

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

The Second Sunday After Pentecost

June 22, 2025

10:30 AM



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[www.anglicancgs.com](http://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

### **Luke Grant**

Vestry In Charge

### **Terri Grier**

Teller

### **Billie Hodges and Kathi Johnson**

Altar Guild

### **Heath & Stacy Belk**

Greeters and Ushers

### **Larry Weber**

Crucifer

### **Ed Futrell**

Lector

### **Jeannette Anaya**

Eucharistic Minister

### **Deacon Stephen Emmons**

### **Fr. Robbie 'Hal' Scott**

Rector

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

Bishop of the Diocese of the Southwest

### **The Most Reverend Foley Beach, D. Min.**

Archbishop

## *Welcome to our Father's House!*

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

## *We Are Word Centered*

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

## *The Bible*

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

## *The Holy Eucharist*

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

## *Receiving Holy Communion*

All are invited to receive Holy Communion.

## *We Are Members of the Anglican Church in North America*

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

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

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

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

# Anglican Worship

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

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

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

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

# Prelude

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

## Processional

## ~ Where He Leads Me I Will Follow ~

1. I can hear my Sav - ior call - ing, I can  
 2. I'll go with Him thru the judg - ment, I'll go  
 3. He will give me grace and glo - ry, He will  
*Refrain: Where He leads me I will fol - low, where He*

hear my Sav - ior call - ing, I can hear my Sav - ior  
 with Him thru the judg - ment, I'll go with Him thru the  
 give me grace and glo - ry, He will give me grace and  
 leads me I will fol - low, where He leads me I will

*D.C. for Refrain*  
 call - ing, "Take thy cross and fol - low, fol - low Me."  
 judg - ment, I'll go with Him, with Him all the way.  
 glo - ry, And go with me, with me all the way.  
 fol - low, I'll go with Him, with Him all the way.

## + THE WORD OF GOD +

### The Acclamation

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

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

Celebrant      Blessed be God, the Father, the Son and the Holy Spirit.

**People      *And blessed be his kingdom, now and forever.  
Amen***

### The Collect for Purity

*A collect is prayer that poetically sums up or collects the people's prayers. The Book of Common Prayer (2019) has dozens of collects, some dating to the first centuries of the church, and these have a primary role in Anglican thought and prayer. The Collect for Purity was originally a Latin prayer from the 10<sup>th</sup> 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 4<sup>th</sup> 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 5<sup>th</sup> century but is possibly older. It has the same basic purpose and meaning as the Kyrie.*

## Celebrant and People

*In unison*

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

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

8



## The Collect of the Day

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

Celebrant            The Lord be with you.

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

Celebrant            Let us pray.

[The people kneel or stand as they are able]

LORD OF ALL POWER AND MIGHT, THE AUTHOR AND GIVER OF ALL  
GOOD THINGS: **Graft in our hearts the love of your Name, increase in  
us true religion, nourish us with all goodness, and bring forth  
in us the fruit of good works; through Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit, one God, for  
ever and ever. Amen.**

## Praise Song

## ~ Step by Step ~

The musical score is written on four staves in 4/4 time. The melody is in G major. The lyrics are: "God you are my God, and I will ever praise you. I will seek you in the morn- ing I will learn to walk in your ways. And step by step you'll lead me, and I will follow you all of my days." The chords are indicated above the notes: G, D, C, D, G, G, D, C, D, G, Em, C, D, C, Am, G, D, C, D, G.

G D C D G  
God you are my God, and I will ever praise you.

G D C D G  
God you are my God, and I will ever praise you. I will

Em C D C Am  
seek you in the morn- ing I will learn to walk in your ways. And

G D C D G  
step by step you'll lead me, and I will follow you all of my days.

***Follow Me***  
**- JESUS**

## + 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**

**Zechariah 12:8-10,13:1**

NKJV

*The Lord pours out a spirit of humble repentance upon his people.*

- 8 In that day the Lord will defend the inhabitants of Jerusalem; the one who is feeble among them in that day shall be like David, and the house of David shall be like God, like the Angel of the Lord before them.
- 9 It shall be in that day that I will seek to destroy all the nations that come against Jerusalem.
- 10 "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.
- 1 "In that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness.

Lector      The Word of the Lord.

**People      *Thanks be to God***

[Silent Meditation]

*As we closely follow the Lord we are upheld by his sustaining hand.*

- 1 O God, You are my God; early will I seek You; my soul thirsts for You;  
**My flesh longs for You in a dry and thirsty land where there is no water.**
- 2 So I have looked for You in the sanctuary,  
**To see Your power and Your glory.**
- 3 Because Your lovingkindness is better than life,  
**My lips shall praise You.**
- 4 Thus I will bless You while I live;  
**I will lift up my hands in Your name.**
- 5 My soul shall be satisfied as with marrow and fatness,  
**And my mouth shall praise You with joyful lips.**
- 6 When I remember You on my bed,  
**I meditate on You in the night watches.**
- 7 Because You have been my help,  
**Therefore in the shadow of Your wings I will rejoice.**
- 8 My soul follows close behind You;  
**Your right hand upholds me.**
- 9 But those who seek my life, to destroy it,  
**Shall go into the lower parts of the earth.**
- 10 They shall fall by the sword;  
**They shall be a portion for jackals.**
- 11 But the king shall rejoice in God; everyone who swears by Him shall glory;  
**But the mouth of those who speak lies shall be stopped.**

## ~ Gloria Patri ~

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

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

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

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

D D7 G<sub>sus</sub> G N.C. D7 G

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

[All may be seated]

*As sons and daughters of God through faith in Christ we should clothe ourselves with Christ, in our actions and identity.*

- 23 But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed.
- 24 Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.
- 25 But after faith has come, we are no longer under a tutor.
- 26 For you are all sons of God through faith in Christ Jesus.
- 27 For as many of you as were baptized into Christ have put on Christ.
- 28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.
- 29 And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.

Lector      The Word of the Lord.

**People      *Thanks be to God.***

[Silent Meditation]

# The Sequence Song

# ~ I Come by Faith ~

$\text{♩} = 86$       C      Dm7      G      F/C      C      G7sus

I come by faith      in - to the ho - ly place      where saints and ser - a - phim

7      G7      F/C      C      C/E      F      E7sus      E+/G#      E7/G#

be - hold Your ho - ly face.      And then I won - der and in awe I lift my

12      A2sus      Am      F2/A      C2/G      F2      C2/G      F2

voice in praise,      ho - ly, ho - ly;      Ho - ly, ho - ly;      Ho - ly,

18      Em7      Am7      Dm7      G7sus      C2      F/C      C2/G      Am7      Dm7      G7sus      C2

ho - ly,      my Lord, my God.      Ho - ly, ho - ly,      my Lord, my God. \_\_\_\_\_

*All standing, the Deacon or Priest reads the Gospel, first saying*

## **The Holy Gospel**

Celebrant     The Holy Gospel of our Lord Jesus Christ  
                 according to St. Luke (9:18-24)

**People     Glory to you, Lord Christ**

*Christ calls us to deny ourselves and become Christ-centered followers.*

- 18    And it happened, as He was alone praying, that His disciples joined Him, and He asked them, saying, "Who do the crowds say that I am?"
- 19    So they answered and said, "John the Baptist, but some say Elijah; and others say that one of the old prophets has risen again."
- 20    He said to them, "But who do you say that I am?"  
      Peter answered and said, "The Christ of God."
- 21    And He strictly warned and commanded them to tell this to no one,
- 22    saying, "The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day."
- 23    Then He said to them all, "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me.
- 24    For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it

Celebrant     The Gospel of the Lord.

**People     Praise to you, Lord Christ**

**The Sequence Hymn**

**~ I Come by Faith ~**



## Sermon

Robin Grier

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

## Sermon Notes



## The Nicene Creed

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

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

*Celebrant and People*

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

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

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

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

**On the third day he rose again in accordance with the Scriptures;  
he ascended into heaven**

**and is seated at the right hand of the Father.**

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

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

**We believe in one holy catholic and apostolic Church.**

**We acknowledge one baptism for the forgiveness of sins.**

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

## The Prayers of the People

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

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

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

Reader Lord, in your mercy:

**People Hear our prayer.**

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

Reader Lord, in your mercy:

**People Hear our prayer.**

For our sister parish Iglesia del Gran Pastor, Fresnillo, Mexico.

Reader Lord, in your mercy:

**People Hear our prayer.**

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

Reader Lord, in your mercy:

**People Hear our prayer.**

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

Reader Lord, in your mercy:

**People Hear our prayer.**

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

Reader Lord, in your mercy:

**People Hear our prayer.**

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

Reader Lord, in your mercy:

**People Hear our prayer.**

For our nation, for those in authority, and for all in public service, especially Donald, our president.

Reader Lord, in your mercy:

**People Hear our prayer.**

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

Reader Lord, in your mercy:

**People Hear our prayer.**

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

Reader Lord, in your mercy:

**People Hear our prayer.**

We pray for the peace of Jerusalem.

Reader Lord, in your mercy:

**People Hear our prayer**

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

Reader Lord, in your mercy:

**People Hear our prayer.**

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

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

**Henry**  
**Katie**  
**Mark**  
**Mollie**  
**Patsy**  
**Billie**  
**Dianne**

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

**MaryAnn**  
**Janet**

Reader Lord, in your mercy.

**People Hear our prayer.**

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

Reader Lord, in your mercy:

**People Hear our prayer.**

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

Celebrant

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

## **The Confession and Prayer for Forgiveness**

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

*The Clergy or other person appointed says the following*

Clergy Let us humbly confess our sins to Almighty God.

*(Pause for examination of conscience)*

**Most merciful God,  
we confess that we have sinned against you  
in thought, word, and deed, by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will, and walk in your ways,  
to the glory of your Name. Amen.**

*The Deacon stands and says*

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

**People      Amen.**

## **The Comfortable Words**

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

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

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

*Matthew 11:28-30*

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life. *John 3:16*

## Catechesis

*A catechism is a written instruction in the Christian faith meant to teach converts to Christianity the basics of the faith. The first catechism was written in the 1<sup>st</sup> 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.*

### Apostles' Creed —

53. What does it mean that Jesus was conceived by the Holy Spirit? **Jesus was conceived not through a human father but by the Holy Spirit coming upon the Virgin Mary in power.**  
*(Isaiah 7:14; Matthew 1:18–20; Luke 1:26–38)*
54. What happened at Jesus' conception in Mary's womb? **The eternal Son, whom God named Jesus, assumed a fully human nature from his mother, the Virgin Mary, at the moment of conception in her womb.**  
*(John 1:1–3, 14; 8:56–58; Philippians 2:6–8; Colossians 2:9)*
55. Why is it important to say that Jesus was born? **It is important to affirm that he is one of us: truly human, born to a human mother, and raised in a human family.**  
*(Luke 2:41–52; Hebrews 2:17–18)*
56. Was Mary the only biological parent of Jesus? **Yes. While still a virgin, Mary submitted to the will of God and bore the Son of God. Therefore, she is held in high honor. However, in obedience to God, Joseph took Mary as his wife and raised Jesus as his son.** *(Isaiah 7:14; Matthew 1:18–25; 13:55)*

## Announcements

Luke Grant, Sr. Warden

### The Offertory

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

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

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

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

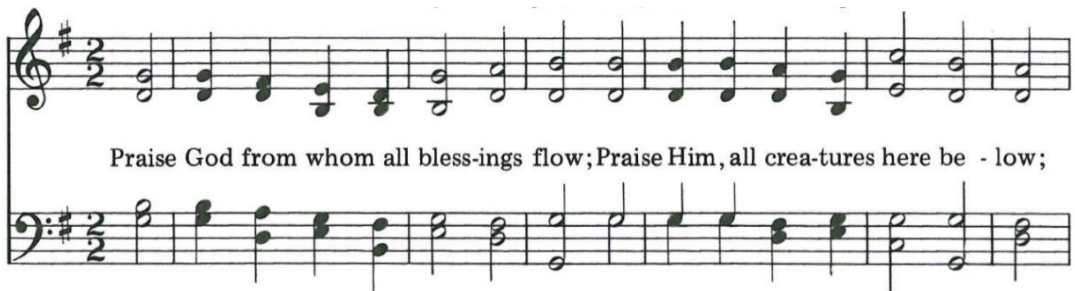
### The Offertory Hymn

~ Goodness of God ~

Robin Grier

### The Doxology

*The People stand while the offerings are presented.*



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



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

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



## **+ The Holy Eucharist +**

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

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

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

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

### **WHO MAY RECEIVE HOLY COMMUNION**

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

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

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

The musical score for "The Sanctus" is written in 3/4 time and consists of five staves. The lyrics are written below the notes, and guitar chords are indicated above the staff lines. The score begins with a double bar line and a repeat sign. The lyrics are: "Ho - ly ho - ly ho-ly is our Lord God of po-wer and might. — Ho - ly ho - ly ho-ly is our Lord Ho - ly ho - ly Ho-ly is our Lord. God of po-wer and might. Hea-ven and earth are full of Your glo - ry Ho - san - na in the high - est. Bles-sed is He who comes in the na - me, the name of God. Ho - san - na! Lo - rd God". The chords are: Dm, C, Dm, A, Bb, A, Dm, Dm, C, Dm, A, Dm, C, Dm, A, Bb, A, Dm, Am, G, Em, Am, C, E7, Am, Am, G, Em, Am, E7, Am, E7, Am.

Dm C Dm A Bb A Dm

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

Dm C Dm A Dm C Dm A

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

Bb A Dm Am G Em Am

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

C E7 Am Am G Em Am

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

E7 Am E7 Am

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

We proclaim the mystery of faith:

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

## **The Lord's Prayer**

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

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

*Celebrant and People together*

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

## **The Prayer of Humble Access**

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

*Celebrant and People*

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

## **WHO MAY RECEIVE HOLY COMMUNION**

*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!"*

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## The Agnus Dei

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

Gently (♩ = 66)

Am G F

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

*p(mp)*

C9 — 8 Dm 3 E4 — 3 Am G

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

*mf*

F C9 — 8 Dm F G Am4 *rit.* — 3

sins of the world: grant us peace.

*rit.*

## The Ministration of Communion

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

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

*Facing the People, the Celebrant may say the following invitation*

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

*or this*

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

*John 1:29, Revelation 19:9*

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

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

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

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

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

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

The body of Christ, the bread of heaven.

The blood of Christ, the cup of salvation.

## **For Spiritual Communion**

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



## **The Post Communion Prayer**

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

*After Communion, the Celebrant says*

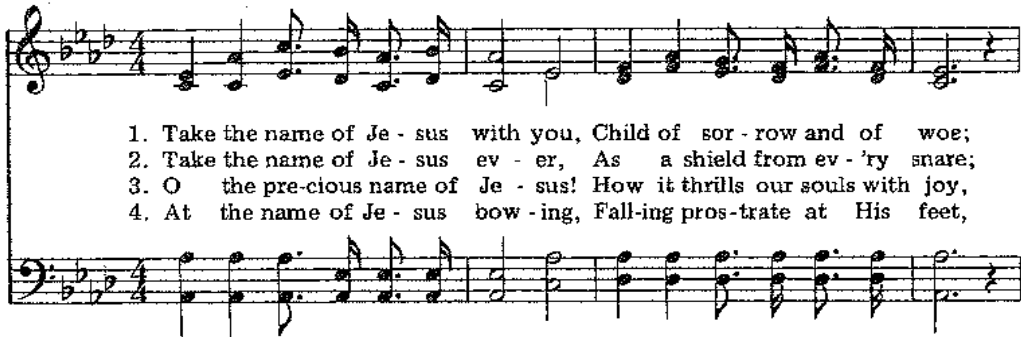
Let us pray.

*Celebrant and People together*

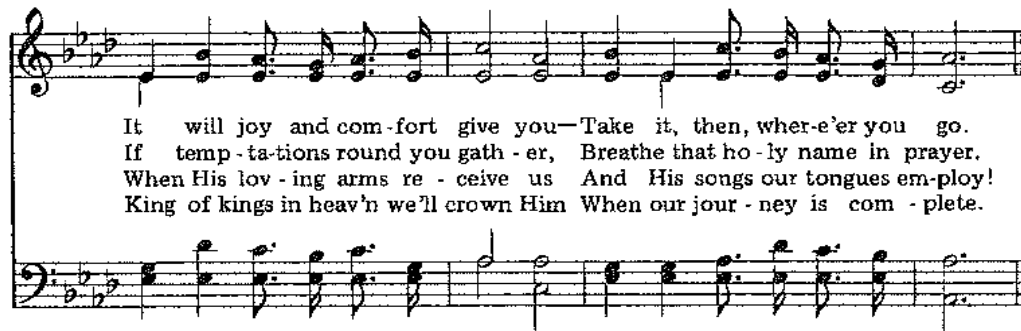
**ALMIGHTY AND EVER-LIVING GOD,  
we thank you for feeding us, in these holy mysteries,  
with the spiritual food of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us, through this Sacrament,  
of your favor and goodness towards us;  
and that we are true members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

## The Recessional ~ Take the Name of Jesus with You ~ Vs 1,2,4

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

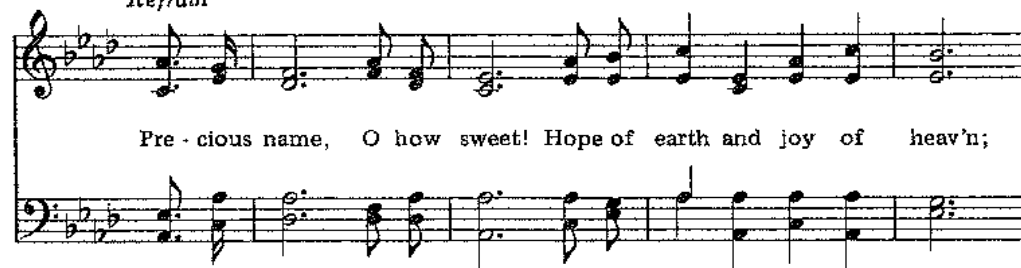


1. Take the name of Je - sus with you, Child of sor - row and of woe;  
2. Take the name of Je - sus ev - er, As a shield from ev - 'ry snare;  
3. O the pre - cious name of Je - sus! How it thrills our souls with joy,  
4. At the name of Je - sus bow - ing, Fall - ing pros - trate at His feet,

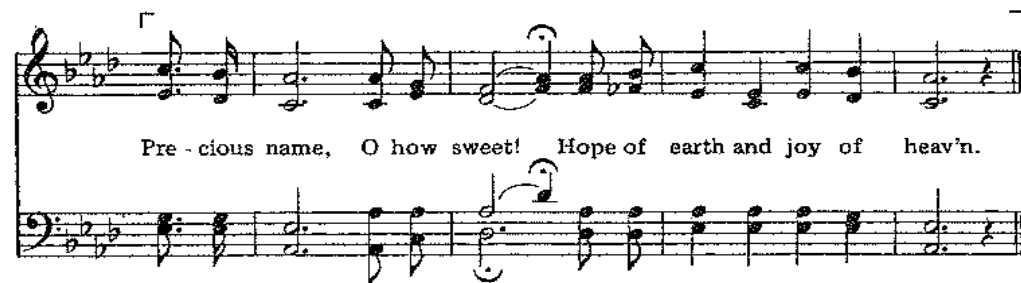


It will joy and com - fort give you—Take it, then, wher - e'er you go.  
If temp - ta - tions round you gath - er, Breathe that ho - ly name in prayer.  
When His lov - ing arms re - ceive us And His songs our tongues em - ploy!  
King of kings in heav'n we'll crown Him When our jour - ney is com - plete.

*Refrain*



Pre - cious name, O how sweet! Hope of earth and joy of heav'n;



Pre - cious name, O how sweet! Hope of earth and joy of heav'n.

# The Deacon’s Closing Statement

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

## The Dismissal

*The parish is commissioned to go out into the world to serve as ambassadors and missionaries for our Lord and to reflect His light and grace with everyone with whom we meet.*

*The Deacon, or the Priest, may dismiss the people with these words*

**Deacon**      Go in peace to love and serve the Lord.

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



ALTAR FLOWERS ARE GIVEN  
*To the glory of God by*  
*Jo Lieber*  
*In loving memory of Frank Lieber*

## June Birthdays!

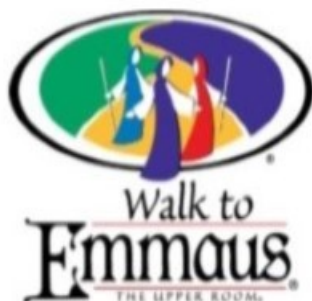
6/3	Julie Springer	6/18	Fr. Hal Scott
6/4	Tally Regli	6/27	Daniel Grant
6/10	Melissa Driskell	6/28	Rolly Dunteman
6/11	Cohan Hennings	6/28	Amala Jiagbogu
6/17	Stephen Reisdorfer	6/30	John Langdon
6/17	Rowan Schroeder		

## June Fellowship Luncheon!

## SALADS & DESSERTS!

**Sunday—June 22—12PM**

Join us immediately after church  
in the Parish hall today!  
All are welcome!



## Upcoming Emmaus Walks 2025-2026

Applications are in the church office  
Sign up today!

Contact Matt Hodges 325-226-5165

### 2025

**June 19-22 Girl's Walk**

*(ages 15-18: until High School graduation)*

**July 10-13 Women's Walk #2212**

**July 24-27 Boy's Walk**

*(ages 15-18: until High School graduation)*

**Aug. 14-17 Men's Walk #2213**

**Oct. 23-26 Women's Walk #2214**

### 2026

**March 5-8 Men's Walk #2215**

**July 9-12 Women's Walk #2216**

**Aug. 6-9 Men's Walk #2217**

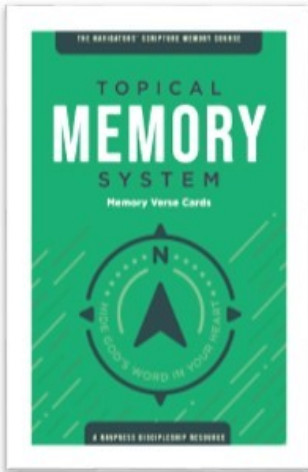
**Oct. 22-25 Women's Walk #2218**



## 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:

A. Proclaiming Christ—Salvation is not by works

### Revelation 3:30

Behold, I stand at the door and knock.  
If anyone hears My voice and opens the door,  
I will come in to him and dine with him,  
and he with Me.

# Save THE date

## ACGS Women's Conference

**Archdeacon Tara Jernigan, Conference Leader**

**Friday night September 12, 2025**

**All day Saturday, September 13, 2025**

**More details to come...**





## **Men's Fellowship Breakfast**

**Saturday, June 28th - 8 AM**

(the last Saturday of every month)

## **Dunbar East Restaurant**

1728 Pulliam St.

For more information contact  
Mark Brown 325-226-0887

## **— Attention Ladies —**

## **Stitchers is now “Happy Hands”**



**When** - Tuesdays at 1:00 pm

**Where** - Conference Room

**What** - We meet to have fun!

We spend the first few minutes working on outreach bags and other service projects.

Then we engage in arts and crafts, including the lively art of **CONVERSATION!**

Bring your quilts, diamond art, knitting, crocheting, doodle books — and most importantly bring yourself and enjoy some gal time.

*See Judy or April for more information*

# The Week of June 22nd—June 28th

## **The Second Sunday After Pentecost**

9:00 AM	Sunday School for all ages
Noon	Salad & Dessert Luncheon in the Parish hall
10:30 AM	The Holy Eucharist

## **Monday**

5:30 PM	June Vestry Meeting in the Conference Room
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## **Tuesday**

10:00 AM	Intercessory Prayer in the College/Career Room 5
1:00 PM	'Happy Hands' in the Conference Room

## **Wednesday**

4:00 PM	Gospel of John Bible Study on Facebook Live
6:00 PM	Bible Study: the Epistle of Paul to the Ephesians — In the Conference Room
7:00 PM	Holy Communion in the Nave

## **The Third Sunday After Pentecost**

### **Project Dignidad Monthly Food Collection**

9:00 AM	Sunday School in the Conference Room
10:30 AM	The Holy Eucharist



### **Church Office Hours**

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