

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

Eleventh Sunday After Pentecost  
August 24, 2025



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*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

### **Paul Millican**

Teller

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

Altar Guild

### **Heath & Stacy Belk**

Greeters and Ushers

### **Jeannette Anaya**

Crucifer

### **Ed Futrell**

Lector

### **Dave Driskell**

Eucharistic Minister

### **Deacon Stephen Emmons**

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

Rector

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

Bishop of the Diocese of the Southwest

### **The Most Reverend Stephen D. Wood**

Archbishop

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

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

## *We Are Word Centered*

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

## *The Bible*

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

## *The Holy Eucharist*

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

## *Receiving Holy Communion*

All 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 the same – to encourage clergy, congregations, and families to pray and serve God together.

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

# Anglican Worship

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

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

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

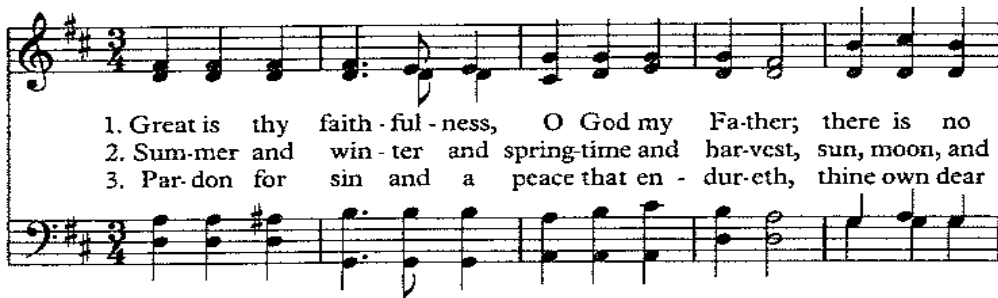
Anglican worship also involves the congregation in common prayers, responses, recitation of creeds, Bible readings, and singing. The highly participatory aspect of Anglican worship is a reminder that we are one people in God's sight and are united in our adoration and praise of the Lord.

## Prelude

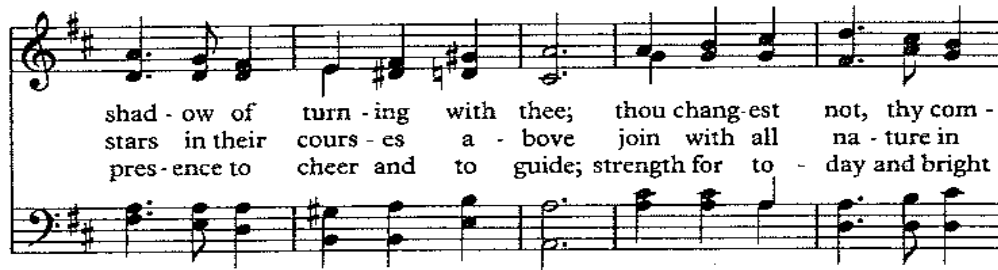
*The Prelude is a time to quietly pray and settle our hearts on the holiness of God and the need for His grace and Holy Spirit.*

## Processional

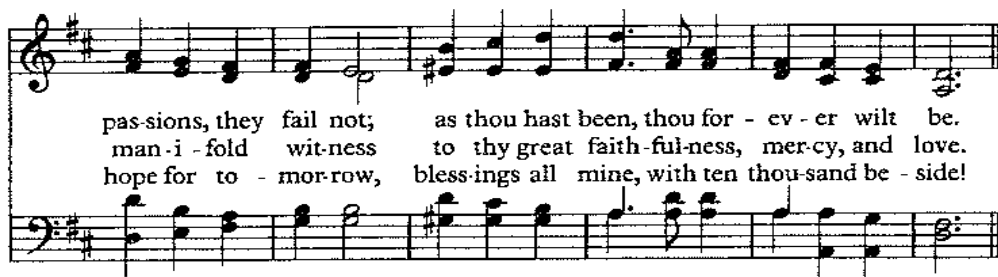
### ~ Great is thy Faithfulness ~



1. Great is thy faith-ful-ness, O God my Fa-ther; there is no  
2. Sum-mer and win-ter and spring-time and har-vest, sun, moon, and  
3. Par-don for sin and a peace that en-dur-eth, thine own dear

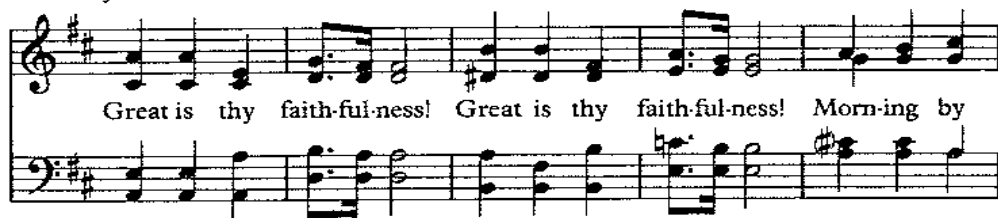


shad-ow of turn-ing with thee; thou chang-est not, thy com-  
stars in their cours-es a-bove join with all na-ture in  
pres-ence to cheer and to guide; strength for to-day and bright



pas-sions, they fail not; as thou hast been, thou for-ev-er wilt be.  
man-i-fold wit-ness to thy great faith-ful-ness, mer-cy, and love.  
hope for to-mor-row, bless-ings all mine, with ten thou-sand be-side!

### Refrain



Great is thy faith-ful-ness! Great is thy faith-ful-ness! Morn-ing by



## + 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.*

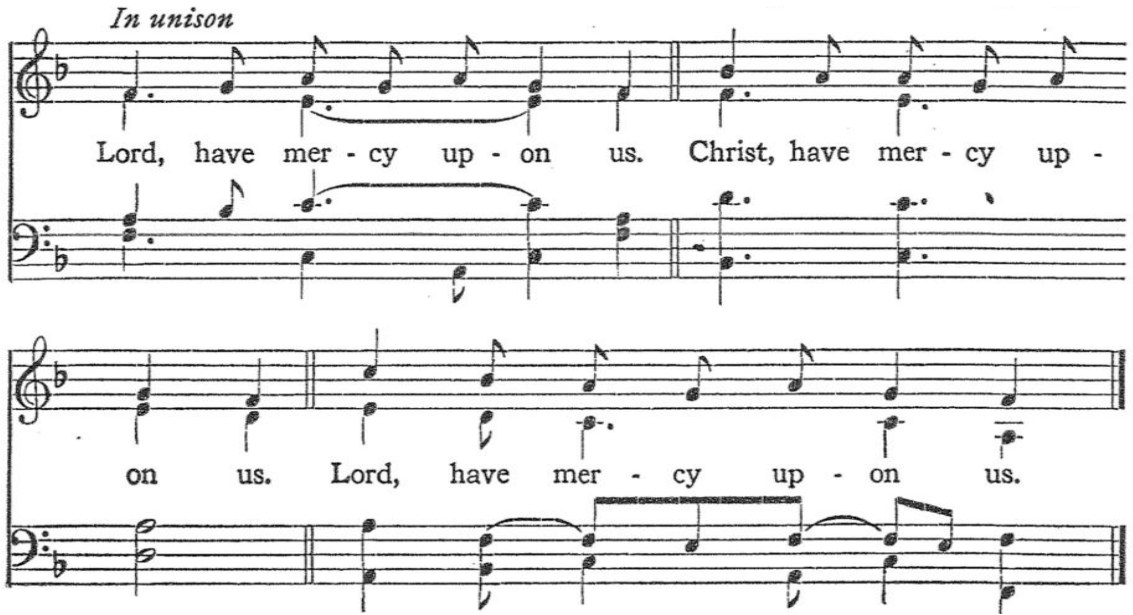
Jesus said: You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

*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.*





## The Collect of the Day

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

Celebrant The Lord be with you.

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

Celebrant Let us pray.

[The people kneel or stand as they are able]

LET YOUR CONTINUAL MERCY, O LORD, CLEANSE AND DEFEND YOUR CHURCH; **and, because it cannot continue in safety without your help, protect and govern it always by your goodness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.**

# The Praise Song

## ~ Change My Heart, O God ~

B $\flat$  Dm7 Cm7 F7sus F7

Change my heart, O God, make it ev-er true;

B $\flat$  Cm7/B $\flat$  B $\flat$ 2 Gm7 Cm7

Change my heart, O God,

F7sus F7 B $\flat$  D7 Am7 D7

may I be like You. You are the

Gm Cm7 F7 B $\flat$

Pot - ter, I am the clay;

D7 Am7 D7 Gm7 Bb/C C7

Mold me and make me, this is what I

F7sus F7 Bb2 Dm7 Cm7

pray. Change my heart, O God,

F7sus F7 Bb Cm7/Bb Bb2 Gm7

make it ev-er true; Change my heart, O God,

Cm7 F7sus F7 Bb Bb2

may I be like You.

## + 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 28:14-22**

NKJV

*The Lord will judge those leaders who make lies a refuge and hide behind falsehoods.*

- 14 Therefore hear the word of the Lord, you scornful men, who rule this people who are in Jerusalem,
- 15 Because you have said, "We have made a covenant with death, and with Sheol we are in agreement. When the overflowing scourge passes through, it will not come to us, for we have made lies our refuge, and under falsehood we have hidden ourselves."
- 16 Therefore thus says the Lord God: "Behold, I lay in Zion a stone for a foundation, a tried stone, a precious cornerstone, a sure foundation; whoever believes will not act hastily.
- 17 Also I will make justice the measuring line, and righteousness the plummet; the hail will sweep away the refuge of lies, and the waters will overflow the hiding place.
- 18 Your covenant with death will be annulled, and your agreement with Sheol will not stand; when the overflowing scourge passes through, then you will be trampled down by it.
- 19 As often as it goes out it will take you; for morning by morning it will pass over, and by day and by night; it will be a terror just to understand the report."
- 20 For the bed is too short to stretch out on, and the covering so narrow that one cannot wrap himself in it.

- 21 For the Lord will rise up as at Mount Perazim, He will be angry as in the Valley of Gibeon—that He may do His work, His awesome work, and bring to pass His act, His unusual act.
- 22 Now therefore, do not be mockers, lest your bonds be made strong; for I have heard from the Lord God of hosts, a destruction determined even upon the whole earth.

Lector      The Word of the Lord.

**People      *Thanks be to God***

[Silent Meditation]

## The Psalm

## Psalm 46

All Standing

*We can be confident in God's protection and power.*

- 1 God is our refuge and strength,  
**A very present help in trouble.**
- 2 Therefore we will not fear, even though the earth be removed,  
**and though the mountains be carried into the midst of the sea;**
- 3 Though its waters roar and be troubled,  
**Though the mountains shake with its swelling. Selah**
- 4 There is a river whose streams shall make glad the city of God,  
**The holy place of the tabernacle of the Most High.**
- 5 God is in the midst of her, she shall not be moved;  
**God shall help her, just at the break of dawn.**
- 6 The nations raged, the kingdoms were moved;  
**He uttered His voice, the earth melted.**
- 7 The Lord of hosts is with us;  
**The God of Jacob is our refuge. Selah**
- 8 Come, behold the works of the Lord,  
**Who has made desolations in the earth.**
- 9 He makes wars cease to the end of the earth; He breaks the bow  
and cuts the spear in two;  
**He burns the chariot in the fire.**
- 10 Be still, and know that I am God;  
**I will be exalted among the nations, I will be exalted in the earth!**
- 11 The Lord of hosts is with us;  
**The God of Jacob is our refuge. Selah**

## ~ Gloria Patri ~

G
D
D
D
A<sup>7</sup>  
E
D  
F<sup>#</sup>
Em  
G

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

D  
A
A<sup>7</sup>
D
G
G  
D
G  
B
G
G  
D
D

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

D
D<sup>7</sup>
Gsus
G
N.C.
D<sup>7</sup>
G

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

[All may be seated]

*The covenant given at Mount Sinai was based on earning and deserving. We have come to Mount Zion, signifying the new covenant based upon Jesus the Mediator for all those who trust in Him.*

- 18 For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest,
- 19 and the sound of a trumpet and the voice of words, so that those who heard it begged that the word should not be spoken to them anymore.
- 20 (For they could not endure what was commanded: "And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow.")
- 21 And so terrifying was the sight that Moses said, "I am exceedingly afraid and trembling.")
- 22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels,
- 23 to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect,
- 24 to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.
- 25 See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven,
- 26 whose voice then shook the earth; but now He has promised, saying, "Yet once more I shake not only the earth, but also heaven."
- 27 Now this, "Yet once more," indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain.



28 Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear.

29 For our God is a consuming fire.

Lector        The word of the Lord.

**People        *Thanks be to God.***

[Silent Meditation]

**The Sequence Hymn ~ Be Still and Know That I Am God ~ Vs 1,2**



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



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

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

## **The Holy Gospel**

Celebrant    The Holy Gospel of our Lord Jesus Christ  
                 according to St. Luke (13:22-30)

**People        Glory to you, Lord Christ**

*A casual wish to be saved isn't enough. There is a real difference between merely seeking and truly striving to enter.*

- 22    And He went through the cities and villages, teaching, and journeying toward Jerusalem.
- 23    Then one said to Him, "Lord, are there few who are saved?" And He said to them,
- 24    "Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able.
- 25    When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, 'Lord, Lord, open for us,' and He will answer and say to you, 'I do not know you, where you are from,'
- 26    then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets.'
- 27    But He will say, 'I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.'
- 28    There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out.
- 29    They will come from the east and the west, from the north and the south, and sit down in the kingdom of God.
- 30    And indeed there are last who will be first, and there are first who will be last."

Celebrant        The Gospel of the Lord.

**People        Praise to You Lord Christ.**

## The Sequence Hymn ~ Be Still and Know that I Am God ~ Vs 3

### Sermon

### Deacon Stephen Emmons

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

### Sermon Notes



## The Nicene Creed

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

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

*Celebrant and People*

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

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

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

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

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

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

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

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

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

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

## The Prayers of the People

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

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

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

Reader Lord, in your mercy:

**People Hear our prayer.**

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

Reader Lord, in your mercy:

**People Hear our prayer.**

For our sister parish St. Philip the Evangelist, Cortez, Colorado.

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  
Kristen**

**Family of  
David Smith  
Futrell family  
Stephen  
Teddy  
Sharon**

Reader Lord, in your mercy.

**People Hear our prayer.**

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

Reader Lord, in your mercy:

**People Hear our prayer.**

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

Celebrant

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

## **The Confession and Absolution of Sin**

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

*The Clergy or other person appointed says the following*

Clergy Let us humbly confess our sins to Almighty God.

*(Pause for examination of conscience)*



**Most merciful God,**

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

**We have not loved you with our whole heart;**

**we have not loved our neighbors as ourselves.**

**We are truly sorry and we humbly repent.**

**For the sake of your Son Jesus Christ,**

**have mercy on us and forgive us;**

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

**to the glory of your Name. Amen.**

*The priest alone stands and says*

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

**People    Amen.**

### **The Comfortable Words**

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

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

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

*Matthew 11:28-30*

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

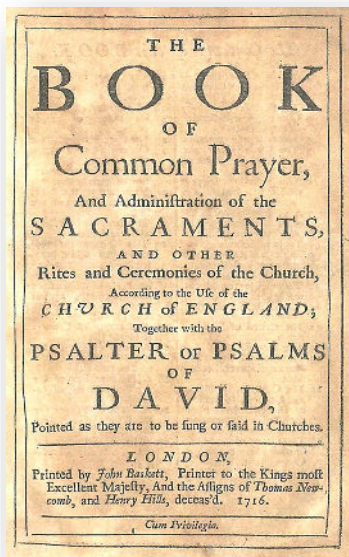
*John 3:16*

## Catechesis

*A catechism is a written instruction in the Christian faith meant to teach converts to Christianity the basics of the faith. The first catechism was written in the 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.*

The Apostles Creed — *"And is seated at the right hand of the Father"*

73. What does it mean for Jesus to sit at God the Father's right hand? **The throne on the king's right hand was traditionally the seat of one appointed to exercise the king's own authority. Ruling with his Father in heaven, Jesus is Lord over the Church and all creation, with authority to equip his Church, advance his kingdom, bring sinners into saving fellowship with God the Father, and finally establish justice and peace upon the earth.** (*Psalm 2; Isaiah 9:6–7; Acts 2:33–36; Ephesians 1:20–23; Hebrews 1:3–14*)
74. What does Jesus do for you as he sits at the Father's right hand? **Because Jesus intercedes for us as our great high priest, I may now boldly approach the Father and offer my confessions, praises, thanksgivings, and requests to him.** (*Exodus 33:7–17; Psalm 80; Hebrews 4:14–16; 7:24–8:2*)
75. What does Jesus' heavenly ministry mean for your life today? **I can rely on Jesus always to be present with me by the Holy Spirit as he promised, and I should always look to him for help as I seek to serve him.** (*Joshua 1:9; Psalm 3; Matthew 28:20; John 14:15–20*)



**Presentation and Dedication**  
**1716 Book of Common Prayer**  
**Generously presented by**  
**Mark McLaughlin**

At an antique store in London, Mark McLaughlin's son, Brian, purchased a copy of a Book of Common Prayer printed in 1716 and gave that prayer book to his father. This particular copy was printed for James the 5th Earl of Salisbury, a cathedral city and civil parish in Wiltshire, England.

Mr. McLaughlin says, "It is very reassuring me that the prayers we pray every Sunday are over 300 years old, and there has been no reason to change them."

We are so very grateful to Mark McLaughlin for this invaluable gift to Anglican Church of the Good Shepherd.

## **Announcements**

Luke Grant, Senior Warden

## **The Offertory**

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

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

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

# Offertory Hymn

## ~ Ancient Words ~

*Unison*

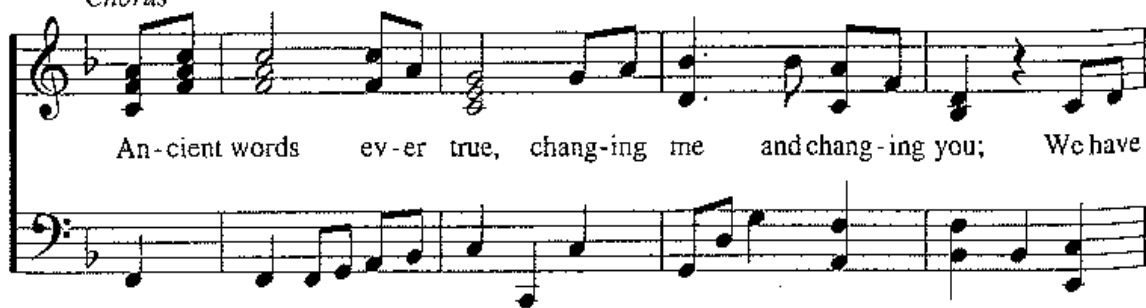
1. Ho-ly words long pre-served for our walk in this world, They re -  
 2. Ho-ly words of our faith hand-ed down to this age, Came to

sound with God's own heart; Oh, let the an-cient words im - part.  
 us through sac - ri - fice; Oh, heed the faith-ful words of Christ.

Words of life, words of hope give us strength, help us cope;  
 Ho - ly words long pre-served for our walk in this world,

In this world wher-e'er we roam ' an-cient words will guide us home.  
 They re - sound with God's own heart; Oh, let the an-cient words im - part.

*Chorus*



An-cient words ev-er true, chang-ing me and chang-ing you; We have



come with o - pen hearts, oh, let the an - cient words im - part.

# The Doxology

*The people stand while the offerings are presented*

*Unison*

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

All things come from You, O Lord

**And of your own we have given you.**

## **+ The Holy Eucharist +**

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

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

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

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

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

## The Sursum Corda

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

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

Celebrant            The Lord be with you.

**People            And with your spirit.**

Celebrant            Lift up your hearts.

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

Celebrant            Let us give thanks to the Lord our God.

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

*Celebrant*

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

*Here a Proper Preface is sung or said*

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

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



## The Sanctus

*Sanctus* means "holy" in Latin, and the liturgical use of this joyous Eucharistic acclamation goes back to the 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.

*Celebrant and People*

The musical score is written for a single melodic line in 3/4 time. It consists of five staves of music. The lyrics are written below the notes, and guitar chords are indicated above the staff. The score is divided into two parts: the first part (staves 1-3) is for the Celebrant, and the second part (staves 4-5) is for the People.

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

**Staff 2 (Celebrant):** Ho - ly ho - ly ho-ly is our Lord Ho - ly ho - ly Ho-ly is our Lord.

**Staff 3 (Celebrant):** God of po-wer and might. Hea-ven and earth are full of Your glo-ry Ho -

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

**Staff 5 (People):** name of God. Ho - san - na! Lo - rd God

## The Prayer of Consecration

*The Prayer of Consecration begins with a recollection of God's redemptive work, from our creation to our sin, and then to Christ's incarnation, death, resurrection, and ascension. The Words of Institution are where the celebrant recalls Christ's own words at the Last Supper, where he instituted this sacrament. This portion of the Holy Eucharist is at once joyous and somber as we remember most vividly Christ's sacrifice for us.*

*The People stand or kneel. The Celebrant continues*

Almighty God, our heavenly Father, in your tender mercy, you gave your only Son Jesus Christ to suffer death upon the cross for our redemption. He offered himself and made, once for all time, a perfect and sufficient sacrifice for the sins of the whole world. He instituted this remembrance of his passion and death, which he commanded us to continue until he comes again. So now, Father, we ask you to bless and sanctify, with your Word and Holy Spirit, these gifts of bread and wine that we may partake of his most blessed Body and Blood.

*At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it, and here\* may break the bread; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing the wine to be consecrated.*

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it,\* and gave it to his disciples, saying, "Take, eat; this is my Body which is given for you: Do this in remembrance of me."

After supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the forgiveness of sins: Whenever you drink it, do this in remembrance of me."

Therefore we proclaim the mystery of faith:

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

*The Celebrant continues*

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

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

## The Lord's Prayer

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

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

*Celebrant and People together*

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

## The Fraction

Celebrant	Alleluia! Christ our Passover is sacrificed for us.
<b>People</b>	<b><i>Therefore let us keep the feast. Alleluia!</i></b>

## The Prayer of Humble Access

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

*Celebrant and People*

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

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

***But you are the same Lord,***

***Whose character is always to have mercy.***

***Grant us, therefore, gracious Lord,***

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

***that our sinful bodies may be made clean by his body,  
and our souls washed through his most precious blood,***

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

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

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

## The Agnus Dei

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

Gently (♩ = 66)

Am G F

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

*p(mf)*

C9 — 8 Dm 3 E4 — 3 Am G

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

*mf*

F C9 — 8 Dm F G Am4 *rit.* 3

sins of the world: grant us peace.

*rit.*

## The Ministration of Communion

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

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

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

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

*or this*

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

*John 1:29, Revelation 19:9*

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

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

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

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

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

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

The body of Christ, the bread of heaven.

The blood of Christ, the cup of salvation.

## **For Spiritual Communion**

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



## **The Post Communion Prayer**

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

*After Communion, the Celebrant says*

Let us pray.

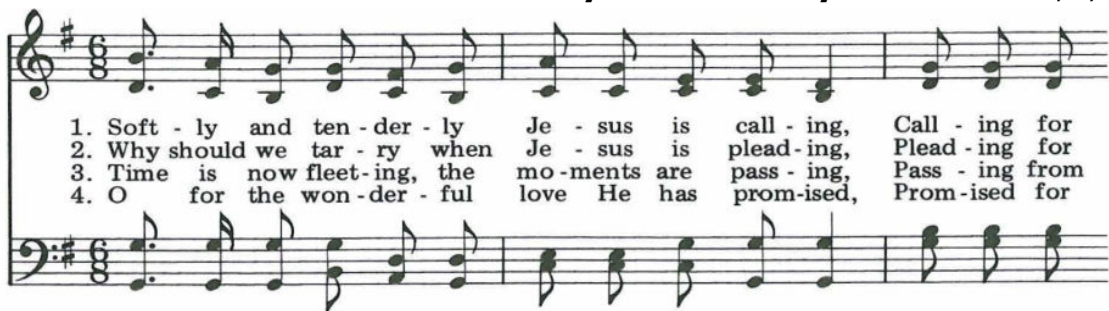
*Celebrant and People together*

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

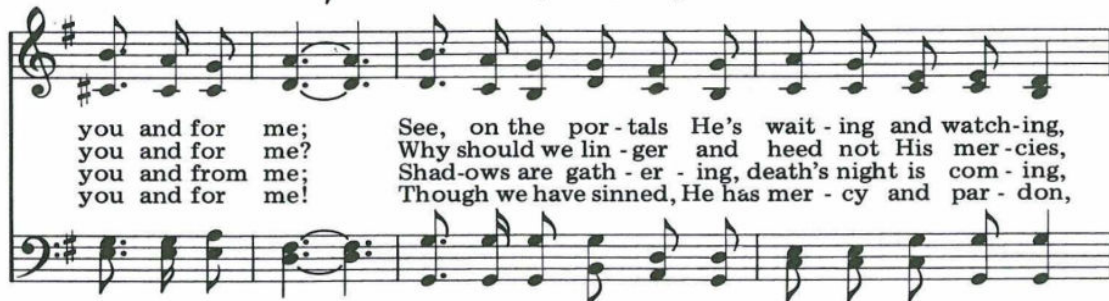
# The Recessional

~ Softly and Tenderly ~

V1,2,4



1. Soft - ly and ten - der - ly Je - sus is call - ing, Call - ing for  
 2. Why should we tar - ry when Je - sus is plead - ing, Plead - ing for  
 3. Time is now fleet - ing, the mo - ments are pass - ing, Pass - ing from  
 4. O for the won - der - ful love He has prom - ised, Prom - ised for



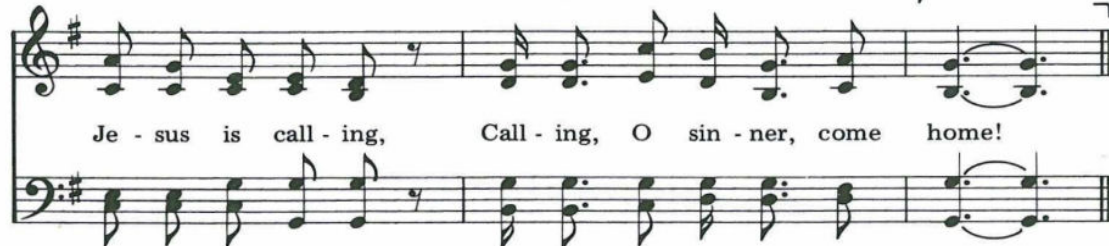
you and for me; See, on the por - tals He's wait - ing and watch - ing,  
 you and for me? Why should we lin - ger and heed not His mer - cies,  
 you and from me; Shad - ows are gath - er - ing, death's night is com - ing,  
 you and for me! Though we have sinned, He has mer - cy and par - don,



*Refrain*  
 Watch - ing for you and for me. Come home, come home,  
 Mer - cies for you and for me? Come home, come home,  
 Com - ing for you and for me. Come home, come home,  
 Par - don for you and for me.



Ye who are wea - ry, come home; Ear - nest - ly, ten - der - ly,



Je - sus is call - ing, Call - ing, O sin - ner, come home!

## The Blessing

*In the blessing, the priest reassures us that God will comfort, protect, and keep us as we journey back into the world. The Holy Trinity is again invoked, reminding us of the mysterious magnificence of God and his abiding love for us.*

*The Bishop when present, or the Priest, gives this or a seasonal blessing*

The peace of God which passes all understanding keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always.

## The Dismissal

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

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

Deacon      Go in peace to love and serve the Lord. Alleluia! Alleluia!

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

## The Postlude

*Anglican Church of the Good Shepherd CCLI License Holder # 34666*

## NEXT STEPS



Father Hal will be in the Narthex after the service if you would like to speak with him about:

**Accepting Jesus as Lord and Savior  
Baptism**

**Confirmation  
Prayer for Healing**



## HOW TO RECEIVE CHRIST

1. Admit your need. ("I am a sinner.")
2. Be willing to turn from your sins. (Repent)
3. Believe that Jesus died for your sins on the cross and rose from the grave.
4. Through prayer, invite Jesus Christ to come in and control your life through the Holy Spirit. (Receive Him as Lord and Savior)
5. By God's grace follow Him daily.

# EXTENDED PRAYER LIST



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



ALTAR FLOWERS ARE GIVEN

*To the glory of God by*

*Lou & Karen Czarnecki*

*Happy Birthday*

*Lou, Patrick, Amy, & Tate*

## August Birthdays!

8/8 Russell Thoma  
8/10 A'Lisa Denny  
8/13 Dave Driskell  
8/13 Jane Thoma  
8/14 Judy Holik  
8/16 Billie Smithwick  
8/18 Richey Oliver

8/18 Nancy Wallace  
8/21 Lou Czarnecki  
8/27 Winry Weber  
8/30 Mia Weber  
8/31 Alex Woolard  
8/31 Amber Woolard

# FELLOWSHIP LUNCH

**This Sunday, August 24th**

**12:00 Noon**



## PROJECT DIGNIDAD COLLECTION DAY

***Next Sunday, August 31st***

## ACGS Women's Conference

**Archdeacon Tara Jernigan  
Conference Leader**

**Friday night September 12, 2025  
All day Saturday, 13, 2025**

**\$50 Registration fee  
Scholarships are available**

**Sign up in the Narthex today!**



**Archdeacon, Tara Jernigan**  
Anglican Diocese of the Southwest  
and Adjunct in Biblical Languages,  
Liturgics, and Diaconal Theology





# Anglican Diocese of the Southwest

## School for Ministry

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



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



**Dr. Tara Jernigan**, Archdeacon for the Anglican Diocese of the Southwest, will be our professor for Prayer Book Spirituality. Her degrees include a Doctor of Ministry in Biblical Exposition from Nashotah House. She also serves as an Adjunct Professor with Trinity School for Ministry and is the director/member of the Board of Directors for Nashotah House. She has also taught seminary classes in Biblical Greek, Liturgies, and New Testament.

### Upcoming Course Schedule:

<i>Fall 2025</i>	<i>Spring 2026</i>	<i>Fall 2026</i>
Prayer Book Spirituality	Anglican History and Theology	Pastoral Theology & Care
Christian/Biblical Ethics	Old Testament	Preaching/Homiletics

Classes will be offered Monday and Thursday evenings—each meeting lasting 90 minutes, beginning at 8PM CST. No tests will be given, however, classroom participation and papers will be required for diploma students. At the end of each course, students will be assigned a grade of either Pass or Incomplete.

- Mondays, beginning September 8, 2025—**Christian/Biblical Ethics** Textbook: Wayne Grudem, **Christian Ethics: An Introduction to Biblical Moral Reasoning**, Crossway, 2018.
- Thursdays, beginning, August 28, 2025—**Prayer Book Spirituality** PDFs will be provided

***No enrollment or tuition will be assessed for this program, however, students are required to obtain their own textbooks.*** Fall 2025 enrollment begins August 8, 2025 and closes prior to the first session. Previously enrolled students do not need to reapply. Email Fr. Hal at [anglican.sm@gmail.com](mailto:anglican.sm@gmail.com) for an enrollment form.

Students in Mexico, please email Meredith Omland at [meremex97@gmail.com](mailto:meremex97@gmail.com) for more information.

# Anglican Church of the **Good Shepherd**

## **Vision**

*One in Christ ~ One in Love*

## **Mission**

We are a vibrant, relevant, Word-based church embracing individuals and families in the Concho Valley by offering love, practical support and spiritual growth through the transforming love of Jesus Christ.

## **Core Values**

Grounded in Scripture  
Strengthened through the Sacraments  
Dependent on the Holy Spirit  
(Loving Family)

## **Essential Beliefs**

Commitment to Jesus Christ  
Authority of Scripture  
Expectant prayer  
Evangelism  
Relational ministry  
Worship  
Servant ministry  
Sacrificial giving

## **Good Shepherd Music Team**

### **Minister of Music**

*Judy Holik*

### **Song Leaders**

*Henry McWilliams, Dn. Stephen Emmons, PhD*

### **Instrumentalist**

*Mark Findlay*

### **Pianists**

*Judy Holik, Billie Smithwick,*

*Luke Grant, Robin Grier*

### **Organist**

*John Langdon, PhD*

### **Rector**

**Fr. Robbie 'Hal' Scott**

Cell 757-617-2597  
navychaplain59@gmail.com

### **Financial Secretary**

**Judy Holik**

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**Teddy Read**

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## **THE VESTRY**

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**Jeannette Anaya (2026)**

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**Mark Brown (2026)**

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**Kathi Johnson (2028)**

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# The Week Of August 24th—August 30th

## The Eleventh Sunday After Pentecost

- 9:00 AM Sunday School for all ages  
10:30 AM The Holy Eucharist  
12:00 Noon Fellowship Luncheon in the Parish hall

## Monday

- 5:30 PM Vestry Meeting in the Conference Room

## Tuesday

- 10:00 AM Intercessory Prayer in Classroom 5  
1:00 PM 'Happy Hands' in the Conference Room

## Wednesday

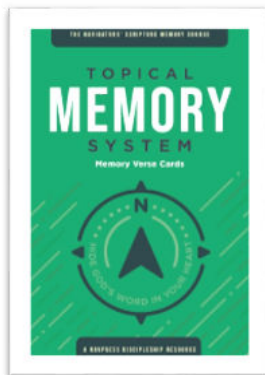
- 3:00 PM Gospel of John Bible Study on Facebook Live  
6:00 PM Bible Study: The epistle of Paul to the Ephesians —  
In the Conference Room  
6:45 PM Holy Communion in the Nave

## Saturday

- 8:00 AM Men's Fellowship Breakfast at Dunbar East Restaurant

## Twelfth Sunday After Pentecost

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



## 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:

C. Reliance on God's Resources —His Faithfulness

**Numbers 23:19**

"God *is* not a man, that He should lie,  
Nor a son of man, that He should repent.  
Has He said, and will He not do?  
Or has He spoken, and will He not make it good?