



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

The First Sunday in Advent
November 30, 2025
10:30 AM



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

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

Jesus Christ

The Head of the Church

The Congregation

The Ministers

Kathi Johnson

Vestry in Charge

Joy Futrell

Teller

Barbara Caskey

Sharon Weber

Altar Guild

Paul & Jo Millican

Greeters and Ushers

Jeannette Anaya

Crucifer

Jean Yarbrough

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 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 baptized believers are invited to receive Holy Communion.

We Are Members of the Anglican Church in North America

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

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

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The Anglican Church

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

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

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

Anglican Worship

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

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

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

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

Prelude

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

The Great Litany

To be said or sung, kneeling, standing, or in procession.

O God the Father, Creator of heaven and earth,
Have mercy upon us.

O God the Son, Redeemer of the world,
Have mercy upon us.

O God the Holy Spirit, Sanctifier of the faithful,
Have mercy upon us.

O holy, blessed, and glorious Trinity, one God,
Have mercy upon us.

From all disordered and sinful affections; and from all the deceits of the world, the flesh, and the devil,
Good Lord, deliver us.

From all false doctrine, heresy, and schism; from hardness of heart, and contempt of your Word and commandments,
Good Lord, deliver us.

From lightning and tempest; from earthquake, fire, and flood; from plague, pestilence, and famine,
Good Lord, deliver us.

From all oppression, conspiracy, and rebellion; from violence, battle, and murder; and from dying suddenly and unprepared,
Good Lord, deliver us.

By the mystery of your holy incarnation; by your holy nativity and submission to the Law; by your baptism, fasting, and temptation,

Good Lord, deliver us.

By your agony and bloody sweat; by your Cross and passion; by your precious death and burial,

Good Lord, deliver us.

By your glorious resurrection and ascension; by the sending of the Holy Spirit; by your heavenly intercession; and by your coming again in power and great glory,

Good Lord, deliver us.

In all times of tribulation; in all times of prosperity; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners beseech you to hear us, O Lord God: That it may please you to rule and govern your holy Church universal in the right way,

We beseech you to hear us, good Lord.

To illumine all Bishops, Priests, and Deacons, with true knowledge and understanding of your Word; and that, both by their preaching and living, they may show it accordingly,

We beseech you to hear us, good Lord.

To send forth laborers into your harvest; to prosper their work by your Holy Spirit; to make your saving health known unto all nations; and to hasten the coming of your kingdom,

We beseech you to hear us, good Lord.

To give all your people increase of grace to hear your Word with humility, to receive it with pure affection, and to bring forth the fruit of the Spirit,

We beseech you to hear us, good Lord.

To bring into the way of truth all who have erred and are deceived,
We beseech you to hear us, good Lord.

To give us a heart to love and fear you, and diligently to keep your commandments,
We beseech you to hear us, good Lord.

To bless and keep all your people,
We beseech you to hear us, good Lord.

That it may please you to rule the hearts of your servant Joseph, the President, and all others in authority, that they may do justice, and show mercy, and walk humbly before you,
We beseech you to hear us, good Lord.

To bless and guide all judges, giving them grace to execute justice, and to maintain truth,
We beseech you to hear us, good Lord.

To bless and keep our armed forces by sea, and land, and air, and to shield them in all dangers and adversities,
We beseech you to hear us, good Lord.

To bless and protect all who serve their communities by their labor and learning,
We beseech you to hear us, good Lord.

To give and preserve for us and for others the bountiful fruits of the earth, so that at the harvest we all may enjoy them,
We beseech you to hear us, good Lord.

To make wars to cease in all the world, and to give to all nations unity, peace, and concord,

We beseech you to hear us, good Lord.

That it may please you to show mercy on all prisoners and captives; refugees, the homeless, and the hungry; and all those who are desolate and oppressed,

We beseech you to hear us, good Lord.

To preserve all who are in danger by reason of their work or travel,

We beseech you to hear us, good Lord.

To strengthen the bonds of those in Holy Matrimony; to uphold the widowed and abandoned; and to comfort all whose homes are torn by strife,

We beseech you to hear us, good Lord.

To protect the unborn and their parents, and to preserve all women in childbirth;

We beseech you to hear us, good Lord.

To care for those who have lost children or face infertility, and to provide for young children and orphans,

We beseech you to hear us, good Lord.

To visit the lonely and those who grieve; to strengthen all who suffer in mind, body, or spirit; and to comfort with your presence those who are failing and infirm,

We beseech you to hear us, good Lord.

To support, help, and deliver all who are in danger, necessity, and tribulation,

We beseech you to hear us, good Lord.

To have mercy upon all people,

We beseech you to hear us, good Lord.

That it may please you to give us true repentance; to forgive us all our sin, negligence, and ignorance; and to endue us with the grace of your Holy Spirit to amend our lives according to your holy Word,

We beseech you to hear us, good Lord.

To forgive our enemies, persecutors, and slanderers, and to turn their hearts,

We beseech you to hear us, good Lord.

To strengthen those who stand; to encourage the faint-hearted; to raise up those who fall; and finally to beat down Satan under our feet,

We beseech you to hear us, good Lord.

To grant to all the faithful departed eternal life and peace,

We beseech you to hear us, good Lord.

To grant that, in the fellowship of all the saints, we may attain to your heavenly kingdom,

We beseech you to hear us, good Lord.

Son of God, we beseech you to hear us.

Son of God, we beseech you to hear us.

O Lamb of God, you take away the sin of the world;
Have mercy upon us.

O Lamb of God, you take away the sin of the world;
Have mercy upon us.

O Lamb of God, you take away the sin of the world;
Grant us your peace.

O Christ, hear us.
O Christ, hear us.

Lord, have mercy upon us.
Christ, have mercy upon us.

Lord, have mercy upon us.

(Pause for examination of conscience)

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 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 Surely the Lord is coming soon.

People Amen. Come Lord Jesus!

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.

Kyrie or Trisagion

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

Celebrant and People

Unison

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

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

The Lighting of the First Advent Candle

Rudy Jr. and Nancy Wallace

O come, O come, Em - man - u - el, and ran - som
cap - tive Is - ra - el, that mourns in lone - ly ex - ile
here un - til the Son of God ap - pear. Re - joice! Re - joice!
Em - man - u - el shall come to thee, O Is - ra - el!

The image shows a musical score for a song. It consists of four staves of music, each with a treble clef and a key signature of one sharp (F#). The lyrics are written below the notes. The first staff has a long note with a slur over it. The second staff has a long note with a slur over it. The third staff has a long note with a slur over it. The fourth staff has a long note with a slur over it.

The first candle symbolizes HOPE and is called the "Prophet's Candle." The prophets of the Old Testament, especially Isaiah, waited in hope for the Messiah's arrival. The purple color symbolizes royalty, repentance, and fasting. We pray that this Christmas season, you are able to experience the HOPE in our Lord!

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 GOD, GIVE US GRACE TO CAST AWAY THE WORKS OF DARKNESS, AND PUT ON THE ARMOR OF LIGHT, NOW IN THE TIME OF THIS MORTAL LIFE IN WHICH YOUR SON JESUS CHRIST CAME TO VISIT US IN GREAT HUMILITY;

that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

[The people kneel or stand as they are able]

+ 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

Isaiah 2:1-5

NKJV

God promises a future of peace in which all nations turn to His wisdom, abandon violence, and walk together in His light.

- 1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.
- 2 Now it shall come to pass in the latter days *that* the mountain of the LORD's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it.
- 3 Many people shall come and say, "Come, and let us go up to the mountain of the LORD, to the house of the God of Jacob; he will teach us His ways, and we shall walk in His paths." For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.
- 4 He shall judge between the nations, and rebuke many people; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, either shall they learn war anymore.
- 5 O house of Jacob, come and let us walk in the light of the LORD.

God's people find joy, unity, and security in seeking the peace and well-being of Jerusalem, the place of His presence.

- 1 I was glad when they said to me,
"Let us go into the house of the LORD."
- 2 Our feet have been standing
Within your gates, O Jerusalem!
- 3 Jerusalem is built
As a city that is compact together,
- 4 Where the tribes go up, the tribes of the LORD, to the
Testimony of Israel,
to give thanks to the name of the LORD.
- 5 For thrones are set there for judgment,
The thrones of the house of David.
- 6 Pray for the peace of Jerusalem:
"May they prosper who love you.
- 7 Peace be within your walls,
Prosperity within your palaces."
- 8 For the sake of my brethren and companions,
I will now say, "Peace be within you."
- 9 Because of the house of the LORD our God
I will seek your good.

~ Gloria Patri ~

G D D D $\frac{A^7}{E}$ $\frac{D}{F\#}$ $\frac{Em}{G}$

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

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

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

D D⁷ G^{sus} G N.C. D⁷ G

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

[All may be seated]

Because love fulfills God's law and the final day is near, we must live awake, casting off darkness and clothing ourselves with Christ.

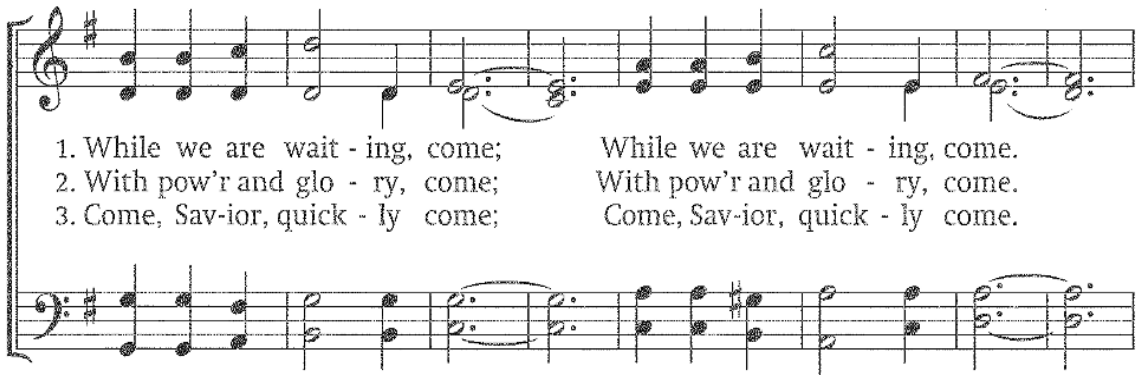
- 8 Owe no one anything except to love one another, for he who loves another has fulfilled the law.
- 9 For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "You shall not covet," and if there is any other commandment, are all summed up in this saying, namely, "You shall love your neighbor as yourself."
- 10 Love does no harm to a neighbor; therefore love is the fulfillment of the law.
- 11 And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed.
- 12 The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light.
- 13 Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy.
- 14 But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.

Lector The Word of the Lord.

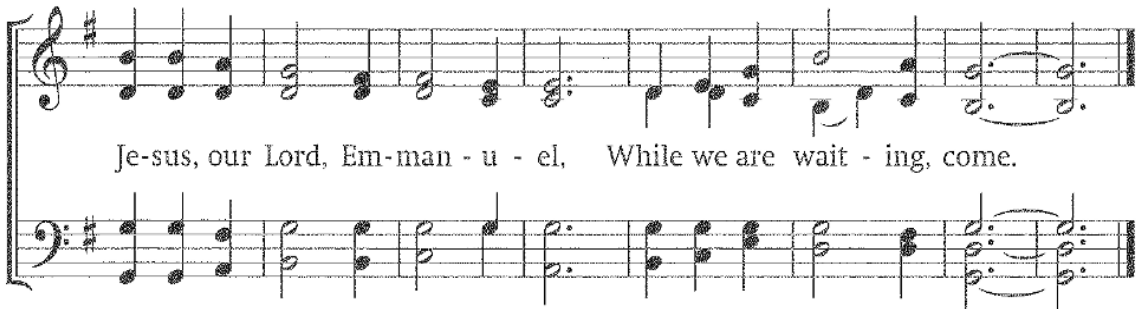
People Thanks be to God.

The Sequence Hymn

~ While We Are Waiting, Come ~ Vs 1,2



1. While we are wait - ing, come; While we are wait - ing, come.
2. With pow'r and glo - ry, come; With pow'r and glo - ry, come.
3. Come, Sav-ior, quick - ly come; Come, Sav-ior, quick - ly come.



Je-sus, our Lord, Em-man - u - el, While we are wait - ing, come.

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. Matthew (Matthew 24:29-44)

People Glory to you, Lord Christ

Jesus urges His followers to stay spiritually alert and ready, because His return will come suddenly and unmistakably, without warning.

- 29 "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken.
- 30 Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.
- 31 And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.
- 32 "Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer is near.
- 33 So you also, when you see all these things, know that it is near—at the doors!
- 34 Assuredly, I say to you, this generation will by no means pass away till all these things take place.
- 35 Heaven and earth will pass away, but My words will by no means pass away.
- 36 "But of that day and hour no one knows, not even the angels of heaven, but My Father only.

- 37 But as the days of Noah were, so also will the coming of the Son of Man be.
- 38 For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark,
- 39 and did not know until the flood came and took them all away, so also will the coming of the Son of Man be.
- 40 Then two men will be in the field: one will be taken and the other left.
- 41 Two women will be grinding at the mill: one will be taken and the other left.
- 42 Watch therefore, for you do not know what hour your Lord is coming.
- 43 But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into.
- 44 Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.

Celebrant The Gospel of the Lord.

People Praise to you, Lord Christ

The Sequence Hymn ~ While We Are Waiting, Come ~ Vs 3

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



Apostle's 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 Apostle's Creed:

Celebrant and People

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

**I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.**

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

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

The Apostles Creed — “*The Communion of Saints*”

100. Who are the saints? **The saints are all those in heaven and on earth who place their faith in Jesus Christ, who are set apart, holy to God in Christ, and transformed by his grace.** (*Leviticus 19:1–2; Deuteronomy 7:6; Psalm 16:1–3; 1 Peter 2:4–10; Revelation 7:9–17*)

101. What does the word “communion” mean? **“Communion” means being “one with” someone in union and unity. For Christians, it refers to the unity of the three Persons within the one Being of God, to our union with God through our union with Christ, and to our unity with one another in Christ.**

(*Psalm 85; Ezekiel 37:24–28; John 17:20–26; 2 Corinthians 13:11–14; 1 John 1:1–3*)

Announcements

The Offertory

The Offertory is a time to offer our praise and ourselves to God, to give our tithes and offerings, and most importantly for the offering and preparation of the bread and wine at altar by the clergy. We are reminded that all that we have has first been given to us by God and that God can take these things and renew them for his holy purposes.

Remember the words of the Lord Jesus, how he himself said, "It is more blessed to give than to receive." *Acts 20:35*

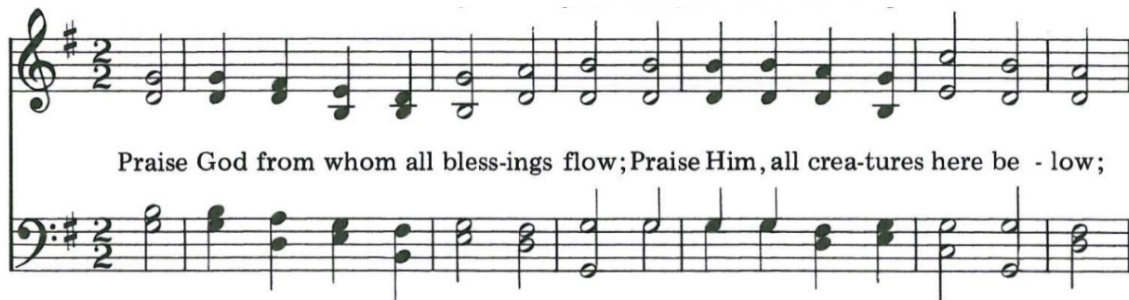
*Cash offerings in the plate this week will go to the *Meals for the Elderly.*

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

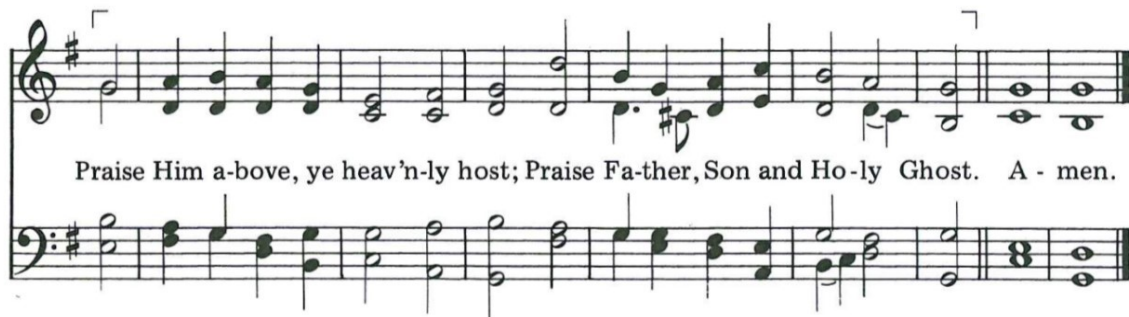
The Offertory Anthem ~ The King Is Coming ~ Tom Thornton

The Doxology

The people stand while the offerings are presented.



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.

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 music is in a key with one flat (B-flat) and a common key signature for the chords.

Staff 1: Ho - ly ho - ly ho - ly is our Lord God of po - wer and might. —

Staff 2: Ho - ly ho - ly ho - ly is our Lord Ho - ly ho - ly Ho - ly is our Lord.

Staff 3: God of po - wer and might. Hea - ven and earth are full of Your glo - y Ho -

Staff 4: san - na in the high - est. Bles - sed is He who comes in the na - me, the

Staff 5: 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 the faith:

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues

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

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

The Lord's Prayer

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

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

Celebrant and People together

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

The Prayer of Humble Access

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

Celebrant and People

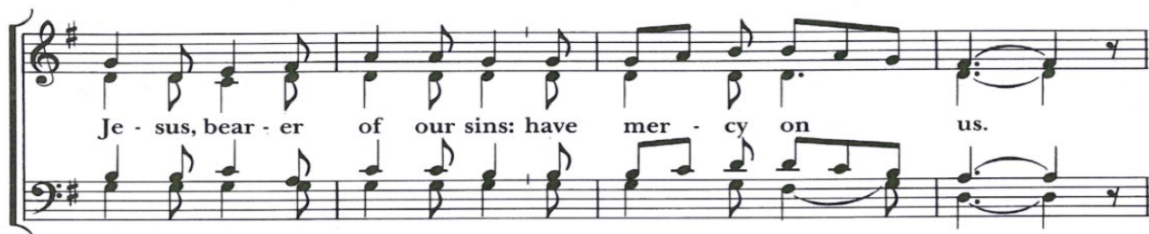
***We do not presume to come to this your table, merciful Lord,
trusting in our own righteousness,
but in your abundant and great mercies.
We are not worthy so much as to gather up
the crumbs under your table.
But you are the same Lord,
Whose character is to always show mercy.
Grant us, therefore, gracious Lord,
so to eat the flesh of your dear Son Jesus Christ
and to drink his blood,
that our sinful bodies may be made clean by his body,
and our souls washed through his most precious blood,
and that we may evermore dwell in him, and he in us. Amen***

The Agnus Dei

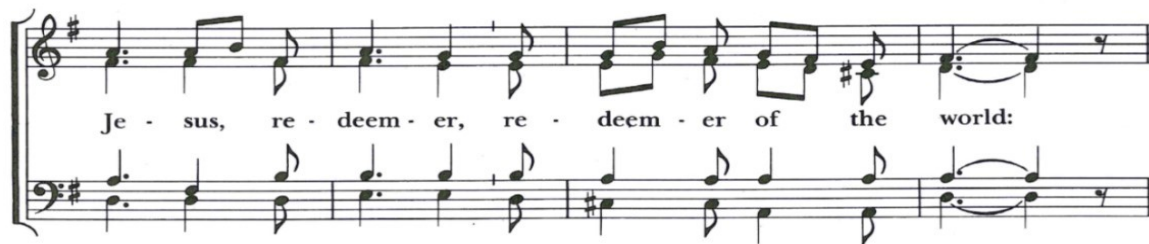
Agnus Dei means "Lamb of God" in Latin and has been a part of Christian liturgy for well over a millennium. The words are based on John 1:29, where John the Baptist says "Behold, the Lamb of God, who takes away the sin of the world!" Christians continue to call out with these same words, magnifying Jesus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



Je - sus, Lamb of God: have mer - cy on us.



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



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



give us your peace, give us your peace.

The Ministration of Communion

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

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

Facing the People, the Celebrant may say the following invitation

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

or this

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

John 1:29, Revelation 19:9

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

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

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

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

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

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

The body of Christ, the bread of heaven.

The blood of Christ, the cup of salvation.

For Spiritual Communion

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

The Post Communion Prayer

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

After Communion, the Celebrant says

Let us pray.

Celebrant and People together

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

The Recessional

~ Come Lord, Jesus Come ~

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

C Dm G⁷ C

1. The time will sure- ly come (Ooh-----) --- this is what He said, (Ooh-----)
 2. The time will sure- ly come when Je- sus shall de- scend

Am Dm G⁷ C

--) When Christ will come a- gain (Ooh-----) we'll see Him as He is (Ooh-----)
 He is com- ing back to judge the whole world's sin,

C Dm G⁷ C

--) He is the Sov- 'reign Lord, (Ooh-----) He is the King of kings. (Ooh-----)
 O, you should be pre- pared yes, for that fate- ful day

Am Dm G⁷ C F

--) The time will sure- ly come (Ooh-----) when we'll be at home with Him.
 So trust in Christ a- lone for there is no oth- er way.

C F C(add2)

O come, Lord Je- sus, come and take Your peo- ple home.
O come, Lord Je- sus, come we want to be up there.

C Am7 D7 F/G

— Take us from this world with all its strife and all that's wrong-----
We long to be with You----- in our home that you've pre- pared.

G7 F F C

Up to our home a- bove where joys shall nev- er end,
We're lis- t'ning for Your call we're look- ing t'ward the sky.

Am Dm7 G7 C

to share Your spec- ial love — when You come a- gain.
The time will sure- ly come we'll live with You on high.

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



*Bring your financial and food
donations for Project Dignidad
this Sunday!*



Daughters of the Holy Cross

**Will meet Saturday morning,
December 3rd at 10:00 a.m. in the
Conference Room**



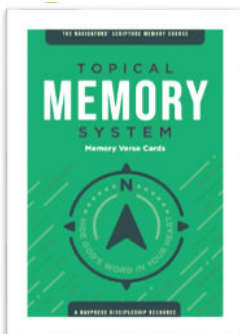
NOVEMBER BIRTHDAYS

11/3	Kashif Iqbal	11/12	Terri Grier	11/28	Craig Graf
11/10	Tony Nguyen	11/14	Jeremy Sanchez	11/26	Stephen Emmons
11/11	Rudy Wallace	11/16	Kelly Graf	11/30	Barbara Caskey
11/11	Earl Yarbrough	11/17	Charlotte Sweatt	11/30	Emmanuela Jiagbogu
11/11	Teddye Read	11/20	Grace Grant	11/30	Debora Scott
11/12	Jackie Jennings	11/25	Kelsey Graf		



DECEMBER BIRTHDAYS

12/2	Tom Thornton	12/21	Norma Jiagbogu
12/3	Millie Seamands	12/25	Lori Smithwick
12/9	Adi Wilson	12/25	Anita Reisdorfer
12/11	Carol Emmons	12/27	Henry McWilliams
12/13	Jenny Schroeder	12/29	Susan Luna
12/16	Linda Wilson	12/30	Melissa Mulkey
12/18	Janet Appleton		



Hide God's Word in Your Heart!

This week's memory verse:

D. Being Christ's Disciple—Serve Others

Mark 10:45

For even the Son of Man did not come to be served, but to give His life a ransom for many."



Honor your loved ones this Christmas season!

Donate to the Christmas Poinsettia Fund. Order forms & envelopes are in the Narthex.

- ♦ Fill in your name on the envelope
- ♦ List the name(s) of those you wish to honor
- ♦ Place **both** the order form and your donation in the envelope
- ♦ Place envelope in the offering plate or bring it by the office **December 21.**



Give



Serve



Attend



Grow

2026 MINISTRY COMMITMENT & PLEDGE FORMS

are on the table in the Narthex

Please pick up a form and confidential envelope, complete, and return to the church.

This assists us in setting the 2026 Church Budget as well as providing our church ministries with additional people who are willing to serve.

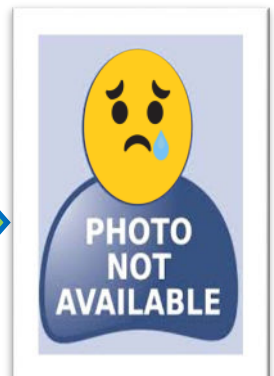


Church Directory Pictures!

Does your pic need updating?

No photo available?

**Set an appointment
with Lou!
325-234-7509**





**Come help us decorate the
Christmas Tree**

in the Parish Hall

**‘Reason for the Season’
Christmas Party
December 7th, 2025 Noon**

**Food Sign-up Sheet in the Narthex
Please bring Soups or Chili, Salads,
and/or Desserts**

Soups or Chili



Christmas Party Table Centerpiece Sign-Up



**Sign up as groups, families, or individuals, and
CREATE A TABLE CENTERPIECE for our
Christmas Party using a character(s) or animal(s)
from the traditional Manger Scene (excepting
the Wise Men — who will be “still in transit.”)**

Seniors Still Believe

Help Make Christmas Special for Homebound Neighbors



Since 2010, the “Seniors Still Believe” program has brought hope, dignity, and joy to hundreds of homebound seniors across Tom Green, Concho, and Irion Counties and Miles, Texas. Every ornament taken from a tree represents a senior reminded that they are not forgotten.

- Choose an ornament and shop for your senior’s gift, or
- Donate \$30 and let **Meals For The Elderly** shop on your behalf.

In addition, we collect stocking stuffers—puzzle books, socks, lotion, and small treats—to add a little extra joy to each package.

Take a paper ornament from the tree in the Narthex

Please return gifts by December 1st.



Operation Christmas Child

You are still able to send a box to a child in need through the Operation Christmas Child website.

Online Donations will be received through December 31st.

Scan the QR Code with your smart phone



THE HANGING OF THE GREENS



December 14th the church will celebrate the coming of Christmas with the annual Hanging of the Greens.

After a lunch of pizza and salad, we will gather in the Nave to begin decorating the church for Christmas.

The church will provide the pizza and drinks.

Please bring your favorite salad to share.

FMI, please contact Sharon Weber
at 325-245-8616.



**The Alpha Course
Launch Party
Sunday, Jan. 4, 2026
5:30 PM**

An Alpha course is a series of sessions exploring the basics of the Christian faith, designed for those with questions about life, meaning, and faith.

Each session typically includes a meal, a video that introduces a faith-related topic, and a small group discussion where participants can share their thoughts in a relaxed and non-judgmental environment.

**Sundays at 5:30pm in the Parish hall — January 4 through March 8, 2026.
Childcare will be provided.**

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

Deacon Stephen Emmons

(325) 262-1316

Financial Secretary

Judy Holik

jkholik@gmail.com

Parish Administrator

Robin Grier

anglican.sanangelo@gmail.com

Sr. Warden

Luke Grant

grantl05@gmail.com
(860) 917-1869

Jr. Warden

Building and Grounds

Dave Driskell

(325) 500-8743

Children, Youth, and Education

Teddye Read

Audio Visual

Lou 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

Teddye Read (2027)

Christian Education and Marketing
(325) 262-2710

The Week Of November 30th—December 7th

The First Sunday in Advent

- 9:00 AM Sunday School for all ages
Adults with Fr. Hal in the Conference Room, Book of Hebrews
- 10:30 AM The Holy Eucharist

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

- 1:30 PM Tree Decorating in the Parish Hall

Saturday

- 10:00 AM Daughter's of the Holy Cross Meeting

The Second Sunday in Advent

- 9:00 AM Sunday School for all ages
- 10:30 AM The Holy Eucharist
- Noon Church Christmas Soup & Chili Potluck



Church Office Hours

Monday—Thursday 9:00 am—2:00 pm
Fridays 9:00 am—Noon