

Anglican Church of the Good Shepherd

The Second Sunday of Epiphany
January 18, 2026
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

Billie Ruth Hodges
Vestry in Charge

Paul Millican
Teller

Billie Hodges
Kathi Johnson
Altar Guild

Alvin New
David Harrison
Greeters and Ushers

Jeannette Anaya
Crucifer

Jeremy Sanchez
Lector

Kelly Graf
Eucharistic Minister

Fr. Robbie 'Hal' Scott
Rector

Deacon Stephen Emmons

The Rt. Rev. Steven Tighe, Ph.D.
Bishop of the Diocese of the Southwest

The Rt. Rev. Julian Dobbs
Acting Archbishop

Welcome to our Father's House!

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

We Are Word Centered

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

The Bible

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

The Holy Eucharist

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

Receiving Holy Communion

All are invited to receive Holy Communion.

We Are Members of the Anglican Church in North America

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

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

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The Anglican Church

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

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

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

Anglican Worship

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

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

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

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

Prelude

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

Processional ~ Songs of Thankfulness and Praise ~ vs 1,2,4



1. Songs of thank-ful - ness and praise, Je-sus, Lord, to thee we raise,
2. Man - i - fest at Jor-dan's stream, Prophet, Priest, and King su-preme;
3. Man - i - fest in mak-ing whole Pal-sied limbs and faint-ing soul;
4. Grant us grace to see thee, Lord, Mir-rored in thy ho - ly Word;



Man - i - fest-ed by the star To the sa - ges from a - far;
And at Ca-na, wed - ding-guest, In thy Cod-head man - i - fest;
Man - i - fest in val - iant fight, Quell-ing all the dev-il's might;
May we im - i - tate thee now, And be pure, as pure art thou;



Branch of roy - al Da-vid's stem In thy birth at Beth-le - hem;
Man - i - fest in pow'r di-vine, Chang-ing wa-ter in - to wine;
Man - i - fest in gra-cious will, Ev - er bringing good from ill;
That we like to thee may be At thy great e - piph-a - ny.



An - them be to thee ad-dressed,
An - them be to thee ad-dressed, God in man made man - i - fest. A-men.
An - them be to thee ad-dressed,
And may praise thee, ev - er blest.

+ 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 I will make you as a light for the nations,

People **That my salvation may reach to the end of the earth.**

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. "holy") is used rather than the Kyrie. This ancient hymn first appeared in Christian liturgies in the 5th century but is possibly older. It has the same basic purpose and meaning as the Kyrie.

Unison

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

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

The Collect of the Day

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

Celebrant The Lord be with you.

People *And with your spirit.*

Celebrant Let us pray.

[The people kneel or stand as they are able]

ALMIGHTY GOD, WHOSE SON OUR SAVIOR JESUS CHRIST IS THE

LIGHT OF THE WORLD:

**Grant that your people, illumined by your Word and
Sacraments, may shine with the radiance of Christ's glory,
that he may be known, worshiped, and obeyed to the ends of
the earth; through Jesus Christ our Lord, who with you and
the Holy Spirit lives and reigns, one God, now and for ever.**

Amen.

Praise Song

~ All The Riches ~

With simplicity G Am7 Bm7 Em Am7 D

All the rich - es of his grace, all the full - ness of his

G Am7 G Am7 Bm7 Em

bless - ing, all the sweet - ness of his love, he gives to

Am7 D 1G 2.

you, he gives to me. me.

G C G D G

1. Oh, the blood of Je - sus, oh, the blood of Je - sus,
2. Oh, the word of Je - sus, oh, the word of Je - sus,
3. Oh, the love of Je - sus, oh, the love of Je - sus,

G C G C D G

oh, the blood of Je - sus, it wash - es white as snow.
oh, the word of Je - sus, it cleans - es white as snow.
oh, the love of Je - sus, it makes his bo - dy

1. 2. 8

+ 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

Exodus 12:21-28

NKJV

Trusting God enough to follow His instructions leads to protection, freedom, and the passing on of faith to future generations.

- 21 Then Moses called for all the elders of Israel and said to them, “Pick out and take lambs for yourselves according to your families, and kill the Passover lamb.
- 22 And you shall take a bunch of hyssop, dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin. And none of you shall go out of the door of his house until morning.
- 23 For the LORD will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and not allow the destroyer to come into your houses to strike you.
- 24 And you shall observe this thing as an ordinance for you and your sons forever.

25 It will come to pass when you come to the land which the **LORD** will give you, just as He promised, that you shall keep this service.

26 And it shall be, when your children say to you, 'What do you mean by this service?'

27 that you shall say, 'It is the Passover sacrifice of the **LORD**, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.' " So the people bowed their heads and worshiped.

28 Then the children of Israel went away and did so; just as the **LORD** had commanded Moses and Aaron, so they did.

Lector The Word of the Lord.

People ***Thanks be to God***

[Silent Meditation]

The Psalm**Psalm 40:1-11**

All Standing

Patient trust in God leads to rescue, renewed joy, and a desire to share His faithfulness with others.

- 1 I waited patiently for the LORD; and He inclined to me,
and heard my cry.
- 2 He also brought me up out of a horrible pit, out of the miry clay,
and set my feet upon a rock, and established my steps.
- 3 He has put a new song in my mouth— Praise to our God; many
will see it and fear,
And will trust in the LORD.
- 4 Blessed is that man who makes the LORD his trust,
**And does not respect the proud, nor such as turn aside to
lies.**
- 5 Many, O LORD my God, are Your wonderful works which You have
done; and Your thoughts toward us cannot be recounted to You
in order; if I would declare and speak of them,
They are more than can be numbered.
- 6 Sacrifice and offering You did not desire; my ears You have
opened.
Burnt offering and sin offering You did not require.

7 Then I said, "Behold, I come;
In the scroll of the book it is written of me.

8 I delight to do Your will, O my God,
And Your law is within my heart."

9 I have proclaimed the good news of righteousness in the great assembly; indeed, I do not restrain my lips,
O LORD, You Yourself know.

10 I have not hidden Your righteousness within my heart; I have declared Your faithfulness and Your salvation;
I have not concealed Your lovingkindness and Your truth from the great assembly.

11 Do not withhold Your tender mercies from me, O LORD;
Let Your lovingkindness and Your truth continually preserve me.

~ Gloria Patri ~

Music score for "Gloria Patri" in G major, 4/4 time. The score consists of three staves of music with lyrics.

Top Staff: G, D, D, D, A⁷/E, D/F#, E_m/G

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

Middle Staff: D/A, A⁷, D, G, G/D, G/B, G, G/D, D

Lyrics: 5 Ho - ly Ghost, As it was in the be - gin - ning, is

Bottom Staff: D, D⁷, Gsus, G, N.C., D⁷, G

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

[All may be seated]

God is faithful to strengthen believers through His grace, uniting them in Christ and sustaining them until the end.

- 1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,
- 2 To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours:
- 3 Grace to you and peace from God our Father and the Lord Jesus Christ.
- 4 I thank my God always concerning you for the grace of God which was given to you by Christ Jesus,
- 5 that you were enriched in everything by Him in all utterance and all knowledge,
- 6 even as the testimony of Christ was confirmed in you,
- 7 so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ,
- 8 who will also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ.
- 9 God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.

Lector The word of the Lord.

People Thanks be to God.

[Silent Meditation]

The Sequence Hymn

~ Jesus, Draw Me Ever Nearer ~

vs 1

VERSE

J=66 A7sus

D

G/D

D

G/D



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

D

G/D

D

G/D

D

G/D



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

D

D/F#

A

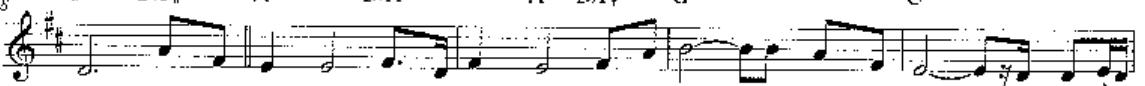
D/A

A

D/F#

G

C



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

I, 2

||3

D

G/D

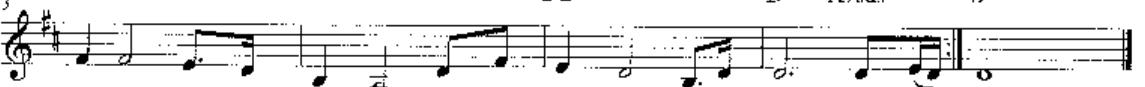
D

G/D

D

A7sus

D



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. John (John 1:29-42)

People Glory to you, Lord Christ

*Jesus is revealed as the Lamb of God, and those who truly encounter Him
are drawn to follow, share, and bring others to Him.*

- 29 The next day John saw Jesus coming toward him, and said,
"Behold! The Lamb of God who takes away the sin of the world!"
- 30 This is He of whom I said, 'After me comes a Man who is
preferred before me, for He was before me.'
- 31 I did not know Him; but that He should be revealed to
Israel, therefore I came baptizing with water."
- 32 And John bore witness, saying, "I saw the Spirit descending from
heaven like a dove, and He remained upon Him.
- 33 I did not know Him, but He who sent me to baptize with water
said to me, 'Upon whom you see the Spirit descending, and
remaining on Him, this is He who baptizes with the Holy Spirit.'
- 34 And I have seen and testified that this is the Son of God."
- 35 Again, the next day, John stood with two of his disciples.
- 36 And looking at Jesus as He walked, he said, "Behold the Lamb of
God!"

37 The two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and seeing them following, said to them, "What do you seek?" They said to Him, "Rabbi" (which is to say, when translated, Teacher), "where are You staying?"

39 He said to them, "Come and see." They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour).

40 One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother.

41 He first found his own brother Simon, and said to him, "We have found the Messiah" (which is translated, the Christ).

42 And he brought him to Jesus. Now when Jesus looked at him, He said, "You are Simon the son of Jonah. You shall be called Cephas"

Celebrant The Gospel of the Lord.

People Praise to You Lord Christ.

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

Sermon

Fr. Hal

In the sermon, the minister reflects on the meaning of the Lessons and Gospel for the day, drawing out parallels and teachings from the passages. It is typical to focus on the day's Gospel reading and to weave the other New Testament and Old Testament readings as support. Anglicans not only hear the Holy Scriptures from beginning to end within a three-year cycle, but we also enjoy thoroughly Biblical sermons that illuminate Holy Scripture and help us to apply them to our own lives.

Sermon Notes



The Nicene Creed

Anglicans embrace the Apostles', Nicene, and Athanasian Creeds as sufficient statements of the apostolic Christian faith that are thoroughly grounded in Holy Scripture. These creeds date from the earliest centuries of the church and were written to correct error and to clarify biblical truths. By repeating the Nicene Creed after the sermon during every Eucharist service, we are reminded of the essentials of Christian belief and provided with a safeguard against fundamental errors.

Let us confess our faith in the words of the Nicene Creed:

Celebrant and People

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, visible and invisible.**

**We believe in one Lord, Jesus Christ,
the only-begotten Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.**

**For us and for our salvation he came down from heaven,
was incarnate from the Holy Spirit and the Virgin Mary,
and was made man.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father [and the Son],
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.**

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

**We look for the resurrection of the dead,
and the life of the world to come. Amen.**

The Prayers of the People

Anglicans embrace the Latin phrase *Lex orandi, lex credendi* as a central belief. It basically means "the law of prayer is the law of belief," and this is the foundation of the very idea of the Book of Common Prayer. How we pray, to whom we pray, and for what we pray greatly influences our being and our beliefs. Prayer is how we communicate with God, ask for direction in our own lives, and intercede for others. It is a way of offering praise to God. The common prayer of God's people multiplies the power of prayer, focuses our petitions, and allows us to pray with a unified voice and spirit.

Let us pray for the Church and for the world, saying, "hear our prayer."

For the peace of the whole world, and for the well-being and unity of the people of God.

Reader Lord, in your mercy:

People Hear our prayer.

For Julian, our acting 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 La Trinidad, Mexico

Reader Lord, in your mercy:

People Hear our prayer.

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

Reader Lord, in your mercy:

People Hear our prayer.

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

Reader Lord, in your mercy:

People Hear our prayer.

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

Reader Lord, in your mercy:

People Hear our prayer.

For our community outreach, Food Locker, DivorceCare, GriefShare, The Alpha Course 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 | Jackie & Pam | Billie | Nan |
| Bob & Linda | Henry | Dianne | Jean |
| Lou & Karen | Katie | Charlotte | Kristen |
| Linda | Mark | Frank & Susan | Stephen |
| Nancy | Mollie | Tom | Adi |
| Bob | Patsy | Rita | Bill |

Reader Lord, in your mercy.

People Hear our prayer.

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

Reader Lord, in your mercy:

People Hear our prayer.

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

Celebrant

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

The Confession and Absolution of Sin

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

The Clergy or other person appointed says the following

Clergy Let us humbly confess our sins to Almighty God.

(Pause for examination of conscience)

Most merciful God,

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

We have not loved you with our whole heart;

we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ,

have mercy on us and forgive us;

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

to the glory of your Name. Amen.

The priest alone stands and says

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

People Amen.

The Comfortable Words

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

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

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

Matthew 11:28-30

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

John 3:16

Catechesis

The Apostles Creed —
"The Forgiveness of Sins"

111. Can you earn God's grace? **No. God gives his grace freely and enables me to receive it. Everything I do for God should be in response to his love and grace made known in Christ, for "while we were still sinners, Christ died for us," and "we love because he first loved us."** (*Romans 5:8; 1 John 4:19; see also Exodus 34:5-10; Psalm 23; John 10:7-18; Ephesians 2:1-10; 2 Timothy 1:8-10*)

112. Is God's grace only for your religious or spiritual life? **No. God wants to redeem every aspect of my life, and his grace in Christ is at work in all of it.** (*Psalm 40; Isaiah 1:13-20; Matthew 6:25-33; Titus 2:11-14*)

113. Does God give grace only to Christians? **No. God's common grace can be seen in his provision for all people. "He makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust" (Matthew 5:45). However, he shows his saving grace by granting salvation to those who their faith in Christ.** (*Psalms 65:5-13; 145:8-9; Acts 14:15-17; Romans 5:1-11*)

Christian Discipleship—Scripture Memory

Robin Grier

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
La Gran Familia

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

The Offertory Anthem

~ Come Jesus Come ~

Robin Grier

The Doxology

The people stand while the offerings are presented

Unison

The musical score consists of five staves of music in Unison, arranged for two voices (Soprano and Alto). The key signature is B-flat major (two flats), and the time signature is common time (indicated by a '3'). The lyrics are as follows:

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

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

+ The Holy Eucharist +

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

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

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

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

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

The Sursum Corda

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

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

Celebrant The Lord be with you.

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

Celebrant Lift up your hearts.

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

Celebrant Let us give thanks to the Lord our God.

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

Celebrant

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

Here a Proper Preface is sung or said

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.

Celebrant and People

The musical score for "The Sanctus" consists of four staves of music. The first staff begins with a treble clef, a 3/4 time signature, and a key signature of one sharp (F#). The lyrics are "Ho - ly ho - ly ho-ly is our Lord God of po-er and might." The chords are Dm, C, Dm, A, Bb, A, and Dm. The second staff begins with a treble clef, a 3/4 time signature, and a key signature of one sharp (F#). The lyrics are "Ho - ly ho - ly ho-ly is our Lord Ho - ly ho - ly Ho-ly is our Lord." The chords are Dm, A, Dm, Am, G, Em, and Am. The third staff begins with a treble clef, a 3/4 time signature, and a key signature of one sharp (F#). The lyrics are "God of po-er and might. Hea-ven and earth are full of Your glo - ry Ho -". The chords are C, E7, Am, Am, G, Em, and Am. The fourth staff begins with a treble clef, a 3/4 time signature, and a key signature of one sharp (F#). The lyrics are "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 E7, Am, E7, Am, and Am.

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.

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

~ Shine, Jesus Shine ~

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

J=112 **VERSE**

A A^{sus} A E/A A A^{sus} A E/A

1. Lord, the light of Your love is shin - ing, in the midst of the dark - ness, shin - ing;
2. Lord, I come to Your awe - some pres - ence, from the shad - ows in - to Your rad - iance;
3. As we gaze on Your king - ly bright - ness, so our fac - es dis - play Your like - ness;

5 D E/D C♯m F♯m D E/D C♯m F♯m G

Je - sus, Light of the world, shine up - on us, set us free by the truth You now bring - us. Shine on —
By the blood I may en - ter Your bright - ness, search me, try me, con - sume all my dark - ness. Shine on —
Ev - er chang - ing from glo - ry to glo - ry, mir - rored here may our lives tell Your sto - ry. Shine on —

CHORUS

10 E^{sus} E G E^{sus} E A E/A A D A/C♯ Bm Bm/A

me, — shine on — me. — Shine, Je - sus, shine, — fill this land with the
me, — shine on — me. —
me, — shine on — me. —

16 E^{sus} E A E/A A D A/C♯ Bm Bm/A G E^{sus} E A E/A A D

Fa - ther's glo - ry; Blaze Spir - it, blaze, — set our hearts on fire. Flow, riv - er, flow, .

22 A/C♯ Bm Bm/A E^{sus} E A E/A A D A/C♯

— flood the na - tions with grace and mer - cy; Send forth Your word, — Lord, and

27 Bm E⁷ A D/A **INSTRUMENTAL** 1, 2. E/A D/A 3. E/A D/A **ENDING** A D/A A

let there be light.

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.



ALTAR FLOWERS ARE GIVEN
To the glory of God by
Linda Wilson
In loving memory of
Duke Wilson

January Birthdays



| | | | |
|------|---------------------|------|-----------------|
| 1/1 | Jo Lieber | 1/13 | Bill Bissett |
| 1/3 | Katie Harrison | 1/14 | Robin Grier |
| 1/5 | Dianne Findlay | 1/15 | Caroline Benson |
| 1/6 | Luke Grant | 1/17 | Karen Czarnecki |
| 1/6 | Doug Seamands | 1/17 | Paul Foxcroft |
| 1/7 | Kristen Billingsley | 1/23 | Linda Westbrook |
| 1/12 | Scott Reisdorfer | 1/28 | Jean Yarbrough |

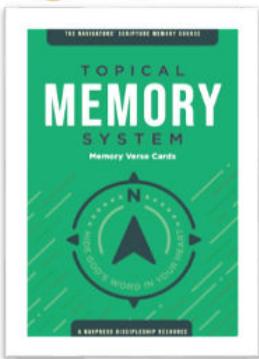
Hide God's Word in Your Heart!

This week's memory verse:

D. Growth In Christlikeness—Love

John 13:34, 35

A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another.



REFRESHING OUR PRAYER CHAIN MINISTRY

UNITING OUR CHURCH FAMILY IN PRAYER AND SUPPORT THROUGH EVERY SEASON OF LIFE



PRAYER

Experience the power of community prayer and heartfelt support when you submit your requests to acgsprayerrequests@yahoo.com



SUPPORT

Join our church family in uplifting one another through prayer during all life's seasons.



CONFIDENTIALITY

Our Intercessory Prayer Team ensures every request is treated with respect and kept private.

INVOLVEMENT

Be part of our prayerful journey and strengthen our faith community together.

SUBMIT YOUR PRAYER REQUESTS TO
ACGSPRAYERREQUESTS@YAHOO.COM

OR

BY PLACING A WRITTEN REQUEST IN THE PRAYER BOX
LOCATED OUTSIDE THE OFFICE.

2025 Contribution Statements

are available on the table in the Narthex.

Thank you for your faithful generosity!

**SUNDAY,
JANUARY 25TH, 2025
FOLLOWING THE WORSHIP SERVICE**

**BRING YOUR
FAVORITE CASSEROLES,
SALADS AND/OR DESSERTS**

**ANNUAL
MEETING**

**Anglican Church of the Good Shepherd
Notice of Annual Meeting
Sunday, January 25, 2025**

**Online Giving
Now Available**

*"So let each one give as he purposes in his heart, not grudgingly or of necessity;
for God loves a cheerful giver."*

1 Corinthians 9:7 (NKJV)



**PROJECT
DIGNIDAD
COLLECTION
DAY**

~ Next Sunday, January 25, 2026 ~



Mondays
February 2 -April 27, 2026
6:00 PM to 7:30 PM
In the Conference Room
Workbook provided

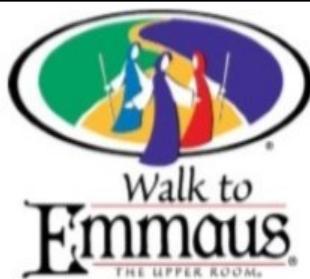
**Childcare is provided IF SET UP
IN ADVANCE with administrator**



Tuesdays
February 3 -April 28, 2026
6:00 PM to 7:30 PM
In the Conference Room
Workbook provided

**Childcare is provided IF SET UP
IN ADVANCE with administrator**

DivorceCare's life-changing support groups **GriefShare's** support groups are safe, welcome people and guide them on the path of recovery after separation or divorce. Over 1 million people have found comfort and hope through this 13-week, video-based series. **GriefShare's** support groups are safe, welcoming places where people understand the difficult emotions of grief. Through this 13-week group, you'll discover what to expect in the days ahead and what's "normal" in grief. Since there are no neat, orderly stages of grief, you'll learn helpful ways of coping



Upcoming Emmaus Walks 2026—2027

Applications are in the church office
Sign up today!
Contact Matt Hodges 325-226-5165

2026

March 5-8 Men's Walk #2215
July 9-12 Women's Walk #2216
Aug. 6-9 Men's Walk #2217
Oct. 22-25 Women's Walk 2218

2027

Feb 18-21 Men's Walk #2219
July 15-18 Women's Walk #2220
Aug. 5-8 Men's Walk #2221
Oct. 21-24 Women's Walk #2222

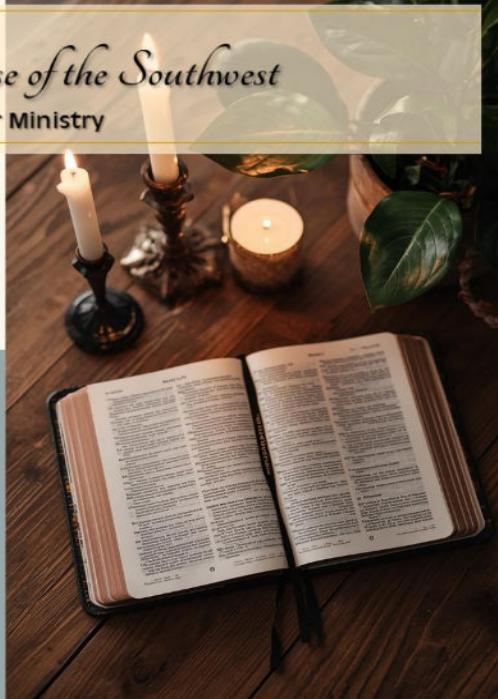


Anglican Diocese of the Southwest

School for Ministry

Spring 2026 Course Offerings

The course in Anglicanism will be taught by the Very Rev. Dr. Robert Munday, Ph.D. Now retired, Dean Munday is a former professor of Systematic Theology at Trinity Anglican Seminary and former Dean and President of Nashotah House Theological Seminary. He has graciously offered his time to the diocese, so that we are able to present this course free of charge and with Spanish translation. This presents a special opportunity for clergy and lay leaders who may have already taken classes in Anglicanism for continuing education as well as a survey course in Anglicanism for lay leaders and those in the process for ordination. Dr. Munday will begin his class, Thursday, February 5, 2026 at 7 PM (MT). Old Testament Survey, taught by Fr. Hal Scott, PhD, will begin Monday, February 2, 2026 at 7 PM (MT).



La Escuela Diocesana para el Ministerio se complace en anunciar nuestros cursos de primavera para 2026: Antiguo Testamento y Anglicanismo. El curso de Anglicanismo será impartido por el Reverendo Dr. Robert Munday, Ph.D. El Rev. Munday fue profesor de Teología Sistématica en el Seminario Anglicano Trinity y decano y presidente del Seminario Teológico Nashotah House. Ha tenido la amabilidad de ofrecer su tiempo a la diócesis y podemos presentar este curso de forma gratuita y con traducción al español. Esto supone una oportunidad especial para el clero y los líderes laicos que ya hayan tomado clases de anglicanismo para la educación continua, así como un curso de introducción al anglicanismo para líderes laicos y aquellos que se encuentran en proceso de ordenación.



Fr. Hal Scott, Rector
Anglican Church
of the Good Shepard



Very Rev.
Dr. Robert Munday, Ph. D

No tuition charge

Enroll today and deepen your understanding of Anglican tradition and the Old Testament!

For Old Testament Survey, Use a study Bible, preferably ESV Study Bible. Supplemental text: Introduction to the Old Testament, 2 Edition, by Longman and Dillard.

Both classes will be taught through the zoom link below:

[https://us06web.zoom.us/j/84359621141?
pwd=Y72LIQs4bpgyOqwxmAAmkWkjh6sYbZ.1](https://us06web.zoom.us/j/84359621141?pwd=Y72LIQs4bpgyOqwxmAAmkWkjh6sYbZ.1)

Meeting ID: 843 5962 1141
Passcode: 115928

Please contact Anglican.sm@gmail.com for an enrollment form if you are a new student. For Mexican students, please contact Meredith Holt at meremex97@gmail.com.

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

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

Violinist

Megan Busker

Rector
Fr. Robbie 'Hal' Scott
Cell 757-617-2597
navychaplain59@gmail.com
Deacon Stephen Emmons
(325) 262-1316

Discipleship Minister
Robin Grier
(512) 755-1594

Financial Secretary
Judy Holik
jholik@gmail.com

Parish Administrator
April Wilson
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
Jennifer Schroeder

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 January 18th—January 24th

The Second Sunday of Epiphany

| | |
|----------|---|
| 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 |
| 5:30 PM | Alpha |

Monday Church office closed in observation of Martin Luther King Day

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 |

Wednesday

| | |
|---------|---|
| 3:00 PM | Gospel of John Bible Study on Facebook Live |
| 6:00 PM | Bible Study: The Epistle of Paul to the Philippians |
| 6:45 PM | Holy Communion in the Nave |

The Third Sunday of Epiphany

| | |
|----------|---|
| 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 |
| Noon | Potluck Lunch & Annual Meeting |
| 5:30 PM | Alpha |



Church Office Hours

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