

Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



Glass cantharus (drinking cup) ~ Roman, ca. 40–80 CE

Fifth Sunday after Pentecost



Holy Eucharist ~ Rite II ~ Proper 8

June 28, 2026 at 10 AM

The Reverend Andrew David Kruger - Rector & Presider

Tony Pagano - Preacher

Anthony J. Rafaniello - Director of Music & Organist

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

*The Sanctuary Candle and the Altar Flowers are given to the Glory of God
and in celebration of the 42nd wedding anniversary of Marion and Terry Nechuta*

At the end of the prelude, the bells are rung and the People stand.

I. Gathering of God's People

Gathering Hymn

Leoni

Hymnal 401

1 The God of A - braham praise, who reigns en - throned a - bove;
 2 He by him - self hath sworn: we on his oath de - pend;
 3 There dwells the Lord, our King, the Lord, our Right - eous - ness,
 4 The God who reigns on high the great arch - an - gels sing,
 5 The whole tri - um - phant host give thanks to God on high;

1 An - cient of ev - er - last - ing days, and God of love;
 2 we shall, on ea - gle - wings up - borne, to heaven a - scend:
 3 tri - um - phant o'er the world and sin, the Prince of Peace;
 4 and "Ho - ly, ho - ly, ho - ly," cry, "Al - might - y King!
 5 "Hail, Fa - ther, Son, and Ho - ly Ghost!" they ev - er cry;

1 the Lord, the great I AM, by earth and heaven con - fessed:
 2 we shall be - hold his face, we shall his power a - dore,
 3 on Zi - on's sa - cred height his king - dom he main - tains,
 4 Who was, and is, the same, and ev - er - more shall be:
 5 hail, A - braham's Lord di - vine! With heaven our songs we raise;

we bow and bless the sa - cred Name for ev - er blest.
 and sing the won - ders of his grace for ev - er - more.
 and, glo - rious with his saints in light, for ev - er reigns.
 e - ter - nal Fa - ther, great I AM, we wor - ship thee."
 all might and ma - jes - ty are thine, and end - less praise.

Acclamation

Enriching our Worship 50

Presider Blessed be the one, holy, and living God.
People **Glory to God for ever and ever.**

Collect for Purity

Book of Common Prayer 355

Presider Let us pray.

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

Robert Powell

Hymnal S 280

1. Glo - ry to God in the high - est, and
 peace to his peo - ple on earth. 2. Lord God, heaven - ly
 King, al - might - y God and Fa - ther, we wor - ship you, 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 God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; 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.

II. Proclaiming and Receiving the Word of God

First Reading

Genesis 22:1-14

Reader A reading from the book of Genesis.

God tested Abraham. He said to him, "Abraham!" And he said, "Here I am." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall show you." So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; he cut the wood for the burnt offering, and set out and went to the place in the distance that God had shown him.

On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, "Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you." Abraham took the wood of the burnt offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, "Father!" And he said, "Here I am, my son." He said, "The fire and the wood are here, but where is the lamb for a burnt offering?" Abraham said, "God himself will provide the lamb for a burnt offering, my son." So the two of them walked on together.

When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the LORD called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am." The angel said, "Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me." And Abraham looked up and saw a ram, caught in a thicket by its horns.

Abraham went and took the ram and offered it up as a burnt offering instead of his son. So Abraham called that place "The LORD will provide"; as it is said to this day, "On the mount of the LORD it shall be provided."

Reader The Word of the Lord.

People **Thanks be to God.**

All sing the Antiphon and Psalm.



I will put my trust in your mer - cy.



TONE VI

- 1 *How löng*, O LORD?
will you forget me / for éver? *
how long will you / hide yöür fáce from me?
- 2 How long shall I have perplexity in my mind,
and grief in my heart, / day áfter day? *
how long shall my enemy / triuñph óver me?
- 3 Look upon me and answer me, / O LÓRD my God; *
give light to my eyes, / lest I sléep in death;
- 4 Lest my enemy say, "I have pre/vailed óver him," *
and my foes rejoice that / I häve fállen.
- 5 But I put my trust in / your mércy; *
my heart is joyful because / of yöür sáving help.
- 6 I will sing to the LORD, for he has dealt with / me ríchly; *
I will praise the Name / of thë Lórd Most High. [*Ant.*]

Second Reading

Romans 6:12-23

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

Do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace. What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Reader The Word of the Lord.

People **Thanks be to God.**

The People stand.

1 In Christ there is no East or West, in
 2 Join hands, dis - ci - ples of the faith, what -
 3 In Christ now meet both East and West, in
 him no South or North, but one great fel - low -
 e'er your race may be! Who serves my Fa - ther
 him meet South and North, all Christ - ly souls are
 ship of love through - out the whole wide earth.
 as his child is sure - ly kin to me.
 one in him, through - out the whole wide earth.

Holy Gospel

Matthew 10:40-42

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

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

“Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet’s reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple – truly I tell you, none of these will lose their reward.”

Presider The Gospel of the Lord.

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

III. Responding to the Proclaimed Word of God

Homily

Tony Pagano

**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

Raymond Chapman alt.

The Presider says

Let us pray to the Lord.

The intercessor prays

Thank you for the countless signs of your faithfulness: for the saints who have trusted you in times of trial, and disciples who have offered a drink of water in Christ's Name.

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

Save us from falling back into the sin from which we have been made free and shield the Church from carelessly accepting grace without counting the cost of discipleship.

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

Where the world is thirsty in body and soul, provide for the poor and pour out your life giving Spirit on all who cry out to you.

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

Draw near to the poor, the sick, the lonely, and the fearful; that those who cry, “How long, O Lord?” will find comfort, healing, and hope.

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

Grant freedom to all who are enslaved by sin, and strengthen all whose lives are wounded by addiction and destructive habits.

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

We remember before you all who have died, when our hearts are overshadowed by sorrow and loss assure us that you do not abandon your children.

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

The Presider concludes

Faithful God, your love stands firm from generation to generation: open our hearts to hear your word, so that we will seek Christ’s presence in everyone we meet; through the same Jesus Christ our Lord. **Amen.**

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

Psalm 50:14

Presider Offer to God a sacrifice of thanksgiving, and make good your vows to the Most High.

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.*

The People stand.

1 A - maz - ing grace! how sweet the sound, that
 2 'Twas grace that taught my heart to fear, and
 3 The Lord has prom - ised good to me, his
 4 Through man - y dan - gers, toils, and snares, I
 *5 When we've been there ten thou - sand years, bright

1 saved a wretch like me! I once was lost but
 2 grace my fears re - lieved; how pre - cious did that
 3 word my hope se - cures; he will my shield and
 4 have al - rea - dy come; 'tis grace that brought me
 5 shin - ing as the sun, we've no less days to

1 now am found, was blind but now I see.
 2 grace ap - pear the hour I first be - lieved!
 3 por - tion be as long as life en - dures.
 4 safe thus far, and grace will lead me home.
 5 sing God's praise than when we'd first be - gun.

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 1

EOW 57

Presider The Lord be with you.
People **And also 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 indeed right to give you our thanks and praise, O God, – trusting and rejoicing in your love – for you save us with a free gift of eternal life in Jesus Christ our Lord.

You created all things and everything we have belongs to you. You commended your servant Abraham for his willingness to offer you his beloved son, and from his family you called a people to follow your ways.

In Jesus the Christ, you have offered to us your own beloved Son. Whoever welcomes him welcomes you, and whoever welcomes the teaching he entrusted to us finds the way that leads to righteousness and life. When he was killed you brought him back from death to life, and through his grace, you have freed us from slavery to sin and bound us to Christ, so that we might be sanctified and follow him in pathways of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

Sanctus

Robert Powell

Hymnal S 129

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._____

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love.

You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace. But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus.

Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, 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, 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore we proclaim the mystery of faith:

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

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ.

Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with all your saints, past, present, and yet to come, we may praise your Name for ever.

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.

Great Amen

McNeil Robinson

Hymnal S 147



Lord's Prayer

BCP 364

Presider As our Savior Christ has taught us, we now pray,

**Our Father in heaven, hallowed be your Name,
your kingdom come, your will be done,
on earth as in heaven.**

Give us today our daily bread.

Forgive us our sins as we forgive those who sin against us.

Save us from the time of trial, and deliver us from evil.

**For the kingdom, the power, and the glory are yours,
now and for ever. Amen.**

Breaking of the Bread

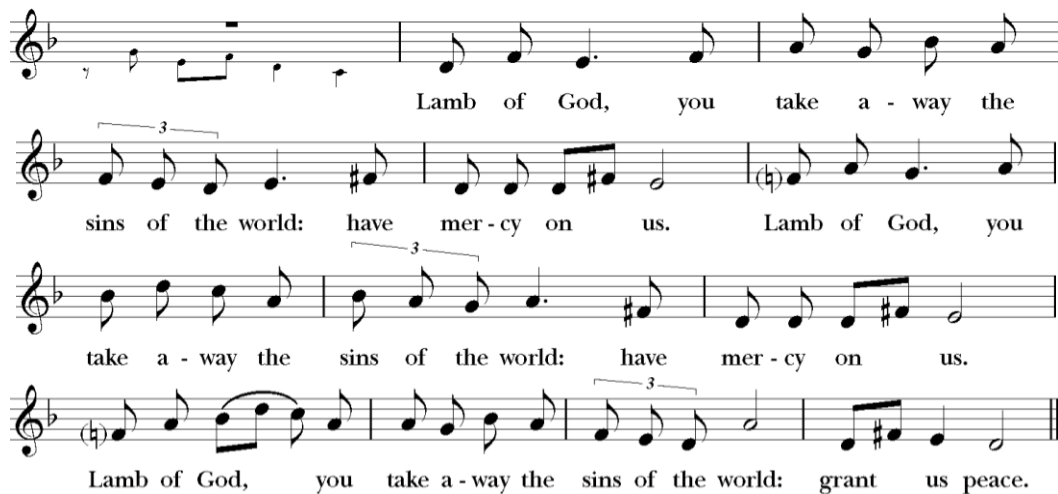
BCP 364

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

Agnus Dei

Robert Powell

Hymnal S 163



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

Land of Rest

Hymnal 304

1 I come with joy to meet my Lord, for -
2 I come with Chris - tians far and near to
3 As Christ breaks bread and bids us share, each
4 And thus with joy we meet our Lord. His
5 To - geth - er met, to - geth - er bound, we'll

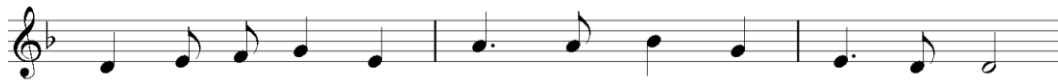
1 giv - en, loved, and free, in awe and won - der
2 find, as all are fed, the new com - mu - ni -
3 proud di - vi - sion ends. That love that made us
4 pres - ence, al - ways near, is in such friend - ship
5 go our dif - ferent ways, and as his peo - ple

1 to re - call his life laid down for me.
2 ty of love in Christ's com - mun - ion bread.
3 makes us one, and stran - gers now are friends.
4 bet - ter known: we see, and praise him here.
5 in the world, we'll live and speak his praise.

Second Communion Hymn

Sharpthorne

Hymnal 605



1 What does the Lord re - quire for praise and of - fer - ing?
2 Ru - lers of earth, give ear! Should you not jus - tice show?
3 Still down the a - ges ring the pro - phet's stern com-mands.
4 How shall my soul ful - fill God's law so hard and high?



What sac - ri - fice de - sire, or trib - ute bid you bring?
Will God your plead - ing hear, while crime and cruel - ty grow?
To mer - chant, work - er, king he brings God's high de - mands.
Let Christ en - due our will with grace to for - ti - fy.



Do just - ly; love mer - cy; walk hum - bly with your God.
Do just - ly; love mer - cy; walk hum - bly with your God.
Do just - ly; love mer - cy; walk hum - bly with your God.
Then just - ly; in mer - cy we'll (hum - bly walk with God.)

Post Communion Prayer

Common Worship

Presider Let us pray.

The People stand.

**We thank you, Lord,
that you have fed us in this sacrament,
united us with Christ,
and given us a foretaste of the heavenly banquet
prepared for all peoples. Amen.**

Commission and Blessing

Nathan Nettleton alt.

The Presider blesses the People.

You have been brought from death to life;
present yourselves to God
to be put to work in the service of righteousness.

And may God provide for you in mercy;
May Christ Jesus greet you as you welcome the stranger;
And may the Holy Spirit lead you in the ways
of sanctification and eternal life.

Amen.

V. Going out as God's People

Sending Hymn

Diademata

Hymnal 494

1 Crown him with man - y crowns, the Lamb up - on his throne; Hark!
 2 Crown him the Son of God be - fore the worlds be - gan, and
 3 Crown him the Lord of life, who tri - umphed o'er the grave, and
 4 Crown him of lords the Lord, who o - ver all doth reign, who
 5 Crown him the Lord of heaven, en - throned in worlds a - bove; Crown

1 how the heaven - ly an - them drowns all mu - sic but its own; a -
 2 ye, who tread where he hath trod, crown him the Son of man; who
 3 rose vic - to - rious in the strife for those he came to save; his
 4 once on earth, the in - car - nate Word, for ran - somed sin - ners slain, now
 5 him the King, to whom is given the won - drous name of Love. Crown

1 wake, my soul, and sing of him who died for thee, and
 2 ev - ery grief hath known that wrings the hu - man breast, and
 3 glo - ries now we sing who died, and rose on high, who
 4 lives in realms of light, where saints with an - gels sing their
 5 him with man - y crowns, as thrones be - fore him fall, crown

1 hail him as thy match - less King through all e - ter - ni - ty.
 2 takes and bears them for his own, that all in him may rest.
 3 died, e - ter - nal life to bring, and lives that death may die.
 4 songs be - fore him day and night, their God, Re - deem - er, King.
 5 him, ye kings, with man - y crowns, for he is King of all.

Dismissal

BCP 366

Presider
People

Go in peace to love and serve the Lord.
Thanks be to God.

Postlude

Finale from *The Royal Fireworks* – George Frideric Handel

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. An email blast is sent every Thursday by 2 PM 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...

Spiritual Reflection Read Fr Andy's comments on Genesis 22:1-14, "Does God Command Violence" on this week's email blast.

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

Vestry Meeting Today at 11:30 AM in Witherington Hall, please pray for the leadership of our parish:

Almighty and everliving God, source of all wisdom and understanding, be present with those who take counsel in Trinity's Vestry for the renewal and mission of your Church. Teach them in all things to seek first your honor and glory. Guide them to perceive what is right, and grant them both the courage to pursue it and the grace to accomplish it; through Jesus Christ our Lord. Amen.

Trinity Episcopal Senior Youth (TESY) Today at 12:30 PM. All confirmed youth ages 13-18 are welcome.

What you need to know this week...

The Daily Offices Morning Prayer and Evening Prayer are offered online from Monday-Friday at 8:30 AM and 5 PM.

Rector on Vacation This Wednesday, July 1 to Monday, July 6, and then on Retreat at Holy Cross from Tuesday, July 7 through Friday, July 10.

Parish Office Hours Office Manager Marion Nechuta is available this week on Wednesday and Thursday from 12 noon to 3:30 PM.

Compline This Thursday at 8 PM online

What you need to know in the future...

Summer Schedule Sunday, July 5 to Sunday, August 30, there is only one Sunday service at 9 AM. During this summer period the fourth Sunday of the month is a Rite I said service, all other services are Rite II with music.

Sight and Sound: "Joshua" Saturday, October 3 at 3 PM in Lancaster PA. Tickets are \$90; see Bonnie Gentesse (908-377-4344).

Lectionary & Liturgy

Today we continue reading from the Gospel according to Matthew. This passage follows Jesus' commissioning the disciples to go out and preach and his warning of the opposition they will encounter. Today he concludes this section describing those who accept their message. Matthew is speaking here of us and of all who have accepted the message and who have received the reward of our faith. Abraham's greatest test of faith now comes as God tells him to sacrifice the child he and his wife had awaited for so long. Abraham sets out to obey but God intervenes, spares the child, and renews the promise to Abraham's descendants, including us. The reading from Romans today carries on Paul's discussion of the result of baptism. We are dead to sin but we still have the choice between sin and grace. The choice is to be controlled by sin or by God. One receives only death from sin but from God comes sanctification, growing into the image of God in which we were created. We gather as people who find our life in Christ rather than in the conventions of the world. Our action in worship is a contradiction of the world's standards. Our life, as we go forth from worship, is to show forth our new way of existing, by ministry to the poor and neglected, that God saves all who turn to God in faith. We are to live in accordance with God's kingdom, even when that reality is hard to find in the world around us.

From The Rite Light: Reflections on the Sunday Readings and Seasons of the Church Year. © 2007 by Michael W. Merriman. Church Publishing Inc., New York

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† **Cover Art** – Glass cantharus (drinking cup), Roman ca. 40–80 CE; this is an early type of wineglass and would have graced the table of a wealthy Roman at a dinner or drinking party. Most surviving examples are recorded from sites in the northwestern provinces, but this cup is said to be from the city of Rome. Metropolitan Museum of Art, NYC.

- † **Gathering Hymn** – In 1772, Thomas Olivers (1725-1799) was attending The Great Synagogue in London and heard Cantor Myer Lyon (1751-1791) singing in Hebrew; he then paraphrased and translated it into English, giving it a more Christian focus and naming it after the stage name of its composer, who combined a life in the synagogue with fame on the stage. “I was at a very fine concert, and heard Leoni, who pleased me more than anything I have heard these 100 years. There is a melancholy melody in his falsetto, that nothing but a natural voice almost ever compasses. Then he sang songs of Handel in a genuine simple style, and did not put one in pain.”
- † **Gloria** – Words: Anonymous, 15th century medieval. Music: Robert Powell (b. 1932), American composer and organist who spent his career serving churches across the Southern and Eastern United States, and currently serves as organist at Trinity Methodist Church in Greenville, SC. “I write tunes and play hymns. And I would have it no other way!” His “output bridges denominational boundaries and serves the larger Church. He has made ecumenical sharing a reality – and always with a genteel touch.” –[GIA] His conservative, neo-Romantic style stems from his approach to composition. “I write for choirs of 25 because that’s what most are. Most are not of cathedral ability or size. My pieces are practical and useful for specific occasions.” –[© Church Publishing]
- † **Collect of the Day** – This collect, composed for the 1549 Prayer Book, was formerly associated with the feast of Saint Simon and Saint Jude. It is based upon Ephesians 2:20-22 and 4:3. The 1662 Prayer Book, following the precedent of the Scottish Book of 1637, substituted “Church” for “congregation” because of the Puritan connotation of “congregation.” In the present revision “chief cornerstone” replaces “head cornerstone.” Because of its reference to the apostles the collect was deliberately placed on the Sunday closest to the Feast of Saint Peter and Saint Paul. – [Notes on the American Prayer Book by Marion Hatchett]
- † **Proclaiming Hymn** – Words: John Oxenham (1852-1941) Reprinted by permission of The American Tract Society, Garland, Texas. Music: African American spiritual; adapt. and harm. © 1940, Henry T. Burleigh (1866-1949), who was a descendent of slaves. The tune was named for the rector of St. George’s Episcopal Church in New York City, Elmer M. McKee, where Burleigh was the baritone soloist for over 50 years. Used by permission of the Estate of Henry T. Burleigh.
- † *** Nicene Creed** – This version is designed to contain “all the expansive language texts currently authorized.” It is almost identical to the version in the BCP. The omission of the words ‘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 of that phrase was a later development implemented only in the Western Church and without the approval of a General Council.
- † **Offertory Hymn** – Words: John Newton (1725-1807), English poet and Anglican clergyman, alt.; st. 5, from *A Collection of Sacred Ballads*, 1790; compiled by Richard Broaddus and Andrew Broaddus. Music: from *Virginia Harmony*, 1831; adapt. att. Edwin Othello Excell (1851-1921); harm. Austin Cole Lovelace (1919-2010) –[© 1974 Abingdon Press. Used by permission.]
- † **Proper Preface** – Nathan Nettleton –[©LaughingBird Liturgical Resources] is pastor to South Yarra Community Baptist Church, a small congregation located in an inner-city neighborhood of Melbourne, Australia, member of the Baptist World Alliance Study Commission on Worship & Spirituality, the Australian Academy of Liturgy and Societas Liturgica, and represents the Baptist Union of Australia on the ecumenical Australian Consultation on Liturgy (ACOL).
- † **First Communion Hymn** – Words: Brian A. Wren (1936-2010) wrote on the meaning of the Lord’s Supper, specifically to help illustrate the presence of Christ in the sacrament as simply as possible, in a way that would take the worshipper (probably without recognizing it) from the usual individualistic approach to communion (“I come”) to an understanding of its essential corporateness (“we’ll go”). –[© 1971 Hope Publishing] Music: American folk melody; adapt. and harm. Annabel Morris Buchanan (1889-1983).
- † **Second Communion Hymn** – Words: Albert Bayly (1901-1984); based on Micah 6:6-8, he presents the prophet “in the light of the climax and fulfillment of the Old Testament revelation in the coming of Christ.” It asks questions and states commands as if Micah were a modern-day prophet. Bayly wrote, “hymns may deal with the most profound ideas, but unless these are expressed in the simplest and clearest possible way they can be nothing but words to many of those who sing them.” He used more contemporary language and concepts “embodying space-age imagery and warnings of nuclear destruction., marking a resurgence of the social gospel hymn.” –[Carlton Young] “The pioneer of the remarkable revival of hymn writing in Britain in the 1960s and 1970s.” –[Fred Pratt Green] –[©1949 Oxford University Press] Music: Eric Routley (1917-1982) – [©1969 Hope Publishing]. “One of Routley’s best! The rugged tune fits well with the stern prophetic message.” –[*Psalter Hymnal Handbook*]
- † **Sending Hymn** – Words: Music: Words: Matthew Bridges (1800-1894). Music: George Job Elvey (1816-1893) composed specifically for this text. “This is another of those hymns that can be sung at different paces, but which don’t lend themselves to changes in volume. Rather, it builds with pomp, the second half of each verse making you want to stand to sing.” –[Albert Bailey, *The Gospel in Hymns*]



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