



The Episcopal Church of the Good Shepherd

goodshepherdw.org

The Last Sunday after the Epiphany (Year A)

February 15, 2026 – 8:00 & 10:30 a.m. – Good Shepherd
1:00 p.m. – Emmanuel All Nations



Moses receiving the law, from *Art in the Christian Tradition*, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=55131> [retrieved February 11, 2026]. Original source: http://commons.wikimedia.org/wiki/File:Paris_psalter_gr139_fol422v.jpg.

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*The Church of the Good Shepherd practices inclusion, inspires healing,
and promotes justice as we journey with Christ in love.*

Join our email list: <https://tinyurl.com/goodshepemails>

Good Shepherd Clergy, Staff, and Lay Leadership

The Rt. Rev. Phil LaBelle, *Bishop* (bishop@ecww.org)
The Rev. Josh Hosler, *Rector* (josh@goodshepherdfw.org)
The Rev. Anna Lynn, *Deacon* (anna@goodshepherdfw.org)
The Rev. Dr. Roy McLuen, *Priest Associate (Retired)*
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Beth Shoemaker, *Assistant Treasurer* (beth@goodshepherdfw.org)
Mary McClellan Aronen, *Ministry Coordinator*

Today's Service Ministers

Presider/ Preacher: The Rev. Josh Hosler
Cantor: Alana O'Donnell

February 15	8:00 a.m.	10:30 a.m.
Tech Team		Bob Neal, Deb Smith
Ushers		Linda Butcher, Tracie Manolides
Altar Guild		Carole Loudenback
Flowers		Linda Butcher
Worship Assistant	Shannon Molina	
First Lector	Levy Molina	Dilcia Brent
Second Lector/Intercessor	Shannon Molina	Janelle Coy
Eucharistic Ministers		Mary Aronen, Judith Perkins
Coffee Hour		Rani Rose, Lee Hitzeman
Counters		Mary Aronen, Karen Dobbs

We sing hymns at the 10:30 service only. All music used during this service, unless otherwise noted, is licensed for online streaming through onelicense.net #609900. Art files, unless otherwise noted, are licensed under the Creative Commons Attribution Noncommercial ShareAlike 3.0 License.

Welcome, Guests and Newcomers!

This is Christ's House. Come, you who feel weak and unworthy. Come, you who come often and you who have stayed away. Come, you who love Jesus, and you who wish you could. Come, sinners and saints, women, men, and gender non-conforming, gay and straight, young and old. Come, you who are lonely and long for friendship. Come, you who are homeless and you who have a place to rest your heads. Come, you who are citizens of this land and you who are not. Here you are citizens of the kingdom of God. Come join God's people at the feast prepared for you from the beginning of the world.

In addition to our weekly Sunday morning worship, we have been offering a variety of other online opportunities to connect—for people of all ages.

- Our website: goodshepherdfw.org.
- Our YouTube page: tinyurl.com/gsfwyoutube.
- Sign up for *The Shepherd's Crook*, our weekly newsletter, at tinyurl.com/goodshepemails.
- To go even deeper, join *Realm*, our online community of worshipers: onrealm.org/goodshepfw.
- Shortcut to Realm Resources for parishioners (password-protected): tinyurl.com/gsfwresources.
- Make a financial pledge to Good Shepherd for 2026: tinyurl.com/pledgegoodshep2026.

Recording and Streaming in Use

Recording and streaming in use: Please note that video cameras and microphones are capturing our 10:30 worship service, and that the resulting content is being transmitted online. Likewise, from time to time still photography of our worship services may be taken and used for church communications, websites, and other uses. By your presence within the worship space or on Zoom, you are indicating your consent to the possibility that your likeness may be captured and used in any of these ways. While video capture of congregants in the pews is relatively minimal, if you wish to guarantee you will not ever be depicted on video, the area toward the back of the pew seating area is unable to be picked up on camera.

Land Acknowledgment

We acknowledge that the Church of the Good Shepherd sits on a seasonal campground of the [Puyallup \(puyallup-tribe.com\)](https://puyallup-tribe.com) and [Coast Salish People](https://coast.salishpeople.com), who have lived on and stewarded these lands for thousands of years and continue to do so today. We recognize that this land acknowledgement is one small step toward true allyship, and we commit to uplifting the voices, experiences, and histories of the Indigenous people of this land and beyond.

How can you make this Land Acknowledgment more than a performative gesture? Go to the tribe's news website (<https://news.puyalluptribe-nsn.gov/>) and sign up for their newsletter. Notice what issues are important to the Puyallup people and decide how you can begin to forge a learning relationship.

HOLY EUCHARIST: Rite Two

The Liturgy of the Word

At the 8:00 service, we skip all musical portions or, where indicated, read the text of them.

Processional Hymn: How Good, Lord, to Be Here! (*Gather 3rd ed. #877*)



1. How good, Lord, to be here! Your
2. How good, Lord, to be here, Your
3. Ful - fill - er of the past And
4. Be - fore we taste of death, We
5. How good, Lord, to be here! Yet



glo - ry fills the night; Your face and gar - ments,
beau - ty to be - hold Where Mo - ses and E -
hope of things to be, We hail your bod - y
see your king - dom come; We long to hold the
we may not re - main; But since you bid us



like the sun, Shine with un - bor - rowed light.
li - jah stand, Your mes - sen - gers of old.
glo - ri - fied And our re - demp - tion see.
vi - sion bright And make this hill our home.
leave the mount, Come with us to the plain.

Text: Luke 9:32–33; Joseph A. Robinson, 1858–1933, alt.

Tune: SWABIA, SM; Johann M. Speiss, 1715–1772; adapt. by William H. Havergal, 1793–1870

The Opening Acclamation

Presider: Blessed be God: Father, Son, and Holy Spirit.

People: **And blessed be God's kingdom, now and forever. Amen.**

The Collect for Purity

Presider: 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.**

Gloria (Wonder, Love, and Praise #900)

At the 8:00 service we speak the text.

The musical score is written for a single melodic line on a treble clef staff in 3/4 time. It begins with a key signature of one sharp (F#) and a common time signature of 3/4. The melody consists of several measures of whole and half notes, with some rests. The lyrics are written below the staff, aligned with the notes. The score is divided into four systems. The first system contains the first line of the melody and the lyrics 'Glo - ry to God in the high - est, —'. The second system contains the second line of the melody and the lyrics '— and peace to his peo - ple on earth. — Lord God,'. The third system contains the third line of the melody and the lyrics 'heav' n - ly King, al - migh - ty God and Fa - ther, — we wor - ship'. The fourth system contains the fourth line of the melody and the lyrics 'you, we give you thanks, we praise you for your glo - ry. —'. The score ends with a double bar line and a repeat sign. Below the fourth system, there is a tempo instruction: '(♩ = ♩. of preceding — same beat as before, not slower)'. This is followed by a new system of music in 2/4 time, which is a variation of the previous melody. The lyrics for this system are 'Fa - ther, — Lord Je - sus Christ, — on - ly Son of the Fa - ther, Fa - ther, — Fa - ther, —'. The new system consists of two staves, a treble and a bass, with the melody in the treble and a harmonic accompaniment in the bass. The key signature remains one sharp (F#) and the time signature is 2/4.

Glo - ry to God in the high - est, —

— and peace to his peo - ple on earth. — Lord God,

heav' n - ly King, al - migh - ty God and Fa - ther, — we wor - ship

you, we give you thanks, we praise you for your glo - ry. —

(♩ = ♩. of preceding — same beat as before, not slower)

Fa - ther, —

Lord Je - sus Christ, — on - ly Son of the Fa - ther, Fa - ther, —

Fa - ther, —

Lord God, Lamb of God, you take a - way the sin of the

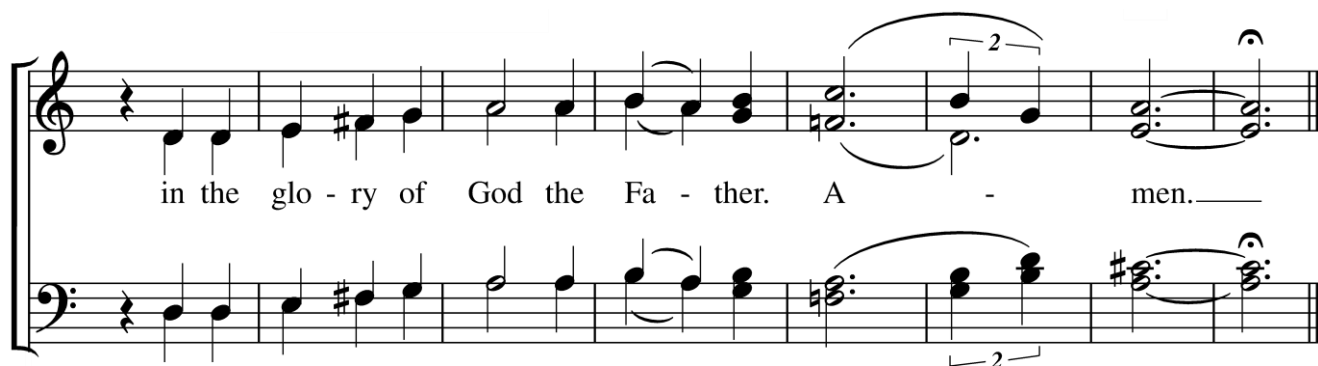
world: have mer - cy on us; you are seat - ed at the right

hand of the Fa - ther: re - ceive our prayer. For
Fa - ther: re - ceive

you a - lone are the Ho - ly One, you a - lone are the

Lord, you a - lone are the Most High,

Je - sus Christ, with the Ho - ly Spi - rit,



Music: John Rutter (b. 1945). Copyright © Oxford University Press.

The Collect of the Day

Presider: May God be with you.

People: **And also with you.**

Presider: Let us pray.

O God, who before the passion of your only begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The congregation is seated.

The Lessons

Our readings from the Bible each week usually include one from the Old Testament or Hebrew Scriptures; a Psalm; one from the New Testament or Christian Scriptures; and a reading from one of the four Gospels, the accounts of the life of Jesus.

First Lesson (Exodus 24:12–18)

Lector: A reading from the Book of Exodus.

The Lord said to Moses, “Come up to me on the mountain, and wait there; and I will give you the tablets of stone, with the law and the commandment, which I have written for their instruction.” So Moses set out with his assistant Joshua, and Moses went up into the mountain of God. To the elders he had said, “Wait here for us, until we come to you again; for Aaron and Hur are with you; whoever has a dispute may go to them.”

Then Moses went up on the mountain, and the cloud covered the mountain. The glory of the Lord settled on Mount Sinai, and the cloud covered it for six days; on the seventh day he called to Moses out of the cloud. Now the appearance of the glory of the Lord was like a devouring fire

on the top of the mountain in the sight of the people of Israel. Moses entered the cloud, and went up on the mountain. Moses was on the mountain for forty days and forty nights.

... Hear what the Spirit is saying to the Churches.

People: **Thanks be to God.**

Psalm 2

At 8:00, the first lector invites us to read the text as follows:

Let us pray the psalm responsively by verse.

At 10:30, the congregation is invited to sing along with the cantor or choir.



Setting: George Thalben-Ball

- 1 Why are the ¹nations in an ¹uproar? *
Why do the peoples ¹mutter ¹empty ¹threats?
- 2 Why do the kings of the earth rise up in revolt,
and the princes ¹plot to¹gether, *
against the ¹LORD and a¹gainst his A¹nointed?
- 3 "Let us break their ¹yoke," they ¹say; *
"let us cast ¹off their ¹boñds ¹from us."
- 4 He whose throne is in ¹heaven is ¹laughing; *
the Lord ¹has them ¹in de¹rision.
- 5 Then he speaks to ¹them in his ¹wrath, *
and his ¹räge ¹fills them with ¹terror.

6 "I myself have¹ set my¹ king *
upon my¹ holy¹ hill of¹ Zion."

7 Let me announce the de¹ cree of the¹ LORD: *
he said to me, "You are my Son;
this day¹ häve¹ I be¹ gotten you.

8 Ask of me, and I will give you the nations for¹ your in¹ heritance *
and the ends of the¹ earth for¹ your pos¹ session.

†9 You shall crush them with an¹ iron¹ rod *
and shatter them¹ like a¹ piece of¹ pottery."

10 And now, you¹ kings, be¹ wise; *
be warned, you¹ rulers¹ of the¹ earth.

11 Submit to the¹ LORD with¹ fear, *
and with¹ trembling¹ bow be¹ fore him;

12 Lest he be¹ angry and you¹ perish; *
for his¹ wrath is¹ quickly¹ kindled.

13 Happy¹ are they¹ all *
—¹ who take¹ refuge in¹ him!

Second Lesson (2 Peter 1:16–21)

Lector: A reading from the second letter of Peter.

We did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. For he received honor and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying, "This is my Son, my Beloved, with whom I am well pleased." We ourselves heard this voice come from heaven, while we were with him on the holy mountain.

So we have the prophetic message more fully confirmed. You will do well to be attentive to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.

... Hear what the Spirit is saying to the Churches.

People: **Thanks be to God.**

The congregation stands as able.

Gradual Hymn: Christ upon the Mountain Peak (*The Hymnal 1982* #129)

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) and piano accompaniment. It is in the key of D major (one sharp) and 4/4 time. The score is divided into three systems. Each system has a vocal staff with four parts and a piano accompaniment staff. The lyrics are printed below the vocal staves. The first system covers the first four lines of the hymn. The second system covers the next four lines. The third system covers the final four lines, including the 'Alleluia' refrain. The piano accompaniment features a steady bass line and chords that support the vocal melody.

1 Christ up - on the moun - tain peak stands a - lone in
2 Trem - bling at his feet we saw Mo - ses and E -
3 Swift the cloud of glo - ry came. God pro - claim - ing
4 This is God's be - lov - ed Son! Law and pro - phets

glo - ry blaz - ing; let us, if we dare to speak,
li - jah speak - ing. All the pro - phets and the Law
in its thun - der Je - sus as his Son by name!
fade be - fore him; first and last and on - ly One,

with the saints and an - gels praise him. Al - le - lu - ia!
shout through them their joy - ful greet - ing. Al - le - lu - ia!
Na - tions cry a - loud in won - der! Al - le - lu - ia!
let cre - a - tion now a - dore him! Al - le - lu - ia!

Words: Brian A. Wren (b. 1936). Copyright © 1977 by Hope Publishing Company, Carol Stream, IL 60188. Music: *Mowsley*, Cyril Vincent Taylor (1907-1991). Copyright © 1985 by Hope Publishing Company, Carol Stream, IL 60188. All Rights Reserved. Used by permission.

The Gospel (Matthew 17:1–9)

Deacon: The Holy Gospel of our Savior Jesus Christ according to Matthew.

People: **Glory to you, Lord Christ.**

Six days later, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. Suddenly there appeared to them Moses and Elijah, talking with him. Then Peter said to Jesus, “Lord, it is good for us to be here; if you wish, I will make three dwellings here, one for you, one for Moses, and one for Elijah.” While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, “This is my Son, the Beloved; with him I am well pleased; listen to him!” When the disciples heard this, they fell to the ground and were overcome by fear. But Jesus came and touched them, saying, “Get up and do not be afraid.” And when they looked up, they saw no one except Jesus himself alone.

As they were coming down the mountain, Jesus ordered them, “Tell no one about the vision until after the Son of Man has been raised from the dead.”

Deacon: The Gospel of the Lord.

People: **Praise to you, Lord Christ.**

The Sermon (*The Rev. Josh Hosler*)

Sermon audio is recorded and made available on our website.

The Nicene Creed

The congregation stands as able. This statement of belief dates from the 4th century. Here we use it as a prayer. In our post-Enlightenment times, it is helpful to think of the word “believe” not as meaning merely “I intellectually assent,” but rather, “I place my trust.”

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

**We believe in one Lord, Jesus Christ,
the only 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:
by the power of the Holy Spirit
he became incarnate from 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.
With the Father and the Son he is worshiped and glorified.
He 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 (Healing Prayers)

*Every week we pray, using a variety of liturgies, for the world, the church, and those in need. We offer prayers of thanks, and we remember those who have died. We maintain two channels of organized petitionary prayer, the **Prayer List** and the **Prayer Chain**.*

Prayer List: To have a name read aloud for prayer during our Sunday services on a temporary or ongoing basis, contact the Rev. Josh Hosler at rector@goodshepherdfw.org. A link to this list can be found in the Shepherd's Crook email.

Prayer Chain: To have a name and a concern emailed to a small group of designated parishioners for one-time, immediate prayer, contact Alisa Johnson at alisajohnson@hotmail.com.

Deacon: The Lord is near. Do not worry about anything; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God that surpasses all understanding will preserve your hearts and minds in the knowledge and love of Christ Jesus.

Intercessor: Before God, let us name aloud or silently in our hearts those for whom we offer our prayers for healing.

The deacon reads the names of those on our prayer list who seek healing and pauses for additional spoken and silent prayers from the congregation.

Intercessor: We pray for those who have died, including those whom we name aloud or silently in our hearts.

The deacon reads the names of those on our prayer list who have died and pauses for additional spoken and silent prayers from the congregation.

Intercessor: God the Father, your will for all people is health and salvation;

People: **We praise you and thank you, O God.**

Intercessor: God the Son, you came that we might have life, and might have it more abundantly;

People: **We praise you and thank you, O God.**

Intercessor: God the Holy Spirit, you make our bodies the temple of your presence;

People: **We praise you and thank you, O God.**

Intercessor: Holy Trinity, one God, in you we live and move and have our being;

People: **We praise you and thank you, O God.**

Intercessor: Jesus, grant your healing grace to all who are sick, injured, or disabled, that they may be made whole;

People: **Hear us, O Lord of life.**

Intercessor: Grant to all who seek your guidance, and to all who are lonely, anxious, or despondent, a knowledge of your will and an awareness of your presence;

People: **Hear us, O Lord of life.**

Intercessor: Mend broken relationships, and restore those in emotional distress to soundness of mind and serenity of spirit;

People: **Hear us, O Lord of life.**

Intercessor: Bless physicians, nurses, and all others who minister to the suffering, granting them wisdom and skill, sympathy and patience;

People: **Hear us, O Lord of life.**

Intercessor: Grant to the dying peace and a holy death, and uphold by the grace and consolation of your Holy Spirit those who are bereaved;

People: **Hear us, O Lord of life.**

Intercessor: Restore to wholeness whatever is broken by human sin, in our lives, in our nation, and in the world;

People: **Hear us, O Lord of life.**

Intercessor: You are the God who does wonders.

People: **You have declared your power among the peoples.**

Intercessor: With you, O Christ, is the well of life.

People: **And in your light we see light.**

Intercessor: Hear us, O Lord of life:

People: **Heal us, and make us whole.**

A period of silence follows.

Presider: O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. **Amen.**

Presider: Savior of the world, by your cross and precious blood you have redeemed us;

People: **Save us, and help us, we humbly beseech you, O Lord.**

The Confession of Sin

Deacon: Let us confess our sins to God.

Silence. The people may kneel or stand.

All: **God of all mercy, we confess that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world you have created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.**

Presider: Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

Anyone desiring prayer and anointing for healing is invited to come forward. Those presenting themselves are privately prayed with by clergy and assistants and anointed with holy oil.

The Peace

Presider: The peace of the Lord be always with you.

People: **And also with you.**

We greet one another in the name of the Lord.

Announcements

A Prayer for Birthdays and Anniversaries

O God, our times are in your hand: Look with favor, we pray, on your servant(s) *N.* as *they* begin[s] another year. Grant that *they* may grow in wisdom and grace, and strengthen *their* trust in your goodness all the days of *their lives*; through Jesus Christ our Lord. Amen.

The Offertory

Presider: Reconciled to one another, let us bring our gifts to God. Let us offer our whole selves on this altar, for it has become a table richly laid for the entire world. Come share joyfully in Christ's eternal feast.

The congregation may be seated until the final verse of the offertory hymn or until motioned to stand.



To make a gift today (not an advance pledge for 2026) using your mobile device, scan the QR code on the left ... or drop a check in the offering plate ... or mail a check to the Church of the Good Shepherd, P.O. Box 3108, Federal Way, WA 98063.

On the third Sunday of each month, offerings not otherwise designated are contributed to the Rector's and Deacon's Discretionary Funds, which are used to help people in immediate need (parishioners or otherwise) or to assist new, as-yet-unbudgeted ministry opportunities.

We give not to "pay for the show," but as a spiritual practice of participation for the good of the world and of our souls. The Church of the Good Shepherd is able to operate because of the pledges of its members. We strongly encourage all members to make an annual pledge, no matter how large or small.

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To make a pledge today for 2026, use the pledge card found in your pew or go to <https://tinyurl.com/pledgegoodshep2026>.



Offertory Hymn: O Wondrous Type (*The Hymnal 1982* #137)

1 O won - drous type! O vi - sion fair of glo - ry
 2 With Mo - ses and E - li - jah nigh the in - car - nate
 3 With shin - ing face and bright ar - ray, Christ deigns to
 4 And faith - ful hearts are raised on high by this great
 5 O Fa - ther, with the e - ter - nal Son, and Ho - ly

1 that the Church may share, which Christ up - on the
 2 Lord holds con - verse high; and from the cloud, the
 3 man - i - fest to - day what glo - ry shall be
 4 vi - sion's mys - ter - y; for which in joy - ful
 5 Spi - rit, ev - er One, vouch - safe to bring us

1 moun - tain shows, where bright - er than the sun he glows!
 2 Ho - ly One bears re - cord to the on - ly Son.
 3 theirs a - bove who joy in God with per - fect love.
 4 strains we raise the voice of prayer, the hymn of praise.
 5 by thy grace to see thy glo - ry face to face.

Words: Latin, 15th cent.; tr. *Hymns Ancient and Modern*, 1861, after John Mason Neale (1848-1866), alt. Music: Wareham, melody William Knapp (1698-1768); alt.; harm. *Hymns Ancient and Modern*, 1875, after James Turler (1802-1882); desc. Sydney Hugo Nicholson (1875-1947). Descant by permission of the Royal School of Church Music.

THE LITURGY OF THE TABLE
The Great Thanksgiving
Eucharistic Prayer B *(inclusive language)*

Presider

The Lord be with you.

People

And also with you.

<i>Presider</i>	<i>People</i>
 <p>Lift _____ up your_ hearts._</p>	 <p>We lift _____ them to__ the Lord._</p>

Presider

Let us give thanks _____ to the Lord _____ our God.

People

It is right _____ to give God thanks _____ and praise. _____

The musical notation is on a single staff with a treble clef and a key signature of one flat (B-flat). The melody consists of quarter notes for 'It', 'is', 'right', 'to', 'give', 'God', 'thanks', and 'and', followed by a half note for 'praise'. There are three long horizontal lines (breath marks) under the words 'right', 'thanks', and 'praise'.

Presider: It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth; because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. 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:

Sanctus (The Hymnal 1982 # S-125)

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
heaven and earth are full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na in the high - est.
Blessed is he who comes in the name of the Lord. Ho -
san - na in the high - est. Ho - san - na in the high - est.

Music: From *A Community Mass*; Richard Proulx (b. 1937). Copyright © 1971, 1977 GIA Publications, Inc.

The people remain standing.

Presider: We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in Jesus Christ, the Word made flesh. For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Savior Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

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

Therefore, according to his command, O Father,

All:

**We remember Christ's death,
We proclaim Christ's resurrection,
We await Christ's coming in glory;**

Presider: And we offer our sacrifice of praise and thanksgiving to you, O Savior of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us in the sacrifice of Jesus Christ, through whom we are acceptable to you, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior, the firstborn of all creation, the head of the Church, and the author of our salvation.

By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever.

All: **AMEN.**

Presider: As our Savior Christ has taught us, we now pray:

At 8:00:

**Our Father in heaven, hallowed be your Name,
your kingdom come, your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins as we forgive those who sin against us.
Save us from the time of trial, and deliver us from evil.
For the kingdom, the power, and the glory are yours,
now and for ever. Amen.**

At 10:30:

Our Fath-er in Heav-en, Ho-ly is your name. Your king - dom
come, your will be done on earth as it is in_ Heav - en.
Give us this day our dai - ly_ bread and for-give us our sins. For-give us our sins as
we for-give those who have sinned a-gainst us. And save us from the time of trial.
For yours is the king-dom. Yours is the glo-ry for - ev-er and ev-er. A-
men._____ Yours is the king-dom. Yours is the glo-ry for - ev - er and
ev-er. A - men,_____ for - ev-er and ev-er. A - men._____

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The Breaking of the Bread

Silence is kept.

Presider: Alleluia! Christ our Passover is sacrificed for us.

People: **Therefore let us keep the feast. Alleluia!**

At 10:30:

Fraction Anthem: Be Known to Us, Lord Jesus (*Wonder, Love, and Praise* #875)

The musical score is written in 4/4 time with a key signature of one flat (B-flat). It features two main parts: Cantor or Choir and Congregation. The lyrics are as follows:

Cantor or Choir
Be known to us, Lord Je - sus, }
The dis - ci - ples knew the Lord Je - sus } in the

1. Congregation | *2. Cantor or Choir*
break - ing of the bread. Be bread. The
The dis -

bread which we break, al - le - lu - ia, Is the com -

Congregation
mun - ion of the bod - y of Christ. Be
The dis -

known to us, Lord Je - sus, }
ci - ples knew the Lord Je - sus } in the break - ing of the

Cantor or Choir
bread. One bod - y are we, al - le - lu - ia, for though

Congregation
man - y we share one bread. Be known to us, Lord
The dis - ci - ples knew the Lord

Je - sus, }
Je - sus } in the break - ing of the bread.

Music: Gary James (b. 1957). Copyright © 1992 Morningstar Music Publishers.

Presider: The gifts of God for the people of God. Take them in remembrance that Christ's light shines through you, and feed on him in your hearts by faith, with thanksgiving.

Communion Music: This Is My Son (Fred Gramann)

Alana O'Donnell, soloist

A Prayer for Spiritual Communion

Those who cannot be with us on-site to receive Holy Communion may wish to add this private prayer:

In union, O Lord, with the faithful at every altar of your Church, where the Holy Eucharist is now being celebrated, I offer you praise and thanksgiving. I present to you my soul and body with the earnest wish that I may always be united with you and with the Body of Christ. And since I cannot now receive you sacramentally, I ask you to come spiritually into my heart. I unite myself to you and to your Church, and I embrace you with all the affections of my soul. Let nothing ever separate you from me; may I live and die in your love. Amen.

Sending Out Eucharistic Visitors

If Eucharistic Visitors are to be sent to some who could not attend in person today, this prayer follows at the end of Holy Communion. Please stand as able.

Presider: In the name of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's Body and Blood.

People: **We who are many are one body, because we share one bread, one cup.**

Post-Communion Prayer

The congregation stands as able.

Presider: Let us pray.

All: **Eternal God, you have graciously accepted us as living members of our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Savior. Amen.**

The Blessing

Presider: May Christ, the Son of God, be manifest in you, that your lives may be a light to the world; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

Sending Hymn: Lord, Dismiss Us with Thy Blessing (*The Hymnal 1982* #344)



1 Lord, dis - miss us with thy bless - ing; fill our hearts with
 2 Thanks we give and a - dor - a - tion for thy Gos - pel's
 3 so that when thy love shall call us, Sa - vior, from the

joy and peace; let us each, thy love pos - sess - ing,
 joy - ful sound: may the fruits of thy sal - va - tion
 world a - way, fear of death shall not ap - pall us,

tri - umph in re - deem - ing grace: O re - fresh us,
 in our hearts and lives a - bound: ev - er faith - ful,
 glad thy sum - mons to o - bey. May we ev - er,

O re - fresh us trav - eling through this wil - der - ness.
 ev - er faith - ful to thy truth may we be found;
 may we ev - er reign with thee in end - less day.

Words: Att. to John Fawcett (1739/40-1817). Music: *Sicilian Mariners*, Sicilian melody; first published *The European Magazine and London Review*, 1792, alt.

The Dismissal

Presider: Let us go forth in the name of Christ!

People: **Thanks be to God!**

At this point our livestream ends. Coffee, snacks, and ongoing conversation are available after each service.

What's Happening at Good Shepherd?

Because our service leaflet is posted on the Web for all to see, we don't print here parishioners' personal contact information. Members of Good Shepherd are given a printed parish directory. If you'd like to participate in something but don't know how to contact the appropriate person, please contact the church office at office@goodshepherdfw.org.

Midweek Bible Study

Thursdays, 10:30–11:45 a.m. in the Gathering Room

This group picks a book of the Bible to read straight through and discuss. Currently we are reading the Book of Isaiah. Questions? Contact **Pastor Josh**.

Betsy Grabinski, Junior Warden

At the vestry retreat last weekend, the vestry nominated and elected **Betsy Grabinski** to serve as Junior Warden for 2026. She joins **Judith Perkins** in leadership, whom Pastor Josh has appointed as Senior Warden. Together the wardens are "charged with the care of all property of the parish used in the service of the Church," per churchwide canons and Good Shepherd's bylaws. The Junior Warden in particular serves as a liaison between parishioners and the vestry. Please congratulate Betsy when you see her!

A Thank-You Regarding Dianne Aid

From Pastor Josh: I want to personally thank all of those who have given to the GoFundMe for Dianne Aid's funeral expenses. As I write this on Thursday morning, people from many communities in Dianne's life have given over \$8,000. This will go a very long way.

As a Third Order Franciscan, Dianne was dedicated to a life of simplicity. But funeral homes, caskets, etc. are expensive in any event. If you would still like to give, any additional funds will also be helpful. You can do so using this QR code.



Meal Train for Ania Malkowska-Leek

Sign up now via Meal Train to help deliver meals to Good Shepherd member **Ania Malkowska-Leek**. Meal Train is an online tool that helps people plan a schedule for delivering meals to their community. To sign up for a time slot, or to provide a gift card, go to tinyurl.com/CGSMeals126. Questions? Contact **Carole Loudénback**.

Mardi Gras (Shrove Tuesday)

Tuesday, February 17, 6:00 p.m. (onsite only)

Join us to celebrate the end of the Epiphany Season with our traditional Shrove Tuesday Pancake Supper, some musical entertainment and the burning of palms in preparation for the Season of Lent. It is a wonderful opportunity for fellowship and to welcome newcomers to our parish family. Invite your friends!

Ash Wednesday

Wednesday, February 18, 12:00 p.m. (on-site only) and 7:00 p.m. (on-site and online)

The holy season of Lent begins with a somber service of penitence and renewal. We have ashes imposed on our foreheads with the reminder that we are dust ... and to dust we shall return.



Lenten Study Group: God Moments

Wednesdays at 7:00–8:30 p.m., February 25–March 25

What's a God Moment? Why and what does that mean to me? Join us as we explore this fascinating aspect of life as a Christian. Recommended (not required) reading is the book *Experiencing God: Faith Narratives of Episcopalians*.

Register at tinyurl.com/CGSGodMoments or contact

Evan Hershman (evan@goodshepherdffw.org). The class is planned to take place on Zoom, but an in-person component may be added depending on interest.

Questions? Contact **Janelle Coy** or **Judith Perkins**.

Eucharistic Ministers and Visitors Training

Saturday, February 28, 10:00 a.m. – 12:30 p.m.

At the core of liturgical worship is the sharing of Holy Communion, made possible by the service of Eucharistic Ministers (EMs), who serve the chalice during Holy Eucharist. Eucharistic Visitors (EVs) bring communion to people in their homes when they can't make it to church. On this day, we'll teach all comers to do both jobs—and then let you decide whether you'd like to be regularly scheduled to serve in one or both capacities. (EMs and EVs must be confirmed/received in the Episcopal Church. EVs must pass a background check and complete an online training called Safe Church, Safe Communities.) RSVP to Ministry Coordinator **Mary Aronen**.

Facilities Work Party

Saturday, March 14, 10:00 a.m. – 12:00 p.m.

Let's do a little spring cleaning before Easter! The Facilities Team invites one and all to a Saturday morning time of tidying and maintaining. Projects may include moss removal, hauling heavy things, trimming trees and bushes, cleaning windows, etc. All ages are welcome. Questions? Contact **Pastor Josh**.

Emergency Preparedness Training in Federal Way

Wednesdays, April 15–June 10, 6:00 – 8:30 p.m. at City Hall

You are invited to participate in free basic emergency preparedness training this spring, sponsored by the city's Community Emergency Response Team (CERT). Learn essential skills to help support First Responders in the event of an emergency such as earthquake, flooding, or other disasters. Anyone in our city community may attend, free of charge. To sign up or ask questions, contact Sharon Green, Federal Way Emergency Management outreach coordinator, at sharon.green@federalwaywa.gov or (206) 930-6645.

Are You Part of the Good Shepherd Legacy Society?

If you have left the **Church of the Good Shepherd in your estate plans**, please **let Pastor Josh know** so we can maintain accurate records of our Legacy Society and enable continued communications with you. A list of Legacy Society is printed in the Annual Report each year. If you have not yet done so, reach out to Pastor Josh anyway! He has a packet of information and ideas to help you plan to leave a legacy to the church.

Contacting Elected Officials: Resources from Faith in Action

As part of its ongoing ministry, the **Faith in Action Team** reminds us that one way we can advocate for the justice called for by our faith is by contacting our representatives in government. **Mary Aronen** has helpfully shared the following resources to help you make your voice heard.

WhoIsMyRepresentative.com — a simple, direct lookup tool where you enter your ZIP code and instantly see your U.S. House and Senate members.

House.gov – “Find Your Representative” — the official U.S. House lookup tool that matches your ZIP code to your congressional district and provides links to your representative's website.

Contact a Supreme Court Justice:

1. U.S. Mail: Supreme Court of the United States. 1 First Street, NE. Washington, DC 20543.
2. Telephone: 202-479-3000. TTY: 202-479-3472. (Monday through Friday 9 a.m. to 5:30 p.m.)
3. Contact the Public Information Office by U.S. Mail: Public Information Officer. Supreme Court of the United States.

GOD, SEX, AND HEALING AFTER DECONSTRUCTION

March 21, 2026 | Seattle, WA



Thomas Jay Oord



Susan Cottrell



Michael Camp

God, Sex, and Healing After Deconstruction

Saturday, March 21, 3:00-6:00 p.m.

Worship Space

Struggling with toxic religion? Learn how to break free from harmful beliefs and find freedom and healing within an affirming spirituality. Be encouraged to address harmful beliefs in evangelicalism or some other high-control religion. Speakers and topics include:

8 Reasons and Responses to Faith Deconstruction - Tom Oord

Why people deconstruct their faith and how “open and relational theology” helps rebuild a more rational, healthier spirituality that aligns with our intuitions about love and freedom.

The Joy of Sex After Deconstruction - Susan Cottrell

How to deconstruct the sexual shame put on us by religionists and find joy again (or for the first time). Step into a fully affirming safe space for the LGBTQ+ and straight community.

Heal from Toxic Religion and Flourish Spiritually - Michael Camp

Faith deconstruction is liberating but leaves scars of spiritual abuse and church hurt. Learn how to heal from toxic faith and thrive using lifegiving tools and love-based practices.

Space is limited, so registration is required at Eventbrite: <https://tinyurl.com/godsexhealing>.

Questions? Talk to **Pastor Josh**.