

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

Thirteenth Sunday After Pentecost
September 7, 2025



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San Angelo, Texas 76904
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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

Billie Hodges and Kathi Johnson

Altar Guild

Paul & Jo Millican

Greeters and Ushers

Larry Weber

Crucifer

Katie Harrison

Lector

Kelly Graf

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 ...

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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.

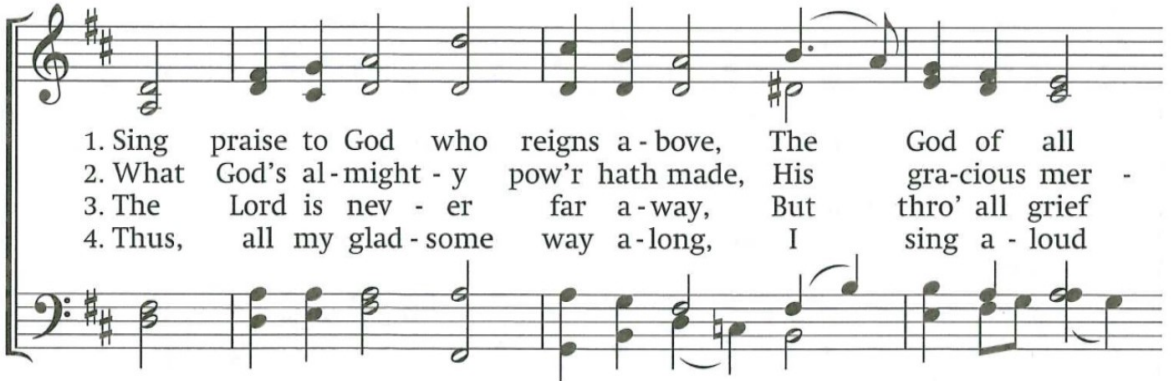
Anglican worship also involves the congregation in common prayers, responses, recitation of creeds, Bible readings, and singing. The highly participatory aspect of Anglican worship is a reminder that we are one people in God's sight and are united in our adoration and praise of the Lord.

Prelude

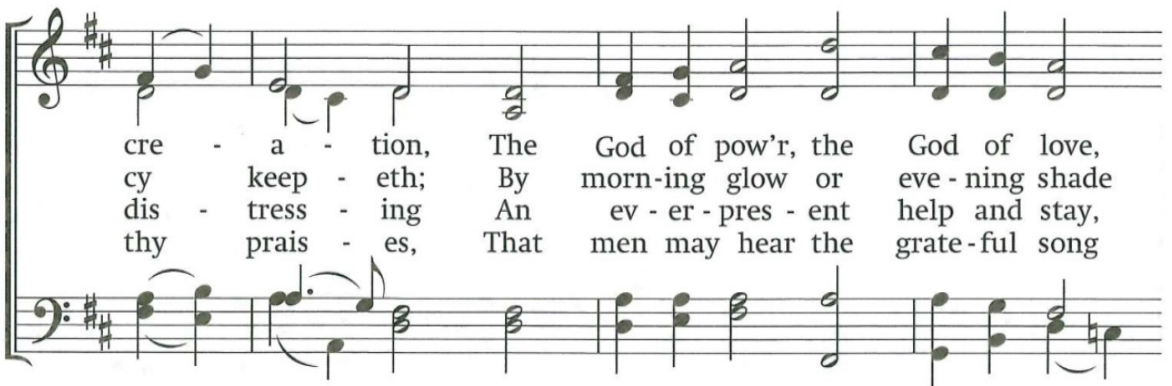
The Prelude is a time to quietly pray and settle our hearts on the holiness of God and the need for His grace and Holy Spirit.

Processional

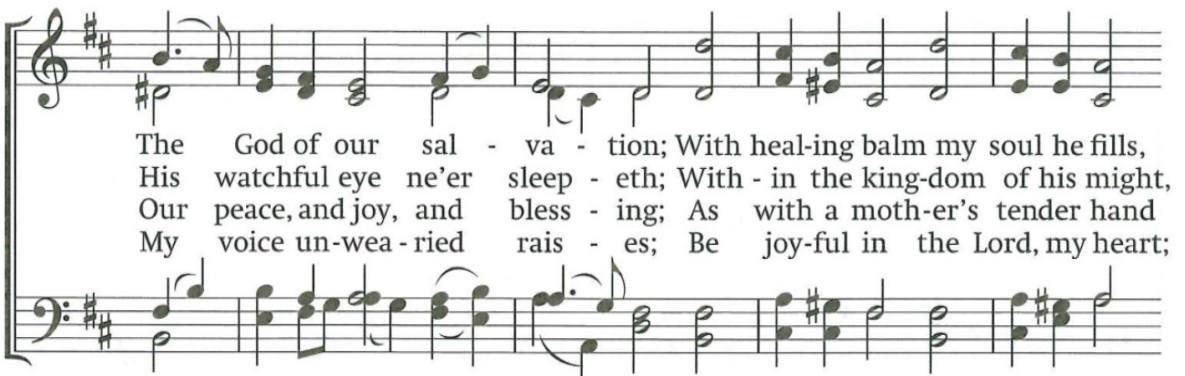
~ Sing Praise to God ~



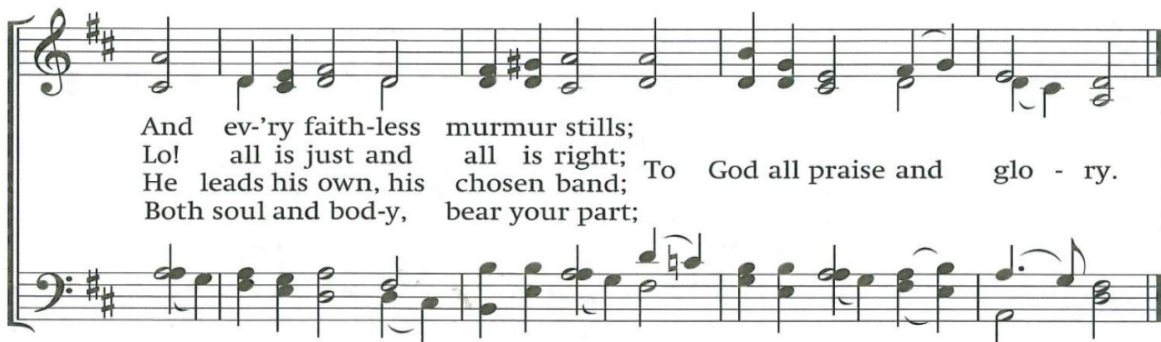
1. Sing praise to God who reigns a - bove, The God of all
2. What God's al - might - y pow'r hath made, His gra - cious mer -
3. The Lord is nev - er far a - way, But thro' all grief
4. Thus, all my glad - some way a - long, I sing a - loud



cre - a - tion, The God of pow'r, the God of love,
cy keep - eth; By morn - ing glow or eve - ning shade
dis - tress - ing An ev - er - pres - ent help and stay,
thy prais - es, That men may hear the grate - ful song



The God of our sal - va - tion; With heal - ing balm my soul he fills,
His watchful eye ne'er sleep - eth; With - in the king - dom of his might,
Our peace, and joy, and bless - ing; As with a moth - er's tender hand
My voice un - wea - ried rais - es; Be joy - ful in the Lord, my heart;



+ 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.

Unison

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

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

The Collect of the Day

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

Celebrant The Lord be with you.

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

Celebrant Let us pray.

[The people kneel or stand as they are able]

O LORD GOD, grant your people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow you, the only God; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

~ As the Deer ~

♩ = 74 C G/B G Am C/G F G7sus G7 C2sus C

The first line of musical notation is in 4/4 time, with a tempo of 74 beats per minute. It consists of a single staff with a treble clef. The notes are: C4 (quarter), G4 (quarter), B4 (quarter), G4 (quarter), A4 (quarter), C5 (quarter), G4 (quarter), F4 (quarter), G4 (quarter), A4 (quarter), B4 (quarter), G4 (quarter), F4 (quarter), E4 (quarter), D4 (quarter), C4 (half). The chords indicated above the staff are: C, G/B, G, Am, C/G, F, G7sus, G7, C2sus, and C.

- G/B G Am C/G F G F/G C C/B

5

CHORUS

Am	Am/G	F	G/F	C/E	F	Am/E	Dm	Dm7	Esus	E	E/D
----	------	---	-----	-----	---	------	----	-----	------	---	-----

You a - lone are my strength, my shield; to You a - lone may my spir - it yield.

14 C G/B G Am C/G F G F/G C

You a - lone are my heart's de - si - re, and I long to wor - ship Thee.

+ 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

Deuteronomy 30:15-20

NKJV

God sets before us a choice, every day, to choose His ways which lead to life.

- 15 "See, I have set before you today life and good, death and evil,
- 16 in that I command you today to love the Lord your God, to walk in His ways, and to keep His commandments, His statutes, and His judgments, that you may live and multiply; and the Lord your God will bless you in the land which you go to possess.
- 17 But if your heart turns away so that you do not hear, and are drawn away, and worship other gods and serve them,
- 18 I announce to you today that you shall surely perish; you shall not prolong your days in the land which you cross over the Jordan to go in and possess.
- 19 I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live;
- 20 that you may love the Lord your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days; and that you may dwell in the land which the Lord swore to your fathers, to Abraham, Isaac, and Jacob, to give them."

Lector The Word of the Lord.

People ***Thanks be to God***

[Silent Meditation]

The Psalm

Psalm 1

All Standing

The way of the righteous leads to peace and preservation. The way of the ungodly leads to destruction.

- 1 Blessed is the man who walks not in the counsel of the ungodly,
Nor stands in the path of sinners, nor sits in the seat of the scornful;
- 2 But his delight is in the law of the Lord,
And in His law he meditates day and night.
- 3 He shall be like a tree planted by the rivers of water, that brings forth its fruit in its season,
Whose leaf also shall not wither; and whatever he does shall prosper.
- 4 The ungodly are not so,
But are like the chaff which the wind drives away.
- 5 Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
- 6 For the Lord knows the way of the righteous,
But the way of the ungodly shall 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

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

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

D D7 Gsus G N.C. D7 G

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

[All may be seated]

The Second Lesson

Philemon 4-21

NKJV

The Lord is please by our love and faith towards Jesus, the saints, and towards unbelievers.

- 4 I thank my God, making mention of you always in my prayers,
5 hearing of your love and faith which you have toward the Lord Jesus and toward all the saints,
6 that the sharing of your faith may become effective by the acknowledgment of every good thing which is in you in Christ Jesus.
- 7 For we have great joy and consolation in your love, because the hearts of the saints have been refreshed by you, brother.
- 8 Therefore, though I might be very bold in Christ to command you what is fitting,
9 yet for love's sake I rather appeal to you—being such a one as Paul, the aged, and now also a prisoner of Jesus Christ—
- 10 I appeal to you for my son Onesimus, whom I have begotten while in my chains,
11 who once was unprofitable to you, but now is profitable to you and to me.
- 12 I am sending him back. You therefore receive him, that is, my own heart,
13 whom I wished to keep with me, that on your behalf he might minister to me in my chains for the gospel.
- 14 But without your consent I wanted to do nothing, that your good deed might not be by compulsion, as it were, but voluntary.
- 15 For perhaps he departed for a while for this purpose, that you might receive him forever,

- 16 no longer as a slave but more than a slave—a beloved brother,
especially to me but how much more to you, both in the flesh
and in the Lord.
- 17 If then you count me as a partner, receive him as you would me.
- 18 But if he has wronged you or owes anything, put that on my
account.
- 19 I, Paul, am writing with my own hand. I will repay—not to
mention to you that you owe me even your own self besides.
- 20 Yes, brother, let me have joy from you in the Lord; refresh my
heart in the Lord.
- 21 Having confidence in your obedience, I write to you, knowing
that you will do even more than I say.

Lector The word of the Lord.

People Thanks be to God.

[Silent Meditation]

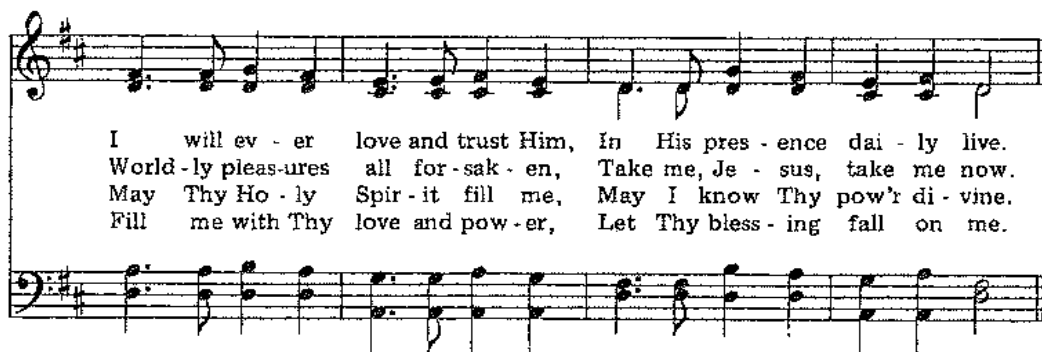
The Sequence Hymn

~ I Surrender All ~

Vs 1,2



1. All to Je - sus I sur-ren - der, All to Him I free - ly give;
 2. All to Je - sus I sur-ren - der, Hum-bly at His feet I bow,
 3. All to Je - sus I sur-ren - der, Make me, Sav - ior, whol - ly Thine;
 4. All to Je - sus I sur-ren - der, Lord, I give my - self to Thee;

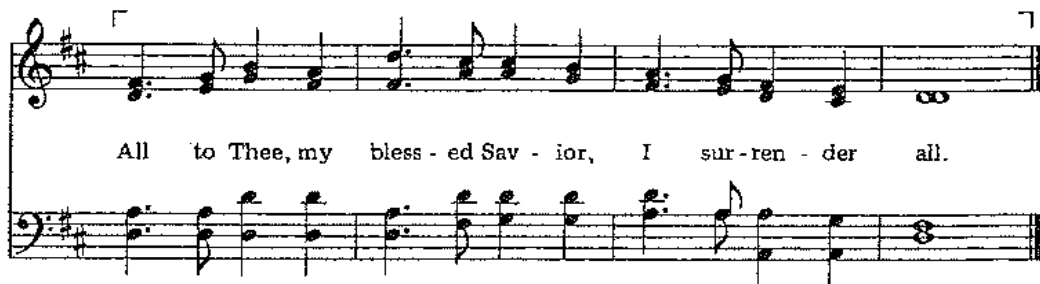


I will ev - er love and trust Him, In His pres - ence dai - ly live.
 World - ly pleas - ures all for - sak - en, Take me, Je - sus, take me now.
 May Thy Ho - ly Spir - it fill me, May I know Thy pow'r di - vine.
 Fill me with Thy love and pow - er, Let Thy bless - ing fall on me.

Refrain



I sur-ren - der all, I sur-ren - der all.
 I sur-ren - der all, I sur-ren - der all.



All to Thee, my bless - ed Sav - ior, I sur-ren - der all.

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 (14:25-33)

People Glory to you, Lord Christ

There is more to being a follower of Christ than simply accepting an invitation.

- 25 Now great multitudes went with Him. And He turned and said to them,
- 26 "If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple.
- 27 And whoever does not bear his cross and come after Me cannot be My disciple.
- 28 For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it—
- 29 lest, after he has laid the foundation, and is not able to finish, all who see it begin to mock him,
- 30 saying, 'This man began to build and was not able to finish'?
- 31 Or what king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand?
- 32 Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace.
- 33 So likewise, whoever of you does not forsake all that he has cannot be My disciple.

Celebrant The Gospel of the Lord.

People Praise to You Lord Christ.

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 Church of Our Lord, Albuquerque, New Mexico.

Reader Lord, in your mercy:

People Hear our prayer.

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

Reader Lord, in your mercy:

People Hear our prayer.

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

Reader Lord, in your mercy:

People Hear our prayer.

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

Reader Lord, in your mercy:

People Hear our prayer.

For our community outreach, Food Locker, DivorceCare, GriefShare, and ADSW School for 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
Janet
Kristen
Sharon

Teddye
Stephen
The Futrell family
Family of
MaryAnn Leavitt

Reader Lord, in your mercy.

People Hear our prayer.

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

Reader Lord, in your mercy:

People Hear our prayer.

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

Celebrant

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

The Confession and Absolution of Sin

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

The Clergy or other person appointed says the following

Clergy Let us humbly confess our sins to Almighty God.

(Pause for examination of conscience)

Most merciful God,

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

We have not loved you with our whole heart;

we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ,

have mercy on us and forgive us;

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

to the glory of your Name. Amen.

The priest alone stands and says

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

People Amen.

The Comfortable Words

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

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

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

Matthew 11:28-30

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

John 3:16

Catechesis

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

The Apostles Creed —
"He will come again to judge the living and the dead"

78. How should you live in anticipation of Jesus' return? **I should anticipate with joy the return of Jesus my Savior and be ready to stand before him. His promise to return encourages me to be filled with the Holy Spirit, to live a holy life, and to share the hope of new life in Christ with others.** (*Deuteronomy 30:1–10; Matthew 25:13–30; 1 Thessalonians 5:4–11; Titus 2:11–14*)
79. How should you understand Jesus' future judgment? **All people, whether living or dead, will be judged by Jesus Christ. Those apart from Christ will receive eternal rejection and punishment in hell, while those who are in Christ will receive eternal blessing and welcome into the fullness of life with God.** (*Psalms 50:1–6; Matthew 25:31–46; Romans 2:16; 2 Corinthians 5:10*)

Announcements

Luke Grant, Senior 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 *Meals for the Elderly.*

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

Offertory

~ Monday Morning Faith ~

McKenna Driskell

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.

Celebrant and People

The musical score is written for a single melodic line in 3/4 time. It consists of five staves of music. The lyrics are written below the notes, and guitar chords are indicated above the staff. The score is divided into two parts: the first part (staves 1-3) is for the Celebrant, and the second part (staves 4-5) is for the People. 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". The chords are: 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.

Ho - ly ho - ly ho - ly is our Lord God of po - wer and might. —

Ho - ly ho - ly ho - ly is our Lord 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

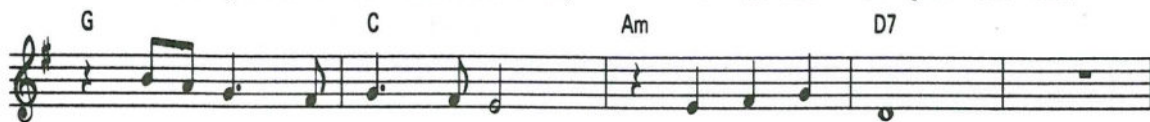
**ALMIGHTY AND EVER-LIVING GOD,
we thank you for feeding us, in these holy mysteries,
with the spiritual food of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us, through this Sacrament,
of your favor and goodness towards us;
and that we are true members
of the 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

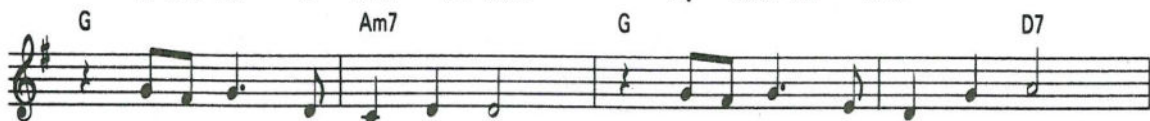
~ Here I Am, Lord ~



1. I, the Lord of sea and sky, I have heard My peo - ple's cry.
 2. I, the Lord of snow and rain, I have borne My peo - ple's pain.
 3. I, the Lord of wind and flame, I will tend the poor and lame.



All who dwell in dark and sin My hand will save.
 I have wept for love of them. They turn a - way.
 I will set a feast for them. My hand will save.



I who made the stars of night, I will make their dark - ness bright.
 I will break their hearts of stone, Give them hearts for love a - lone.
 Fin - est bread I will pro - vide Till their hearts be sat - is - fied.

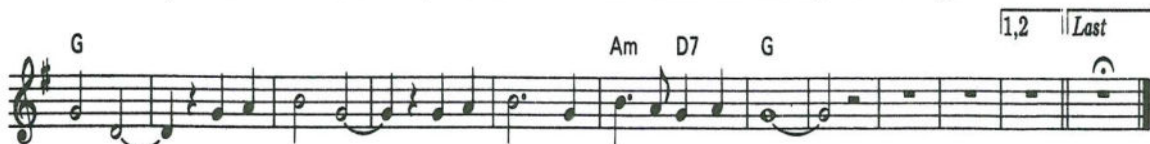


Who will bear My light to them? Whom shall I send? _____
 I will speak My word to them. Whom shall I send? _____
 I will give My life to them. Whom shall I send? _____

Refrain:



Here I am, Lord.____ Is it I, Lord?____ I have heard You call-ing in the night.____ I will



go, Lord,____ if You lead me.____ I will hold Your peo-ple in my heart.____

1,2 || Last

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



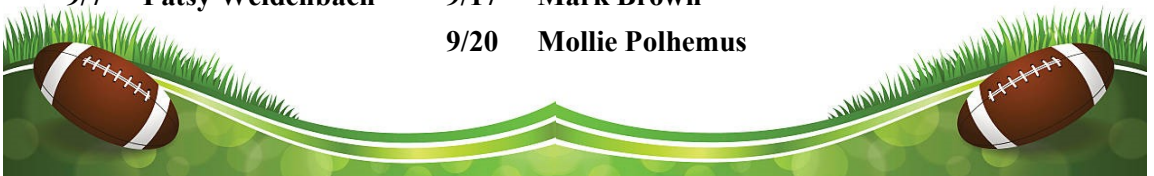
Aaron	Joni	Nikki	Rocky
Fr. Stan & Eileen	Ronnie	Millie	Diana
Brian	Collin	Tiffany	Alexis
Alice	Sailor	James & Stacy	Jamie
Shawn	Peggy	Amelia	Sage
Patsy	Joyce	Julie	Sophia
Alyssa	Cookie	Michelle	Lisa
Amanda	Lulu	Jimmy	Arthur
Mona	Mark	Roy	Lee
John	Russell	Jolene	The Family of
Krystal	Suzanne	Martha	Paul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



ALTAR FLOWERS ARE GIVEN
To the glory of God by
Paul & Jo Millican
In thanksgiving for our church family

SEPTEMBER BIRTHDAYS!

9/2	Angela Schroeder	9/16	Jean Stinnett	9/23	Joshua Grant
9/3	Larry Weber	9/17	Heath Belk	9/27	Jim Debenport
9/7	Patsy Weidenbach	9/17	Mark Brown		
		9/20	Mollie Polhemus		



ACGS Women's Conference

Archdeacon Tara Jernigan
Conference Leader

Friday night September 12, 2025

All day Saturday, 13, 2025

\$50 Registration fee

Scholarships are available

Sign up in the Narthex today!



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



Divorce Care's life-changing support groups welcome people and guide them on the path of recovery after separation or divorce. Over 1 million people have found comfort and hope through this 13-week, video-based series.

*DivorceCare is meeting Monday evenings,
September 8, 2025—December 1, 2025, 6:00 p.m. to 7:30 p.m.
in the Conference Room. Fr. Hal is facilitating the group.*



GriefShare is a support group to help you move through the grief process after the loss of a loved one. A GriefShare support group is a safe, welcoming place where people understand the difficult emotions of grief. Through

this 13-week group, you'll discover what to expect in the days ahead and what's "normal" in grief. Since there is no neat, orderly stages of grief, you'll learn helpful ways of coping with grief, in all its unpredictability—and gain some support each step of the way.

*GriefShare group is meeting Tuesday evenings,
September 9, 2025—December 2, 2025, 6:00 p.m. to 7:30 p.m.
in the Conference Room. Katie Harrison is facilitating the group.*



Anglican Diocese of the Southwest

School for Ministry

The Anglican Diocese of the Southwest School of Ministry (ADSWSM) is a diploma program for second career professionals who are interested in becoming a deacon and also for parishioners who want a deeper understanding of faith and ministry in the Anglican tradition. Participation in the program ***does not automatically place a person on an ordination track***. This distance program ***may*** satisfy certain educational requirements for those interested in a non-traditional, non-credit program route to ordination in the Anglican Diocese of the Southwest. Classes will be offered through Zoom sessions. Students who finish the courses in the program will be awarded a Diploma in Anglican Ministry from the ADSWSM under the certification of the Bishop. Auditing students who complete the program will be awarded a Certificate in Anglican Ministry.



Fr. Hal Scott, Rector of the Anglican Church of the Good Shepherd in San Angelo, TX is our professor for Christian/Biblical Ethics. Hal holds a Ph.D in Theology (New Testament) from Southwestern Baptist theological Seminary. He is a retired Navy Commander in the USN Chaplain Corps where he held subspecialty codes in resource management, ethics, and pastoral care. Hal is a Board Certified Chaplain with the National Association of VA Chaplains and a Pastor Care Specialists with the ACPE. Prior to accepting his parish in San Angelo, Hal was the Provost of the Jurisdiction of Armed Forces and Chaplaincy, with approximately 200 endorsed chaplains.



Dr. Tara Jernigan, Archdeacon for the Anglican Diocese of the Southwest, will be our professor for Prayer Book Spirituality. Her degrees include a Doctor of Ministry in Biblical Exposition from Nashotah House. She also serves as an Adjunct Professor with Trinity School for Ministry and is the director/member of the Board of Directors for Nashotah House. She has also taught seminary classes in Biblical Greek, Liturgics, and New Testament.

Upcoming Course Schedule:

Fall 2025

Prayer Book Spirituality
Christian/Biblical Ethics

Spring 2026

Anglican History and Theology
Old Testament

Fall 2026

Pastoral Theology & Care
Preaching/Homiletics

Classes will be offered Monday and Thursday evenings—each meeting lasting 90 minutes, beginning at 8PM CST. No tests will be given, however, classroom participation and papers will be required for diploma students. At the end of each course, students will be assigned a grade of either Pass or Incomplete.

- Mondays, beginning September 8, 2025—**Christian/Biblical Ethics** Textbook: Wayne Grudem, **Christian Ethics: An Introduction to Biblical Moral Reasoning**, Crossway, 2018.
- Thursdays, beginning, August 28, 2025—**Prayer Book Spirituality** PDFs will be provided

No enrollment or tuition will be assessed for this program, however, students are required to obtain their own textbooks. Fall 2025 enrollment begins August 8, 2025 and closes prior to the first session. Previously enrolled students do not need to reapply. Email Fr. Hal at anglican.sm@gmail.com for an enrollment form.

Students in Mexico, please email Meredith Omland at meremex97@gmail.com for more information.

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, Dn. 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 September 7th—September 13th

The Thirteenth Sunday After Pentecost

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

Monday

6:00 PM DivorceCare in the Conference Room
8:00 PM ADSW School for Ministry—Christian/Biblical Ethics

Tuesday

10:00 AM Intercessory Prayer in Classroom 5
11:00 AM Ladies Bible Study in the Conference Room
1:00 PM 'Happy Hands' in the Conference Room
6:00 PM GriefShare in the Conference Room

Wednesday

3:00 PM Gospel of John Bible Study on Facebook Live
6:00 PM Bible Study: The epistle of Paul to the Ephesians
6:45 PM Holy Communion in the Nave

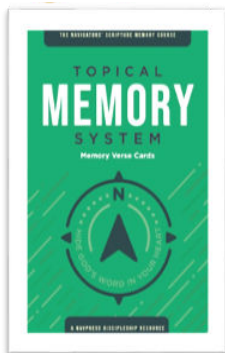
Thursday

8:00 PM ADSW School for Ministry—Prayer Book Spirituality

Friday—Saturday ACGS Women's Conference with Archdeacon Tara Jernigan

Thirteenth Sunday After Pentecost

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



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:

C. Reliance on God's Resources —His Peace

1 Peter 5:7

**...Casting all your care upon Him,
for He cares for you.**