

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

The Sunday After the Ascension  
June 1, 2025



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*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

**Kathi Johnson**

Vestry in Charge

**Paul Millican**

Teller

**Terri Grier and Nan Holloway**

Altar Guild

**Jeannette Anaya and Terri Grier**

Greeters and Ushers

**Heath Belk**

Crucifer

**Debra Riley**

Lector

**Mark Brown**

Eucharistic Minister

**Deacon Stephen Emmons**

**Fr. Robbie 'Hal' Scott**

Rector

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

Bishop of the Diocese of the Southwest

**The Most Reverend Stephen D. Wood**

Archbishop

## *Welcome to our Father's House!*

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

## *We Are Word Centered*

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

## *The Bible*

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

## *The Holy Eucharist*

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

## *Receiving Holy Communion*

All are invited to receive Holy Communion.

## *We Are Members of the Anglican Church in North America*

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

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

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

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

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

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

# Anglican Worship

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

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

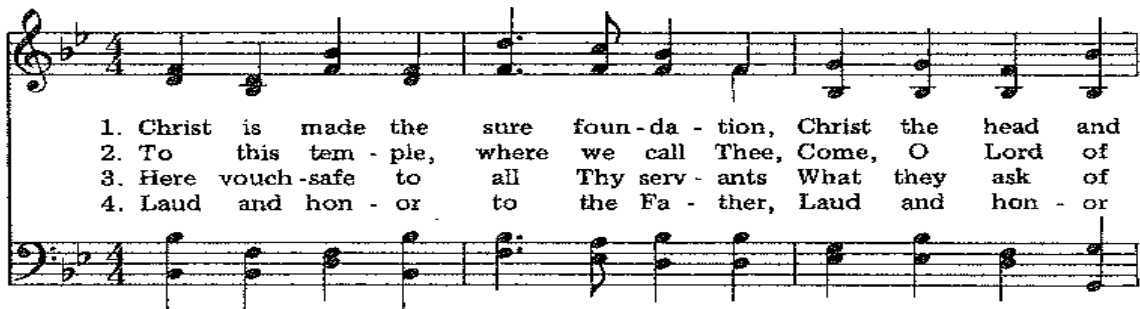
Kneeling during prayer and worship is a symbol of humility before God and is commonly seen in Scripture, and this is the reason people kneel during Anglican services. Many Anglicans will also kneel at the altar rail as they receive communion. This is not meant as an act of worship for the bread and wine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

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

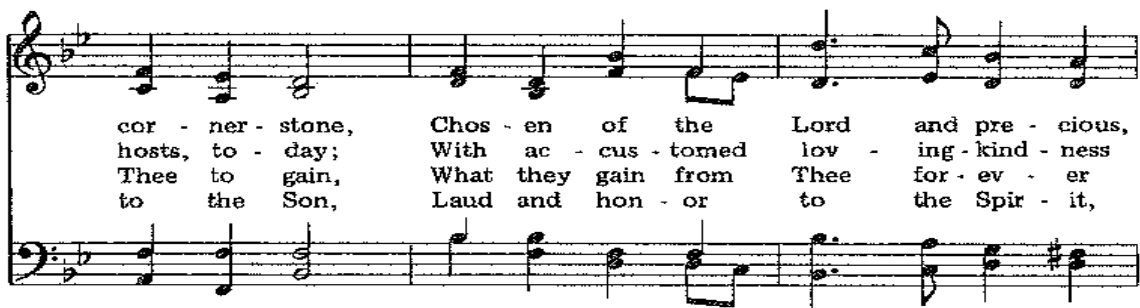
## Prelude

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

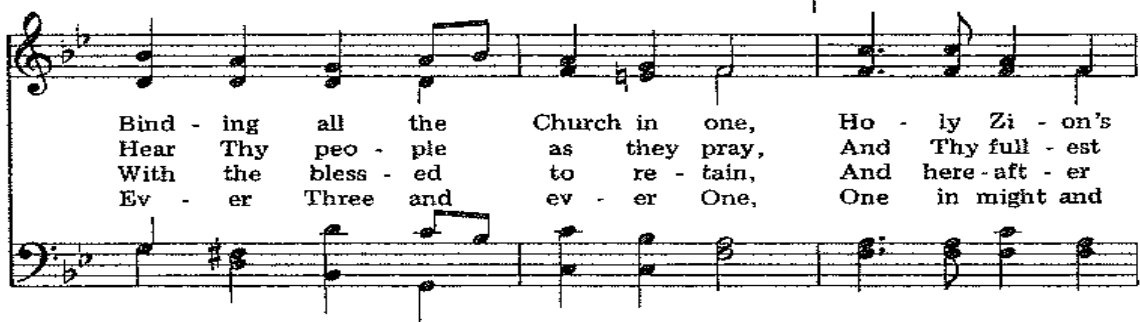
## Processional ~ Christ is Made the Sure Foundation ~ Vs 1,2,4



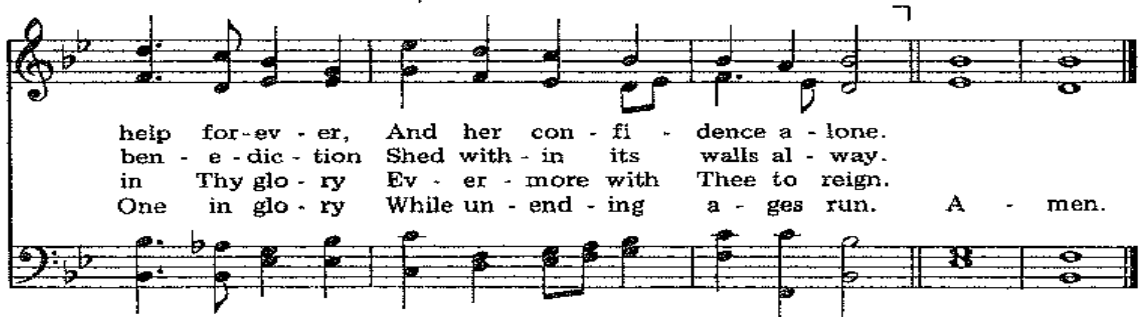
1. Christ is made the sure foun-da-tion, Christ the head and  
2. To this tem-ple, where we call Thee, Come, O Lord of  
3. Here vouch-safe to all Thy serv-ants What they ask of  
4. Laud and hon-or to the Fa-ther, Laud and hon-or



cor-ner-stone, Chos-en of the Lord and pre-cious,  
hosts, to-day; With ac-cus-tomed lov-ing-kind-ness  
Thee to gain, What they gain from Thee for-ev-er  
to the Son, Laud and hon-or to the Spir-it,



Bind-ing all the Church in one, Ho-ly Zi-on's  
Hear Thy peo-ple as they pray, And Thy full-est  
With the bless-ed to re-tain, And here-aft-er  
Ev-er Three and ev-er One, One in might and



help for-ev-er, And her con-fi-dence a-lone.  
ben-e-dic-tion Shed with-in its walls al-way.  
in Thy glo-ry Ev-er-more with Thee to reign.  
One in glo-ry While un-end-ing a-ges run. A-men.

## + THE WORD OF GOD +

### The Acclamation

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

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

**Celebrant** Alleluia! Christ is Risen!

**People** The Lord is risen indeed! Alleluia!

### 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 10<sup>th</sup> century and was part of the liturgy of that time in England. Cranmer translated it for the first Book of Common Prayer (1549), and it has been included in Anglican liturgy since that time. This collect reminds us that God is all knowing and that we must ask the Holy Spirit to cleanse our hearts as we come before him in worship.*

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

ALMIGHTY GOD,

**to you all hearts are open, all desires known,  
and from you no secrets are hid:**

**Cleanse the thoughts of our hearts  
by the inspiration of your Holy Spirit,  
that we may perfectly love you,  
and worthily magnify your Holy Name;  
through Christ our Lord. Amen.**

## The Summary of the Law

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

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

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

*Matthew 22:37-40*

## Kyrie or Trisagion

*Kyrie Eleison is Greek for "Lord, have mercy" and first appeared in Christian liturgy in the 4<sup>th</sup> 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 5<sup>th</sup> century but is possibly older. It has the same basic purpose and meaning as the Kyrie.*

*In unison*

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

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

The musical score is written for unison in a single system. It consists of two staves: a treble staff and a bass staff. The key signature is one flat (B-flat). The melody is simple and repetitive, with lyrics written below the notes. The lyrics are: "Lord, have mer - cy up - on us. Christ, have mer - cy up - on us. Lord, have mer - cy up - on us." The score is divided into three measures by double bar lines. The first measure contains the first two phrases, the second measure contains the third phrase, and the third measure contains the fourth phrase. The melody is written in a simple, unison style, with notes and rests clearly marked.



## **The Collect of the Day**

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

Celebrant      The Lord be with you.

**People      *And with your spirit.***

Celebrant      Let us pray.

[The people kneel or stand as they are able]

O GOD, THE KING OF GLORY, YOU HAVE EXALTED YOUR ONLY SON  
JESUS CHRIST WITH GREAT TRIUMPH TO YOUR KINGDOM IN  
HEAVEN: **Do not leave us comfortless, but send us your Holy Spirit to  
strengthen us, and exalt us to that place where our Savior  
Christ has gone before; who lives and reigns with you and the  
Holy Spirit, one God, in glory everlasting. Amen**

# Praise Song

## ~ Jesus, All for Jesus ~

♩ = 84      D      G      D      A

1. Je sus, all for Je - sus; All I am and have

6 *Last time to Coda*  $\Phi$  Bm A D G2 D D **VERSE 2**

and ev - er hope to be. be. 2. All of my

12 G D A Bm

am - bi - tions hopes and plans; I sur - ren - der these in - to Your hands.

(1) (2) **CHORUS**

18 A D G2 D G D

hands. For it's on - ly in Your will that I am free.

24 G D A *D.C. al Coda*

For it's on - ly in Your will that I am free.

29  $\Phi$  D Coda D

be. \_\_\_\_\_

## + 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**

### **Acts 16:16-34**

NKJV

*The Lord works through his servants, even in difficult circumstances.*

- 16 Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling.
- 17 This girl followed Paul and us, and cried out, saying, "These men are the servants of the Most High God, who proclaim to us the way of salvation."
- 18 And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And he came out that very hour.
- 19 But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the marketplace to the authorities.
- 20 And they brought them to the magistrates, and said, "These men, being Jews, exceedingly trouble our city;
- 21 and they teach customs which are not lawful for us, being Romans, to receive or observe."
- 22 Then the multitude rose up together against them; and the magistrates tore off their clothes and commanded them to be beaten with rods.
- 23 And when they had laid many stripes on them, they threw them into prison, commanding the jailer to keep them securely.

- 24 Having received such a charge, he put them into the inner prison and fastened their feet in the stocks.
- 25 But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.
- 26 Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed.
- 27 And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself.
- 28 But Paul called with a loud voice, saying, "Do yourself no harm, for we are all here."
- 29 Then he called for a light, ran in, and fell down trembling before Paul and Silas.
- 30 And he brought them out and said, "Sirs, what must I do to be saved?"
- 31 So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household."
- 32 Then they spoke the word of the Lord to him and to all who were in his house.
- 33 And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized.
- 34 Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household.

Lector        The Word of the Lord.

**People        *Thanks be to God***

## The Psalm

## Psalm 47

All Standing

*Praise the Lord, who rules over all!*

1 Oh, clap your hands, all you peoples!

**Shout to God with the voice of triumph!**

2 For the Lord Most High is awesome;

**He is a great King over all the earth.**

3 He will subdue the peoples under us,

**And the nations under our feet.**

4 He will choose our inheritance for us,

**The excellence of Jacob whom He loves. Selah**

5 God has gone up with a shout,

**The Lord with the sound of a trumpet.**

6 Sing praises to God, sing praises!

**Sing praises to our King, sing praises!**

7 For God is the King of all the earth;

**Sing praises with understanding.**

8 God reigns over the nations;

**God sits on His holy throne.**

9 The princes of the people have gathered together,

The people of the God of Abraham.

**For the shields of the earth belong to God; He is greatly exalted.**

## ~ Gloria Patri ~

G D D D A<sup>7</sup> D E<sup>7</sup> D F<sup>7</sup> E<sup>m</sup> G  
 Glo - ry be to the Fa - ther, and to the Son, and to the

D/A A<sup>7</sup> D G G/D G/B G G/D D  
 [5] Ho - ly Ghost, As it was in the be - gin - ning, is

D D<sup>7</sup> G<sup>sus</sup> G N.C. D<sup>7</sup> G  
 [9] now, and ev - er shall be, world with - out end. A - men, A - men.

[All may be seated]

*The Lord is coming quickly!*

- 10 And he said to me, "Do not seal the words of the prophecy of this book, for the time is at hand.
- 11 He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still."
- 12 "And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work.
- 13 I am the Alpha and the Omega, the Beginning and the End, the First and the Last."
- 14 Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city.
- 15 But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.
- 16 "I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star."
- 17 And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely.
- 18 For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book;

- 19 and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book.
- 20 He who testifies to these things says, "Surely I am coming quickly." Amen. Even so, come, Lord Jesus!
- 21 The grace of our Lord Jesus Christ be with you all. Amen.

Lector        The word of the Lord.

**People        Thanks be to God.**

[Silent Meditation]



# The Sequence Hymn ~ There's Something About That Name ~

Je - sus, Je - sus, Je - sus; There's just some-thing a - bout that name!

Mas-ter, Sav-ior, Je - sus, Like the fra-grance af-ter the

rain; Je - sus, Je - sus, Je - sus, Let all Heav-en and

earth pro - claim: Kings and king-doms will all pass a -

way, But there's some-thing a - bout that name! name!

*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. John (17:20-26)

**People        Glory to you, Lord Christ**

*Jesus prayed that our unity would mirror the relationship between God the Father and God the Son, that the world might believe.*

- 20    "I do not pray for these alone, but also for those who will believe in Me through their word;
- 21    that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.
- 22    And the glory which You gave Me I have given them, that they may be one just as We are one:
- 23    I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.
- 24    "Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world.
- 25    O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me.
- 26    And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them."

Celebrant    The Gospel of the Lord.

**People        Praise to You Lord Christ.**

**The Sequence Hymn    ~ There's Something About That Name ~**

## 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.**

For our sister parish Comunidad de Gracia, Xalapa, Veracruz, Mexico. Puerto Vallarta, 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  
Bob & Linda  
Lou & Karen  
Linda  
Nancy  
Bob  
Jackie & Pam  
Henry**

**Katie  
Mark  
Mollie  
Patsy  
Billie  
Dianne  
Larry  
Charlotte**

**Frank & Susan  
Tom  
Rita  
Nan  
Jean  
MaryAnn  
Janet**

**Family of  
Ruth Ann Wallace  
Family of  
Julia King**

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 1<sup>st</sup> 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.*

### *The Apostles' Creed*

46. If God created the world good, why do we sin? **Adam and Eve rebelled against God, thus bringing upon all humanity pain, toil, alienation from God and each other, and death. I have inherited this fallen and corrupted human nature; consequently, I too sin and fall short of God's glory.**

*(Genesis 3:16–4:26; Psalm 51:3–5; Romans 3:23; 5:12; 7:14–25)*

47. What are the consequences of sin? **Because of sin, those apart from Christ are spiritually dead, separated from God, under his righteous condemnation, and without hope.**

*(Genesis 3:16–19; Psalm 90:3–12; Isaiah 53:6; John 3:36; Romans 6:20–23; Galatians 5:19–21; Ephesians 2:1–3)*

48. Who is Jesus Christ? **Jesus Christ is the eternal Word and Son of God, the second Person of the Holy Trinity. He took on human nature to be the Savior and Redeemer of the world, the only Mediator between God and fallen humanity.** *(Psalm 2; Malachi 3:1; John 1:1–18; Philippians 2:5–11; 1 Timothy 2:5–6)*

## **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 the Discretionary Account.*

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

### **Offertory**

**~ I Heard the Voice of Jesus Say ~**

Deacon Stephen Emmons

## The Doxology

*The people stand while the offerings are presented*

*Unison*

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

All things come from You, O Lord

**And of your own we have given you.**

## **+ The Holy Eucharist +**

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

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

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

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

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

## The Sursum Corda

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

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

Celebrant            The Lord be with you.

**People                And with your spirit.**

Celebrant            Lift up your hearts.

**People                We lift them to the Lord.**

Celebrant            Let us give thanks to the Lord our God.

**People                It is just and right so to do.**

*Celebrant*

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

*Here a Proper Preface is sung or said*

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

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

## The Sanctus

*Sanctus* means "holy" in Latin, and the liturgical use of this joyous Eucharistic acclamation goes back to the 5<sup>th</sup> century and possibly to the 2<sup>nd</sup> 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*

The musical score is written in 3/4 time and consists of five staves. The melody is simple and hymn-like, with lyrics written below the notes. Chords are indicated above the staff. The lyrics are: "Ho - ly ho - ly ho - ly is our Lord God of po - wer and might. Ho - ly ho - ly ho - ly is our Lord. God of po - wer and might. Hea - ven and earth are full of Your glo - ry Ho - san - na in the high - est. Bles - sed is He who comes in the na - me, the name of God. Ho - san - na! Lo - rd God".

Chords: Dm, C, Dm, A, Bb, A, Dm, Dm, C, Dm, A, Dm, C, Dm, A, Bb, A, Dm, Am, G, Em, Am, C, E7, Am, Am, G, Em, Am, E7, Am, E7, Am.

Lyrics: Ho - ly ho - ly ho - ly is our Lord God of po - wer and might. Ho - ly ho - ly ho - ly is our Lord. God of po - wer and might. Hea - ven and earth are full of Your glo - ry Ho - san - na in the high - est. Bles - sed is He who comes in the na - me, the name of God. Ho - san - na! Lo - rd God

## The Prayer of Consecration

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

*The People stand or kneel. The Celebrant continues*

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

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

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

After supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the forgiveness of sins: Whenever you drink it, do this in remembrance of me."

Therefore we proclaim the mystery of faith:

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

*The Celebrant continues*

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

By him and with him and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and forever. ***Amen***



## The Lord's Prayer

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

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

*Celebrant and People together*

**Our Father,  
who art in heaven,  
hallowed be thy Name.  
Thy kingdom come,  
thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
and the power,  
and the glory,  
forever and ever. Amen**

## The Fraction

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

## The Prayer of Humble Access

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

*Celebrant and People*

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

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

***But you are the same Lord,***

***Whose character is always to have mercy.***

***Grant us, therefore, gracious Lord,***

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

***that our sinful bodies may be made clean by his body,  
and our souls washed through his most precious blood,***

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

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

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

## The Agnus Dei

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

Gently (♩ = 66)

Am G F

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

*p(mf)*

C9 — 8 Dm 3 E4 — 3 Am G

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

*mf*

F C9 — 8 Dm F G Am4 *rit.* 3

sins of the world: grant us peace.

*rit.*

## The Ministration of Communion

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

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

*Facing the People, the Celebrant may say the following invitation*

The gifts of God for the people of God. [Take them in remembrance that Christ died for you and feed on him in your hearts by faith, with thanksgiving.]

*or this*

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

*John 1:29, Revelation 19:9*

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

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

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

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

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

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

The body of Christ, the bread of heaven.

The blood of Christ, the cup of salvation.

## **For Spiritual Communion**

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

## **The Post Communion Prayer**

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

*After Communion, the Celebrant says*

Let us pray.

*Celebrant and People together*

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

## The Recessional

## ~ Blest Be the Tie That Binds ~

1. Blest be the tie that binds Our hearts in Chris-tian love;  
2. Be - fore our Fa - ther's throne We pour our ar - dent prayers;  
3. When we a - sun - der part, It gives us in - ward pain;

The fel - low - ship of kin - dred minds Is like to that a - bove.  
Our fears, our hopes, our aims are one, Our com-forts and our cares.  
But we shall still be joined in heart, And hope to meet a - gain. A-men.

The image shows a musical score for the hymn "Blest Be the Tie That Binds". It is written in 3/4 time and B-flat major. The score consists of two systems, each with a treble and bass staff. The lyrics are printed between the staves. The first system contains three verses of the hymn. The second system contains the concluding lines of the hymn. The music features a simple, hymn-like melody with chords and single notes. The lyrics are printed in a clear, serif font.

## The Blessing

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

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

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

## The Dismissal

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

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

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

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

## The Postlude

*Anglican Church of the Good Shepherd CCLI License Holder # 34666*

## NEXT STEPS



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

Accepting Jesus as Lord and Savior  
Baptism

Confirmation  
Prayer for Healing



## HOW TO RECEIVE CHRIST

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



## EXTENDED PRAYER LIST



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



ALTAR FLOWERS ARE GIVEN  
*to the glory of God by*  
**Barbara Caskey**  
*In thanksgiving for my children*

## June Birthdays!

6/3	Julie Springer	6/18	Fr. Hal Scott
6/4	Tally Regli	6/27	Daniel Grant
6/11	Cohan Hennings	6/28	Rolly Dunteman
6/17	Stephen Reisdorfer	6/28	Amala Jagbogu
6/17	Rowan Schroeder	6/30	John Langdon



## Upcoming Emmaus Walks 2025-2026

Applications are in the church office  
Sign up today!

Contact Matt Hodges 325-226-5165

### 2025

**June 19-22 Girl's Walk**

*(ages 15-18: until High School graduation)*

**July 10-13 Women's Walk #2212**

**July 24-27 Boy's Walk**

*(ages 15-18: until High School graduation)*

**Aug. 14-17 Men's Walk #2213**

**Oct. 23-26 Women's Walk #2214**

### 2026

**March 5-8 Men's Walk #2215**

**July 9-12 Women's Walk #2216**

**Aug. 6-9 Men's Walk #2217**

**Oct. 22-25 Women's Walk #2218**



## Hide God's Word in Your Heart!

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

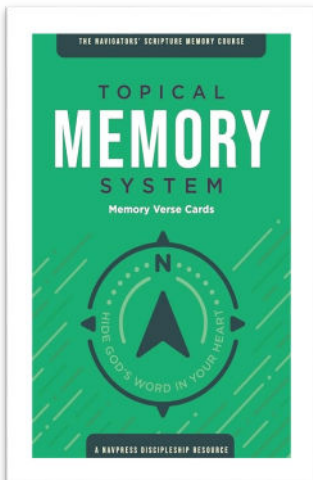
Developed by The Navigators

This week's memory verse:

A. Proclaiming Christ—Salvation is not by works

[Ephesians 2:8](#)

For by grace you have been saved through faith,  
and that not of yourselves; it is the gift of God...



# 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** **Teddy Read**

### **Audio Visual**

### **Lou Czarnecki**

acgs.photographer@gmail.com

### **Sexton**

### **Terri Grier**

### **Office Assistant** **April Wilson**

## **THE VESTRY**

### **Luke Grant** (2027)

*Senior Warden*  
(860) 917-1869

### **Dave Driskell** (2028)

*Junior Warden*  
(325) 500-8743

### **Billie Ruth Hodges** (2028)

*Outreach*  
(325) 226-5164

### **Jeannette Anaya** (2026)

*Inreach*  
(325) 450-2258

### **Mark Brown** (2026)

*Worship and Technology*  
(325) 226-0087

### **Barbara Caskey** (2026)

*Fellowship*  
(432) 559-3247

### **Stephen Emmons** (2027)

*Clerk*  
(325) 262-1316

### **Kathi Johnson** (2028)

*Treasurer*  
(325) 450-6697

### **Teddy Read** (2027)

*Christian Education and Marketing*  
(325) 262-2710

# The Week Of June 1<sup>st</sup>—June 7<sup>th</sup>

## **The Sunday After the Ascension**

9:00 AM            Sunday School for all ages  
10:30 AM        The Holy Eucharist

## **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

## **Wednesday**

3:00 PM        Gospel of John Bible Study on Facebook Live  
6:00 PM        Bible Study: The Epistle of Paul to the Ephesians —  
                      in the Conference Room  
7:00 PM        Holy Communion in the Nave

## **The Day of Pentecost**

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