crowd to him and said to them, "Listen and understand: it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles." Then the disciples approached and said to him, "Do you know that the Pharisees took offense when they heard what you said?" He answered, "Every plant that my heavenly Father has not planted will be uprooted. Let them alone; they are blind guides of the blind. And if one blind person guides another, both will fall into a pit." But Peter said to him, "Explain this parable to us." Then he said, "Are you also still without understanding? Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer? But what comes out of the mouth proceeds from the heart, and this is what defiles. For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. These are what defile a person, but to eat with unwashed hands does not defile."

Jesus left that place and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, "Have mercy on me, Lord, Son of David; my daughter is tormented by a demon." But he did not answer her at all. And his disciples came and urged him, saying, "Send her away, for she keeps shouting after us." He answered, "I was sent only to the lost sheep of the house of Israel." But she came and knelt before him, saying, "Lord, help me." He answered, "It is not fair to take the children's food and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." Then Jesus answered her, "Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly.

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

Hymn 531 (*stanza 4*)

Melcombe

Sermon

Nicene Creed (*stand*)

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Prayers of the People (*kneel*)

Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.

Silence

Lord, in your mercy

Hear our prayer.

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good.

Silence

Lord, in your mercy

Hear our prayer.

Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.

Silence

Lord, in your mercy

Hear our prayer.

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us.

Silence

Lord, in your mercy

Hear our prayer.

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation.

Silence

Lord, in your mercy
Hear our prayer.

We commend to your mercy all who have died, especially Curt Goter, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom.

Silence

Lord, in your mercy
Hear our prayer.

For yours is the majesty, O Father, Son, and Holy Spirit; yours is the kingdom and the power and the glory, now and for ever. *Amen.*

Confession of Sin

The Priest then says

Let us confess our sins against God and our neighbor.

Silence.

Minister and People

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

The Priest stands and says

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. *Amen.*

Peace (*stand*)

Celebrant The peace of the Lord be always with you.

People And also with you.

Then the Ministers and the People may greet one another in the name of the Lord.

Announcements

Holy Communion

At the Offertory:

Motet

Anton Bruckner (1824 - 1896)

Locus iste a Deo factus est,
Inaestimabilis sacramentum,
Irreprehensibilis est.

*This place was made by God,
A priceless sacrament,
It is without reproach.*

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:

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,

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.

Motet

Tomás Luis de Victoria (1548-1611)

Jesu dulcis memoria
Dans vera cordis gaudia:
Sed super mel et omnia
Ejus dulcis praesentia.

*Jesus, sweet remembrance,
Granting the heart its true joys,
But above honey and all things
Is His sweet presence.*

Hymn 706

Halton Holgate

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.*

Dismissal

Priest Go in peace to love and serve the Lord.
People Thanks be to God.

Postlude: Postlude in D minor

Anton Bruckner



The altar flowers are given
to the glory of God
in memory of Michael E. Hunter
by the Association of Anglican Musicians (AAM)

ALTAR FLOWER DONATIONS: Would you like to donate altar flowers? Please contact **Sheridan Marr** at 751-7692 or gmarr15@tampabay.rr.com and sign up on the chart in Parish Hall, making your check to St. Andrew's, with a note in the memo for "Altar Flowers" and the date of your offer. Please donate \$110 (florist's choice) for the high altar, \$150 for high and chapel altars. *Special flower requests may increase the cost.*

THOSE SERVING TODAY: Sunday, August 20, 2017

Celebrant & Preacher: Fr. Reese

Vergers: Piers Curry

Lay Eucharistic Ministers and Readers:

8:00: Mark Crofoot, Charles Bregger

10:30: Beverley, Derrick and Donreece Brown, Jeannie Borsch, Al Getz

Ushers:

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

10:30: Eric Hargens, Paul Bentschner, Chris Cobb, Winston Blake

Acolytes: Hamilton Reese, Ian and Stella Curry

Altar Guild:

8:00: Martha Cobb, Margo Kemm, Janet Norona

10:30: Adrienne Love, Leslie Lowe, Jan Smith, Cathy Szuba

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.: Resumes August 24 at 10:30am in the library. We will be studying Galatians using N.T. Wright's guide which can be purchased in the office for \$7.00. "Paul's project, he often says, is building -- not building with bricks and mortar but rather with people. He lays the foundation with the shockingly good news of one true God who raised Jesus from the dead, in order to build a new family with no divisions, all of whom can call God Father. In a world of widespread ethnic rivalry and trenchant divisiveness, Paul's strong corrective message in Galatians demands to be heard and reheard. In these studies, we hear once again what remains shockingly good news." Join us! *This class, led by Alice Prucha, meets in the library.*

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!

Deodorant (*stick*) or **Socks** (*men's black or white*) or **disposable razors**

OUTREACH NEWS: Operation Backpack: Thanks to you generous parishioners, B.C. Graham and Cleveland Elementary split about 75 backpacks this year to kick off the new year right. The next **Outreach Meeting** will be today, **August 20th** after the 10:30 service. Plans for Octoberfest and setting a date for Klean Kit packing in September will be the main topics. And time permitting, we'll look at dates for the annual Saint Andrew's Day Fish Fry and Gabriel Tree plans.

BIRTHDAYS: Tom Akins, Leslie Lowe, Amy Ramirez, Charles Mullen, Jeannie Borsch, Keri Thatcher, Michael Kaney

NEW DIRECTORY: Please pick up new Parish Directory in the Parish Hall, and check your personal information. If your phone or email need updated, please email Kathy at secretary@saintandrewstampa.org... Thanks!



Book Club: For September, we will read *The Rules of Civility* by Amor Towles, but a date and location have not been determined yet. Happy reading!

Commentary on Today's Gospel

This week's gospel lection extends over two separate pericopes: Jesus' discussion about "What defiles?" and his encounter with the Canaanite woman who seeks healing for her possessed daughter. Although each unit presents a coherent story in itself, dovetailing the two suggests a logical extension of one to the next.

Jesus' debate over ritual cleanliness begins in verse 1 with a direct dialogue with the Pharisees and scribes who are "from Jerusalem." By specifically identifying these authorities as "from" Jerusalem, he heightens the sense of confrontation and danger that lurks under this text. The synoptic Jesus only heads toward Jerusalem once -- for his final, tragic encounter with the religious leadership -- his crucifixion and death.

In verse 10, Jesus completes his private dialogue and now calls out to the crowd, inviting public discourse on the issues of ritual purity and cleanliness. The initial pronouncements Jesus makes to the crowd in verse 11 are further developed and expanded by him in verses 17-20.

The disciples' response to Jesus' announcement seems to be almost ridiculously self-evident. Yet it serves ominously to foreshadow the deadly relationship growing between Jesus and the religious authorities of Jerusalem. The disciples' words also remind the reader that the truth is never spoken before an entirely receptive audience. Taking a stand as Jesus does inevitably invites the opposition to stand up.

Jesus dismisses any threat these authorities might present. Not members of the "true vine," they are weeds that God will simply pull up. Jesus further insults the leaders by calling them "blind guides of the blind." This rub denies the Pharisees the privilege of claiming

their celebrated title as "leaders of the blind." Because they themselves are blind, Jesus scoffs, these authority figures would only lead others into a pit with them.

As Jesus now continues to explain his remarks in verse 11, the Matthean text rearranges and edits Mark's material (7:18-23). Matthew's arrangement is intentionally organized. The list of "defiling things" presented in verses 18-19 places the specific violations of the Decalogue in the center of the text.

Furthermore, Matthew places them in the same order in which they appear on the Second Table of the Law (see Exodus 20:13-16). This arrangement emphasizes the moral concerns (not ritual) of the Ten Commandments, concerns that were uppermost in the minds of first-century Christians. Scholars also note that Jesus' list begins and ends with defiling actions that issue from the mouth.

By invoking the indisputable judgment of the Ten Commandments, Jesus provides a list of actions and attitudes that God has designated wrong in every circumstance. These are not merely issues of tradition or ritual, as was the debate over hand-washing in verses 1-9. Jesus focuses on real wrongs that human beings can commit against one another and against God.

The pericope of the Canaanite woman seeking out Jesus to heal her demoniac daughter (vv. 21-28) is one of the most powerful and surprising of the gospel stories. Instead of greeting this woman and welcoming her faith, Jesus treats her with apparent cold-heartedness. But the Canaanite woman, a Gentile, was outside Jesus' understanding of his messianic mission. Jesus came to the children of Israel. As the story progresses, it is the Canaanite woman who becomes the most active participant in the text. Her tenacity of spirit and undaunted faith finally convert Jesus away from his traditional view of his mission.

The lesson that tradition must be subject to what is right, and that what is "unclean" on the outside is not damaging to the inner person, is played out in the Canaanite woman pericope quite clearly. For Jesus, though called for Israel's sake, to refuse to help this woman in the face of her faithfulness would be wrong. It was an obvious right to extend the grace of God's healing power to this woman and her daughter. The rigid legalism of the Pharisees made them so concerned with what was ritually clean and unclean that they could not smell the stench of their own hypocrisy. In their zeal to do everything "right," they did much that was wrong.

WE PRAY FOR THOSE WHOM HAVE DIED: Curt Goter

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 Apthorp, 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, 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 Canterbury, England

PARISH CYCLE OF PRAYER: Christian Education, Lay Eucharistic Ministers

DIOCESAN CYCLE OF PRAYER: Diocese of Southwest Florida; Companion Dioceses of the Dominican Republic, South Carolina, Georgia, and Western Louisiana; St. George's, Bradenton; St. Giles', Pinellas Park; St. Hilary's, Fort Myers; St. James', Port Charlotte; St. James' House of Prayer, Tampa



Prayer Request Cards are available at the back of the church
or call 813- 933-1052 or email ej_smith@usa.net.
for prayers by the Daughters of the King

SAINT ANDREW'S EPISCOPAL CHURCH

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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 Connor, *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.