



# The Episcopal Church of the Good Shepherd

goodshepherdfw.org

## Ash Wednesday

February 18, 2026 – 12:00 & 7:00 p.m.



Moyers, Mike. Ash, from *Art in the Christian Tradition*, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=57140> [retrieved February 15, 2023]. Original source: Mike Moyers, <https://www.mikemoyersfineart.com/>.

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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>

## 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**.

## 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-salish-people.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.

## The Season of Lent



Early Christians observed “a season of penitence and fasting” in preparation for the Paschal feast, or *Pascha* (BCP, pp. 264-265). In English we refer to Pascha as Easter.

The season now known as Lent (from an Old English word meaning “spring,” the time of lengthening days) has a long history. Originally, in places where Pascha was celebrated on a Sunday, the Paschal feast followed a fast of up to two days. In the third century this fast was lengthened to six days. Eventually this fast became attached to, or overlapped, another fast of forty days, in imitation of Christ's fasting in the wilderness. The forty-day fast was especially important for converts to the faith who

were preparing for baptism, and for those guilty of notorious sins who were being restored to the Christian assembly.

In the western church the forty days of Lent extend from Ash Wednesday through Holy Saturday, omitting Sundays. The last three days of Lent are the sacred Triduum (“three days”) of Maundy Thursday, Good Friday, and Holy Saturday.

Today Lent has reacquired its significance as the final preparation of adult candidates for baptism. Joining with them, all Christians are invited “to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God’s holy Word” (BCP, p. 265).

You may notice that we are not using the word “Alleluia” in worship during Lent. This is a longstanding tradition among liturgical Christians. We mute our joy during this season and save up that sacred word to use again when we proclaim Christ’s Resurrection.

## **HOLY WEEK and EASTER at Good Shepherd**

*We are Christians. This is our story. Help us tell the story!*

### **PALM SUNDAY, March 29**

*On Palm Sunday we remember the day Jesus rode into Jerusalem ... on a donkey. Perhaps no other liturgy in the entire year contains as violent shift in mood as this one. At the end of the service, we participate in the great unraveling that propels us into Holy Week.* Regular worship schedule. For 10:30 Eucharist: Please join us downstairs in Seaman Hall at the beginning for the palm procession into the church.

### **THE TRIDUUM: “Three Days”**

*Our annual participation in the death and resurrection of Christ is actually one liturgy, taking place over three consecutive evenings.*

#### **Part 1: MAUNDY THURSDAY, April 2**

**7:00 p.m.** Maundy Thursday Eucharist with Footwashing and the Stripping of the Altar. *On the night of his arrest, Jesus gave us parting instructions. Tonight, we join the apostles to hear and carry out those instructions again.*

#### **Part 2: GOOD FRIDAY, April 3**

**12:00 noon or 7:00 p.m.** The Good Friday Liturgy with the Veneration of the Cross. *Our annual remembrance of the death of Jesus focuses on the Cross as an icon of redemptive suffering, tempered by our faith that even death is no obstacle to God. Our offering from this service will benefit the work of Anglican Churches in the Holy Land.*

#### **Part 3: THE GREAT VIGIL OF EASTER, April 4**

**8:00 p.m.** Gather outside the church. (Bring a bell, drum, or noisemaker to use at the time of the proclamation of Easter.) *This is the night. We light the new Paschal flame. By candlelight, we hear the ancient tales of God’s works of salvation. We come to the water to renew the vows of our baptism. We proclaim Easter! And then all are invited to the table, old and young, sinners and saints, to share in the eternal meal of the Risen Christ. Bring the whole family. Bring kids and little ones in pajamas. Bring parents. Bring friends. Bring anyone and everyone who is in need of Good News!*

## ASH WEDNESDAY

*Today's service begins in silence.*

*Presider:* Let us pray.

Almighty and everlasting God, you hate nothing you have made and forgive the sins of all who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

### The Lessons

*Our readings from the Bible each week 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 (Joel 2:1–2, 12–17)

*Lector:* A reading from the Prophet Joel.

Blow the trumpet in Zion; sound the alarm on my holy mountain!  
Let all the inhabitants of the land tremble, for the day of the Lord is coming, it is near—  
a day of darkness and gloom, a day of clouds and thick darkness!  
Like blackness spread upon the mountains a great and powerful army comes;  
their like has never been from of old, nor will be again after them in ages to come.  
Yet even now, says the Lord, return to me with all your heart,  
with fasting, with weeping, and with mourning; rend your hearts and not your clothing.  
Return to the Lord, your God, for he is gracious and merciful,  
slow to anger, and abounding in steadfast love, and relents from punishing.

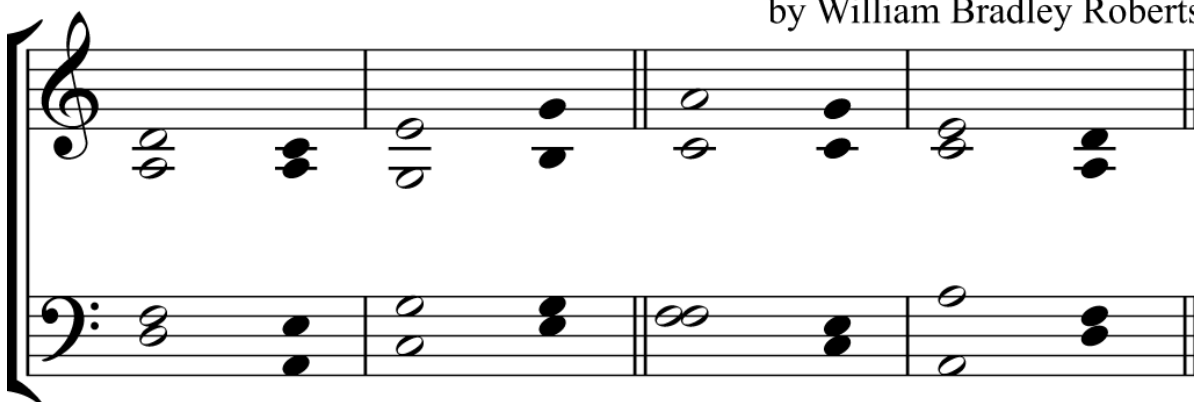
Who knows whether he will not turn and relent, and leave a blessing behind him,  
a grain offering and a drink offering for the Lord, your God?  
Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people.  
Sanctify the congregation; assemble the aged; gather the children, even infants at the breast.  
Let the bridegroom leave his room, and the bride her canopy.  
Between the vestibule and the altar let the priests, the ministers of the Lord, weep.  
Let them say, “Spare your people, O Lord, and do not make your heritage a mockery,  
a byword among the nations.  
Why should it be said among the peoples, ‘Where is their God?’”

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

*People:* **Thanks be to God.**

## Psalm 103:8-14

Adapted from *Wondrous Love*  
by William Bradley Roberts



*At noon, the first lector invites us to read the text of the psalm as follows:*

Let us pray the psalm responsively by verse.

*At the evening service, the congregation is invited to sing with the choir or cantor.*

- 8 The Lord is full of compassion and **mercy**, \*  
slow to anger and of great **kindness**.
- 9 He will not always **accuse us**, \*  
nor will he keep his anger for **ever**.
- 10 He has not dealt with us according to our **sins**, \*  
nor rewarded us according to our **wickedness**.
- 11 For as the heavens are high above the **earth**, \*  
so is his mercy great upon those who **fear him**.
- 12 As far as the east is from the **west**, \*  
so far has he removed our sins **from us**.
- 13 As a father cares for his **children**, \*  
so does the Lord care for those who **fear him**.
- 14 For he himself knows whereof we are **made**; \*  
he remembers that we are but **dust**.

## Second Lesson (2 Corinthians 5:20b–6:10)

*Lector:* A reading from Paul's second letter to the Corinthians.

We entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

As we work together with him, we urge you also not to accept the grace of God in vain. For he says, "At an acceptable time I have listened to you, and on a day of salvation I have helped you."

See, now is the acceptable time; see, now is the day of salvation! We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see-- we are alive; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

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

*People:* **Thanks be to God.**

*The congregation stands as able.*

### Gradual Hymn: Eternal Lord of Love (*The Hymnal 1982* #149)

*Unison or harmony*

The image shows the musical notation for the hymn 'Eternal Lord of Love' from The Hymnal 1982 #149. It is written for unison or harmony. The music is in G major (one sharp) and 4/4 time. The melody is on a treble clef staff, and the bass line is on a bass clef staff. The lyrics are written below the notes. The hymn consists of 12 measures. The first measure has a treble clef and a key signature of one sharp (F#). The second measure has a bass clef and a key signature of one sharp (F#). The third measure has a treble clef and a key signature of one sharp (F#). The fourth measure has a bass clef and a key signature of one sharp (F#). The fifth measure has a treble clef and a key signature of one sharp (F#). The sixth measure has a bass clef and a key signature of one sharp (F#). The seventh measure has a treble clef and a key signature of one sharp (F#). The eighth measure has a bass clef and a key signature of one sharp (F#). The ninth measure has a treble clef and a key signature of one sharp (F#). The tenth measure has a bass clef and a key signature of one sharp (F#). The eleventh measure has a treble clef and a key signature of one sharp (F#). The twelfth measure has a bass clef and a key signature of one sharp (F#). The lyrics are: 1 E - ter - nal Lord of love, be - hold your Church; 2 So dai - ly dy - ing to the way of self, 3 If dead in you, so in you we a - rise,

1 E - ter - nal Lord of love, be - hold your Church  
2 So dai - ly dy - ing to the way of self,  
3 If dead in you, so in you we a - rise,



walk - ing once more the pil - grim way of Lent,  
 so dai - ly liv - ing to your way of love,  
 you the first - born of all the faith - ful dead;

led by your cloud by day, by night your fire,  
 we walk the road, Lord Je - sus, that you trod,  
 and as through ston - y ground the green shoots break,

moved by your love and toward your pres - ence bent:  
 know - ing our - selves bap - tized in - to your death:  
 glo - rious in spring - time dress of leaf and flower,

far off yet here— the goal of all de - sire.  
 so we are dead and live with you in God.  
 so in the Fa - ther's glo - ry shall we wake.

Words: Thomas H. Cain (b. 1931)

Music: *Old 124th*, melody *Pseaumes octante trois de David*, 1551;  
 harm. Charles Winfred Douglas (1867-1944)

## **The Gospel (Matthew 6:1-6, 16–21)**

*Gospeler:* The Holy Gospel of our Lord Jesus Christ according to Matthew.

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

Jesus said, “Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven.

“So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret; and your Father who sees in secret will reward you.

“And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.

“And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you.

“Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also.”

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 Blessing of Ashes

*After the Sermon, all stand, and the Deacon invites the people to the observance of a holy Lent, saying*

*Deacon:* Dear People of God: The first Christians observed with great devotion the days of our Lord's passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith.

I invite you, therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us now kneel before the Lord, our maker and redeemer.

*Silence is then kept for a time, all kneeling. (Those who are unable to kneel may bow deeply.)*

*Presider:* Almighty God, you have created us out of the dust of the earth: Grant that these ashes may be to us a sign of our mortality and penitence, that we may remember that it is only by your gracious gift that we are given everlasting life; through Jesus Christ our Savior. **Amen.**





At our evening service tonight, those who have been pursuing a disciplined exploration of the implications of Christian living are recognized by the community and enrolled in the next phase of their process. At Good Shepherd, we call this process “The Way.” We have one candidate for reception into the Episcopal Church this year: **Karen Dobbs**, who is here with her sponsor, **Maggie Monaghan**. Karen was baptized in 1953 at the West Seattle Congregational Church (now Admiral UCC). She was confirmed in 1969 at West Seattle Fairmount UCC.



### Enrollment for Lenten Preparation

*Sponsor:* Josh, I present to you **Karen**, who has been growing in an understanding of her call as a Christian among us and now desires to undertake a more intense preparation to renew her baptismal covenant this coming Easter season.

*Presider:* Has she studied the promises made at her baptism and strived to keep them in fellowship with this community and the rest of the Church?

*Sponsor:* She has.

*Presider:* Has she attended worship regularly to hear God’s word and to celebrate the mystery of Christ’s dying and rising?

*Sponsor:* She has.

*Presider:* Has she participated in a life of service to those who are poor, outcast, or powerless?

*Sponsor:* She has.

*Presider:* Has she strived to recognize the gifts that God has given her and to discern how they are to be used in the building up of God’s reign of peace and justice?

*Sponsor:* She has.

*Presider (to the baptized):* Will you strive to set an example for us, and especially for those among us who are preparing for baptism, of that turning towards Jesus Christ which marks true conversion?

*Answer:* I will, with God’s help.

*Presider (to the sponsor):* Will you accompany this candidate in her journey to conversion and help her to renew her commitment to Christ?

*Sponsor:* I will, with God's help.

*In full view of the congregation, the candidate bows her head. Her sponsor stands behind her and places a hand on her shoulders.*

*Presider (extending both hands towards the candidate)* Blessed are you, our God, our Maker, for you faithfully call us to return to you and do not abandon us to our own selfishness. You have given : **Karen** to us as an example of our reliance on you. Renew your Holy Spirit in her, that she may lead us in our turning back to you as she prepares to celebrate with us Christ's passage from death to life, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

## **The Imposition of Ashes**

*The candidate stands.*

*Presider:* Receive ashes as a symbol of repentance and conversion and show us by your example how to turn to Christ.

*The Presider imposes ashes on the candidate. The ushers dismiss the people to come forward. Ashes are imposed with the following words:*

Remember that you are dust, and to dust you shall return.

*After all are once again seated, the Presider leads the following Psalm responsively:*

## **Psalm 51**

1 Have mercy on me, O God, according to your loving-kindness; \*  
in your great compassion blot out my offenses.

**2 Wash me through and through from my wickedness\* and cleanse me from my sin.**

3 For I know my transgressions,\* and my sin is ever before me.

**4 Against you only have I sinned\* and done what is evil in your sight.**

5 And so you are justified when you speak\* and upright in your judgment.

**6 Indeed, I have been wicked from my birth,\* a sinner from my mother's womb.**

7 For behold, you look for truth deep within me,\*  
and will make me understand wisdom secretly.

**8 Purge me from my sin, and I shall be pure;\* wash me, and I shall be clean indeed.**

9 Make me hear of joy and gladness,\* that the body you have broken may rejoice.

**10 Hide your face from my sins\* and blot out all my iniquities.**

11 Create in me a clean heart, O God,\* and renew a right spirit within me.

**12 Cast me not away from your presence\* and take not your holy Spirit from me.**

13 Give me the joy of your saving help again\* and sustain me with your bountiful Spirit.

**14 I shall teach your ways to the wicked,\* and sinners shall return to you.**

15 Deliver me from death, O God,\*

and my tongue shall sing of your righteousness, O God of my salvation.

**16 Open my lips, O Lord,\* and my mouth shall proclaim your praise.**

17 Had you desired it, I would have offered sacrifice;\*

but you take no delight in burnt-offerings.

**18 The sacrifice of God is a troubled spirit;\***

**a broken and contrite heart, O God, you will not despise.**

### **Litany of Penitence**

*The Presider and People together, all kneeling (or deeply bowing):*

**Most holy and merciful Father:**

**We confess to you and to one another,**

**and to the whole communion of saints**

**in heaven and on earth,**

**that we have sinned by our own fault**

**in thought, word, and deed;**

**by what we have done, and by what we have left undone.**

*The Presider continues*

We have not loved you with our whole heart, and mind, and strength. We have not loved our neighbors as ourselves. We have not forgiven others, as we have been forgiven.

**Have mercy on us, Lord.**

We have been deaf to your call to serve, as Christ served us. We have not been true to the mind of Christ. We have grieved your Holy Spirit.

**Have mercy on us, Lord.**

We confess to you, Lord, all our past unfaithfulness: the pride, hypocrisy, and impatience of our lives,

**We confess to you, Lord.**

Our self-indulgent appetites and ways, and our exploitation of other people,

**We confess to you, Lord.**

Our anger at our own frustration, and our envy of those more fortunate than ourselves,  
**We confess to you, Lord.**

Our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work,  
**We confess to you, Lord.**

Our negligence in prayer and worship, and our failure to commend the faith that is in us,  
**We confess to you, Lord.**

Accept our repentance, Lord, for the wrongs we have done: for our blindness to human need and suffering, and our indifference to injustice and cruelty,  
**Accept our repentance, Lord.**

For all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us,  
**Accept our repentance, Lord.**

For our waste and pollution of your creation, and our lack of concern for those who come after us,  
**Accept our repentance, Lord.**

Restore us, good Lord, and let your anger depart from us;  
**Favorably hear us, for your mercy is great.**

Accomplish in us the work of your salvation,  
**That we may show forth your glory in the world.**

By the cross and passion of your Son our Lord,  
**Bring us with all your saints to the joy of his resurrection.**

*The Priest stands and, facing the people, says*

Almighty God, the Father of our Lord Jesus Christ, who desires not the death of sinners, but rather that they may turn from their wickedness and live, has given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all those who truly repent, and with sincere hearts believe his holy Gospel.

Therefore we beseech God to grant us true repentance and the Holy Spirit, that those things may please God which we do on this day, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to eternal joy; through Jesus Christ our Lord. **Amen.**

## The Peace

All stand.

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

*People:* **And also with you.**

*We exchange a sign of peace with one another.*

## 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.*

This year's Ash Wednesday offering will go to the **Washington Immigrant Solidarity Network**. Your donation will help unite the immigrant justice movement in Washington State to move collectively and collaboratively and uplift the leadership of impacted communities. Donate by using this QR code, by visiting [waisn.org](http://waisn.org), or by mailing your gift to: Washington Immigrant Solidarity Network, P.O. Box 84043, Seattle, WA 98134-9998.



### Offertory Hymn: Sing, My Soul, His Wondrous Love (*The Hymnal* 1982 #467)

1 Sing, my soul, his won-drous love, who, from yon bright throne a - bove,  
2 Heaven and earth by him were made; all is by his scep - ter swayed;  
3 God, the mer - ci - ful and good, bought us with the Sa - vior's blood,  
4 Sing, my soul, a - dore his Name! Let his glo - ry be thy theme:

ev - er watch - ful o'er our race, still to us ex - tends his grace.  
what are we that he should show so much love to us be - low?  
and, to make sal - va - tion sure, guides us by his Spi - rit pure.  
praise him till he calls thee home; trust his love for all to come.

Words: Anon., 1800, alt. Music: *St. Bees*, John Bacchus Dykes (1823-1876).



# THE LITURGY OF THE TABLE

## The Great Thanksgiving

### Eucharistic Prayer A (inclusive language)

*Presider*                      *People*

The Lord be with you. And also with you.

*Presider*                      *People*

Lift up your hearts. We lift them to the Lord.

*Presider*

Let us give thanks to the Lord our God.

*People*

It is right to give God thanks and praise.

*Presider:* It is right, and a good and joyful thing, always and everywhere to give thanks to you, the Creator of heaven and earth, through Jesus Christ our Lord, who was in every way tempted as we are, yet did not sin; by whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again.

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

### Sanctus (The Hymnal 1982 #S-124)

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

Music: From *New Plainsong*; David Hurd (b. 1950). Copyright © 1981 GIA Publications, Inc.

*The people kneel (or continue standing).*

*Presider:* O God, you are holy and gracious: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, our Rock and our Foundation. Jesus stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, Jesus 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, we proclaim the mystery of faith:

*Presider and People:*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

*Presider:* We celebrate the memorial of our redemption, Most Holy God, in this sacrifice of praise and thanksgiving. Recalling Christ’s death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal Reign.

All this we ask through your Son Jesus Christ: By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory are yours, Most Blessed One, now and forever. ever. **AMEN.**

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

### **The Lord’s Prayer**

**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, for ever and ever. Amen.**

## The Breaking of the Bread

*Silence is kept.*

*Presider:* Christ our Passover is sacrificed for us.

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

### Fraction Anthem (*The Hymnal 1982* #S-161)

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

Music: From *New Plainsong*; David Hurd (b. 1950). Copyright © 1981 GIA Publications, Inc.

*Presider:* 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.

**Communion Music:** Come with Us, O Bless'd Jesus (*The Hymnal 1982 #336*)

1 Come with us, O bless - ed Je - sus, with us ev - er -  
 \*2 Come with us, O might - y Sa - vior, God from God, and  
 \*3 Come with us, O King of glo - ry, by an - gel - ic

more to be; and though leav - ing now thine  
 Light from Light; and thou art God, thy glo - ry  
 voice - es praised; in our hearts as in thy

al - tar, let us nev - er - more leave thee.  
 veil - ing, so that we may bear the sight.  
 hea - ven, be en - rap - tured an - thems raised.

Be thou one with us for ev - er, in our life thy  
 Now we go to seek and serve thee, through our work as  
 Let the might - y cho - rus ev - er sing its glad ex -

love di - vine our own flesh and blood has  
through our prayer; grant us light to see and  
ul - tant songs; let its hymn be heard for

tak - en, and to us thou giv - est thine.  
know thee, in thy peo - ple ev - ery - where.  
ev - er— peace for which cre - a - tion longs.

Words: John Henry Hopkins, Jr. (1861-1945) and Charles P. Price (1920-1999), Sts. 2-3, Copyright © 1982, Charles P. Price.  
Music: *Werde munter*, Johann Schop (d. 1665?); arr. and harm. Johann Sebastian Bach (1685-1750).

## 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.

## Solemn Prayer over the People

*Deacon:* Bow down before the Lord.

*The people kneel or bow deeply.*

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

**Sending Hymn:** Now Let Us All with One Accord (*The Hymnal 1982* #147)



1 Now let us all with one ac - cord, in  
2 The cov - e - nant, so long re - vealed to  
3 Your love, O Lord, our sin - ful race has  
4 Re - mem - ber, Lord, though frail we be, in  
5 There - fore, we pray you, Lord, for - give; so



1 com - pa - ny with a - ges past, keep vi - gil with our  
2 those of faith in for - mer time, Christ by his own ex -  
3 not re - turned, but fal - si - fied; au - thor of mer - cy,  
4 your own i - mage were we made; help us, lest in anx -  
5 when our wan - derings here shall cease, we may with you for



1 heaven - ly Lord in his temp - ta - tion and his fast.  
2 am - ple sealed, the Lord of love, in love sub - lime.  
3 turn your face and grant re - pent - ance for our pride.  
4 i - e - ty, we cause your Name to be be - trayed.  
5 ev - er live, in love and u - ni - ty and peace.

Words: Att. Gregory the Great (540-604); tr. *Praise the Lord*, 1972, alt. James Quinn, SJ. Printed by permission of Geoffrey Chapman, a division of Cassell Ltd. Music: *Bourbon*, melody att. Freeman Lewis (1780-1859); harm. Thomas Foster (b. 1938).

**The Dismissal**

*Presider:* Let us bless the Lord.

*People:* **Thanks be to God.**



## Lent 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@goodshepherdflw.org](mailto:office@goodshepherdflw.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**.

### 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](https://tinyurl.com/CGSGodMoments) or contact **Evan Hershman** ([evan@goodshepherdflw.org](mailto:evan@goodshepherdflw.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**.

## Are You Part of the Good Shepherd Legacy Society?

Remember that you are dust ... and to dust you shall return! 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.

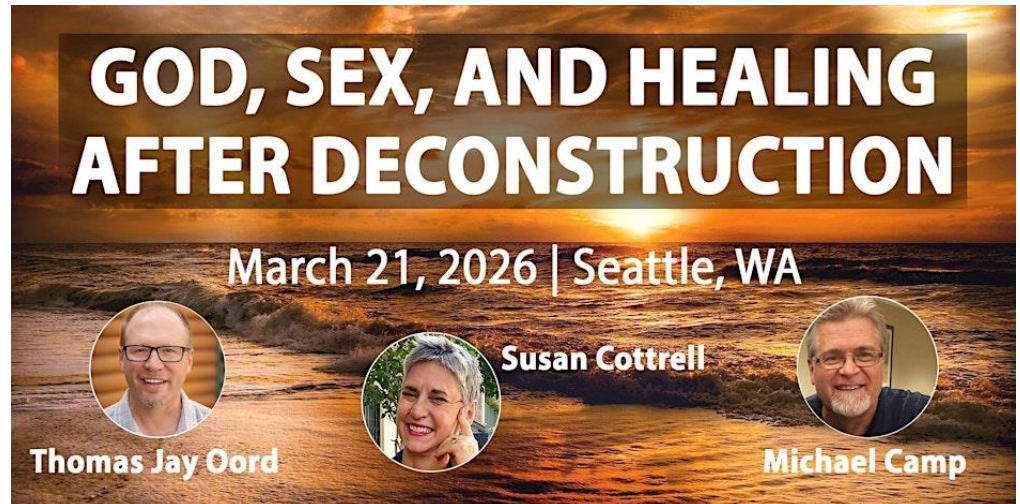
## God, Sex, and Healing After Deconstruction

**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**.



## Good Shepherd Clergy, Staff, and Lay Leadership

The Rt. Rev. Phil LaBelle, *Bishop* ([bishop@ecww.org](mailto:bishop@ecww.org))  
The Rev. Josh Hosler, *Rector* ([josh@goodshepherdfw.org](mailto:josh@goodshepherdfw.org))  
The Rev. Anna Lynn, *Deacon* ([anna@goodshepherdfw.org](mailto:anna@goodshepherdfw.org))  
The Rev. Dr. Roy McLuen, *Priest Associate (Retired)*  
Alan Lynch, *Director of Music* ([alan@goodshepherdfw.org](mailto:alan@goodshepherdfw.org))  
Evan Hershman, *Parish Administrator* ([evan@goodshepherdfw.org](mailto:evan@goodshepherdfw.org))  
Tetiana Chyshynska, *Sexton*  
Hilary Mayhan, *Bookkeeper* ([hilary@goodshepherdfw.org](mailto:hilary@goodshepherdfw.org))  
Judith Perkins, *Senior Warden*  
Betsy Grabinski, *Junior Warden*  
Karen White, *Treasurer* ([karen@goodshepherdfw.org](mailto:karen@goodshepherdfw.org))  
Beth Shoemaker, *Assistant Treasurer* ([beth@goodshepherdfw.org](mailto:beth@goodshepherdfw.org))  
Mary McClellan Aronen, *Ministry Coordinator*

## Today's Service Ministers

*Presider/Preacher:* The Rev. Josh Hosler  
*Deacon:* The Rev. Ken Grabinski (12:00 pm), The Rev. Anna Lynn (7:00 pm)  
*Cantor:* Alana O'Donnell

February 18	12:00 noon	7:00 p.m.
Tech Team		Dina Johnson, Don Ramage
Ushers	Karen White, Linda Butcher	Rick Kincade
Altar Guild	Karen White	Karen White
First Lector	Nancy Krueger	Rick Kincade
Second Lector/Intercessor	Jan Barber	Alisa Kincade
Eucharistic Ministers	Judith Perkins, Mary Aronen	Anna Lynn, Carole Loudenback

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