Welcome to

ST. ANDREW’S

EPISCOPAL CHURCH

Stillwater, Oklahoma
St. Andrew’s Episcopal Church

Worship in the Episcopal Church is liturgical in nature; that is, we used a fixed “script” to guide us through a worship experience in which all are participants. Although you may be new to a liturgical form of worship, much of the liturgy we use is ancient, some parts dating back to the first centuries following the life and ministry of Jesus.

This worship booklet contains everything you need to participate fully in this worship service, including suggestions for when it would be appropriate to stand, sit, or kneel; when it would be appropriate to “cross” oneself, etc. However, these are only suggestions and we don’t expect anyone to do anything they’re not comfortable doing. Additionally, the responses which the congregation makes are shown in bold text. And in case you were wondering, this symbol is placed in the worship booklet at places where it would be appropriate to make the sign of the Cross. Finally, this little bell icon serves to remind the Acolyte when to ring the Sanctus Bells, which are used during the Eucharistic Prayer to emphasize and call attention to particular moments in the liturgy; this practice dates from the 15th century.

If you have any questions about anything you see going on, please don’t hesitate to ask anyone sitting near you. Or, you can call the church office at (405) 372-3357. You can also call or text Fr. Jim Cook at (405) 780-5316. Or, you can visit our website, which is at: www.SaintAndrewsChurch.org

Childcare is provided from 9:15 AM through to the end of the 10:30 AM worship. You may ask an usher or greeter for directions to the nursery.

Bathrooms are available in both the Parish Hall and the Admin/Ed Building. You may ask an usher or greeter for directions.

Make no mistake, we’re glad you’ve joined us for worship. While you’re waiting for the service to begin, please take a moment to silence your cell phones and other electronic devices. Thanks!

Music Notes

Today’s processional hymn, considered by many to be one of the great hymns of the Reformation, was first published in a Bohemian Brethren hymnal in 1566. The name of the hymn tune comes from the first words of the text in the original German, “Mit Freuden zart” (literally, “With tender Joy”). All of today’s organ music is based on that hymn.

Composer Raymond Haan has spent his entire life in Michigan. Since 1960 he has been Director of Music at Cutlerville East Christian Reformed Church in Grand Rapids. The Okla. City Chapter of the American Guild of Organists commissioned his set of variations on this hymn in 1991.

In his short life Hugo Distler had an enormous, positive impact on high quality sacred music and music making in Germany. Suffering from depression resulting from WW2 and the denouncement of his music as “degenerate” by some in the Nazi regime, and fearing conscription into the German army, Distler took his own life in 1942 at the age of 34. Although firmly grounded in the major-minor tonal system, his music uses his own innovative and refreshing harmonic and contrapuntal approach.

Over 125 handbell, organ, and chorale compositions by Michael Helman have been released by several publishing houses, and his works have won numerous composition awards. He serves Faith Presbyterian Church in Cape Coral, Fla., as Director of Music.
Worship Notes
In the left column of each page are comments or explanations for what is going on in the worship service. We provide these because we know not everyone is familiar with the form of worship found in the Episcopal Church.

The Opening Hymn
The first act of our worship is the gathering of the people at prayer. Often we gather with music as the ministers enter the church. The procession reminds us that the people of God, through time and history, are moving toward God's Kingdom – following the Cross of Christ – and bringing the Light of the Gospel into the world. We begin by standing as a sign of respect.

Prelude
Canonic Variations on “Mit Freuden zart”
— Raymond Haan

The Congregation stands.

Hymn 408

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

Collect for Purity

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 Opening Acclamation
Reminiscent of an ancient Jewish greeting and response, the opening acclamation establishes the theme for our worship.

Collect for Purity
A collect is a short prayer with a specific liturgical purpose. The Collect for Purity, reminiscent of Psalm 51, invokes the grace of the Holy Spirit.

“Glory to God”
Also known as the Gloria, which is short for Gloria in excelsis Deo, which means “glory to God in the highest,” this is an ancient hymn of praise to the Trinity that has been in use in the Church since the second century. The opening line of the hymn is taken from Scripture (Luke 2:14), where the angels announce the birth of Christ to the shepherds.

Collect of the Day
The original beginning of the Eucharist, the Collect of the Day is a special prayer in a particular form. Usually one sentence long, it begins with an address to God that names a divine attribute, which then forms the basis of a request. On many Sundays, the collect sets forth a theme that unifies all the worship that follows. At St. Andrew’s, the custom is to kneel for the collect, but in most Episcopal churches it is customary to stand. Either is appropriate.

Collect of the Day

The Lord be with you. And also with you. Let us pray.

The Congregation kneels

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; through Jesus Christ our Lord,
Readings from Holy Scripture
We will hear four passages from the Bible; they are assigned for each Sunday in a three-year rotating cycle referred to as the Revised Common Lectionary.

Joshua 24:1-2a, 14-18
In our first lesson Joshua calls the people to renew their covenant with the Lord and to realize what it means to promise to worship the Lord as the only God. This takes place at Shechem after the journey through the wilderness to the promised land. Joshua’s farewell speech is stern, for it is no easy matter to enter into relationship with such a holy Lord, who will not allow followers to reverence any other gods. (Historically it is possible that this ceremony was used to accept into the covenant peoples living in Palestine who were not themselves participants in the exodus.)

Joshua gathered all the tribes of Israel to Shechem, and summoned the elders, the heads, the judges, and the officers of Israel; and they presented themselves before God. And Joshua said to all the people, “Thus says the Lord, the God of Israel: 

“Now therefore revere the Lord, and serve him in sincerity and in faithfulness; put away the gods that your ancestors served beyond the River, and in Egypt, and serve the Lord. Now if you are unwilling to serve the Lord, choose this day whom you will serve, whether the gods your ancestors served in the region beyond the River, or the gods of the Amorites in whose land you are living; but as for me and my household, we will serve the Lord.”

Then the people answered, “Far be it from us that we should forsake the Lord to serve other gods; for it is the Lord our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight. He protected us along all the way that we went, and among all the peoples through whom we passed; and the Lord drove out before us all the peoples, the Amorites who lived in the land. Therefore we also will serve the Lord, for he is our God.”

The word of the Lord.
Thanks be to God.

Psalm 34:15-22
The Lord is gracious toward all who turn from evil and have reverence for God.

Psalm 34:15-22
Let us recite this portion of the psalter by the whole-verse.

15. The eyes of the Lord are upon the righteous, * and his ears are open to their cry.

16. The face of the Lord is against those who do evil, * to root out the remembrance of them from the earth.

17. The righteous cry, and the Lord hears them * and delivers them from all their troubles.
18. **The Lord is near to the brokenhearted** * and will save those whose spirits are crushed.

19. Many are the troubles of the righteous, * but the Lord will deliver him out of them all.

20. **He will keep safe all his bones;** * not one of them shall be broken.

21. Evil shall slay the wicked, * and those who hate the righteous will be punished.

22. **The Lord ransoms the life of his servants,** * and none will be punished who trust in him.

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**Ephesians 6:10-20**

In this New Testament lesson Christians are instructed to put on the whole armor of God in order to defend themselves from the powers of evil, which are beyond any human control. The passage recognizes that it is God who will take the active role against these superhuman forces. In this battle it is the Christian’s primary task to stand and resist. The language and imagery may once have been used in an address to newly baptized disciples. Finally, they are urged to be constant in prayer, remembering Paul who is now in prison.

A reading from
The Letter to the Ephesians.

**Be strong in the Lord and in the strength of his power.** Put on the whole armor of God, so that you may be able to stand against the wiles of the devil. For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm. Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness. As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace. With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. Take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Pray in the Spirit at all times in every prayer and supplication. To that end keep alert and always persevere in supplication for all the saints. Pray also for me, so that when I speak, a message may be given to me to make known with boldness the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it boldly, as I must speak.

The word of the Lord.
**Thanks be to God.**

*The Congregation stands*
The Gospel of our Lord Jesus Christ according to John.

**Glory to you, Lord Christ.**

Jesus said, “Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever.” He said these things while he was teaching in the synagogue at Capernaum.

When many of his disciples heard it, they said, “This teaching is difficult; who can accept it?” But Jesus, being aware that his disciples were complaining about it, said to them, “Does this offend you? Then what if you were to see the Son of Man ascending to where he was before? It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life. But among you there are some who do not believe.” For Jesus knew from the first who were the ones that did not believe, and who was the one that would betray him. And he said, “For this reason I have told you that no one can come to me unless it is granted by the Father.”

Because of this many of his disciples turned back and no longer went about with him. So Jesus asked the twelve, “Do you also wish to go away?” Simon Peter answered him, “Lord, to whom can we go? You have the words of eternal life. We have come to believe and know that you are the Holy One of God.”

The Gospel of the Lord.

**Praise to you, Lord Christ.**
The Sermon

The sermon is an exposition of the Bible readings, and especially the Gospel, that have just been heard. Its purpose is to help them become a living and transforming reality in our lives.

The Nicene Creed

The Nicene Creed, written in the early 4th century, states the Church’s Trinitarian belief in God: Father, Son, and Holy Spirit. The Creed expresses the faith of the whole Church in all times and places.

Prayers of the People

At this point in the service, we turn our attention to Christ’s Church and the world. Together, we pray for the Church, for ourselves, for those we love, for those with special needs or concerns, and for the departed. The whole church, past and present, is united together in prayer. The names of persons who are in need of our prayers are added at this point. These are called “Prayers of the People” because they represent our personal prayers of thanksgiving and intercession.

After the final stanza(s) of the Gospel Hymn, and the priest is in the pulpit, the Congregation may be seated

The Sermon

Following the sermon, and after a few moments of silence for quiet reflection, the Congregation may stand.

The Nicene Creed

Let us reaffirm our faith.

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.

The Congregation kneels

The Prayers of the People

Let us pray.

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; especially Katharine, our Presiding Bishop, Michael, our Presiding Bishop-elect, Ed our Bishop, Jim and Jeff, our Priests, and Steve, our Postulant for Holy Orders; 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; especially the President of the United States, the Members of Congress, and the Justices of the Supreme Court; 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.

We pray for those in need of healing, especially [Names], and any others whom we might name in our hearts or aloud.

We pray for those with other cares and concerns, [Names], and any others whom we might name in our hearts or aloud.

We pray for those who have died, especially [Names], and any others whom we might name in our hearts or aloud.

We pray for those serving in the Armed Forces, [Names], and any others whom we might name in our hearts or aloud.

We pray for those who travel, especially [Names], and any others whom we might name in our hearts or aloud.

In the Diocesan Cycle of Prayer, we pray for: St. John’s Church, Tulsa, and St. Simeon’s Home, Tulsa.

In the Anglican Cycle of Prayer, we pray for: The Episcopal Church, and especially the Diocese of San Diego; The Rt. Rev. James Mathes, Bishop of San Diego.
Birthday Prayers
The birthday prayer tradition at St. Andrew's is that when you come forward for your prayer, if you wish, you may place in the birthday cross an amount of money in coins equal to your age. The funds contributed are added to the clergy discretionary fund.

Confession & Absolution
We ask God's forgiveness for the wrongs we have done collectively as the people of God. Confession is an important part of prayer, whether we do it privately or in church with others. However, in this setting, we are confessing our sins as the people God, and not as individuals.

After we have made our confession, the priest says the words of absolution, or forgiveness, assuring us that God has forgiven all of us.

The Peace
The “passing of the peace” is an ancient way for people to greet one another. We share God’s peace by greeting one another joyfully in the spirit of friendship, reconciliation, and in the love of God.

And we give thanks for the many blessings of this life:

We join in thanksgiving with [Names], and any others whom we might name in our hearts or aloud.

And in thanksgiving for [Names], and any others whom we might name in our hearts or aloud.

We pray also for those celebrating a birthday or wedding anniversary this week and invite them to come forward for a special prayer.

Those members of the Congregation with birthdays or anniversaries this week may come forward at this time. Afterwards...

A lmighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. Amen.

The Confession & Absolution
Let us confess our sins against God and our neighbor.

M ost 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.

A lmighty 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.

The Congregation stands.

The Peace
The peace of the Lord be always with you.
And also with you.

The members of the Congregation may greet one another. Afterwards, they may be seated.

Greetings & Announcements
The Offertory
The Offertory reminds us that all our possessions are God’s gifts to us. The reason we receive offerings of money at this point in the service, rather than at some other, is because they are our gifts to God in thanks for God’s love and blessings.

Preparing the Altar
At this time, the altar is set by laying upon it a white linen cloth, upon which are placed a cup for the wine, and a plate for the bread. Bread is placed upon the plate, and wine and water added to the cup. And then, an acolyte pours a water over the priest’s fingers, reminding us that should all come to God’s table with clean hands and pure hearts.

The Presentation...
The bread and wine are called oblations. Bread, wine, and our gifts of money, represent our lives, our work, our recreation, our families and our community. In other words, we offer to God all that we have and all that we do.

The Great Thanksgiving
The Great Thanksgiving includes everything from this point to the Great Amen, just before the Lord’s Prayer. In it we do two basic things: We are remembering the ancient story of the people of God, and making it our story, and sharing in the gift of bread and wine. We then ask God’s blessing on us through the blessing of the bread and wine.

“The Lord be with you.
And also with you.”
This is an ancient Jewish greeting.

“Lift up your hearts.
We lift them to the Lord.”
These words follow the format of an ancient Jewish table blessing. The format was adopted in the earliest known Christian Eucharistic prayer by Bishop Hippolytus in the 2nd century.

The Offertory
We continue with the Offertory: Be strong in the Lord and boldly proclaim the gospel of peace, which is the truth of the Spirit and the holy word of God.

Organ Voluntary
Prelude on “Mit Freuden zart”
— Hugo Distler

Afterwards, the Congregation stands.

The Presentation of Our Alms & Oblations

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.

The 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.

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

For through your Son Jesus Christ the Holy One, and through faith in him, you give us bread from heaven and the words of eternal life. Therefore we his disciples, who believe in him and look for him to
The Eucharistic prayer is a mixture of praise and blessing: “Holy, holy, holy” is the Sanctus, the Latin word for holy. It is followed by the Benedictus, “Blessed is he who comes in the Name of the Lord...” These remind us that God comes to us in the Holy Communion, and is made known to us in “the breaking of the bread.”

In the Eucharistic prayer, we thank God for the many ways God is present in our lives and for the many graces given to us. This leads us into a time of remembering God’s love for us, remembering how we turned away from God, remembering that God came to us as Jesus Christ to share our human nature so that we might be brought back to God. We remember Jesus’ last meal with his friends and the words he spoke over the bread and the wine and we remember his death on the cross.

Once we have remembered the ancient story as our story, we offer our gifts of bread and wine as well as ourselves and our lives to God. It is our offering that prepares us to invoke the presence of the Holy Spirit, asking that the bread and wine and ourselves be sanctified.

“On the night...”
Here we recall the words and deeds of Jesus at the Last Supper, during which he: Took bread; Gave thanks; Broke the bread; and Gave it to his disciples. These four actions are the heart of the Consecration prayer. They are followed by the memorial acclamation of Christ’s death, resurrection and coming again. These “mysteries of our faith” are a way of saying that, at the center of all that is true, and of all that truly matters, is the fact that God has become human – that God became one of us; God loved us fully and to the end – even dying on the cross in our place to take upon himself the brokenness, guilt, shame, and horror of humanity.

come again, join our voices with angels and archangels and all the company of heaven, who for ever sing this hymn to proclaim the glory of your name:

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Holy, holy, holy
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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.”
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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: Christ has died. Christ is risen. Christ will come again.
At this point, we are called to pray together. Our first act of prayer is the Great Amen – that final Amen we say together as the priest holds up the bread and wine. This AMEN, printed in all capital letters in The Book of Common Prayer, also is called the People’s Amen and generally is not spoken by the priest. It should be said clearly and heartily by the congregation.

**The Lord’s Prayer**
At this solemn moment we return to the prayer we all know, the one Jesus taught.

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**The Breaking of the Bread**
Just as Jesus broke bread with his disciples, so do we; and in doing so, we recall the sacrifice he made on our behalf.

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**Fraction Anthem**
The fraction anthem is said or sung immediately after the priest breaks the break. The *Pascha nostrum* (Christ our Passover) and *Agnus Dei* (O Lamb of God) are both fraction anthems. One of these, or other suitable anthem, is required. It is not necessary to use both anthems, although that practice is common in the Episcopal Church. In many places the choir or a cantor sings the anthem, sometimes responsively with the people, while the presider breaks the bread.

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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.

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**The Lord’s Prayer**
And now, as our Savior Christ has taught us, we are bold to say,

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**The Breaking of the Bread**

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**“Lamb of God”**

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13.
Holy Communion
In communion we are joined not only with one another, but also with God. The Body of Christ (the bread) is given to the Body of Christ (the Church), uniting us with all Christians past, present, and future. This is a time of intimate connection with our Lord, with the priest and lay ministers, the congregation, and all the body of Christ.

Invitation to Communion
Who's Invited?
All persons who seek God are invited to kneel or stand (as you are able) at the Altar Rail to receive the Sacrament of the Body and Blood of our Lord Jesus Christ. To receive the Bread, extend your palms, one crossed over the other, upwards towards the minister.
*Gluten-free wafers are available; make your request known to the Minister administering the Bread.
To receive the Wine, assist in guiding the cup to your lips. Alternately, you may dip the wafer in the wine and place in your own mouth. If you wish to receive only a blessing, cross your arms over your chest while kneeling at the altar rail.

Sending Out the Lay Eucharistic Visitors
Nearly each Sunday, someone takes consecrated bread and wine to the sick and shut-in members of our congregation. In this manner

Invitation to Communion
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.

Communion of the People
Those wishing to receive Communion, or simply a blessing, may come forward via the center aisle, when an usher has dismissed your row. Please return to your seat via one of the side aisles. If mobility issues prevent you from going to the Altar Rail, alert an Usher or Greeter and Communion will be brought to you.

Hymn 530
In the Name of God, 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; for though we are many, we share one Bread and one Cup. Amen.

Afterwards, the Congregation kneels for the Prayer of Thanksgiving.

Prayer of Thanksgiving
Let us pray.

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the
they, too, join with us in Holy Communion. Please let us know if and when circumstances ever are such that you would like us to bring communion to you.

Prayer of Thanksgiving
This prayer sums up what God has done with us in the liturgy and stresses that our worship has prepared us for our daily mission in the world.

Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

The Blessing

The peace of God which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, + the Father, the son, and the Holy Spirit, be among you, and remain with you always. Amen.

The Congregation stands

Hymn 675

Grant, O Lord God, that what we have heard with our ears, and said and sung with our lips, we may believe in our hearts, and practice in our lives; for Jesus Christ’s sake. Amen.

Go in peace to love and serve the Lord.

Thanks be to God.

Organ Postlude

Trumpet Tune on “Mit Freuden zart”
— Michael Helman
The Intersection of Faith and Science
Series of Conversations, presents:

“Science & Religion”
Friday, September 4 at 7:00 PM
With Dr. Bruce J. Ackerson, Professor of Physics
Oklahoma State University

“Neurobiology and Meditation”
Friday, October 9 at 7:00 PM
With Dr. John Couch
PhD in Environmental Science

“Geology: The Silent Killer”
Friday, November 6 at 7:00 PM
With Andrew Katumwehe, PhD Student
Oklahoma State University

“Energy Management”
Friday, December 4 at 7:00 PM
With Dr. Gina Peek, Assistant Professor
Housing and Consumer Specialist
Oklahoma State University

Come to St. Andrew’s Parish Hall.
Childcare is provided.
Refreshments will be served.
Please feel free to invite someone to come with you.