

# The Sacred Three Days

RITE II

Maundy Thursday

April 14, 2022 • 7pm



CHRIST EPISCOPAL CHURCH  
UNIVERSITY DISTRICT + SEATTLE, WA

# Welcome to Christ Church!

We are glad you are here to join us for worship. Your safety and the safety of the Christ Church Community is paramount for us during this time of continued pandemic. We are following what science tells us are precautions that work to keep us all safe. Right now, Christ Church has implemented the following precautions:

## **Masks are required.**

*We also strongly recommend upgrading your mask to a KN95 or an N95 as these provide far superior filtration. We have a large supply of N95 masks for you to have if you need or want one.*

## **Attestation and Vaccinations are Required for 12 and older**

*We require all people entering the church building to sign an attestation form stating that one does not have Covid symptoms, nor are they Covid positive. There is also now a requirement for people 12 and older to be vaccinated. Of course if you cannot for a medical reason, we understand that and will not turn you away. But, for all others, vaccines are our best means to reduce severity and slow spread of the virus.*

## **Air Movement and Filtration**

*We have upgraded our HVAC system to provide significantly increased air circulation. Additionally we have added HEPA level filtration as well as UV scrubbers that sanitize the air in the sanctuary.*

## **Social Distancing**

*We have every other pew marked off as a way to promote social distancing and easy seating. The altar rail has also been marked to provide the most social distancing possible while receiving communion.*

## **Hand Sanitizer Readily Available**

*Throughout the sanctuary you will find hand sanitizer for your use. We encourage you to make frequent use, especially before and after touching your face and mask and before eating or drinking.*

## **Testing for Preacher**

*The only person who will remove their mask during the service will be the preacher. The sermon is the portion of the service where there is no written and visual corollary. So, it is important for people to be able to hear the preacher clearly and lip reading is essential for many. It is our policy that because of this, the preacher will take a rapid antigen test the morning of the service to ensure they are not infected with Covid to ensure the safety of everyone.*

## **Altered Passing of the Peace**

*We are suspending the traditional hug or handshake when passing the people. Instead we recommend a bow, a wave, a peace sign, or any other way to communicate peace to someone without physically touching.*

## **Not Passing the Plate**

*There is a plate in the back of the church where you may place a donation—thank you!—before or after the service.*

## **Altered Communion Practices**

*We are distributing communion in one kind only—the bread. The Common Cup simply does not have enough scientific evidence to make it safe right now, so we are not sharing it at this time. We are also asking that after you receive your bread, you return to your pew before reverently consuming. The clergy will be sanitizing their hands frequently both during the prayer over the bread and wine and before, during, and after, distributing communion.*

## **No Congregating Inside**

*After the service you are invited to greet the clergy and one another outside at the bottom of the steps.*

# WE GATHER IN GOD'S NAME

**Prelude** Prelude on *Go to Dark Gethsemane*

William McRae

*All rise in Body or Spirit.*

**Opening Hymn** **Go to Dark Gethsemane**

PETRA

1 Go to dark Geth - se - ma - ne, ye that feel the tempt-er's power;  
2 Fol - low to the judg - ment hall; view the Lord of life ar - rained;  
3 Cal - vary's mourn - ful moun - tain climb, there, a - dor - ing at his feet,  
your Re - deem - er's con - flict see, watch with him one bit - ter hour;  
O the worm-wood and the gall! O the pangs his soul sus - tained!  
mark the mir - a - cle of time, God's own sac - ri - fice com - plete;  
turn not from his griefs a - way, learn of Je - sus Christ to pray.  
Shun not suf - fering, shame, or loss; learn of him to bear the cross.  
"It is fi - nished!" hear him cry; learn of Je - sus Christ to die.

Words: James Montgomery (1771-1854)

Music: *Petra*, Richard Redhead (1820-1901)

*Presider* Blessed be the God of our salvation.

*People* **Who bears our burdens and forgives our sins.**

*Presider* This is the day that Christ the Lamb of God fed those who would betray him.

This is the day that Christ gathered with his disciples in the upper room.

This is the day that Christ took a towel and washed the disciples' feet, giving us an example that we should do to others as he has done to us.

This is the day that Christ our God gave us this holy feast, that we who eat this bread and drink this cup may here proclaim his Holy Sacrifice and be partakers of his resurrection, and at the last day may reign with him in heaven.

And so to prepare ourselves to celebrate these sacred mysteries, let us confess to almighty God our sins against God's love, and ask God to cleanse us.

*Silence for contemplation*

## **Kyrie Confession**

*Presider* Have mercy on us, O God, in your great goodness;  
according to the abundance of your compassion  
blot out our offences.

Lord, have mercy.

*All* **Lord, have mercy.**

*Presider* Against you only have we sinned  
and done what is evil in your sight.

Christ, have mercy.

*All* **Christ, have mercy.**

*Presider* Purge us from our sin and we shall be clean;  
wash us and we shall clean indeed.

Lord, have mercy.

*All* **Lord, have mercy.**

*Presider* Through the cross of Christ,  
God have mercy on you,  
pardon you  
and set you free.  
Know that you are forgiven  
and be at peace.  
God strengthen you in all goodness  
and keep you in life eternal.

*People* **Amen.**

### **Collect of the Day**

*Presider* God be with you.

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

*Presider* Let us pray.

Infinite and intimate God,  
you have invited us to share in the supper  
which your Son gave to the Church  
to proclaim his death until he comes:  
may we be nourished by his presence,  
and united in his love; who is alive and reigns with you,  
in the unity of the Holy Spirit, one God, now and for ever.

*People* **Amen.**

## THE LITURGY OF THE WORD

### **First Reading**

Exodus 12:1-4, (5-10), 11-14

*Reader* A reading from the book of Exodus.

The Lord said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. [Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn.] This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the Lord. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance.

*Pause*

Hear what the Spirit is saying to God's people.

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

The Cantor will lead the psalm, singing the plain text. Please sing heartily in the **bold** text.



*Cantor* I love you, O God, because you have heard the voice of my suppli / cation, \*  
because you have inclined your ear to me whenever I / called upon you.

*People* **How shall I repay / God \***  
**for all the good things / done for me?**

*Choir* I will lift up the cup of sal / vation \*  
and call upon the / Name of God.

*People* **I will fulfill my vows to / God \***  
**in the presence / of all people.**

*Choir* Precious in your sight, / O God, \*  
is the death / of your servants.

*People* **O God, I am your / servant; \***  
**I am your servant and the child of your handmaid;**  
**you have freed me / from my bonds.**

*Choir* I will offer you the sacrifice of thanks / giving \*  
and call upon your / holy Name.

*People* **I will fulfill my / vows to you \***  
**in the presence of / all your people,**

*All* **In the courts of God's / house, \***  
**in the midst of you, / O Jerusalem.**

**Second Reading**

1 Corinthians 11:23-26

*Reader* A reading from the first letter of Paul to the Corinthians.

I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

*Pause*

*People* Hear what the Spirit is saying to God's people.  
**Thanks be to God.**

All rise in Body or Spirit.

Gradual Hymn We would be the hands of Jesus

SANDY HOOK



1 We would be the hands of Je - sus, heal - ing, help - ing, set - ting free;  
2 Long a - go, the hands of Je - sus blessed the cup and broke the bread:  
3 Long a - go, the hands of Je - sus pierced with nails, hung on the tree:  
4 Long a - go, the hands of Je - sus, bear - ing still the marks of woe,



bring - ing whole - ness to the bro - ken, serv - ing God's whole fam - i - ly.  
his own blood and bod - y giv - ing so that we might all be fed.  
He who dared speak truth to pow - er died in pain - ful ag - o - ny.  
raised a - gain, in sign of bles - sing, ho - ly com - fort did be - stow.



Yet our hands are of - ten bus - y serv - ing on - ly our own needs.  
Yet to - day we hoard our trea - sure, out of fear of scarc - i - ty.  
We, with guns in - stead of i - ron, would our might and power in - crease.  
We would be the hands of Je - sus, scarred and bro - ken though we be,



May your church re - claim its mis - sion, gra - cious God, we hum - bly plead.  
Help us find new joys in shar - ing; bless our works of char - i - ty.  
Calm, O God, our war - ring mad - ness; fill us with your ho - ly peace.  
healed our - selves in heal - ing oth - ers, serv - ing God's whole fam - i - ly.

Words: Henry Lebedinsky, 2014

Music: *Sandy Hook*, Henry Lebedinsky, 2014.

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The Gospel

John 13:1-17, 31b-35

David Bentley Hart Translation

Gospeler

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

People

Glory be to you, O Christ.

Gospeler

Now before the feast of the Passover, Jesus, knowing that his hour had come—that he might pass from this cosmos to the Father—having loved his own in the cosmos, he loved them to the end: and, as the evening meal was taking place—now that the Slanderer had put it into the heart of Judas Iscariot, son of Simon, that he should betray him—knowing that the Father had placed all things in his hands, and that he came forth from God and is under way to God, he rises from the supper, and places his mantle aside and, taking up a towel, wrapped it around his loins; then he pours water into the basin and began to wash the disciples’ feet and began to wipe them off with the towel wrapped about his loins. Thus he comes to Simon Peter; he says to him, “Lord, are you washing my feet?” Jesus answered and said to him, “You do not yet understand what I am doing, but hereafter you will understand.” Peter says to him, “Most surely, throughout the age, you will not wash my feet.” Jesus answered him, “Unless I wash you, you have no portion with me.” Simon Peter says to him, “Lord, not my feet only, but also my hands and head.” Jesus says to him, “One who has been bathed has no need to wash [except for his feet], but is entirely clean; and you are clean, but not all among you.” For he knew who was to betray him; for this reason he had said, “Not all among you are clean.” Therefore, when he had washed their feet and taken up his mantle and again reclined at table, he said to them, “Do you know what I have done for you? You address me as ‘Teacher’ and ‘Lord,’ and well you speak, for such I am. So if I, the Lord and the teacher, have washed your feet,

you are obliged to wash one another's feet; for I have given you an example so that, just as I have done for you, you may do as well. Amen, amen, I tell you, a slave is not superior to his lord, nor is a messenger superior to the one sending him. If you know these things, how blissful you are if you do them.

"Now has the Son of Man been glorified, and God has been glorified in him; [if God has been glorified in him,] God will also glorify him in himself, and will glorify him immediately. I am with you yet a little while, little children; you will seek me, and just as I said to the Judaeans I now also say to you: Where I am going you cannot come. A new commandment I give you: that you love one another. By this everyone will know that you are disciples to me, if you have love for one another."

The Gospel of our Savior.

*People*

**Praise be to you, O Christ.**

**Homily**

The Rev. Shelly Fayette

*A period of silence follows the homily.*

## THE FOOT WASHING

*Presider*

Fellow servants of our Lord Jesus Christ, on the night before his death, Jesus set an example for his disciples by washing their feet, an act of humble service. He taught that strength and growth in the life of the kingdom of God come not by power, authority, or even miracle, but by such lowly service.

Therefore, I invite you who share in the royal priesthood of Christ, to come forward, and recall whose servant we are by following the example of the Master. Come remembering Jesus' admonition that what will be done for you is also to be done by you to others, for "a servant is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, blessed are you if you do them."

*The people are invited to come to a foot-washing station. Please sit and have your feet washed, then wash the feet of the next person. The ministers will be washed last. All are invited to wash and be washed.*

**Music During the Foot Washing**

*Taizé*

The image shows two systems of musical notation for a song. Each system consists of a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is two flats (B-flat and E-flat), and the time signature is 3/4. The lyrics are: "Je - sus, re - mem - ber me when you come in - to your king - dom." The first system ends with a double bar line and repeat dots. The second system is identical to the first.

Words: Luke 23:42

Music: Taizé Community. © 1981, Les Presses de Taizé, admin. GIA Publications, Inc.

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*Descant*

The image shows a musical score for a descant. It consists of three staves: a vocal line at the top, a piano accompaniment line in the middle, and a bass line at the bottom. The key signature is one flat (B-flat) and the time signature is 2/4. The lyrics are: "U-bi ca-ri - tas et a - mor u - bi ca - ri - tas De-us i - bi est." The piano accompaniment features chords and arpeggiated patterns. The bass line provides a steady accompaniment. There are some markings like a dashed circle around a note in the piano part and a triplet marking over the final notes.

Words: Latin, 8th cent.

Music: Taizé Community. © 1979, Les Presses de Taizé, admin. GIA Publications, Inc.

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*After the Foot Washing, all return to their seats. After some time, all rise in Body or Spirit.*

### Prayers of the People

*Presider* In the company of Jesus and in unity with his faithful followers in years past and in our present day, let us offer our prayers saying,

*Response* **Loving God, hear our prayer.**

*Intercessor* For peace throughout the world and in all places where the lust for power fosters tyranny, selfishness, and war; let us pray.

*Response* **Loving God, hear our prayer.**

*Intercessor* For the courage to face our own unfaithfulness: the kisses of deception, the subtle betrayals, our spiritual sleepiness; that in turning to Christ we may receive the grace that changes lives; let us pray.

*Response* **Loving God, hear our prayer.**

*Intercessor* For all those who sick, scared, and suffering in the world; especially Stennis, Gloria and Don, Wes, Kay, Brody, Zane, Daniel, Eric and Heather; Jeanne and family, Charmaine, Enzo, Charlie, Stephen, Liz; and for those we now name [*silence for naming*]; that Christ may find them in their own gardens of Gethsemane and not leave them in despair; let us pray.

*Response* **Loving God, hear our prayer.**

*Intercessor* For those who have died; especially Carol, and for those that we now name [*silence for naming*]; that they are held tenderly in God's presence and those who mourn find comfort.

*Response* **Loving God, hear our prayer.**

*Presider* Keep watch, dear God, with those who work, or watch, or weep this night, and give your angels charge over those who sleep. Tend the sick, O Christ; give rest to the weary, bless the dying, sooth the suffering, pity the afflicted, shield the joyous; and all for your love's sake. **Amen.**

### The Peace

*Presider* The Peace of God be always with you.

*People* **and also with you.**

*At this time we ask that you exchange the Peace while maintaining social distancing.*

# THE LITURGY OF THE EUCHARIST

## Offertory Sentence

*Presider* But do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.  
*Hebrews 13:14-15*

**Offertory** *Ave verum corpus* Stephanie Martin

Hail, true body, born of the Virgin Mary,  
Who having truly suffered, was sacrificed on the cross for humankind,  
Whose pierced side flows with water and blood:  
May it be for us a foretasted [of the Heavenly banquet] in the trial of death.

*Anyone joining us for worship at any time is invited to make an offering to help continue the vision and mission of this church and as a way to express gratitude for God's generosity. Your one time, weekly, or annual gift to Christ Church will support all of our street ministries, allow our staff to grow, and enrich our lives together and continue normal operations. Donate online at the Christ Church homepage, [www.christchurchseattle.org](http://www.christchurchseattle.org), and click on the donate button. You can also mail your gift to Christ Church at 4548 Brooklyn Ave NE, Seattle, WA, 98105. Thank you for your generosity.*

*Please rise in body or spirit.*

## Eucharistic Prayer

*Presider* The Lord be with you.

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

*Presider* Lift up your hearts.

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

*Presider* Let us give thanks to the Lord our God.

*People* **It is right to give our thanks and praise.**

*Presider* Untamable God, you set aside the perfection of your Trinitarian life to create the universe, and you call the children of Abraham to be your priestly kingdom. You gave your people freedom in the parting of the sea and marked them for life with the blood of the Lamb. In Jesus you laid aside the robe of your majesty and knelt among your children, facing humiliation and rejection.

In his agony in the garden and suffering on the cross you showed the world the extent of your love and your longing to bring us home to the throne where we shall join angels and archangels and all the company of heaven, praising your holy name in the unending hymn.

## Sanctus

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

arr. from Dmytro Stepanovych Bortnyanskiy (Ukraine, 1751-1825)

*Presider* Self-giving God, in Jesus you became the Lamb who takes away the sins of the world, and the living bread broken for the life of your children. Come among us in the power of your Holy Spirit, that your people, as fragile and fitful as your disciples, may become your temple, and that these gifts of bread and wine may be for us the body and blood of your Son Jesus Christ;

who, at supper with his disciples, took bread, gave you thanks, broke the bread, and gave it to them, saying,

“Take, eat; this is my body which is given for you:  
Do this in remembrance of me.”

After supper he took the cup.

Again he gave you thanks, and gave it to his disciples, saying,

“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.  
Do this, as often as you drink it, in remembrance of me.”

*Presider* Great is the mystery of faith.

*People* **Christ has died; Christ is risen; Christ will come again.**

*Presider* Blessed and broken God, be among your people who taste the bitter herbs of fear and oppression; be close to your children who are poured out in grief and despair; remake the church, your Son’s body, where it is broken by discord and dispute; and renew your creation in the joy of thanksgiving.

Spread your table in the face of friends and enemies, that all may know your peace and gather in the company of your saints, where you, in the presence of Christ and the companionship of the Holy Spirit, are all in all, one God, now and forever.

*All* **Amen.**

### **The Lord’s Prayer**

*Presider* As our Savior Christ has taught us, we now say,

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

### **The Breaking of the Bread**

*Presider* Lamb of God, you take away the sin of the world,

*People* **have mercy on us.**

*Presider* Lamb of God, you take away the sin of the world,

*People* **have mercy on us.**

*Presider* Lamb of God, you take away the sin of the world,

*People* **grant us peace.**

### **Invitation to Communion**

*Presider* Behold the Lamb of God who takes away the sin of the world. Blessed are those who are called to his supper.

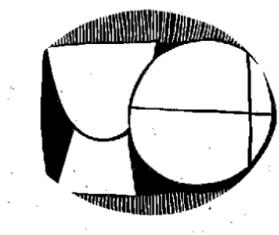
*All* **Lord, I am not worthy to receive you, but only say the word, and I shall be healed.**

*All are welcome at God's table. All are welcome to receive Communion. Please come forward as an individual or as a household. There is hand sanitizer at the front of the aisle to clean your hands before receiving—please press lightly. If you would like bread with a drop of wine, please take a bowl and bring it with you to the rail. Bread will be placed in your bowl, and a drop of wine poured on. Please consume your bread and wine at the rail. Then, return to your pew via the side aisles. At the head of each side, there will be a table for you to place your bowl. For those who just want bread, you may come forward and hold out your hands. All may choose to either stand at the altar rail or kneel. The altar rail has been marked to allow for distancing between people. We believe that the totality of Jesus—both his body and his blood—is fully present in both the bread and the wine. When we receive only bread we are still receiving complete communion—the body and blood of Christ. If you do not wish to receive Communion, you are welcome to come forward to the rail, cross your arms over your chest, and receive a blessing from the priest. You may also remain reverently in your seat.*

*Please rise in Body or Spirit.*

### **Post-Communion Prayer**

*Presider*      Let us pray.  
*All*              **Soul of Christ, sanctify me.**  
                     **Body of Christ, save me;**  
                     **Blood of Christ, inebriate me;**  
                     **Water from the side of Christ, wash me;**  
                     **Passion of Christ, strengthen me;**  
                     **O good Jesus, hear me;**  
                     **Within thy wounds hide me;**  
                     **Permit me not to be separated from thee;**  
                     **From the wicked foe defend me;**  
                     **At the hour of my death call me;**  
                     **And bid me come to thee;**  
                     **That with thy saints I may praise thee;**



*The liturgy continues on the next page.*

**For ever and ever. Amen.**

## The Stripping of the Altar

*The Altar and the sanctuary are then stripped in anticipation of Good Friday. The People are invited to watch, pray, and listen to the chanting Psalm 22.*

### Psalm 22

*St. Helena Psalter*

My God, my God, why have you forsaken me, \*  
and are so far from my cry  
and from the words of my distress?  
O my God, I cry in the daytime, but you do not answer; \*  
by night as well, but I find no rest.  
Yet you are the Holy One, \*  
enthroned upon the praises of Israel.  
Our forebears put their trust in you; \*  
they trusted, and you delivered them.  
They cried out to you and were delivered; \*  
they trusted in you and were not put to shame.  
But as for me, I am a worm, and less than human, \*  
scorned by all and despised by the people.  
All who see me laugh me to scorn; \*  
they curl their lips and wag their heads, saying,  
“You trusted in God for deliverance; \*  
let God rescue you, if God delights in you.”  
Yet you, O God, are the one who took me out of the womb \*  
and kept me safe upon my mother’s breast.  
I have been entrusted to you ever since I was born; \*  
you were my God when I was still in my mother’s womb.  
Be not far from me, for trouble is near, \*  
and there is none to help.  
Many young bulls encircle me; \*  
strong bulls of Bashan surround me.  
They open wide their jaws at me, \*  
like a ravening and a roaring lion.  
I am poured out like water;  
all my bones are out of joint; \*  
my heart within my breast is melting wax.  
My mouth is dried out like a pot-sherd;  
my tongue sticks to the roof of my mouth, \*  
and you have laid me in the dust of the grave.  
Packs of dogs close me in,  
and gangs of evildoers circle around me; \*  
they pierce my hands and my feet;  
I can count all my bones.  
They stare and gloat over me; \*  
they divide my garments among them;  
they cast lots for my clothing.

Be not far away, O God; \*  
you are my strength; hasten to help me.

Save me from the sword, \*  
my life from the power of the dog.

Save me from the lion's mouth, \*  
my wretched body from the horns of wild bulls.

I will declare your Name to my people; \*  
in the midst of the congregation I will praise you.

May all who fear you, O God, give praise; \*  
may the offspring of Israel stand in awe,  
and all of Jacob's line give glory.

For you do not despise nor abhor the poor in their poverty,  
neither do you hide your face from them, \*  
but when they cry to you, you hear them.

My praise is of you in the great assembly; \*  
I will perform my vows in the presence of those who worship you.

The poor shall eat and be satisfied,  
and those who seek you shall praise you: \*  
"May your heart live for ever!"

All the ends of the earth shall remember and turn to you, \*  
and all the families of the nations shall bow before you.

For yours is the royal power, O God; \*  
you rule over the nations.

To you alone all who sleep in the earth bow down in worship; \*  
all who go down to the dust fall before you.

My soul shall live for you;  
my descendants shall serve you; \*  
they shall be known as yours for ever.

They shall come and make known to a people yet unborn \*  
the saving deeds that you have done.

*The Congregation departs in silence.*

*Christ Church acknowledges that we gather on the land of the first people of Seattle, the Duwamish people, who are a people still living.*

*Christ Church discretionary money has gone and will continue to go to pay rent to the Duwamish, to acknowledge that our institution participated in the removal of ancestral owners of this land, and to begin to make material repair to those who have been harmed.*

*Christ Church encourages individual worshippers to likewise offer this form of confession and sacred amends at [realrentduwamish.org](http://realrentduwamish.org). All funds go directly to Duwamish Tribal Services (DTS) to support the revival of Duwamish culture and the vitality of the Duwamish Tribe.*

## Designated Offerings - Holy Week

On special days during the church year, we collect donations to support other organizations. During the Holy Week, we will be collecting offerings to go directly to the following organizations serving our community and beyond.

### **Maundy Thursday: University District Food Bank**

The University District Food Bank provides food to those in need in northeast Seattle, serving more than 1200 families per week. Home delivery of food boxes grew to serve more than 400 families weekly during the pandemic. In collaboration with fourteen local Seattle public schools, they also provide weekend meals and snacks to children who are at risk of food insecurity when free or reduced school meals are unavailable. For more information visit: <https://www.udistrictfoodbank.org/>

### **Good Friday: The Episcopal Diocese of Jerusalem**

The Episcopal Diocese of Jerusalem covers five countries/areas—Jordan, Palestine, Israel, Syria, Lebanon—and almost 30 parishes. They provide healthcare and education ministries across the region with the provision of hospitals, clinics, rehab clinics, and schools. They also work at strengthening the interfaith dialog with fellow Jews and Muslims. For more information visit: <https://www.episcopalchurch.org/good-friday-offering/>

### **Easter: United Churches Emergency Fund (UCEF)**

United Churches Emergency Fund provides financial assistance and referrals to people living in northeast Seattle. Their focus is on eviction protection to keep families and individuals from becoming homeless, knowing that it is far more difficult to get back into housing once you have lost it. They also provide assistance to homeless families or individuals moving into housing. For more information visit: <https://www.ucef-seattle.org/>

### **How to Donate:**

Donations can be made by check, cash, or online. Checks should be made out to Christ Episcopal Church. However you choose to make your donation, please help us to send it along properly by providing clear instructions with your donation.

#### In Person or by Mail:

Envelopes for the Holy Week Designated Offerings are available **in the pews and at the back of the church**. Please indicate how you would like your gifts distributed in the space provided on the envelopes. Check memos should indicate “Holy Week Designated Offering” or the specific organization you are supporting.

If you are not attending services in person, donations can be mailed to:  
Christ Episcopal Church, 4548 Brooklyn Ave NE, Seattle, WA 98105

#### Online Donations:

Christ Church provides several ways to donate online – through Zelle, PayPal, and Vanco Give Plus. Information can be found by visiting: <https://www.christchurchseattle.org/donate>

Vanco Give Plus allows you to donate to each of the designated offerings individually. Zelle and PayPal may or may not allow you to give us instructions. If you aren't able to provide instructions when making your donation, please email [office@christchurchseattle.org](mailto:office@christchurchseattle.org) and let us know how you wish your donation to be distributed.

You can also donate directly to these designated organizations by visiting their websites.

**MINISTERS OF THE LITURGY**

**Presider**

The Rev. Chris McPeak

**Preacher**

The Rev. Shelly Fayette

**Musicians**

Henry Lebedinsky, The Chancel Choir

**Reader**

Kathleen Ward

**Steward**

Joslin Harris-Gane

**Altar Guild**

Heidi Massuco