

CHRIST EPISCOPAL CHURCH
Manhasset, New York
Est. 1802



THE SUNDAY OF THE PASSION:
PALM SUNDAY

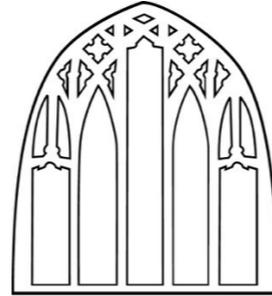
March 29, 2026 at 10:00a.m.

The Sunday in Holy Week

CHRIST CHURCH

EPISCOPAL

1351 Northern Blvd. Manhasset, NY 11030 | (516) 627-2184



Christ Church
Episcopal

~ est. 1802 ~

The Reverend Stephen C. Tamke, *Rector*

Mrs. Leslie Fitzpatrick Waltzer, *Organist & Director of Music Ministry*

Mrs. Donna Cullinan-Gillis, *Parish Administrator*

Mr. Enrique Valdes, *Sexton*

For information about Christ Church and its ministries, please visit our website:

www.christchurchmanhasset.org

Cover Image: Christ entering Jerusalem, Arena Chapel, 1305-6, Padua, Giotto.

THE TRIDUUM AND EASTER AT CHRIST CHURCH

SUNDAY, MARCH 29TH – PALM SUNDAY: THE SUNDAY OF THE PASSION

10:00 a.m. Holy Eucharist Rite II with Blessing of Palms

THURSDAY, APRIL 2ND – MAUNDY THURSDAY

7:00 p.m. Maundy Thursday Eucharist
with Foot Washing & Stripping of the Altar

FRIDAY, APRIL 3RD – GOOD FRIDAY

12:00 p.m. Solemn Liturgy of Good Friday

7:00 p.m. Solemn Liturgy of Good Friday with Music

SUNDAY, APRIL 5TH – EASTER SUNDAY

10:00 a.m. Festival Eucharist of the Resurrection Rite II

11:00 a.m. Easter Egg Hunt in Churchyard

WELCOME TO CHRIST CHURCH
EPISCOPAL

Welcome to Christ Church, an historic Episcopal Church founded in 1802 on the North Shore of Long Island. We encourage your full participation in this service. As part of the worldwide Anglican Communion, worship and music are an integral part of the life of this parish. Each week during the choir season the Choir of Christ Church provides choral music at the weekly Sunday 10:00 a.m. sung Mass.

Our Usual Sunday schedule is:

- 8:00 a.m. TRADITIONAL MASS RITE I
(1ST & 3RD SUNDAY OF THE MONTH. NOT HELD DURING SUMMER MONTHS MDW-LDW)
- 9:00 a.m. CHRIST CHURCH FOR FAMILIES (3RD SUNDAY OF THE MONTH IN THE PARISH HALL)
- 10:00 a.m. CHORAL MASS RITE II

Our Weekday Worship & Parish Office schedule is:

- MORNING PRAYER & MASS: Thursday at 9:00 a.m. in the Church.
- EVENING PRAYER: 1ST Wednesday of the month at 6:00 p.m. in the Church.
- PARISH OFFICE HOURS: Tuesday - Friday 8:30 a.m. to 1:30 p.m.

Christ Church is a lively, inclusive community of faith, and visitors are always welcome. For more information about Christ Church's ministries, you may speak with our Clergy, vestry members, or staff.

PALM SUNDAY

The Sunday in Holy Week

March 29TH, 2026 at 10 o'clock in the morning

The Palm Sunday liturgy (also known in some traditions, as Passion Sunday), is a eucharistic service of profound honesty: it provides the occasion for the faithful to bring to consciousness the uneasy coexistence between their celebration of Christ's ministry and their reluctance to follow in the same path. The Liturgy begins with the following blessings of palms: "it is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ...on this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life..."

This blessing includes no explicit reference to the suffering of Christ. In most places where the physical configuration of space allows, the people follow in procession into the church, thus dramatically reenacting Jesus' entry into Jerusalem. This is traditionally accompanied by the anthem or congregational chant, "Blessed is he who comes in the name of the Lord" — an acclamation that also serves as the opening of the service, and which also situates the congregation in the place of the people who witnessed Jesus' entry into Jerusalem. This "Liturgy of the Palms" that begins the Palm Sunday eucharist evokes a mood of celebration and welcome.

This celebratory mood changes very rapidly, however. A pause in the procession allows for a collect in which the celebrant prays: "Almighty God, whose most dear Son when not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace..." This is followed up very soon, upon arrival in the worship space, with the Collect of the Day: "Almighty and everliving God, in your tender love for the human race you sent your Son Jesus Christ to take upon him our nature, to suffer death upon the cross, giving us the example of his great humility:

Mercifully grant that we may walk in the way of his suffering and also share in his resurrection; through Jesus Christ our Lord...”

These collects initiate a revolution in the orientation of the congregation. They begin as a body welcoming Jesus, and move very quickly to an acknowledgment of the ultimate end to which his journey will take him. In their petition to “walk in the way of his suffering,” they also anticipate a pattern of imitation that carries the soteriological [the saving work of Christ for the world] weight of the Triduum liturgies. The revolution is completed by the move into the Liturgy of the Word, in which the congregation is confronted with the full horror of Jesus’ end, and with their complicity in it. In many places, the passion gospel is read from a script in which the entire congregation plays a part: when Jesus’ trial is recounted, the people assume the role of the crowd around Pilate by shouting, “Crucify him!” The service continues, after the usual elements of homily, prayers, and confession, with the celebration of communion, by which the people receive from the one whom they have both welcomed and repudiated.

The significance of this ritual is that the Palm Sunday liturgy bodily and verbally situates the congregation in the role of receivers, observers, and responders to the action of Jesus. Whether shouting “Hosanna!” in the liturgy of the Palms, or “Crucify him!” in the Liturgy of the Word, the congregation both celebrates and resists the path of Christ. In either case, they are primarily in a relationship of non-identity with the person of Jesus.

Although the eucharist’s sense of intimate communion is also part of this day, the dominant tone of this liturgy situates the participants in an observant orientation. The final chapters of a story of monumental significance have commenced, and they are watching and waiting for the next chapter to unfold. This observer’s orientation is critical to note, because this constitutes the beginning point for a major shift that occurs in the Triduum liturgies.

Excerpted from The Rev’d Dr. James Farwell’s *This is the Night: suffering, salvation, and the liturgies of Holy Week*, pages 52-54.

THE PRELUDE

Communion

Louis Raffy

(1868-1931)

All stand and the Choir sings,

THE INTROIT

Hosanna to the Son of David

CHANT, MODE VII

Hosanna to the Son of David; blessed is he who comes in the name of the Lord,
the King of Israel. Hosanna in the highest.

Cantor or Celebrant

✠ Blessed is the King who comes in the name of the Lord;

People

Peace in heaven and glory in the high - est.

The Celebrant continues,

Celebrant Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. **Amen.**

Celebrant ✠ The Holy Gospel of our Lord Jesus Christ according to Matthew 21:1-11.

People Glory to you, Lord Christ.

When Jesus and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfill what had been spoken through the prophet, saying, "Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey." The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!"

When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

Celebrant The Gospel of the Lord.

People Praise to you, Lord Christ.

The Celebrant then introduces the blessing of the palms in this way,

The musical notation consists of three staves, each starting with a treble clef and a flat key signature. The first staff is for the Celebrant and the second for the People. The lyrics are as follows:

Celebrant The Lord be with you. *People* And al - so with you.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

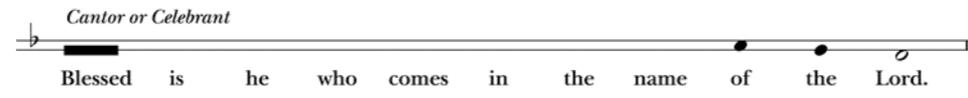
The Celebrant continues,

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ...

The musical notation consists of two staves, each starting with a treble clef and a flat key signature. The lyrics are as follows:

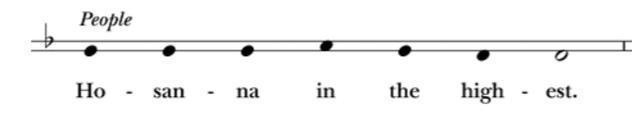
Celebrant ... ev - er. *People* A - men.

Cantor or Celebrant



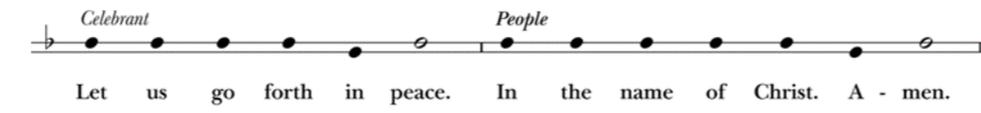
Blessed is he who comes in the name of the Lord.

People



Ho - san - na in the high - est.

Celebrant *People*



Let us go forth in peace. In the name of Christ. A - men.

Words: Hosanna in the highest. Words and Music: Copyright © The Church Pension Fund.

The blessed Palms are then distributed during the opening hymn.

After verse 4, all pause for the Celebrant to pray the Collect.

Refrain

All glo - ry, laud, and hon - or to thee, Re - deem - er, King!
to whom the lips of chil - dren made sweet ho - san - nas ring.

1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
2 The com - pa - ny of an - gels is prais - ing thee on high;
3 The peo - ple of the He - brews with palms be - fore thee went;
4 To thee be - fore thy pas - sion they sang their hymns of praise;
5 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

Repeat Refrain

1 who in the Lord's Name com - est, the King and Bless - ed One.
2 and we with all cre - a - tion in cho - rus make re - ply.
3 our praise and prayers and an - thems be - fore thee we pre - sent.
4 to thee, now high ex - al - ted, our mel - o - dy we raise.
5 who in all good de - light - est, thou good and gra - cious King.

*The stanzas may be sung by choir alone or alternately by contrasted groups; all sing the refrain.*Words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt. Music: *Valet will ich dir geben*, melody Melchior Teschner (1584-1635), alt.; harm. William Henry Monk (1823-1889).

Following verse 4, the Celebrant prays:

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. **Amen.**

The Hymn concludes with the final verse.

THE SALUTATION & COLLECT OF THE DAY

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

All are seated.

THE LITURGY OF THE WORD

THE FIRST LESSON

Isaiah 50:4-9a

Lector A Reading from the prophet Isaiah.

Read by Jeannine Daly

The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens-- wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the word God who

helps me; who will declare me guilty?

Lector The Word of the Lord.

People Thanks be to God.

THE PSALM APPOINTED: Psalm 31:9-16.

Sung by the choir, all remain seated.



- 9 Have mercy on me, O LORD, for I am in trouble; *
my eye is consumed with sorrow,
and also my throat and my belly.
- 10 For my life is wasted with grief,
and my years with sighing; *
my strength fails me because of affliction,
and my bones are consumed.
- 11 I have become a reproach to all my enemies and even to my neighbors,
a dismay to those of my acquaintance; *
when they see me in the street they avoid me.
- 12 I am forgotten like a dead man, out of mind; *
I am as useless as a broken pot. *R*
- 13 For I have heard the whispering of the crowd;
fear is all around; *
they put their heads together against me;
they plot to take my life.
- 14 But as for me, I have trusted in you, O LORD. *
I have said, "You are my God.
- 15 My times are in your hand; *
rescue me from the hand of my enemies,
and from those who persecute me.
- 16 Make your face to shine upon your servant, *
and in your loving-kindness save me." *R*

THE SECOND LESSON

Philippians 2:5-11

Lector A Reading from the Letter to the Philippians.

Read by Laurie Gibbons

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death— even death on a cross. Therefore, God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Lector The Word of the Lord.

People Thanks be to God.

All stand to sing the Sequence Hymn.

THE SEQUENCE HYMN 435 *At the Name of Jesus*

KING'S WESTON



1 At the Name of Je - sus ev - ery knee shall bow,
 2 Hum - bled for a sea - son, to re - ceive a Name
 3 bore it up tri - um - phant, with its hu - man light,
 4 Name him, Chris - tians, name him, with love strong as death,
 * 5 In your hearts en - throne him; there let him sub - due
 * 6 Chris - tians, this Lord Je - sus shall re - turn a - gain,



1 ev - ery tongue con - fess him King of glo - ry now;
 2 from the lips of sin - ners, un - to whom he came,
 3 through all ranks of crea - tures, to the cen - tral height,
 4 name with awe and won - der and with bat - ed breath;
 5 all that is not ho - ly, all that is not true;
 6 with his Fa - ther's glo - ry o'er the earth to reign;



1 'tis the Fa - ther's plea - sure we should call him Lord
 2 faith - ful - ly he bore it spot - less to the last,
 3 to the throne of God - head, to the Fa - ther's breast;
 4 he is God the Sa - vior, he is Christ the Lord,
 5 crown him as your Cap - tain in temp - ta - tion's hour;
 6 for all wreaths of em - pire meet up - on his brow,



1 who from the be - gin - ning was the might - y Word.
 2 brought it back vic - to - rious, when from death he passed;
 3 filled it with the glo - ry of that per - fect rest.
 4 ev - er to be wor - shiped, trust - ed, and a - dored.
 5 let his will en - fold you in its light and power.
 6 and our hearts con - fess him King of glo - ry now.

Words: Caroline Maria Noel (1817-1877), alt. Music: *King's Weston*, Ralph Vaughan Williams (1872-1958). By permission of Oxford University Press.

✠ THE PASSION OF OUR LORD JESUS CHRIST
 ACCORDING TO MATTHEW 26:14 – 27:66.

The congregation is seated. All stand at the mention of "Golgotha, the place of the skull."

THE SERMON

The Reverend Stephen C. Tamke
Rector

THE PRAYERS OF THE PEOPLE

Read by Doug Spadaro

Father, we pray for your holy catholic Church;
 That we all may be one.

Grant that every member of the Church may truly and humbly serve you;
 That your Name may be glorified by all people.

We pray for all bishops, priests, and deacon, especially Sarah, Archbishop of Canterbury, Sean, our Presiding Bishop; Lawrence, our Diocesan Bishop; and Stephen, our Rector;
 That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;
 That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;
That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;
That they may be delivered from their distress.

Give to the departed eternal rest.
Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;
May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

Comfort and heal all those who suffer in body, mind, or spirit, especially, Charlie, John, John, Sarah, Jonathan, Sara, Pattie, Sheila, Jody, Allie, Dominick, Jillian, Neil, Jane, Sean, Annmarie, Mary-Ann, Cathleen, Myron, Stacey, Thombi, Julia, Angelo, Lynn, Ellettra, Debbie, Meriam, Joan-Marie, Al, Frida, Polly, Elizabeth, Rita, Thomas, Fritz, MaryAnn and Annemarie; give them courage and hope in their troubles, and bring them the joy of your salvation.

Lord, in your mercy
Hear our prayer.

We commend to your mercy all who have † died, especially Cary Shapoff, and The Most Reverend William F Murphy, Bishop Emeritus of the Diocese of Rockville Center that your will for them may be fulfilled; and we pray that we may share with the Ever Blessed Virgin Mary, and with all your saints in your eternal kingdom.

Lord, in your mercy
Hear our prayer.

Celebrant Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord.
Amen.

THE PEACE

Celebrant The peace of the Lord be always with you.

People And also with you.

THE WELCOME & ANNOUNCEMENTS

THE OFFERTORY ANTHEM: Ave Verum

W.A. Mozart

(1756-1791)

Ave verum corpus, natum
de Maria Virgine,
vere passum, immolatum
in cruce pro homine
cuius latus perforatum
fluxit aqua et sanguine:
esto nobis praegustatum
in mortis examine

Hail, true Body,
born of the Virgin Mary,
who having truly suffered,
was sacrificed on the cross for mankind,
whose pierced side
flowed with water and blood:
May it be for us a foretaste [of the Heavenly banquet]
in the trial of death.

All stand to sing the Doxology as the Offertory Plates are brought forward

THE DOXOLOGY

OLD 100TH

Praise God from whom all blessings flow;
praise Him all creatures here below;
praise Him above ye heavenly host;
praise ✝ Father, Son, and Holy Ghost. Amen.

THE LITURGY OF THE TABLE

All baptized Christians are welcome to receive Communion in the Episcopal Church. Please come forward, at the invitation of your ushers, to receive the Sacrament. If you wish to receive only a blessing, please come forward with your arms folded across your chest.

THE GREAT THANKSGIVING

Eucharistic Prayer A

The musical notation consists of four staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are as follows:

- Staff 1:** Celebrant: The Lord be with you. People: And al - so with you.
- Staff 2:** Celebrant: Lift up your hearts. People: We lift them to the Lord.
- Staff 3:** Celebrant: Let us give thanks to the Lord our God.
- Staff 4:** People: It is right to give him thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him. 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 & BENEDICTUS *Sung by all.*

Powell

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._____

The people stand, sit, or kneel, and the Celebrant continues,

Holy and gracious Father: 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, the God and Father of all. He 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, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

After supper he 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 many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith,

Celebrant and People pray together,

Christ has died;

Christ is risen:

Christ will come again.

The Celebrant continues,

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his 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 him. ✠ 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 kingdom.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

THE GREAT AMEN, *sung by all.*

McNeil Robinson

(1943-2015)



Music: McNeil Robinson II (b. 1943). Copyright © 1984 Theodore Presser Co. Used by permission.

The Celebrant bids The Lord's Prayer, saying,

And now, as our Savior Christ has taught us, we are bold to say,

THE LORD'S PRAYER, *prayed by all.*

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

The Celebrant breaks the consecrated bread. A period of silence follows.

Christ our Pass - o - ver is sac - ri - ficed for us;

There-fore let us keep the feast.

This setting may be sung full by all, or by the choir, or as a versicle and response.

Music: Ambrosian chant; adapt. Mason Martens (1933-1991). Copyright © 1971 Mason Martens.

AGNUS DEI, *sung by all.*

Powell

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.

THE INVITATION TO HOLY COMMUNION

Celebrant 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.

THE HOLY COMMUNION

A PRAYER FOR SPIRITUAL COMMUNION

(for those joining via the live-stream to pray on their own)

My Jesus,
I believe that you are present in the Most Holy Sacrament.
I love you above all things, and I desire to receive you into my soul.
Since I cannot at this moment receive you sacramentally,
come at least spiritually into my heart.
I embrace you as if you were already there and unite myself wholly to you.
Never permit me to be separated from you. Amen

THE COMMUNION HYMN: 458 *My song is love unknown*

LOVE UNKNOWN

On following page.

1 My song is love un - known, my Sa - vior's love to me, love
 2 He came from his blest throne sal - va - tion to be - stow, but
 *3 Some - times they strew his way, and his strong prais - es sing, re -
 *4 Why, what hath my Lord done? What makes this rage and spite? He
 *5 They rise, and needs will have my dear Lord made a - way; a

1 to the love - less shown that they might love - ly be. O
 2 men made strange, and none the longed - for Christ would know. But
 3 sound - ing all the day ho - san - nas to their King. Then
 4 made the lame to run, he gave the blind their sight. Sweet
 5 mur - der - er they save, the Prince of Life they slay. Yet

1 who am I that for my sake my Lord should take frail flesh, and die?
 2 O my friend, my friend in - deed, who at my need his life did spend.
 3 "Cru - ci - fy!" is all their breath, and for his death they thirst and cry.
 4 in - ju - ries! Yet they at these them - selves dis - please, and 'gainst him rise.
 5 stead-fast he to suf - fering goes, that he his foes from thence might free.

*6 In life no house, no home
 my Lord on earth might have;
 in death no friendly tomb
 but what a stranger gave.
 What may I say?
 Heaven was his home;
 but mine the tomb
 wherein he lay.

7 Here might I stay and sing,
 no story so divine:
 never was love, dear King,
 never was grief like thine.
 This is my friend,
 in whose sweet praise
 I all my days
 could gladly spend.

THE POST-COMMUNION PRAYER, *prayed by all.*

Celebrant Let us pray.

All Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

All stand for the Blessing.

THE BLESSING, *prayed by the Celebrant.*

Almighty God, whose blessed Son gave his body to be whipped and his face to be spit upon: Give us grace to accept joyfully the sufferings of the present time, confident of the glory that shall be revealed. And the blessing of God Almighty, † the Father, the Son, and the Holy Spirit be upon you this day and remain with you always. Amen.

All remain standing for the Closing Hymn.

THE CLOSING HYMN: 156 *Ride on! ride on in majesty*

THE KING'S MAJESTY



1 Ride on! ride on in ma - jes - ty! Hark! all the
 2 Ride on! ride on in ma - jes - ty! In low - ly
 3 Ride on! ride on in ma - jes - ty! The an - gel
 4 Ride on! ride on in ma - jes - ty! Thy last and
 5 Ride on! ride on in ma - jes - ty! In low - ly



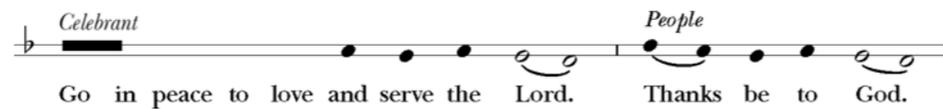
1 tribes ho - san - na cry; thy hum - ble beast pur - sues his
 2 pomp ride on to die; O Christ, thy tri - umphs now be -
 3 ar - mies of the sky look down with sad and won - dering
 4 fierc - est strife is nigh; the Fa - ther on his sap - phire
 5 pomp ride on to die; bow thy meek head to mor - tal



1 road with palms and scat - tered gar - ments strowed.
 2 gin o'er cap - tive death and con - quered sin.
 3 eyes to see the ap - proach - ing sac - ri - fice.
 4 throne ex - pects his own a - noint - ed Son.
 5 pain, then take, O God, thy power, and reign.

Words: Henry Hart Milman (1791-1868); alt. Music: *The King's Majesty*, Graham George (b. 1912). Copyright © 1941 H.W. Gray, division of Belwin-Mills Publishing corp. copyright renewed. Used with permission. All rights reserved.

THE DISMISSAL, *The Celebrant dismisses the people with these words,*



THE POSTLUDE: *Fest-Postludium*

Johan Adam Krygell

(1835-1915)

You are invited to remain seated to enjoy the Postlude.

Christ Church
Upcoming Events & News
March 29, 2026

Sunday, March 29

Palm Sunday

9:00a.m.

Choir Rehearsal (C)

10:00a.m.

Choral Eucharist Rite I (C & Z)

11:00a.m.

Fellowship (PH)

Wednesday, April 1

6:00p.m.

Lenten Evening Candlelit Meditation (C)

Thursday, April 2

Maundy Thursday

7:00pm.

Holy Eucharist with the Washing of Feet & Stripping of the Altar (C)

Friday, April 3

Good Friday

12:00p.m.

Solemn Liturgy of Good Friday (spoken) (C)

7:00p.m.

Solemn Liturgy of Good Friday with Music (C)

Sunday, April 5

Easter Sunday

10:00a.m.

Festival Eucharist of Resurrection Rite II (C)

11:15a.m.

Easter Egg Hunt in the Cemetery

Church (C)

Parish House (PH)

Tower Chapel (TC)

Zoom (Z)

READERS FOR MAUNDY THURSDAY APRIL 2, 2026 AT 7:00P.M.

Penny Tadler: First Readings, Exodus 12:1-4, (5-10) 11-14

Liz Giacomia: Second Reading, 1 Corinthians 11:23-26

Gloria Ryan: Prayers of the People

READERS FOR GOOD FRIDAY APRIL 3, 2026 AT 7:00P.M.

Penny Tadler: First Readings, Exodus 12:1-4, (5-10) 11-14

Liz Giacomia: Second Reading, 1 Corinthians 11:23-26

Gloria Ryan: Prayers of the People

READERS FOR EASTER SUNDAY APRIL 5, 2026 AT 7:00P.M.

Arlene Blocker: First Readings, Jeremiah 31:1-6

Penny Tadler: Second Reading, Acts 10:34-43

Jeannine Daly: Prayers of the People

SERVICES

Our **NEW** Sunday schedule is:

8:00a.m. Traditional Holy Eucharist Rite I: 1st and 3rd Sunday

9:00a.m. *Christ Church for Families* 3rd Sunday of the month in the Parish Hall

10:00a.m. Choral Eucharist Rite II

**WEEKDAY WORSHIP: MORNING PRAYER, EUCHARIST, & MEDITATION AND EVENING PRAYER
EVENING CANDLELIT MEDITATION AND COMPLINE**

Morning Prayer and Holy Eucharist Rite 1 is now celebrated on Thursdays in-person and on Zoom. It will be posted on our Facebook & YouTube pages each Thursday after 10:00a.m. Candlelit meditation and compline will be held in the Chapel the first Wednesday of each month at 6:00pm.

VIRTUOUS & GODLY LIVING: CANDLELIT MEDITATION & EVENING PRAYER FOR LENT

Join Father Stephen on Wednesday evenings in Lent at 6:00pm for Candlelit Meditation in the Church. The weekly meditations will be based upon an exploration of the virtues: Hope, Faith, Prudence, Temperance, and Justice.

OUTREACH

FOOD PANTRY: TACO TUESDAYS: *Help us fill the shelves at the Good Samaritan Food Pantry!!*

Canned Black or Pinto Beans/Dried Beans; Canned Tomato Sauce, Taco Seasoning Packets, Taco Shells, Taco Sauce, Jars of Salsa, Canola Oil, Refried Beans, Canned Chipotle Peppers in Adobo Sauce, Canned Jalapeño Peppers, Taco Meal Kits. Thank you in advance for your support!

DAILY BREAD MINISTRY

SUNDAYS: APRIL 12, MAY 3, JUNE 14

In the 25th chapter of Matthew's Gospel, Jesus teaches that whatever we do for those in need, we do for him. Our Daily Bread Ministry will provide a fun way to come together as a church in service of Christ and those in need. We will meet once a month in the Parish House Kitchen to bake quick breads for local shelters, providing nourishment and joy to our community. Please join us following Fellowship on one or all of the Sundays listed! A volunteer sign-up sheet is located in the back of the church. Walk-in are always welcome. Monetary donations are always needed. If you have any questions, please email Phoebe Miller .

FLOWERS AND MUSIC

REMEMBERING AND HONORING LOVED ONES THIS EASTER THROUGH FLOWERS AND MUSIC

On Easter, the church is lovingly and beautifully adorned with seasonal greens and flowers, along with wonderful music that announce "**He is Risen!**". The flowers and music are given to the glory of God, and in memory of those we have lost but still hold dear as well as those we are thankful for. You are invited to honor loved ones and friends by making a donation for *Easter Altar Flowers and Music* in their names. The names of your loved ones will be listed in the Easter bulletin. A mailing was sent with the Dedication Form and Donation Envelopes. Please provide a **SEPARATE** check for Music and/or Flower donations, noting "*Easter Music*" or "*Easter Flowers*" in the Memo Line. You may leave your donation in the Sunday collection plate, the Christ Church mailbox or mail to: 1351 Northern Blvd., Manhasset, NY 11030.

In order to be printed in the Easter service bulletin, donations and dedication information must be received by today Palm Sunday, March 29th.

ADULT EDUCATION

FAITH MATTERS: CONVERSATIONS ABOUT THE GOOD NEWS

SUNDAYS AT 9A.M. IN THE GUILD ROOM: APRIL 12 & 26, MAY 17 & 31

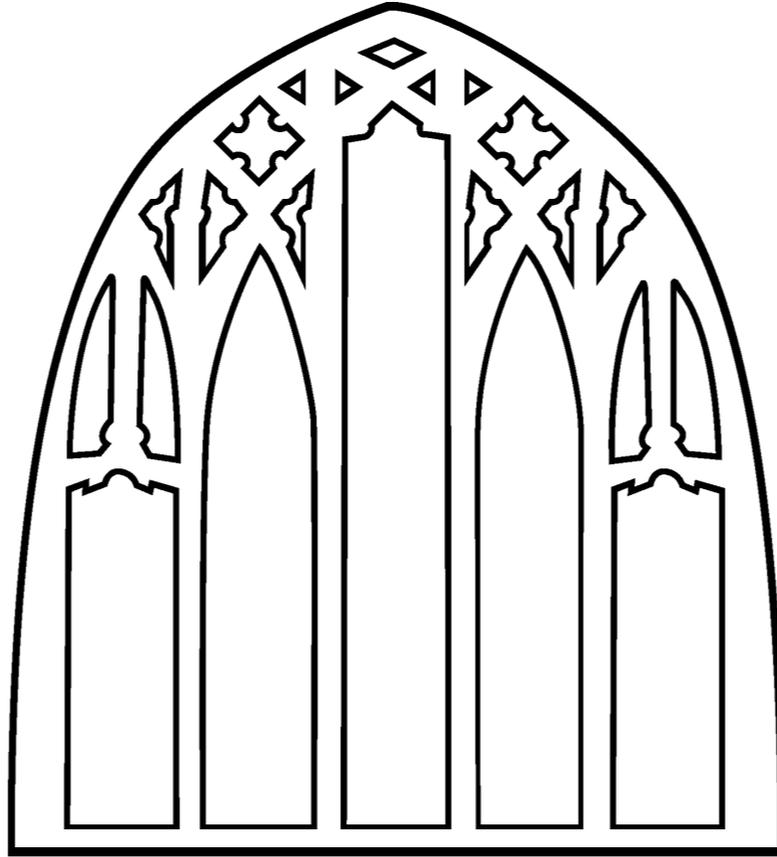
Join Father Stephen in The Guild Room at 9:00am on Sundays during which we will read and discuss the Gospel and Epistle passages appointed for that Sunday morning. The class will be about 35 minutes long.

CHRIST CHURCH 225 CELEBRATION

COOKBOOK

In 2027, Christ Church turns 225! In celebration, we will be publishing a new edition of our beloved parish cookbook, "Holy Smoke." This is a time honored tradition at Christ Church, and an opportunity to capture and memorialize our parish community culture. We need your recipes! Whether you are a lifelong member, or have just started attending services- we want to learn about your favorite dishes! Feel free to submit multiple recipes. To download or print our submission form, please visit: <https://tinyurl.com/Holysmoke27>. Email completed forms to tgmelito@gmail.com. We will also have paper copies in the back of the Church.

"He satisfies the thirsty and fills the hungry with good things."— Psalm 107:9



Christ Church
Episcopal

~ est. 1802 ~