

# ST. PHILIP'S EPISCOPAL CHURCH

Easthampton, MA 01027

*Be careful: If you come here, you will grow!*



THE TEMPTATION ON THE MOUNT.

*(From the original painting by Ary Scheffer.)*

## THE CELEBRATION of the HOLY EUCHARIST

The First Sunday in Lent

22 February 2026

10:00 a.m.

## THE ENTRANCE RITE

*On this day, the ministers enter in silence. The People **stand** as the cross enters.  
At the direction of the Celebrant, all **kneel** (if you are able to) for the prayers.*

## The Great Litany

Text taken from *Enriching Our Worship I*, p. 46

*Celebrant:* Holy God, Creator of heaven  
and earth,

*People:* **Have mercy on us.**

*Celebrant:* Holy and Mighty, Redeemer of  
the world,

*People:* **Have mercy on us.**

*Celebrant:* Holy Immortal One, Sanctifier of  
the faithful,

*People:* **Have mercy on us.**

*Celebrant:* Holy, blessed and glorious Trinity,  
One God,

*People:* **Have mercy on us.**

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

*People:* **Savior deliver us.**

*Celebrant:* From sloth, worldliness and love of money;  
from hardness of heart and contempt for your word  
and your laws,

*People:* **Savior deliver us.**

*Celebrant:* From sins of body and mind; from deceits of the world, flesh, and the devil,

*People:* **Savior deliver us.**

*Celebrant:* From famine and disaster; from violence, murder, and dying unprepared,

*People:* **Savior deliver us.**

*Celebrant:* In all times of sorrow; in all times of joy;  
in the hour of our death and at the day of judgment,

*People:* **Savior deliver us.**

## NOTES:

We begin the season of Lent with some distinct differences in our Liturgy.

The “**Entrance Rite**” is the first noticeable difference. Setting the tone of solemnity, the Procession enters in silence. Amplifying this soberness, we will not sing an Opening Hymn this day.

On this inaugural Lenten Sunday, it is our custom to initiate our worship with the “**Great Litany**”, which is the oldest litany expressed in English. The Litany was composed by the Archbishop of Canterbury, Thomas Cranmer, [the “father” of the *Book of Common Prayer*] and published in 1644. In a contemporary form but still with serious concepts, the Great Litany functions as a spiritual scouring of our lives, placing before God all the patterns and actions that keep us from the Holy One’s love and life.

In this, the Great Litany takes the place of the Prayers of the People.

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

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

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

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

*Celebrant:* Hear our prayers, O Christ our God.  
*People:* **Hear us, O Christ.**

*Celebrant:* Govern and direct your holy Church; fill it with love and truth; and grant it that unity which is your will.  
*People:* **Hear us, O Christ.**

*Celebrant:* Give us boldness to preach the gospel in all the world, and to make disciples of all the nations.  
*People:* **Hear us, O Christ.**

*Celebrant:* Enlighten your bishops, priests and deacons with knowledge and understanding, that by their teaching and their lives they may proclaim your word.  
*People:* **Hear us, O Christ.**

*Celebrant:* Give your people grace to witness to your word and bring forth the fruit of your Spirit.  
*People:* **Hear us, O Christ.**

*Celebrant:* Bring into the way of truth all who have erred and are deceived.  
*People:* **Hear us, O Christ.**

*Celebrant:* Strengthen those who stand; comfort and help the fainthearted; raise up the fallen; and finally beat down Satan under our feet.  
*People:* **Hear us, O Christ.**

*Celebrant:* Guide the leaders of the nations into the ways of peace and justice.  
*People:* **Hear us, O Christ.**

*Celebrant:* Give your wisdom and strength to Donald, the President of the United States, Maura, the Governor of this Commonwealth, and Salem, the Mayor of this city, that in all things they may do your will, for your glory and the common good.

*People:* **Hear us, O Christ.**

*Celebrant:* Give to the Congress of the United States, the members of the President's Cabinet, those who serve in our state legislature, and all others in authority the grace to walk always in the ways of truth.

*People:* **Hear us, O Christ.**

*Celebrant:* Bless the justices of the Supreme Court and all those who administer the law, that they may act with integrity and do justice for all your people.

*People:* **Hear us, O Christ.**

*Celebrant:* Give us the will to use the resources of the earth to your glory and for the good of all.

*People:* **Hear us, O Christ.**

*Celebrant:* Bless and keep all your people,

*People:* **Hear us, O Christ.**

*Celebrant:* Comfort and liberate the lonely, the bereaved and the oppressed.

*People:* **Hear us, O Christ.**

*Celebrant:* Keep in safety those who travel and all who are in peril.

*People:* **Hear us, O Christ.**

*Celebrant:* Heal the sick in body, mind or spirit (especially those who face the ravages of war and nature) and provide for the homeless, the hungry and the destitute.

*People:* **Hear us, O Christ.**

*Celebrant:* Guard and protect all children who are in danger.

*People:* **Hear us, O Christ.**

*Celebrant:* Shower your compassion on prisoners, hostages and refugees, and all who are in trouble.

*People:* **Hear us, O Christ.**

*Celebrant:* Forgive our enemies, persecutors and slanderers, and turn their hearts.

*People:* **Hear us, O Christ.**

*Celebrant:* Hear us as we remember those who have died and grant us with them a share in your eternal glory.

*People:* **Hear us, O Christ.**

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

## Kyrie # S86

David Hurd  
*The Hymnal, 1982*

Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son. Ky - ri - e  
e - le - i - son. Chri - ste e - le - i - son. Chri - ste e -  
le - i - son. Chri - ste e - le - i - son. Ky - ri - e e - le - i - son.  
Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.

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

## The Collect of the Day

*Celebrant:* The Lord be with you.  
***People:* And also with you.**  
*Celebrant:* Let us pray.

*The Celebrant prays the Collect.*

Almighty God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. ***Amen.***

*At the conclusion of the prayer, the People are SEATED.*

## THE LITURGY OF THE WORD

### THE LESSONS:

#### The First Lesson

Genesis 2:15-17; 3:1-7

Jean Blakeman, Lector

**Genesis 2:15-17; 3:1-7** contains the seminal biblical story about what it means to receive the call of God to be the Holy One's creatures and partners in the world and thereby what it takes to live in God's created order on God's terms. Questions (for instance, about the origin of death and sin, the meaning of the "fall," issues of evil, sex, and death) are abstract inquiries that are often used to avoid the biblical testimony and are of no interest to genuine faith. This story (among the other Genesis stories) concerns the purposes of God and the trust of humankind.

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

Now the serpent was more crafty than any other wild animal that the LORD God had made. He said to the woman, "Did God say, 'You shall not eat from any tree in the garden?'" The woman said to the serpent, "We may eat of the fruit of the trees in the garden; but God said, 'You shall not eat of the fruit of the tree that is in the middle of

the garden, nor shall you touch it, or you shall die.'" But the serpent said to the woman, "You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves.

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

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

*Silence is kept for a time. The People offer the psalm, remaining SEATED.*

#### **Psalm 32 *Beati quorum***

1 Happy are they whose transgressions are forgiven,  
and whose sin is put away!

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

3 While I held my tongue, my bones withered away,  
because of my groaning all day long.

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

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

**6 I said, "I will confess my transgressions to the Lord."**

**Then you forgave me the guilt of my sin.**

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

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

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

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

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

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

**Epistle**

Romans 5:12-19

Deborah Murray Hrubesh, Lector

**Romans 5:12-19** is St. Paul's reflection on the Genesis story we just read. The situation of the first man [Adam] disobeying God and its consequences that separated him from the God-life are reconciled in the "second Adam", Jesus Christ. The "original sin" of the first human beings involved the misuse of freedom, creating the temptation to "self-deceit": that is, "I" can replace God in my life. Yet, we are deceived but rescued in God's Christ, whose "righteousness" (that is, being faithful to a right relationship with God) allows us to return to the true Source of life – our life. This is a gift from God, to which we are called to live with gratitude for such life-giving love.

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

But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many.

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

Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. For just as by the one man's

disobedience the many were made sinners,  
so by the one man's obedience the many will  
be made righteous.

*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 People STAND to sing.*

Sequence Hymn #675

"Take up your cross"

Bourbon  
*The Hymnal, 1982*



1 Take up your cross, the Sa - vior said, if  
2 Take up your cross, let not its weight fill  
3 Take up your cross, heed not the shame, and  
4 Take up your cross, then, in his strength, and  
5 Take up your cross, and fol - low Christ, nor



1 you would my dis - ci - ple be; take up your cross with  
2 your weak spi - rit with a - larm; his strength shall bear your  
3 let your fool - ish heart be still; the Lord for you ac -  
4 calm - ly ev - ery dan - ger brave: it guides you to a -  
5 think till death to lay it down; for on - ly those who



1 will - ing heart, and hum - bly fol - low af - ter me.  
2 spi - rit up, and brace your heart, and nerve your arm.  
3 cept - ed death up - on a cross, on Cal - vary's hill.  
4 bun - dant life and leads to vic - tory o'er the grave.  
5 bear the cross may hope to wear the glo - rious crown.

Words: Charles William Everest (1814-1877), alt. Music: *Bourbon*, melody att. Freeman Lewis (1780-1859); harm. John Leon Hooker (b. 1944).

**Matthew 4:1-11** recounts Jesus' 40-day temptation in the wilderness, where He successfully resisted Satan's lures of selfish power, testing God, and idolatrous dominion. "He was tempted in every way that we are yet without sin." This is to say that Jesus would rather die than break Communion with the Father. As such, he is the "Second Adam", the model of faith and the image of what life with God entails.

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

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

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

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

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

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

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

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

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

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

*Gospeler:* The Gospel of the Lord.

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

## The Sermon

The Rt. Rev. Douglas John Fisher

**Sermon Reflection Music**  
Choir Singers

"Wondrous Love"

Southern Harmony, 1835,  
setting by Carson P. Cooman

## The Peace

*Celebrant:* The peace of the Lord be always with you.

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

## Community Blessings

## OFFERTORY

*Celebrant:* All things come of thee, O Lord.

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

### THE LITURGY OF THE ALTAR

*All those who hunger for the God-life revealed in Jesus  
are welcome to receive at this altar.  
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.*

## The Holy Communion

### The Great Thanksgiving, Prayer II

*Enriching Our Worship, pg 60*

The Lord be with you.

*People:* And also with you.

*Celebrant:* Lift up your hearts.

*People:* We lift them to the Lord.

*Celebrant:* Let us give thanks to the Lord our God.

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

*The People stand or kneel. The Celebrant proceeds.*

We praise you and we bless you, holy and gracious God, source of life abundant.

From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing.

You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us.

Time and again you called us to live in the fullness of your love. And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing (say)

**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.**

Glory and honor and praise to you, holy and living God.

To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God.

Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love.

Then the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you. On the night before he died for us, Jesus was at table with his friend. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine. Again he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Now gathered at your table, O God of all creation, and remembering Christ crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice.

Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time bring us, with the Blessed Virgin Mary, Joseph, Philip and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **Amen.**

*Celebrant:* And now, as our Savior Christ has taught us, we are bold to sing,

*Celebrant and People*

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,

The first system of musical notation for 'The Lord's Prayer'. It consists of two staves, treble and bass clef. The music is in 4/4 time. The first measure has a triplet of quarter notes in both staves. The lyrics are: '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.

The second system of musical notation. It continues from the first system. The lyrics are: 'your will be done, on earth as in heaven. Give us to - day our dai - ly bread.'.

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

*Slightly faster*

The third system of musical notation. It includes the instruction '*Slightly faster*'. The lyrics are: '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 fourth system of musical notation. The lyrics are: '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.

The fifth and final system of musical notation. The lyrics are: '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 FRACTION** is the climax of the Eucharistic experience. We dare not go through it unthinkingly. For Christ is “broken” for us, demonstrating with his own life that with God there is more to life than fear and death. This is to say that the mystery of the God-life is like an acorn: It must be cracked open before the oak tree within can emerge. “The gifts of God for the People of God. Take them in remembrance that Christ died for you...”

*The Celebrant 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 Celebrant raises the Consecrated Elements and extends the Invitation to 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 liturgical ministers receive the Sacramental Bread and Wine. Then at the ushers' direction, the People come forward to receive at the Altar Rail, using their respectful discretion with the Common Cup.*

### THE SHARING: The Invitation to Communion

**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.

### Communion Music

“O God, Unseen Yet Ever Near”  
Choir Singers

*Day's Psalter, 1562*

### Post-Communion Thanksgiving

*Enriching Our Worship, pg 70*

*After Communion, the Celebrant says*

Let us pray.

As our mothers taught us,  
we say “thank you” for  
what we have received, and  
now prepare to share with  
the world what we have  
been given: The  
Communion life  
of God-in-Christ.

LOVING GOD,

we give you thanks for restoring us in your image  
and nourishing us with spiritual food in the Sacrament  
of Christ's Body and Blood. Now send us forth a people,  
forgiven, healed, renewed; that we may proclaim your love  
to the world and continue in the risen life of Christ our Savior. Amen.

*All STAND for the blessing.*

**The Blessing**

*The People remain STANDING for the closing hymn.*

**Closing Hymn #149**

“Eternal Lord of love, behold your church”

*Old 124th  
The Hymnal, 1982*

*Unison or harmony*

1 E - ter - nal Lord of love, be - hold your Church  
2 So dai - ly dy - ing to the way of self,  
3 If dead in you, so in you we a - rise,

walk - ing once more the pil - grim way of Lent,  
so dai - ly liv - ing to your way of love,  
you the first - born of all the faith - ful dead;

led by your cloud by day, by night your fire,  
we walk the road, Lord Je - sus, that you trod,  
and as through ston - y ground the green shoots break,

moved by your love and toward your pres - ence bent:  
 know - ing our - selves bap - tized in - to your death:  
 glo - rious in spring - time dress of leaf and flower,

far off yet here— the goal of all de - sire.  
 so we are dead and live with you in God.  
 so in the Fa - ther's glo - ry shall we wake.

Words: Thomas H. Cain (b. 1931)

Music: *Old 124th*, melody *Psaumes octante trois de David*, 1551;  
 harm. Charles Winfred Douglas (1867-1944)

10 10. 10 10 10

## The Dismissal

*Celebrant:* Let us go forth in the name of Christ.

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

**THE DISMISSAL** is the last element of our corporate worship. In Latin, "Dismissal" is the root for the term "Mass".  
 We need to leave this worship space and go into the world to represent Christ.

Postlude

"Agincourt Hymn"

John Dunstable

***Be Careful: IF YOU COME HERE YOU WILL GROW***

### Prayer List

Nancy D., Mary R., Deborah H., Kevin C., Bob, Beverly K.  
 Noah B., Graciela B. and Baby Pru, Josh C., Betty S.  
 Andy G., Bob C., Christopher S., Heidi B., Tracy & Fran K.

Please keep in your prayers the groups that use our facility during the week: including the Easthampton Family Center (Tues-Fri) and AA Meetings (Sat-Wed).

## Birthdays

None this week

## Announcements

February 22, 2026

### TODAY'S LITURGICAL MINISTERS

The Rt. Rev. Douglas Fisher, Celebrant/  
Preacher

The Rev. Miguelina Howell, con-Celebrant

The Rev. Michael A. Bullock,  
Priest-in-Charge

Weyehn Reeves, Verger/Crucifer

Jean Blakeman, Deborah Murray Hrubesh,  
Lectors

Karen Banta, Organist & Choir Director

St. Philip's Choir Singers

Henry Reeves, Lay Eucharistic Minister

Susan May Tech Minister

Justin Wolfe, Jeanne Michaels, Ushers

Deborah Murray Hrubesh, David Brown,  
Altar Guild

Julie Flahive, Anne Bezio, Counters

**A soup and bread BRUNCH is being held in the HALL AFTER WORSHIP.**

Organized by the indefatigable Janet Couch with all of you donating your time and cooking talent. Thank you so much!

In **SUNDAY SCHOOL today** our young people continue to reflect on some of Jesus' parables. This weekend they will be invited to wonder about the Parable of the Leaven. "Once there was someone who said such amazing things and did such wonderful things that people followed him. As they followed him, they heard him talking about the Kingdom of Heaven, so they asked him about that, and he told them, "The Kingdom

of Heaven is like a woman who added leaven to three measures of flour..."

The parish men would like to **THANK EVERYONE** for the lively Shrove Tuesday this past week.

### EASTER SERVICES

March 29th ~ Palm Sunday

April 2nd ~ Maundy Thursday

April 3rd ~ Good Friday

April 4th ~ Easter Vigil

April 5th ~ Easter

**EASTER FLOWER donations are now** being accepted. Forms in the back of the church and the hall. Return forms to the parish office by March 29th.

**BROWN BAG LUNCH**, a weekly drop-in event on Tuesdays at noon, will meet on Zoom until the end of February. Make your lunch and join the group for prayer and conversation. Invite link:

<https://us06web.zoom.us/j/89460500468?pwd=61HWYqSK69qBen6hJVVkn6bku7scR.1> Meeting ID: 894 6050 0468;

Passcode: 845051

**WE ARE ALL PILGRIMS.** Join us on Zoom Sunday afternoons at 4:00 p.m. for a Pilgrims gathering. Currently we are reading the Epistle to the Ephesians, with some occasional help from NT Wright. Please

contact Linda Moore with any questions.  
[bythegraceofgod@outlook.com](mailto:bythegraceofgod@outlook.com)

**What Is THE BIBLE Anyway?** Join us on **Thursdays at 4:00** to experience a certain kind of answer to this question. An answer that is joyful and engaging. To get the **Zoom** link email Linda Moore at [bythegraceofgod@outlook.com](mailto:bythegraceofgod@outlook.com)

**JOIN THE ST. PHILIP'S CONNECT GROUP!** We share blessings, ask for prayers and help or favors. Ask a vestry member for more information.

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**What is the N.O.W. (News Of the Week)?** Find our weekly newsletter, at <https://www.stphilipseasthampton.org/weekly-newsletter>. Subscribe and you'll receive the sermon every Monday and the N.O.W. every Thursday.

**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:

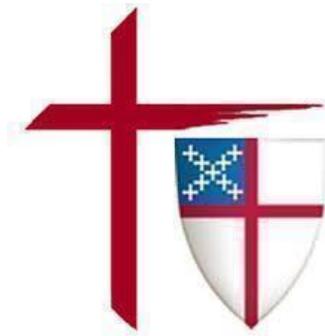
<https://us02web.zoom.us/j/83207829066?pwd=N0k0emc5NGkxdGFxQVpKMUNlaWJlTdz09> Meeting ID: 832 0782 9066;

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

128 Main Street  
Easthampton, MA 01027

[www.stphilipseasthampton.org](http://www.stphilipseasthampton.org)      [www.Facebook/st philips easthampton](https://www.facebook.com/stphilipseasthampton)  
[stphilipseasthampton@gmail.com](mailto: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  
The Very Rev. Miguelina Howell, Bishop-Elect  
[www.diocesewma.org](http://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; Emma Coles, Elizabeth McAnulty  
Joe Bianca, Treasurer; Robert Shaw, Clerk

### ST. PHILIP'S STAFF

The Rev. Michael Bullock, *Priest-in-Charge*  
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Chip Secco, *Sexton*

### Office Hours:

Tuesday & Thursday mornings  
[stphilipseasthampton@gmail.com](mailto:stphilipseasthampton@gmail.com)  
Available for appointments anytime