



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

The Second Sunday of Epiphany
January 19, 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

Jean Yarbrough

Vestry In Charge

Jeannette Anaya

Terri Grier

Tellers

Kathi Johnson

Altar Guild

Paul & Jo Millican

Greeters and Ushers

Heath Belk

Crucifer

Stacy Belk

Lector

Jeannette Anaya

Eucharistic Minister

Fr. Robbie 'Hal' Scott

Rector

The Rt. Rev. Steven Tighe, Ph.D.

Bishop of the Diocese of the Southwest

The Most Reverend Stephen D. Wood

Archbishop

Welcome to our Father's House!

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

We Are Word Centered

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

The Bible

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

The Holy Eucharist

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

Receiving Holy Communion

All are invited to receive Holy Communion.

We Are Members of the Anglican Church in North America

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

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

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

The Anglican Church

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

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

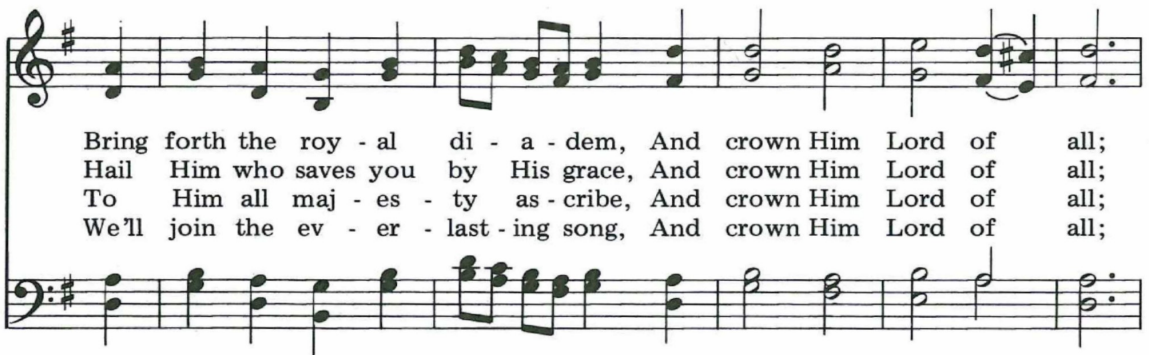
The Prelude is a time to quietly pray and settle our hearts on the holiness of God and the need for His grace and Holy Spirit.

Processional ~ All Hail the Power of Jesus' Name ~

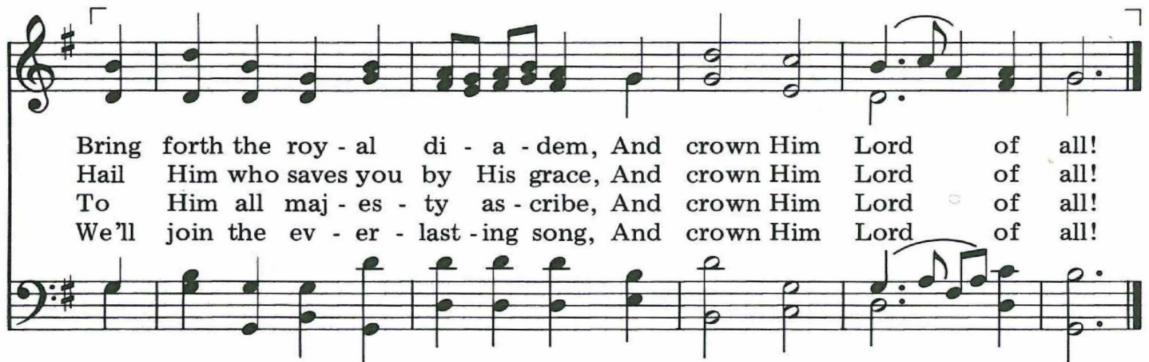
The Processional is a custom that goes back to the early centuries of Christian history and marks the formal beginning of the Eucharist celebration. During the Processional hymn, the clergy, Eucharistic ministers, and acolytes process to the front of the nave by following the Cross of Christ. Through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



1. All hail the pow'r of Je - sus' name! Let an - gels pros-trate fall;
2. Ye cho - sen seed of Is - rael's race, Ye ran-somed from the fall,
3. Let ev - 'ry kin - dred, ev - 'ry tribe, On this ter - res - trial ball,
4. O that with yon - der sa - cred thron'g We at His feet may fall!



Bring forth the roy - al di - a - dem, And crown Him Lord of all;
Hail Him who saves you by His grace, And crown Him Lord of all;
To Him all maj - es - ty as - cribe, And crown Him Lord of all;
We'll join the ev - er - last - ing song, And crown Him Lord of all;



Bring forth the roy - al di - a - dem, And crown Him Lord of all!
Hail Him who saves you by His grace, And crown Him Lord of all!
To Him all maj - es - ty as - cribe, And crown Him Lord of all!
We'll join the ev - er - last - ing song, And crown Him Lord of all!

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

In unison

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

The Collect of the Day

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

Celebrant The Lord be with you.

People *And with your spirit.*

Celebrant Let us pray.

[The people kneel or stand as they are able]

ALMIGHTY 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

~ Sing to the Father ~

Verse 1

1. Sing to our Fa-ther, Cre - a - tor and King, who sent his Son, Je - sus, to
suf - fer and bring us in - to his fam - 'ly, oh, mag - ni - fy him.
Sing, sing, sing, sing, sing to the Lord of love!

Chords: Em, Am, Em, B7, Em, Am, Em, D, C, Em, Am, B7, Em

Refrain

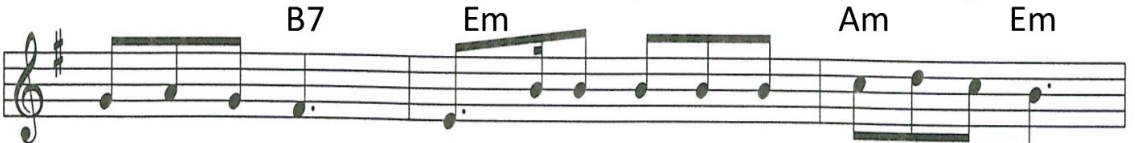
Al - le - lu - ia, al - le - lu - ia,
al - le - lu - ia, al - le - lu - ia!

Chords: Em, D, G, D, Em, Bm7, Em, D, G, D, Em, D, Em

Verse 2 Em



2. Sing to our bro-ther who of him-self poured out life to his peo-ple to



see them re-stored. Sing to our hea-ler and sing to our Lord.



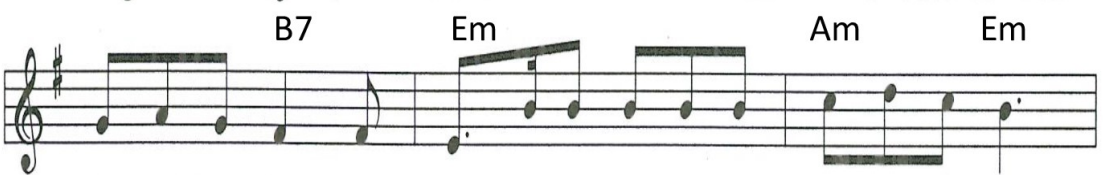
Sing, sing, sing, sing, sing to the Lord of life!

to Refrain

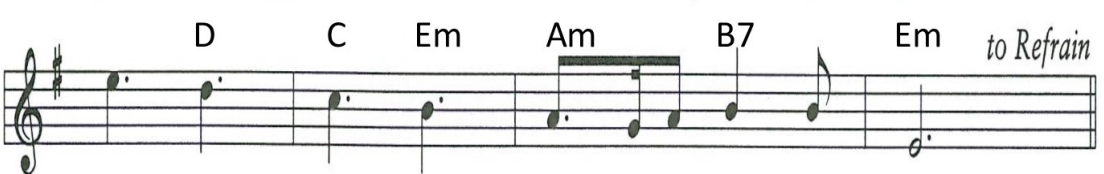
Verse 3 Em



3. Sing to the Spi-rit; let us all hear and know that he frees us from



sin and from fear to love one an-oth-er, to serve and to care.



Sing, sing, sing, sing, sing to the Lord of peace!

to Refrain

+ 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 62:1-5

NKJV

God's love and protection for Jerusalem was intended to extend to the Gentiles and to all kings—through Jesus the Messiah.

- 1 For Zion's sake I will not hold My peace, and for Jerusalem's sake I will not rest, until her righteousness goes forth as brightness, and her salvation as a lamp that burns.
- 2 The Gentiles shall see your righteousness, and all kings your glory. You shall be called by a new name, which the mouth of the Lord will name.
- 3 You shall also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of your God.
- 4 You shall no longer be termed Forsaken, nor shall your land any more be termed Desolate; but you shall be called Hephzibah, and your land Beulah; for the Lord delights in you, and your land shall be married.
- 5 For as a young man marries a virgin, so shall your sons marry you; and as the bridegroom rejoices over the bride, so shall your God rejoice over you.

Lector The Word of the Lord.

People *Thanks be to God*

[Silent Meditation]

The Psalm

Psalm 96

All Standing

Sing to the Lord—proclaiming His salvation—declaring His glory and wonders to all nations!

- 1 Oh, sing to the Lord a new song!
Sing to the Lord, all the earth.
- 2 Sing to the Lord, bless His name;
Proclaim the good news of His salvation from day to day.
- 3 Declare His glory among the nations,
His wonders among all peoples.
- 4 For the Lord is great and greatly to be praised;
He is to be feared above all gods.
- 5 For all the gods of the peoples are idols,
But the Lord made the heavens.
- 6 Honor and majesty are before Him;
Strength and beauty are in His sanctuary.
- 7 Give to the Lord, O families of the peoples,
Give to the Lord glory and strength.
- 8 Give to the Lord the glory due His name;
Bring an offering, and come into His courts.
- 9 Oh, worship the Lord in the beauty of holiness!
Tremble before Him, all the earth.
- 10 Say among the nations, "The Lord reigns; the world also is firmly established, it shall not be moved;
He shall judge the peoples righteously."
- 11 Let the heavens rejoice, and let the earth be glad;
Let the sea roar, and all its fullness;
- 12 Let the field be joyful, and all that is in it.
Then all the trees of the woods will rejoice before the Lord.

13 For He is coming, for He is coming to judge the earth.

He shall judge the world with righteousness, and the peoples with His truth.

~ Gloria Patri ~

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

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

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

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

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

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

[All may be seated]

The Holy Spirit is always present with believers, but at times He is made apparent through the manifestation of diverse gifts of the Spirit, as He wills.

- 1 Now concerning spiritual gifts, brethren, I do not want you to be ignorant:
- 2 You know that you were Gentiles, carried away to these dumb idols, however you were led.
- 3 Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.
- 4 There are diversities of gifts, but the same Spirit.
- 5 There are differences of ministries, but the same Lord.
- 6 And there are diversities of activities, but it is the same God who works all in all.
- 7 But the manifestation of the Spirit is given to each one for the profit of all:
- 8 for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit,
- 9 to another faith by the same Spirit, to another gifts of healings by the same Spirit,
- 10 to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues.

11 But one and the same Spirit works all these things, things distributing to each one individually as He wills.

Lector The word of the Lord.

People Thanks be to God.

[Silent Meditation]

The Sequence Hymn

~ Be Still and Know ~

Vs 1,2

Chords for the first system: C, C, $\frac{F}{C}$, C, G, $\frac{G^7}{B}$, C, C, $\frac{G^{sus}}{D}$, $\frac{C}{E}$, F, $\frac{Am^7}{E}$

1. Be still and know that I am God. Be still and know that
 2. I am the Lord that heal - eth thee. I am the Lord that
 3. In Thee, O Lord, I put my trust. In Thee, O Lord, I

Chords for the second system: D7, $\frac{Bm}{D}$, D7, G, G7, C, $\frac{F}{C}$, C, $\frac{C}{E}$, $\frac{Dm}{F}$, $\frac{C}{G}$, $\frac{C^6}{G}$, G7, C

7 I heal - am God. Be still and know that I am God.
 put eth thee. I am the Lord that heal - am God.
 my trust. In Thee, O Lord, I put my trust.

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 (2:1-11)

People Glory to you, Lord Christ

Jesus turned water into wine at a wedding in Cana—the first of many miraculous signs manifesting His glory.

- 1 On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there.
- 2 Now both Jesus and His disciples were invited to the wedding.
- 3 And when they ran out of wine, the mother of Jesus said to Him, "They have no wine."
- 4 Jesus said to her, "Woman, what does your concern have to do with Me? My hour has not yet come."
- 5 His mother said to the servants, "Whatever He says to you do it."
- 6 Now there were set there six water pots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece.
- 7 Jesus said to them, "Fill the water pots with water." And they filled them up to the brim.
- 8 And He said to them, "Draw some out now, and take it to the master of the feast." And they took it.
- 9 When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom.
- 10 And he said to him, "Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!"
- 11 This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.

Celebrant The Gospel of the Lord.

People Praise to You Lord Christ.

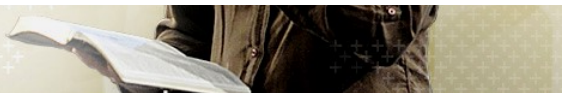
The Sequence Hymn ~ Be Still and Know ~

Sermon

Fr. Hal

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

Sermon Notes



The Nicene Creed

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

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

Celebrant and People

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

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

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

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

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

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

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

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

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

The Prayers of the People

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

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

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

Reader Lord, in your mercy:

People Hear our prayer.

For Stephen, our Archbishop, and Steven, our Bishop, and for all the clergy and people of our Diocese and Congregation.

Reader Lord, in your mercy:

People Hear our prayer.

For our sister parish St. Paul's Anglican Church, Midland, Texas.

Reader Lord, in your mercy:

People Hear our prayer.

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

Reader Lord, in your mercy:

People Hear our prayer.

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

Reader Lord, in your mercy:

People Hear our prayer.

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

Reader Lord, in your mercy:

People Hear our prayer.

For our community outreach, Food Locker, DivorceCare, GriefShare, and ADSW School of Ministry.

Reader Lord, in your mercy:

People Hear our prayer.

For our nation, for those in authority, and for all in public service, especially Joseph, 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	Rita	Ruth Ann
Bob & Linda	Henry	Dianne	Nan	MaryAnn
Lou & Karen	Katie	Larry	Jean	Family of
Linda	Mark	Charlotte	Shelley	Erlene Springer
Nancy	Mollie	Frank & Susan	Kelly	Family of
Bob & Donna	Patsy	Tom	Debbie	Duke Wilson

Reader Lord, in your mercy.

People Hear our prayer.

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

Reader Lord, in your mercy:

People Hear our prayer.

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

Celebrant

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

The Confession and Absolution of Sin

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

The Clergy or other person appointed says the following

Clergy Let us humbly confess our sins to Almighty God.

(Pause for examination of conscience)

Most merciful God,

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

We have not loved you with our whole heart;

we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ,

have mercy on us and forgive us;

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

to the glory of your Name. Amen.

The priest alone stands and says

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

People Amen.

The Comfortable Words

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

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

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

Matthew 11:28-30

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

John 3:16

Catechesis

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

SALVATION

4. What is the way of death? **The way of death is a life without God's love and Holy Spirit, a life controlled by things that cannot bring me eternal joy, leading only to darkness, misery, and eternal condemnation.** (*Genesis 2:16–17; Deut. 28:15–19; Proverbs 14:12; John 8:34; Romans 1:24–25*)

5. Can you save yourself from the way of sin and death? **No. I have no power to save myself, for sin has corrupted my conscience, confused my mind, and captured my will. Only God can save me.** (*Psalm 33:13–19; Isaiah 43:8–13; John 3:1–8; Ephesians 2:1–9*)

6. How does God save you? **God forgives my sins and reconciles me to himself through his Son, Jesus Christ, whom he has given to the world as an undeserved gift of love. "God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.** (*John 3:16; see also Psalm 34; Zechariah 12:10–13:2; Romans 3:23–26*)

Announcements

Jean Yarbrough, Senior Warden

The Offertory

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

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

Cash offerings in the plate this week will go to La Gran Familia.

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 ~ Be Still and Know that He is God ~

Robin Grier

The Doxology

The people stand while the offerings are presented

Unison

The musical score is written for a unison voice part and a piano accompaniment. It consists of five systems of music. Each system has a vocal line on a treble clef staff and a piano line on a bass clef staff. The key signature has three flats (B-flat, E-flat, A-flat) and the time signature is 3/2. The lyrics are: 'Praise God from whom all blessings flow. Praise Him, all creatures here below. Al-le-lu-ia! Al-le-lu-ia! Praise Him above, ye heav'nly host. Praise Father, Son, and Holy Ghost. Al-le-lu-ia! Al-le-lu-ia! Al-le-lu-ia!'. The piano accompaniment provides a steady harmonic and rhythmic foundation for the vocal line.

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

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



+ The Holy Eucharist +

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

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

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

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

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

The Sursum Corda

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

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

Celebrant The Lord be with you.

People And with your spirit.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is just and right so to do.

Celebrant

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

Here a Proper Preface is sung or said

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

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

The Sanctus

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

The musical score is written in 3/4 time and consists of five staves. Each staff includes a treble clef, a key signature of one flat (Bb), and a series of notes with lyrics underneath. Chords are indicated above the notes. The lyrics are: "Ho - ly ho - ly ho - ly is our Lord God of po - wer and might. Ho - ly ho - ly ho - ly is our Lord. Ho - ly ho - ly Ho - ly is our Lord. God of po - wer and might. Hea - ven and earth are full of Your glo - ry Ho - san - na in the high - est. Bles - sed is He who comes in the na - me, the name of God. Ho - san - na! Lo - rd God".

Chords for the first staff: Dm, C, Dm, A, Bb, A, Dm

Chords for the second staff: Dm, C, Dm, A, Dm, C, Dm, A

Chords for the third staff: Bb, A, Dm, Am, G, Em, Am

Chords for the fourth staff: C, E7, Am, Am, G, Em, Am

Chords for the fifth staff: E7, Am, E7, 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 faith:

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues

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

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

The Lord's Prayer

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

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

Celebrant and People together

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

The Fraction

Celebrant Alleluia! Christ our Passover is sacrificed for us.
People **Therefore let us keep the feast. Alleluia!**

The Prayer of Humble Access

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

Celebrant and People

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

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

But you are the same Lord,

Whose character is always to have mercy.

Grant us, therefore, gracious Lord,

***so to eat the flesh of your dear Son Jesus Christ
and to drink his blood,***

that our sinful bodies may be made clean by his body,

and our souls washed through his most precious blood,

and that we may evermore dwell in him, and he in us. Amen

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

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

The Agnus Dei

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

Gently (♩ = 66)

Am G F

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

p(mf)

C9—8 Dm 3 E4—3 Am G

world: have mer-cy on us. Lamb of God, you take a - way the

mf

F C9—8 Dm F G Am4 *rit.* 3

sins of the world: grant us peace.

rit.

The Ministration of Communion

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

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

Facing the People, the Celebrant may say the following invitation

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

or this

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

John 1:29, Revelation 19:9

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

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

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

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

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

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

The body of Christ, the bread of heaven.

The blood of Christ, the cup of salvation.

For Spiritual Communion

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

The Post Communion Prayer

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

After Communion, the Celebrant says

Let us pray.

Celebrant and People together

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

The Recessional

~ Be Thou My Vision ~

vs 1,2,5

1. Be thou my vi - sion, O Lord of my heart;
2. Be thou my wis - dom, and thou my true word,
3. Be thou my bat - tle - shield, sword for my fight;
4. Rich - es I heed not, nor man's emp - ty praise,
5. High King of heav - en, my vic - to - ry won,

Naught be all else to me, save that thou art;
I ev - er with thee and thou with me, Lord,
Be thou my dig - ni - ty, thou my de - light,
Thou mine in - her - i - tance, now and al - ways,
May I reach heav - en's joys, heav - en's bright Sun!

Thou my best thought in the day or the night;
Thou my great Fa - ther, and I thy true son,
Thou my soul's shel - ter, and thou my high tow'r;
Thou and thou on - ly, the first in my heart;
Heart of my own heart, what - ev - er be - fall,

Wak - ing or sleep - ing, thy pres - ence my light.
Thou in me dwell - ing, and I with thee one.
Raise thou me heav'n - ward, O pow'r of my pow'r.
High King of heav - en, my trea - sure thou art.
Still be my vi - sion, O Rul - er of all. A - men.

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



ALTAR FLOWERS ARE GIVEN
to the glory of God by
Lou & Karen Czarnecki
In celebration of God's new year.

January Birthdays



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



DIVORCE Care

Mondays, Jan. 13—Apr. 7, 2025

6:00 PM to 7:30 PM

In the Conference Room

Workbook provided

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

GRIEF SHARE

Tuesdays, Jan. 14—Apr. 8, 2025

6:00 PM to 7:30 PM

In the Conference Room

Workbook provided

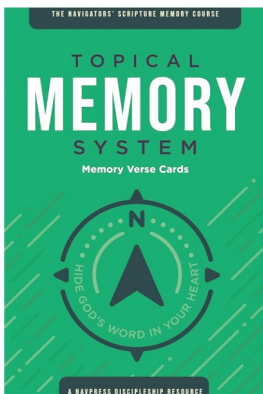
**Childcare is provided IF SET UP
IN ADVANCE with administrator**

DivorceCare's life-changing support groups 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 with grief, in all its unpredictability—and gain solid support each step of the way.



Hide God's Word in Your Heart!



Wherever life takes you,
the *Topical Memory System* (TMS)
provides a portable, effective way to memorize Scripture.

Developed by The Navigators,
The *Topical Memory System* is a clear, simple, proven way
to meditate on key Bible verses.

This week's memory verse:

A. Live the New Life—Christ the Center

**I have been crucified with Christ; it is no longer I
who live, but Christ lives in me; and the life which
I now live in the flesh I live by faith in the Son of
God, who loved me and gave Himself for me.**

Galatians 2:20



**SUNDAY,
JANUARY 26TH, 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 26, 2025
Following covered-dish potluck**

The following By-Law change was voted by the Vestry at its November 25th meeting. It requires 15 days notice to the congregation before a vote can be taken at the Annual Meeting of January 26, 2025.

	Current Version	Proposed Changes
Article IV Section 5	Wardens and members of the Vestry shall be Communicants in good standing of the Parish, eighteen (18) years old or over, and contributing members according to the Treasurer's records.	Wardens and members of the Vestry shall be Communicants in good standing of the Parish, twenty-five (25) years old or over, attended the Parish for a full year , and contributing members according to the Treasurer's records.



Anglican Diocese of the Southwest School for Ministry

The Anglican Diocese of the Southwest School for Ministry (ADSWSM) is a diploma program for second career professionals who are interested in becoming a deacon and who want a deeper understanding of faith and ministry in the Anglican tradition. Participation in the program *does not automatically place a person on an ordination track*. This distance program *may* satisfy certain educational requirements for those interested in a non-traditional, non-credit program route to ordination in the Anglican Diocese of the Southwest. Classes will be offered through Zoom sessions. Participation in this 2.5 year, five semester program will approximate a 30-hour Master of Arts degree. Students who finish the 10 courses in the program will be awarded a Diploma in Anglican Ministry from the ADSWSM under the certification of the Bishop. Auditing students may earn a certificate of completion.



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

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

Courses Offered:

Fall 2024

- New Testament
- History & Theology of the Diaconate

Spring 2025

- Systematic Theology
- Church History

Fall 2025

- Old Testament
- Biblical Ethics

Spring 2026

- Anglican History and Theology
- BOCP Liturgy and Spirituality

Fall 2026

- Pastoral Theology and Care
- Preaching and Homiletics

Different classes will be offered Monday and Tuesday—each meeting lasting 90 minutes, beginning at 8PM CST. No tests will be given; however, classroom participation in discussions will be required. At the end of each course, students will be assigned a grade of either Pass or Incomplete. Textbooks are chosen that are readily available through Amazon and noted for their clarity in expression, utility in ministry, and availability in both English and Spanish.

Spring 2025 textbooks: Wayne Grudem— Systematic Theology, 2nd edition,
Justo L. Gonzalez— The Story of Christianity, Revised, 2 volumes.

No enrollment or tuition will be assessed for this program, but students are required to obtain their own textbooks.

Spring 2025 enrollment begins December 23, 2024 and closes January 6, 2025. Previously enrolled students do not need to reapply. Email Fr. Hal at anglican.sm@gmail.com for an enrollment form. The Spring Semester begins January 13-14, 2025.

For Mexican students, please email Meredith Omland at meremex97@gmail.com for more information.



The Order of the Daughters of the Holy Cross

To: Women of the Anglican Church of the Good Shepherd

You are invited to attend a discernment class of the Order of the Daughters of the Holy Cross (DHC).

This order of the Daughters of the Holy Cross was instituted September 12, 2009, at Holy Cross Anglican Church in Loganville, Georgia. It was established to provide Anglican women a way to support and encourage each other in living out a lifelong vow to follow our Lord and further His work in the world by focusing on the disciplines of Prayer, Service, Study and Evangelism.

A religious Order is much more than an organization because joining an organization usually entails merely paying dues and enrolling, whereas joining an Order requires a period of discernment and the making of a life-long commitment.

From the beginning, being a part of the DHC Order must be Jesus's idea. He alone knows how He will mold and shape each member according to His plan and purpose for her life. With the blessing of her priest, a candidate will undergo a minimum of three months of discernment and study to test and confirm the call. Discernment comes as she takes the following steps:

- ◆ Pray
- ◆ Study the Bible, the DHC Discernment Manual and the Handbook
- ◆ Reflect with her mentor and study group members
- ◆ Seek counsel from their priest and others whose spiritual direction she trusts

When a candidate is sure of her calling, she vows to live by the Rule of Life of the Order as she participates in the Service for Admitting Members. The vow she takes is a lifelong commitment. When she is admitted to membership she receives the Cross of the Order.

Registration will continue through January 31st, and the weekly classes will be held February through April. All women are welcome to attend the Discernment class to fully understand if this is the Lord's calling for you.

Contact Teddye Read 325-262-2710 or call the church to let us know you are interested in the discernment class.



**2024 Contribution Records
are available on the table
in the Narthex.**

**Thank you for your
faithful generosity!**

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

2 Corinthians 9:7



Reception for the Family of Duke Wilson

Saturday, January 25, 2025

**Following the funeral
in the Parish hall**

Please bring the following:

- ♦ **Finger Sandwiches**
- ♦ **Fruit Trays**
- ♦ **Cookie Trays**

**For more information
Please contact Barbara Caskey
432-559-3247**

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, Stephen Emmons, PhD

Instrumentalist

Mark Findlay

Pianists

Judy Holik, Billie Smithwick,

Luke Grant, Robin Grier

Organist

John Langdon, PhD

Rector
Fr. Robbie 'Hal' Scott
Cell 757-617-2597
navychaplain59@gmail.com

Financial Secretary
Judy Holik
jkholik@gmail.com

Parish Administrator
Robin Grier
anglican.sanangelo@gmail.com

Sr. Warden
Jean Yarbrough
jeanyarbrough01@gmail.com
(325) 656-9433

Jr. Warden
Building and Grounds
Kevin Riley
(432) 448-5395

Children, Youth, and Education
Teddy Read

Audio Visual
Lou Czarnecki
acgs.photographer@gmail.com

Sexton
Terri Grier

Office Assistant
April Wilson

THE VESTRY

Jean Yarbrough (2025)
Senior Warden
(325) 656-9433

Kevin Riley (2025)
Junior Warden
(432) 448-5395

Charlotte Sweatt (2025)
Outreach
(432) 978-6820

Jeannette Anaya (2026)
Inreach
(325) 450-2258

Mark Brown (2026)
Worship and Technology
(325) 226-0087

Barbara Caskey (2026)
Fellowship
(432) 559-3247

Stephen Emmons (2027)
Clerk
(325) 262-1316

Luke Grant (2027)
Treasurer
(860) 917-1869

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

The Week Of January 19th—January 25th

The Second Sunday of Epiphany

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

Monday Church Offices will be closed for Martin Luther King, Jr. Day

6:00 PM DivorceCare in the Conference Room

Tuesday

10:00 AM Intercessory Prayer in College/Career Classroom 5
11:00 AM Ladies Bible Study in the Conference Room
1:00 PM Stitches 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 Galatians — Conference Room
7:00 PM Holy Communion in the Nave

Thursday

Musicians' Rehearsals will resume February 13, 2025

The Third Sunday of Epiphany

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



Church Office Hours

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