



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

The Third Sunday in Lent
March 23, 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

Jeannette Anaya

Vestry in Charge

Jeannette Anaya / Charles Westbrook

Tellers

Terri Grier / Nan Holloway

Altar Guild

Paul & Jo Millican

Greeters and Ushers

Mark Brown

Crucifer

Jo Millican

Lector

Anngie McWilliams

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, D. Min.

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 ...

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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 people and the 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.

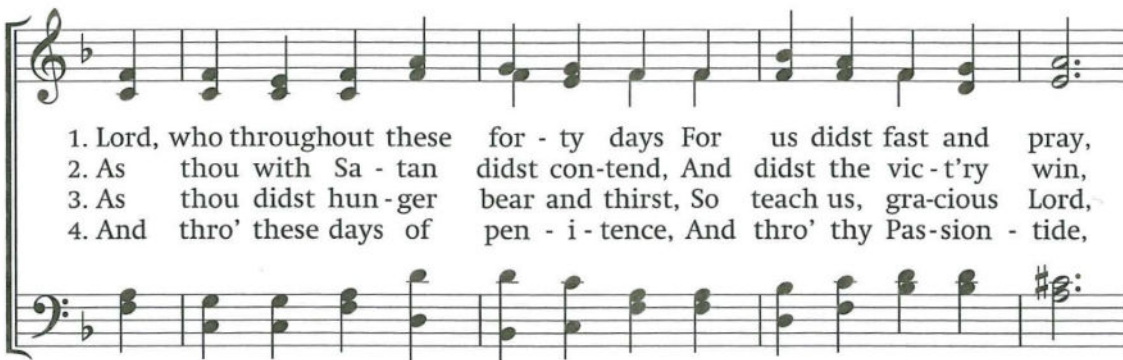
Anglican worship also involves the congregation in common prayers, responses, recitation of creeds, Bible readings, and singing. The highly participatory aspect of Anglican worship is a reminder that we are one people in God's sight and are united in our adoration and praise of the Lord.

Prelude

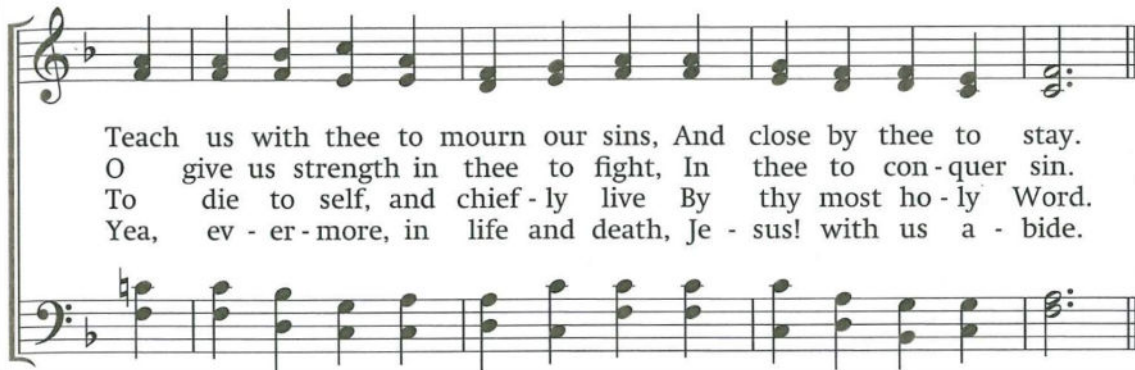
The Prelude is a time to quietly pray and settle our hearts on the holiness of God and the need for His grace and Holy Spirit.

Processional ~ Lord, Who Throughout These Forty Days ~

The Processional is a custom that goes back to the early centuries of Christian history and marks the formal beginning of the Eucharist celebration. During the Processional hymn, the clergy, Eucharistic ministers, and acolytes process to the front of the nave by following the Cross of Christ. Through the hymn the congregation raises its collective voice in the praise of God, and many people bow to the cross as it passes in reverence for Jesus Christ and all that he has accomplished.



1. Lord, who throughout these for - ty days For us didst fast and pray,
2. As thou with Sa - tan didst con-tend, And didst the vic - t'ry win,
3. As thou didst hun - ger bear and thirst, So teach us, gra-cious Lord,
4. And thro' these days of pen - i - tence, And thro' thy Pas-sion - tide,



Teach us with thee to mourn our sins, And close by thee to stay.
O give us strength in thee to fight, In thee to con-quer sin.
To die to self, and chief - ly live By thy most ho - ly Word.
Yea, ev - er - more, in life and death, Je - sus! with us a - bide.

5. Abide with us, that so, this life
Of suff'ring overpast,
An Easter of unending joy
We may attain at last

+ 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 as found on page 45.

Celebrant Bless the Lord who forgives all our sins.
People **His mercy endures forever.**

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 Decalogue

Celebrant God spoke these words and said: I am the LORD your God. You shall have no other gods but me.

People **Lord, have mercy upon us,
and incline our hearts to keep this law.**

Celebrant You shall not make for yourself any idol.

People **Lord, have mercy upon us,
and incline our hearts to keep this law.**

Celebrant You shall not take the Name of the LORD your God in vain.

People **Lord, have mercy upon us,
and incline our hearts to keep this law.**

Celebrant Remember the Sabbath day and keep it holy.

People **Lord, have mercy upon us,
and incline our hearts to keep this law.**

Celebrant Honor your father and your mother.

People **Lord, have mercy upon us,
and incline our hearts to keep this law.**

Celebrant You shall not murder.
People **Lord, have mercy upon us,
and incline our hearts to keep this law.**

Celebrant You shall not commit adultery.
People **Lord, have mercy upon us,
and incline our hearts to keep this law.**

Celebrant You shall not steal.
People **Lord, have mercy upon us,
and incline our hearts to keep this law.**

Celebrant You shall not bear false witness against your neighbor.
People **Lord, have mercy upon us,
and incline our hearts to keep this law.**

Celebrant You shall not covet.
People **Lord, have mercy upon us,
and write all these, your laws, in our hearts,
we beseech you.**

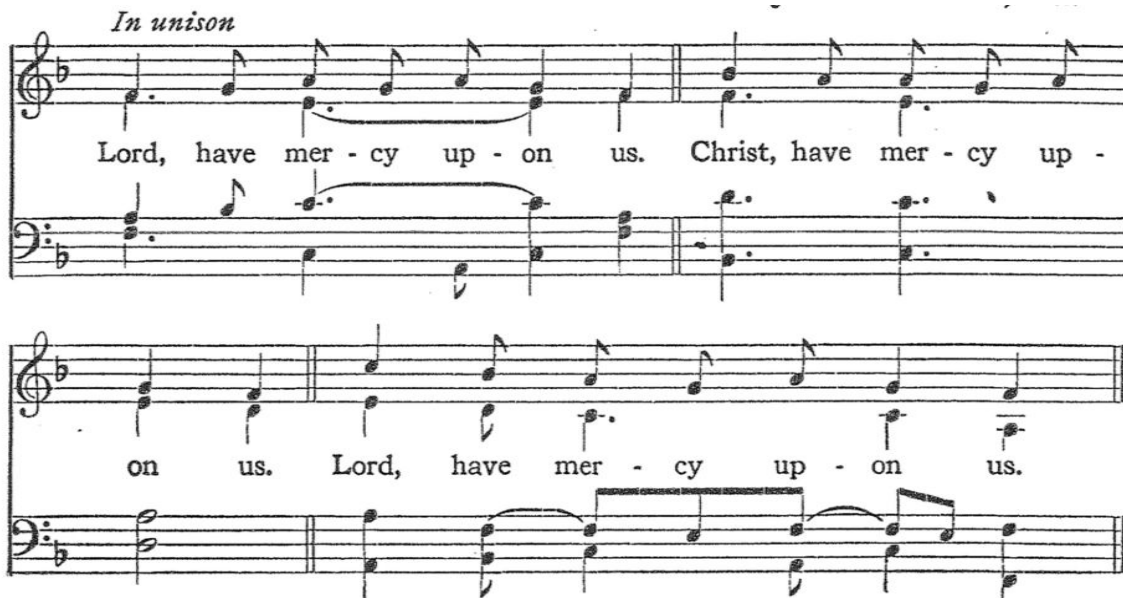
Exodus 20:1-17; Deuteronomy 5:6-21

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.

Celebrant and People

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 readings from 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]

HEAVENLY FATHER, YOU HAVE MADE US FOR YOURSELF, AND OUR HEARTS ARE RESTLESS UNTIL THEY REST IN YOU: **Look with compassion upon the heartfelt desires of your servants, and purify our disordered affections, that we may behold your eternal glory in the face of Christ Jesus; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.**

+ 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

Exodus 3:1-15

NKJV

God reveals himself as, "I AM WHO I AM." There was never a time when He did not exist, or a time when He will cease to exist. He is eternally "Now."

- 1 Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God.
- 2 And the Angel of the Lord appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed.
- 3 Then Moses said, "I will now turn aside and see this great sight, why the bush does not burn."
- 4 So when the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am."
- 5 Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground."
- 6 Moreover He said, "I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look upon God.
- 7 And the Lord said: "I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows.
- 8 So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.

- 9 Now therefore, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them.
- 10 Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt."
- 11 But Moses said to God, "Who am I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?"
- 12 So He said, "I will certainly be with you. And this shall be a sign to you that I have sent you: When you have brought the people out of Egypt, you shall serve God on this mountain."
- 13 Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?"
- 14 And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'"
- 15 Moreover God said to Moses, "Thus you shall say to the children of Israel: 'The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations.'

Lector The Word of the Lord.

People *Thanks be to God*

[Silent Meditation]

The Psalm

Psalm 103:1-12

All Standing

The Lord abounds in mercy.

- 1 Bless the Lord, O my soul;
And all that is within me, bless His holy name!
- 2 Bless the Lord, O my soul,
And forget not all His benefits:
- 3 Who forgives all your iniquities,
Who heals all your diseases,
- 4 Who redeems your life from destruction,
Who crowns you with lovingkindness and tender mercies,
- 5 Who satisfies your mouth with good things,
So that your youth is renewed like the eagle's.
- 6 The Lord executes righteousness
And justice for all who are oppressed.
- 7 He made known His ways to Moses,
His acts to the children of Israel.
- 8 The Lord is merciful and gracious,
Slow to anger, and abounding in mercy.
- 9 He will not always strive with us,
Nor will He keep His anger forever.
- 10 He has not dealt with us according to our sins,
Nor punished us according to our iniquities.
- 11 For as the heavens are high above the earth,
So great is His mercy toward those who fear Him;
- 12 As far as the east is from the west,
So far has He removed our transgressions from us.

***Glory be to the Father, and to the Son, and to the Holy Spirit:
As it was in the beginning, is now,
and ever shall be, world without end. Amen.***

[All may be seated]

We can, and should, learn from Israel's failure in the wilderness; failing to say "no" to their sinful desires.

- 1 Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea,
- 2 all were baptized into Moses in the cloud and in the sea,
- 3 all ate the same spiritual food,
- 4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.
- 5 But with most of them God was not well pleased, for their bodies were scattered in the wilderness.
- 6 Now these things became our examples, to the intent that we should not lust after evil things as they also lusted.
- 7 And do not become idolaters as were some of them. As it is written, "The people sat down to eat and drink, and rose up to play."
- 8 Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell;
- 9 nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents;
- 10 nor complain, as some of them also complained, and were destroyed by the destroyer.
- 11 Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.
- 12 Therefore let him who thinks he stands take heed lest he fall.
- 13 No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.

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 (Luke 13:1-17)

People Glory to you, Lord Christ

Jesus uses two recent disasters to explain the urgency of repentance.

- 1 There were present at that season some who told Him about the Galileans whose blood Pilate had mingled with their sacrifices.
- 2 And Jesus answered and said to them, "Do you suppose that these Galileans were worse sinners than all other Galileans, because they suffered such things?
- 3 I tell you, no; but unless you repent you will all likewise perish.
- 4 Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all other men who dwelt in Jerusalem?
- 5 I tell you, no; but unless you repent you will all likewise perish."
- 6 He also spoke this parable: "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none.
- 7 Then he said to the keeper of his vineyard, 'Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?'
- 8 But he answered and said to him, 'Sir, let it alone this year also, until I dig around it and fertilize it.
- 9 And if it bears fruit, well. But if not, after that you can cut it down.' "
- 10 Now He was teaching in one of the synagogues on the Sabbath.
- 11 And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up.

- 12 But when Jesus saw her, He called her to Him and said to her, "Woman, you are loosed from your infirmity."
- 13 And He laid His hands on her, and immediately she was made straight, and glorified God.
- 14 But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, "There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day."
- 15 The Lord then answered him and said, "Hypocrite! Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead it away to water it?"
- 16 So ought not this woman, being a daughter of Abraham, whom Satan has bound—think of it—for eighteen years, be loosed from this bond on the Sabbath?"
- 17 And when He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him.

Celebrant The Gospel of the Lord.

People **Praise to you, Lord Christ**

The Sequence Hymn

~ Holy Ground ~

Sermon

Fr. Hal

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.

Our sister parish, Sangre de Cristo Anglican Church, Raton, New Mexico.

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	Jackie & Pam	Billie	Rita	Jeremy
Bob & Linda	Henry	Dianne	Nan	
Lou & Karen	Katie	Larry	Jean	
Linda	Mark	Charlotte	Ruth Ann	
Nancy	Mollie	Frank & Susan	MaryAnn	
Bob & Donna	Patsy	Tom	Jo	

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.

BELIEVING IN CHRIST

25. What is Holy Scripture? **Holy Scripture is "God's Word written"** (*Articles of Religion, 20*), **given by the Holy Spirit through prophets and apostles as the revelation of God and his acts in human history, and is therefore the Church's final authority in all matters of faith and practice.** (*Psalm 19:7-11* *Jeremiah 36:1-8; 2 Timothy 3:14-17; Revelation 1:1-11*)
26. What books are contained in Holy Scripture? **The thirty-nine books of the Old Testament and the twenty-seven books of the New Testament together form the whole of Holy Scripture.** (*Articles of Religion, 6*)
27. What is in the Old Testament? **The Old Testament proclaims God's creation of all things; mankind's original disobedience; God's calling of Israel to be his people; his Law, wisdom, and saving deeds; and the teaching of his prophets. The Old Testament bears witness to Christ, revealing God's intention to redeem and reconcile the world through Christ.** (*Luke 24:44; 1 Corinthians 10:1-4; Hebrews 11*)

Announcements

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 *La Gran Familia.*

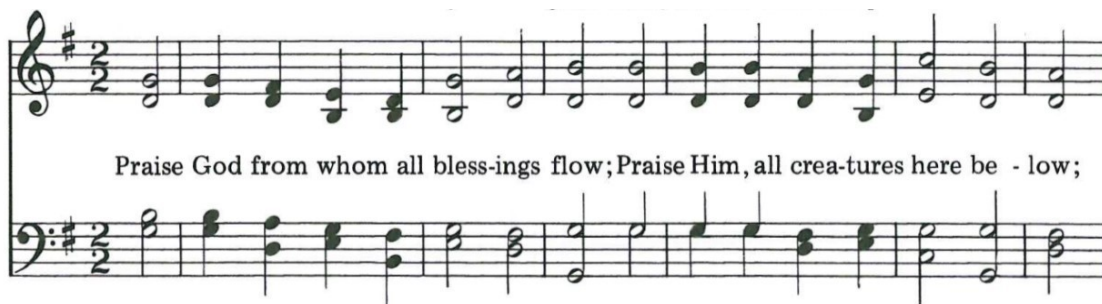
**If you would like for your cash offering to go to the general support of the church, place your cash in a giving envelope (found on the pew rack in front of you) and place the envelope in the offering plate.*

Offertory Anthem ~ When I Survey the Wondrous Cross ~
Musicians



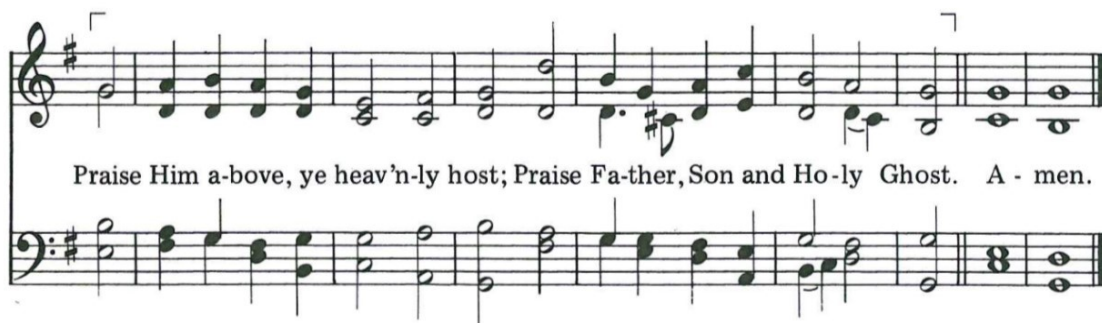
The Doxology

The people stand while the offerings are presente



Musical notation for the first system of the Doxology. It consists of a treble clef staff and a bass clef staff, both in 2/2 time and the key of D major. The treble staff contains a melody of eighth and quarter notes. The bass staff contains a harmonic accompaniment of chords and single notes.

Praise God from whom all bless-ings flow; Praise Him, all crea-tures here be - low;



Musical notation for the second system of the Doxology. It consists of a treble clef staff and a bass clef staff, both in 2/2 time and the key of D major. The treble staff contains a melody of eighth and quarter notes. The bass staff contains a harmonic accompaniment of chords and single notes. The system concludes with a double bar line and repeat dots.

Praise Him a-bove, ye heav'n-ly host; Praise Fa-ther, Son and Ho-ly Ghost. A - men.

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

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

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.

Celebrant and People

Ho - ly, ho - ly, ho - ly Lord, God of power and

The first system of musical notation for the Sanctus. It consists of a treble and bass staff in a key signature of two flats (B-flat and E-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of power and".

might, — Ho - ly, ho - ly, ho - ly Lord,

The second system of musical notation. It continues the melody from the first system. The lyrics are: "might, — Ho - ly, ho - ly, ho - ly Lord,". There is a long horizontal line under "might," indicating a sustained note.

God of power and might, — hea - ven and earth are

The third system of musical notation. The lyrics are: "God of power and might, — hea - ven and earth are". There is a long horizontal line under "might, —" indicating a sustained note.

full, — full of your glo - ry. Ho -

The fourth system of musical notation. The lyrics are: "full, — full of your glo - ry. Ho -". There is a long horizontal line under "full, —" indicating a sustained note.

san - na in the high - est. 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. Ho - san - na in the high - est.

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 the 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 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 to always show 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 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.

Je - sus, Lamb of God: have mer - cy on us.

The first system of musical notation consists of a treble and bass staff in G major. The treble staff contains a vocal line with lyrics: "Je - sus, Lamb of God: have mer - cy on us." The bass staff provides a harmonic accompaniment with chords and moving lines.

Je - sus, bear - er of our sins: have mer - cy on us.

The second system of musical notation continues the vocal line and accompaniment. The lyrics are: "Je - sus, bear - er of our sins: have mer - cy on us." The musical structure remains consistent with the first system.

Je - sus, re - deem - er, re - deem - er of the world:

The third system of musical notation continues the vocal line and accompaniment. The lyrics are: "Je - sus, re - deem - er, re - deem - er of the world:". The musical structure remains consistent with the previous systems.

give us your peace, give us your peace.

The fourth system of musical notation concludes the vocal line and accompaniment. The lyrics are: "give us your peace, give us your peace." The system ends with a double bar line.

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 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.

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

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

Project Dignidad 2025 Easter Blessings

Provide an Easter Meal for a local needy family

Pick up a shopping list and bag in the Narthex and return the filled bag to the church by Sunday, April 13th.

You may also make a monetary donation to assist Project Dignidad with the purchase of meat for the meals.

Make checks payable to the church with "project Dignidad" in the memo.

March Birthdays

3/1 Kate Grant	3/14 Nancy Shaw
3/2 Charles Westbrook	3/15 Paul Millican
3/8 Ed Futrell	3/18 Drake Henning
3/12 Rita Baker	3/27 David Harrison



Our Annual Lenten Fish Fry

will be held Friday, March 28, 2025
at 6:00 p.m. in the Parish Hall.

Sign up in the Narthex.

~ Great House Retreat ~ April 4th-6th, 2025

The Annual Parish Retreat will
be held at the Great House
Retreat Center near
Junction, TX.



There is no charge for the retreat.

Note: Great House Retreat Center is an adults only campus,
so make sitter arrangements for the kiddos, and come join us!

Reservations are limited!
Sign up in the Narthex today!



Hide God's Word in Your Heart!

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

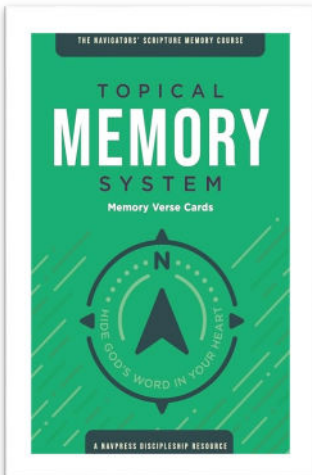
Developed by The Navigators

This week's memory verse:

A. Live the New Life—Witnessing

Matthew 4:19

Then He said to them, "Follow Me, and I will
make you fishers of men."



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 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 you 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!

HOLY WEEK



Palm Crosses

Palm Stripping ~ Friday, April 11th ~ 5:30 pm

Making Palm Crosses ~ Saturday, April 12th ~ 9:00 am

April 13th

Palm Sunday

10:30 a.m.

Liturgy of the Palms (gather outside)

April 17th

Maundy Thursday

6:00 p.m.

Maundy Thursday Service

April 18th

Good Friday

Church offices closed

Noon - 3:00 p.m.

Prayer Vigil in the Nave

6:00 p.m.

Good Friday Service — *Tenebrae*

April 20th

Resurrection Sunday

8:00 a.m.

Sunrise Service at the Cross

9:00 a.m.

Continental Breakfast

9:30 a.m.

Children's Egg Hunt

10:30 a.m.

Holy Eucharist — Baptisms

12:00 p.m.

Church Family Photo Shoot

THE FORTY DAYS of LENT

“Yet even now,”
the LORD says,
“return to me
with all your heart—
with fasting, weeping,
and mourning.
Tear your hearts,
not just your garments.”
Return to the LORD your God,
for he is merciful and compassionate,
slow to anger and boundless in loyal love—
often relenting from calamitous punishment.

Joel 2:12-13

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 Czarniecki
acgs.photographer@gmail.com

Sexton
Terri Grier

Office Assistant
April Wilson
saanglicanchurchmedia@gmail.com

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 March 23rd—March 29th

The Third Sunday in Lent

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

~ New Study started — 10 Women of the Bible by Max Lucado

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

6:30 PM Musicians Rehearsal in the Nave

The Fourth Sunday in Lent

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