



The Episcopal Church of the Good Shepherd

goodshepherdfw.org

The Second Sunday in Lent (Year A)

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



St. Savin - Calling of Abraham, from *Art in the Christian Tradition*, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=33460> [retrieved February 24, 2026]. Original source: image donated by Jim Womack and Anne Richardson.

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253-839-6100

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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 worshippers: 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.

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)*
 Alan Lynch, *Director of Music* (alan@goodshepherdfw.org)
 Evan Hershman, *Parish Administrator* (evan@goodshepherdfw.org)
 Tetiana Chyshynska, *Sexton*
 Hilary Mayhan, *Bookkeeper* (hilary@goodshepherdfw.org)
 Judith Perkins, *Senior Warden*
 Betsy Grabinski, *Junior Warden*
 Karen White, *Treasurer* (karen@goodshepherdfw.org)
 Beth Shoemaker, *Assistant Treasurer* (beth@goodshepherdfw.org)
 Mary McClellan Aronen, *Ministry Coordinator*

Today's Service Ministers

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

March 1	8:00 a.m.	10:30 a.m.
Tech Team		Don Ramage, Deb Smith
Ushers		Lee Hitzeman, Tracie Manolides
Altar Guild		Susan Ennaro, Karen White
Flowers		Lenten Branches
Worship Assistant	Beth Shoemaker	
First Lector	Beth Shoemaker	Ania Malkowska-Leek
Second Lector/Intercessor	Jan Barber	Rick Kincade
Eucharistic Ministers		Anna Lynn, Mary Aronen
Coffee Hour		Alisa Johnson, Carole Loudonback, Karen Dobbs
Counters		Dina Johnson, Meg Stone

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.



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.

Processional Hymn: The God of Abraham Praise (*The Hymnal 1982 #401*)

1 The God of A - braham praise, who reigns en - throned a - bove;
2 He by him - self hath sworn: we on his oath de - pend;
3 There dwells the Lord, our King, the Lord, our Right - eous - ness,
4 The God who reigns on high the great arch - an - gels sing,
5 The whole tri - um - phant host give thanks to God on high;

1 An - cient of ev - er - last - ing days, and God of love;
 2 we shall, on ea - gle - wings up - borne, to heaven a - scend:
 3 tri - um - phant o'er the world and sin, the Prince of Peace;
 4 and "Ho - ly, ho - ly, ho - ly," cry, "Al - might - y King!
 5 "Hail, Fa - ther, Son, and Ho - ly Ghost!" they ev - er cry;

1 the Lord, the great I AM, by earth and heaven con - fessed:
 2 we shall be - hold his face, we shall his power a - dore,
 3 on Zi - on's sa - cred height his king - dom he main - tains,
 4 Who was, and is, the same, and ev - er - more shall be:
 5 hail, A - braham's Lord di - vine! With heaven our songs we raise;

we bow and bless the sa - cred Name for ev - er blest.
 and sing the won - ders of his grace for ev - er - more.
 and, glo - rious with his saints in light, for ev - er reigns.
 e - ter - nal Fa - ther, great I AM, we wor - ship thee."
 all might and ma - jes - ty are thine, and end - less praise.

Words: Thomas Olivers (1725-1799), alt. Music: *Leoni*, Hebrew melody; harm. *Hymns Ancient and Modern*, 1875, alt.

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.**

Kyrie (Alan Lynch)

Lord have mer - cy Chri - st have mer - cy
Lord have mer - cy up - on us.

The Collect of the Day

Presider: The Lord be with you.

People: **And also with you.**

Presider: Let us pray.

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, 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 (Genesis 12:1–4a)

Lector: A reading from the Book of Genesis.

The LORD said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.”

Second Lesson (Romans 4:1–5, 13–17)

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

What then are we to say was gained by Abraham, our ancestor according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? “Abraham believed God, and it was reckoned to him as righteousness.” Now to one who works, wages are not reckoned as a gift but as something due. But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness.

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, “I have made you the father of many nations”) —in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

... 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 #691*)

1 My faith looks up to thee, thou Lamb of Cal - va - ry,
2 May thy rich grace im - part strength to my faint - ing heart,
3 While life's dark maze I tread, and griefs a - round me spread,

The image shows a musical score for a hymn. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature is one sharp (F#) and the time signature is 4/4. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are written below the treble staff. The hymn is in three parts, with the first part being the most prominent. The lyrics are: "1 My faith looks up to thee, thou Lamb of Cal - va - ry, 2 May thy rich grace im - part strength to my faint - ing heart, 3 While life's dark maze I tread, and griefs a - round me spread,"

Sa - vior di - vine! Now hear me while I pray, take all my
my zeal in - spire; as thou hast died for me, O may my
be thou my guide; bid dark-ness turn to day; wipe sor - row's
guilt a - way; O let me from this day be whol - ly thine.
love to thee pure, warm, and change-less be, a liv - ing fire.
tears a - way, nor let me ev - er stray from thee a - side.

Words: Ray Palmer (1808-1887). Music: *Olivet*, Lowell Mason (1792-1872).

The Gospel (John 3:1–17)

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

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

There was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.” Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, ‘You must be born from above.’ The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” Nicodemus said to him, “How can these things be?” Jesus answered him, “Are you a teacher of Israel, and yet you do not understand these things?

“Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent

in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

“For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

“Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through 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@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: O Holy Spirit of God, gather your church and refresh with us. 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:

**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.



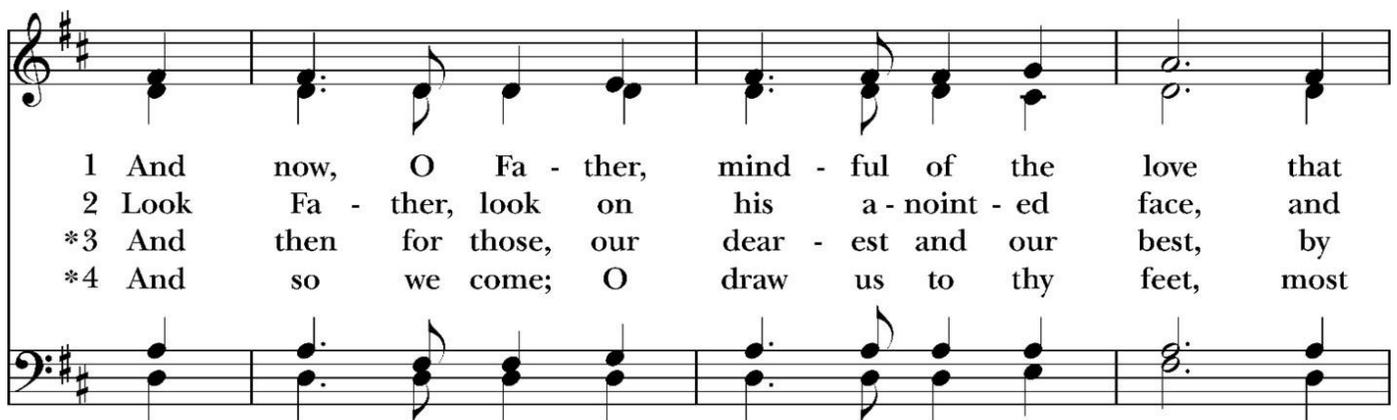
To make a gift today (not a pledge for 2026) using your mobile device, scan the QR code on the left ... or drop a check in the offering plate ... or mail a check to the Church of the Good Shepherd, P.O. Box 3108, Federal Way, WA 98063.

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: And Now, O Father (The Hymnal 1982 #337)



1 And now, O Fa - ther, mind - ful of the love that
2 Look Fa - ther, look on his a - noint - ed face, and
*3 And then for those, our dear - est and our best, by
*4 And so we come; O draw us to thy feet, most

bought us, once for all, on Cal - vary's tree, and hav - ing with us
 on - ly look on us as found in him; look not on our mis -
 this pre - vail - ing pres - ence we ap - peal; O fold them clos - er
 pa - tient Sa - vior, who canst love us still! And by this food, so

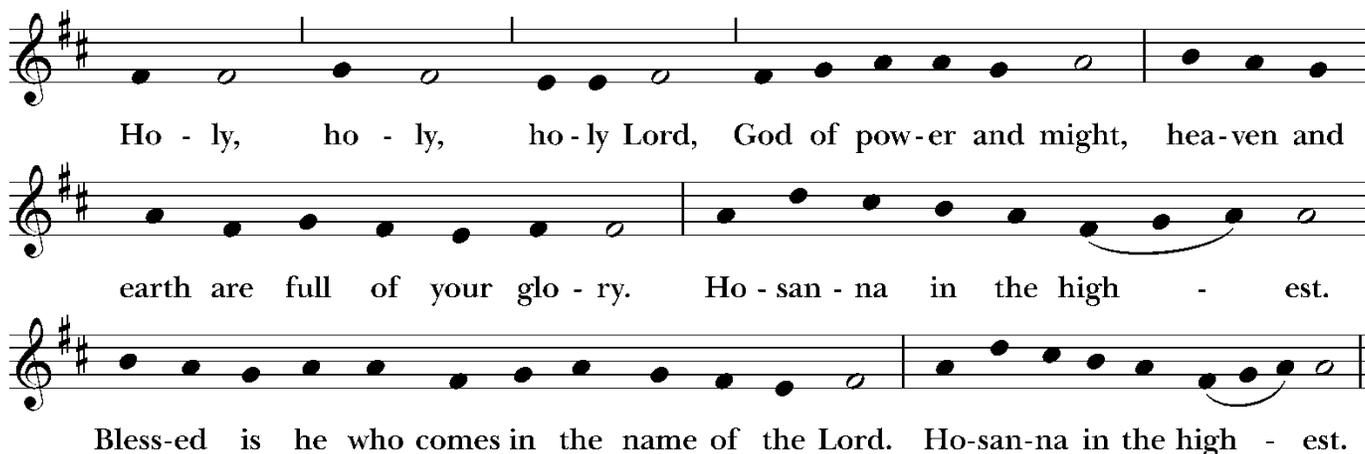
him that pleads a - bove, we here pre - sent, we here spread
 us - ings of thy grace, our prayer so lan - guid, and our
 to thy mer - cy's breast! O do thine ut - most for their
 awe - some and so sweet, de - liv - er us from ev - ery

forth to thee, that on - ly of - fering per - fect in thine
 faith so dim: for lo! be - tween our sins and their re -
 soul's true weal! From taint - ing mis - chief keep them pure and
 touch of ill: in thine own ser - vice make us glad and

eyes, the one true, pure, im - mor - tal sac - ri - fice.
 ward, we set the pas - sion of thy Son our Lord.
 clear, and crown thy gifts with strength to per - se - vere.
 free, and grant us nev - er - more to part from thee.

Words: William Bright (1824-1901), alt. Music: *Unde et memores*, William Henry Monk (1823-1889).

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 died for you, and feed on him in your hearts by faith, with thanksgiving.

Communion Music: O Jesus, Joy of Living Hearts (*The Hymnal 1982 #649*)

1 O Je - sus, joy of lov - ing hearts, the fount of
2 We taste in you our liv - ing bread, and long to
3 For you our rest - less spi - rits yearn wher - e'er our
4 O Je - sus, ev - er with us stay; make all our

life and our true light, we seek the peace your love im -
feast up - on you still; we drink of you, the foun - tain -
chang - ing lot is cast; glad, when your pres - ence we dis -
mo - ments calm and bright; oh, chase the night of sin a -

parts, and stand re - joic - ing in your sight.
head, our thirst - ing souls to quench and fill.
cern, blest, when our faith can hold you fast.
way, shed o'er the world your ho - ly light.

Words: Att. Bernard of Clairvaux (1091-1153), tr. and para. Ray Palmer (1808-1887), alt. Adapted text from ICEL Resource Collection of Hymns and Service Music for the Liturgy. Copyright © 1981, International Committee on English in the Liturgy, Inc. All rights reserved. Music: *Dickinson College*, Lee Hastings Bristol, Jr. (1923-1979) 1962, Theodore Presser Co. Used by permission of the Publisher. Copyright © 1962 Theodore Presser Co. Used by permission of the publisher.

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: Keep this your family, Lord, with your never-failing mercy, that relying solely on the help of your heavenly grace, they may be upheld by your divine protection; through Christ our Lord.

Amen.

Sending Hymn: O Love, How Deep, How Broad, How High (*The Hymnal 1982 #448*)



1 O love, how deep, how broad, how high, how pass - ing
2 For us bap - tized, for us he bore his ho - ly
3 For us he prayed; for us he taught; for us his
4 For us to wick - ed hands be - trayed, scourged, mocked, in
5 For us he rose from death a - gain; for us he
6 All glo - ry to our Lord and God for love so



1 thought and fan - ta - sy, that God, the Son of
2 fast and hun - gered sore; for us temp - ta - tions
3 dai - ly works he wrought: by words and signs and
4 pur - ple robe ar - rayed, he bore the shame - ful
5 went on high to reign; for us he sent his
6 deep, so high, so broad; the Trin - i - ty whom



1 God, should take our mor - tal form for mor - tals' sake.
2 sharp he knew; for us the tempt - er ov - er - threw.
3 ac - tions, thus still seek - ing not him - self, but us.
4 cross and death; for us gave up his dy - ing breath.
5 Spi - rit here to guide, to strength - en, and to cheer.
6 we a - dore for ev - er and for ev - er - more.

Words: Latin, 15th cent.; tr. Benjamin Webb (1819-1885), alt. Music: *Deus tuorum militum*, from *Antiphoner*, 1753; adapt. *The English Hymnal*, 1906, alt.; harm. after Basil Harwood (1859-1949).

The Dismissal

Deacon: 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**.

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**.

All-Parish Meeting about Property Redevelopment

Sunday, March 22, 9:00-9:45 a.m.

At its February meeting, the vestry made two very important decisions: to seek a partnership with Habitat for Humanity regarding the sale of some of our property, and to continue to work with Wenzlau Architects to finalize plans for an elevator and new restrooms. Come learn more from the Property Redevelopment Task Force about where we stand and what our next steps are, and bring your questions and concerns. Questions? Contact **Pastor Josh**.

Good Shepherd Crafting Group

Friday, March 13, 3:00 – 5:00 p.m. in the Gathering Room

Come craft with us! Bring your crafts and join in community! We will meet in the Gathering Room the second Friday of each month from 3:00 to 5:00 pm. Bring the supplies you need. Contact us, or just come. For questions, contact **Jane Ely**.

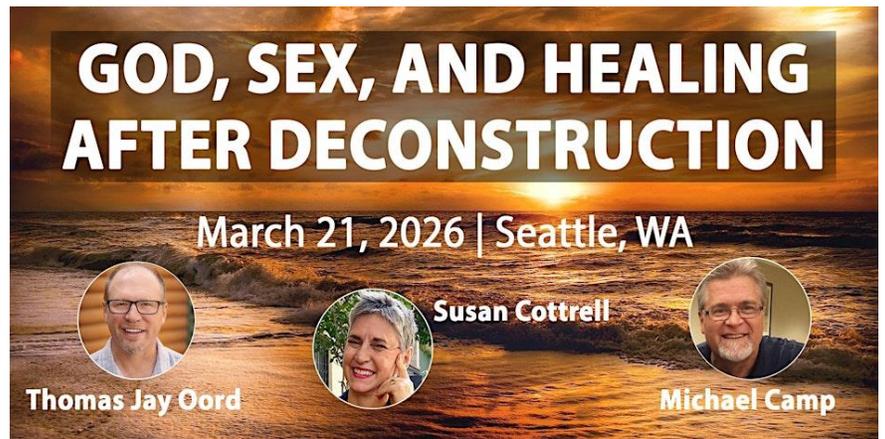
God, Sex, and Healing After Deconstruction

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**.

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.

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!*