

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

The Eighth Sunday After Pentecost

August 3, 2025

10:30 AM



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

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

Jesus Christ

The Head of the Church

The Congregation

The Ministers

Jeannette Anaya

Vestry In Charge

Terri Grier

Teller

Jean Yarbrough / Jeremy Sanchez

Altar Guild

David & Katie Harrison

Greeters and Ushers

Dave Driskell

Crucifer

Jeremy Sanchez

Lector

Mark Brown

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 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.

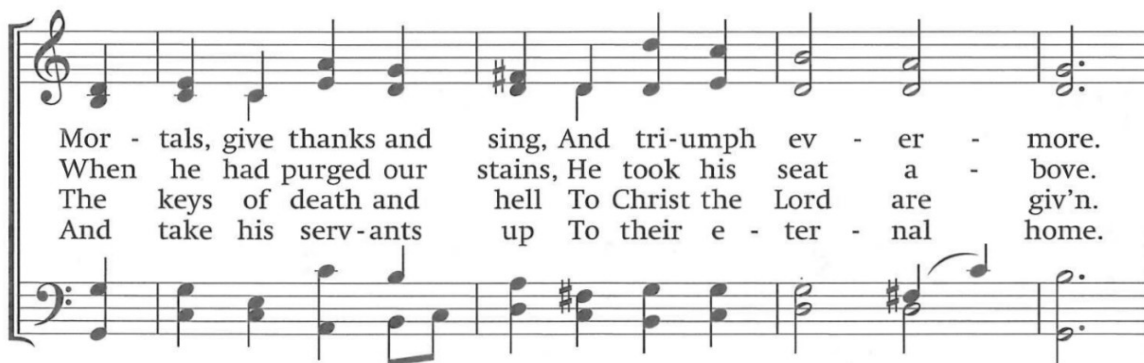
Processional

~ Rejoice, the Lord is King ~

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

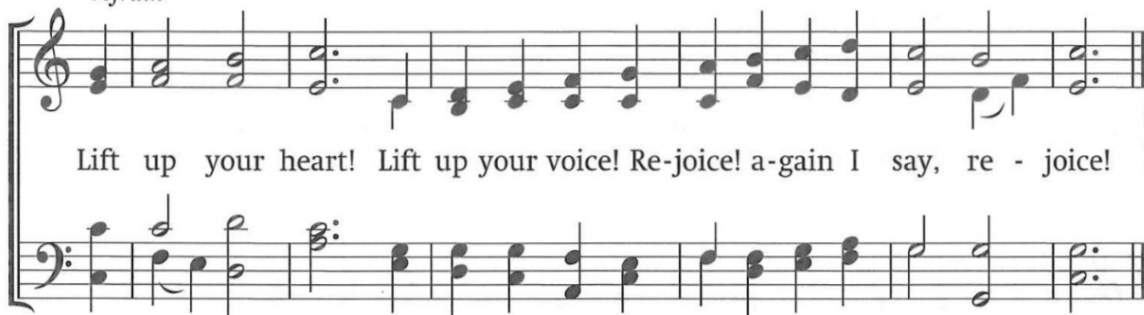


1. Re - joice, the Lord is King! Your Lord and King a - dore!
2. The Lord the Sav - ior reigns, The God of truth and love;
3. His king-dom can - not fail; He rules o'er earth and heav'n;
4. Re - joice in glo - rious hope! Our Lord the Judge shall come,



Mor - tals, give thanks and sing, And tri-umph ev - er - more.
When he had purged our stains, He took his seat a - bove.
The keys of death and hell To Christ the Lord are giv'n.
And take his serv - ants up To their e - ter - nal home.

refrain



Lift up your heart! Lift up your voice! Re-joice! a-gain I say, re - joice!

+ 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 Blessed be God, the Father, the Son, and the Holy Spirit.

People ***And blessed be his kingdom, now and forever.
Amen***

The Collect for Purity

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

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

ALMIGHTY GOD,

to you all hearts are open, all desires known,

and from you no secrets are hid:

Cleanse the thoughts of our hearts

by the inspiration of your Holy Spirit,

that we may perfectly love you,

and worthily magnify your Holy Name;

through Christ our Lord. Amen.

The Summary of the Law

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

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

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

Matthew 22:37-40

Kyrie or Trisagion

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

In unison

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

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

The Collect of the Day

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

Celebrant The Lord be with you.

People *And with your spirit.*

Celebrant Let us pray.

[The people kneel or stand as they are able]

ALMIGHTY AND MERCIFUL GOD, IT IS ONLY BY YOUR GRACE THAT
YOUR FAITHFUL PEOPLE OFFER YOU TRUE AND LAUDABLE SERVICE:

**Grant that we may run without stumbling to obtain your
heavenly promises; through Jesus Christ our Lord, who lives
and reigns with you and the Holy Spirit, one God, now and for
ever. Amen.**

Praise Song

~ The Heart of Worship ~

VERSE

♩ = 70 D2 A2 Em7

1. When the mu - sic fades, all is stripped a - way, and I sim - ply come;
2. King of end - less worth, no one could ex - press how much You de - serve.

4 A7sus D2 A2

Long - ing just to bring some - thing that's of worth
Though I'm weak and poor, all I have is Yours,

PRE-CHORUS

7 Em7 A7sus Em7 D/F# A7sus

that will bless Your heart. I'll bring You more than a song, for a song in it - self
ev - 'ry sin - gle breath.

11 Em7 D/F# A7sus Em7 D/F#

is not what You have re - quired. You search much deep - er with - in

14 A7sus Em7 D/F# A7sus

through the way things ap - pear; You're look - ing in - to my heart.

CHORUS

D2 A2/C# Em7 D/F#

I'm com - ing back to the heart of wor - ship, and it's all a - bout You,

20 G A7sus D2 A2/C#

all a - bout You, Je - sus. I'm sor - ry, Lord, for the thing I've made it, when it's

23 Em7 D/F# G A7sus D

all a - bout You, all a - bout You, Je - sus.

+ 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

Ecclesiastes 1:12-2:11

NKJV

We must not look inward for wisdom and answers, but to the God who rules eternity.

- 12 I, the Preacher, was king over Israel in Jerusalem.
- 13 And I set my heart to seek and search out by wisdom concerning all that is done under heaven; this burdensome task God has given to the sons of man, by which they may be exercised.
- 14 I have seen all the works that are done under the sun; and indeed, all is vanity and grasping for the wind.
- 15 What is crooked cannot be made straight, and what is lacking cannot be numbered.
- 16 I communed with my heart, saying, "Look, I have attained greatness, and have gained more wisdom than all who were before me in Jerusalem. My heart has understood great wisdom and knowledge."
- 17 And I set my heart to know wisdom and to know madness and folly. I perceived that this also is grasping for the wind.
- 18 For in much wisdom is much grief, and he who increases knowledge increases sorrow.
- 1 I said in my heart, "Come now, I will test you with mirth; therefore enjoy pleasure"; but surely, this also was vanity.
- 2 I said of laughter—"Madness!"; and of mirth, "What does it accomplish?"

- 3 I searched in my heart how to gratify my flesh with wine, while guiding my heart with wisdom, and how to lay hold on folly, till I might see what was good for the sons of men to do under heaven all the days of their lives.
- 4 I made my works great, I built myself houses, and planted myself vineyards.
- 5 I made myself gardens and orchards, and I planted all kinds of fruit trees in them.
- 6 I made myself water pools from which to water the growing trees of the grove.
- 7 I acquired male and female servants, and had servants born in my house. Yes, I had greater possessions of herds and flocks than all who were in Jerusalem before me.
- 8 I also gathered for myself silver and gold and the special treasures of kings and of the provinces. I acquired male and female singers, the delights of the sons of men, and musical instruments of all kinds.
- 9 So I became great and excelled more than all who were before me in Jerusalem. Also my wisdom remained with me.
- 10 Whatever my eyes desired I did not keep from them. I did not withhold my heart from any pleasure, for my heart rejoiced in all my labor; and this was my reward from all my labor.
- 11 Then I looked on all the works that my hands had done and on the labor in which I had toiled; and indeed all was vanity and grasping for the wind. There was no profit under the sun.

Lector The Word of the Lord.

People *Thanks be to God*

[Silent Meditation]

Do not trust in wealth nor boast in riches.

- 1 Hear this, all peoples;
Give ear, all inhabitants of the world,
- 2 Both low and high,
Rich and poor together.
- 3 My mouth shall speak wisdom,
And the meditation of my heart shall give understanding.
- 4 I will incline my ear to a proverb;
I will disclose my dark saying on the harp.
- 5 Why should I fear in the days of evil,
When the iniquity at my heels surrounds me?
- 6 Those who trust in their wealth
And boast in the multitude of their riches,
- 7 None of them can by any means redeem his brother,
Nor give to God a ransom for him—
- 8 For the redemption of their souls is costly,
And it shall cease forever—
- 9 That he should continue to live eternally,
And not see the Pit.
- 10 For he sees wise men die; likewise the fool and the senseless person
perish,
And leave their wealth to others.
- 11 Their inner thought is that their houses will last forever, their dwelling
places to all generations;
They call their lands after their own names.
- 12 Nevertheless man, though in honor, does not remain;
He is like the beasts that perish.

~ Gloria Patri ~

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

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

$\frac{D}{A}$ A^7 D G $\frac{G}{D}$ $\frac{G}{B}$ G $\frac{G}{D}$ D

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

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

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

[All may be seated]

We are called to "put off" the old man and "put on" the new man.

- 1 If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God.
- 2 Set your mind on things above, not on things on the earth.
- 3 For you died, and your life is hidden with Christ in God.
- 4 When Christ who is our life appears, then you also will appear with Him in glory.
- 5 Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.
- 6 Because of these things the wrath of God is coming upon the sons of disobedience,
- 7 in which you yourselves once walked when you lived in them.
- 8 But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth.
- 9 Do not lie to one another, since you have put off the old man with his deeds,
- 10 and have put on the new man who is renewed in knowledge according to the image of Him who created him,
- 11 where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.
- 12 Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering;
- 13 bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do.
- 14 But above all these things put on love, which is the bond of perfection.

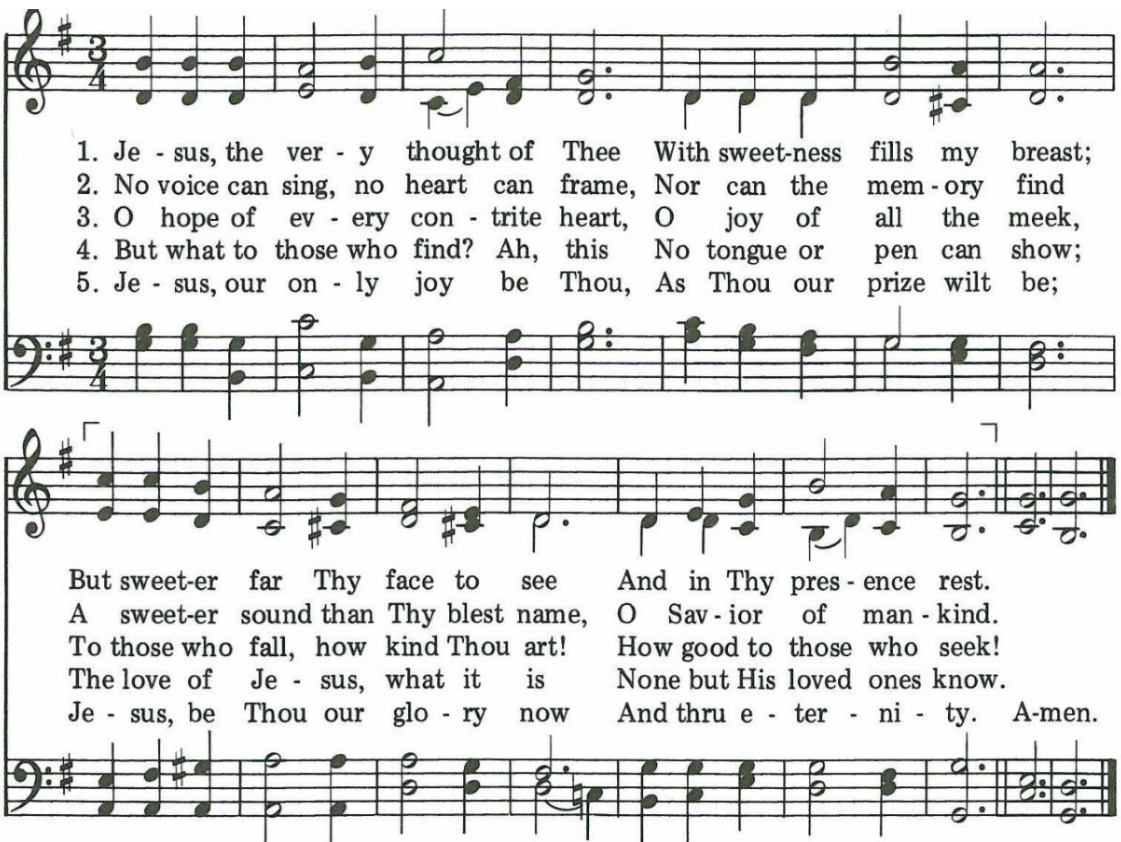
- 15 And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.
- 16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.
- 17 And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.

Lector The Word of the Lord.

People *Thanks be to God.*

[Silent Meditation]

The Sequence Hymn ~ Jesus, the Very Thought of Thee ~ Vs 1,2



1. Je - sus, the ver - y thought of Thee With sweet-ness fills my breast;
2. No voice can sing, no heart can frame, Nor can the mem - ory find
3. O hope of ev - ery con - trite heart, O joy of all the meek,
4. But what to those who find? Ah, this No tongue or pen can show;
5. Je - sus, our on - ly joy be Thou, As Thou our prize wilt be;

But sweet-er far Thy face to see And in Thy pres - ence rest.
A sweet-er sound than Thy blest name, O Sav - ior of man - kind.
To those who fall, how kind Thou art! How good to those who seek!
The love of Je - sus, what it is None but His loved ones know.
Je - sus, be Thou our glo - ry now And thru e - ter - ni - ty. A-men.

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 (12:13-21)

People Glory to you, Lord Christ

We seek to be rich toward God, sacrificially giving to those in need and trusting the Lord for every necessary thing.

- 13 Then one from the crowd said to Him, "Teacher, tell my brother to divide the inheritance with me."
- 14 But He said to him, "Man, who made Me a judge or an arbitrator over you?"
- 15 And He said to them, "Take heed and beware of covetousness, for one's life does not consist in the abundance of the things he possesses."
- 16 Then He spoke a parable to them, saying: "The ground of a certain rich man yielded plentifully.
- 17 And he thought within himself, saying, 'What shall I do, since I have no room to store my crops?'
- 18 So he said, 'I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods.
- 19 And I will say to my soul, "Soul, you have many goods laid up for many years; take your ease; eat, drink, and be merry." '
- 20 But God said to him, 'Fool! This night your soul will be required of you; then whose will those things be which you have provided?'
- 21 "So is he who lays up treasure for himself, and is not rich toward God."

Celebrant The Gospel of the Lord

People Praise to You Lord Christ.

The Sequence Hymn ~ Jesus, the Very Thought of Thee ~ Vs 3,5

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



Holy Baptism

THE EXHORTATION

The Celebrant then says to the People

Dearly beloved, Scripture teaches that we were all dead in our sins and trespasses, but by grace we may be saved through faith. Our Savior Jesus Christ said, "Unless one is born of water and the Spirit, he cannot enter the kingdom of God"; and he commissioned the Church to "make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit." Here we ask our heavenly Father that this Candidate, being baptized with water, may be filled with the Holy Spirit, born again, and received into the Church as a living member of Christ's body. Therefore, I urge you to call upon God the Father, through our Lord Jesus Christ, that of his abundant mercy he will grant to the Candidate that which by nature they cannot have.

THE PRESENTATION

The Celebrant says

The Candidate for Holy Baptism will now be presented.

The Candidates who are unable to answer for themselves are presented individually by their Godparents and Sponsoring Parents, using full names, as follows

I present Mia Evangeline Weber to receive the Sacrament of Baptism.

When the following promises are made by Godparents and Sponsoring Parents of infants or young children, the Celebrant addresses them

Today, on behalf of the baptismal candidate, you shall make vows to renounce the devil and all his works, to trust God wholeheartedly, and to serve him faithfully. It is your task to see that this young follower of Christ is taught, as soon as they are able to learn, the meaning of all these vows, and of the Faith that you will profess as revealed in the Holy Scriptures. They must come to put their faith in Jesus Christ, and learn the Creeds, the Lord's Prayer, the Ten Commandments, and all other things that a Christian ought to know, believe, and do for the welfare of their souls. When they have embraced all these, they are to come to the Bishop to be confirmed, that *they* may publicly claim the Faith for their own and be further strengthened by the Holy Spirit to serve Christ and his kingdom.

Are you willing and ready to undertake this?

Godparents and Sponsoring Parents

I am, the Lord being my helper.

PROFESSION OF FAITH

The Celebrant then examines the Candidates who can speak for themselves, and the Godparents and Sponsoring Parents who will speak on behalf of infants or young children, saying

Question Do you renounce the devil and all the spiritual forces of wickedness that rebel against God?

Answer **I renounce them.**

Question Do you renounce the empty promises and deadly deceptions of this world that corrupt and destroy the creatures of God?

Answer **I renounce them.**

Question Do you renounce the sinful desires of the flesh that draw you from the love of God?

Answer **I renounce them.**

The Celebrant prays over the Candidate and may anoint the Candidate with the Oil of Exorcism, saying

Almighty God deliver you from the powers of darkness and evil, and lead you into the light and obedience of the kingdom of his Son Jesus Christ our Lord. **Amen.**

The Celebrant continues

Question Do you turn to Jesus Christ and confess him as your Lord and Savior?

Answer **I do.**

Question Do you joyfully receive the Christian Faith, as revealed in the Holy Scriptures of the Old and New Testaments?

Answer **I do.**

Question Will you obediently keep God's holy will and commandments
and walk in them all the days of your life?

Answer **I will, the Lord being my helper.**

The Celebrant then addresses the Congregation, first inviting them to stand.

Will you who witness these vows do all in your power to support these
persons in their life in Christ?

The Congregation responds

We will.

The Celebrant then says

Let us join with *the Candidate* to proclaim our faith in the words of
the ancient baptismal confession, the Apostles' Creed.

Celebrant Do you believe and trust in God the Father?

***People* I do.**

**I believe in God, the Father almighty,
creator of heaven and earth.**

Celebrant Do you believe and trust in Jesus Christ?

***People* I do.**

I believe in Jesus Christ, his only Son, our Lord.

**He was conceived by the Holy Spirit
and born of the Virgin Mary.**

**He suffered under Pontius Pilate,
was crucified, died, and was buried.**

He descended to the dead.

On the third day he rose again.

**He ascended into heaven,
and is seated at the right hand of the Father.**

He will come again to judge the living and the dead.

Celebrant Do you believe and trust in the Holy Spirit?

People I do.

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

LITANY FOR THE CANDIDATES

The Deacon, or other person appointed, may say

Let us now pray for Mia who is to receive the Sacrament of Baptism.

That *she* may come to confess *her* faith in Jesus Christ as Lord and Savior.

We beseech you to hear us, good Lord.

That Mia may continue in the apostles' teaching and the fellowship, in the breaking of bread, and in the prayers.

We beseech you to hear us, good Lord.

That *Mia* may walk in a manner worthy of the calling to which she has been called, ever growing in faith and all heavenly virtues.

We beseech you to hear us, good Lord.

That *Mia* may persevere in resisting evil, and, whenever *she falls* into sin, repent and return to the Lord.

We beseech you to hear us, good Lord.

That *she* may proclaim by word and deed the Good News of God in Christ Jesus to a lost and broken world.

We beseech you to hear us, good Lord.

That as a living member of the Body of Christ, *Mia* may grow up in every way into him who is the head.

We beseech you to hear us, good Lord.

That, looking to Jesus, *she* may run with endurance the race set before *her*, and at the last receive the unfading crown of glory.

We beseech you to hear us, good Lord.

PRAYER FOR THE CANDIDATE

The Celebrant now prays for the Candidate(s) as follows

Let us pray.

Almighty and everlasting Father, in your great mercy you saved Noah and his family in the Ark from the destruction of the flood, prefiguring the Sacrament of Holy Baptism. Look mercifully upon *this* your servant. Wash and sanctify her through your Holy Spirit, that she may be delivered from destruction and received into the Ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in love, she may pass through the turbulent floods of this troublesome world and come into the land of everlasting life, through Jesus Christ our Lord. **Amen.**

THANKSGIVING OVER THE WATER

The Deacon, or the Celebrant, pours the water for Baptism.

Celebrant The Lord be with you.

People **And with your spirit.**

Celebrant Lift up your hearts.

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

Celebrant Let us give thanks to the Lord our God.

People **It is right to give him thanks and praise.**

The Celebrant continues

We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John in the River Jordan when the Holy Spirit descended upon him as a dove.

We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are made regenerate by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

Here the Celebrant touches the water and says

Now, Father, sanctify this water by the power of your Holy Spirit. May this one who is baptized here be cleansed from sin, be born again, and continue for ever faithful in the risen life of Jesus Christ our Savior. To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. **Amen.**

THE BAPTISM

The Celebrant pours water on the candidates three times saying

Mia, I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

The Celebrant makes the sign of the Cross upon the forehead of the newly baptized (and may use the Oil of Chrism to do so), saying

Mia, you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever. Receive the sign of the Cross as a token of your new life in Christ, in which you shall not be ashamed to confess the faith of Christ crucified, to fight bravely under his banner against the world, the flesh, and the devil, and to continue as his faithful soldier and servant to the end of your days. **Amen.**

If candles are presented, they are given here.

The Celebrant says

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon *this* your *servant* the forgiveness of sin, received *her* as your own *child* by adoption, made *her* a *member* of your holy Church, and raised *her* to the new life of grace. Sustain *her*, O Lord, in your Holy Spirit, that *she* may enjoy everlasting salvation through Jesus Christ our Lord. **Amen.**

The Celebrant continues

Let us welcome the newly baptized.

Celebrant and People

We receive you into the fellowship of the Church.

Confess the faith of Christ crucified,

proclaim his resurrection,

and share with us in the royal priesthood of all his people.

The peace is now exchanged.

Celebrant The Peace of the Lord be always with you.
People and with your spirit.

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

Announcements

Luke Grant, Sr. Warden

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 Fund.*

**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.*

The Offertory Anthem

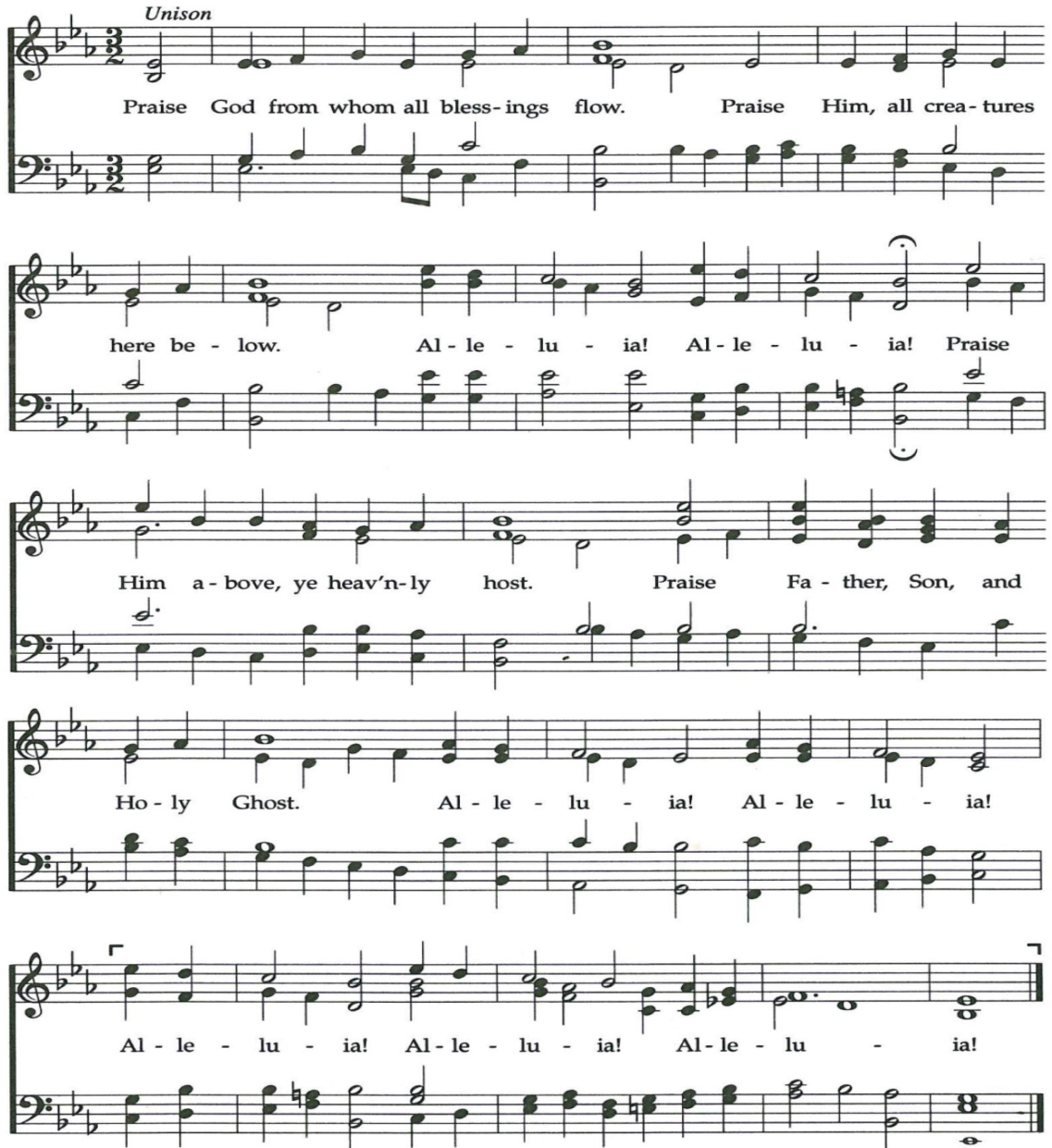
~ **The Heart of God** ~

Jean Yarbrough

The Doxology

The people stand while the offerings are presented.

Unison



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

All things come from You, O Lord

And of your own we have given you.



+ The Holy Eucharist +

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

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

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

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

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

The Sursum Corda

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

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

Celebrant The Lord be with you.

People And with your spirit.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is just and right so to do.

Celebrant

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

Here a Proper Preface is sung or said

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

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

The Sanctus

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

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the high - est.
Blessed 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 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
People

Alleluia! Christ our Passover is sacrificed for us.
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

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

~ Standing on the Promises ~

In the Recessional, the clergy, Eucharistic ministers, and acolytes follow the Cross of Christ to the back of the nave, marking the formal end of the Holy Eucharist celebration and symbolizing our desire to follow Christ as we live our lives and serve him.

1. Stand-ing on the prom - is - es of Christ my King, Thro' e - ter - nal a - ges
 2. Stand-ing on the prom - is - es that can - not fail, When the howl - ing storms of
 3. Stand-ing on the prom - is - es of Christ the Lord, Bound to Him e - ter - nal -
 4. Stand-ing on the prom - is - es I can - not fall, Lis - t'ning ev - ery mo - ment

let His prais - es ring; Glo - ry in the high - est, I will shout and sing,
 doubt and fear as - sail, By the liv - ing Word of God I shall pre - vail,
 ly by love's strong cord, O - ver - com - ing dai - ly with the Spir - it's sword,
 to the Spir - it's call, Rest - ing in my Sav - ior as my all in all,

Refrain

Stand - ing on the prom - is - es of God. Stand - ing, stand - ing,
 stand - ing on the prom - is - es,

Stand - ing on the prom - is - es of God my Sav - ior; Stand - ing,

stand - ing, I'm stand - ing on the prom - is - es of God.
 stand - ing on the prom - is - es,

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



ALTAR FLOWERS ARE GIVEN

To the glory of God by

A'Lisa Denny

In thanksgiving for my children

Chance and Cheyanne Denny

August Birthdays!

8/8 Russell Thoma
8/10 A'Lisa Denny
8/13 Dave Driskell
8/13 Jane Thoma
8/14 Judy Holik
8/16 Billie Smithwick

8/18 Richey Oliver
8/21 Lou Czarnecki
8/27 Winry Weber
8/30 Mia Weber
8/31 Alex Woolard
8/31 Amber Woolard

Save THE date

ACGS Women's Conference

Archdeacon Tara Jernigan, Conference Leader

Friday night September 12, 2025

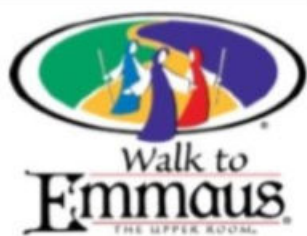
All day Saturday, September 13, 2025



Archdeacon, Tara Jernigan
Anglican Diocese of the Southwest
and Adjunct in Biblical Languages,
Liturgics, and Diaconal Theology

Your steadfast love is better than life

P S A L M 63 : 3



Upcoming Emmaus Walks 2025-2026

Applications are in the church office
Sign up today!

Contact Matt Hodges 325-226-5165

2025

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

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
Biblical leadership

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
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

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

The Week Of August 3rd—August 9th

The Eighth Sunday After Pentecost

9:00 AM Sunday School for all ages

10:30 AM The Holy Eucharist

Tuesday

10:00 AM Intercessory Prayer in Classroom 5

1:00 PM 'Happy Hands' 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

6:45 PM Holy Communion in the Nave

Ninth Sunday After 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