

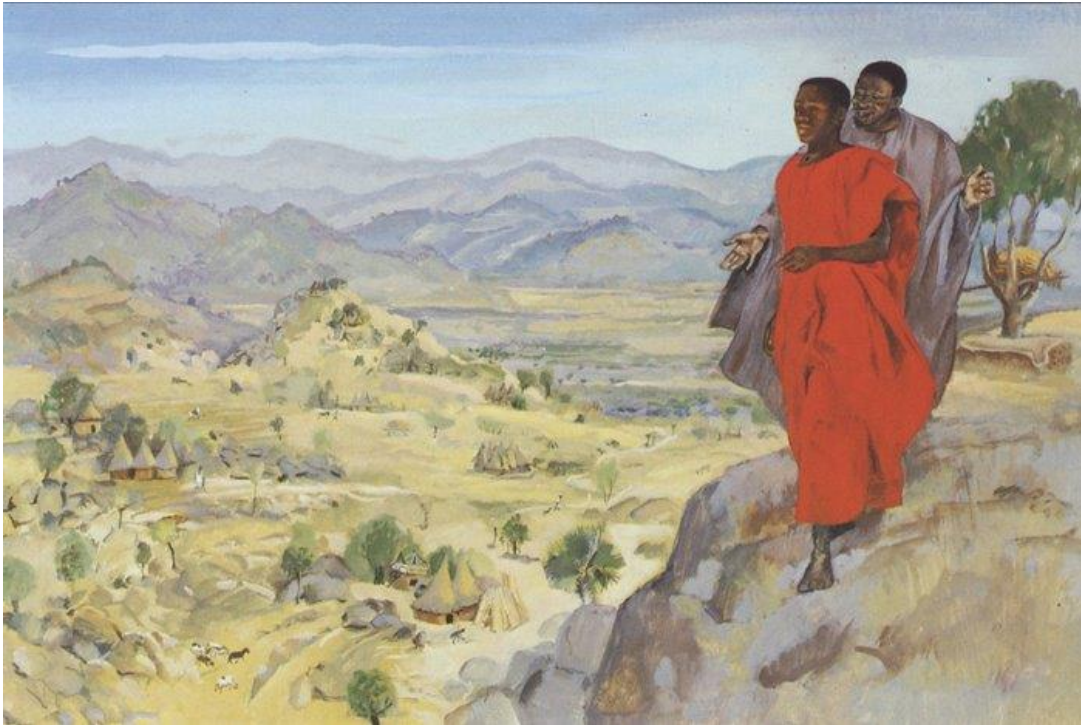


The Episcopal Church of the Good Shepherd

goodshepherdfw.org

The First Sunday in Lent (Year A)

February 22, 2026 – 8:00 & 10:30 a.m. – Good Shepherd
1:00 p.m. – Emmanuel All Nations



JESUS MAFA. Jesus is tempted - Matthew 4:1-11, from *Art in the Christian Tradition*, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=48312> [retrieved February 21, 2023]. Original source: <http://www.librairie-emmanuel.fr> (contact page: <https://www.librairie-emmanuel.fr/contact>).

Mail to: P.O. Box 3108, Federal Way, WA 98063
253-839-6100

goodshepherdfw.org • facebook.com/goodshepherdfw • instagram.com/goodshepherdfw • tinyurl.com/gsfwyoutube

*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: goodshepherd.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.



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 EUCHARIST: Rite Two

The Liturgy of the Word

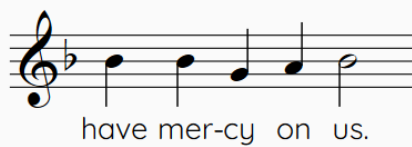
At the 8:00 service, we skip all musical portions or, where indicated, read the text of them.

The Great Litany (from *Enriching Our Worship*)

The Great Litany is the oldest prayer we have that was originally composed in English, though it is based on several litanies from as far back as the fourth century. We pray the Great Litany on the First Sunday in Lent, marking the sharp change of season to begin Lent’s forty days of penitence.

Presider: Holy God, Creator of heaven and earth,

All:



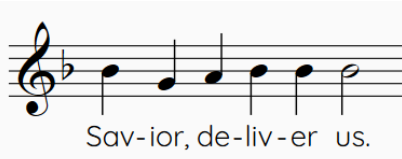
The same response is used for subsequent prayers.

Holy and Mighty, Redeemer of the world,
Have mercy on us.

Holy Immortal One, Sanctifier of the faithful,
Have mercy on us.

Holy, blessed and glorious Trinity, One God,
Have mercy on us.

From all evil and mischief; from pride, vanity and hypocrisy; from envy, hatred and malice; and from all evil intent,



The same response is used for subsequent prayers.

From sloth, worldliness and love of money; from hardness of heart and contempt for your word and your laws,
Savior, deliver us.

From sins of body and mind; from deceits of the world, flesh and the devil,
Savior, deliver us.

From famine and disaster; from violence, murder, and dying unprepared,
Savior, deliver us.

In all times of sorrow; in all times of joy; in the hour of our death and at the day of judgment,
Savior, deliver us.

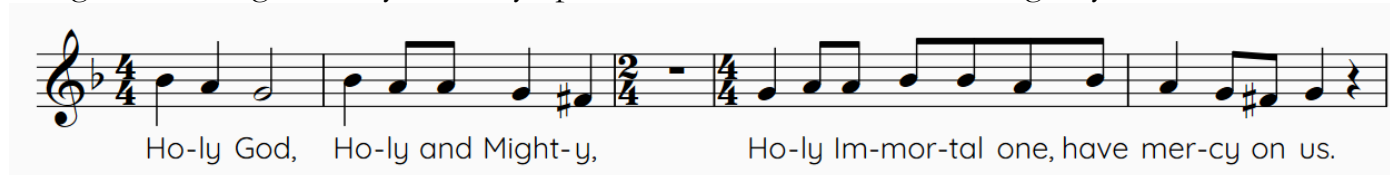
By the mystery of your holy incarnation; by your birth, childhood and obedience; by your baptism, fasting and temptation,
Savior, deliver us.

By your ministry in word and work; by your mighty acts of power; by the preaching of your reign,
Savior, deliver us.

By your agony and trial; by your cross and passion; by your precious death and burial,
Savior, deliver us.

By your mighty resurrection; by your glorious ascension; and by your sending of the Holy Spirit,
Savior, deliver us.

Give us true repentance; forgive us our sins of negligence and ignorance and our deliberate sins; and grant us the grace of your Holy Spirit to amend our lives according to your word.



The Collect of the Day

Presider: The Lord be with you.

People: **And also with you.**

Presider: Let us pray.

Almighty God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for 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 (Genesis 2:15-17; 3:1-7)

Lector: A reading from the Book of Genesis.

The Lord God took the man and put him in the garden of Eden to till it and keep it. And the Lord God commanded the man, “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.”

Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, “Did God say, ‘You shall not eat from any tree in the garden?’” The woman said to the serpent, “We may eat of the fruit of the trees in the garden; but God said, ‘You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.’” But the serpent said to the woman, “You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” So when the woman saw

that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

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

People: **Thanks be to God.**

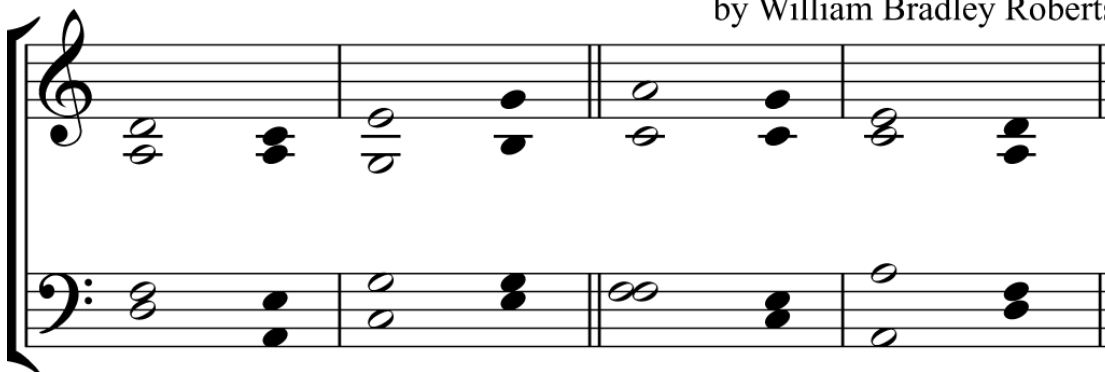
Psalm 32

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.

Adapted from *Wondrous Love*
by William Bradley Roberts



1 Happy are they whose transgressions are for-**given**, *
and whose sin is put a-**way**!

2 Happy are they to whom the Lord imputes no **guilt**, *
and in whose spirit there is no **guile**!

3 While I held my tongue, my bones withered a-**way**, *
because of my groaning all day **long**.

4 For your hand was heavy upon me day and **night**; *
my moisture was dried up as in the heat of **summer**.

5 Then I acknowledged my **sin to you**, *
and did not conceal my **guilt**.

6 I said, “I will confess my transgressions to the **Lord.**” *
Then you forgave me the guilt of my **sin.**

7 Therefore all the faithful will make their prayers to you in time of **trouble;** *
when the great waters overflow, they shall not **reach them.**

8 You are my hiding-place;
you preserve me from **trouble;** *
you surround me with shouts of de-liverance.

9 “I will instruct you and teach you in the way that you should **go;** *
I will guide you with my **eye.**

10 Do not be like horse or mule, which have no under-**standing;** *
who must be fitted with bit and bridle,
or else they will not stay **near you.”**

11 Great are the tribulations of the **wicked;** *
but mercy embraces those who trust in the **Lord.**

12 Be glad, you righteous, and rejoice in the **Lord;** *
shout for joy, all who are true of **heart.**

Second Lesson (Romans 5:12-19)

Lector: A reading from the Letter of Paul to the Romans.

As sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned—sin was indeed in the world before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

But the free gift is not like the trespass. For if the many died through the one man’s trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. And the free gift is not like the effect of the one man’s sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of the one man’s trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

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

People: **Thanks be to God.**

The congregation stands as able.

Gradual Hymn: Lord, Who Throughout Threse Forty Days (*The Hymnal 1982* #142)

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in G major, 4/4 time. It consists of two systems of music. The first system contains five lines of lyrics, and the second system contains five lines. The music is a gradual hymn, characterized by its slow, meditative tempo and simple, sustained notes. The lyrics are printed below the vocal staves, with line numbers 1 through 5 indicating the beginning of each line of text. The score ends with a double bar line.

1 Lord, who through-out these for - ty days for us didst fast and pray,
2 As thou with Sa - tan didst con - tend, and didst the vic - tory win,
3 As thou didst hun - ger bear and thirst, so teach us, gra - cious Lord,
4 And through these days of pen - i - tence, and through thy Pas - sion - tide,
5 A - bide with us, that so, this life of suf - fering o - ver - past,

1 teach us with thee to mourn our sins, and close by thee to stay.
2 O give us strength in thee to fight, in thee to con - quer sin.
3 to die to self, and chief - ly live by thy most ho - ly word.
4 yea, ev - er - more, in life and death, Je - sus! with us a - bide.
5 an Eas - ter of un - end - ing joy we may at - tain at last!

Words: Claudia Frances Hernaman (1838-1898). Music: *St. Flavian*, melody from *Day's Psalter*, 1562; adapt, and harm. Richard Redhead (1820-1901).

The Gospel (Matthew 4:1-11)

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

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

Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was famished. The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written,

'One does not live by bread alone,
but by every word that comes from the mouth of God.'"

Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down; for it is written,

'He will command his angels concerning you,'

and 'On their hands they will bear you up,
so that you will not dash your foot against a stone.'"

Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test.'"

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; and he said to him, "All these I will give you, if you will fall down and worship me." Jesus said to him, "Away with you, Satan! for it is written,

'Worship the Lord your God,
and serve only him.'"

Then the devil left him, and suddenly angels came and waited on him.

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

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@goodshepherdvw.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: O Holy Spirit of God, gather your church and refresh with us the unconditional covenant you made with Noah and all the creatures upon the earth. Hear our prayers this day and do not leave us comfortless.

Intercessor: We pray for your church throughout the world. Where your church is shrinking, deepen our commitment to share your love with abandon. Where your church is growing, humble us, that we may see change not as fearful but as hopeful. Teach us to disengage from our insistence on specific outcomes. We pray especially for those who seek growth in the church as they explore their Christian faith in more depth during this time, especially **Karen** and her sponsor **Maggie**. May we never neglect to meet together, even in the wilderness.

Silence

Intercessor: In times of trouble and in times of joy,

People: **Holy Spirit, renew and refresh us.**

Intercessor: We pray for our nation and the best of what it has represented: gentle, abiding strength; the mutual sharing of decisions in community; and a commitment to truth. Where we have failed to live these ideals, call us to repentance. Empower us to preserve democracy and safeguard human rights for all those living within our borders. Dispel the clouds of confusion that hide the dishonest actions of the insecure and power-hungry. Teach us to dis-identify from partisan rancor and vengeful goals, and to cleave instead to the risks of mercy and the undeniable truth of our common humanity.

Silence

Intercessor: In times of trouble and in times of joy,

People: **Holy Spirit, renew and refresh us.**

Intercessor: We pray for our ever-shrinking world—for people with whom we share common goals, and for people whose aims are quite different from our own. We pray for all your creatures affected by the rising temperatures and inclement weather we continue to inflict on them. Disenchant us from any notion of our innocence in a world ravaged by the wars of the opportunistic. Empower

us to speak and to act with the understanding that the world depends on our kindness and our insistence on justice.

Silence

Intercessor: In times of trouble and in times of joy,

People: **Holy Spirit, renew and refresh us.**

Intercessor: We pray for our community and our neighborhoods. Stir and arise among us, that a spirit of caring and joy may pour out from the Church of the Good Shepherd into the lives of all those we meet and befriend. Disassemble the walls of our church that prevent us from encountering the challenges that surround us, and where opportunity for connection arises, guide us to act on behalf of your love.

Silence

Intercessor: In times of trouble and in times of joy,

People: **Holy Spirit, renew and refresh us.**

Intercessor: We pray for those who suffer and those in any need or trouble, including those here among us today.

The Deacon shares the names of those on our prayer list and invites additional names.

Intercessor: We pray for those who have died, and for those who remember them with honor.

The Deacon shares the names of those who have died and invites additional names.

Intercessor: Entreat us, O Spirit, to share willingly the lot of those who are in pain, that we may help bear their burdens. When we feel too safe or self-assured, disorient us and drive us into the wilderness, that in finding common cause with the suffering, we may come to know you all the more.

Silence

Intercessor: In times of trouble and in times of joy,

People: **Holy Spirit, renew and refresh us.**

Presider: Almighty God, to whom our needs are known before we ask: Help us to ask only what accords with your will; and those good things which we dare not, or in our ignorance cannot ask, grant us for the sake of your Son Jesus Christ our Lord. **Amen.**

The Confession and Absolution

Presider: Let us confess our sins against God and our neighbor.

You may kneel if able. It is customary each week to acknowledge our human faults and failures knowing that God forgives us and desires growth and abundant joy for all of us.

Silence

All [led by Presider]:

**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.**

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

The Peace

The congregation stands.

Presider: The peace of Christ be always with you.

People: **And also with you.**

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 remain seated until the final verse of the offertory hymn or until motioned to stand.



To make a gift today (not a 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.

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

Offertory Hymn: Lead Us, Heavenly Father (*The Hymnal* 1982 #559)



1 Lead us, heaven - ly Fa - ther, lead us o'er the world's tem -
2 Sa - vior, breathe for - give - ness o'er us; all our weak - ness
3 Spi - rit of our God, de - scend - ing, fill our hearts with

pes - tuous sea; guard us, guide us, keep us, feed us,
thou dost know; thou didst tread this earth be - fore us;
heaven - ly joy; love with ev - ery pas - sion blend - ing,

for we have no help but thee, yet pos - ses - sing
 thou didst feel its keen - est woe; yet un - fear - ing,
 plea - sure that can nev - er cloy; thus pro - vid - ed,

ev - ery bless - ing, if our God our Fa - ther be.
 per - se - ver - ing, to thy pas - sion thou didst go.
 par - doned, guid - ed, noth - ing can our peace des - troy.

Words: James Edmeston (1791-1867), alt. Music: *Dulce carmen*, melody from *An Essay on the Church Plain Chant*, 1782; adapt. *Collection of Motetts or Antiphons*, ca 1840; harm. William Henry Monk (1823-1889).

THE LITURGY OF THE TABLE

The Great Thanksgiving

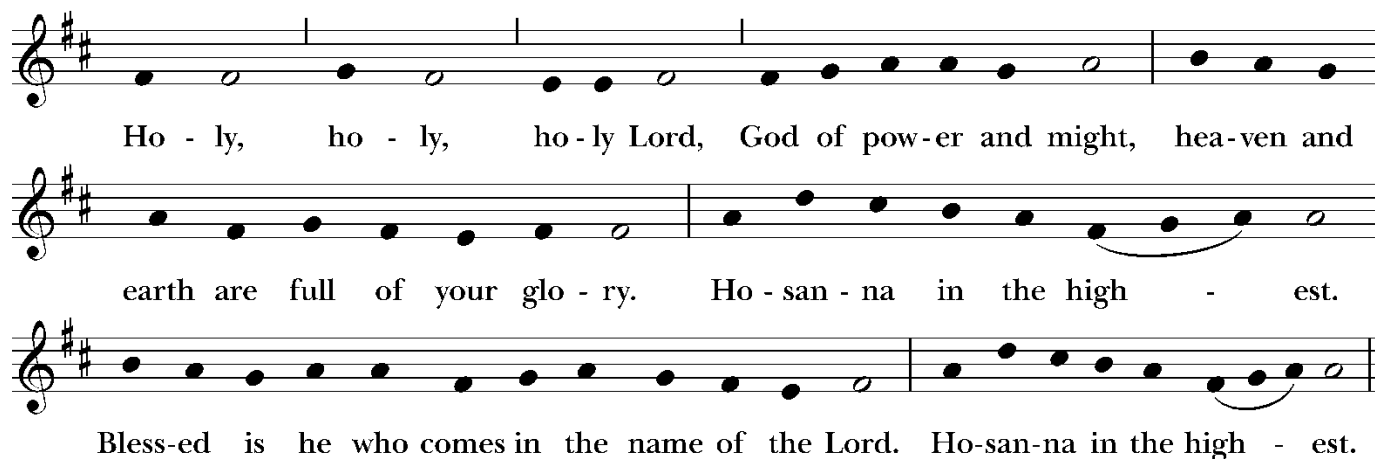
Eucharistic Prayer A (*inclusive language*)

<p><i>Presider</i></p> <p>The Lord be with you.</p>	<p><i>People</i></p> <p>And also with you.</p>
<p><i>Presider</i></p> <p>Lift up your hearts.</p>	<p><i>People</i></p> <p>We lift them to the Lord.</p>
<p><i>Presider</i></p> <p>Let us give thanks to the Lord our God.</p>	
<p><i>People</i></p> <p>It is right to give God thanks and praise.</p>	

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.
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

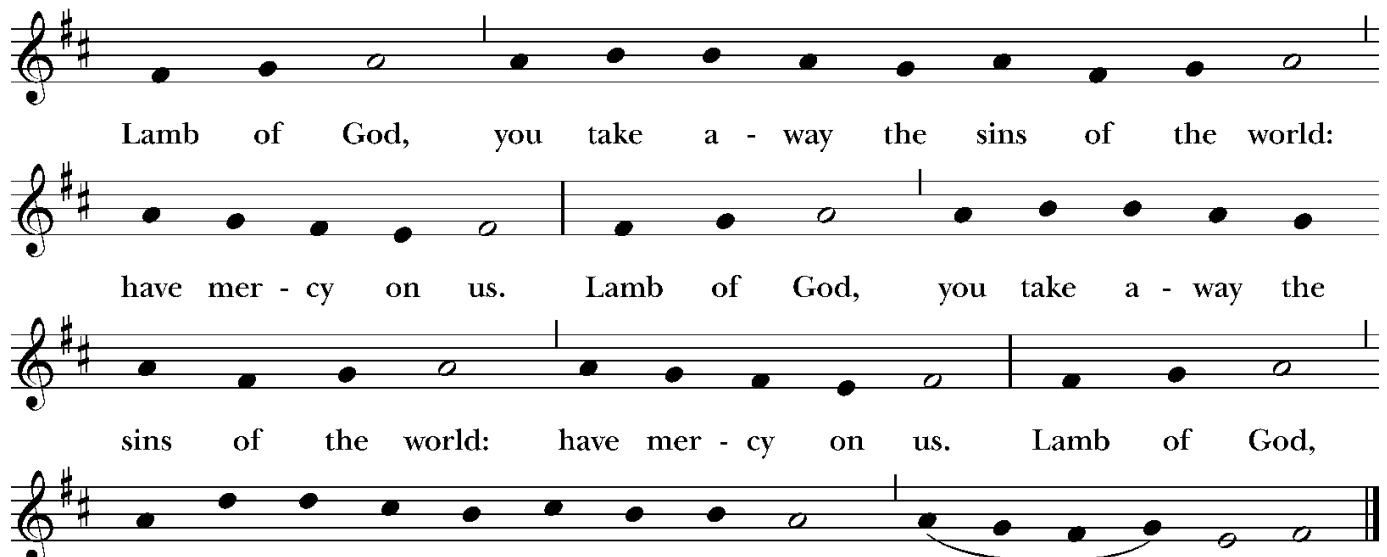
Silence is kept.

Presider: Christ our Passover is sacrificed for us.

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

At 10:30:

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

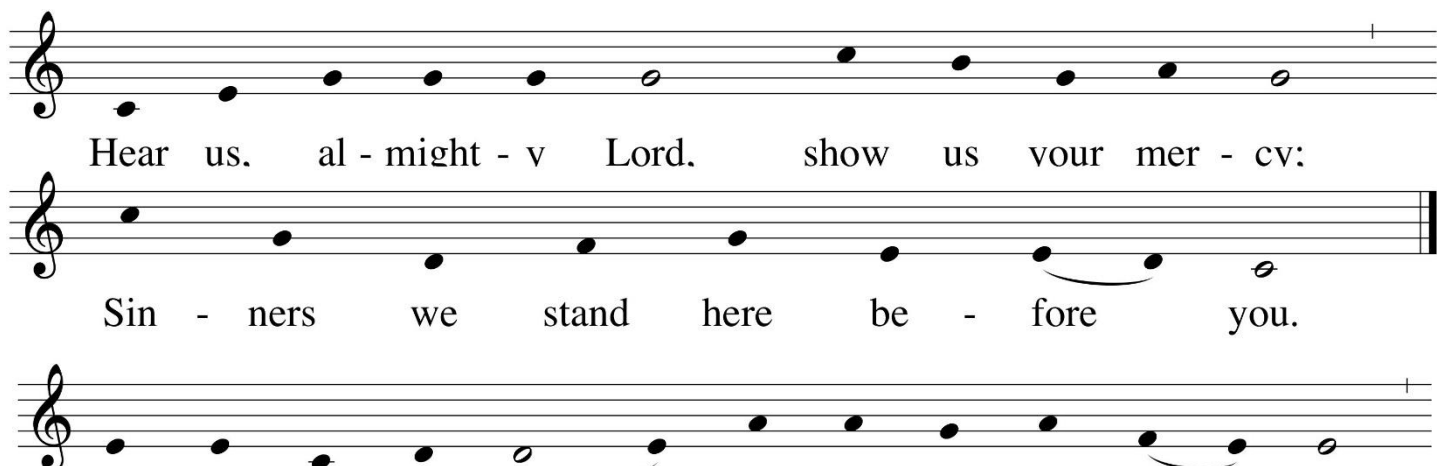


Lamb of God, you take a - way the sins of the world:
have mer - cy on us. Lamb of God, you take a - way the
sins of the world: have mer - cy on us. Lamb of God,
you take a - way the sins of the world: grant us peace.

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

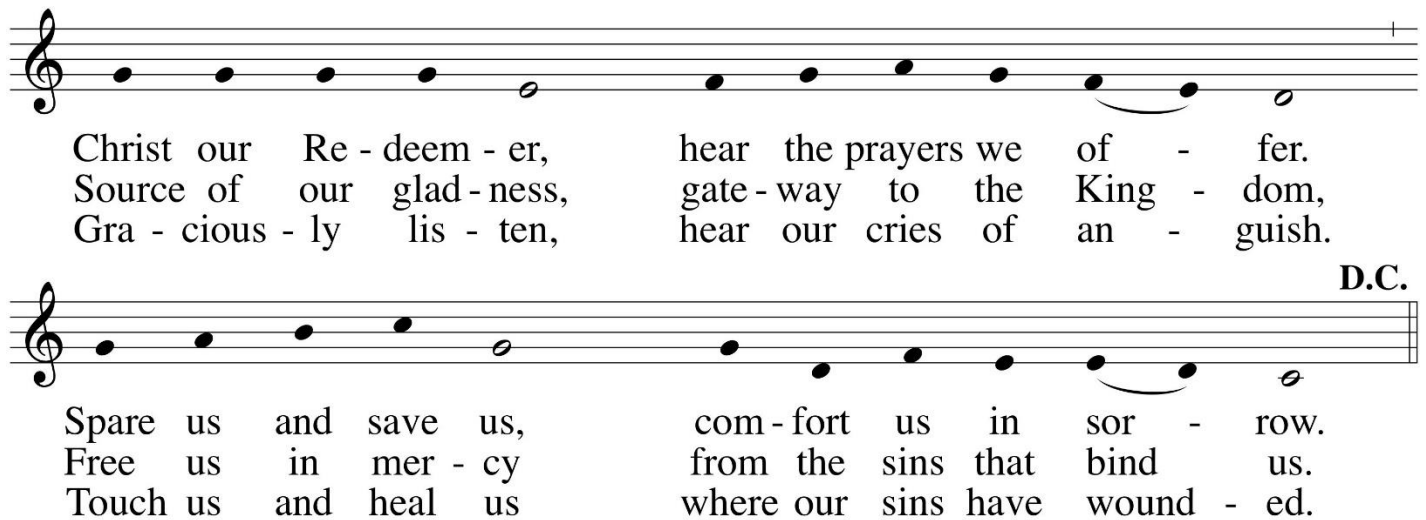
Presider: The gifts of God for the people of God. Take them in remembrance that Christ's light shines through you, and feed on him in your hearts by faith, with thanksgiving.

Communion Music: Hear Us, Almighty (*Worship* 4th ed. #473)



Hear us. al - might - y Lord, show us your mer - cy:
Sin - ners we stand here be - fore you.

1. Je - sus our Sav - ior, Lord of all the na - tions,
2. Word of the Fa - ther, key - stone of God's build - ing,
3. God of com - pas - sion, Lord of might and splen - dor,



Christ our Re - deem - er, hear the prayers we of - fer.
 Source of our glad - ness, gate - way to the King - dom,
 Gra - cious - ly lis - ten, hear our cries of an - guish.

Spare us and save us, com - fort us in sor - row.
 Free us in mer - cy from the sins that bind us.
 Touch us and heal us where our sins have wound - ed.

D.C.

4. Humbly confessing that we have offended,
 Stripped of illusions, naked in our sorrow,
 Pardon, Lord Jesus, those your blood has ransomed.
5. Innocent captive, you were led to slaughter,
 Sentenced by sinners when they brought false witness.
 Keep from damnation those your death has rescued.

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.

Solemn Prayer over the People

Deacon: Bow down before the Lord.

The people kneel as able or bow deeply.

Presider: Grant, Almighty God, that your people may recognize their weakness and put their whole trust in your strength, so that they may rejoice for ever in the protection of your loving providence; through Christ our Lord. **Amen.**

Sending Hymn: Forty Days and Forty Nights (*The Hymnal 1982* #150)

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) and piano accompaniment. It consists of two systems of music. The first system contains five verses of the hymn, and the second system contains five more verses. The lyrics are printed below the vocal staves, and the piano accompaniment is shown on the bottom staff of each system. The key signature is one flat (B-flat), and the time signature is common time (C).

1 For - ty days and for - ty nights thou wast fast - ing in the wild;
2 Should not we thy sor - row share and from world - ly joys ab - stain,
3 Then if Sa - tan on us press, Je - sus, Sa - vior, hear our call!
4 So shall we have peace di - vine: ho - lier glad - ness ours shall be;
5 Keep, O keep us, Sa - vior dear, ev - er con - stant by thy side;

1 for - ty days and for - ty nights tempt - ed, and yet un - de - filed.
2 fast - ing with un - ceas - ing prayer, strong with thee to suf - fer pain?
3 Vic - tor in the wil - der - ness, grant we may not faint nor fall!
4 round us, too, shall an - gels shine, such as min - is - tered to thee.
5 that with thee we may ap - pear at the e - ter - nal Eas - ter - tide.

Words: George Hunt Smytman (1822-1870), alt. Music: *Aus der Tiefe rufe ich*, melody att. Martin Herbst (1654-1681), alt.; harm. William Henry Monk (1823-1889).

The Dismissal

Presider: Let us bless the Lord.

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**.



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@goodshepherdfw.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.

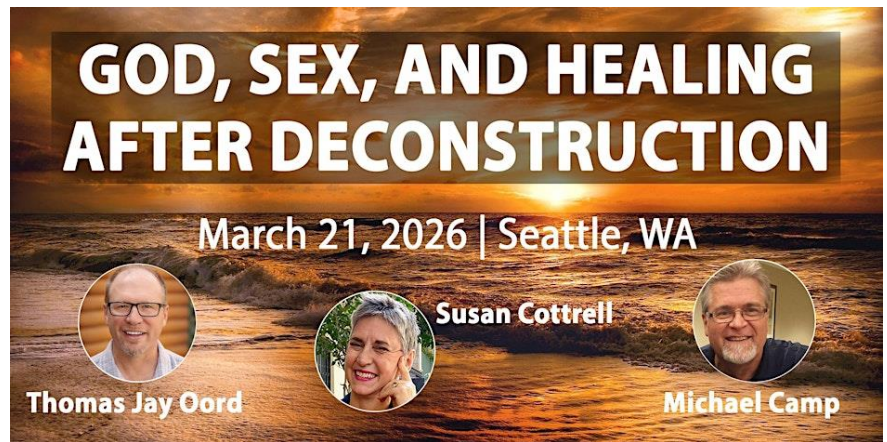
God, Sex, and Healing After Deconstruction

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**.

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!*

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.

Good Shepherd Clergy, Staff, and Lay Leadership

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

Today's Service Ministers

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

February 22	8:00 a.m.	10:30 a.m.
Tech Team		Don Ramage, Konrad Thomas
Ushers		Jess Isenberg, Rick Kincade
Altar Guild		Karen White
Flowers		Mary Aronen
Worship Assistant	Judith Perkins	
First Lector	Nancy Krueger	Betsy Grabinski
Second Lector/Intercessor	Judith Perkins	Darren Anderson
Eucharistic Ministers		Carole Loudanback, Maggie Monaghan
Coffee Hour	Laura & Tom Jowett	Alan Lynch, Tracie Manolides, Karen White
Counters		Linda Butcher, Dina Johnson

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.