

# *The Second Sunday of Easter*

The Holy Eucharist – Rite Two – Year B

*April 11, 2021*



St. Michael's Episcopal Church – Norman, Okla.

The Rev'd Dr. Dawn Enderwood, Interim Rector

Dr. Judith Phillips, Senior Warden

The Rev'd Dr. Laura S. Blazek, Deacon

The Rev'd Ann Williams Murray, Deacon

Mr. Jon O. Roberts, Organist & Choirmaster



WELCOME

OPENING VOLUNTARY

### HYMN IN PROCESSION – *O filii et filiae* – 206

*Antiphon (at the beginning)*

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

1 O sons and daught - ers, let us sing!  
2 That night the a - pos - tles met in fear;  
3 When Thom - as first the tid - ings heard,  
4 "My pierc - ed side, O Thom - as, see;  
5 No long - er Thom - as then de - nied,  
6 How blest are they who have not seen,

1 The King of heaven, the glo - rious King,  
2 a - midst them came their Lord most dear,  
3 how they had seen the ris - en Lord,  
4 my hands, my feet, I show to thee;  
5 he saw the feet, the hands, the side;  
6 and yet whose faith has con - stant been,

1 o'er death and hell rose tri - umph - ing. Al - le - lu - ia!  
2 and said, "My peace be on all here." Al - le - lu - ia!  
3 he doubt - ed the dis - ci - ples' word. Al - le - lu - ia!  
4 not faith - less, but be - liev - ing be." Al - le - lu - ia!  
5 "Thou art my Lord and God," he cried. Al - le - lu - ia!  
6 for they e - ter - nal life shall win. Al - le - lu - ia! [Ant.]

*Antiphon (at the end)*

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

*This hymn is for the Second Sunday of Easter and St. Thomas' Day.*

Words: Att. Jean Tisserand (15th cent.); tr. John Mason Neale (1818-1866) Music: *O filii et filiae*, melody from *Airs sur les hymnes sacrez, odes et noëls*, 1623; acc. Richard Proulx (b. 1937) Copyright ©1975, G.I.A. Publications, Inc. All rights reserved. Used with permission.

## The Word of God

*Celebrant*  
*People*

Alleluia. Christ is risen.  
The Lord is risen indeed. Alleluia.

*Celebrant*  
*People*

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.

GLORIA IN EXCELSIS DEO – Powell – S 280

1. Glo - ry to God in the high - est, and  
peace to his peo - ple on earth. 2. Lord God, heaven - ly  
King, al - mighty - y God and Fa - ther, we wor - ship you, we  
give you thanks, we praise you for your glo - ry. 3. Lord Je - sus  
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you  
take a - way the sin of the world: have mer - cy  
on us; 5. you are seat - ed at the right hand of the Fa - ther: re -  
ceive our prayer. 6. For you a - lone are the Ho - ly One,  
you a - lone are the Lord, 7. you a - lone are the Most  
High, Je - sus Christ, with the Ho - ly Spi - rit, in the  
glo - ry of God the Fa - ther. A - men.

THE COLLECT OF THE DAY

The Lord be with you.

And also with you.

Let us pray. *The people stand or kneel.*

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.**

*Celebrant*  
*People*  
*Celebrant*

*People*



# FROM THE EPISTLES

Reader

A reading from the first letter of John. (I 1:1-2:2)

<sup>1</sup> 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—<sup>2</sup>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—<sup>3</sup>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. <sup>4</sup>We are writing these things so that our joy may be complete.

<sup>5</sup> 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. <sup>6</sup>If we say that we have fellowship with him while we are walking in darkness, we lie and do not do what is true; <sup>7</sup>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. <sup>8</sup>If we say that we have no sin, we deceive ourselves, and the truth is not in us. <sup>9</sup>If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness. <sup>10</sup>If we say that we have not sinned, we make him a liar, and his word is not in us.

<sup>1</sup> 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; <sup>2</sup>and he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world.

*After the reading, the reader says*

The Word of the Lord.

Thanks be to God.

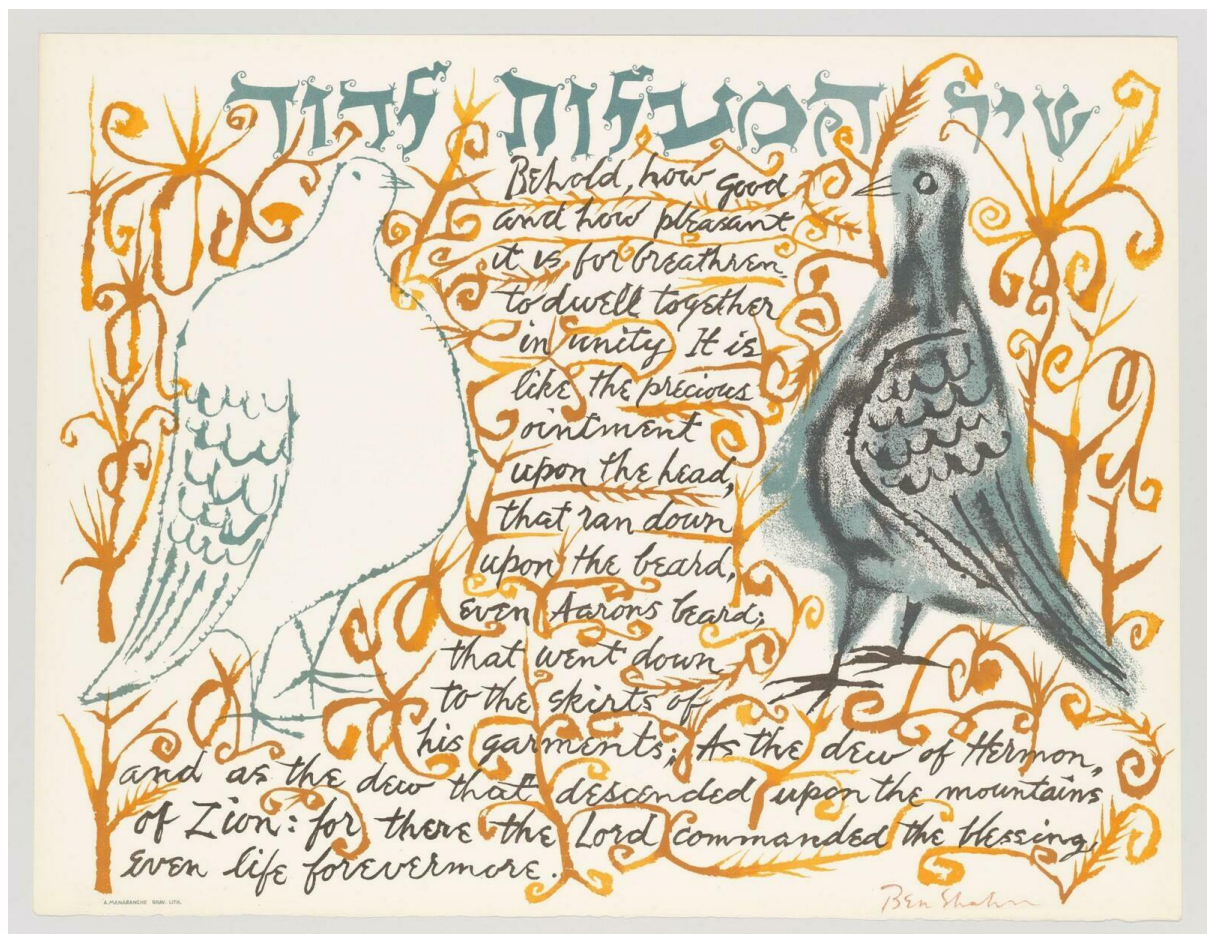
People

PSALM 133

*Ecce, quam bonum!*



Be - hold how good and plea-sant it is to live in un - i - ty.



HYMN IN SEQUENCE – *Richmond* – 212 – Vss. 1, 4, & 5

1 A - wake, a - rise, lift up your voice, let  
 2 Oh, with what glad - ness and sur - prise the  
 3 those hands of lib - eral love in - deed in  
 4 His en - e - mies had sealed the stone as  
 5 O Dead a - rise! O Friend - less stand by

1 Eas - ter mu - sic swell; re - joice in Christ, a -  
 2 saints their Sa - vior greet; nor will they trust their  
 3 in - fi - nite de - gree, those feet still free to  
 4 Pi - late gave them leave, lest dead and friend - less  
 5 ser - a - phim a - dored! O Sol - i - tude a -

1 gain re - joice and on his prais - es dwell.  
 2 ears and eyes but by his hands and feet,  
 3 move and bleed for mil - lions and for me.  
 4 and a - lone he should their skill de - ceive.  
 5 gain com - mand your host from heaven re - stored!

Words: Christopher Smart (1772-1771), alt. Music: *Richmond*, melody Thomas Haweis (1734-1820); adapt. Samuel Webbe (1740-1816)

FROM THE GOSPELS

Deacon  
People

✠ The Holy Gospel of our Lord Jesus Christ according to St. John. (20:19-31)  
 Glory to you, Lord Christ.

<sup>19</sup> 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.' <sup>20</sup> After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. <sup>21</sup> Jesus said to them again, 'Peace be with you. As the Father has sent me, so I send you.' <sup>22</sup> When he had said this, he breathed on them and said to them, 'Receive the Holy Spirit. <sup>23</sup> If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.' <sup>24</sup> But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. <sup>25</sup> 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.'

<sup>26</sup> 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.' <sup>27</sup> 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.' <sup>28</sup> Thomas answered him, 'My Lord and my God!' <sup>29</sup> 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.' <sup>30</sup> Now Jesus did many other signs in the presence of his disciples, which are not written in this book. <sup>31</sup> 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.

Deacon  
People

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

## THE HOMILY – Deacon Ann Murray

### THE PEACE

*The Celebrant then says*

The peace of the Lord be always with you

**And also with you.**

*The Peace is exchanged by a smile, a wave, or a bow with folded hands.*

People

### AT THE PRESENTATION – St. Botolph – 209

1 We walk by faith, and not by sight; no  
2 We may not touch his hands and side, nor  
3 Help then, O Lord, our un - be - lief; and  
4 that, when our life of faith is done, in

gra - cious words we hear from him who spoke as  
fol - low where he trod; but in his prom - ise  
may our faith a - bound, to call on you when  
realms of clear - er light we may be - hold you

none e'er spoke; but we be - lieve him near.  
we re - joice, and cry, "My Lord and God!"  
you are near, and seek where you are found;  
as you are, with full and end - less sight.

Words: Henry Alford (1810-1871), alt. Music: St. Botolph, Gordon Slater (1896-1979) Copyright © Oxford University Press.  
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## THE HOLY COMMUNION

### THE GREAT THANKSGIVING: Eucharistic Prayer D

*The people remain standing.*

*The Celebrant, whether bishop or priest, faces them and sings or says*

#### SURSUM CORDA

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.**

*Then, facing the Holy Table, the Celebrant proceeds*

It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Celebrant  
People  
Celebrant  
People  
Celebrant  
People

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing, †††

# SANCTUS AND BENEDICTUS – Powell – S 129

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and  
might, hea - ven and earth are full of your glo - ry. Ho -  
san - na in the high - est. Bless - ed is he who  
comes in the name of the Lord. Ho - san - na in the high - est.

*The people stand or kneel.*

*Celebrant*

We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all. †

## THE INSTITUTION

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he 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." †††

## ANAMNESIS AND OBLATION

*Celebrant*

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

*People*

We praise you,  
we bless you,  
we give thanks to you,  
and we pray to you,  
Lord our God.

*Celebrant*

# EPICLESIS

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ. Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name. †

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

Remember all your people, and those who seek your truth. ✠ Remember all who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and light.

And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, with St. Michael the Archangel, and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

# DOXOLOGY

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever.

*All*

AMEN. †

# PATER NOSTER

*Celebrant*

And now, as our Savior Christ has taught us, and in the language of each heart, 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.

Our Father in heaven,  
hallowed be your Name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those  
who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.

# FRACTION ANTHEM – *Christ our Passover* – Near – S 155

*This setting is not used in Lent.*

Al - le - lu - ia, al - le -

lu - ia, al - le - lu - ia. Christ our Pass - o - ver is

sac - ri - ficed for us; There-fore let us keep the feast.

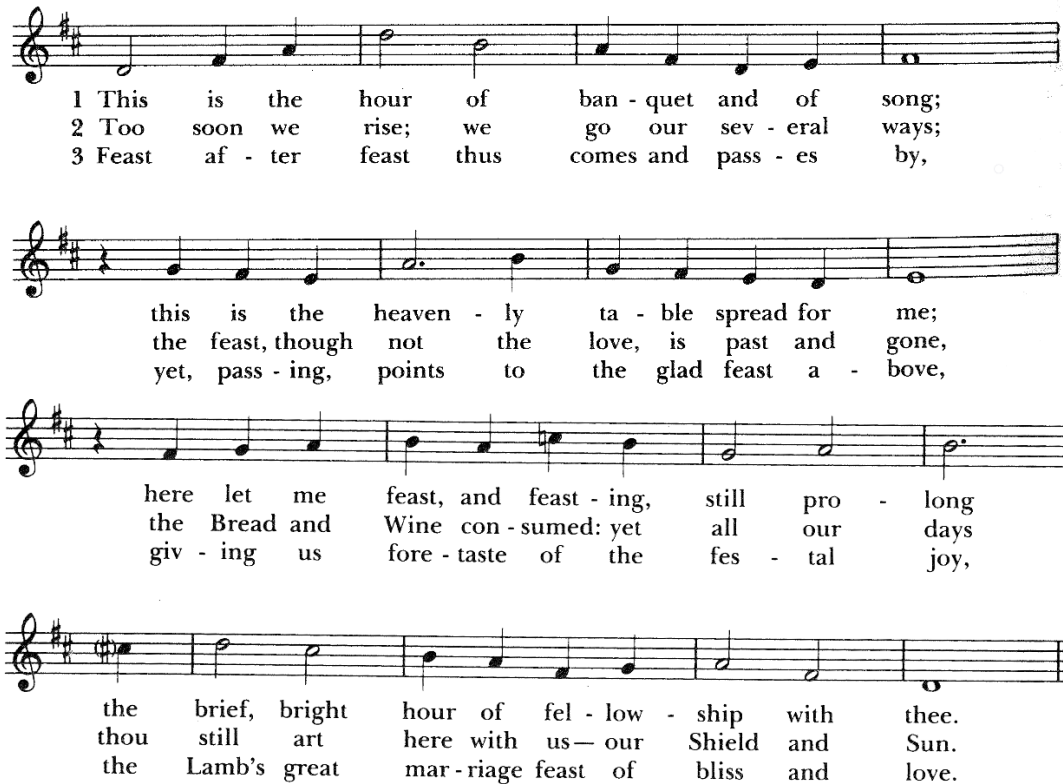
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.



*Celebrant*

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.

HYMN AT COMMUNION – *Morestead* – 317



1 This is the hour of ban - quet and of song;  
2 Too soon we rise; we go our sev - eral ways;  
3 Feast af - ter feast thus comes and pass - es by,  
this is the heaven - ly ta - ble spread for me;  
the feast, though not the love, is past and gone,  
yet, pass - ing, points to the glad feast a - bove,  
here let me feast, and feast - ing, still pro - long  
the Bread and Wine con - sumed: yet all our days  
giv - ing us fore - taste of the fes - tal joy,  
the brief, bright hour of fel - low - ship with thee.  
thou still art here with us—our Shield and Sun.  
the Lamb's great mar - riage feast of bliss and love.

*When all have received and everything is put in order, the Celebrant says*

Let us pray.

*The people stand or kneel*

*All*

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.

ANNOUNCEMENTS

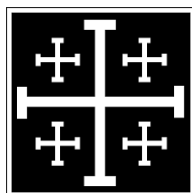
THE FINAL BLESSING – *The people stand.*

*Celebrant*

Neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers,  
nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of  
God in Christ Jesus. God, the creator, ✠ Jesus, the Christ, and the Holy Spirit, the comforter, bless  
you and keep you in eternal love.

*People*

Amen.



HYMN IN PROCESSION – *Gelobt sei Gott* – 205 – Vss. 1, 4, & 5

1 Good Chris - tians all, re - joice and sing! Now is the  
 \*2 The Lord of life is risen to - day! Sing songs of  
 3 Praise we in songs of vic - to - ry that love, that  
 4 Your Name we bless, O ris - en Lord, and sing to -  
 5 To God the Fa - ther, God the Son, to God the

1 tri - umph of our King! To all the world glad news we bring:  
 2 praise a - long his way; let all the earth re - joice and say:  
 3 life which can - not die, and sing with hearts up - lift - ed high:  
 4 day with one ac - cord the life laid down, the life re - stored:  
 5 Spi - rit, al - ways One, we sing for life in us be - gun:

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!  
 Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!  
 Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

Words: Cyril A. Alington (1872-1955), alt., Copyright © of Hymns Ancient and Modern Limited. St. 5, Norman Mealy (b. 1923) Copyright ©1971  
 Walton Music Corporation. All rights reserved. Used with permission. Music: *Gelobt sei Gott*, Melchior Vulpinus (1560?-1616)

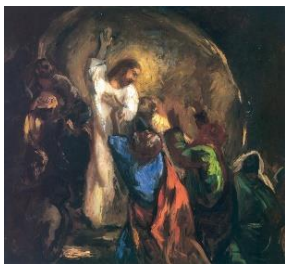
THE DISMISSAL

*Deacon  
 People*

Go in peace, to love and serve the Lord. Alleluia! Alleluia!  
 Thanks be to God. Alleluia! Alleluia!

FINAL VOLUNTARY





**Béla Iványi-Grünwald (Hungarian, 1867-1940). *Doubting Saint Thomas* (c.1921). Oil on canvas. Hungarian National Gallery, Budapest.**

Iványi-Grünwald began his artistic studies at the Academy of Fine Arts in Budapest and continued them at Munich and at the Académie Julian in Paris. In 1894, he travelled with Ferenc Eisenhut to Egypt, where he painted several oriental-themed works. Beginning in 1889 he had regular exhibitions at the Palace of Art in Budapest. In response to a state commission for the 1896 Millennium Exhibition in Budapest he produced an enormous academic history painting, *Béla király visszatérése a tatárjárás után* ("King Béla IV's Return following the Invasion Suffered at the Hands of the Tartars"). In 1896, together with Simon Hollósy and his circle (whom he had known at Hollósy's anti-academic painting school in Munich), Iványi-Grünwald arrived at Nagybánya in order to concentrate on plein-air landscape painting; there, he became an important member of the Nagybánya artists' colony. Two years later he married Irén Bilcz, the daughter of a Greek Catholic priest, and settled in the city. At the Budapest National Salon in 1909, he won great acclaim for his paintings in a new style (Secessionism), which gained him the support he asked from the mayor of the small town of Kecskemét, who asked him to set up an artists' colony. Thus from 1911-18, he led and worked at the Kecskemét artists' colony. After 1920 he lived in Pest, painting near Lake Balaton in summer. He died in Budapest in 1940.

At first, he was influenced by French naturalism. At Nagybánya, undoubtedly the most accomplished phase of his career, he focused on plein air and costume scenes. By this time his work concentrated on the changing effects of atmosphere. He emphasized, for example, the mood produced by light at various times of the day and night, and used extremely bright colors, not entirely typical of the Nagybánya school as a whole. His subjects were taken from his immediate surroundings and the human figure is shown as an integral part of the landscape. A gradual change was brought about in Iványi-Grünwald's work by the influence of younger Hungarian painters returning from Paris and working in the style of the Fauves. More direct inspiration was provided by the exhibition of modern French Impressionist and Post-Impressionist painting held in Budapest in 1907; his paintings became more decorative and stylized, his outlines bolder, and his compositions based on flat shapes. Decorative principles already dominated in the large panel of 1909 for the Révai Villa in Budapest, and Paul Gauguin in particular exerted an influence on his art. After the mid-1910s his innovative period came to an end and he executed bucolic scenes and a series of pretty landscapes, for the most part vigorously painted and impressionistic in effect. In his last years, he painted pictures with movement typical of Baroque, then simple and realistic ones.



**Ben Shahn (Lithuanian/American, 1898-1969). *Psalm 133* (1963). Lithograph. Whitney Museum of American Art, NYC.**

Shahn was born in Kaunas, Lithuania, to Jewish parents. In 1906, the family immigrated to the United States and settled in Brooklyn, New York. He was first trained as a lithographer, which is apparent in his later prints and paintings that often include the combination of text and image. Shahn's primary medium was egg tempera, popular among social realists. He studied art at City College in 1921 and then at the National Academy of Design. In 1935, Shahn joined the photographic group at the Resettlement Administration (RA). Shahn roamed and documented the American south together with his colleagues Walker Evans and Dorothea Lange. Shahn's photography for the RA and its successor, the Farm Security Administration, can be viewed as social-documentary. Similarly, Shahn's New Deal art for the RA and FSA exposed American living and working conditions. He also worked for these agencies as a graphic artist and painter. He was commissioned to create a number of public murals which were celebrated and admired. Edward Steichen selected Shahn's work, including his October 1935 photograph of a Resettlement Administration family in the doorway of their home in Boone County, Arkansas, for MoMA's world-touring *The Family of Man* which was seen by 9 million visitors. Shahn also began to act as a commercial artist for CBS, Time, Fortune and Harper's. His portrait of Martin Luther King Jr. appeared on the 19 March 1965 cover of *Time*. By the mid-1950s, Shahn's accomplishments had reached such a height that he was sent, along with Willem de Kooning, to represent the United States at the 1954 Venice Biennale. The artist was especially active as an academic in the last two decades of his life. His published writings, including *The Biography of Painting* (1956) and *The Shape of Content* (1960), became influential works in the art world.

Shahn mixed different genres of art. His body of art is distinctive for its lack of traditional landscapes, still-lives, and portraits. Shahn defended his choice to employ pictorial realities, rather than abstract forms. References to allegory, the Torah, humanistic content, childhood, science, music and the commonplace are other motifs Shahn draws upon to make the universal personal for his viewers. Wit, candor and sentimentality give his images poignancy. Shahn used both expressive and precise visual languages, which he united through the consistency of his authoritative line. His background in lithography contributed to his devotion to detail. By evoking dynamism, Shahn intended to inspire social change. Shahn stressed that in art, as in life, the combination of opposing orders is vital for progress. His hope for a unity among the diverse peoples of the United States relates to his interest in fusing different visual vocabularies.



*If you wish to participate in the dove project for Pentecost, there are instructions and cardstock available in the office! Please return them to the church by May 9<sup>th</sup> so we can get a count and determine how many more we need!*

## The Back Page – all the stuff you need to know.

- ✓ There is a diocesan-wide retreat for women at St. Crispin's, April 30-May 2, hosted by the ECW. Lodging will be in the new Oakerhater lodge. Info can be found on the diocesan webpage.
- ✓ "Conversations about Money" will take place beginning 7:00 P.M., Tuesday, April 13. Topics will include: \$ and God, \$ as a Tool, \$ and Worship, \$ and Needs, \$ and Contentment. Have a Bible handy, and check the Tuesday email or the website for the Zoom link.
- ✓ A series on developing a "rule of life" will take place every Wednesday evening at 7:00 P.M., beginning April 14. The Zoom link will be found in the Tuesday email and on the website.
- ✓ Take a look at the signup sheets for altar flowers and sanctuary candles on the credenza. There are MANY open spots.
- ✓ We continue to have problems with fake email messages that appear to be sent by the priest or others parish leaders. If you receive a message that is unusual, please check the email address from whence the message was sent and contact us if you are not sure that the message is legitimate.
- ✓ Church Office hours are Monday–Thursday, 9:00 A.M.–3:00 P.M. There are often folks in the office outside those hours, so call to check: (405) 321-8951.
- ✓ Rev'd Dawn will be in her office at St. Michael's on Sundays and Tuesdays. You may contact her through the office, or by email: [revdawnok@gmail.com](mailto:revdawnok@gmail.com)
- ✓ If you require pastoral care during this transition, please contact Jeremy Wance in the church office. In case of emergency outside regular hours, contact Jeremy or Judy Phillips by cell phone.

### SENIOR WARDEN

Judith Phillips

[judithlewisphillips@gmail.com](mailto:judithlewisphillips@gmail.com)

(405) 921-0974

### JUNIOR WARDEN

Tina Mahle

[tina.mahle@alumni.ou.edu](mailto:tina.mahle@alumni.ou.edu)

(405) 517-5142

### PARISH ADMINISTRATOR

Jeremy Wance

[administrator@stmichaelsnorman.org](mailto:administrator@stmichaelsnorman.org)

(405) 226-8245

### PRAYERS FOR THE PEOPLE

#### For those in acute illness:

Troy Price, Bill Petrie, Claire McMurray, David Pendell, Bill Armstrong, Rick Ostrow, Wanda Thompson, Thomas Marshall, Charles Bradley

#### For those experiencing long-term illness:

Betty Foreman, Robert Harrington, Steve Dolman, Bill Wylie, Lawrence Larson, Karen Nix, Anne Million, Beverly Young, Ted Cook, Tom Wakely

#### For those with particular concerns:

Kate Kelly

#### For those in hospice care or nearing life's end, and for their families:

Lester Wallace and Pam; Sylvia Rivas and Ryland

#### For the departed:

✠Jeff Baldwin (4/5/2021)

#### On the anniversary of their death:

✠Francesca Smith (4/4/2016), ✠Richard Schisser (4/5/2008), ✠Ted Sandridge (4/7/2017), ✠Sylvia Adair (4/9/1996), ✠Albert Harrington (4/10/1997), ✠Walter Zittel (4/10/1980), ✠Don Taylor (4/12/2015), ✠Richard Wallis (4/12/1985), ✠Perry Dean (4/17/2000)

#### For those who serve their country:

Samuel Price

#### Birthdays:

Nelson Dent (4/12)

#### Anniversaries:

None

#### In the diocesan cycle of prayer:

All Souls', OKC

