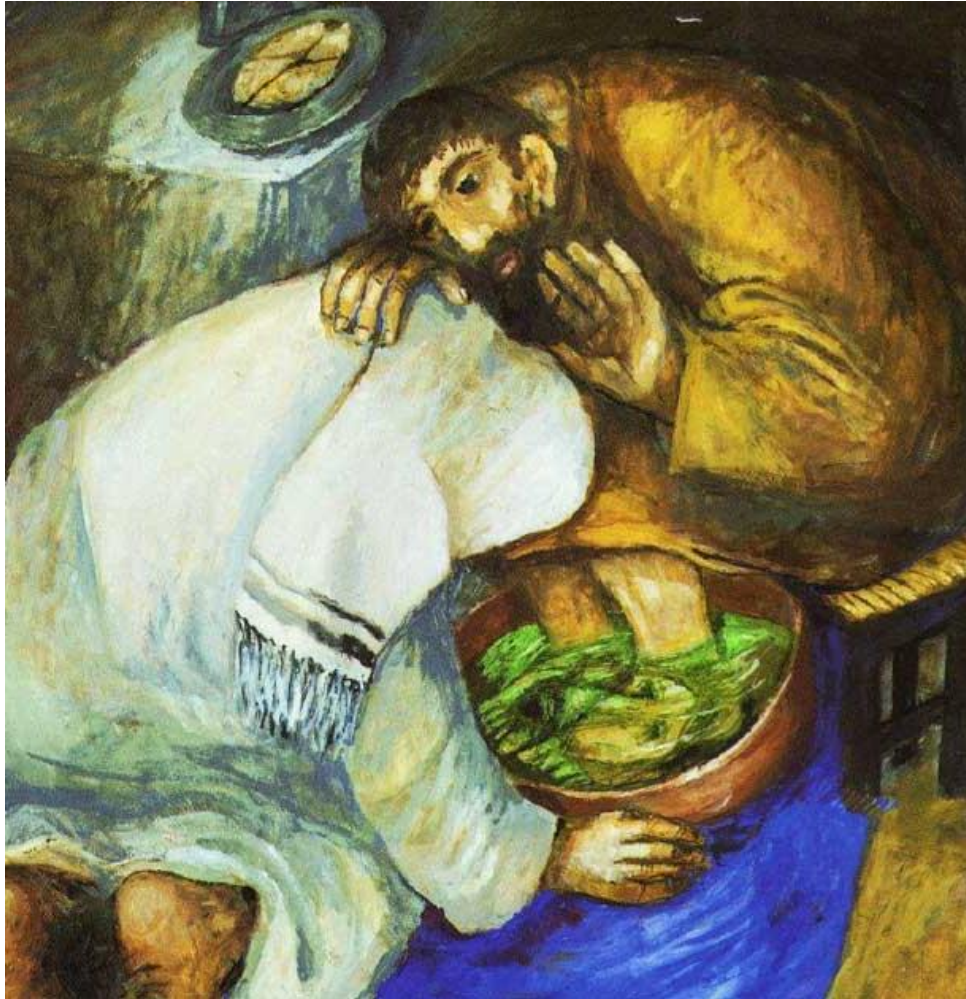


# Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



"The Washing of the Feet" – Sieger Köder

## *Maundy Thursday: Part 1 of the Triduum*

April 2, 2026 at 7:30 PM



The Reverend Andrew David Kruger - Presider & Rector

The Reverend Kathryn S. Irwin - Preacher

Anthony J. Rafaniello - Director of Music & Organist

Casey Woodruff - Senior Warden & Kathleen M. Murray - Junior Warden

**Prelude**

“Cantilene on *Ubi Caritas*” – Charles Callahan

*The bells are rung, and the People stand for the entrance of the Cross.*

I. Gathering of God’s People

**Gathering Hymn**

*Abbot’s Leigh*

Hymnal 379

1 God is Love, let heaven a - dore him; God is Love, let  
 2 God is Love; and Love en - folds us, all the world in  
 3 God is Love; and though with blind-ness sin af - flicts all

earth re - joice; let cre - a - tion sing be - fore him  
 one em - brace: with un - fail - ing grasp God holds us,  
 hu - man life, God’s e - ter - nal lov - ing - kind - ness

and ex - alt him with one voice. God who laid the earth’s foun-  
 ev - ery child of ev - ery race. And when hu - man hearts are  
 guides us through our earth - ly strife. Sin and death and hell shall

da - tion, God who spread the heaven a - bove, God who breathes through  
 break - ing un - der sor - row’s i - ron rod, then we find that  
 nev - er o’er us fi - nal tri - umph gain; God is Love, so

all cre - a - tion: God is Love, e - ter - nal Love.  
 self - same ach - ing deep with - in the heart of God.  
 Love for ev - er o’er the u - ni - verse must reign.

## Acclamation

Enriching Our Worship 50

*Presider* ✕ Blessed be the one, holy, and living God:

*People* **Glory to God for ever and ever.**

*Presider* Let us pray.

*The Presider and People pray the Collect for Purity*

**Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.**

## Gloria

Susan Caldwell Nelson

1. Glor-y to God in the high-est, and  
peace to His peo-ple on earth. 2. Lord God, heav-en-ly King, al-  
-might-y God and Fa-ther, we wor-shipyou, we give you thanks, we  
praise you for your glo-ry. 3. Lord Je-sus Christ, on-ly Son of the  
Fa-ther, Lord God, Lamb of God, 4. you take, a-way the sin of the  
world: have mer-cy on us; 5. you are seat-ed at the right hand of the  
Fa-ther: re-ceive our prayer. 6. For  
you a-lone are the Ho-ly One, you a-lone are the Lord.  
7. You a-lone are the Most High, Je-sus Christ with the Ho-ly Spi-rit,  
in the glo-ry of God the Fa-ther. A - - men.

*Presider*        The Lord be with you.

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

*Presider*        Let us pray.

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*The People sit.*

II. Proclaiming and Receiving the Word of God

**First Reading**

Exodus 12:1-14

*Reader*           A reading from the book of Exodus.

The LORD said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household.

If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly.

It is the passover of the LORD. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt. This day shall be a day of remembrance for you. You shall celebrate it as a festival to the LORD; throughout your generations you shall observe it as a perpetual ordinance.

*Reader*           The Word of the Lord.

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

**Psalm 116:1, 10-16**

*Dilexi, quoniam*

Plainsong Psalter

*All sing the Antiphon and Psalm.*



I will lift up the cup of sal - va - tion, and call up - on the Name of the LORD



TONE VIII.1

- 1 *I love* the LORD, because he has heard the voice of my supplicátion, \*  
because he has inclined his ear to me whenever I / called upón him.
- 10 How shall I repay the LÓRD \*  
for all the good things / he has dóne for me?
- 11 I will lift up the cup of salvátion \*  
and call upon the / Name of thé LÓRD.
- 12 I will fulfill my vows to the LÓRD \*  
in the presence of / all his péople.
- 13 Precious in the sight of the LÓRD \*  
is the death / of his sérvants.
- 14 O LORD, I am your sérvant; \*  
I am your servant and the child of your handmaid;  
you have / freed me fróm my bonds.
- 15 I will offer you the sacrifice of thanksgiving \*  
and call upon the / Name of thé LÓRD.
- 16 I will fulfill my vows to the LÓRD \*  
in the presence of / all his péople, [Ant.]

## Second Reading

1 Corinthians 11:23-26

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

I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me."

In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."

For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

*Reader* The Word of the Lord.

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



1 When Je - sus left his Fa - ther's throne, he chose an hum - ble birth;  
 2 Sweet were his words and kind his look, when mo - thers round him pressed;  
 3 When Je - sus in - to Zi - on rode, the chil - dren sang a - round;



like us, un - hon - ored and un - known, he came to dwell on earth.  
 their in - fants in his arms he took, and on his bos - om blessed.  
 for joy they plucked the palms and strowed their gar - ments on the ground.



Like him may we be found be - low, in wis - dom's path of peace;  
 Safe from the world's al - lur - ing harms, be - neath his watch - ful eye,  
 Ho - san - na our glad voic - es raise, ho - san - na to our King!



like him in grace and know - ledge grow as years and strength in - crease.  
 thus in the cir - cle of his arms may we for ev - er lie.  
 Should we for - get our Sa - vior's praise, the stones them - selves would sing.

**Holy Gospel**

John 13:1-17, 31b-35

*Presider* The Holy Gospel of our Lord Jesus Christ according to St John.

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

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him.

During supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him.

He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand."

Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!"

Jesus said to him, “One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you.” For he knew who was to betray him; for this reason he said, “Not all of you are clean.”

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, “Do you know what I have done to you? You call me Teacher and Lord – and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.

“For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them.

“Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once.

“Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, ‘Where I am going, you cannot come.’ I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.”

*Presider*            The Gospel of the Lord.

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

### III. Responding to the Proclaimed Word

**Homily**

Kathryn S. Irwin

**Foot Washing**

Book of Occasional Services 82

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

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

*The People remove their shoes and socks while in the pews and then make their way to the foot washing stations.*

*The presider, preacher and senior warden wash the feet of the first persons to come forward, and then those whose feet are washed, in turn, wash the feet of those who come after them, giving all the opportunity to follow the example and command of our Lord.*

U - bi ca - ri - tas et a - mor,  
 Live in char - i - ty and stead - fast love,

u - bi ca - ri - tas De - us i - bi est.  
 live in char - i - ty; God will dwell with you.

1. Your love, O Jesus has gathered us together.
2. May your love, O Jesus Christ, be foremost in our lives.
3. Let us love one another as God has loved us.
4. Let us be one in love together in the one bread of Christ.
5. The love of God in Jesus Christ bears eternal joy.
6. The love of God in Jesus Christ will never have an end.

**Prayers of the People**

Common Worship alt.

*Presider* In the power of the Spirit let us pray to the Father through Christ the Savior of the world.

*The Intercessor prays*

Father, on this, the night he was betrayed, your Son Jesus Christ washed his disciples' feet.  
 We commit ourselves to follow his example of love and service.

Loving Lord: **Humble us.**

On this night, our Lord prayed for his disciples to be one.  
 We pray for the unity of your Church.

Loving Lord: **Unite us.**

On this night, our Lord prayed for those who were to believe through his disciples' message.  
 We pray for the church's enthusiastic participation in your mission.

Loving Lord: **Renew our zeal.**

On this night, our Lord commanded his disciples to love, but suffered rejection himself.  
We pray for the rejected and unloved.

Loving Lord: **Send us out to do your will.**

On this night, our Lord reminded his disciples that if the world hated them it hated him first.  
We pray for those who are persecuted for their faith.

Loving Lord: **Grant us your peace.**

On this night, our Lord accepted the cup of death and looked forward to the new wine of the kingdom.  
We remember those who have died in the peace of Christ.

Loving Lord: **Prepare us for our death.**

*The Presider concludes the prayers with the collect.*

Be present, O Lord Jesus Christ, our great High Priest, as you were present with your disciples,  
and be known to us in the breaking of bread; for you live and reign with the Father and the Holy Spirit,  
now and for ever. **Amen.**

## **Peace**

BCP 275

*Presider*        The peace of the Lord be always with you.  
*People*         **And also with you.**

*The People greet one another in the Name of the Lord.*

## IV. Celebrating at the Lord's Table

### **Offertory Sentence**

Ephesians 5:2

*The People remain seated. The Presider says*

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.

*Representatives of the congregation bring the people's offering of bread and wine to the Holy Table.*



*The Ushers pass the collection plates among the people.  
Another option is to give to Trinity online –  
scan the QR code and go directly to our Breeze link.*

## Offertory Anthem

“Ubi Caritas” – Ola Gjeilo


Ubi caritas et amor Deus ibi est.  
Congregavit nos in unum Christi amor.  
Exsultemus et in ipso jucundemur  
Timeamus et amemus Deum vivum.  
Et ex corde diligamus nos sincero.  
Amen.

*Where charity and love are, God is there.  
The love of Christ has gathered us together.  
Let us rejoice and be glad in it.  
Let us revere and love the living God.  
And from a sincere heart let us love one another.  
Amen.*

*The People stand. The ushers bring the collection plates to the ministers.*

## Eucharistic Prayer A

BCP 361

<i>Presider</i>	<i>People</i>
	
The Lord be with you.	And al - so with you.
<i>Presider</i>	<i>People</i>
	
Lift up your hearts.	We lift them to the Lord.
<i>Presider</i>	
	
Let us give thanks to the Lord our God.	
<i>People</i>	
	
It is right to give our thanks and praise.	

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, 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

Susan Caldwell Nelson

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and  
might, heav'n 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 remain standing.*

Holy and gracious God: 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 maker of all. Jesus stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night Jesus 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 Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

*Presider* Therefore we proclaim the mystery of faith:

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

We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ's death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ.

Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

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

## Great Amen

Susan Caldwell Nelson



## Lord's Prayer

BCP 364

*The Presider then continues*

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

*People and Presider*

**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.**

## Breaking of the Bread

BCP 364

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

## Agnus Dei

Susan Caldwell Nelson

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.

*Presider*  
*People*

Christ our Passover is sacrificed for us;  
**Therefore let us keep the feast.**

## Invitation to Communion

CW

In memory now we travel back two thousand years; in faith Christ comes to us across the ages. We break bread as he did, and refuse to forget his body broken for us; we pour out wine as he did, and remember his blood poured out for us. We hold out our hands to receive grace; we eat to be nourished with love, and drink to pledge our loyalty; we rise to take up our cross; and serve God in the world. **Amen.**

*The ushers guide the people to receive Holy Communion. All who hunger for God, including children, are cordially invited to share the Gifts of God offered at this table. Whoever you are, wherever you are in your life's journey, you are welcome here. All persons may, but no person must, receive communion in both kinds to receive the full spiritual benefits of communion. Wine is offered by way of a sip from the common cup. You may choose to receive only the host. Gluten-free wafers are available by request to the priest.*

## First Communion Hymn

*Unde et Memores*

William H. Turton

1. Thou, who at Thy first Eu - cha - rist didst pray That all Thy Church might  
2. For all Thy Church, O Lord, we in - ter - cede; Make Thou our sad di -  
3. We pray Thee too for wan - d'ers from Thy fold; O bring them back, good  
4. So, Lord, at length when sac - ra - ments shall cease, May we be one with

be for - ev - er one, Grant us at ev - 'ry Eu - cha - rist to say  
vi - sions soon to cease; Draw us the near - er each to each, we plead,  
Shep - herd of the sheep, Back to the faith which saints be - lieved of old,  
all Thy Church a - - bove, One with Thy saints in one un - bro - ken peace,

With long - ing heart and soul, "Thy will be done." O may we all one  
By draw - ing all to Thee, O Prince of Peace; Thus may we all one  
Back to the Church which still that faith doth keep; Soon may we all one  
One with Thy saints in one un - bound - ed love; More bless - ed still, in

bread, one bo - dy be, Through this blest sac - ra - ment of un - i - ty.  
bread, one bo - dy be, Through this blest sac - ra - ment of un - i - ty.  
bread, one bo - dy be, Through this blest sac - ra - ment of un - i - ty.  
peace and love to be One with the Trin - i - - ty in un - i - ty.

**Second Communion Hymn***O Waly Waly*

Take Up the Song 58

1 An up - per room did our Lord pre - pare for those he  
 2 A last - ing gift Je - sus gave his own: to share his  
 3 And af - ter sup - per he washed their feet, for ser - vice,  
 4 No end there is! We de - part in peace, he loves be -

loved un - til the end: and his dis - ci - ples still  
 bread, his lov - ing cup. What - ev - er bur - dens may  
 too, is sac - ra - ment. In Christ our joy shall be  
 yond the ut - ter - most: in ev - ery room in our

gath - er there to cel - e - brate their ris - en friend.  
 bow us down, he by his cross shall lift us up.  
 made com - plete: sent out to serve, as he was sent.  
 Fa - ther's house Christ will be there, as Lord and Host.

**Post Communion Prayer**

CW

*Presider* Let us pray.

Lord Jesus Christ, we thank you that in this wonderful sacrament you have given us the memorial of your passion: grant us so to reverence the sacred mysteries of your body and blood that we may know within ourselves and show forth in our lives the fruit of your redemption, for you are alive and reign, now and for ever. **Amen.**


*The consecrated elements are processed to the Altar of Repose in the Narthex of the Church.*

**Procession to Altar of Repose***Pange lingua*


Hymnal 329

1 Now, my tongue, the mys - tery tell - ing of the glo - rious  
 2 Given for us, and con - de - scend - ing to be born for  
 3 That last night at sup - per ly - ing mid the twelve, his  
 4 Word made flesh, the bread he tak - eth, by his word his  
 \*5 There - fore we, be - fore him bend - ing, this great Sac - ra -  
 \*6 Glo - ry let us give and bless - ing to the Fa - ther

1 Bo - dy sing, and the Blood, all price ex - cell - ing,  
 2 us be - low, he with us in con - verse blend - ing  
 3 cho - sen band, Je - sus, with the Law com - ply - ing,  
 4 Flesh to be; wine his sa - cred Blood he mak - eth,  
 5 ment re - vere; types and sha - dows have their end - ing,  
 6 and the Son, hon - or, thanks, and praise ad - dress - ing,



1 which the Gen - tiles' Lord and King, once on earth a -  
 2 dwelt, the seed of truth to sow, till he closed with  
 3 keeps the feast its rites de - mand; then, more pre - cious  
 4 though the sens - es fail to see; faith a - lone the  
 5 for the new - er rite is here; faith, our out - ward  
 6 while e - ter - nal a - ges run; ev - er too his



1 mong us dwell - ing, shed for this world's ran - som - ing.  
 2 won - drous end - ing his most pa - tient life of woe.  
 3 food sup - ply - ing, gives him - self with his own hand.  
 4 true heart wak - eth to be - hold the mys - ter - y.  
 5 sense be - friend - ing, makes our in - ward vi - sion clear.  
 6 love con - fess - ing who from both with both is One.

### Stripping of the Altar

The Holy Table and Sanctuary are stripped during the chanting of Psalm 22.

### Psalm 22:1-18

*Deus, Deus meus*

Plainsong Psalter

All sing the Antiphon and Psalm.

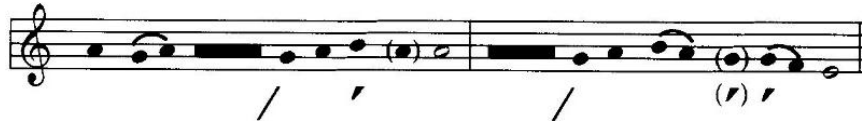


They di - vide my gar - ments a - mong them; they cast lots for my cloth - ing.



TONE IV.1

- 1 *My G<sup>o</sup>ð*, my God, why have / you forsáken me? \*  
 and are so far from my cry  
 and from the / words of m<sup>y</sup> ðístress?
- 2 O my God, I cry in the daytime, but you / do not ánsver; \*  
 by night as well, / but I find n<sup>o</sup> rest.
- 3 Yet you / are the H<sup>ó</sup>ly One, \*  
 enthroned upon the / praises öf Ísráel.
- 4 Our forefathers / put their tr<sup>ú</sup>st in you; \*  
 they trusted, and / you delívered them.
- 5 They cried out to you and / were delívered; \*  
 they trusted in you and / were not p<sup>ü</sup>t t<sup>ö</sup> shame.



- 6 But as for me, I am a / worm and n<sup>o</sup> man, \*  
scorned by all and / despised by the p<sup>e</sup>ople.
- 7 All who see me laugh / me to sc<sup>o</sup>rn; \*  
they curl their lips and / wag their h<sup>e</sup>ads, s<sup>a</sup>ying,
- 8 "He trusted in the LORD; let / him del<sup>i</sup>ver him; \*  
let him rescue him, if / he del<sup>i</sup>ghts i<sup>n</sup> him."
- 9 Yet you are he who took me out / of the w<sup>o</sup>mb, \*  
and kept me safe up/on my m<sup>o</sup>th<sup>e</sup>r's breast.
- 10 I have been entrusted to you ever since / I was b<sup>o</sup>rn; \*  
you were my God when I was still / in my m<sup>o</sup>th<sup>e</sup>r's womb.
- 11 Be not far from me, for trou/ble is n<sup>e</sup>ar, \*  
and / there is n<sup>o</sup>ne t<sup>o</sup> help.
- 12 Many young / bulls encircle me; \*  
strong bulls of / Bashan s<sup>u</sup>rr<sup>o</sup>und me.
- 13 They open / wide their j<sup>a</sup>ws at me, \*  
like a ravening / and a r<sup>o</sup>ar<sup>i</sup>ng lion.
- 14 I am poured out like water;  
all my / bones are o<sup>u</sup>t of joint; \*  
my heart within my / breast is m<sup>e</sup>lting wax.
- 15 My mouth is dried out like a pot-herd;  
my tongue sticks to the roof / of my m<sup>o</sup>uth; \*  
and you have laid me / in the d<sup>u</sup>st of t<sup>h</sup>e grave.
- 16 Packs of dogs close me in,  
and gangs of evildoers cir/cle ar<sup>o</sup>und me; \*  
they pierce my hands and my feet;  
/ I can c<sup>o</sup>unt <sup>a</sup>ll m<sup>y</sup> bones.
- 17 They stare / and gloat <sup>o</sup>ver me; \*  
they divide my garments among them;  
they cast / lots for m<sup>y</sup> cl<sup>o</sup>thing.
- 18 Be not / far aw<sup>a</sup>y, O LORD; \*  
you are my strength; / hasten t<sup>o</sup> h<sup>e</sup>lp me. [Ant.]

*The lights are dimmed; the People depart in silence. The Triduum continues with the Good Friday Liturgy tomorrow at 3 PM.*

***Many thanks to our sisters and brothers from Calvary Lutheran  
for joining us for Maundy Thursday, the beginning of the Triduum;  
we look forward to joining you for its conclusion at the Paschal Vigil.***

## Holy Week & Pascha/Easter at a Glance

**Maundy Thursday** April 2, the liturgy, including the washing of the feet is at 7:30 PM in the Church. This year we welcome the Calvary Lutheran congregation who will join us for the service, and their pastor, the Reverend Kathryn S. Irwin will preach. Maundy Thursday marks the beginning of the Triduum. The Triduum should be thought of as a single service that spanned Maundy Thursday evening until the break of dawn on Easter Sunday morning. The Maundy Thursday liturgy includes three major liturgical actions: Foot Washing; Holy Eucharist; and the stripping of the Holy Table including the procession of reserved sacrament to the Altar of Repose.

**Maundy Thursday Vigil** Immediately after the Maundy Thursday service; it's an opportunity to keep vigil in the church, just as Jesus did in the Garden of Gethsemane. Please sign up for one of the hours of watching and praying.

**Stations of the Cross** Friday, April 3 at 8:30 AM in the Church. This liturgy concludes the Maundy Thursday vigil and is a devotion to the Passion of Christ which recalls the series of events at the end of Jesus' life from his condemnation to his burial. The Stations of the Cross (also known as "The Way of the Cross") imitates visiting the places of Jesus' Passion in the Holy Land by early Christian pilgrims.

**Clergy Council Good Friday Service** April 3 at 12 noon, hosted this year by Calvary Lutheran Church.

**Good Friday Solemn Liturgy** April 3 at 3 PM. The liturgy traditionally includes the Passion according to St John; The General Intercessions; the Veneration of the cross; and Communion from Reserve Sacrament. This year it will include the Orthodox tradition of the "Deposition from the Cross" – which is the solemn liturgical commemoration of Christ's body being taken down from the Cross and processed to the tomb.

**Good Friday Offering** Each year, on this day, offerings are invited from across The Episcopal Church to support the four dioceses in the Province of Jerusalem and the Middle East. Funds are used to promote peace and mutual understanding through pastoral care, health care, and educational programs throughout the region. Its history reaches back to 1922 and is an expression of our solidarity with our sisters and brothers in Christ who keep the faith alive throughout the Land of the Holy One. Please make checks out to *Trinity Episcopal Church*; the contributions are then directed to the Domestic and Foreign Missionary Society.

**Paschal Vigil** Holy Saturday, April 4 at 7:30 PM. This year we are invited to join Calvary Lutheran (108 Eastman St, Cranford). Come and support Fr Andy who will be preaching at this service. From earliest times Christians have gathered on the eve of the Paschal/Easter season to recall the story of God's saving work, from creation through to the death and resurrection of Our Lord Jesus Christ. The Paschal Vigil marks the end of the emptiness of Lent and Holy Week and leads into the celebration of Christ's resurrection. The Vigil Liturgy contains four main parts: The lighting of the Easter Candle from the Easter fire; hearing the great Hebrew stories of the faith while gathered around the Easter fire; the Liturgy of Initiation (everyone will have the opportunity to renew their Baptismal vows); and Holy Eucharist.

**Easter Sunday** April 5, Rite I Holy Eucharist at 8 AM and Rite II Holy Eucharist at 10 AM. Easter Sunday at Trinity is always a wonderful celebration, don your Sunday best and come and proclaim our risen conquering Lord! At the 10 AM service, children will have the opportunity to participate in an Easter egg hunt on the church grounds during the sermon. Also, during that service, and as is traditional at Trinity, everyone will have the opportunity to sing the 'Hallelujah Chorus' at the conclusion of the liturgy.

## Holy Week

Holy Week is such a significant week in the Christian year because it's a week when we discover, in a way we don't at any other time, just who we are and just who God is. We do this in the worship of the Church in very dramatic ways, the tradition of the ceremonies and liturgies of Holy Week are meant to take us through a journey. We begin with identifying ourselves with the people who welcomed Jesus on Palm Sunday. We bless palms and palm crosses, we shout Hosanna, and for that moment we are the people on the first Palm Sunday; we're glad to see Jesus and welcome him in. And then things pivot and we have to come to terms with the fact that when Jesus actually does arrive in Jerusalem he turns out not to be so welcome after all and we have to ask ourselves, 'What about us?' When Jesus arrives in our world, in our lives, are we actually glad to see him? If Holy Week is going well, we really begin to understand why it is that Jesus can seem threatening and dangerous to our safety; and why we, just like the people in Jerusalem in the first Holy Week, don't want him around.

The three great services of the Triduum begin with Maundy Thursday, and the central liturgical action of the Washing of the Feet. We remember how in that last great event of Jesus' meeting with his Disciples he shows himself to be literally and completely at their service. He kneels down to perform a menial task for them and so in the worship of Maundy Thursday evening, the most senior cleric present is the first to wash the feet of a member of the congregation. A reminder of how in Jesus' Gospel; power, authority, and significance is always connected with service and that there is no kind of Christian power that doesn't express itself in service. Then we move into the darkness of the vigil where we keep watch with Jesus in Gethsemane and like those first disciples who fell asleep and then ran away; once again we have to face the fact that we are not heroes, that we are rarely willing to walk with Jesus to the Cross, that we want to be somewhere else most of the time.

When the Eucharist is over, the Holy Table and the Sanctuary, are stripped; the decorations are taken away and the Church is left absolutely bare. It will remain bare for the whole of Good Friday, right up to the beginning of the vigil before Easter. It is as if we have come at this point to a moment of real nakedness. We're down to the basics; we have to face the most essential facts about ourselves, our need, and our poverty. Therefore, it is no time for having flowers, sculptures, iconography and decorations. We take away all the inessentials – the bare walls, a bare table, and ourselves are left face to face with the terrifying reality of our Lord's betrayal.

Then on Good Friday, when St John's Passion is read, we are impelled to identify with the crowd in Jerusalem who shout out, 'Crucify him!' It's the ultimate moment of identification with those who wanted Jesus' death. It's the moment when our sinfulness, our failure, is really laid bare to us and that's why for so many people Good Friday is a moment of deep self-discovery when we have to face in ourselves all those same motives that led people two thousand years ago to shout for the death of Jesus. So we've gone on a journey from the superficial enthusiasm, which welcomes Jesus, to the recognition that Jesus feels dangerous and difficult to us and that a lot of the time we turn away from him. But of course, on Good Friday we are not only discovering something unwelcome about ourselves, we are also seeing Christ's arms extended to us on the tree of life. We look at Jesus as the source of new hope because we see in his sacrificial love what God is willing to do for us. We see that he knows and understands our darkness more fully than we do ourselves, and still embraces us with a love that becomes absolutely real and concrete in the events of Holy Saturday and Easter Sunday morning.

We gather in darkness on Holy Saturday evening to listen to the story of how God brought light out of darkness at the very beginning, and how God's pillar of cloud and fire led God's people through the desert. We refuse to forget the way in which God set the people free in the story of the Exodus, and we remember all the prophecies of how God will bring all things to completion in Jesus. Thus, we are drawn into the great mystery of Pascha illuminated by the light of the Easter fire and the radiant Paschal Candle.

We've been taken on a journey all week from darkness to light, from the darkness of not really understanding ourselves to the light of seeing God's face clearly, and seeing ourselves; from the darkness of recognizing our own failures and our sins, into the light of hope and forgiveness. That is why as the principal Eucharist of Easter Day begins we pull out all the stops and celebrate with all the zeal we can muster because the risen Jesus is standing with God the Father pouring out, in the Holy Spirit, God's love on the whole world. On Easter morning, and for all the seven weeks of the Paschal season we bask in the radiance of the resurrection. Amen.

## Introduction to the Triduum

The three great services of Maundy Thursday, Good Friday and the Paschal Vigil are also known as the Triduum. The Triduum should be regarded as a single service which begins with the greeting on Maundy Thursday and ends with the dismissal at the end of the Paschal Vigil. Therefore, our service tonight is without sending (conclusion) as we find ourselves in the middle of the Triduum. This single Triduum service encapsulates the heart of the Christian faith; that the incarnate Christ entered fully into our human condition, gave himself for the sin of the world, and rose again to reveal the Resurrection Life into which we are called!

## Maundy Thursday Reflection

On this Maundy Thursday, as we remember the night in which Jesus knelt to wash the feet of his disciples and commanded them to love one another, we are drawn into a powerful image from the wider life of the Church: the installation of Sarah Mullally as Archbishop of Canterbury. For those less familiar, the Archbishop of Canterbury is a bishop within the Church of England and a symbolic leader of the worldwide Anglican Communion, a family of churches that includes The Episcopal Church. While the archbishop does not exercise authority over Episcopalians, the office serves as a historic and spiritual point of unity among Anglicans across the globe.

At the beginning of the installation ceremony, a striking moment unfolds. The archbishop stands outside the great doors of the cathedral and knocks with her crozier, the pastoral staff that signifies her calling as a shepherd of God's people. She does not simply enter. Instead, three children open the door and ask, "Who are you and why do you request entry?" Her response is both simple and profound: "I am Sarah, a servant of Jesus Christ, and I come as one seeking the grace of God, to travel with you in his service together."

In this exchange, we glimpse something essential about Christian leadership – not authority claimed, but humility offered; not power assumed, but grace sought. Before she can lead, she must ask to be received. Before she can shepherd, she must name herself as a servant.

This resonates deeply with Maundy Thursday. On this night, Jesus redefines greatness through service, stooping low to wash feet and commanding his disciples to do likewise. The archbishop's words echo that same posture: a recognition that the journey of faith is not walked alone, and that leadership in the Church is always shared, always grounded in the grace of God.

As we gather at the Lord's table and remember Christ's commandment to love, we are invited to hear that question anew: "Who are you, and why do you request entry?" And perhaps, like the archbishop, we might answer – not with titles or accomplishments – but with a simple confession: we are servants of Jesus Christ, seeking God's grace, and longing to walk together in his service.

## Maundy Thursday Vigil Readings

The following readings may be used during the Maundy Thursday Vigil. Silence follows each of the paired readings. Then the Gospel of the Watch is read, from Matthew 26:30 to the end, without ceremony, followed by silence.

John 13:16-30  
Psalm 113

John 14:15-31  
Psalm 116:1-9

John 16:16-33  
Psalm 118:10-18

John 13:31-38  
Psalm 114

John 15:1-17  
Psalm 116:10-19

John 17:1-19  
Psalm 118:19-29

John 14:1-14  
Psalm 115

John 15:18–16:4a  
Psalm 117

John 17:20-26  
Psalm 54

John 16:4b-15  
Psalm 118:1-9

## Notes

- † **Cover Art** – Sieger Köder (1925-2015) was born in Wasseralfingen (Baden-Württemberg), Germany. He was a prisoner of war during World War II and was part of the Catholic Neudeutschland, a youth movement founded in 1919 opposed to Nazism that developed further iterations after WW II.
- † **Prelude** – From *Chant Based Hymns – Music for Manuals* by Charles Callahan (b. 1951), honored by the American Guild of Organists with its 2014 Distinguished Artist award “for his illustrious career as composer, performer, teacher and consultant, and his lifelong service to the sacred music profession.” His writing style has been described by The Washington Post as “gentle, confident lyricism.” –[© 1996 MorningStar Music Publishers]
- † **Gathering Hymn** – Words: Timothy Rees (1874-1939); a distinguished speaker both in English and Welsh and a respected hymnographer. Although a member of the Welsh establishment, he was on the side of the working man, taking a leading role in the promotion of occupational clubs and other activities for the jobless. Music: Cyril Vincent Taylor (1907-1992), the son and grandson of clergy. “No modern hymnal would want to omit this great 20<sup>th</sup>-century tune!” –[*Psalter Hymnal Handbook*] [©1942, renewal 1970 Hope Publishing Co.]
- † **Service Music** – Dr. Susan Caldwell Nelson’s distinguished career includes serving as an assistant conductor for the New York City Opera. She has led music ministries as an organist and director of music at various churches. “We are blessed to have such an “artist in residence” at Trinity and I was grateful that she was interested in this project.” –[Anthony Rafaniello]
- † **Proclaiming Hymn** – Words: James Montgomery (1771-1854). “The secrets of his power as a writer of hymns were manifold. His poetic genius was of a high order, higher than most who stand with him in the front rank of Christian poets. His ear for rhythm was exceedingly accurate and refined. His knowledge of Holy Scripture was most extensive. His religious views were broad and charitable. His devotional spirit was of the holiest type. With the faith of a strong man he united the beauty and simplicity of a child. Richly poetic without exuberance, dogmatic without uncharitableness, tender without sentimentality, elaborate without diffusiveness, richly musical without apparent effort, he has bequeathed to the Church of Christ wealth which could only have come from a true genius and a sanctified heart.” –[John Julian, *Dictionary of Hymnology*, 1907] Music: English folk melody dating to the Middle Ages; adapt. Ralph Vaughan Williams (1872-1958) –[by permission of Oxford University Press]
- † **Offertory Anthem** – “Ubi Caritas” by Ola Gjeilo (Norwegian; born May 5, 1978) is a Norwegian composer and pianist in the United States. He writes choral music, and has written for piano and wind symphony. He currently resides in Manhattan, working as a freelance composer. He is currently composer-in-residence with DCINY and Albany Pro Musica.
- † **First Communion Hymn** – Words: William Harry Turton (1856-1938), a layman in the Royal Engineers, published a series of 3 dozen hymns that are “worthy of attention” –[John Julian]; “This hymn was used at St. Mary Magdalene’s, Munster Square, in the Anniversary Service of the English Church Union, June 22, 1881. It is intended to be sung after the Agnus Dei at a choral celebration.” Music: William Henry Monk (1823-1889); as organist and choirmaster at St. Matthias (1852-1889), where he was influenced by the Oxford Movement, he began daily choral services with the choir leading the congregation in music more appropriate to the church calendar, including psalms chanted to plainsong. He composed over 50 hymns.
- † **Second Communion Hymn** – Words: Fred Pratt Green (1903-2000). [© 1994 Hope Publishing Co.] Music: English melody; harmony John Weaver (b. 1937). [© 2000 Hope Publishing Co.]
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