



The Feast of St. David Pendleton Oakerhater
Thirteenth Sunday after Pentecost
Holy Eucharist, Rite II
9:00 AM, August 27, 2023



Land Acknowledgement

The Cathedral is located at 127 Northwest Seventh Street in the heart of downtown Oklahoma City, the capital city of the State of Oklahoma. Clergy, cathedral members and staff acknowledge that Indigenous Peoples in the past occupied, lived on or passed over the space which the Cathedral currently occupies today. The Cathedral recognizes, accepts and acknowledges the loss of life, loss of territory, the historical consequences of the violent occupation by non-Indians of the region and the forcible removal of Indian Tribes from their Southeastern homelands into “Indian Territory” (later called Oklahoma) in the 1830s known as the Trail of Tears.

Prehistoric peoples, usually called today Paleo-Indians, lived on and traversed this area since at least 25,000 years ago. The rivers that crisscrossed the territory served as compelling pathways for movement, migration, hunting and trading. Wichita Peoples resided in the greater region for a very long time. Perhaps by A.D. 1100, Pawnee peoples separated from the Wichita peoples in Oklahoma - both are Northern Caddoan language speakers - and moved northward. Caddo resided to the south and east. As the expansion of non-Indians spread westward, Native peoples moved into the Great Plains region that borders central Oklahoma and also made use of the resources, including game, water and forest lands nearby. Plains Apaches, later still Kiowa, Comanche, Cheyenne, Arapaho and others also crossed this region over time (today North-South Interstate 35 and East-West Interstate 40 have replaced the river paths).

The State of Oklahoma is now home to 39 federally recognized tribes and the Cathedral community is home to many parishioners with tribal ties. As a culture and cathedral deeply rooted in Native American heritage we remember and honor the peoples who lived on this land before us. We give thanks for their witness to being good stewards of the land. We strive to work in communion with our Native siblings in Christ in Oklahoma to live into our baptismal call and live in right relationship with one another and all of Creation; we are related to one another in Christ our Lord.

Please see the back page for code to scan for welcome information.

The congregation will assemble in the East Garden around the labyrinth.

PRELUDE

Caddo Drum Song

PRAYER TO THE FOUR DIRECTIONS

The Congregation faces east.

Come Great Spirit, as we gather in your name. We give thanks for all your creation. We honor the East, signifying your symbol color, Yellow, and your animal sign the Eagle which can soar ever upward in the praise of God and calls us to do the same and signifies your lessons calling us to balance our mind in the spirit of humility, to invoke your spirit of illumination and far-sighted vision. Help us to love you and one another with our whole heart, our whole mind, our whole soul, we pray.

Come Holy Spirit, come.

The Congregation faces south.

We honor the South, signifying your symbol color, White, of clarity and brightness and your animal symbol the crane which brings us in touch with earthiness and growing things and signifies your lessons calling us to balance our body in the spirit of a good sense of humor, to invoke your spirit of innocence, trust and love. Help us open our eyes to the sacredness of every living thing, we pray.

Come Holy Spirit, come.

The Congregation faces west.

We honor the West, signifying your symbol color, Black, still and quiet and your symbol the thunder, mighty and purposeful, signifying your lessons calling us to balance our emotions in the spirit of gentleness and honesty to invoke your spirit of introspection. Give us your strength and the courage to endure, we pray.

Come Holy Spirit, come.

The Congregation faces north.

We honor the North, signifying your symbol color, Red, the hue of revelation and your animal symbol, the Buffalo strong and nurturing and signifies your lessons calling us to balance our spirit in harmony with brothers and sisters to invoke your wisdom and integrity. Help us to grow in wisdom and grace and the goodness of the ages, we pray.

Come Holy Spirit, come.

We complete the circle and look to God who cleanses our earth, with, snow, wind and rain, to Jesus Christ who fills us with the wideness of mercy and lovingly embraces us all, and to the Holy Spirit who inspires us.

Come Holy Spirit, come.

PROCESSION INTO THE CATHEDRAL

Caddo Drum Song

THE WORD OF GOD

BCP p. 355

The people standing, the Celebrant says

Blessed be God: Father, Son, and Holy Spirit.

People

And blessed be his kingdom, now and for ever. Amen.

The Celebrant says

Creator, we give you thanks for all you are and all you bring to us for our visit within your creation. In Jesus, you place the Gospel in the center of this sacred circle through which all of creation is related. You show us the way to live a generous and compassionate life. Give us your strength to live together with respect and commitment as we grow in your spirit, for you are God, now and forever. **Amen.**

The following hymn is sung, all standing

**Sing of the Raven, bird of creation.
Birthing the world, unfolding her wings.
Calling her children, forming a nation,
Crying, "Tomorrow! hear what it brings".**

**Sing of the stories told by the elders,
Tales of the prairie, songs of the sea.
Sing of the Hopi, Blackfeet and Mohawk,
Cheyenne, Apache, Navaho, Cree.**

**Sing of Iona, Isle of the ocean,
Gull wing and eagle soar in the sky.
Stones of High Crosses telling their story,
Christ in his glory dies but to rise.**

**Wide are the oceans flowing between us,
High are the mountains soaring above.
Yet the Great Spirit forming creation
Calls us together, one in God's love.**

*Text: Herbert O'Driscoll
Music: Bunesan, Gaelic Melody*

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

THE COLLECT OF THE DAY

Lesser Feasts and Fasts 385

The Celebrant says the Collect

O God of unsearchable wisdom and infinite mercy, you chose a captive warrior, David Oakerhater, to be your servant, and sent him to be a missionary to his own people, and to exercise the office of a deacon among them: Liberate us, who commemorate him today, from bondage to self, and empower us for service to you and to the neighbors you have given us; through Jesus Christ, the captain of our salvation; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

People **Amen.**

PSALM 138 *(read responsively by whole verse)*

- 1 I will give thanks to you, O Lord, with my whole heart; *
before the gods I will sing your praise.
- 2 **I will bow down toward your holy temple and praise your Name, ***
because of your love and faithfulness;
- 3 For you have glorified your Name *
and your word above all things.
- 4 **When I called, you answered me; ***
you increased my strength within me.
- 5 All the kings of the earth will praise you, O Lord, *
when they have heard the words of your mouth.
- 6 **They will sing of the ways of the Lord, ***
that great is the glory of the Lord.
- 7 Though the Lord be high, he cares for the lowly; *
he perceives the haughty from afar.
- 8 **Though I walk in the midst of trouble, you keep me safe; ***
you stretch forth your hand against the fury of my enemies; your right hand shall save me.
- 9 The Lord will make good his purpose for me; *
O Lord, your love endures for ever; do not abandon the works of your hands.

SECOND READING

Romans 12:1-8

First Nations Version: An Indigenous Translation of the New Testament

Lector A Reading from the Epistle to the Romans.

So then, my sacred family members, because Creator has shown us such mercy and kindness, I now call on you to offer your whole beings, heart, mind, and strength, to the Great Spirit as a living sacrifice. Do this in a sacred and spiritual manner that will make his heart glad. Do not permit the ways of this world to mold and shape you. Instead, let Creator change you from the inside out, *in the way of a caterpillar becomes a butterfly*. He will do this by giving you a new way of thinking, seeing, and walking. Then you will know for sure what the Great Spirit wants for you, things that are good, that make the heart glad, and that help you to walk the path of becoming a mature and true human being. Because Creator, in his great kindness, has made me a message bearer, I give this message to each of you. Do not think too highly of yourself. Instead, understand that the Great Spirit calls us to different purposes in answer to our trust in him. For just as our bodies have many members and each member has a different purpose, it is the same way with the body of the Chosen One. We are members of his body, and each member belongs to all the others. Creator's gift of great kindness has been poured out on us in many ways, giving us different kinds of gifts. If your gift is to speak the heart and mind of the Great Spirit in a prophecy, then let trust guide your words. If your gift is helping others, then give yourself to help others. If teaching is your gift, teach well. If your gift is to speak courage and strengthen the hearts of others, then speak bravely. The one whose gift is giving should not hold back. If your gift is leading, lead with honor. And the one whose gift is showing mercy and kindness to others should do so freely, with a glad heart!

The Word of the Lord.

People **Thanks be to God.**

All standing.

SEQUENCE HYMN 385

"Many and Great"

Dakota Indian Chant

GOSPEL

Matthew 16:13-20

Gospeller The Holy Gospel of our Lord Jesus Christ, according to Matthew.

People **Glory to you, Lord Christ.**

When Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter answered, "You are the Messiah, the Son of the living God." And Jesus answered him, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

The Gospel of the Lord.

People **Praise to you, Lord Christ.**

THE SERMON

All standing.

The Rev. Dr. Mary Crist

NATIVE AMERICAN CREED

By the Rev. Roger Scott

We believe in God, Creator of our unique native languages,

We believe in Jesus Christ as our Chief Cornerstone as we begin to build a new generation of native spiritual leaders.

Who gifted us this identity as a distinct people through our native tongues, so that our native spiritual leaders could relay God's love to our native people who could not understand that foreign tongue called English.

We believe in Jesus Christ who does not say "goodbye" in any language but says "I will come again."

We believe in Jesus Christ, our relative, who talked of us when he said, "I have other sheep out there, besides those I have here."

We believe in the Holy Spirit as tongues of fire lighting upon our native people to witness to their people and to the world, through the native song and dance.

We believe in Jesus Christ who knew the pain of our native people who were forced from their homeland and had no place to lay their head.

We believe in the Holy Spirit as our guide and the driving force for our native people to do a new thing as we walk a new journey, toward perfection for all humankind. Amen.

PRAYERS OF THE FAITHFUL

Adapted from the Dominican Center: Spirituality for Mission

In Thanksgiving for Mother Earth, who sustains our very life, especially during this season of bountiful harvest,
Creator in your mercy

Hear our prayer

In Thanksgiving for Native Americans, who lived for millennia in harmony with Mother Earth, may the leaders of all countries listen to the wisdom of their native peoples and work to make the drastic changes necessary in how we live on Earth, Creator in your mercy

Hear our prayer

In thanksgiving for our Native American sisters and brothers of this region, as we remember that we live on the land, that the proto-Wichita peoples once called home, and that now is home to 39 recognized tribes brought to Oklahoma through the Trail of Tears, Creator in your mercy

Hear our prayer

For Native Americans and 1st Nation Peoples, as they strive to bring back their languages and cultures and confront the problems of poverty and hunger on so many reservations and in so many cities and towns, Creator in your mercy

Hear our prayer

That the Episcopal Church, Diocese of Oklahoma, and St. Paul's Episcopal Cathedral will continue to learn from indigenous peoples, continue to make amendment of life, and be instruments of peace and restorative justice for indigenous peoples, Creator in your mercy

Hear our prayer

That the Church Universal may be forgiven for its colonial attitudes and destructive actions and be reconciled with indigenous peoples everywhere in respectful and mutual encounter, dialogue, and lived faith in our one God, Creator in your mercy

Hear our prayer

For healing and an end to systemic injustices that leave indigenous peoples suffering disproportionately, especially in the enactment of the Doctrine of Discovery and Indian Boarding Schools, Creator in your mercy

Hear our prayer

That our Cathedral, responding with courage to the signs of our times, may embrace our role in learning with humility and leading with intention, to the betterment of relationships between us and all indigenous people, respecting the dignity of all human beings, Creator in your mercy

Hear our prayer

CONFESSION OF SIN

All stand or kneel. Silence is kept.

The Deacon or Celebrant says

Come, let us return to the Lord and say

People **Creator God, in our sin we have avoided your call. Our love for you is like a morning cloud, like the dew that goes away early. Have mercy on us; deliver us from judgment; bind up our wounds and revive us; in Jesus Christ our Lord. Amen.**

The Celebrant says

The Lord enrich you with grace, and nourish you with many blessings; the Lord defend you in trouble and keep you from all evil; the Lord accept your prayers, and absolve you from your offences, for the sake of Jesus Christ, our Savior. **Amen.**

THE PEACE

All stand. The Celebrant says to the people

The peace of the Lord be always with you.

People **And also with you.**

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

WELCOME

THE HOLY COMMUNION

The Celebrant begins the Offertory

Let us with gladness present the offerings and oblations of our life and labor to the Lord.

THE OFFERTORY

Please place your offering in the alms basin, send a text message to 73256 and enter Stpaulsokc\$ and an amount, or scan the QR code on the back page to give online.

OFFERTORY ANTHEM *(sung by the choir)*

“Heleluyan”

Muscogee/Creek, arr. Ulrich

SMUDGING AND SETTING OF THE ALTAR

THE GREAT THANKSGIVING

The people remain standing. The Celebrant faces them and says

BCP p. 361

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.**

Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

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:

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 stand or kneel.

Then 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.

At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

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.**

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.

THE BREAKING OF THE BREAD

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

Then is said

Christ our Passover is sacrificed for us;

Therefore let us keep the feast.

Facing the people, the Celebrant says the following Invitation

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.

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.

COMMUNION MUSIC

Venita MacGorman

Native American Flutes

SENDING OUT OF LAY EUCHARISTIC VISITORS

The Deacon or the Celebrant says

We send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's body and blood.

We who are many are one body, because we all share one bread, one cup. Amen.

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Jesus Christ, our leader, you are the Son of the Creator. Today we became your children Today we became your grandchildren. We will live as you have taught us. We will follow your commandments. Watch over us. Speak to us from the trees, from the grass and herbs, from the breeze, from the passing rain, from the passing thunder and the deep waters. Before us there is beauty, behind us there is beauty. Allow us to walk a long life in happiness completed in beauty.

The Priest blesses the people.

Indigenous Peoples Prayer Book

Now to the One who can keep us from falling and set us in the presence of the divine glory, jubilant and above reproach, to the only God our Savior, be glory and majesty, might and authority, through Jesus Christ our Lord, before all time, now and forevermore. **Amen.**

The Deacon, or the Celebrant, dismisses them with these words

Let us go forth in the name of Christ.

People

Thanks be to God.

CLOSING MUSIC

Caddo Drum Song

PERMISSIONS

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Holy Eucharist Rite II, Psalms, Collects, Prayers of the People, Confession and Absolution, The Peace, Eucharistic Prayer, Post-Communion Prayer and Dismissal.

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Special resources for this service: Oakerhater Biography and Collect of the Day, Lesser Feasts and Fasts; Gospel Reading, First Nations Version: An Indigenous Translation of the New Testament; Prayers of the Faithful, The Dominican Center: Spirituality for Mission; Blessing, Indigenous Peoples Prayer Book.

Refreshments are offered in the reception area of the Education Building followed by a presentation in the Cathedral with Canon Crist and Dean Churchwell.



St. Paul's Cathedral is a vibrant Episcopal church in the heart of downtown Oklahoma City. Deeply rooted in the ministry and teachings of Jesus Christ and the traditions of the Episcopal Church, St. Paul's is the spiritual center of the Diocese of Oklahoma. We are committed to being a place for all who seek and share God's unconditional and abundant love, which calls us to comfort and stand with the vulnerable and each other. All are invited; all are welcome.

David Pendleton Oakerhater

Lesser Feasts and Fasts, p. 384

“God’s warrior” is an epithet by which David Pendleton Oakerhater is known among the Cheyenne Indians of Oklahoma. The title is an apt one, for this apostle of Christ to the Cheyenne was originally a soldier who fought against the United States government with warriors of other tribes in the disputes over Indian land rights. By the late 1860s Oakerhater had distinguished himself for bravery and leadership as an officer in an elite corps of Cheyenne fighters. In 1875, after a year of minor uprisings and threats of major violence, he and twenty-seven other warrior leaders were taken prisoner by the U.S. Army, charged with inciting rebellion, and sent to a disused military prison in Florida. Under the influence of a concerned Army captain, who sought to educate the prisoners, Oakerhater and his companions learned English, gave art and archery lessons to the area’s many visitors, and had their first encounter with the Christian faith. The captain’s example, and that of other concerned Christians, from as far away as New York, had their effect on the young warrior. He was moved to answer the call to transform his leadership in war into a lifelong ministry of peace.

With sponsorship from the Diocese of Central New York and financial help from a Mrs. Pendleton of Cincinnati, he and three other prisoners went north to study for the ministry. At his baptism in Syracuse in 1878 he took the name David Pendleton Oakerhater, in honor of his benefactress.

Soon after his ordination to the diaconate in 1881, David returned to Oklahoma. There, he was instrumental in founding and operating schools and missions, through great personal sacrifice and often in the face of apathy from the Church hierarchy and resistance from the government. He continued his ministry of service, education, and pastoral care among his people until his death on August 31, 1931.

Half a century before, the young deacon had told his people: “You all know me. You remember when I led you out to war I went first, and what I told you was true. Now I have been away to the East and I have learned about another captain, the Lord Jesus Christ, and he is my leader. He goes first, and all he tells me is true. I come back to my people to tell you to go with me now in this new road, a war that makes all for peace.”

The Rev. Canon Mary Crist, Ed.D.

We welcome the Rev. Canon Mary Crist, Ed.D., as our guest preacher this morning. Mary Crist (Pitakii/Eagle Woman) is enrolled Blackfeet from Montana. She is a member of the presiding bishop’s staff as the Coordinator of Indigenous Theological Education for The Episcopal Church. She is also a priest in the Episcopal Diocese of Los Angeles serving at St. Michael’s Ministry Center in Riverside and the coordinator of Indigenous Ministries in the diocese. As a university professor and dean of the School of Education, she has consulted in special education in Russia, Lebanon, Japan, and Saipan. Her husband, Will Crist, is also a priest and business owner. They have two children, five grandchildren, and two great grandchildren. She earned the Doctor of Education at Columbia University in New York, Master of Divinity at Claremont School of Theology, Master of Education at Pan American University, and Bachelor of Arts at the University of California Berkeley. She is the author of “Frybread in Canaan” and “Native Christian Perspectives on Reconciliation”, both published in the First Peoples Theology Journal as well as articles in early childhood education, special education, and online instructional design. Recently, she has focused teaching about the Doctrine of Discovery and ways to reconceptualize Indigenous theological education.

Deacon Pat Gonzales

We welcome Deacon Pat Gonzales, leader of the Whirlwind Mission, as our Gospeler today. The Oakerhater Episcopal Center in Watonga, Oklahoma, is the center of Native American Ministries within the Episcopal Diocese

of Oklahoma. Named for David Pendleton Oakerhater, the center is located on twelve acres and is also home to Whirlwind Mission of the Holy Family, a Cheyenne and Arapaho mission.

Deacon Cynthia Gilks-Ayres

The Rev. Cynthia Gilks-Ayres serves as Deacon at St. Paul's in Holdenville, OK. She was ordained to the Diaconate in 2013. She retired from the Muscogee Creek Nation Community Health Program in 2019 where she served as manager for 23 years. Deacon Cynthia is an enrolled member of the Seminole Nation of Oklahoma. She is of the Wind Clan and Tusekia Harjo Band.

The Oakerhater Guild at St. Paul's

The Oakerhater Guild is a gathered body of people of Indigenous decent and otherwise who are engaged in holding space for Indigenous Spirituality within the Episcopal Tradition. It represents the Cathedral community in its partnership with the Oakerhater Center and Whirlwind Mission of the Holy Family in Watonga, Oklahoma. Additionally, the Oakerhater Guild offers an annual Vacation Bible School in Watonga for all children.

During the Christmas season, the Guild leads the Cathedral community in providing gifts for children at the Oakerhater Center. All are invited and welcome to join and participate in Oakerhater Guild activities. For more information, contact Janice Eberhard at jeberhard@sbcglobal.net

Those serving today

Celebrant

The Very Rev. Katie Churchwell

Guest Preacher

The Rev. Dr. Mary Crist

Assisting Priests

The Rev. Sarah Smith

The Rev. Canon Tim Sean Youmans

Cathedral Deacons

The Rev. Tracy Anderson

The Rev. Gerald Butcher

Visiting Deacons

The Rev. Pat Gonzales, Whirlwind Mission

The Rev. Cynthia Gilks-Ayers, St. Pauls

4 Direction Prayer Leaders

Dr. Blue Clark

Buzz McDonald

The Rev. Pat Gonzales

The Rev. Cynthia Gilks-Ayres

Guest Musicians

The Caddo Drummers

Venita MacGorman

Canon Precentor and Director of Music

Joseph Ripka

Cathedral Organ Scholar

Chris Pharo

Choir

The Cathedral Choirs

Vergers

Ian Bass

Acolytes

Debbie Blossom, Gary Derrick, Jordan Rousseau,
Eleanor Newton, Rex Newton, Lila Newton,
Emily McDonald, Addison Churchwell

Lectors

Samonia Byford (first lesson),
Diana Hampton (second lesson)

Lay Eucharistic Ministers

Jani Hill, Bill Parker, David Sapper

Intercessor

The Rev. Cynthia Gilks-Ayers

Oblationer

Amy Fischer

Welcome Team

Madeline Benham

Ushers

Carl Bielstein, Kyle Foster, Garrett Jones,
Carl Stover, Diane Alworth,
Kevin McDonald, Ernesto Sanchez

Altar Guild

Ann Bonsteel, Carolyn Fiegel, Genie Bryant,
Ryan Dillard, Matthew Herrin, Carol Howard

The bread and wine are given to the glory of God
by the Foster Family
in celebration of the birthday of Tatum Foster.

St. Paul's Cathedral Clergy

The Very Reverend Katie Churchwell, *Dean*
The Reverend Sarah Smith, *Curate and Succentor*
The Reverend Canon Tim Sean Youmans, *Canon Priest*
The Reverend Gerald Butcher, *Deacon*
The Reverend Marilyn Robertson, *Deacon and Cathedral Nurse*
The Reverend Tracy Anderson, *Deacon*

St. Paul's Cathedral Staff

Joseph Ripka, *Canon Precentor and Director of Music*
Lauren Bass, *Director of Operations*
Ashley Ozan, *Children, Family and Cathedral Life Minister*
Paula Geisinger, *Bookkeeper*
Terry Jenks, *Audio-Visual Coordinator*
Caroline Dennis, *Liturgical Ministries Coordinator*
Jani Hill, *Pastoral Care Coordinator*
Todd Olberding, *Volunteer Facilities Coordinator*
Page Jackson, *Interim Youth Minister*
Chris Pharo, *Cathedral Organ Scholar*
Stephanie Jensen, *Staff Assistant*
Sarah-Emily Steinhardt, *Communications Minister*

Vestry

Tim Fischer, *Senior Warden*
Sarah Musler, *Junior Warden*
Carl Stover, *Treasurer*
Samonia Byford, *Clerk*
Melissa Heuer
John Koons

Kelly Masters-Newton
Jana Plowman
Kyle Foster
Franci Hart
Heather Sessing
Vinay Thottunkal

Genie Bryant
Rob Duran
Bill Parker
Elizabeth Salomone

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