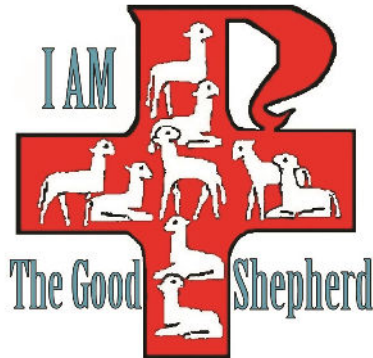




Anglican Church *of the* **Good Shepherd**

The Twentieth Sunday After Pentecost
October 26, 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

Teddye Read

Vestry In Charge

Ed Futrell

Teller

Nan Holloway and Terri Grier

Altar Guild

Charlotte Sweatt and Larry Weber

Greeters and Ushers

Heath Belk

Crucifer

Billie Hodges

Lector

Terri Grier

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 Foley Beach, 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 ...

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

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 then same – to encourage clergy, congregations, and families to pray and serve God together.

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

Anglican Worship

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

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

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

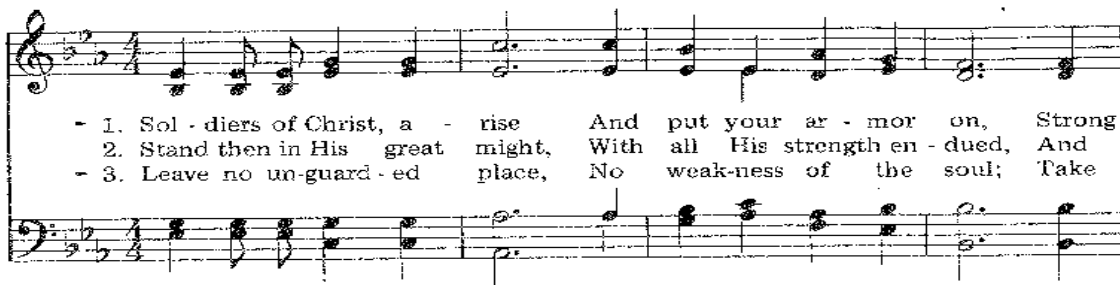
Anglican worship also involves the congregation in common prayers, responses, recitation of creeds, Bible readings, and singing. The highly participatory aspect of Anglican worship is a reminder that we are one people in God's sight and are united in our adoration and praise of the Lord.

Prelude

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

Processional

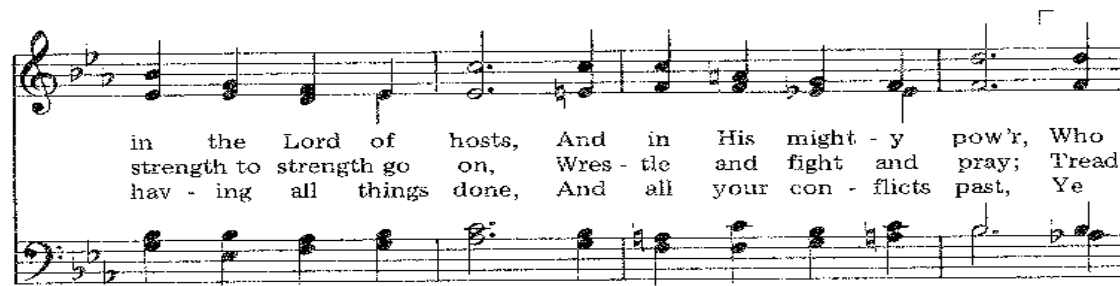
~ Soldiers of Christ Arise ~



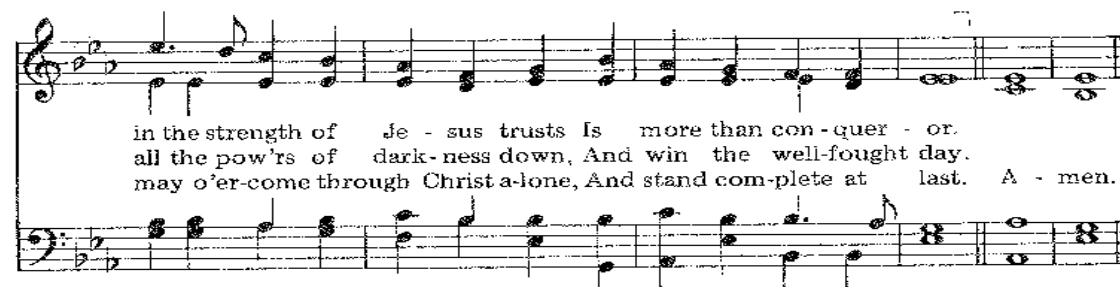
- 1. Sol - diers of Christ, a - rise And put your ar - mor on, Strong
2. Stand then in His great might, With all His strength en - dued, And
- 3. Leave no un-guard - ed place, No weak-ness of the soul; Take



in the strength which God sup-plies Through His e - ter - nal Son; Strong
take, to arm you for the fight, The *pan-o - ply of God; From
ev - ery vir - tue, ev - 'ry grace, And for-ti - fy the whole. That



in the Lord of hosts, And in His might - y pow'r, Who
strength to strength go on, Wres - tle and fight and pray; Tread
hav - ing all things done, And all your con - flicts past, Ye



in the strength of Je - sus trusts Is more than con-quer - or.
all the pow'rs of dark-ness down, And win the well-fought day.
may o'er-come through Christ a-lone, And stand com-plete at last. A - men.

+ THE WORD OF GOD +

The Acclamation

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

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

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

Celebrant The Lord be with you.

People *And with your spirit.*

Celebrant Let us pray.

[The people kneel or stand as they are able]

ALMIGHTY AND EVERLASTING GOD, YOU GOVERN ALL THINGS BOTH
IN HEAVEN AND ON EARTH:

**Mercifully hear the supplications of your people, and in our
time grant us your peace; through Jesus Christ our Lord, who
lives and reigns with you and the Holy Spirit, one God, for ever
and ever.**

Amen.

Praise Song

~ It's Me, It's Me, O Lord ~

It's me, it's me, O Lord, Stand - in' in the need of prayer; ...

— It's me, It's me, O Lord, Stand - in' in the need of prayer. —

1. Not my broth - er, not my sis - ter, but it's me, O Lord,
2. Not the preach - er, not the dea - con, but it's me, O Lord,
3. Not my fa - ther, not my moth - er, but its me, O Lord,
4. Not the stran - ger, not my neigh - bor, but it's me, O Lord,

stand - in' in the need of prayer, not my broth - er, not my sis - ter, but it's
stand - in' in the need of prayer, not the preach - er, not the dea - con, but it's
stand - in' in the need of prayer, not my fa - ther, not my moth - er, but its
stand - in' in the need of prayer, not the stran - ger, not my neigh - bor, but it's

me, O Lord, stand - in' in the need of prayer.
me, O Lord, stand - in' in the need of prayer.
me, O Lord, stand - in' in the need of prayer.
me, O Lord, stand - in' in the need of prayer.

+ 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

Jeremiah 14:7-10,19-22

NKJV

The people of Judah confess their sins and plead for God's mercy and presence, acknowledging that only He can save and provide despite their unfaithfulness.

- 7 O Lord, though our iniquities testify against us, do it for Your name's sake; for our backslidings are many, we have sinned against You.
- 8 O the Hope of Israel, his Savior in time of trouble, why should You be like a stranger in the land, and like a traveler who turns aside to tarry for a night?
- 9 Why should You be like a man astonished, like a mighty one who cannot save? Yet You, O Lord, are in our midst, and we are called by Your name; do not leave us!
- 10 Thus says the LORD to this people: "Thus they have loved to wander; they have not restrained their feet. Therefore the LORD does not accept them; He will remember their iniquity now, and punish their sins."

- 19 Have You utterly rejected Judah? Has Your soul loathed Zion?
Why have You stricken us so that there is no healing for us? We
looked for peace, but there was no good; and for the time of
healing, and there was trouble.
- 20 We acknowledge, O LORD, our wickedness and the iniquity of
our fathers, for we have sinned against You.
- 21 Do not abhor us, for Your name's sake; do not disgrace the
throne of Your glory. Remember, do not break Your covenant
with us.
- 22 Are there any among the idols of the nations that can
cause rain? Or can the heavens give showers? Are You not He,
O LORD our God? Therefore we will wait for You, since You have
made all these.

Lector The Word of the Lord.

People *Thanks be to God.*

[silent meditation]

True joy and strength are found in God's presence, where those who dwell with Him are deeply blessed.

1 How lovely is Your tabernacle,

O LORD of hosts!

2 My soul longs, yes, even faints for the courts of the LORD;

My heart and my flesh cry out for the living God.

3 Even the sparrow has found a home, and the swallow a nest for herself, where she may lay her young—

Even Your altars, O LORD of hosts, my King and my God.

4 Blessed are those who dwell in Your house;

They will still be praising You. Selah

5 Blessed is the man whose strength is in You,

Whose heart is set on pilgrimage.

6 As they pass through the Valley of Baca, they make it a spring;

The rain also covers it with pools.

7 They go from strength to strength;

Each one appears before God in Zion.

8 O LORD God of hosts, hear my prayer;

Give ear, O God of Jacob! Selah

- 9 O God, behold our shield,
And look upon the face of Your anointed.
- 10 For a day in Your courts is better than a thousand.
**I would rather be a doorkeeper in the house of my God
than dwell in the tents of wickedness.**
- 11 For the LORD God is a sun and shield; the LORD will give grace
and glory;
**No good thing will He withhold from those who
walk uprightly.**
- 12 O LORD of hosts,
Blessed is the man who trusts in You!

Gloria Patri

Gloria Patri

G D D D A⁷ D E⁷ D F⁷ E^m G

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

D A⁷ D G G D G 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]

The Second Lesson

2 Timothy 4:6-18

NKJV

Paul reflects on faithfully completing his mission, confident that the Lord will reward and sustain him through every trial until his ultimate deliverance.

- 6 For I am already being poured out as a drink offering, and the time of my departure is at hand.
- 7 I have fought the good fight, I have finished the race, I have kept the faith.
- 8 Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.
- 9 Be diligent to come to me quickly;
- 10 for Demas has forsaken me, having loved this present world, and has departed for Thessalonica—Crescens for Galatia, Titus for Dalmatia.
- 11 Only Luke is with me. Get Mark and bring him with you, for he is useful to me for ministry.
- 12 And Tychicus I have sent to Ephesus.
- 13 Bring the cloak that I left with Carpus at Troas when you come—and the books, especially the parchments.
- 14 Alexander the coppersmith did me much harm. May the Lord repay him according to his works.

- 15 You also must beware of him, for he has greatly resisted our words.
- 16 At my first defense no one stood with me, but all forsook me. May it not be charged against them.
- 17 But the Lord stood with me and strengthened me, so that the message might be preached fully through me, and that all the Gentiles might hear. Also I was delivered out of the mouth of the lion.
- 18 And the Lord will deliver me from every evil work and preserve me for His heavenly kingdom. To Him be glory forever and ever. Amen!

Lector The Word of the Lord.

People Thanks be to God.

[Silent Meditation]

The Sequence Hymn ~ Jesus Draw Me Ever Nearer ~ vs 1

VERSE

♩ = 66 A7sus



1. Je sus, draw me ev - er near - er as I la - bour through the
 (2. Je sus,) guide me through the tem - pest, keep my spir - it staid and
 (3. Let the) treas - ures of the tri - al form with - in me as I



storm. You have called me to this pas - sage, and I'll fol - low though I'm
 sure. When the mid - night meets the morn - ing, let me love You e - ven
 go. And at the end of this long pas - sage, let me leave them at Your

CHORUS



worn. May this jour - ney bring a bless - ing, may I rise on wings of faith; And at the
 more.
 throne.



end of my heart's test - ing, with Your like - ness let me wake. 2. Je sus, wake.
 3. Let the _____

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 (18:9-14)

People Glory to you, Lord Christ

God honors the humble who recognize their need for mercy, not the self-righteous who trust in their own goodness.

- 9 Also He spoke this parable to some who trusted in themselves
 that they were righteous, and despised others:
- 10 “Two men went up to the temple to pray, one a Pharisee and the
 other a tax collector.
- 11 The Pharisee stood and prayed thus with himself, ‘God, I thank
 You that I am not like other men—extortioners, unjust,
 adulterers, or even as this tax collector.
- 12 I fast twice a week; I give tithes of all that I possess.’
- 13 And the tax collector, standing afar off, would not so much as
 raise his eyes to heaven, but beat his breast, saying, ‘God, be
 merciful to me a sinner!’
- 14 I tell you, this man went down to his house justified rather than
 the other; for everyone who exalts himself will be humbled, and
 he who humbles himself will be exalted.”

Celebrant The Gospel of the Lord.

People Praise to You Lord Christ.

The Sequence Hymn ~ Jesus Draw Me Ever Nearer ~ vs 2

Sermon

Deacon Stephen Emmons

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 Iglesia Rey de Paz, El Paso, Texas

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

Stephen
Lizzy
A'Lisa

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 Prayer for Forgiveness

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 Deacon stands and says

Grant to your faithful people, merciful Lord, pardon and peace; that we may be cleansed from all our sins, and serve you with a quiet mind; through Jesus Christ our Lord. **Amen.**

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 —
"I believe in the Holy Spirit."

90. What are the gifts of the Holy Spirit? **Among the many gifts of the Holy Spirit named in the New Testament are faith, healing, miracles, prophecy, discernment of spirits, other languages, the interpretation of other languages, and words of wisdom and knowledge. The Spirit distributes gifts to individuals as he wills for the sake of the Body of Christ. Other gifts in the New Testament include administration, service, encouragement, evangelism, teaching, giving, leadership, and mercy. Jesus promises that the Father will give the Holy Spirit to those who ask.** (*Luke 11:13; Romans 12:3-8; 1 Corinthians 12:7-31; Ephesians 4:7-11; 1 Peter 4:10-11*)

91. Why does the Holy Spirit give such gifts? **The Holy Spirit equips and empowers believers with gifts for service in the worship of Jesus Christ, for the building up of his Church, and for witness and mission to the world.** (*Exodus 31:1-11; Luke 9:1-6; 1 Corinthians 12:12-26; Ephesians 4:12-16*)

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*

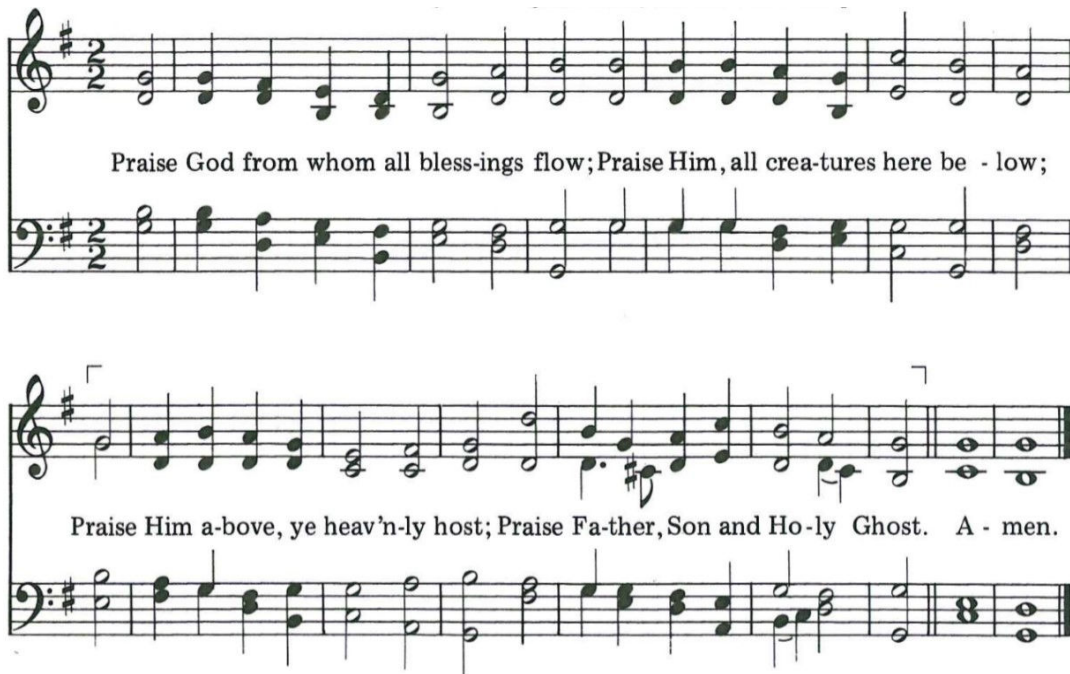
Cash offerings in the plate this week will go to Casa Bethesda.

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

The Offertory Anthem ~ Jesus, Strong and Kind ~ Lizzy Grant

The Doxology

The People stand while the offerings are presented



The musical score is written for two staves, Treble and Bass, in the key of D major (indicated by two sharps) and 2/2 time. The melody is primarily composed of quarter and eighth notes, with some rests. The lyrics are printed below the notes. The first system covers the first two lines of the doxology, and the second system covers the last two lines. The piece concludes with a double bar line and repeat signs on both staves.

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

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

*All things come from you, O Lord,
And of your own we have given you*



+ The Holy Eucharist +

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

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

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

While at the altar some cross themselves before returning to their seat via the side aisles.

WHO MAY RECEIVE HOLY COMMUNION

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

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

The Sursum Corda

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

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

Celebrant The Lord be with you.

People *And with your spirit.*

Celebrant Lift up your hearts.

People *We lift them to the Lord.*

Celebrant Let us give thanks to the Lord our God.

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

Celebrant

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

Here a Proper Preface is sung or said

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

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

The Sanctus

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

The musical score for "The Sanctus" is written in 3/4 time and consists of five staves. The lyrics are written below the notes, and guitar chords are indicated above the staff lines. The score begins with a double bar line and a repeat sign. 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 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.

Dm C Dm A Bb A Dm

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

Dm C Dm A Dm C Dm A

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

Bb A Dm Am G Em Am

God of po-wer and might. Hea-ven and earth are full of Your glo - ry Ho -

C E7 Am Am G Em Am

san - na in the high - est. Bles-sed is He who comes in the na - me, the

E7 Am E7 Am

name of God. Ho - san - na! Lo - rd God

We proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

The Lord's Prayer

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

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

Celebrant and People together

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

The Prayer of Humble Access

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

Celebrant and People

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

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

***But you are the same Lord,
who always delights in showing 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

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The Agnus Dei

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

Gently (♩ = 66)

Am G F

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

p(mp)

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

~ Alleluia, Alleluia! Give Thanks ~

Al - le - lu - ia, al - le - lu - ia,

Unison E C#m A B

Al - le - lu - ia, al - le - lu - ia! Give thanks to the ris-en Lord, Al - le -

al - le - lu - ia! Praise to his name!

E C#m F#m7 B7

lu - ia, al - le - lu - ia! Give praise to his name!

Fine

Harmony

1. Je - sus is Lord of all the earth.
 2. Spread the good news o'er all the earth;
 3. We have been cru - ci - fied with Christ.
 4. Come, let us praise the liv - ing God,

He is the King of cre - a - tion.
 Je - sus has died and has ris - en.
 Now we shall live for ev - er.
 joy - ful - ly sing to our Sav - ior.

D. C.

The Deacon’s Closing Statement

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. **Amen.**

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	Roxie
Krystal	Suzanne	Martha	Katie
Nancy	Cindy	Becky	Hazel
Madeline	Lincy	Ernesto	
David	Evelyn	Deborah & Mike	
Diane	Carol	Jimmy	
Walter	Jim	Darryl	
Jason	Linda	Jeffrey	



ALTAR FLOWERS ARE GIVEN
To the glory of God by
Lou and Karen Czarnecki
In thanksgiving for our church family.

October Birthdays			
10/2	Ashleigh Blair	10/24	John Mark McLaughlin
10/11	Bob Schneeman	10/25	Mark Findlay
10/18	David Smith	10/27	Shirley Foxcroft
10/23	Donna Masterson	10/28	Jeannette Anaya
10/23	Billie Ruth Hodges	10/31	Pam Jennings

Celebration for Mark McLaughlin's 95th Birthday

October 26, 2025@ Noon in the Parish Hall

Sign-up sheet in the Narthex
Church will provide Ham, please bring sides and/or desserts.

Operation Christmas Child

Empty gift boxes and more information are
available on the table in the Narthex.

**Bring your Gift Boxes and postage envelope
to the church by Sunday, November 19th.**

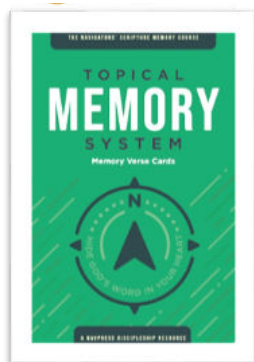
If you have questions call Millie Seamands, at 325-277-8487.



**2026 Altar Flower Sign Up Calendar
is in the Narthex.**

Please sign up!

Questions? Contact Sharon Weber at 325-245-8616



Hide God's Word in Your Heart!

This week's memory verse:

D. Being Christ's Disciple—Put Christ First

Luke 9:23

**The he said to them all: "Whoever wants to be my
disciple must deny themselves and take up their
cross daily and fallow me.**

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) 226-0887

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 October 26th—November 1st

The Twentieth Sunday After Pentecost

9:00 AM	Sunday School for all ages
10:30 AM	The Holy Eucharist
Noon	Mark McLaughlin's Birthday Celebration

Monday

5:30 PM	Vestry Meeting in the Conference Room
6:00 PM	DivorceCare in the Conference Room
8:00 PM	ADSW School for Ministry—Christian/Biblical Ethics via Zoom

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 via Zoom
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Saturday

10:00 AM	Daughters of the Holy Cross meet in the Conference Room
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The Twenty-First 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