

Anglican Church *of the* **Good Shepherd**

The Fifth Sunday of Epiphany
February 9, 2025
10:30 AM



3355 W. Beauregard
San Angelo, Texas 76904
(325) 949-6260
www.anglicancgs.com

*Serving Individuals and Families of the Concho Valley
with the Transforming Love of Jesus Christ!*

Jesus Christ

The Head of the Church

The Congregation

The Ministers

Billie Ruth Hodges

Vestry In Charge

Kathi Johnson

Sharon Weber

Tellers

Jeannette Anaya / Teddye Read

Altar Guild

Kathi Johnson

Charles Westbrook

Greeters and Ushers

Mark Brown

Crucifer

Kelly Graf

Lector

Dave Driskell

Eucharistic Minister

Fr. Robbie 'Hal' Scott

Rector

The Rt. Rev. Steven Tighe, Ph.D.

Bishop of the Diocese of the Southwest

The Most Reverend Stephen D. Wood

Archbishop

Welcome to our Father's House!

We pray you experience the love of the Father through His Son Jesus in the power of the Holy Spirit as you worship with us today. Thank you for being our guest, and know you will always find a warm welcome in our Father's House!

We Are Word Centered

Our lives and worship are centered on Jesus Christ the Living Word of God.

The Bible

Jesus Christ reveals Himself as we hear, read, study, learn, obey and are spiritually nourished by the Scriptures. God's Word Written is at the heart of who we are, what we believe, and how we strive to live.

The Holy Eucharist

Jesus Christ reveals Himself in The Holy Eucharist, 'God's Word made visible.' From the Resurrection of Jesus on, his followers recognized Him in the "breaking of the Bread." We are united to Him and them by faith. Eucharist is a Greek word for Thanksgiving. We thank God Jesus saved us from the penalty of sin through His crucifixion; that He saves us daily from the power of sin by filling us with the Holy Spirit; and that one day He will save us from the very presence of sin when we see Him face to face.

Receiving Holy Communion

All are invited to receive Holy Communion.

We Are Members of the Anglican Church in North America

The Anglican Church in North America serves the United States, Canada, Mexico, and Cuba. Along with 85 million Biblically faithful Anglicans around the world, we trace our roots to the Church of England during the Reformation in the 16th Century and the undivided Church of the 1st Centuries.

If you are looking for a church home, we would love to share our vision with you ...

*Serving Individuals and Families of the Concho Valley
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The Anglican Church

The Anglican (English) Church had its beginnings during the latter Roman Empire, when missionaries and other converts settled in Roman Anglia in what is now England. The Church that was built over the generations was part of the greater One, Holy, Catholic and Apostolic Church that had spread across much of Europe and the Mediterranean world. Because of the distance of the British Isles from Rome, the early Anglican Church was somewhat different from the continental church in its customs and traditions. Over the centuries, however, influences from continental Europe swayed the development of the English Church toward complicated liturgies and the use of Latin in the church, a language that few understood.

The Reformation occurred in the 16th century when Martin Luther and several other theologians wished to recover the importance of Holy Scripture and to eliminate the things in worship that did not align with the Holy Scriptures. In England, this reformation was led by Thomas Cranmer, who replaced the complicated Latin liturgy with a *Book of Common Prayer* in the English language, first published in 1549. The *Book of Common Prayer* has gone through several editions over the centuries, but the spirit of each edition has always been the same – to encourage clergy, congregations, and families to pray and serve God together.

Anglicanism spread throughout much of the world because of the reach of the British Empire and by the countless and tireless missionaries who brought the word of Christ to the far reaches of the globe. Indeed, the heart of Anglicanism today is now outside of England, most notably in Africa, South America, and parts of Asia. The Anglican Church of the Good Shepherd is part of the Anglican Church in North America, a province of the Global South Fellowship of Anglican Churches.

Anglican Worship

Anglican worship services involve a lot of motion and congregational participation with lay persons and clergy bowing, kneeling, standing, and making the sign of the cross at various times during the liturgy. Many Anglicans bow to the cross when approaching the altar and when the cross passes in the processional and recessional. For Christians, the cross symbolizes God's grace and the salvation of people, which is why it is so highly visible in churches across the world. Jesus's sacrifice on the cross turned this terrible means of death into a symbol of hope, salvation, and promise.

Similarly, Anglican Christians will often make the sign of the cross upon themselves or on other people or objects. This is simply a way of marking themselves as belonging to Jesus Christ and as well as a physical reminder of the Trinity (Father, Son, and Holy Spirit). This is why Anglicans will often make the sign of the cross when the Trinity is mentioned in the liturgy.

Kneeling during prayer and worship is a symbol of humility before God and is commonly seen in Scripture, and this is the reason people kneel during Anglican services. Many Anglicans will also kneel at the altar rail as they receive communion. This is not meant as an act of worship for the bread and wine but as an act of reverence for Jesus Christ and all that he has done for us.

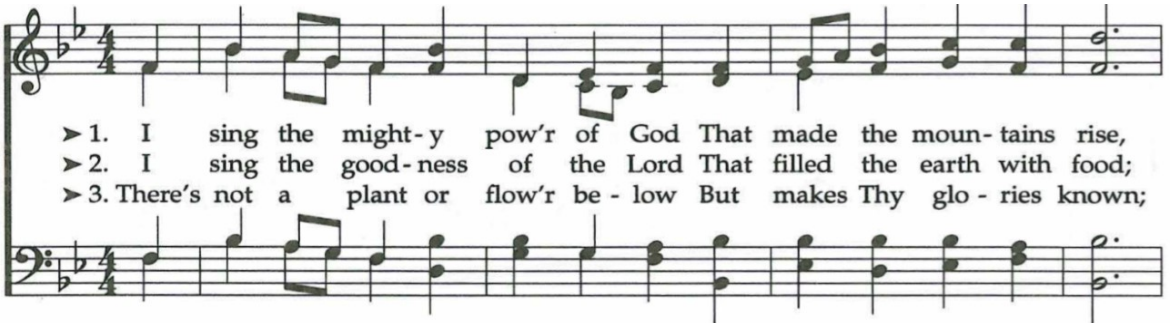
Anglican worship also involves the congregation in common prayers, responses, recitation of creeds, Bible readings, and singing. The highly participatory aspect of Anglican worship is a reminder that we are one people in God's sight and are united in our adoration and praise of the Lord.

Prelude

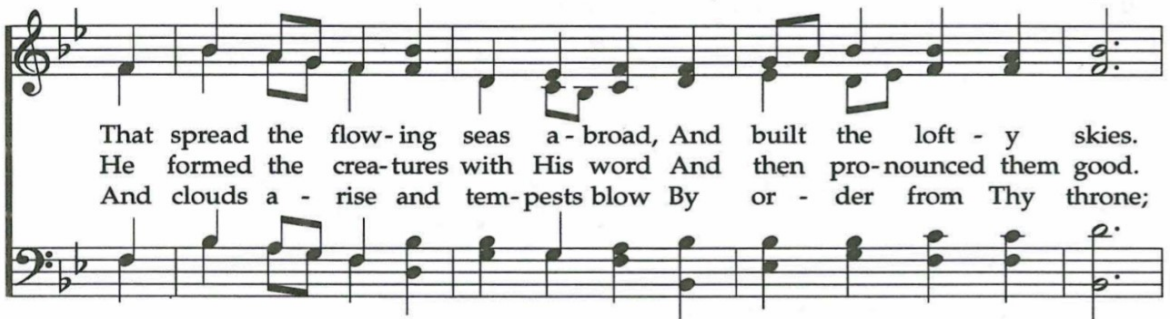
The Prelude is a time to quietly pray and settle our hearts on the holiness of God and the need for His grace and Holy Spirit.

Processional

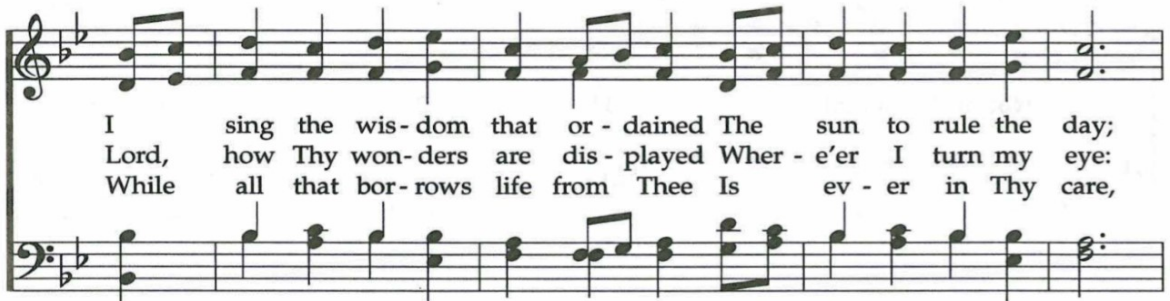
~ I Sing the Mighty Power of God ~



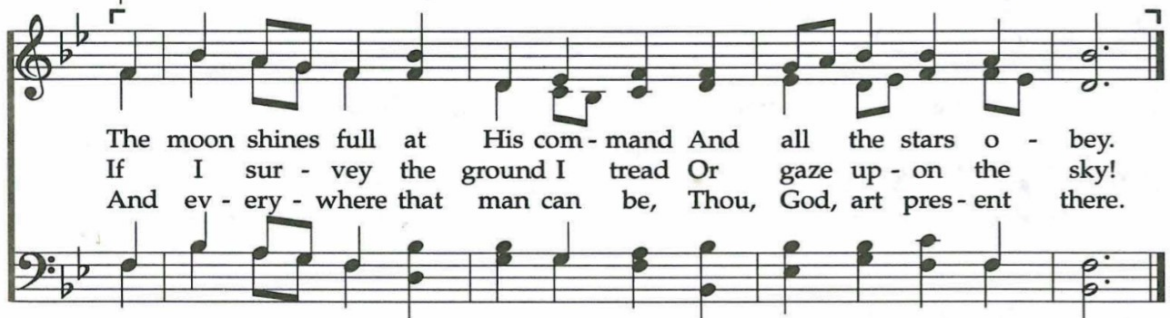
1. I sing the might-y pow'r of God That made the moun-tains rise,
2. I sing the good-ness of the Lord That filled the earth with food;
3. There's not a plant or flow'r be - low But makes Thy glo - ries known;



That spread the flow-ing seas a - broad, And built the loft - y skies.
He formed the crea-tures with His word And then pro-nounced them good.
And clouds a - rise and tem-pests blow By or - der from Thy throne;



I sing the wis-dom that or - dained The sun to rule the day;
Lord, how Thy won-ders are dis - played Wher - e'er I turn my eye:
While all that bor-rows life from Thee Is ev - er in Thy care,



The moon shines full at His com-mand And all the stars o - bey.
If I sur - vey the ground I tread Or gaze up - on the sky!
And ev - ery - where that man can be, Thou, God, art pres - ent there.

+ THE WORD OF GOD +

The Acclamation

In The Acclamation, God's people are called together in unity to worship and give all blessings to God. It is a reminder of the reality of the Holy Trinity, the belief in God in three persons, that saturates the entire Eucharist service from beginning to end.

The People standing, the Celebrant says this or a seasonal greeting.

Celebrant I will make you as a light for the nations,

People That my salvation may reach to the end of the earth.

The Collect for Purity

A collect is prayer that poetically sums up or collects the people's prayers. The Book of Common Prayer (2019) has dozens of collects, some dating to the first centuries of the church, and these have a primary role in Anglican thought and prayer. The Collect for Purity was originally a Latin prayer from the 10th century and was part of the liturgy of that time in England. Cranmer translated it for the first Book of Common Prayer (1549), and it has been included in Anglican liturgy since that time. This collect reminds us that God is all knowing and that we must ask the Holy Spirit to cleanse our hearts as we come before him in worship.

The Celebrant prays (and the People may be invited to join)

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 Summary of the Law

The Summary of the Law is the heart of how we should live in relation to God and to one another. We are to love God with our entire being, we are to obey the rest of his commandments, and we are to love others as ourselves. Though in this earthly life we will always fall short, we are to trust in Christ for our help and salvation.

The Deacon then reads the Summary of the Law. The Decalogue may be used at any time in place of the Summary of the Law. It is appropriate to use the Decalogue throughout the seasons of Advent and Lent and on other penitential occasions.

Jesus said: You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

Matthew 22:37-40

Kyrie or Trisagion

Kyrie Eleison is Greek for "Lord, have mercy" and first appeared in Christian liturgy in the 4th century. It is a beautiful reminder of God's love and mercy and of our sinfulness and need of repentance. It is normally sung during Sunday morning celebrations of The Holy Eucharist. Sometimes the Trisagion (Greek for "thrice holy") is used rather than the Kyrie. This ancient hymn first appeared in Christian liturgies in the 5th century but is possibly older. It has the same basic purpose and meaning as the Kyrie.

In unison

Lord, have mer - cy up - on us. Christ, have mer - cy up -

on us. Lord, have mer - cy up - on us.

The Collect of the Day

The seasons on the church calendar and the associated reading from the Holy Scripture are reflected in the Collect of the Day. In this manner, the Collect of the Day serves as a summary of the themes and teachings of Scripture for that day and season, directing our minds to the Lessons and Gospel readings that immediately follow.

Celebrant The Lord be with you.

People *And with your spirit.*

Celebrant Let us pray.

[The people kneel or stand as they are able]

O LORD, OUR HEAVENLY FATHER, keep your household the Church continually in your true religion, that we who trust in the hope of your heavenly grace may always be defended by your mighty power; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, now and for ever. Amen.

Praise Song

~ More Love, More Power ~

Gm7 EbMaj7 Dm7

More love, _____ more pow-er, _____ more of You _ in my

Gm7 F/G Gm7 EbMaj7

life. _____ More love, _____ more pow - er, _____

Dm7 Gm7

more of You _ in my life. _____ And I will wor - ship
seek Your

Cm7 Gm7

You face _____ with all of my heart, _____ and I will wor-ship seek Your

Cm7 Gm7

You face _____ with all of my mind, _____ and I will wor-ship seek Your

Cm7 F Gm7

You face _____ with all of my strength, _____ for You are my Lord.

E♭Maj7 Dm7 Gm7

_____ You are my Lord. _____

+ THE LESSONS +

Each Sunday there are appointed readings from Holy Scriptures that are in harmony with the liturgical calendar. For example, readings during Advent are about the coming of Christ, and readings during Epiphany are about the revelation of God in Christ. There are two Lessons – one from the Old Testament and one from the New Testament – a reading from the Psalms, and a reading from the Gospels. It is customary for the congregation to participate responsively in the reading of the Psalm and to stand for the reading of the Gospel. The deacon or priest will read the gospel to the people from a point within the congregation, emphasizing the presence of Christ the Word of God among the people.

The First Lesson

Judges 6:11-24

NKJV

It is important to know that God has sent us but it is even greater to know that He is with us.

- 11 Now the Angel of the Lord came and sat under the terebinth tree which was in Ophrah, which belonged to Joash the Abiezerite, while his son Gideon threshed wheat in the winepress, in order to hide it from the Midianites.
- 12 And the Angel of the Lord appeared to him, and said to him, "The Lord is with you, you mighty man of valor!"
- 13 Gideon said to Him, "O my lord, if the Lord is with us, why then has all this happened to us? And where are all His miracles which our fathers told us about, saying, 'Did not the Lord bring us up from Egypt?' But now the Lord has forsaken us and delivered us into the hands of the Midianites."
- 14 Then the Lord turned to him and said, "Go in this might of yours, and you shall save Israel from the hand of the Midianites. Have I not sent you?"
- 15 So he said to Him, "O my Lord, how can I save Israel? Indeed my clan is the weakest in Manasseh, and I am the least in my father's house."
- 16 And the Lord said to him, "Surely I will be with you, and you shall defeat the Midianites as one man."
- 17 Then he said to Him, "If now I have found favor in Your sight, then show me a sign that it is You who talk with me."
- 18 Do not depart from here, I pray, until I come to You and bring out my offering and set it before You." And He said, "I will wait until you come back."

- 19 So Gideon went in and prepared a young goat, and unleavened bread from an ephah of flour. The meat he put in a basket, and he put the broth in a pot; and he brought them out to Him under the terebinth tree and presented them.
- 20 The Angel of God said to him, "Take the meat and the unleavened bread and lay them on this rock, and pour out the broth." And he did so.
- 21 Then the Angel of the Lord put out the end of the staff that was in His hand, and touched the meat and the unleavened bread; and fire rose out of the rock and consumed the meat and the unleavened bread. And the Angel of the Lord departed out of his sight.
- 22 Now Gideon perceived that He was the Angel of the Lord. So Gideon said, "Alas, O Lord God! For I have seen the Angel of the Lord face to face."
- 23 Then the Lord said to him, "Peace be with you; do not fear, you shall not die."
- 24 So Gideon built an altar there to the Lord, and called it The-Lord-Is-Peace. To this day it is still in Ophrah of the Abiezrites.

Lector The Word of the Lord.

People *Thanks be to God*

[Silent Meditation]

The Psalm

Psalm 85

All Standing

Revival is a work of God's mercy. It isn't earned or deserved. God graciously grants true revival.

- 1 Lord, You have been favorable to Your land;
You have brought back the captivity of Jacob.
- 2 You have forgiven the iniquity of Your people;
You have covered all their sin. Selah
- 3 You have taken away all Your wrath;
You have turned from the fierceness of Your anger.
- 4 Restore us, O God of our salvation,
And cause Your anger toward us to cease.
- 5 Will You be angry with us forever?
Will You prolong Your anger to all generations?
- 6 Will You not revive us again,
That Your people may rejoice in You?
- 7 Show us Your mercy, Lord,
And grant us Your salvation.
- 8 I will hear what God the Lord will speak, for He will speak peace to
His people and to His saints;
But let them not turn back to folly.
- 9 Surely His salvation is near to those who fear Him,
That glory may dwell in our land.
- 10 Mercy and truth have met together;
Righteousness and peace have kissed.
- 11 Truth shall spring out of the earth,
And righteousness shall look down from heaven.
- 12 Yes, the Lord will give what is good;
And our land will yield its increase.
- 13 Righteousness will go before Him,
And shall make His footsteps our pathway.

~ Gloria Patri ~

G D D D $\frac{A7}{E}$ $\frac{D}{F\#}$ $\frac{Em}{G}$

Glo - ry be to the Fa - ther, and to the Son, and to the

$\frac{D}{A}$ A7 D G $\frac{G}{D}$ $\frac{G}{B}$ G $\frac{G}{D}$ D

5 Ho - ly Ghost, As it was in the be - gin - ning, is

D D7 G_{sus} G N.C. D7 G

9 now, and ev - er shall be, world with - out end. A - men, A - men.

[All may be seated]

We must not only receive the Gospel, but stand in the Gospel, and hold fast to the gospel.

- 1 Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand,
- 2 and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain.
- 3 For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures,
- 4 that he was buried, that he was raised on the third day in accordance with the Scriptures,
- 5 and that he appeared to Cephas, then to the twelve.
- 6 Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep.
- 7 Then he appeared to James, then to all the apostles.
- 8 Last of all, as to one untimely born, he appeared also to me.
- 9 For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God.
- 10 But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me.
- 11 Whether then it was I or they, so we preach and so you believed.

Lector The word of the Lord.

People *Thanks be to God.*

[Silent Meditation]

The Sequence Hymn

~ In This Quiet Moment ~

Unison



In this qui - et mo - ment, Je - sus, speak to me.



Fill my heart with Thy love di - vine, Your pow - er let me see.

TEXT and MUSIC: Larry Mayfield

QUIET MOMENT
Irregular meter

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All standing, the Deacon or Priest reads the Gospel, first saying

The Holy Gospel

Celebrant The Holy Gospel of our Lord Jesus Christ
 according to St. Luke (5:1-11)

People Glory to you, Lord Christ

Jesus's call to us as His followers is to do the work He did — become fishers of men.

- 1 So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret,
- 2 and saw two boats standing by the lake; but the fishermen had gone from them and were washing their nets.
- 3 Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat.
- 4 When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch."
- 5 But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net."
- 6 And when they had done this, they caught a great number of fish, and their net was breaking.
- 7 So they signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink.
- 8 When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!"
- 9 For he and all who were with him were astonished at the catch of fish which they had taken;
- 10 and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men."

11 So when they had brought their boats to land, they forsook all and followed Him.

Celebrant The Gospel of the Lord.

People Praise to You Lord Christ.

The Sequence Hymn ~ In This Quiet Moment ~

Sermon

Mark Brown

In the sermon, the minister reflects on the meaning of the Lessons and Gospel for the day, drawing out parallels and teachings from the passages. It is typical to focus on the day's Gospel reading and to weave the other New Testament and Old Testament readings as support. Anglicans not only hear the Holy Scriptures from beginning to end within a three-year cycle, but we also enjoy thoroughly Biblical sermons that illuminate Holy Scripture and help us to apply them to our own lives.

Sermon Notes



The Nicene Creed

Anglicans embrace the Apostles', Nicene, and Athanasian Creeds as sufficient statements of the apostolic Christian faith that are thoroughly grounded in Holy Scripture. These creeds date from the earliest centuries of the church and were written to correct error and to clarify biblical truths. By repeating the Nicene Creed after the sermon during every Eucharist service, we are reminded of the essentials of Christian belief and provided with a safeguard against fundamental errors.

Let us confess our faith in the words of the Nicene Creed:

Celebrant and People

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, visible and invisible.**

**We believe in one Lord, Jesus Christ,
the only-begotten 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,
was incarnate from the Holy Spirit and 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],
who with the Father and the Son is worshiped and glorified,
who 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 Prayers of the People

*Anglicans embrace the Latin phrase *Lex orandi, lex credendi* as a central belief. It basically means "the law of prayer is the law of belief," and this is the foundation of the very idea of the Book of Common Prayer. How we pray, to whom we pray, and for what we pray greatly influences our being and our beliefs. Prayer is how we communicate with God, ask for direction in our own lives, and intercede for others. It is a way of offering praise to God. The common prayer of God's people multiplies the power of prayer, focuses our petitions, and allows us to pray with a unified voice and spirit.*

Let us pray for the Church and for the world, saying, "hear our prayer."

For the peace of the whole world, and for the well-being and unity of the people of God.

Reader Lord, in your mercy:

People Hear our prayer.

For Stephen, our Archbishop, and Steven, our Bishop, and for all the clergy and people of our Diocese and Congregation.

Reader Lord, in your mercy:

People Hear our prayer.

For our sister parish St. Philip the Evangelist, Cortez, Colorado.

Reader Lord, in your mercy:

People Hear our prayer.

For all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others.

Reader Lord, in your mercy:

People Hear our prayer.

For our brothers and sisters in Christ who are persecuted for their faith.

Reader Lord, in your mercy:

People Hear our prayer.

For our ministry partners, Pregnancy Help Center, La Gran Familia, Casa Bethesda, Project Dignidad, Christians in Action, and Meals for the Elderly.

Reader Lord, in your mercy:

People Hear our prayer.

For our community outreach, Food Locker, DivorceCare, GriefShare, and ADSW School of Ministry.

Reader Lord, in your mercy:

People Hear our prayer.

For our nation, for those in authority, and for all in public service, especially Donald, our president.

Reader Lord, in your mercy:

People Hear our prayer.

Almighty God, defender of order, liberty, and peace, we ask you to halt Putin's aggression in Ukraine, expose and eliminate corruption in those countries as well as ours, and find a peaceful resolution to this conflict and end needless human suffering.

Reader Lord, in your mercy:

People Hear our prayer.

God our Father, we entrust the United States to your loving care. You are the rock on which we were founded, the source of our rights to life, liberty, and the pursuit of happiness. Reclaim this land for your glory. Touch the hearts of the nation's leaders. Open their minds to the sanctity of human life and the responsibilities that accompany freedom. Grant us the courage to reject the culture of death and embrace the culture of life.

Reader Lord, in your mercy:

People Hear our prayer.

We pray for the peace of Jerusalem.

Reader Lord, in your mercy:

People Hear our prayer

O God, our heavenly Father, by your Son Jesus Christ you have promised to those who seek your kingdom and its righteousness all things necessary to sustain their life: Send us, we pray, in this time of need, such moderate rain and showers, that we may receive the fruits of the earth, to our comfort and to your honor; through Jesus Christ our Lord.

Reader Lord, in your mercy:

People Hear our prayer.

For all those who are in trouble, sorrow, need, sickness, or any other adversity, especially

Jim & Patty
Bob & Linda
Lou & Karen
Linda
Nancy
Bob & Donna

Jackie & Pam
Henry
Katie
Mark
Mollie
Patsy

Billie
Dianne
Larry
Charlotte
Frank & Susan
Tom

Rita
Nan
Jean
Shelley
Kelly
Ruth Ann

Jo
MaryAnn
Family of
Erlene Springer
Family of
Duke Wilson

Reader Lord, in your mercy.

People Hear our prayer.

For all those who have departed this life in the certain hope of the resurrection, in thanksgiving let us pray.

Reader Lord, in your mercy:

People Hear our prayer.

Reader I invite you to add your own prayer requests or praises at this time.

Celebrant

Heavenly Father, grant these our prayers for the sake of Jesus Christ, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. Amen.

The Confession and Absolution of Sin

The Holy Scriptures state in 1 John 1:9 that "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." We are reminded in the Confession that sins can be committed by thought, word, and deed, as well as by what we have done and by what we have failed to do ("left undone.") In the Absolution, we hear that God has mercy and forgives us through Jesus and that we are kept to eternal life by the Holy Spirit.

The Clergy or other person appointed says the following

Clergy Let us humbly confess our sins to Almighty God.

(Pause for examination of conscience)

Most merciful God,

**we confess that we have sinned against you
in thought, word, and deed, by what we have done,
and by what we have left undone.**

We have not loved you with our whole heart;

we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ,

have mercy on us and forgive us;

that we may delight in your will, and walk in your ways,

to the glory of your Name. Amen.

The priest alone stands and says

Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who sincerely repent and with true faith turn to him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord.

People Amen.

The Comfortable Words

After we have prayed and confessed our sins and after the priest has assured us of God's forgiveness of our sins in the absolution, we are here comforted by the sweet words of Scripture promising salvation from our sins.

Hear the Word of God to all who truly turn to him.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Matthew 11:28-30

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life.

John 3:16

Catechesis

A catechism is a written instruction in the Christian faith meant to teach converts to Christianity the basics of the faith. The first catechism was written in the 1st century, possibly before the completion of the last books of the New Testament by John the Apostle. Catechisms typically follow a question-and-answer format and can be used for the instruction of all age groups. *To Be a Christian* is the official catechism of the ACNA and has been widely acclaimed across denominational lines for its faithfulness to the Holy Scriptures and the doctrines of historic Christianity. *To Be a Christian* begins with a short section on the Gospel and salvation and moves to sections that cover the Apostle's Creed, the sacraments, The Lord's Prayer, and the Ten Commandments.

SALVATION

13. How can you repent and put your faith in Jesus Christ?

With God's help, I can acknowledge and turn from my sins, receive the gift of God's grace in Jesus Christ, and embrace the new life he freely gives me. (*Psalm 86:1-7; Joel 2:32; Acts 16:30-34; Romans 10:11-13; Hebrews 12:1-2*)

14. What should you do as the sign of your repentance and faith?

After receiving instruction in the faith, I should be baptized into the death and resurrection of Jesus Christ, thus joining his Body, the Church. If I have already been baptized, I should confess my sins, seek the guidance of a minister, affirm the promises made at my Baptism, and take my place as a member of the Church. (*Psalm 51:5-7; Ezekiel 36:25-27; Matthew 28:19-20; 1 Corinthians 12:13; 1 Peter 3:18-22*)

The Offertory

The Offertory is a time to offer our praise and ourselves to God, to give our tithes and offerings, and most importantly for the offering and preparation of the bread and wine at altar by the clergy. We are reminded that all that we have has first been given to us by God and that God can take these things and renew them for his holy purposes.

Remember the words of the Lord Jesus, how he himself said, "It is more blessed to give than to receive." *Acts 20:35*

Cash offerings in the plate this week will go to Pregnancy Help Center.

If you desire your cash offering to go toward the general support of the church, please place your cash in a giving envelope.

Offertory Hymn ~ Lord, You Have Come to the Lakeshore ~



1 Lord, you have come to the lake - shore look - ing
 2 You know so well my pos - ses - sions; my boat
 3 You need my hands, full of car - ing, through my
 4 You, who have fished oth - er o - ceans, ev - er



nei - ther for wealth - y nor wise ones; you on - ly
 car - ries no gold and no weap - ons; 7 you will
 la - bors to give oth - ers rest and con - stant
 longed for by souls who are wait - ing, my lov - ing



asked me to fol - low hum - bly.
 find there my nets and la - bor.
 love that keeps on lov - ing.
 friend, as thus you call me:

Refrain



O Lord, with your eyes you have searched me, and while



smil - ing have spo - ken my name; now my



boat's left on the shore - line be - hind me. By your



side I will seek oth - er seas.

The Doxology

The people stand while the offerings are presented

Unison

Praise God from whom all bless-ings flow. Praise Him, all crea- tures
here be - low. Al - le - lu - ia! Al - le - lu - ia! Praise
Him a - bove, ye heav'n-ly host. Praise Fa - ther, Son, and
Ho - ly Ghost. Al - le - lu - ia! Al - le - lu - ia!
Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

All things come from You, O Lord

And of your own we have given you.



+ The Holy Eucharist +

Celebration of the Holy Eucharist (also known as The Lord's Supper and Holy Communion) is the most important service on the Lord's Day and other Holy Days. The word Eucharist is from a Greek word meaning "thanksgiving," and it is with this attitude that we should come together and celebrate in unity. As Christ took bread and wine and blessed them at the Last Supper before his crucifixion, Christians have likewise received the bread and wine and commemorated the sacrifice of his atoning death for nearly two thousand years.

Anglicans consider Holy Communion and Holy Baptism to be sacraments – outward and visible signs of inward and spiritual grace that is given to us when we receive them. We believe that the outward and visible signs in Holy Communion, the bread and wine, have matching inward gifts, the Body and Blood of Christ. By receiving the bread and wine we are strengthened, receive God's forgiveness, and are renewed in the love and the unity of the Body of Christ, the Church.

The celebration of the Holy Eucharist can be thought of as having two parts – the Liturgy of the Word and the Holy Eucharist, with the Prayers of the People serving as a hinge between them. In the Liturgy of the Word, we find prayers, the readings of Scripture, and the sermon. The Holy Eucharist culminates in the blessing of the wine and bread and its distribution to the people of God.

WHO MAY RECEIVE HOLY COMMUNION *All who strive to follow Jesus as Lord and Savior or anyone wishing to renew their relationship with the Lord are invited to receive Holy Communion with us this morning. If you are baptized and allowed to take Communion at your home church, please join us. "Blessed are those invited to the Marriage Supper of the Lamb!"*

The ushers will guide you down the center aisle to the Communion Rail. It is traditional for people to kneel if they are able, but it is not required if physical or personal reasons preclude it. The bread is normally served by the priest, while the wine is served by the deacon or a lay Eucharistic minister. The bread is normally received in the hand. At the Anglican Church of the Good Shepherd, most people dip the tip of the wafer into the wine – called intinction – and then it is consumed. While at the altar some cross themselves before returning to their seat via the side aisles.

The Sursum Corda

Sursum corda is Latin for "lift up your hearts," and its use is found as early as the third century in all ancient Christian liturgies. It is the beginning of the Great Thanksgiving, or Eucharist, and recalls certain passages in the Psalms and Lamentations where the soul, heart, and hands are lifted in praise and prayer as an offering to God. We should truly desire to offer our innermost selves to God in thanksgiving for our salvation.

The People remain standing. The Celebrant faces them and sings or says

Celebrant The Lord be with you.

People And with your spirit.

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 just and right so to do.

Celebrant

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

Here a Proper Preface is sung or said

Through Jesus Christ our Lord; according to whose most true promise, the Holy Spirit came down from heaven, lighting upon the disciples, to teach them and to lead them into all truth, giving them boldness and fervent zeal constantly to preach the Gospel to all nations; by which we have been brought out of darkness and error into the clear light and true knowledge of you, and of your Son Jesus Christ.

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

The Sanctus

Sanctus means "holy" in Latin, and the liturgical use of this joyous Eucharistic acclamation goes back to the 5th century and possibly to the 2nd century. The text is derived from three passages of Holy Scripture, including the heavenly visions of Isaiah 6 and Revelation 4, in which the angels call out "holy, holy, holy" around the throne of God. In Matthew 21, the crowds shout "hosanna in the highest" as Christ enters Jerusalem just days before his passion and crucifixion. The church's ancient tradition is to sing the Sanctus during Sunday morning celebrations of The Holy Eucharist.

The musical score is written in 3/4 time and consists of five staves. Each staff includes a line of music with guitar chords indicated above it. The lyrics are written below the music.

Staff 1: Chords: Dm, C, Dm, A, Bb, A, Dm. Lyrics: Ho - ly ho - ly ho - ly is our Lord God of po - wer and might. —

Staff 2: Chords: Dm, C, Dm, A, Dm, C, Dm, A. Lyrics: Ho - ly ho - ly ho - ly is our Lord Ho - ly ho - ly Ho - ly is our Lord.

Staff 3: Chords: Bb, A, Dm, Am, G, Em, Am. Lyrics: God of po - wer and might. Hea - ven and earth are full of Your glo - ry Ho -

Staff 4: Chords: C, E7, Am, Am, G, Em, Am. Lyrics: san - na in the high - est. Bles - sed is He who comes in the na - me, the

Staff 5: Chords: E7, Am, E7, Am. Lyrics: name of God. Ho - san - na! Lo - rd God

The Prayer of Consecration

The Prayer of Consecration begins with a recollection of God's redemptive work, from our creation to our sin, and then to Christ's incarnation, death, resurrection, and ascension. The Words of Institution are where the celebrant recalls Christ's own words at the Last Supper, where he instituted this sacrament. This portion of the Holy Eucharist is at once joyous and somber as we remember most vividly Christ's sacrifice for us.

The People stand or kneel. The Celebrant continues

Almighty God, our heavenly Father, in your tender mercy, you gave your only Son Jesus Christ to suffer death upon the cross for our redemption. He offered himself and made, once for all time, a perfect and sufficient sacrifice for the sins of the whole world. He instituted this remembrance of his passion and death, which he commanded us to continue until he comes again. So now, Father, we ask you to bless and sanctify, with your Word and Holy Spirit, these gifts of bread and wine that we may partake of his most blessed Body and Blood.

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

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it,* and gave it to his disciples, saying, "Take, eat; this is my Body which is given for you: Do this in remembrance of me."

After supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for 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 in remembrance of me."

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues

Lord and heavenly Father, with these holy gifts we celebrate the memorial instituted by your beloved Son, remembering his passion and death, his resurrection and ascension, and his promise to come again. Grant that by his merits and death, and through faith in his Blood, we and your whole Church may receive forgiveness of our sins and all other benefits of his passion, making us one body with him that he may dwell in us, and we in him. And here we offer to you, O Lord, ourselves, our souls and bodies, to be a living sacrifice, through Jesus Christ our Lord.

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 forever. **Amen**

The Lord's Prayer

The Lord's Prayer, found in the books of Matthew and Luke, has been a source of comfort and inspiration for God's people for two millennia. Jesus taught it to his disciples as both a practice and pattern for prayer to God the Father. It teaches us to praise God, to want what is in the Father's will and not in our own, to wait upon God for our provision, to forgive one another of sins as God forgives us, and to be delivered from evil and the evil one. The Lord's Prayer has been a part of Christian liturgy since the early days of the church.

And now as our Savior Christ has taught us, we are bold to pray:

Celebrant and People together

**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,
forever and ever. Amen**

The Fraction

Celebrant Alleluia! Christ our Passover is sacrificed for us.
People ***Therefore let us keep the feast. Alleluia!***

The Prayer of Humble Access

This prayer of preparation includes several allusions to Holy Scriptures and reminds us that we are unworthy sinners who need the great mercy of the Lord to cleanse us and to save us. When we receive the body and blood of Christ in humility and in awareness of our fallen nature, we are strengthened, cleansed, and renewed by God's mercy and grace. The Prayer of Humble Access was used in the first Book of Common Prayer in 1549 and has appeared in all Prayer Books since.

Celebrant and People

***We do not presume to come to this your table, merciful Lord,
trusting in our own righteousness,
but in your abundant and great mercies.***

***We are not worthy so much as to gather up
the crumbs under your table.***

But you are the same Lord,

Whose character is always to have mercy.

Grant us, therefore, gracious Lord,

***so to eat the flesh of your dear Son Jesus Christ
and to drink his blood,***

that our sinful bodies may be made clean by his body,

and our souls washed through his most precious blood,

and that we may evermore dwell in him, and he in us. Amen

WHO MAY RECEIVE HOLY COMMUNION *All who strive to follow Jesus as Lord and Savior or anyone wishing to renew their relationship with the Lord are invited to receive Holy Communion with us this morning. If you are baptized and allowed to take Communion at your home church, please join us. "Blessed are those invited to the Marriage Supper of the Lamb!"*

The ushers will guide you down the center aisle to the Communion Rail. It is traditional for people to kneel if they are able, but it is not required if physical or personal reasons preclude it. The bread is normally served by the priest, while the wine is served by the deacon or a lay Eucharistic minister. The bread is normally received in the hand. At the Anglican Church of the Good Shepherd, most people dip the tip of the wafer into the wine – called intinction – and then it is consumed. While at the altar some cross themselves before returning to their seat via the side aisles.

The Agnus Dei

Agnus Dei means "Lamb of God" in Latin and has been a part of the Christian liturgy for well over a millennium. The words are based on John 1:29, where John the Baptist says, "Behold, the Lamb of God, who takes away the sin of the world!" Christians continue to call out with these same words, magnifying Jesus who shows mercy to us and who gives us peace with God the Father. As with the Kyrie and Sanctus, it is traditional to sing the Agnus Dei during Sunday morning celebrations of the Holy Eucharist.

Gently (♩ = 66)

Am G F

Lamb of God, you take a - way the sins of the

p(mf)

C9—8 Dm 3 E4—3 Am G

world: have mer-cy on us. Lamb of God, you take a - way the

mf

F C9—8 Dm F G Am4 *rit.* 3

sins of the world: grant us peace.

rit.

The Ministration of Communion

The ministration of communion is when the people are invited to come forward and receive the consecrated bread and wine. The bread is the outward and visible sign of the body of Christ, and the wine is the outward and visible sign of his blood.

Communion is a holy time for God's people in which we celebrate the memorial of Christ's sacrifice for us. There is a spectrum of belief among Anglicans concerning the nature of communion, but the mainstream belief is of the "real presence" of Christ in the bread and wine, something that is mysterious, real, grace-imparting, and effective. The words spoken by the priest, deacon, and Eucharistic ministers make this mystery known. We invite all people to share communion with us!

Facing the People, the Celebrant may say 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.]

or this

Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those who are invited to the marriage supper of the Lamb.

John 1:29, Revelation 19:9

The Ministers receive the Sacrament in both kinds, and then immediately deliver it to the People.

The Bread and Cup are given to the communicants with these words

The body of our Lord Jesus Christ, which was given for you, preserve your body and soul to everlasting life.

[Take and eat this in remembrance that Christ died for you, and feed on him in your heart by faith, with thanksgiving.]

The blood of our Lord Jesus Christ, which was shed for you, preserve your body and soul to everlasting life. [Drink this in remembrance that Christ's blood was shed for you, and be thankful.]

The Celebrant may offer a sentence of Scripture at the conclusion of the Communion

The body of Christ, the bread of heaven.

The blood of Christ, the cup of salvation.

For Spiritual Communion

Dear Jesus, I believe that you are truly present in the Holy Sacrament. I love you above all things, and I desire to possess you within my soul. And since I cannot now receive you sacramentally, I beseech you to come spiritually into my heart. I unite myself to you, together with all your faithful people [gathered around every altar of your Church], and I embrace you with all the affections of my soul. Never permit me to be separated from you. Amen.

The Post Communion Prayer

The post communion prayer is a thanksgiving to the Father for his provision of the spiritual food of the Body and Blood of our Savior Jesus Christ. We also ask the Father for further grace to continue our lives in holy fellowship and for help in doing good works that are possible only through his grace.

After Communion, the Celebrant says

Let us pray.

Celebrant and People together

**ALMIGHTY AND EVER-LIVING GOD,
we thank you for feeding us, in these holy mysteries,
with the spiritual food of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us, through this Sacrament,
of your favor and goodness towards us;
and that we are true members
of the mystical body of your Son,
the blessed company of all faithful people;
and are also heirs, through hope, of your everlasting kingdom.
And we humbly ask you, heavenly Father,
to assist us with your grace,
that we may continue in that holy fellowship,
and do all such good works
as you have prepared for us to walk in;
through Jesus Christ our Lord,
to whom with you and the Holy Spirit,
be all honor and glory, now and forever. Amen**

The Recessional

~ Trust and Obey ~

Vs 1,2,4,5



1. When we walk with the Lord in the light of His Word, What a glo - ry He
2. Not a shad-ow can rise, not a cloud in the skies, But His smile quick-ly
3. Not a bur-den we bear, not a sor - row we share, But our toil He doth
4. But we nev-er can prove the de - lights of His love Un - til all on the
5. Then in fel - low-ship sweet we will sit at His feet, Or we'll walk by His



sheds on our way! While we do His good will He a - bides with us still,
drives it a - way; Not a doubt nor a fear, not a sigh nor a tear,
rich - ly re - pay; Not a grief nor a loss, not a frown nor a cross,
al - tar we lay; For the fa - vor He shows and the joy He be - stows
side in the way; What He says we will do, where He sends we will go—



Refrain



And with all who will trust and o - bey.
Can a - bide while we trust and o - bey.
But is blest if we trust and o - bey. Trust and o - bey, for there's
Are for them who will trust and o - bey.
Nev - er fear, on - ly trust and o - bey.



no oth - er way To be hap - py in Je - sus, But to trust and o - bey.



The Blessing

In the blessing, the priest reassures us that God will comfort, protect, and keep us as we journey back into the world. The Holy Trinity is again invoked, reminding us of the mysterious magnificence of God and his abiding love for us.

The Bishop when present, or the Priest, gives this or a seasonal 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.

The Dismissal

The parish is commissioned to go out into the world to serve as ambassadors and missionaries for our Lord and to reflect His light and grace with everyone with whom we meet.

The Deacon, or the Priest, may dismiss the people with these words

Deacon Go in peace to love and serve the Lord. Alleluia! Alleluia!

**People Thanks be to God, who gives us the victory
through our Lord Jesus Christ. Alleluia! Alleluia!**

The Postlude

Anglican Church of the Good Shepherd CCLI License Holder # 34666

NEXT STEPS



Father Hal will be in the Narthex after the service if you would like to speak with him about:

**Accepting Jesus as Lord and Savior
Baptism**

**Confirmation
Prayer for Healing**



HOW TO RECEIVE CHRIST

1. Admit your need. ("I am a sinner.")
2. Be willing to turn from your sins. (Repent)
3. Believe that Jesus died for your sins on the cross and rose from the grave.
4. Through prayer, invite Jesus Christ to come in and control your life through the Holy Spirit. (Receive Him as Lord and Savior)
5. By God's grace follow Him daily.

EXTENDED PRAYER LIST



Aaron	Jason	Carol	Ernesto
Fr. Stan & Eilene	Joni	Jim	Sara
Brian	Ronnie	Vonnell	Deborah & Mike
Barney	Collin	Linda	Jimmy
Alice	Sailor	Nikki	Darryl
Shawn	Shawn	Millie	Jeffrey
Alyssa	Peggy	Tiffany	Rocky
Amanda	Joyce	James & Stacy	Diana
Mona	Cookie	Amelia	Alexis
John	Lulu	Julie	Jamie
Krystal	Mark	Michelle	Sage
Nancy	Russell	Jimmy	Sophia
Madeline	Suzanne	Roy	Lisa
David	Cindy	Jolene	Arthur
Diane	Lincy	Martha	Lee
Walter	Evelyn	Becky	Judy English



ALTAR FLOWERS ARE GIVEN

to the glory of God by

Heath and Stacy Belk

In thanksgiving for our parents

and what they teach us

February Birthdays

2/1	Leann Springer	2/23	Kathi Johnson
2/1	Stanley Holik	2/23	Martha Sue Oliver
2/6	Patty Debenport	2/24	Ben Schroeder
2/20	Richard Roberts	2/28	Linda Schneeman
2/20	Jo Millican		

FLOWERS

January February March

We still have spaces available for 2025 Altar Flowers

Please sign up on the chart in the Narthex

October November December

like us on **facebook**



Like. Follow. Share.

<https://www.facebook.com/AnglicanChurchoftheGoodShepherd>

Connect with us on Instagram



Hide God's Word in Your Heart!

Wherever life takes you, the *Topical Memory System* (TMS) provides a portable, effective way to memorize Scripture.

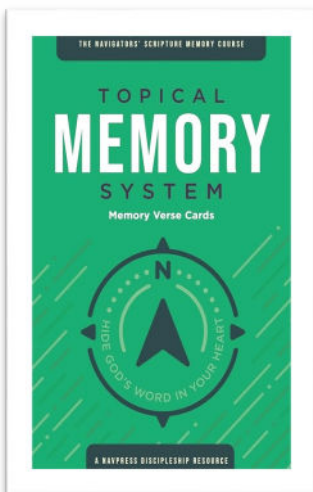
Developed by The Navigators

This week's memory verse:

A. Live the New Life—The Word

[2 Timothy 3:16](#)

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.



INTERCESSORY PRAYER



Do you believe in the power of prayer?

Does prayer really change things?

Does God intervene in our lives today?

Every Tuesday morning at 10:00 a.m. we meet at the church in the College/Career Sunday School Room to bow before the LORD in adoration, thanksgiving and intercession. We come together and lift our concerns and petitions to the King of kings, and LORD of lords. We know that God is always with us, but when we do what He says, and gather in His Name, we are keenly aware that He truly is in midst of us and we are overwhelmed by His Holy Presence.

Sometimes we come in need of prayer ourselves, sometimes we come with heavy hearts and long lists of petitions, sometimes we pray out loud, and sometimes we are silent and open our hearts to receive. ALL THE TIME, God hears and answers.



We would love to have your join us on a regular basis, or just stop in when you are able. We will pray for you and your needs, and you can pray for us.

The answer to above questions is yes, yes, and yes!

Thanks be to God, Who gives us the victory through our LORD Jesus Christ, Come and see!

THE FIFTH SUNDAY OF EPIPHANY

For he and all who were with him were astonished at the catch of fish which they had taken; and so also *were* James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, **“Do not be afraid. From now on you will catch men.”** So when they had brought their boats to land, they forsook all and followed Him. Luke 5:9-11



The Church perceives the Gospel narratives of Jesus' call to his first disciples on the shore of the Sea of Galilee to be so crucial we must hear it on a Sunday in Epiphany every year.

The appointed Gospel reading from Luke 5:1-11 contains the exhilarating narrative of Jesus borrowing Simon Peter's boat to teach on the shore of the "lake of Gennesaret" (the Sea of Galilee). After speaking, he instructs Simon and his companion to go out mid-morning (the worst possible hour) to make a catch of fish. Humbly, they surrender to Jesus' instructions and return with a miraculously large catch of fish. Jesus then calls Simon, Andrew (though his name is not mentioned in Luke's version), James, and John to "be catching men," and they follow him.

The assigned OT reading is yet another passage about God calling someone to his service. Judges 6:11-24 records the appearance of an angel of the LORD to Gideon the Abiezrite, a young Jewish man who has grown up in Israel under the constant threat of mistreatment by the Midianites. He receives the greeting of the LORD, "The Lord is with you, O mighty man of valor" (verse 12). Impetuously, Gideon dialogues with the angel, later called the LORD in the narrative, until, finally, the young man surrenders his will and worships God, building an altar called "The LORD is peace" (verse 24).

From Anglican Compass ~ www.anglicancompass.com

Anglican Church of the Good Shepherd

Vision

One in Christ ~ One in Love

Mission

We are a vibrant, relevant, Word-based church embracing individuals and families in the Concho Valley by offering love, practical support and spiritual growth through the transforming love of Jesus Christ.

Core Values

Grounded in Scripture
Strengthened through the Sacraments
Dependent on the Holy Spirit
(Loving Family)

Essential Beliefs

Commitment to Jesus Christ
Authority of Scripture
Expectant prayer
Evangelism
Relational ministry
Worship
Servant ministry
Sacrificial giving

Good Shepherd Music Team

Minister of Music

Judy Holik

Song Leaders

Henry McWilliams, Stephen Emmons, PhD

Instrumentalist

Mark Findlay

Pianists

Judy Holik, Billie Smithwick,

Luke Grant, Robin Grier

Organist

John Langdon, PhD

Rector
Fr. Robbie 'Hal' Scott
Cell 757-617-2597
navychaplain59@gmail.com

Financial Secretary
Judy Holik
jkholik@gmail.com

Parish Administrator
Robin Grier
anglican.sanangelo@gmail.com

Sr. Warden
Luke Grant
grantl05@gmail.com
(860) 917-1869

Jr. Warden
Building and Grounds
Dave Driskell
(325) 500-8743

Children, Youth, and Education
Teddye Read

Audio Visual
Lou Czarnecki
acgs.photographer@gmail.com

Sexton
Terri Grier

Office Assistant
April Wilson

THE VESTRY

Luke Grant (2027)
Senior Warden
(860) 917-1869

Dave Driskell (2028)
Junior Warden
(325) 500-8743

Billie Ruth Hodges (2028)
Outreach
(325) 226-5164

Jeannette Anaya (2026)
Inreach
(325) 450-2258

Mark Brown (2026)
Worship and Technology
(325) 226-0087

Barbara Caskey (2026)
Fellowship
(432) 559-3247

Stephen Emmons (2027)
Clerk
(325) 262-1316

Kathi Johnson (2028)
Treasurer
(325) 450-6697

Teddye Read (2027)
Christian Education and Marketing
(325) 262-2710

The Week Of February 9th—February 15th

The Fifth Sunday of Epiphany

9:00 AM Sunday School for all ages

10:30 AM The Holy Eucharist

Monday

6:00 PM DivorceCare in the Conference Room

Tuesday

10:00 AM Intercessory Prayer in College/Career Classroom 5

11:00 AM Ladies Bible Study in the Conference Room

1:00 PM Stitches in the Conference Room

6:00 PM GriefShare in the Conference Room

Wednesday

3:00 PM Gospel of John Bible Study on Facebook Live

6:00 PM Bible Study: The Epistle of Paul to the Galatians — Conference Room

7:00 PM Holy Communion in the Nave

Thursday

Musicians Rehearsal in the Nave

Saturday

The Sixth Sunday of Epiphany

9:00 AM Sunday School for all ages

10:30 AM The Holy Eucharist



Church Office Hours

Monday—Thursday 9:00 am—2:00 pm

Fridays 9:00 am—Noon