



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

Palm Sunday
April 13, 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

Dave Driskell

Vestry in Charge

Paul Millican

Charles Westbrook

Tellers

Billie Hodges / Kathi Johnson

Altar Guild

Heath & Stacy Belk

Greeters and Ushers

Mark Brown

Crucifer

Debra Riley

Lector

Terri Grier

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, D. Min.

Archbishop

Welcome to our Father's House!

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

We Are Word Centered

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

The Bible

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

The Holy Eucharist

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

Receiving Holy Communion

All are invited to receive Holy Communion.

We Are Members of the Anglican Church in North America

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

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

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The Anglican Church

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

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

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

Anglican Worship

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

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

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

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

+ THE WORD OF GOD +

The Liturgy of the Palms

All who are able, please gather outside the church and hold your palm branch. We will enter together singing, "Hosanna, Lord!" following the Liturgy of the Palms.

The following or some other suitable anthem is said or sung.

Celebrant Hosanna to the Son of David, the King of Israel.

***All Blessed is he who comes in the name of the Lord.
Hosanna in the highest.***

The Celebrant then greets the people and gives a brief introduction, inviting them to participate in the celebration using these or other similar words

Dear brothers and sisters, from the beginning of Lent until now we have been preparing our hearts by repentance and self-sacrifice. Today, with the whole Church, we herald the beginning of the celebration of the Paschal Mystery. On this day our Lord Jesus Christ entered Jerusalem and was welcomed as King with palms and shouts of praise. Today we greet him as our King, though we know his crown was a crown of thorns, and his throne a cross.

Therefore, I invite you to follow our Lord this Holy Week, from his triumphal entry, through his suffering and death, to the glory of his resurrection.

Celebrant The Lord be with you.

People And with your spirit

Celebrant Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord who lives and reigns with you and the Holy Spirit, one God, now and forever. *Amen.*

All standing, the Deacon or Priest reads the Triumphal Entry Gospel, first saying

The Holy Gospel

Celebrant The Holy Gospel of our Lord Jesus Christ
 according to St. Luke (19:29-40)

People Glory to you, Lord Christ

- 29 When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples,
- 30 saying, "Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here.
- 31 If anyone asks you, 'Why are you untying it?' you shall say this: 'The Lord has need of it.'"
- 32 So those who were sent went away and found it just as he had told them.
- 33 And as they were untying the colt, its owners said to them, "Why are you untying the colt?"
- 34 And they said, "The Lord has need of it."
- 35 And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it.
- 36 And as he rode along, they spread their cloaks on the road.
- 37 As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen,
- 38 saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!"
- 39 And some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples."
- 40 He answered, "I tell you, if these were silent, the very stones would cry out."

Celebrant The Gospel of the Lord.

People *Praise to you, Lord Christ.*

The Celebrant then says the following blessing

Celebrant The Lord be with you.

People *And with your spirit.*

Celebrant Let us pray.

We praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was hailed as King by those who spread their garments and branches of palm along his way. Sanctify these branches with your blessing, we humbly pray, that they may be for us signs of his victory. Grant that we who bear them in his Name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Celebrant Hosanna to the Son of David, the King of Israel.

**All *Blessed is he who comes in the name of the Lord.
Hosanna in the highest.***

The Procession

Clergy Let us go forth in peace.

People *In the name of Christ. Amen*

Hosanna!



Processional Into the Narthex

~ Hosanna, Lord ~

Melody A(G) F#m(E_m)

We cry, "Ho - san-na, Lord," yes, "Ho - san-na, Lord," yes, "Ho -

Tenor Descant

Ho - san - na! Ho - san - na!

Dmaj7(Cmaj7) E(D) A(G)

san-na, Lord," to_ you. We cry, "Ho-san-na, Lord," yes, "Ho -

Ho - san - na to you. _____ Ho - san - na!

F#m(E_m) D(C) E(D) A(G) Fine

san - na, Lord," yes, "Ho - san - na, Lord,"_ to you. Fine

Ho - san - na! Ho - san-na to you.

A(G) D(C) A(G) D(C)

1. Be - hold, our Sav - ior comes. Be - hold the Son of our

2. Chil - dren wave their palms as the King of all kings rides_

3. He comes to set us free. He gives us lib - er -

The musical score is written for three voices (Soprano, Alto, and Tenor) in the key of E major (indicated by two sharps: F# and C#). The time signature is 4/4. The score consists of three systems of staves, each with three parts. The lyrics are written below the staves, and guitar chords are indicated above the first staff of each system.

System 1:

- Chords: E(D), Bm(Am), E7(D7)
- 1. God. He of - fers him - self and he
- 2. by. Should we for - get to praise our__
- 3. ty. His vic - t'ry o - ver death is th'e -

System 2:

- Chords: A(G), F#m(Em), D(C), E(D), D. C.
- 1. comes a - mong us, a low - ly ser - vant to all.
- 2. God, the ver - y stones would_ sing. D. C.
- 3. ter - nal sign of God's love for_ us. D. C.

Celebrant

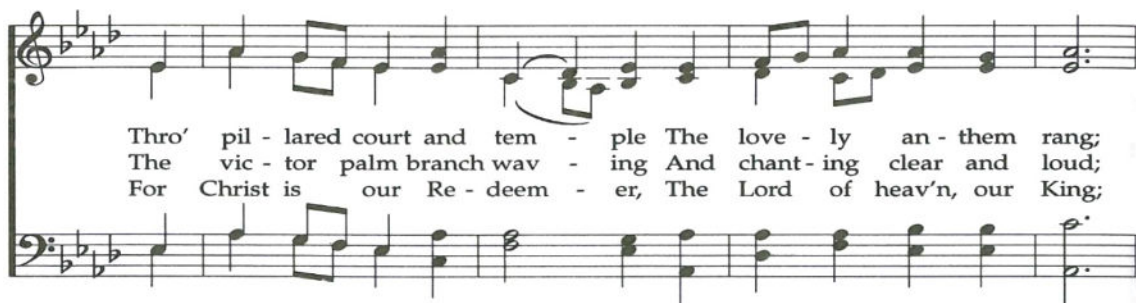
Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. Amen.

Procession Into Nave

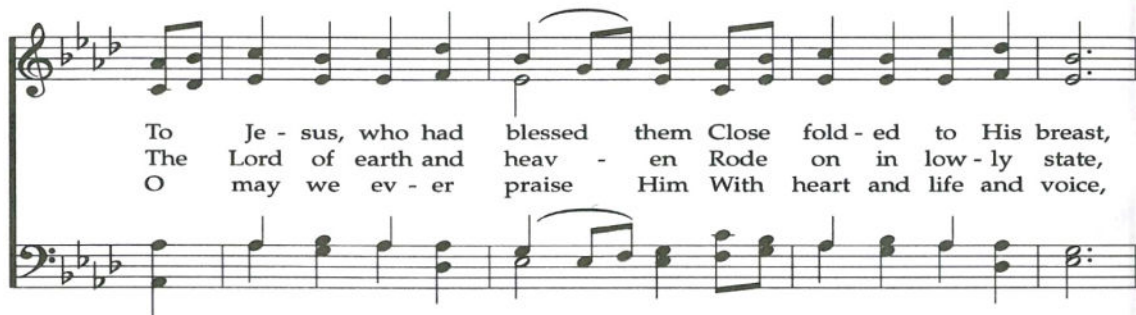
~ Hosanna, Loud Hosanna ~



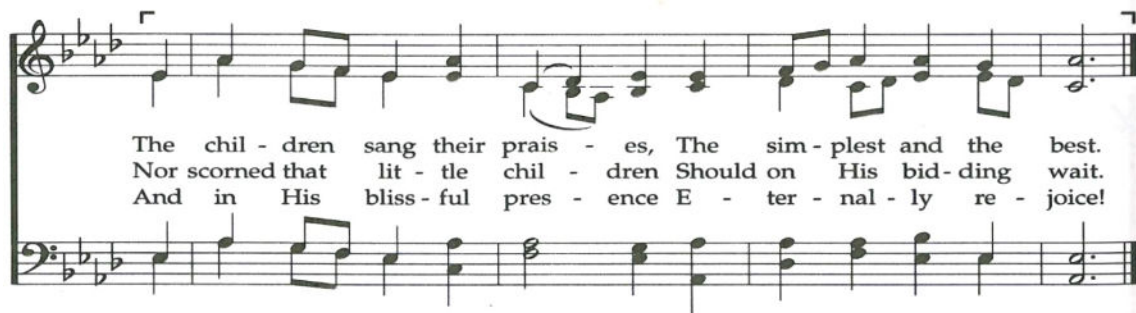
1. "Ho - san - na, loud ho - san - na," The lit - tle chil - dren sang;
2. From Ol - i - vet they fol - lowed 'Mid an ex - ul - tant crowd,
3. "Ho - san - na in the high - est!" That an - cient song we sing,



Thro' pil - lared court and tem - ple The love - ly an - them rang;
The vic - tor palm branch wav - ing And chant - ing clear and loud;
For Christ is our Re - deem - er, The Lord of heav'n, our King;



To Je - sus, who had blessed them Close fold - ed to His breast,
The Lord of earth and heav - en Rode on in low - ly state,
O may we ev - er praise Him With heart and life and voice,



The chil - dren sang their prais - es, The sim - plest and the best.
Nor scorned that lit - tle chil - dren Should on His bid - ding wait.
And in His bliss - ful pres - ence E - ter - nal - ly re - joice!

The Collect of the Day

Celebrant The Lord be with you.

People And with your spirit.

Celebrant Let us pray.

[The people kneel or stand as they are able]

ALMIGHTY AND EVERLASTING GOD,

in your tender love for us you sent your Son

our Savior Jesus Christ to take upon himself our nature,

and to suffer death upon the Cross,

giving us the example of his great humility:

Mercifully grant that we may walk in the way of his suffering,

and come to share in his resurrection;

through Jesus Christ our Lord,

who lives and reigns with you and the Holy Spirit,

one God, for ever and ever. Amen.

+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 52:13-53:12

NKJV

Jesus bore our grief, our sorrows, and our sin.

- 13 Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high.
- 14 Just as many were astonished at you, so His visage was marred more than any man, and His form more than the sons of men;
- 15 So shall He sprinkle many nations. Kings shall shut their mouths at Him; for what had not been told them they shall see, and what they had not heard they shall consider.
- 1 Who has believed our report? And to whom has the arm of the Lord been revealed?
- 2 For He shall grow up before Him as a tender plant, and as a root out of dry ground. He has no form or comeliness; and when we see Him, there is no beauty that we should desire Him.
- 3 He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him. He was despised, and we did not esteem Him.
- 4 Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted.
- 5 But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed.

- 6 All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has laid on Him the iniquity of us all.
- 7 He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth.
- 8 He was taken from prison and from judgment, and who will declare His generation? For He was cut off from the land of the living; for the transgressions of My people He was stricken.
- 9 And they made His grave with the wicked—but with the rich at His death, because He had done no violence, nor was any deceit in His mouth.
- 10 Yet it pleased the Lord to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand.
- 11 He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, for He shall bear their iniquities.
- 12 Therefore I will divide Him a portion with the great, and He shall divide the spoil with the strong, because He poured out His soul unto death, and He was numbered with the transgressors, and He bore the sin of many, and made intercession for the transgressors.

Lector The Word of the Lord.

People *Thanks be to God*

[Silent Meditation]

The Psalm

Psalm 22:1-21

All Standing

From the cross Jesus cried out, intentionally identifying with these intense, emotional words, which point to his atoning death.

- 1 My God, my God, why have you forsaken me?
**Why are you so far from saving me,
so far from my cries of anguish?**
- 2 My God, I cry out by day, but you do not answer,
by night, but I find no rest.
- 3 Yet you are enthroned as the Holy One;
you are the one Israel praises.
- 4 In you our ancestors put their trust;
they trusted and you delivered them.
- 5 To you they cried out and were saved;
in you they trusted and were not put to shame.
- 6 But I am a worm and not a man,
scorned by everyone, despised by the people.
- 7 All who see me mock me;
they hurl insults, shaking their heads.
- 8 "He trusts in the LORD," they say,
**"Let the LORD rescue him.
Let him deliver him, since he delights in him."**
- 9 Yet you brought me out of the womb;
you made me trust in you, even at my mother's breast.
- 10 From birth I was cast on you;
from my mother's womb you have been my God.
- 11 Do not be far from me,
for trouble is near and there is no one to help.
- 12 Many oxen have come around me;
fat bulls of Bashan close me in on every side.

- 13 They gape at me with their mouths,
like a ravening and a roaring lion.
- 14 I am poured out like water, and all my bones are out of joint;
my heart also in the midst of my body is like melting wax.
- 15 My strength is dried up like a potsherd, and my tongue cleaves to my gums,
and you bring me into the dust of death.
- 16 For many dogs have come about me,
and the council of the wicked lays siege against me.
- 17 They pierced my hands and my feet; I can count all my bones;
they stand staring and looking upon me.
- 18 They part my garments among them,
and casts lots for my clothing.
- 19 But be not far from me, O LORD.
You are my succor; hasten to help me.
- 20 Deliver my soul from the sword,
my life from the power of the dog.
- 21 Save me from the lion's mouth,
and my soul in misery from among the horns of wild oxen.

**Glory be to the Father, and to the Son, and to the Holy Spirit:
As it was in the beginning, is now,
and ever shall be, world without end. Amen**

[All may be seated]

The Second Lesson

Philippians 2:5-11

NKJV

Jesus is our ultimate example for living lives of humility.

- 5 In your relationships with one another, have the same mindset as Christ Jesus:
- 6 Who, being in very nature God, did not consider equality with God something to be used to his own advantage;
- 7 rather, he made himself nothing by taking the very nature of a servant, being made in human likeness.
- 8 And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross!
- 9 Therefore God exalted him to the highest place and gave him the name that is above every name,
- 10 that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,
- 11 and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.

Lector The Word of the Lord.

People *Thanks be to God.*

[Silent Meditation]

The Passion of Our Lord Jesus Christ According to St. Luke.

(Bulletin insert)

*Please leave your Bulletin insert on your pew
at the end of the service.*

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.

Our sister parish, Church of St. Clement, El Paso, Texas.

Reader Lord, in your mercy:

People Hear our prayer.

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

Reader Lord, in your mercy:

People Hear our prayer.

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

Reader Lord, in your mercy:

People Hear our prayer.

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

Reader Lord, in your mercy:

People Hear our prayer.

For our community outreach, Food Locker, DivorceCare, GriefShare, and ADSW School 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 Donald, our president.

Reader Lord, in your mercy:

People Hear our prayer.

Almighty God, defender of order, liberty, and peace, we ask you to halt Putin's aggression in Ukraine, expose and eliminate corruption in those countries as well as ours, and find a peaceful resolution to this conflict and end needless human suffering.

Reader Lord, in your mercy:

People Hear our prayer.

God our Father, we entrust the United States to your loving care. You are the rock on which we were founded, the source of our rights to life, liberty, and the pursuit of happiness. Reclaim this land for your glory. Touch the hearts of the nation's leaders. Open their minds to the sanctity of human life and the responsibilities that accompany freedom. Grant us the courage to reject the culture of death and embrace the culture of life.

Reader Lord, in your mercy:

People Hear our prayer.

We pray for the peace of Jerusalem.

Reader Lord, in your mercy:

People Hear our prayer

O God, our heavenly Father, by your Son Jesus Christ you have promised to those who seek your kingdom and its righteousness all things necessary to sustain their life: Send us, we pray, in this time of need, such moderate rain and showers, that we may receive the fruits of the earth, to our comfort and to your honor; through Jesus Christ our Lord.

Reader Lord, in your mercy:

People Hear our prayer.

For all those who are in trouble, sorrow, need, sickness, or any other adversity, especially

**Jim & Patty
Bob & Linda
Lou & Karen
Linda
Nancy
Bob
Jackie & Pam**

**Henry
Katie
Mark
Mollie
Patsy
Billie
Dianne**

**Larry
Charlotte
Frank & Susan
Tom
Rita
Nan
Jean**

**Ruth Ann
MaryAnn
Jeremy
Family of
Barney Jefferson
Family of
Donna Masterson**

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 whosoever 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.

BELIEVING IN CHRIST

33. How should Holy Scripture be understood? **Because Holy Scripture was given by God to the Church, it should always be understood in ways that are faithful to its own plain meaning, to its entire teaching, and to the Church's historic interpretation. It should be translated, read, taught, and obeyed accordingly.** (*Nehemiah 8:1–8; Psalm 94:8–15; Acts 8:26–35; 18:24–28; Jerusalem Declaration, Article 2; Articles of Religion, 20*)
34. How does the Holy Spirit use Holy Scripture in your life? **Through Holy Scripture, the Holy Spirit will teach, rebuke, correct, and train me in the righteousness that God desires. The prayerful study of Scripture forms me for life in Christ and the service of God and my neighbor.** (*Psalm 119:105; John 14:26; 2 Timothy 3:16–17; Hebrews 4:12–13; see questions 227–32*)

Announcements

Senior Warden, Luke Grant

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 *Pregnancy Help Center.*

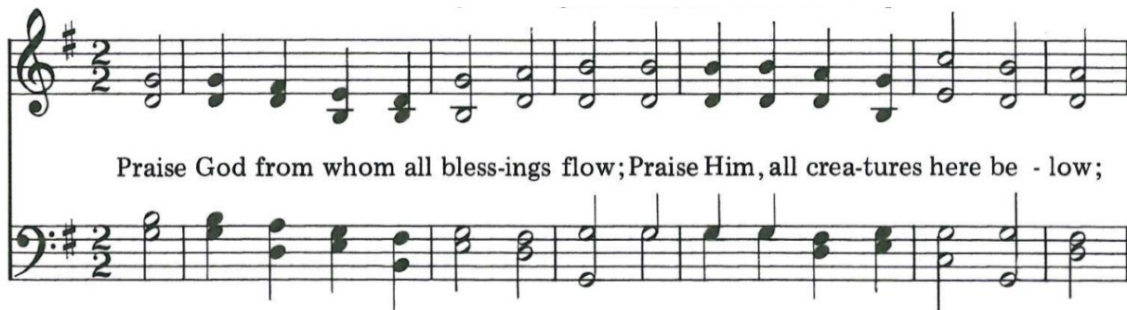
**If you would like for your cash offering to go to the general support of the church, place your cash in a giving envelope (found on the pew rack in front of you) and place the envelope in the offering plate.*

Offertory Anthem ~ Behold the Man ~ Dr. Stephen Emmons



The Doxology

The people stand while the offerings are presented.



Musical notation for the first line of the Doxology. The treble staff contains a melody in G major, 2/2 time, with notes G4, A4, B4, C5, B4, A4, G4, F#4, E4, D4, C4, B3, A3, G3, F#3, E3, D3, C3, B2, A2, G2, F#2, E2, D2, C2, B1, A1, G1, F#1, E1, D1, C1, B0, A0, G0, F#0, E0, D0, C0, B-1, A-1, G-1, F#-1, E-1, D-1, C-1, B-2, A-2, G-2, F#-2, E-2, D-2, C-2, B-3, A-3, G-3, F#-3, E-3, D-3, C-3, B-4, A-4, G-4, F#-4, E-4, D-4, C-4, B-5, A-5, G-5, F#-5, E-5, D-5, C-5, B-6, A-6, G-6, F#-6, E-6, D-6, C-6, B-7, A-7, G-7, F#-7, E-7, D-7, C-7, B-8, A-8, G-8, F#-8, E-8, D-8, C-8, B-9, A-9, G-9, F#-9, E-9, D-9, C-9, B-10, A-10, G-10, F#-10, E-10, D-10, C-10, B-11, A-11, G-11, F#-11, E-11, D-11, C-11, B-12, A-12, G-12, F#-12, E-12, D-12, C-12, B-13, A-13, G-13, F#-13, E-13, D-13, C-13, B-14, A-14, G-14, F#-14, E-14, D-14, C-14, B-15, A-15, G-15, F#-15, E-15, D-15, C-15, B-16, A-16, G-16, F#-16, E-16, D-16, C-16, B-17, A-17, G-17, F#-17, E-17, D-17, C-17, B-18, A-18, G-18, F#-18, E-18, D-18, C-18, B-19, A-19, G-19, F#-19, E-19, D-19, C-19, B-20, A-20, G-20, 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F#-271, E-271, D-271, C-271, B-272, A-272, G-272, F#-272, E-272, D-272, C-272, B-273, A-273, G-273, F#-273, E-273, D-273, C-273, B-274, A-274, G-274, F#-274, E-274, D-274, C-274, B-275, A-275, G-275, F#-275, E-275, D-275, C-275, B-276, A-276, G-276, F#-276, E-276, D-276, C-276, B-277, A-277, G-277, F#-277, E-277, D-277, C-277, B-278, A-278, G-278, F#-278, E-278, D-278, C-278, B-279, A-279, G-279, F#-279, E-279, D-279, C-279, B-280, A-280, G-280, F#-280, E-280, D-280, C-280, B-281, A-281, G-281, F#-281, E-281, D-281, C-281, B-282, A-282, G-282, F#-282, E-282, D-282, C-282, B-283, A-283, G-283, F#-283, E-283, D-283, C-283, B-284, A-284, G-284, F#-284, E-284, D-284, C-284, B-285, A-285, G-285, F#-285, E-285, D-285, C-285, B-286, A-286, G-286, F#-286, E-286, D-286, C-286, B-287, A-287, G-287, F#-287, E-287, D-287, C-287, B-288, A-288, G-288, F#-288, E-288, D-288, C-288, B-289, A-289, G-289, F#-289, E-289, D-289, C-289, B-290, A-290, G-290, F#-290, E-290, D-290, C-290, B-291, A-291, G-291, F#-291, E-291, D-291, C-291, B-292, A-292, G-292, F#-292, E-292, D-292, C-292, B-293, A-293, G-293, F#-293, E-293, D-293, C-293, B-294, A-294, G-294, F#-294, E-294, D-294, C-294, B-295, A-295, G-295, F#-295, E-295, D-295, C-295, B-296, A-296, G-296, F#-296, E-296, D-296, C-296, B-297, A-297, G-297, F#-297, E-297, D-297, C-297, B-298, A-298, G-298, F#-298, E-298, D-298, C-298, B-299, A-299, G-299, F#-299, E-29

+ 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

Ho - ly, ho - ly, ho - ly Lord, God of power and

This system of musical notation is for the first line of the Sanctus. It features a treble and bass staff in B-flat major (two flats). The melody is primarily composed of half notes and quarter notes, with some rests. The lyrics 'Ho - ly, ho - ly, ho - ly Lord, God of power and' are written below the notes.

might, — Ho - ly, ho - ly, ho - ly Lord,

This system continues the musical notation. It includes a long horizontal line (fermata) over the word 'might,' in the treble staff. The melody continues with half and quarter notes. The lyrics 'might, — Ho - ly, ho - ly, ho - ly Lord,' are written below the notes.

God of power and might, — hea - ven and earth are

This system continues the musical notation. It includes a long horizontal line (fermata) over the word 'might, —' in the treble staff. The melody continues with half and quarter notes. The lyrics 'God of power and might, — hea - ven and earth are' are written below the notes.

full, — full of your glo - ry. Ho -

This system continues the musical notation. It includes a long horizontal line (fermata) over the word 'full, —' in the treble staff. The melody continues with half and quarter notes. The lyrics 'full, — full of your glo - ry. Ho -' are written below the notes.

san - na in the high - est. Ho - san - na

This system consists of a treble and bass staff in G major (one sharp). The treble staff features a vocal melody with eighth and quarter notes, including a slur over the final two measures. The bass staff provides a harmonic accompaniment with chords and single notes.

in the high - est. Bless - ed is he who comes _____

This system continues the melody and accompaniment. The treble staff has a longer note in the final measure, and the bass staff features a more active line with some sixteenth notes.

_____ in the name of the Lord. _____ Ho - san - na

This system includes a rest for the vocal line at the beginning. The accompaniment in the bass staff continues with steady chords and moving lines.

in the high - est. Ho - san - na in the high - est.

The final system concludes the piece. The treble staff ends with a final cadence, and the bass staff provides a solid harmonic base.

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

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

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

This musical system consists of a treble and bass staff joined by a brace on the left. The key signature has one sharp (F#). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are placed below the notes.

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

This musical system continues the melody and bass line from the first system. The lyrics are placed below the notes.

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

This musical system continues the melody and bass line. The lyrics are placed below the notes.

give us your peace, give us your peace.

This musical system concludes the phrase with a double bar line. The lyrics are placed below the notes.

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.

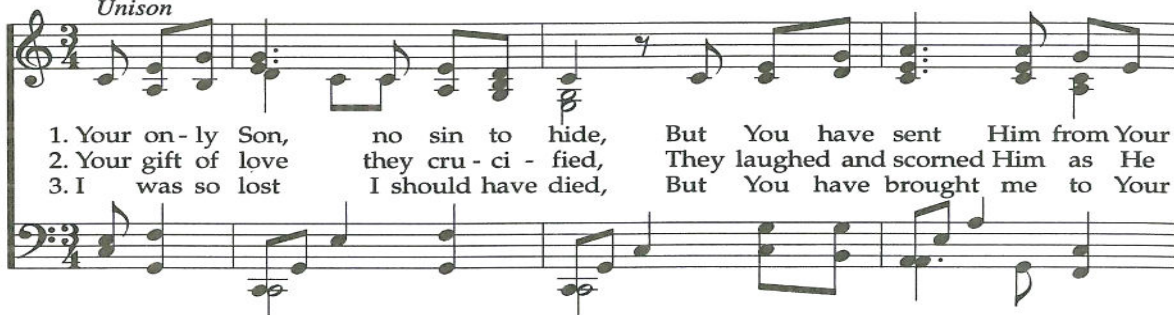
Celebrant and People together

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**

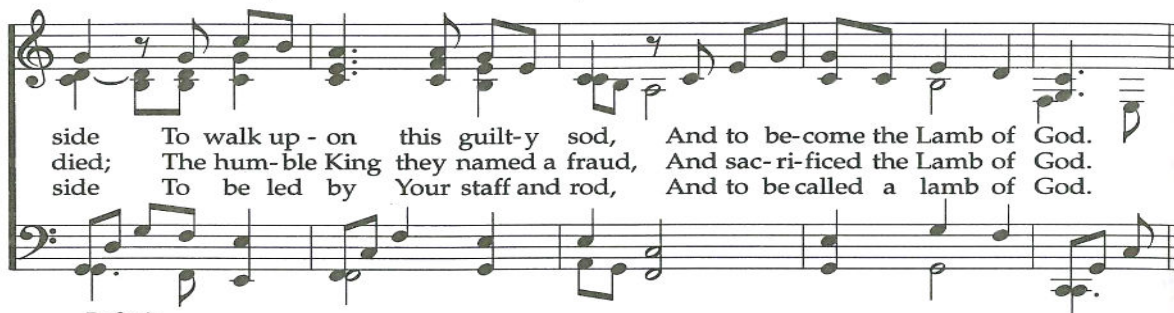
Recessional Song

~ Lamb of God ~

Unison

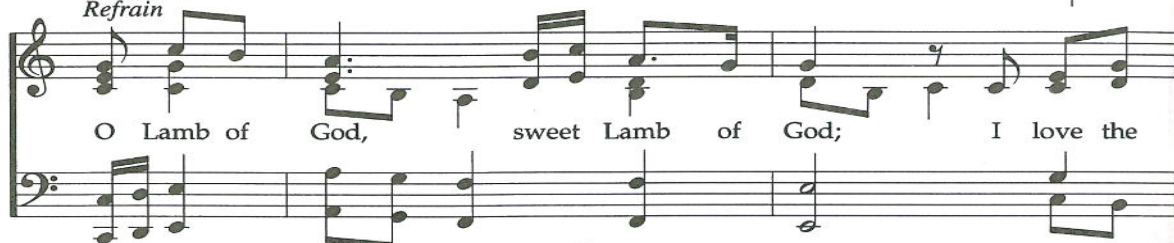


1. Your on - ly Son, no sin to hide, But You have sent Him from Your
 2. Your gift of love they cru - ci - fied, They laughed and scorned Him as He
 3. I was so lost I should have died, But You have brought me to Your



side To walk up - on this guilt-y sod, And to be - come the Lamb of God.
 died; The hum - ble King they named a fraud, And sac - ri - ficed the Lamb of God.
 side To be led by Your staff and rod, And to be called a lamb of God.

Refrain



O Lamb of God, sweet Lamb of God; I love the



ho - ly Lamb of God. O wash me in His pre - cious



last time rit.
 blood. 1,2. My Je - sus Christ, the Lamb of God.
 3. Till I am just a lamb of God.

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.

**People Thanks be to God, who gives us the victory
through our Lord Jesus Christ.**

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
Fr. Stan & Eilene
Brian
Barney
Alice
Shawn
Alyssa
Amanda
Mona
John
Krystal
Nancy
Madeline
David
Diane
Walter

Jason
Joni
Ronnie
Collin
Sailor
Shawn
Peggy
Joyce
Cookie
Lulu
Mark
Russell
Suzanne
Cindy
Lincy
Evelyn

Carol
Jim
Linda
Nikki
Millie
Tiffany
James & Stacy
Amelia
Julie
Michelle
Jimmy
Roy
Jolene
Martha
Becky
Ernesto

Sara
Deborah & Mike
Jimmy
Darryl
Jeffrey
Rocky
Diana
Alexis
Jamie
Sage
Sophia
Lisa
Arthur
Lee
Judy English

Project Dignidad 2025 Easter Blessings

Provide an Easter Meal for a local needy family

Pick up a shopping list and bag in the Narthex and return the filled bag to the church by this Sunday, April 13th.

You may also make a monetary donation to assist Project Dignidad with the purchase of meat for the meals.



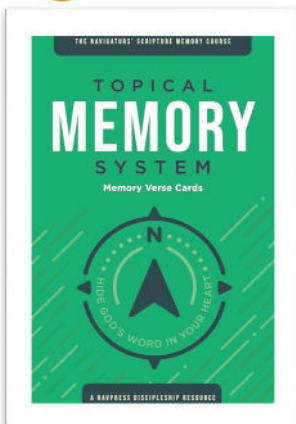
Hide God's Word in Your Heart!

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

This week's memory verse:

B. Proclaiming Christ — All Have Sinned
Isaiah 53:6

All we like sheep have gone astray; We have turned, every one, to his own way; And the Lord has laid on Him the iniquity of us all.





Easter Flower Offering

Remember your loved ones with a donation of flowers for
our Resurrection Sunday Worship Service

Donation envelopes are available in the Narthex.

Place your Easter Flower Donation envelope in the offering



4/9 Lizzy Grant
4/14 Makee McCollom
4/22 Frank Luna

4/13 Tiana Hennings
4/15 Bobby Appleton
4/23 Sharon Weber

Pick up your
registration form
in the Narthex!

Sponsor a
walker if you
can't walk

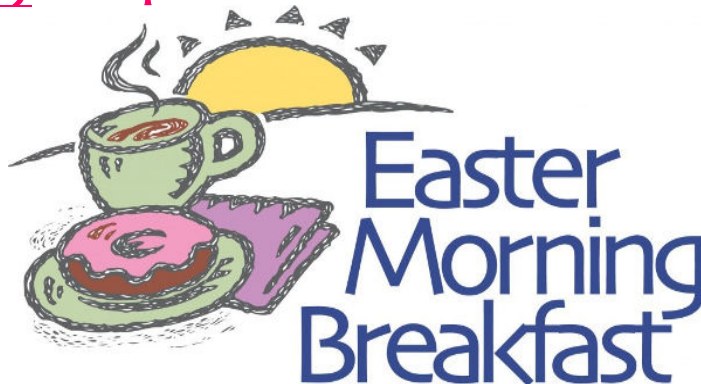
known & loved
Life Walk 2025

Pregnancy Help Center • Saturday, May 3 at 9:00 a.m. • Freedom Fellowship Parking Lot

**Join us outside at the Good Shepherd Cross
Easter Sunrise Service 8:00 a.m.**



Sign up today to help out with our Easter Continental Breakfast!



Resurrection Sunday Morning at 9:00 a.m.

**We need 5 volunteers to prepare 5 dishes
(recipes provided by Barbara Caskey)**

**Sign up in the Narthex to bring one of the 5 dishes
or if you wish to bring your own breakfast dish or a fruit tray**

HOLY WEEK



Palm Crosses

Palm Stripping ~ Friday, April 11th ~ 5:30 pm

Making Palm Crosses ~ Saturday, April 12th ~ 9:00 am

April 13th

Palm Sunday

10:30 a.m.

Liturgy of the Palms (gather outside)

April 17th

Maundy Thursday

6:00 p.m.

Maundy Thursday Service

April 18th

Good Friday

Church offices closed

Noon - 3:00 p.m.

Prayer Vigil in the Nave

6:00 p.m.

Good Friday Service — *Tenebrae*

April 20th

Resurrection Sunday

8:00 a.m.

Sunrise Service at the Cross

9:00 a.m.

Continental Breakfast

9:30 a.m.

Children's Egg Hunt

10:30 a.m.

Holy Eucharist — Baptisms

12:00 p.m.

Church Family Photo Shoot

This week's Holy Week Services

at Anglican Church of the Good Shepherd

Palm Sunday

Palm Sunday is the beginning of Holy Week. The Liturgy begins at 10:30 a.m. on the front steps with the Liturgy of the Palms, where we process into the church carrying palm branches, singing joyful songs about our King.

Yet, the same city that cried “Hosanna, blessed is He that comes in the name of the Lord,” cried, “Crucify Him!” only days later. So it is with the Church on Palm Sunday. The Gospel is read “dramatically” with many people reading the different parts. So begins Holy Week, with a clear proclamation of Christ as the Promised King and our participation in His Death and Sacrifice.

Maundy Thursday

The word “Maundy” comes from the Latin *mandatum*, meaning “commandment”. The Liturgy is focused on the command of Christ to love one another, which He gave His disciples at the Last Supper. Just as it was in the Upper Room, Holy Communion is celebrated with great beauty and intimacy, preceded by the washing of feet (which is voluntary).

The intimacy and sweetness of the Upper Room, however, was quickly put to flight as Jesus faced the grim reality of the Cross in the Garden of Gethsemane. So, too, the Liturgy shifts to the Stripping of the Altar, where all the beauty of the Cross is removed. The congregation sits quietly and reflectively, remembering that they, too, would have fled and denied Him who just washed their feet. All leave in silence.

Good Friday

Good Friday is a day full of devotion. The Church will be open from noon to 3:00 p.m. for those who wish to keep a prayer vigil during the hours that Jesus spent on the Cross.

Our evening Good Friday service is called *Tenebrae—A Service of Darkness*. The Service of *Tenebrae* is a rich tradition in the church, dating back to the eighth century. *Tenebrae* is a word derived from Latin meaning “darkness.” Through word and music, the service dramatizes the suffering, death, and burial of Jesus Christ.

As the service moves from light to darkness, the diminishing light symbolizes the fading devotion of the apostles as well as the gradual dying of our Lord. At the end of the service, the sanctuary will be in darkness. The congregation is asked to leave silently, contemplating Christ's suffering and death, in preparation for the joy we will celebrate with Christ's resurrection on Easter Day.

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
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grantl05@gmail.com
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Jr. Warden
Building and Grounds
Dave Driskell
(325) 500-8743

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Teddye Read

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Terri Grier

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THE VESTRY

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Dave Driskell (2028)
Junior Warden
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Billie Ruth Hodges (2028)
Outreach
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Jeannette Anaya (2026)
Inreach
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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 April 13th—April 19th

Palm Sunday

9:00 AM	Sunday School for all ages
10:30 AM	Liturgy of the Palms (gather outside the front of the church) The Holy Eucharist

Tuesday

10:00 AM	Intercessory Prayer in College/Career Classroom 5
11:00 AM	Ladies Bible Study—in the Conference Room
1:00 PM	Stitchers in the Conference Room

Wednesday

No Wednesday evening class or service

Thursday

6:00 PM	Maundy Thursday Service in the Nave
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Friday

Church office closed

12:00 - 3:00 PM	Prayer Vigil in the Nave
6:00 PM	Good Friday Tenebrae Service

Resurrection Sunday

8:00 AM	Sunrise Service
9:00-10:00 AM	Continental Breakfast In The Parish Hall
9:30 AM	Children's Resurrection Egg Hunt
10:30 AM	Combined Festival Holy Eucharist and Baptisms
12:00 PM	Church Family Photo



Church Office Hours

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