

ST. PHILIP'S EPISCOPAL CHURCH

Easthampton, Massachusetts

Be careful: If you come here, you will grow.



THE CELEBRATION of the HOLY EUCHARIST Rite II

The Sunday Of the Passion Palm Sunday

13 April 2025
10:00 a.m.

NOTES ON THE LITURGY: *The Palm Sunday liturgy inaugurates the most dramatic time in the Christian experience. It not only begins Holy Week and the climactic events of Jesus' life and ministry; but the Palm Sunday liturgy also compresses all of Holy Week into one worship experience in a kind of foreshadowing of what is to come. An immediate hint of this comes in the processional music. From the triumphant strains of "All Glory Laud and Honor," the tone of our singing immediately shifts to a more ominous sound. With its more reflective tone, "Ride on, ride on" already glimpses the tragic conclusion of the week. This is a tone that the reading of the "Passion Narrative" cements, leaving no doubt about the trajectory of what is to come. By the end of today's liturgy, it is clear that we have unavoidably commenced the "Way of the Cross."*

THE LITURGY OF THE PALMS

Today's liturgy begins outside for the "Liturgy of the Palms". Meeting together at the white, Main Street fence with our neighbors from Easthampton Congregational Church, we initiate the events of Holy Week.

The Rev. Sherry Tucker: Blessed is the King who comes in the name of the Lord.

People: Peace in heaven and Glory in the Highest.

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.**

Gospel

Luke 19:28-40

Peter Follet, Lector

Lector: The Holy Gospel of our Lord Jesus Christ according to Luke.

People: Glory to you, Lord Christ.

After telling a parable to the crowd at Jericho, Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, "Why are you untying

the colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying,

"Blessed is the king who comes in the name of the Lord!"

Peace in heaven, and glory in the
highest heaven!"

Some of the Pharisees in the crowd
said to him, "Teacher, order your

disciples to stop." He answered, "I
tell you, if these were silent, the
stones would shout out."

Lector: The Gospel of the Lord.
People: **Praise to you, Lord Christ.**

Bishop Douglas Fisher: The Lord be with you.
People: **And also with you.**

Bishop Fisher: Let us give thanks to the Lord our God.
People: **It is right to give God thanks and praise.**

THE PEOPLE RAISE THEIR PALM BRANCHES FOR BLESSING.

Bishop Douglas Fisher

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 palms 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 ever. **Amen.**

The Memorial Acclamation

The Rev. Michael Bullock: Blessed is the one who comes in the name of the Lord.
People: **Hosanna in the highest.**

Fr. Bullock: Let us go forth in peace.
People: **In the Name of Christ. Amen.**

***AT THE DISMISSAL, THE PEOPLE RETURN TO THEIR RESPECTIVE "JERUSALEMS" TO
CONTINUE THE DAY'S WORSHIP AND OUR MUTUAL ENTRY INTO HOLY WEEK.***

THE LITURGY OF THE WORD

Having completed the Liturgy of the Palms, we process into the church, singing the refrain: "Prepare Ye the Way of the Lord". Once we have reconvened inside, we prepare for the Opening Hymns.

Opening Hymn #154

“All glory, laud, and honor”

Valet will ich dir geben
The Hymnal, 1982

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)

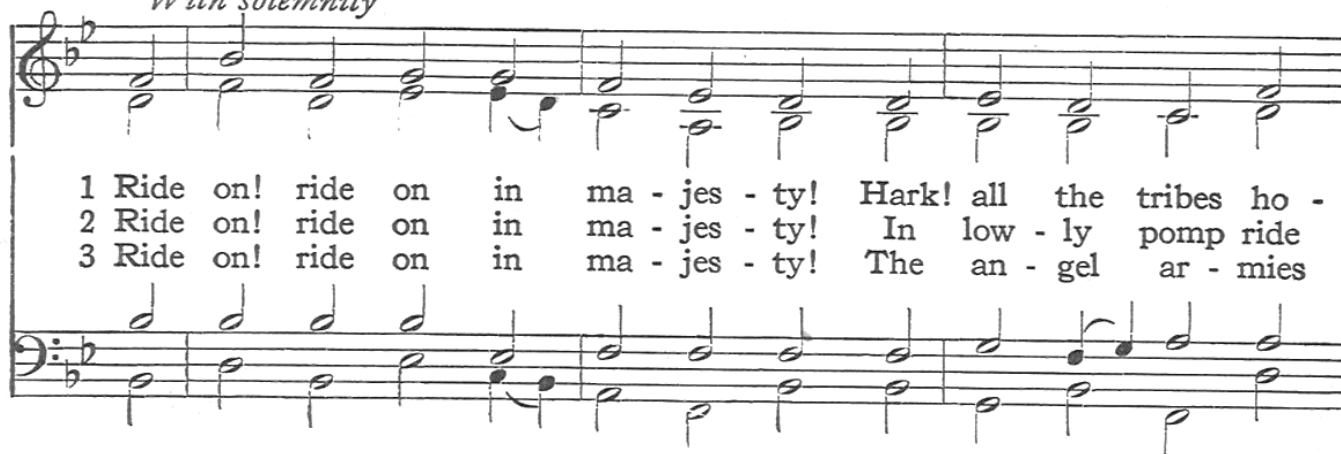
The tone of the liturgy changes with the shift in the singing of the following hymn.

Hymn #64

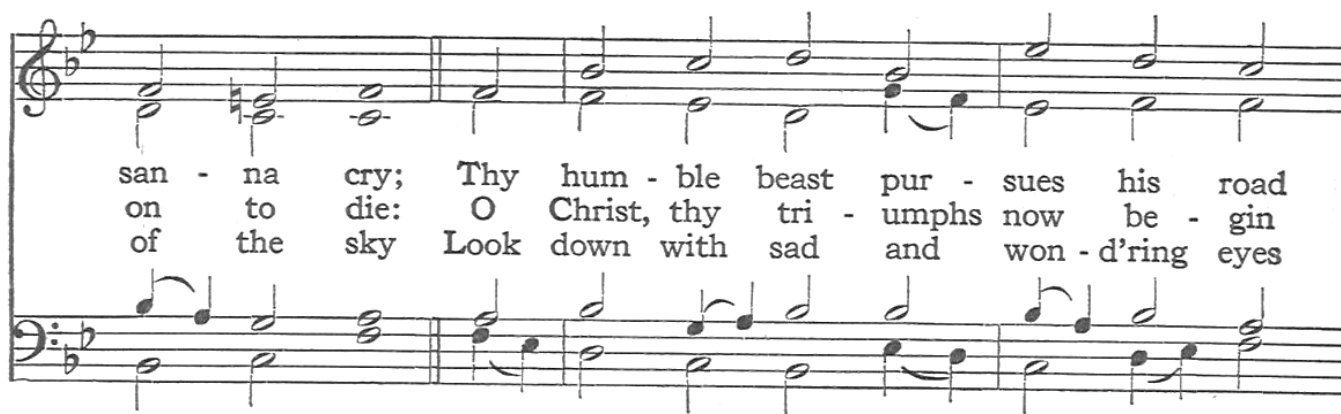
"Ride on! ride on in majesty"

Winchester New
The Hymnal, 1940

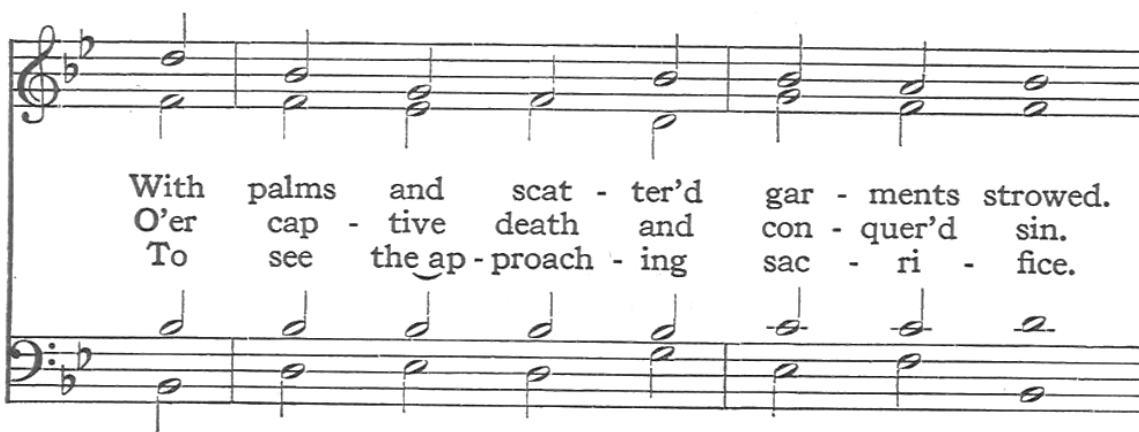
With solemnity



1 Ride on! ride on in ma - jes - ty! Hark! all the tribes ho -
2 Ride on! ride on in ma - jes - ty! In low - ly pomp ride
3 Ride on! ride on in ma - jes - ty! The an - gel ar - mies



san - na cry; Thy hum - ble beast pur - sues his road
on to die: O Christ, thy tri - umphs now be - gin
of the sky Look down with sad and won - d'ring eyes



With palms and scat - ter'd gar - ments strowed.
O'er cap - tive death and con - quer'd sin.
To see the ap - proach - ing sac - ri - fice.

The Salutation

Bishop: The Lord be with you.

People: And also with you.

Bishop: 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.**

A Brief Teaching Word

THE LESSONS

First Lesson:

Isaiah 50:4-9a

Emily-Anne Cartledge, Lector

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 Lord God who helps me; who will declare me guilty?

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

People: **Thanks be to God.**

Silence is kept for a time. Then the People offer the psalm.

Psalm 31:9-16 *In te, Domine, speravi*

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.

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.”

Epistle:

Philippians 2:5-11

Susan May, Lector

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: Hear what the Spirit is saying to God’s people.

People: **Thanks be to God.**

Silence is kept for a time. Then at the organ’s introduction the following hymn is offered.

Sequence Hymn #170

"To mock your reign, O dearest Lord"

The Third Tune
The Hymnal, 1982

1 To mock your reign, O dear - est Lord, they made a crown of thorns;
 2 In mock ac - claim, O gra - cious Lord, they snatched a pur - ple cloak,
 3 A scep - tered reed, O pa - tient Lord, they thrust in - to your hand,

set you with taunts a - long that road from which no one re - turns.
 your pas - sion turned, for all they cared, in - to a sol - dier's joke.
 and act - ed out their grim cha - rade to its ap - point - ed end.

*
 They did not know, as we do now, that glo - rious is your crown;
 They did not know, as we do now, that though we mer - it blame
 They did not know, as we do now, though em - pires rise and fall,

that thorns would flower up - on your brow, your sor - rows heal our own.
 you will your robe of mer - cy throw a - round our na - ked shame.
 your King - dom shall not cease to grow till love em - bra - ces all.

**The bracketed notes are to be treated as triplet groups.*

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THE PEOPLE SIT FOR THE FIRST PART OF THE PASSION NARRATIVE.

The Passion Gospel:

Luke 22:14-23:56

The Rev. Michael Bullock

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

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

When the hour for the Passover meal came, Jesus took his place at the table, and the apostles with him. He said to them, "I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God." Then he took a cup, and after giving thanks he said, "Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." And he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood. But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to

that one by whom he is betrayed!" Then they began to ask one another, which one of them it could be who would do this.

A dispute also arose among them as to which one of them was to be regarded as the greatest. But he said to them, "The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

"You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my

kingdom, and you will sit on thrones judging the twelve tribes of Israel.

“Simon, Simon, listen! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers.” And he said to him, “Lord, I am ready to go with you to prison and to death!” Jesus said, “I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me.”

He said to them, “When I sent you out without a purse, bag, or sandals, did you lack anything?” They said, “No, not a thing.” He said to them, “But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. For I tell you, this scripture must be fulfilled in me, ‘And he was counted among the lawless’; and indeed what is written about me is being fulfilled.” They said, “Lord, look, here are two swords.” He replied, “It is enough.”

He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them, “Pray that you may not come into the time of trial.” Then he withdrew from them about a stone’s throw, knelt down, and prayed, “Father, if you are willing, remove this cup from me; yet, not my will but yours be done.” Then an angel from heaven appeared to him and gave him strength. In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground. When he got up from prayer, he came to the disciples and found them sleeping because

of grief, and he said to them, “Why are you sleeping? Get up and pray that you may not come into the time of trial.”

While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; but Jesus said to him, “Judas, is it with a kiss that you are betraying the Son of Man?” When those who were around him saw what was coming, they asked, “Lord, should we strike with the sword?” Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said, “No more of this!” And he touched his ear and healed him. Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him, “Have you come out with swords and clubs as if I were a bandit? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!”

Then they seized him and led him away, bringing him into the high priest’s house. But Peter was following at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a servant-girl, seeing him in the firelight, stared at him and said, “This man also was with him.” But he denied it, saying, “Woman, I do not know him.” A little later someone else, on seeing him, said, “You also are one of them.” But Peter said, “Man, I am not!” Then about an hour later still another kept insisting, “Surely this man also was with him; for he is a Galilean.” But Peter said, “Man, I do not know what you are talking about!” At that moment, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter

remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." And he went out and wept bitterly.

Now the men who were holding Jesus began to mock him and beat him; they also blindfolded him and kept asking him, "Prophecy! Who is it that struck you?" They kept heaping many other insults on him.

When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council. They said, "If you are the Messiah, tell us." He replied, "If I tell you, you will not believe; and if I question you, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God." All of them asked, "Are you, then, the Son of God?" He said to them, "You say that I am." Then they said, "What further testimony do we need? We have heard it ourselves from his own lips!"

Then the assembly rose as a body and brought Jesus before Pilate. They began to accuse him, saying, "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king." Then Pilate asked him, "Are you the king of the Jews?" He answered, "You say so." Then Pilate said to the chief priests and the crowds, "I find no basis for an accusation against this man." But they were insistent and said, "He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place."

When Pilate heard this, he asked whether the man was a Galilean. And when he

learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies.

Pilate then called together the chief priests, the leaders, and the people, and said to them, "You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him."

Then they all shouted out together, "Away with this fellow! Release Barabbas for us!" (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting, "Crucify, crucify him!" A third time he said to them, "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him." But they kept urgently demanding with loud shouts that he should be crucified; and their

voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus.

THE PEOPLE STAND

A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?"

Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called 'The Skull,' they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, "Father, forgive them; for they do not know what they are doing." And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" The soldiers also mocked him, coming up and

offering him sour wine, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews."

One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." He replied, "Truly I tell you, today you will be with me in Paradise."

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent." And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then

he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and

how his body was laid. Then they returned, and prepared spices and ointments.

On the sabbath they rested according to the commandment.

Gospeler: The Gospel of the Lord.

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

The People SIT, as silence is observed for a time.

Palm Sunday Reflection

The Right Reverend Douglas J. Fisher

Silence is kept for a time.

Sermon Reflection Music

“Wondrous Love”
Choir Singers

Southern Harmony, 1835
setting by Carson Cooman

Presentation and Examination of the Candidates: Confirmation; Reception; Reaffirmation

For Confirmation: Kevin Coughlin;

For Reception: Kathryn Hernandez, Deborah Murray Hrubesh, Gail Mulczynski;

For Reaffirmation: Cassandra Eckhof, Betty Snow, Emily-Anne Cartledge

Bishop: Let us now pray for these persons who have renewed their commitment to Christ.

Silence is kept for a time. Then the Bishop says

Almighty God, we thank you that by the death and resurrection of your Son Jesus Christ you have overcome sin and brought us to yourself, and that by the sealing of your Holy Spirit you have bound us to your service. Renew in these your servants the covenant you made with them at their Baptism. Send them forth in the power of that Spirit to perform the service you set before them; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

For Confirmation: Kevin Coughlin

The Bishop lays hands upon the candidate and says

Defend, O Lord, your servant Kevin with your heavenly grace, that he may continue yours for ever, and daily increase in your Holy Spirit more and more, until he comes to your everlasting kingdom. **Amen.**

For Reception:

Deborah Murray Hrubesh; Gail Mulczynski; Kathryn Hernandez

Deborah; Gail; Kathryn we recognize you as a member of the one holy catholic and apostolic Church, and we receive you into the fellowship of this Communion. God, the Father, Son, and Holy Spirit, bless, reserve, and keep you. **Amen.**

For Reaffirmation:

Cassandra Eckhof; Betty Snow; Emily-Anne Cartledge

Cassandra; Betty; Emily-Anne may the Holy Spirit, who has begun a good work in you, direct and uphold you in the service of Christ and his kingdom. **Amen.**

Then the Bishop says

Almighty and everlasting God, let your fatherly hand ever be over these your servants; let your Holy Spirit ever be with them; and so lead them in the knowledge and obedience of your Word, that they may serve you in this life, and dwell with you in the life to come; through Jesus Christ our Lord. **Amen.**

The Peace

Bishop: The peace of Christ be always with you.

People: **And also with you.**

OFFERTORY

Bishop: All things come of thee, O Lord.

People: **And of thine own have we given thee.**

THE LITURGY OF THE ALTAR

“THE SHAPE OF THE LITURGY”: “The Shape of the Liturgy” (the title of a famous 20th century text about our worship) identifies the historic elements that have characterized Christian Communion worship from the very outset of “wherever two or three” gathered in Christ’s Name. In the two-act drama that is Christian Communion worship: The “Liturgy of the Word” is the first act. The “Liturgy of the Altar” is the second act, containing four essential and descriptive components. They not only constitute what actions we take in this sacramental worship; they also define the meaning of our actions. The four elements of the Eucharist are: **Taking** [offertory]; **Blessing** [sanctifying what is offered and taken]; **Breaking** [The “Fraction” – the climax of this Communion experience]; **Sharing** [what God gives to us through the distribution of the Body and Blood of Christ].

In this Holy Week, we re-emphasize these four elements not only as markers of what Christ did in the events of this week but also what we are called to do in Christ’s Name with our lives. From using Eucharistic Prayer C during Lent, in Holy Week we change our approach to God’s Holy Table and use Prayer A.

The Great Thanksgiving Eucharistic Prayer A *The Book of Common Prayer*, pg 361

Bishop Douglas Fisher: The Lord be with you.

People: **And also with you.**

Bishop: Lift up your hearts

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

Bishop: Let us give thanks to the Lord our God.

People: **It is right to give God thanks and praise.**

The Bishop proceeds.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Proper Preface for Palm Sunday

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:

The Bishop and People:

**Holy, holy holy Lord, God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest.

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

Hosanna in the highest.

The People STAND or KNEEL.

The Bishop 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:

Bishop and People

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

The Bishop 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 forever. Amen.

As our Savior Christ has taught us, we now sing,

The Lord's Prayer #S150

David Hurd

Unison or harmony

Our Fa - ther in hea - ven, hal - lowed be your Name, your king - dom come,

your will be done, on earth as in heaven. Give us to - day our dai - ly bread.

Slightly faster

For - give us our sins as we for - give those who sin a - gainst us. Save us

from the time of trial, and de - liv - er us from e - vil. For the king - dom,

the power, and the glo - ry are yours, now and for ev - er. A - men.

Music: From *Intercession Mass*; David Hurd (b. 1950). Copyright © 1979, 1982 GIA Publications, Inc.

The Breaking of the Bread: *The Fraction*

The Bishop breaks the consecrated Bread. A period of silence is kept.

The People then say the Fraction Anthem.

The Fraction Anthem

LAMB OF GOD you take away the sins of the world:
have mercy on us.

Lamb of God, you take away the sins of the world:
have mercy on us.

Lamb of God, you take away the sins of the world:
grant us peace.

The Invitation to Communion

The Gifts of God or the People of God.

Take them in remembrance that Christ died for you
and feed on him in your hearts, by faith, with thanksgiving.

*As mentioned earlier Gluten-free wafers are available upon request.
If reception in the pew is required,
please notify an usher and the Sacrament will be brought to you.*

**IF YOU CHOOSE NOT TO RECEIVE FROM THE COMMON CUP,
PLEASE REVERENTLY HOLD THE CHALICE'S BASE AND ACKNOWLEDGE "THE BLOOD OF CHRIST."**

The Body of Christ, the bread of heaven. The Blood of Christ, the Cup of Salvation.
Behold what you are; become what you receive.

Litany of Penitence

The Book of Common Prayer. Pg. 267

In addition to providing the structure and content of our worship on this Palm Sunday, today's liturgy also provides us with a prelude's entrance into Holy Week. As mentioned earlier in this bulletin, the Palm Sunday liturgy contains all the tones and rhythms of the entire week, acting as a foreword to Thursday's meal and footwashing, and to Good Friday's crucifixion and burial. As such, we conclude this day's worship, not with the customary "Post-Communion Thanksgiving", but with a reprise of Ash Wednesday's "Litany of Penitence" – a reminder of where we started in this Lenten Season and how the coming days bring it all to a close.

The Bishop and People together, all KNEELING (as you are able)

Most holy and merciful Father:

**We confess to you and to one another,
and to the whole communion of saints
in heaven and on earth,
that we have sinned by our own fault
in thought, word, and deed;
by what we have done, and by what we have left undone.**

The Bishop continues

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

Have mercy on us, Lord.

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

Have mercy on us, Lord.

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

We confess to you, Lord.

Our self-indulgent appetites and ways, and our exploitation of other people,
We confess to you, Lord.

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

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

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

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

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

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

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

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

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

The Bishop stands and facing the People, says

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

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

AT THE CONCLUSION OF THE LITANY, THE PEOPLE STAND.
THE PROCESSION LEAVES IN SILENCE.

YOU ARE INVITED TO SIT AND REMAIN IN SILENCE. THOSE WHO WISH TO LEAVE ARE ASKED TO DO SO QUIETLY.

Be Careful: IF YOU COME HERE YOU WILL GROW

Prayer List

Mary R., Alice R., Mary, Cathy, John B., Marilyn, Tony,
Josh, Deborah H., Kevin C., Andy G., Frank, Robbie, and Shawn

Please keep in your prayers all of the community groups that
use our facility during the week.

Birthdays

Kevin C ~ Apr 14

Mary B ~ Apr 19

Melissa R ~ Apr 20

Announcements

April 13, 2025

TODAY'S LITURGICAL MINISTERS

The Rt. Rev. Douglas J. Fisher, Celebrant
and Preacher

The Rev. Michael A. Bullock, Assisting the
Bishop

David Brown, Verger/Crucifer

Susan May, Emily-Anne Cartledge, Lectors

Karen Banta, Organist & Choir Director

St. Philip's Choir Singers

Henry Reeves, Joy Hermansen, Lay

Eucharistic Ministers

Joe & Mary Bianca, Ushers

Weyehn Reeves, Tech Minister

Susan Sachs, Altar Guild

Julie Flahive, Robert Shaw, Counters

THE SACRIFICE by George Herbert

Wednesday, **April 16 at 7 p.m.** we will be
hosting a dramatic presentation of this
classic poetry of the narrative of the Passion
of Jesus Christ, with readings and
instrumental and vocal music.

IN SUNDAY SCHOOL TODAY the
Bishop is visiting! What does a bishop do?

BROWN BAG LUNCH GROUP

happens in the Parish Hall every Tuesday at
noon. This drop-in group includes
noonday prayer and conversation. Come
and see!

COFFEE HOUR TODAY is hosted by
Becky and Steve Taylor and Marilyn Mooers.
Thank you!

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What Is THE BIBLE Anyway? How are we to read it? What's it got to do with God? What's it got to do with me? And perhaps most interesting of all, how do the stories we read affect our lives? How do narratives act upon us? Join us on Thursdays at 4:00 to experience a certain kind of answer to these questions. An answer that is joyful and engaging. Email bythegraceofgod@outlook.com to get the zoom link from Linda Moore.

ST. PHILIP'S OFFERS COMPLINE ON FACEBOOK Sunday through Friday at 8 pm. Please join us!

SEE CHURCH CALENDAR OF EVENTS on our website at <https://www.stphilipseasthampton.org/upcoming-events>

SUNDAY LECTIONARY STUDY GROUP meets on Zoom every Sunday at 8:15 a.m. The gathering of the curious and the prepared reads, reviews, and discusses the scripture lessons that will be offered in

the day's liturgy. The link will be printed in the bulletin announcement in the NOW. Please join us in what has always been a lively and helpful discussion.

TO JOIN SUNDAY SERVICE &/or LECTIONARY STUDY:

The Sunday Service is on live-streamed on our website:

<https://www.stphilipseasthampton.org/live-stream-channel>

Lectionary Study is on Zoom:

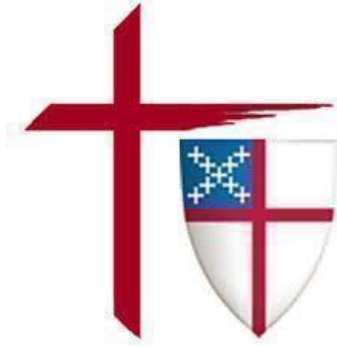
<https://us02web.zoom.us/j/83207829066?pwd=N0k0emc5NGkxdGFxQVpKMUNlaWJlTdz09> Meeting ID: 832 0782 9066;

Passcode: 270862

TO JOIN BY TELEPHONE:

Audio conferencing participant (joining by telephone) will need to call:

+1 929 436 2866 and follow the verbal instructions. Enter the meeting ID you wish to join followed by the # key. If you are asked for a password, enter the password followed by the # key. You will be asked to enter your participant ID. If you do not know your participant ID, simply press the # key.



ST. PHILIP'S EPISCOPAL CHURCH

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stphilipseasthampton@gmail.com

A parish of the Diocese of Western Massachusetts

The Right Rev. Dr. Douglas John Fisher
IX Bishop of the Episcopal Diocese of Western Massachusetts
www.diocesewma.org

THE VESTRY OF ST. PHILIP'S

Becky Taylor, Senior Warden; Deborah Murray Hrubesh, Junior Warden;
Joy Hermansen; Janet Couch; Walter Schiff; Fran Kidder
Joe Bianca, Treasurer; Robert Shaw, Clerk

ST. PHILIP'S STAFF

The Rev. Michael Bullock, *Priest-in-Charge*
stphilipspriest@gmail.com
Karen Banta, *Minister of Music* kdbanta@gmail.com
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David Brown, *Sexton*

Spring Office Hours:

Thursdays ~ 8 am to 11 am
stphilipseasthampton@gmail.com
Available for appointments anytime