

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

**THE SECOND SUNDAY OF EASTER**  
**APRIL 8, 2018**

*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).

*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 of the service leaflet.*

**PLEASE SILENCE ALL ELECTRONIC DEVICES.**

**Holy Eucharist, Rite II, 10:30 a.m.**

**Prelude:** O filii et filiae

*Jean Francois Dandrieu (1682-1738)*

**Tower Bell**

**Hymn 212**

*Richmond*

*Priest* Alleluia. Christ is risen.  
*People* The Lord is risen indeed. Alleluia.

*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*

Glory to God in the highest, S-278  
and peace to his people on earth.  
Lord God, heavenly King,  
almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.  
Lord Jesus Christ, only Son of the Father,  
Lord God, Lamb of God,  
you take away the sin of the world:  
have mercy on us;  
you are seated at the right hand of the Father:  
receive our prayer.  
For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,  
Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father. Amen.

## Collect of the Day

*Celebrant*     The Lord be with you.  
*People*         And also with you.  
*Celebrant*     Let us pray.

Almighty and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

## First Reading *(sit)*

Acts 4:32-35

A Reading from the Acts of the Apostles.

Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. They laid it at the apostles' feet, and it was distributed to each as any had need.

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

## Psalm 133: 1-4 – *sung by the Choir to Anglican chant (Donald Mossman)*

- 1 Behold how good and joyful a thing it is; \*  
   for brethren to dwell together in unity!
- 2 It is like the precious oil upon the head that ran down unto the beard: \*  
   even unto Aaron's beard and went down to the skirts of his clothing.
- 3 Like as the dew of Hermon \*  
   which fell upon the hill of Sion.
- 4 For there the Lord promised his blessing \*  
   and life for evermore.

## Second Reading

1 John 1:1-2:2

A Reading from the First Letter of John.

We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life—this life was revealed, and we have seen it and testify to it, and declare to you the eternal life that was with the Father and was revealed to us—we declare to you what we have seen and heard so that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. We are writing these things so that our joy may be complete. This is the message we have heard from him and proclaim to you, that God is light and in him there is no darkness at all. If we say that we have fellowship with him while we are walking in darkness, we lie and do not do what is true; but if we walk in the light as he himself is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world.

*Reader*            The Word of the Lord.

*People*            Thanks be to God.

**Hymn 209** (*stanzas 1-2*) *stand*

*St. Botolph*

**Holy Gospel**

John 20:19-31

*Priest*            The Holy Gospel of our Lord Jesus Christ according to John.

*People*            Glory to you, Lord Christ.

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, “Peace be with you.” After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, “Peace be with you. As the Father has sent me, so I send you.” When he had said

this, he breathed on them and said to them, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.” But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.” A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, “Peace be with you.” Then he said to Thomas, “Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.” Thomas answered him, “My Lord and my God!” Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.” Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

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

**Hymn 209** (*stanzas 3-4*)

*St. Botolph*

## **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*)

Father, we pray for your holy catholic Church;  
*That we all may be one.*

Grant that every member of the Church may truly and humbly serve you;  
*That your Name may be glorified by all people.*

We pray for all bishops, priests, and deacons;  
*That they may be faithful ministers of your Word and Sacraments.*

We pray for all who govern and hold authority in the nations of the world;  
*That there may be justice and peace on the earth.*

Give us grace to do your will in all that we undertake;  
*That our works may find favor in your sight.*

Have compassion on those who suffer from any grief or trouble;  
*That they may be delivered from their distress.*

Give to the departed eternal rest;  
*Let light perpetual shine upon them.*

We praise you for your saints who have entered into joy;  
*May we also come to share in your heavenly kingdom.*

Let us pray for our own needs and those of others.

*Silence*

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**

Let us confess our sins against God and our neighbor.

*A period of silence is observed.*

*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.



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**

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

## **Announcements**

### **Holy Communion**

At the Offertory: Motet

*Gregor Aichinger (1565-1628)*

Regina coeli laetare, Alleluia.  
Quia quem meruisti portare, Alleluia.  
Resurrexit sicut dixit, Alleluia.  
Ora pro nobis Deum. Alleluia.  
*Queen of Heaven, rejoice, alleluia.*  
*For He whom you were worthy to bear, alleluia.*  
*has risen, as He said, alleluia.*  
*Pray for us to God, alleluia.*

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 people remain standing.*

*Celebrant*     The Lord be with you.

*People*        And also with you.

*Celebrant*     Lift up your hearts.

*People*        We lift them to the Lord.

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

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

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

### **Sanctus**

S-128

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*

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, 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; and when he had given thanks, he gave it to them, 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."

Therefore we proclaim the mystery of faith:

*Celebrant and People*

Christ has died.

Christ is risen.

Christ will come again.

*The Celebrant continues*

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.  
*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 Celebrant 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:

*Agnus Dei*

S-165

Jesus, Lamb of God: Have mercy on us.  
Jesus, bearer of our sins: Have mercy on us.  
Jesus, redeemer of the world: Give us your peace.

MOTET

*Volkmar Leisring (1588-1637)*

O filii et filiae  
Rex celestis! Rex gloriae!  
Alleluia!  
O filii et filiae  
Christus surrexit hodie!  
Alleluia!

*O sons and daughters, the king of Heaven, the king of glory, Christ is risen today.  
Alleluia!*

**Hymn 206**

*O filii et filiae*

*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*

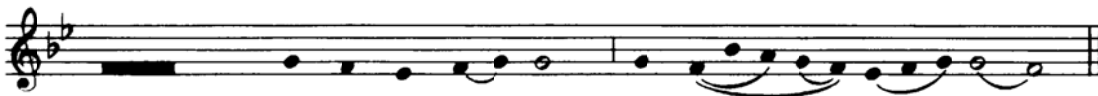
The blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. *Amen.*

## Hymn 192

*Vreuchten*

## Dismissal

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



*People* Thanks be to God. Al – le – lu – ia, al – le – lu – ia.

Postlude: Variations on O filii et filiae

*Jeanne Demessieux (1921-1968)*



The altar flowers are given to the glory of God  
and in loving memory of Jean Bacon Divers  
by Jerry Divers

**ALTAR FLOWER DONATIONS:** Would you like to donate altar flowers? Please contact **Sheridan Marr** at 751-7692 or [gmarr15@tampabay.rr.com](mailto: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.*

**WELCOME VISITORS!** If this is your first visit (or third!) please stop by our Welcome Table in the courtyard to meet our Welcoming Crew and get a complimentary gift bag with church information. Thanks for worshipping at St. Andrew's today – Hope we see you again soon!

**THOSE SERVING TODAY: Sunday, April 8, 2018**

**Celebrant & Preacher:** Fr. Campbell

**Vergers:** Bill Silver

**Lay Eucharistic Ministers and Readers:**

8:00: Judy Bourdeau, Lynne Hensley

9:30: Al Getz, Scott Silverman, Helen Kerr, Summer Crawford, Amy Ramirez

**Ushers:**

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

9:30: Laurence Hammond, Wes Tibbals, Chris Sherman

**Acolytes:** Noelle Silver, Natalie Schmid, Joey Scheuer

**Altar Guild:**

8:00: Maggie Coleman, Margo Kemm

9:30: Sandra Alley, Rachel May, Anne Paige

**Coffee Hour Hosts:** Daughters of the King

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**BIRTHDAYS:** Barbara Brotherton, Bill Crenshaw, Chad Polley, Louise Barrow, Sam Scheuer, Leesa Polley, Mark Turlington

**ANNIVERSARIES:** Matt & Analee Mayes; Graeme & Caroline Parkes

**KleanKits:** It's that time of year again where we start seeking donations for our KleanKit initiative to benefit the homeless community. To help parishioners remember to bring in items, we will set aside the last Sunday of each month to collect one new item for each kit. A member of the Outreach Committee will be stationed outside the sanctuary prior to the start of both Sunday services to collect the featured item for the month (please feel free to bring everything in at once if you shop in bulk!). A box will still be available in the Parish Hall for any donations brought in on at any other time. Thank you, in advance, for your donations!

April 29 – Deodorant (stick)

May 27 – Toothpaste & Toothbrushes

June 24 – Razors (men's disposable)

July 29 – Bar Soap & Washcloths

# Adult Christian Education

## Sunday mornings at 9:30

### The God We Can Know: Exploring the “I Am” Sayings of Jesus

The God We Can Know is a seven week small group study designed to explore the “I am” sayings of Jesus found in the Gospel of John. This series will help us find and form an answer to the most essential question in the Christian faith, “Who do you say I am?” One by one, Jesus’ statements grab our imagination, reveal more about his identity and purpose, and connect us to the God of Moses, who spoke the first “I Am.” These significant, yet ordinary images (bread, light, shepherd, vine, and more) give us insightful ways to experience Jesus and point us to a God who wants to be known.

The DVD, filmed on location in the Holy Land, allows us to travel with Rob Fuquay, Senior Pastor of St. Luke’s United Methodist Church in Indianapolis, and actually see the places where Jesus stood while disclosing his true identity, and in what context he spoke each “I Am.” We’ll journey from the Judean wilderness to the Galilean hills and into the heart of Jerusalem.

Here is the line-up:

- 4/8 Introduction to “I am” – Knowing God
- 4/15 I am the Bread of Life – Knowing God’s Satisfaction
- 4/22 I am the Light of the World – Knowing God’s Guidance
- 4/29 I am the Good Shepherd – Knowing God’s Care
- 5/6 I am the True Vine – Knowing God’s Power
- 5/13 I am the Way, the Truth, and the Life – Knowing God’s Way
- 5/20 I am the Resurrection and the Life – Knowing God’s Possibilities

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

**Thursday morning Bible Study** is studying the book of Exodus using the study guide *Exodus: Learning to Trust God* by James Reapsome. "Trust God. It sounds so simple. Yet it is often difficult to trust God with the important areas of our lives -- our money, our career, our marriage, our health. In the book of Exodus, Israel's struggles resemble our own. In this story of hardship and hope, we can learn along with Israel that God is worthy of our trust." Join us in the library at 10:30am on Thursday mornings!

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





## **Cinco de Mayo Outreach Mexican Buffet** **Sunday, May 6** after the 10:30am service

Enjoy this grande Mexican buffet lunch knowing that proceeds will go to VBS scholarships for Cornerstone Kids -- Adults \$10, Kids \$5  
Outreach team will sell tickets in advance

### **Commentary on Today's Lesson**

Acts 4:32-35 has been the center of much attention over recent decades in discussions of "Christian communism" or "Christian socialism." No doubt the connection between this passage and such social programs has been strengthened by the similarity between its closing words, "distributed to each as any had need" (v. 35), and the slogan popularized for the modern world by Marx: "From each according to his ability, to each according to his needs" (*Critique of the Gotha Program*). Yet the specific attention given to these verses is clearly a result of the immediately following accounts regarding the actions of Barnabas and the married couple Ananias and Sapphira relative to their property holdings (vv. 36-37 and 5:1-11), since the same expression for communal support had already appeared in 2:44-45 and would be echoed later in the response to the Jerusalem famine (11:29-30).

Given the political history of socialism over the past two centuries, it should probably come as no surprise that commentators on this passage have been divided -- sometimes sharply -- on the question of whether the practice of the Jerusalem church recounted here was a "failed experiment" or an "ideal of the kingdom" to which all Christians should endeavor to return. But before coming to either of these widely disparate conclusions, it is perhaps best to understand precisely what the practice may have been in the early Jerusalem church and how their practice would have related to the ideals and customs of their broader society.

At first glance, Luke's account of the specific practice seems to be quite straightforward: Any who "owned lands or houses sold them and brought the proceeds of what was sold" (v. 34) so that it could be made available in the distribution. This general statement would appear to be confirmed by the specific example of Barnabas, who "sold a field that belonged to him, then brought the money" to the apostles (v. 37). Yet pressing the details, it seems that the practice was not that simple. Does it stand to reason that Barnabas might have owned only "a field" and not also a house somewhere? So why is there no mention of that property being sold and its proceeds also being brought? Notice as well that Peter will comment to Ananias that both his "unsold" house and the "proceeds" from its sale were his "own" and remained "at [his] disposal" (5:4). Apparently there was not a universal expectation that all members of the community would convert all their real assets to liquid ones that might be more easily shared.

Additionally, unless the community adopted some form of communal living arrangement, one must wonder at the logic of selling all homes and thus increasing the need for housing among members of the community.

A more likely description of the actual practice, then, would seem to arise from keying in on the phrase "laid it at the apostles' feet" (4:35, 37). While it is certainly possible that money was literally contributed in this manner, more important than the physical gesture would be what the language conveys about the apostles' authority. To put something at another's feet is to subject it to their authority, the point even of bowing at a sovereign's feet as a symbolic gesture recognizing the right to rule. Thus, whether there was an actual transfer of assets or not, what was recognized was the responsibility of the members of the community to provide for the needs of others and the authority of the apostles to direct and manage such distributions. Both those aspects are present as well in the later support by the much broader Christian community precipitated by the Jerusalem famine (again, see 11:29-30).

Just as Acts itself provides evidence that the universality of the contributions cannot be taken at face value, it also provides indications that the distribution was not efficient enough to ensure "[t]here was not a needy person among them" (4:34). Had the apostles been able to achieve that goal, then there would not have arisen complaints that some "widows were being neglected in the daily distribution of food" (6:1). Thus, the goal -- not always achieved -- was that everyone's needs would be met. There was neither an expectation of a loss of private ownership or control, nor a goal of total equanimity of resources. Yet even the goal of meeting every need continued to be challenged by both external circumstances (famine) and dynamics within the community (even if the specific grounds for the complaints against the apostles regarding inequitable distribution among the widows are not stated).

It is this ideal of the bond that should exist between human beings and its practical expression through each person contributing to the needs of others that Luke is holding out to both his ancient and modern readers, then, and not a specific mechanism for structuring the Christian community. His purpose is not to present this ideal as a uniquely Christian one, but rather to suggest that through the Spirit's actions (see 4:31 and the Pentecost account that immediately precedes 2:43-47), especially through the leadership of the apostles, it had been possible to achieve (however yet imperfectly) this common good sought by all people. Those who recognize that they are "one soul" with others also recognize that the needs of others are thereby their own needs as well. One would no more withhold from them one's resources received as blessings from God than one would withhold them from one's personal need.

**WE PRAY FOR THOSE WHO HAVE DIED: Lem Bell**

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

Melissa, Mark Caro, Jeffrey Greenacre, Sarah Hudson, Sgt. Billy Gudzak, Trey, 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, Everett Morris, John Miles, Fr. Denniston Kerr, Ed Moore, Lelia Mizer, Raymon Lacy, Michael Norona, Rev. Winston Joseph, Ron May, Charlene Maxwell, Bridget Maxwell, Vicki Osborne, Rev. William H. Grason, Ebbie Bailey, Ainsley Perkins, Herbert Wellons, Becky Tomlinson, Helen Martin, Randy Stevens, Arnold, Michael Scholer, Joan Hoppe, Hank, Salley and Jack Suske, Jack Levy, Erica Griffiths, Dan Clemmons, Dale Dubin, Ross Dickerson, Charles Garrison, Cynthia Swann Haase, Nancy Huttonlock, John Kancz, Jason Goodloe, Peter Erickson, Thomas Pruiett, Ashley Tucker Branch, Rosemary Huskey, Alexander Hill, Olevia Rogers, Emily Rogers, Gordon, Nell Rorebeck, Judy Harris, Carlton Hart, the Proctor family, Rosemary Graf, Tangela Sailes, Mike Scholer, Stephen Tedrowe, Collin-Williams family, Elizabeth, Helen & Hallie Hein, William Jackson, Barbara, Rose Himmenger, Stephen Rosser, Jean Ring, Marc Mitchell, Yulaine Ross, Christopher Fowler, Nora Earhart, Andrew Esposito (*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 Indian Ocean

PARISH CYCLE OF PRAYER: Christian Education, Daughters of the King

DIOCESAN CYCLE OF PRAYER: Diocese of Southwest Florida; Companion Dioceses of the Dominican Republic, South Carolina, Georgia, and Western Louisiana; St. Raphael's, Fort Myers Beach; St. Stephen's, New Port Richey; St. Thomas', St. Petersburg; St. Vincent's, St. Petersburg; St. Wilfred's, Sarasota; Trinity-by-the-Cove, Naples



Prayer Request Cards are available at the back of the church  
for prayers by the Daughters of the King  
or contact Adrienne Love (phone) 813-677-2909  
(or email) [alove210@hotmail.com](mailto:alove210@hotmail.com)

**Rector Away**

The Rector is in New Jersey for his son's U16 AA national hockey championship tournament. He will return to the office to thaw out on Tuesday.

# SAINT ANDREW'S EPISCOPAL CHURCH

509 East Twiggs Street ✘ Tampa, Florida 33602  
Telephone 813.221.2035 ✘ Facsimile 813.224.0945  
Emergency Number 813.451.5521  
Electronic Mail: [secretary@saintandrewstampa.org](mailto:secretary@saintandrewstampa.org)  
Web Site: [www.saintandrewstampa.org](http://www.saintandrewstampa.org)

Parish Office Hours: Monday through Thursday: 9 a.m. - 4 p.m.  
Friday: 9 a.m. - 2 p.m.  
Wednesday Healing Service: 12:10 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*  
Pamela Frost, *Parish Administrator*  
Kathleen Good Jenkins, *Administrative Assistant*  
Alicia Schmid, *Director of Children's and Youth Ministries*  
Richard Connar, *Sexton*

## ***Vestry***

*Class of 2019:* Chris Capsambelis; Holly Clemmons, Allen Getz, *Junior Warden*  
Cate Hammer, Jim Morgan  
*Class of 2020:* Barbara Brotherton; Richard Ferlita; Brad Hall;  
Paula Stewart, Lori Taplow, *Clerk*  
*Class of 2021:* Peter Baker, *Senior Warden*, Ben Borsch, Donreece Brown,  
Don Crawford, Piers Curry, *Treasurer*

*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.*