



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

The Fourth Sunday in Lent
March 30, 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

Dave Driskell

Vestry in Charge

Mark Brown / Charles Westbrook

Tellers

Jean Yarbrough / Sharon Weber

Altar Guild

Kathi Johnson

Charles Westbrook

Greeters and Ushers

Heath Belk

Crucifer

Nan Holloway

Lector

Terri Grier

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.

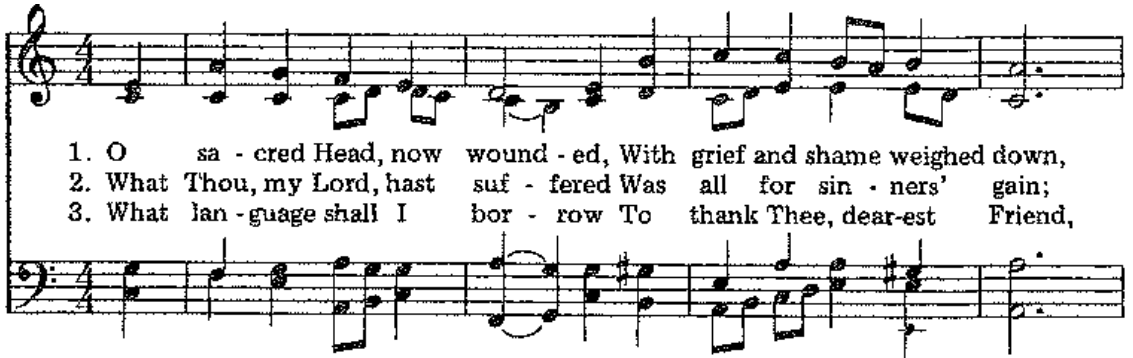
Anglican worship also involves the congregation in common prayers, responses, recitation of creeds, Bible readings, and singing. The highly participatory aspect of Anglican worship is a reminder that we are one people in God's sight and are united in our adoration and praise of the Lord.

Prelude

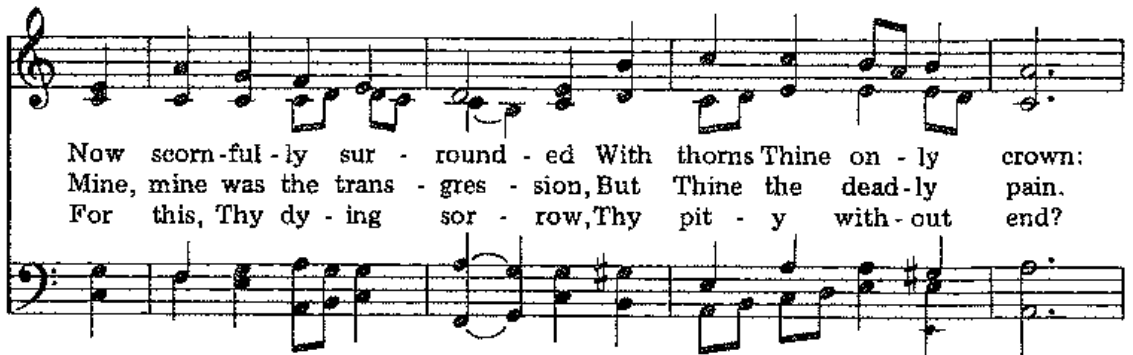
The Prelude is a time to quietly pray and settle our hearts on the holiness of God and the need for His grace and Holy Spirit.

Processional

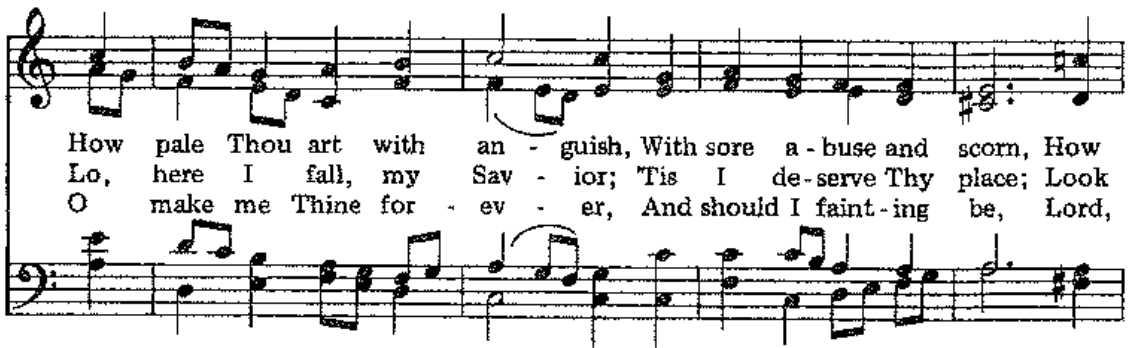
~ O Sacred Head Now Wounded ~



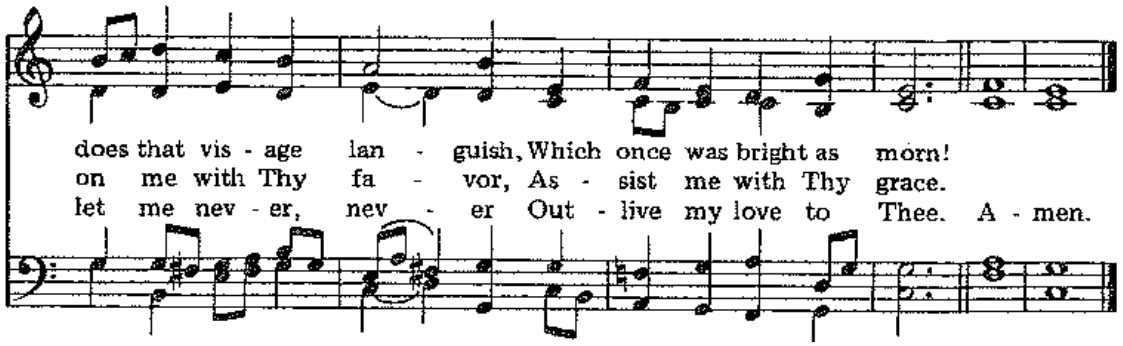
1. O sa - cred Head, now wound - ed, With grief and shame weighed down,
2. What Thou, my Lord, hast suf - fered Was all for sin - ners' gain;
3. What lan - guage shall I bor - row To thank Thee, dear - est Friend,



Now scorn - ful - ly sur - round - ed With thorns Thine on - ly crown:
Mine, mine was the trans - gres - sion, But Thine the dead - ly pain.
For this, Thy dy - ing sor - row, Thy pit - y with - out end?



How pale Thou art with an - guish, With sore a - buse and scorn, How
Lo, here I fall, my Sav - ior; 'Tis I de - serve Thy place; Look
O make me Thine for - ev - er, And should I faint - ing be, Lord,



+ 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]

GRACIOUS FATHER, WHOSE BLESSED SON JESUS CHRIST CAME
DOWN FROM HEAVEN TO BE THE TRUE BREAD WHICH GIVES LIFE
TO THE WORLD: **Evermore give us this bread, that he may live in us,
and we in him; who lives and reigns with you and the Holy
Spirit, one God, now and for 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

Joshua 4:19-24, 5:1-12

NKJV

As we remember all the things the power of God has done in our lives, we become willing to trust Him and consecrate ourselves to him.

- 19 Now the people came up from the Jordan on the tenth day of the first month, and they camped in Gilgal on the east border of Jericho.
- 20 And those twelve stones which they took out of the Jordan, Joshua set up in Gilgal.
- 21 Then he spoke to the children of Israel, saying: "When your children ask their fathers in time to come, saying, 'What are these stones?'
- 22 then you shall let your children know, saying, 'Israel crossed over this Jordan on dry land';
- 23 for the Lord your God dried up the waters of the Jordan before you until you had crossed over, as the Lord your God did to the Red Sea, which He dried up before us until we had crossed over,
- 24 that all the peoples of the earth may know the hand of the Lord, that it is mighty, that you may fear the Lord your God forever."
- 1 So it was, when all the kings of the Amorites who were on the west side of the Jordan, and all the kings of the Canaanites who were by the sea, heard that the Lord had dried up the waters of the Jordan from before the children of Israel until we had crossed over, that their heart melted; and there was no spirit in them any longer because of the children of Israel.
- 2 At that time the Lord said to Joshua, "Make flint knives for yourself, and circumcise the sons of Israel again the second time."

- 3 So Joshua made flint knives for himself, and circumcised the sons of Israel at the hill of the foreskins.
- 4 And this is the reason why Joshua circumcised them: All the people who came out of Egypt who were males, all the men of war, had died in the wilderness on the way, after they had come out of Egypt.
- 5 For all the people who came out had been circumcised, but all the people born in the wilderness, on the way as they came out of Egypt, had not been circumcised.
- 6 For the children of Israel walked forty years in the wilderness, till all the people who were men of war, who came out of Egypt, were consumed, because they did not obey the voice of the Lord—to whom the Lord swore that He would not show them the land which the Lord had sworn to their fathers that He would give us, “a land flowing with milk and honey.”
- 7 Then Joshua circumcised their sons whom He raised up in their place; for they were uncircumcised, because they had not been circumcised on the way.
- 8 So it was, when they had finished circumcising all the people, that they stayed in their places in the camp till they were healed.
- 9 Then the Lord said to Joshua, “This day I have rolled away the reproach of Egypt from you.” Therefore the name of the place is called Gilgal to this day.
- 10 Now the children of Israel camped in Gilgal, and kept the Passover on the fourteenth day of the month at twilight on the plains of Jericho.
- 11 And they ate of the produce of the land on the day after the Passover, unleavened bread and parched grain, on the very same day.
- 12 Then the manna ceased on the day after they had eaten the produce of the land; and the children of Israel no longer had manna, but they ate the food of the land of Canaan that year.

Lector The Word of the Lord.

People *Thanks be to God*

The Psalm

Psalm 34:1-8

All Standing

When we magnify the Lord together, we corporately perceive and worship Him as greater than all our fears, our shame and our troubles.

- 1 I will bless the Lord at all times;
His praise shall continually be in my mouth.
- 2 My soul shall make its boast in the Lord;
The humble shall hear of it and be glad.
- 3 Oh, magnify the Lord with me,
And let us exalt His name together.
- 4 I sought the Lord, and He heard me,
And delivered me from all my fears.
- 5 They looked to Him and were radiant,
And their faces were not ashamed.
- 6 This poor man cried out, and the Lord heard him,
And saved him out of all his troubles.
- 7 The angel of the Lord encamps all around those who fear Him,
And delivers them.
- 8 Oh, taste and see that the Lord is good;
Blessed is the man who trusts in Him!

***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]

Be reconciled to God.

- 17 Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.
- 18 Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation,
- 19 that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.
- 20 Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God.
- 21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

Lector The Word of the Lord.

People *Thanks be to God.*

The Sequence Hymn

~ Jesus Paid It All ~

Vs 1,2

1. I hear the Sav-ior say, "Thy strength in-deed is small!
 2. Lord, now in-deed I find Thy pow'r, and Thine a-lone,
 3. For noth-ing good have I Where-by Thy grace to claim—
 4. And when be-fore the throne I stand in Him com-plete,

Child of weak-ness, watch and pray, Find in Me thine all in all."
 Can change the lep-er's spots, And melt the heart of stone.
 I'll wash my gar-ments white In the blood of Cal-v'ry's Lamb.
 "Je-sus died my soul to save," My lips shall still re-peat.

Refrain

Je-sus paid it all, All to Him I owe;

Sin had left a crim-son stain— He washed it white as snow.

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 15:11-32)

People Glory to you, Lord Christ

God is "the Father of mercies" to all His wayward sons and daughters.

- 11 Then He said: "A certain man had two sons.
- 12 And the younger of them said to his father, 'Father, give me the portion of goods that falls to me.' So he divided to them his livelihood.
- 13 And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living.
- 14 But when he had spent all, there arose a severe famine in that land, and he began to be in want.
- 15 Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine.
- 16 And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him anything.
- 17 "But when he came to himself, he said, 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger!
- 18 I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you,
- 19 and I am no longer worthy to be called your son. Make me like one of your hired servants." '
- 20 "And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him.
- 21 And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.'"

- 22 "But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. on his feet.
- 23 And bring the fatted calf here and kill it, and let us eat and be merry;
- 24 for this my son was dead and is alive again; he was lost and is found.' And they began to be merry.
- 25 "Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing.
- 26 So he called one of the servants and asked what these things meant.
- 27 And he said to him, 'Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.'
- 28 "But he was angry and would not go in. Therefore his father came out and pleaded with him.
- 29 So he answered and said to his father, 'Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends.
- 30 But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.'
- 31 "And he said to him, 'Son, you are always with me, and all that I have is yours.
- 32 It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.'

Celebrant The Gospel of the Lord.

People Praise to you, Lord Christ

The Sequence Hymn

~ Jesus Paid It All ~

Vs 4

Sermon

Robin Grier

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, St. Stephen's Anglican Church, Roswell, 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
Bob & Linda	Henry	Dianne	Nan
Lou & Karen	Katie	Larry	Jean
Linda	Mark	Charlotte	Ruth Ann
Nancy	Mollie	Frank & Susan	MaryAnn
Bob & Donna	Patsy	Tom	Jeremy

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

28. What is in the New Testament? **The New Testament proclaims Jesus Christ's birth, life, ministry, death, resurrection, and ascension; the Church's early ministry; the teaching of the apostles; the revelation of Christ's eternal kingdom; and the promise of his return.** (*Luke 24:45–49; Acts 1:1–11; Philippians 2:5–11*)
29. How are the Old and New Testaments related to each other? **The Old Testament is to be read in the light of Christ, and the New Testament is to be read in light of God's revelation to Israel. Thus the two form one Holy Scripture, which reveals the Person of Jesus Christ and his mighty works. As Saint Augustine says, "The New is in the Old concealed, the Old is in the New revealed."** (*Augustine of Hippo, Questions in the Heptateuch 2.73; see also Matthew 5:17–18; Luke 24:25–27*)
30. What does it mean that Holy Scripture is inspired? **Holy Scripture is "God-breathed," for the biblical authors wrote under the guidance of God's Holy Spirit to record God's Word.** (*Deuteronomy 8:3; Matthew 4:4; 2 Timothy 3:16–17; 2 Peter 1:19–21*)

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 *Meals for the Elderly.*

**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

~ Just As I Am—I Come Broken ~
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 G 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 G 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 ends with a double bar line and repeat signs.

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.

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

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

give us your peace, give us your peace.

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

~ Softly and Tenderly ~

Vs 1,2,4

1. Soft - ly and ten - der - ly Je - sus is call - ing, Call - ing for
 2. Why should we tar - ry when Je - sus is plead - ing, Plead - ing for
 3. Time is now fleet - ing, the mo - ments are pass - ing, Pass - ing from
 4. O for the won - der - ful love He has prom - ised, Prom - ised for

you and for me; See, on the por - tals He's wait - ing and watch - ing,
 you and for me? Why should we lin - ger and heed not His mer - cies,
 you and from me; Shad - ows are gath - er - ing, death's night is com - ing,
 you and for me! Though we have sinned, He has mer - cy and par - don,

Refrain

Watch - ing for you and for me. Come home, come home,
 Mer - cies for you and for me? Come home, come home,
 Com - ing for you and for me. Come home, come home,
 Par - don for you and for me.

Ye who are wea - ry, come home; Ear - nest - ly, ten - der - ly,

Je - sus is call - ing, Call - ing, O sin - ner, come home!

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



Easter Flower Offering

Remember your loved ones with a donation of flowers for our Resurrection Sunday Worship Service

Donation envelopes are available in the Narthex.

Place your Easter Flower Donation envelope in the offering

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

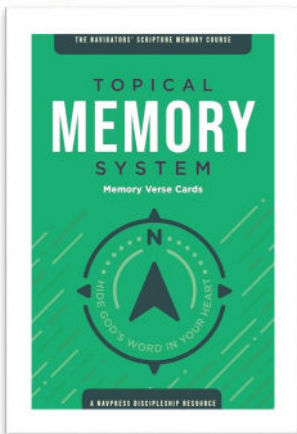
The Annual Parish Retreat will be held at the Great House Retreat Center near Junction, TX.



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!

2 rooms remaining! Sign up in the Narthex today!
We turn in the final head count Monday morning.



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

Romans 1:16

For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.

WEEK

6

This week's memory verse:

A. Live the New Life—The Word

Joshua 1:8

This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.

WEEK

7

This week's memory verse:

A. Live the New Life—Prayer

John 15:7

If you abide in Me, and My words abide in you, You will ask what you desire, and it shall be done for you.

WEEK

8

This week's memory verse:

A. Live the New Life—Prayer

Philippians 4:6-7

Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

WEEK

9

This week's memory verse:

A. Live the New Life—Fellowship

Matthew 18:20

For where two or three are gathered together in my name, I am there in the midst of them.

WEEK

10

This week's memory verse:

A. Live the New Life—Fellowship

Hebrews 10:24-25

And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.

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) 226-0887

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 30th—April 5th

The Fourth 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

1:00 PM Stitchers 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

Saturday

Daughters of the Holy Cross will meet Saturday 5/12/2025 9:00 am

The Fifth 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