

Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



"Christ and the Samaritan Woman" – Vincenzo Catena

The Third Sunday in Lent

Holy Eucharist - Rite II - March 8, 2026 at 10 AM



The Reverend Andrew David Kruger - Rector & Presider

Casey Woodruff - Senior Warden & Preacher

Anthony J. Rafaniello - Director of Music & Organist

Kathleen M. Murray - Junior Warden

Welcome

Andrew Kruger

Prelude

Bourrée in E Minor, BWV 996 – Johann Sebastian Bach

I. Gathering of God's People

Litany

Bruce Jenneker

The bells are rung and the People kneel as they are able.

Jesus Christ, God in human form:

We cry to you.

God, Loving Creator of all life:

We cry to you.

God, Impartial Liberator of all life:

We cry to you.

God, Life-Giving Sanctifier of all life:

We cry to you.

Holy Trinity, one God:

In mercy hear us as we cry to you.

God, Source of all life;

we bear the fingerprints of the love in which you create us:

We lament our stubborn refusal to live fully in your love.

God, Savior of the world;

we are living signs of the diversity you establish in creation:

We grieve our unwillingness to celebrate our variety.

God, Consecrator of every living thing;

your caressing breath draws us into your hallowing embrace:

We mourn our reluctance to surrender to your drawing near.

God of time and eternity;

our history is a tragic saga of slavery, racism, sexism, oppression and discrimination:

Deliver us.

Jesus Christ,

Hope of the world; we have spurned hope and lost our way:

Renew us.

Holy Spirit,
Fire of passion; kindle in us the ardor for justice:

Equip us.

Sovereign Lord, Head of the Church, judge our denial of your purposes, condemn our resistance to your truth, denounce our institutional collaboration with injustice and evil:

Forgive us.

God of Grace and Glory, we pray for our Church. Fill it with all truth, in all truth with all peace. Where it is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it. Where it is right, strengthen it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Jesus Christ your Only-begotten, our Savior and Liberator. **Amen.**

Acclamation

Book of Common Prayer 351

Presider ✠ Bless the Lord who forgives all our sins.

People **God's mercy endures for ever.**

Lenten Bidding

Celebrating Sunday

The Presider says

Dear People of God, in the name of the Church, as we give thanks to God for our redemption through our Lord Jesus Christ, I urge you to keep a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word. Therefore, with penitent hearts, and as a mark of our mortal nature, let us confess our sin to God.

Confession

BCP 352

Silence is kept; then Presider and People pray together.

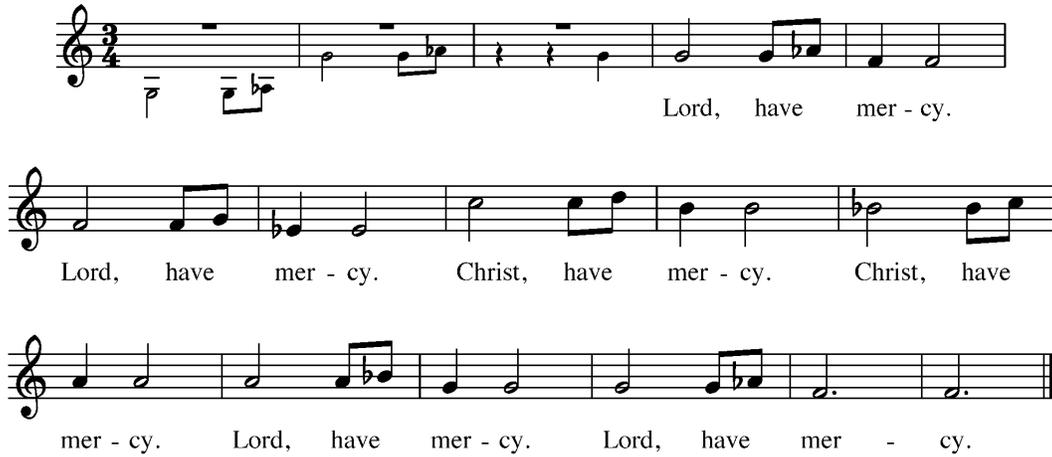
Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

Absolution

BCP 353

✠ Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The People stand and all sing.



Lord, have mer - cy.

Lord, have mer - cy. Christ, have mer - cy. Christ, have

mer - cy. Lord, have mer - cy. Lord, have mer - cy.

Collect of the Day

BCP 218

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The People sit. Children PreK-3 through Grade 4, gather in the crossing for the blessing.

Blessing of the Sunday School Children and their Teachers

Andrew Kruger

Presider May God bless those who teach and those who learn,

✠ in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

II. Proclaiming and Receiving the Word of God

First Reading

Exodus 17:1-7

Reader A reading from the book of Exodus.

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the LORD commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses, and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the LORD?" But the people thirsted there for water; and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?" So Moses cried out to the LORD, "What shall I do with this people? They are almost ready to stone me."

Second Reading

Romans 5:1-11

Reader A reading from Paul's letter to the Romans.

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person – though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Reader The Word of the Lord.

People **Thanks be to God.**

Proclaiming Hymn

Bourbon

Hymnal 147

The People stand and face the Cross and Gospel book.



1 Now let us all with one ac - cord, in
2 The cov - e - nant, so long re - vealed to
3 Your love, O Lord, our sin - ful race has
4 Re - mem - ber, Lord, though frail we be, in
5 There - fore, we pray you, Lord, for - give; so



1 com - pa - ny with a - ges past, keep vi - gil with our
2 those of faith in for - mer time, Christ by his own ex -
3 not re - turned, but fal - si - fied; au - thor of mer - cy,
4 your own i - mage were we made; help us, lest in anx -
5 when our wan - derings here shall cease, we may with you for



1 heaven - ly Lord in his temp - ta - tion and his fast.
2 am - ple sealed, the Lord of love, in love sub - lime.
3 turn your face and grant re - pent - ance for our pride.
4 i - e - ty, we cause your Name to be be - trayed.
5 ev - er live, in love and u - ni - ty and peace.

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

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

Jesus came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." (His disciples had gone to the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" Jesus said to her, "Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water."

Jesus said to her, "Go, call your husband, and come back." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and the one you have now is not your husband. What you have said is true!" The woman said to him, "Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem." Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth." The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us." Jesus said to her, "I am he, the one who is speaking to you."

Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?" Then the woman left her water jar and went back to the city. She said to the people, "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?" They left the city and were on their way to him.

Meanwhile the disciples were urging him, "Rabbi, eat something." But he said to them, "I have food to eat that you do not know about." So the disciples said to one another, "Surely no one has brought him something to eat?" Jesus said to them, "My food is to do the will of him who sent me and to complete his work. Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor."

Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world."

Presider The Gospel of the Lord.

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

III. Responding to the Proclaimed Word of God

Homily

Casey Woodruff

Nicene Creed

EOW1 53

The People stand.

**We believe in one God, the Father, the Almighty,
maker of heaven and earth, of all that is, seen and unseen.
We believe in one Lord, Jesus Christ, the only Son of God,
eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made, of one Being with the Father;
through him all things were made.**

**For us and for our salvation he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary and became truly human.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again in accordance with the Scriptures;
he ascended into heaven and is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father, *
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.**

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

**We look for the resurrection of the dead,
and the life of the world to come. Amen.**

Prayers of the People

Common Worship: Times and Seasons alt.

Presider With confidence and trust, let us pray to the Father.

The Intercessor prays

For the one holy catholic and apostolic Church, for Sally our Bishop, Andrew our Priest,
and for all lay leaders.

Lord have mercy: **Christ have mercy.**

For the mission of the Church, that in faithful witness it may preach the gospel to the ends of the earth.

Lord have mercy: **Christ have mercy.**

For those preparing for baptism and confirmation, and for their teachers and sponsors.

Lord have mercy: **Christ have mercy.**

For peace in the world, that a spirit of respect and reconciliation may grow among nations and people.

Lord have mercy: **Christ have mercy.**

For the poor, the persecuted, the sick, and all who suffer, for refugees, prisoners, and all in danger; that they may be relieved and protected.

Lord have mercy: **Christ have mercy.**

For those whom we have injured or offended, and for grace to amend our lives and to further the reign of God.

Lord have mercy: **Christ have mercy.**

For the saints, apostles, martyrs, and all those who have walked in the way of holiness.

Lord have mercy: **Christ have mercy.**

The Presider prays

God our Father, in your love and goodness you have taught us to come close to you in penitence with prayer, fasting and generosity; accept our Lenten discipline, and when we fall by our weakness, raise us up by your unfailing mercy; through Jesus Christ our Lord. **Amen.**

The Peace

BCP 360

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.

Announcements

Andrew Kruger

IV. Celebrating at the Lord's Table

Offertory Sentence

Matthew 5:23-24

Presider So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift..

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

“Create in Me a Clean Heart” – Carl F. Mueller

Create in me a clean heart, O God;
and renew a right spirit within me.
Cast me not away from Thy presence;
and take not Thy holy spirit from me.

Restore unto me the joy of Thy salvation;
and uphold me with Thy free spirit.
Then will I teach transgressors Thy ways;
and sinners shall be converted unto Thee.

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

1 Lord, who through-out these for - ty days for us didst fast and pray,
 3 As thou didst hun-ger bear and thirst, so teach us, gra-cious Lord,

1 teach us with thee to mourn our sins, and close by thee to stay.
 3 to die to self, and chief - ly live by thy most ho - ly word.

Presentation of Gifts

An Anglican Prayer Book 1989

Presider Source of all life, everything in heaven and on earth is yours:
People **All things come from you, and of your own do we give you. Amen.**

Eucharistic Prayer for Lent

Celebrating Sunday alt.

Presider The Lord be with you.
People And al - so with you.

Presider Lift up your hearts.
People We lift them to the Lord.

Presider Let us give thanks to the Lord our God.
People It is right to give our thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; through Jesus Christ our Lord; who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

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

David Hurd

Hymnal S 124

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

Glory and thanksgiving are yours, most loving and gracious God, for Jesus Christ in whom the world is reconciled. He is the Lamb of God who takes away our sin and gathers us into the abundant new life of your forgiveness. Lifted on the Cross, his suffering and forgiveness spanned the gulf our sins had made.

Through Christ's dark struggle, death is swallowed up in victory. Christ the First-Born freely offered himself as the Passover Lamb for the sins of the whole world. By his loving sacrifice he inaugurates the reign of eternal light and abundant life.

By his blood he reconciled us: by his wounds we are healed.

Before he was given up to suffering and death, at a meal recalling the night of Israel's Passover release, Jesus took bread and offered you thanks. He broke the bread, and gave it to his friends, saying: "Take, eat. This is my Body: it is broken for you. Do this to remember me."

After supper, he took the cup, again he offered you thanks, and gave it to them saying: "Drink this, all of you. This is my Blood of the new covenant; it is poured out for you and for all, that all sin may be forgiven. Do this to remember me."

We now obey your Son's command.

We recall Christ's passion and death.

We celebrate Christ's resurrection.

We look for the coming of Christ's Kingdom.

Made one with him, we offer you these gifts:

With them we offer ourselves, a single, holy, living sacrifice.

Hear us, most merciful Father, and send your Holy Spirit upon us and upon the bread and wine we offer, that, overshadowed by his life-giving power, they may be the Body and Blood of your Son.

By your grace, open our ears to hear you calling us home, arouse in our hearts the desire to return to you, and kindle within us the fire of your love that renews us for the service of Christ's Kingdom.

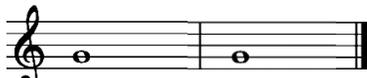
Help us, to live and work to your praise and glory. Make us grow together in unity and love until at last your creation is renewed and restored.

Then bring us with Mary the Mother of our Lord and all the hosts of heaven, to our true eternal home where we may praise you forever.

Risen Lord, be known to us in the breaking of the Bread.

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.

People



A - men.

Lord's Prayer

BCP 364

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

**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

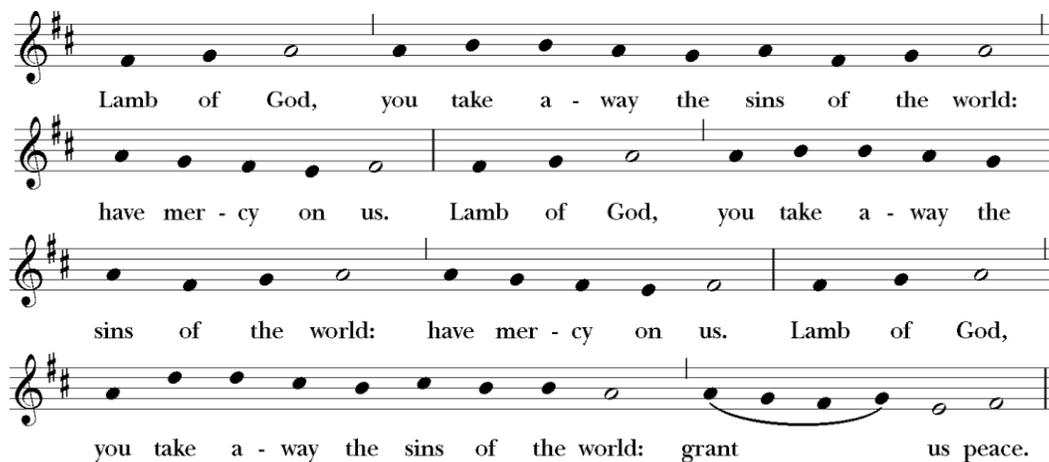
BCP 364

The Presider breaks the consecrated Bread and a period of silence is kept.

Agnus Dei

David Hurd

Hymnal S 161



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.

Invitation

BCP 364

Presider The Gifts of God:

People **for the People of God.**

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

O Welt ich muss dich lassen

Hymnal 309

1 O Food to pil - grims giv - en, O Bread of life from
 2 O stream of love past tell - ing, O pur - est foun - tain,
 3 O Je - sus, by thee bid - den, we here a - dore thee,

hea - ven, O Man - na from on high! We
 well - ing, from out the Sa - vior's side! We
 hid - den in forms of bread and wine. Grant

hun - ger; Lord, sup - ply us, nor thy de - lights de -
 faint with thirst; re - vive us, of thine a - bun - dance
 when the veil is riv - en, we may be - hold, in

ny us, whose hearts to thee draw nigh.
 give us, and all we need pro - vide.
 hea - ven, thy coun - te - nance di - vine.

Second Communion Hymn

Wondrous Love

Hymnal 439

Unison

1 What won - drous love is this, O my soul, O my soul! What
 2 To God and to the Lamb, I will sing, I will sing, to
 3 And when from death I'm free, I'll sing on, I'll sing on, and

won-drous love is this, O my soul! What won-drous love is this that
 God and to the Lamb, I will sing. To God and to the Lamb who
 when from death I'm free, I'll sing on. And when from death I'm free I'll

caused the Lord of bliss to lay a - side his crown for my
 is the great I AM, while mil - lions join the theme, I will
 sing and joy - ful be, and through e - ter - ni - ty I'll sing

soul, for my soul, to lay a - side his crown for my soul.
 sing, I will sing, while mil - lions join the theme I will sing.
 on, I'll sing on, and through e - ter - ni - ty I'll sing on.

Communion Meditation

Bless the Lord my soul

Taizé Community

Bless the Lord, my soul, and bless God's ho - ly name.

Bless the Lord, my soul, who leads me in - to life.

Prayer over the People

CW

Silence is kept; then the Presider says

Bow down before the Lord.

The people kneel; then Presider continues

Look mercifully on this your family, Gracious God, that by your great goodness they will be led in your ways and live in your love; through Jesus Christ our Lord. **Amen.**

Post-Communion Prayer

CW

Presider Let us pray.

**God of our pilgrimage,
 you have fed us with the bread of heaven.
 Refresh and sustain us
 as we go forward on our journey,
 in the name of Jesus Christ our Lord. Amen.**

V. Going out as God's People

Sending Hymn

Leoni

Hymnal 372

1 Praise to the liv - ing God! All prais - ed be his Name
 2 Form - less, all love - ly forms de - clare his love - li - ness;
 3 His Spi - rit flow - eth free, high surg - ing where it will:
 4 E - ter - nal life hath he im - plant - ed in the soul;

who was, and is, and is to be for ay the same.
 ho - ly, no ho - li - ness of earth can his ex - press.
 in pro - phet's word he spoke of old; he speak - eth still.
 his love shall be our strength and stay while a - ges roll.

The one e - ter - nal God ere aught that now ap - pears:
 Lo, he is Lord of all. Cre - a - tion speaks his praise,
 Es - tab - lished is his law, and change - less it shall stand,
 Praise to the liv - ing God! All prais - ed be his Name

the first, the last, be - yond all thought his time - less years!
 and ev - ery - where a - bove, be - low, his will o - beys.
 deep writ up - on the hu - man heart, on sea, on land.
 who was, and is, and is to be, for ay the same.

Dismissal

BCP 366

Presider

Go in peace to love and serve the Lord.

People

Thanks be to God.

Postlude

Prelude in E Minor, BWV 555 – Johann Sebastian Bach

For Friends, Visitors and Newcomers

Welcome to Trinity Episcopal Church in Cranford, New Jersey. Thank you for joining us in worship. The bulletin is designed to make you feel at home; and includes everything you need for the service (liturgy, hymns, rubrics, etc.). Please connect with us; introduce yourself to the ushers so they can make you feel more comfortable. Father Andy is in the narthex (entrance) at the end of the service; it is an opportunity to connect on a more personal level.

All are invited to Fellowship Hour in Sherlock Hall, immediately after the service. Every Thursday by 2 PM, an email blast is sent with hyperlinks to sign-up sheets, methods to contribute to the parish or other charitable organizations, ways to contact individuals or receive information on events, etc. Please contact the parish office to receive it or alternative methods of communication.

What you need to know today...

Fellowship Hour Today, in Sherlock Hall, immediately after this service; coffee, tea and snacks are provided.

Children's Choir There is rehearsal today at 11:30 AM in the church.

Trinity Senior Youth Mission Trip Today, at 11:30 AM in Witherington Hall. Information on the mission trip for high schoolers which is from Saturday, June 20 through Friday, June 26 and includes whitewater rafting and serving impoverished communities in West Virginia. See this week's email blast for more info.

Seamen's Church Institute Outreach thanks the congregation for their donations to the "Christmas at Sea" project.

Altar Flowers and Sanctuary Candle There are no altar flowers during Lent; however, the sanctuary candle is available for personal attribution, to remember loved ones, to honor others, to celebrate lives. The deadline is 4 PM Wednesday each week; multiple attributions are allowed.

Easter Flowers As part of the preparation for celebrating Pascha/Easter, please contribute towards the flowers this year. Envelopes marked for this purpose are in the narthex of the church. Alternatively, give to Trinity online and record 'Easter Flowers' in the memo line. All remembrances must be logged online via the QR code (right) or via the link in the email blast before March 22. Loved one's names will be remembered in the Pascha/Easter Bulletins, and at Morning Prayer during Paschal/Easter week each person shall be prayed for by name.



What you need to know this week...

Parish Office Hours Office Manager Marion Nechuta is available Tuesday through Thursday from 12:30 to 3:30 PM. Please call before arriving; at other times she may still be contacted via parish email.

Morning Prayer and Evening Prayer Monday to Friday at 8:30 AM and 5 PM, respectively, online.

Trinity Women's Group Monday, March 9 from 7 to 8 PM online.

Handbell Choir There is rehearsal this Wednesday, March 11 from 7 to 7:50 PM in the church.

Adult Choir Rehearsal is this Wednesday, March 11 from 8 to 9 PM in Witherington Hall.

Compline There is no Compline for the next five weeks due to the Lenten Course (see details below).

Evensong This Thursday at 7:30 PM as part of the Lenten Course (see details below).

Trinity Episcopal Senior Youth (TESY) Saturday, March 14 from 10 AM to 12 Noon. TESY is hosting a cleanup of the Sherlock Hall loft; pizza and refreshments will be provided. Volunteers of all ages are welcome. To sign up, email Katie Annarelli (kathleen.m.annarelli@outlook.com).

Trinity Knitting Circle Saturday, March 14, from 11 to 12 noon in Witherington Hall.

What you need to know in the future...

Sandwich Sunday Next Sunday, March 15; contact Marion Nechuta (marionnechuta@yahoo.com or 908-451-4498) for more information. There are several ways to participate in this ministry (links to sign up are in the email blast):

- Sign up to supply items needed for the bags and the sandwiches
- Saturday, March 14 from 10 AM to 11 AM – assemble food bags in Sherlock Hall
- Sunday, March 15 – assemble sandwiches between services and after 10 am service
- Sunday, March 15 after Fellowship Hour – transport the sandwiches and food packets to St John’s and help serve food

“Wells & Water Systems” Outreach is collecting for the Episcopal Relief and Development (ERD) project, beginning March 15 and ending April 12. The goal is to raise \$750 for a share of a well. More information on this program is in the email blast. Please donate online or make out checks to Trinity Church with “Wells” in memo line.

Fellowship Luncheon Thursday, March 19 from 12:30 to 2 PM in Witherington Hall. The St. Patrick’s luncheon has corned beef, cabbage, potatoes & soda bread. Speaker TBD. Call Susan Olszewski (908-757-9561) or Susan Nelson (908-397-3944) for more info.

Stations of the Reparations Saturday, March 21 at 11 AM, hosted by St Elizabeth’s Episcopal Church, in Elizabeth. A moving liturgy with diocesan congregational reflections on our racial history.

Cranford’s 15th Annual Community Holocaust Day of Remembrance Wednesday, March 25 at 7 PM at Hillside Avenue School.

Anti-Racism Commission The Diocese of New Jersey offers training several times each year. The next session is this spring, from April 21 through June 16, on Tuesday mornings from 9 AM to 11 AM. If interested, see this week’s email blast.

Cranford’s Annual Community Holocaust Day of Remembrance Returns for Fifteenth Year Focusing on “Enduring Lives”

Cranford’s 15th Annual Community Holocaust Day of Remembrance will be held on Wednesday, March 25 at 7 PM at Hillside Avenue School. It is organized by the Cranford Clergy Council, the Cranford Interfaith Human Relations Committee, Cranford Public Schools, and St. Michael School. This annual event aims to honor the memory of the six million Jewish victims of the Holocaust while educating about the horrors of genocide. This year’s theme is “Enduring Lives: What We Protect, We Must Remember.” We honor the individuals who risked their lives to hide and rescue children and adults of the Holocaust and to preserve the truth for future generations. It challenges us to reflect on our responsibility to engage with their accounts and ensure their stories are never forgotten.

This event is free and open to the public. It will also be recorded and aired on Cranford’s TV35. Our keynote speaker will be Holocaust survivor Dr. Susan Lederman, who will share her story of how she and her family survived the Holocaust in Slovakia through a combination of chance and the extraordinary courage of the people who risked their lives to save them.

Fr. Andrew Kruger of Cranford’s Trinity Episcopal Church and chair of the Cranford Clergy Council will introduce the performances and speakers, which include Cranford Township Mayor Kathleen Miller Prunty and Cranford Public Schools Superintendent Mark Cantagallo. Performers include the Dance Ensemble and the Madrigals from Cranford High School, as well as the orchestra from Hillside Avenue School, the chorus from Orange Avenue School, and original reflective poetry from St. Michael School students.

Holy Week & Pascha/Easter at a Glance

Palm/Passion Sunday March 29; Rite I Holy Eucharist at 8 AM and Rite II Holy Eucharist at 10 AM.

Passions of the Soul Evensong Monday, Tuesday, and Wednesday of Holy Week (March, 30, 31, & April 1) at 7:30 PM in the Church; services with a simple soup dinner.

Maunder 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 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.

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

Good Friday April 3 at 3 PM, the liturgy, including the veneration of the cross, in the Church.

Paschal Vigil Holy Saturday, April 4 at 7:30 PM. This year we are invited to join Calvary Lutheran (108 Eastman St, Cranford) at 7:30 PM. Come and support Fr Andy who will be preaching at this service.

Easter Sunday April 5, Rite I Holy Eucharist at 8 AM and Rite II Holy Eucharist at 10 AM.

2026 Lenten Course: The Eight Passions of the Soul

This Lent and Holy Week, the congregation will explore the 8 passions of the soul as they were taught by St John Cassian, who died around 435 AD. He was a disciple of St. John Chrysostom and in his writing and teaching he shared much of the spiritual wisdom of the Christian East with his Western brothers and sisters. The focus is on his treatise to Bishop Kastor, titled 'On the Eight Vices' taken from *The Institutes, Books V-XII*. Cassian's writing teaches us how to develop our self-knowledge and awareness, so that we can relate to the world without selfish illusions.

The course began Thursday, February 26 at 7:30 PM and continues every Thursday in Lent and includes services on the Monday, Tuesday, and Wednesday of Holy Week; 8 sessions in all. Each session (listed below) will begin in the church with evensong and conclude in Witherington Hall with a simple soup supper and an opportunity for further discussion. An excellent book to read in conjunction with taking the course is Rowan William's "Passions of the Soul."



NB: Please sign up to volunteer to read at evensong; assist with setup and takedown; offer to make soup; and indicate the intention to attend so that it can be catered appropriately. Either scan the QR code or click on the link on the weekly email blast. Here are the session dates and themes:

- Thursday, February 26: Gluttony
- Thursday, March 5: Unchastity
- Thursday, March 12: Avarice
- Thursday, March 19: Anger
- Thursday, March 26: Dejection
- Monday, March 30: Listlessness
- Tuesday, March 31: Self-esteem
- Wednesday, April 1: Pride

Prayer over the People in Lent

Ancient tradition omitted the *Blessing* at the end of the Eucharist in Lent and instead, the Presider prayed a *Prayer over the People*. *Celebrating Sunday* is a liturgical book used in the Anglican Church of Southern Africa; it provides a set of *Prayers over the People in Lent* as well as *Blessings* for Sundays in Lent. The origin of the *Prayer over the People* at the end of the Eucharist – *Oratio super populum* – is quite complex and hard to pin down. The use of this is ancient, found in both the Eastern liturgies of Syria and Egypt and in the West.

Joseph A. Jungmann in *Mass of the Roman Rite: Its Origins and Development*, describes this prayer as an element in the “frontier” moment in the liturgy, when we stand at the threshold between sacred precinct of the church and the arena of the world we are about to re-enter. The *Prayer over the People* is meant to strengthen Christians as they prepare to move from the church and re-enter the world that they are charged both to shape and to endure. Unlike the *Postcommunion Prayer* in ordinary Sunday worship, the object of this prayer is not *us*, we praying for ourselves; instead, the Presider prays *for and over the people*.

By the time of Pope Gregory the Great [±604] this *Prayer over the People* was only included during the Lenten season, probably because this period is perceived to be a time of greater spiritual combat requiring more spiritual support. *Celebrating Sunday* follows the growing practice that retains the *Prayer after Communion* [Prayer of Self-Dedication – *Father Almighty, we offer ourselves to you*] and replaces the Blessing with the *Prayer over the People*.

Lectionary & Liturgy

This is the Sunday of the Samaritan Woman, one of the classic biblical passages for those preparing for baptism at Easter. As the woman was gradually enlightened about Jesus and about her relationship to God, so the candidates are growing in their relationship with God during Lent. They look forward to receiving in baptism the “living water” of God’s Spirit in their lives. Those already baptized are filled with that living water and continue to be enlightened by God’s Spirit.

In the first reading, we move forward in the history of salvation from the call of Abraham and Sarah to the account of Moses and Israel in the Exodus from Egypt. On the occasion we read about today, God provides water for the people in the desert. This is an image of God’s loving care for all people in the spiritual dryness of this world. The second reading is about the new life we have in God through Christ. Jesus gave up his life for us, in order that we might be put right with God. In his death and resurrection, the estrangement between God and humanity is being repaired. We, in baptism, are reconciled with God.

As people in the desert thirst for water, so Christians find in their Lenten living the thirst for life that only God can quench. All of us, both the baptized and those preparing for baptism, are, like the Samaritan woman, being enlightened and filled with the grace of the living water that comes from our Savior.

From *The Rite Light: Reflections on the Sunday Readings and Seasons of the Church Year*. ©2007 Michael W. Merriman. Church Publishing, NYC

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- † **Cover art** – “Christ and the Samaritan Woman” by Venetian Renaissance artist Vincenzo Catena (1470-1531). It is held by the Columbia Museum of Art in South Carolina. He was an eclectic in his relationship to contemporary artists and he an associate of prominent humanists of his day.
- † **Litany for Justice** – Prepared for the Archbishops’ Commission by The Very Reverend Bruce W B Jenneker, Emeritus Senior Priest, Diocese of Saldanha Bay in the Church of South Africa. Final prayer from words written by Harry Emerson Fosdick, adapted for the dedication of Riverside Church in New York City in 1930 and used in subsequent Books of Common Prayer within the Anglican Communion.
- † **Service Music** – Words: Public Domain. Music: Dr. David Hurd, Organist and Music Director, St. Mary the Virgin (“Smokey Mary’s”), NYC, is widely recognized as one of the foremost church musicians and concert organists in the country, with a long list of awards, prizes, honors and achievements. From 1976 to 2016, he taught at General Theological Seminary, NYC. –[© 1979, GIA Publications]
- † **Collect of the Day** – The text reminds us that God’s protection is necessary to defend us from assaults upon the soul as well as those on the body. –[*Notes on the American Prayer Book* by Marion Hatchett]
- † **Plainsong Psalter** – Plainsong dates from the earliest centuries of Christianity. It has one melody, traditionally sung without musical accompaniment. In the *Plainsong Psalter* –[© 1988 The Church Pension Fund], the 150 psalms of David are set to plainsong tones along with antiphons selected and compiled by Howard E. Galley, Jr. Editor James Litton, an American musician who directed the American Boychoir from 1985 to 2001, was on the Standing Commission on Church Music, and participated in the preparation and publication of the Hymnal 1982.
- † **Epistle** – Authentic beyond measure, the longest and most systematic unfolding of the apostle’s thought, expounding the gospel of God’s righteousness that saves all who believe. C.E.B. Cranfield says: “Today no responsible criticism disputes that Paul wrote it. The evidence of its use in the Apostolic Fathers is clear, and before the end of the second century it is listed and cited as Paul’s.” N.T. Wright notes it is “neither a systematic theology nor a summary of Paul’s lifework, but it is by common consent his masterpiece. It dwarfs most of his other writings, an Alpine peak towering over hills and villages. Not all onlookers have viewed it in the same light or from the same angle, and their snapshots and paintings of it are sometimes remarkably unlike. Not all climbers have taken the same route up its sheer sides, and there is frequent disagreement on the best approach. What nobody doubts is that we are here dealing with a work of massive substance, presenting a formidable intellectual challenge while offering a breathtaking theological and spiritual vision.”
- † **Proclaiming Hymn** – Words: att. Gregory the Great (540-604). His acts of piety and generosity are well-known and documented. Not so, his reputation as a hymnwriter. A half-dozen hymns are attributed to him, seemingly ignoring the research. “We have been unable to discover any grounds which justified editors in printing hymns as by Gregory. Modern scholars agree in denying him a place among hymnwriters. Gregory contributed nothing at all to the sacred music and poetry of the Roman Church.” –[Rev. James Mearns, M.A.] Music: folk tune from the southern US with melody att. Freeman Lewis (1780-1859), surveyor, schoolteacher and church organist who composed hymns and music.
- † *** Nicene Creed** – Almost identical to the version in the BCP, this is designed to contain “all the expansive language texts currently authorized.” The omission of ‘and the Son’ (*filioque*) restores the text of the Creed to the original wording agreed upon at the Fourth Ecumenical Council of Constantinople (381 CE). The addition was a development implemented only in the Western Church and without approval of a General Council.
- † **Offertory Anthem** – Words: Psalm 51:10-13. Music: Carl Mueller (1892-1982) –[© 1941 (renewed), G. Schirmer, Inc. (ASCAP)]
- † **Offertory Hymn** – Words: Claudia Frances Hernaman (1838-1898). The daughter of an Anglican minister, she married a minister. Like so many other women hymn writers of the 19th century, she was devoted to the religious education of children. Toward this end, she wrote 150 hymns in several collections, some original, some translated. Music: melody *Day’s Psalter*, 1562; adapt. & harm. Richard Redhead (1820-1901).

- † **First Communion Hymn** – Words: Latin, 1661, attributed to Thomas Aquinas, commonly called The Angelical Doctor “on account of the extraordinary gift of understanding wherewith God had blessed him”; tr. John Athelstan Laurie Riley (1858-1945). –[by permission of Oxford University Press] Music: melody att. Heinrich Isaac (1450-1517), one of the most prolific composers of the time; harmony by Johann Sebastian Bach (1685-1750), who used it as the basis of his *St Matthew Passion*.
- † **Second Communion Hymn** – Words: Although various sources have attributed this text to a number of different writers, it remains anonymous and basically untouched since it was first made popular by the Sacred Harp shape singers in 1844. Music: first set to this text in the second edition of *Southern Harmony*. Erik Routley describes this tune as “incomparably beautiful” –[*Psalter Hymnal Handbook*].
- † **Communion Meditation** – Words: Taizé Community. Music: Jacques Berthier (1923-1994). –[© 1981 Ateliers et Presses de Taizé, GIA]
- † **Sending Hymn** – Words: Medieval Jewish liturgy based on Jewish doxology by Maimonides in the latter part of the 12th century. A 14th century metrical version of that doxology, *Yigdal Elohim* (“magnify the Lord”), is variously attributed to Daniel ben Judah or to Immanuel ben Solomon, both of whom lived in Rome. Music: Thomas Olivers heard a setting for this by Meyer Lyon performed in the Great Synagogue in London and that inspired his English paraphrase. “I have rendered it from the Hebrew, giving it, as far as I could, a Christian character, and I have called on Leoni [the cantor Lyon] who has given me a synagogue melody to suit it.”

Spiritual Reflection: War

It seemed both callous and tone-deaf to continue a series on spiritual warfare when we are confronted with physical death and destruction in the Middle East. How is a Christian to think about war?

St. Augustine’s just war theory begins not with a desire to justify violence but with a pastoral concern for order and love. For Augustine, war is always a tragic consequence of sin, never a positive good. Yet in a fallen world, he argued, force may be morally permissible if waged by legitimate authority, for a just cause (such as defense against aggression), and with right intention – namely, the restoration of peace rather than revenge or domination. Even in conflict, charity must govern the heart; the enemy is not to be hated but restrained. Thus, the ultimate aim is *tranquillitas ordinis* – the tranquility of rightly ordered peace – reflecting God’s desire for harmony within creation.

Within the Anglican tradition, this Augustinian inheritance has tended to hold just war reasoning in tension with a deep awareness of human fallibility. In C.S. Lewis, we see a reluctant affirmation of just war: he acknowledged the possibility of necessary violence while warning against moral self-righteousness and the corruption of the soul. War may be a duty, but never a crusade of purity. Rowan Williams has emphasized the church’s role as a community of repentance, reminding Christians that even justified actions require lament and humility. For Williams, the cross stands as judgment over all violence, exposing our compromises while calling us to seek reconciliation wherever possible. Anglican reflection thus treats just war not as a license but as a grievous concession, framed by prayer, accountability, and the hope of peace.

Yet when we turn to Jesus’ Beatitudes in the Gospel of Matthew, we encounter a still more radical horizon. “Blessed are the peacemakers... Blessed are the merciful... Blessed are those who hunger and thirst for righteousness.” Here, discipleship presses beyond the calculus of justified force toward cruciform love. The kingdom Jesus proclaims unsettles every easy moral settlement, calling believers to poverty of spirit, forgiveness of enemies, and costly solidarity with the suffering. In that light, even the most honest and careful just war reasoning must kneel before the Lamb who conquers not by the sword, but by self-giving and sacrificial love.

205 North Avenue, E, Cranford NJ 07016
Parish Phone: (908) 276-4047
Email: TrinityCranford@gmail.com



The Rev. Andrew David Kruger, Rector
Personal Cell: (609) 933-5227
Email: fr.andrew.kruger@gmail.com



Website: TrinityCranford.org ~ Instagram: [@trinity_cranford_1872](https://www.instagram.com/trinity_cranford_1872)
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