

Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



"Feeding of the 5000 – 12 Baskets Leftover" – Paul Oman

Tenth Sunday after Pentecost



Holy Eucharist - Rite II - Proper 13

August 2, 2026 at 9 AM

The Reverend Andrew David Kruger - Rector & Presider

Susan Caldwell Nelson - Musician-in-Residence and Organist

Anthony J. Rafaniello - Director of Music

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

Prelude

“O Welt, ich muss dich lassen” – G. Winston Cassler

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

I. Gathering of God's People

Gathering Hymn

Abbot's Leigh

Hymnal 523

1 Glo - rious things of thee are spo - ken, Zi - on, ci - ty
2 See! the streams of liv - ing wa - ters, spring - ing from e -
3 Round each ha - bi - ta - tion hov - ering, see the cloud and
4 Blest in - hab - it - ants of Zi - on, washed in the Re -

of our God; he whose word can - not be bro - ken
ter - nal love, well sup - ply thy sons and daugh - ters
fire ap - pear for a glo - ry and a cov - ering,
deem - er's blood! Je - sus, whom their souls re - ly on,

formed thee for his own a - bode; on the Rock of A - ges
and all fear of want re - move. Who can faint, when such a
show - ing that the Lord is near. Thus de - riv - ing from their
makes them kings and priests to God. 'Tis his love his peo - ple

found - ed, what can shake thy sure re - pose? With sal -
riv - er ev - er will their thirst as - suage? Grace which,
ban - ner, light by night, and shade by day, safe they
rais - es o - ver self to reign as kings: and as

va - tion's walls sur - round - ed, thou may'st smile at all thy foes.
like the Lord, the giv - er nev - er fails from age to age.
feed up - on the man - na which he gives them when they pray.
priests, his sol - emn prais - es each for a thank - of - fering brings.

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

Presider There is one Body and one Spirit;
People **There is one hope in God's call to us;**

Presider One Lord, one Faith, one Baptism;
People **One God and Father of all.**

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.

Let your continual mercy, O Lord, cleanse and defend your Church; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; 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 32:22-31

Reader A reading from the book of Genesis.

The same night he got up and took his two wives, his two maids, and his eleven children, and crossed the ford of the Jabbok. He took them and sent them across the stream, and likewise everything that he had. Jacob was left alone; and a man wrestled with him until daybreak. When the man saw that he did not prevail against Jacob, he struck him on the hip socket; and Jacob's hip was put out of joint as he wrestled with him. Then he said, "Let me go, for the day is breaking." But Jacob said, "I will not let you go, unless you bless me." So he said to him, "What is your name?" And he said, "Jacob." Then the man said, "You shall no longer be called Jacob, but Israel, for you have striven with God and with humans, and have prevailed." Then Jacob asked him, "Please tell me your name." But he said, "Why is it that you ask my name?" And there he blessed him. So Jacob called the place Peniel, saying, "For I have seen God face to face, and yet my life is preserved." The sun rose upon him as he passed Penuel, limping because of his hip.

Reader The Word of the Lord.

People **Thanks be to God.**

Psalm 17:1-7, 16

Exaudi, Domine

BCP 600

- 1 Hear my plea of innocence, O LORD; give heed to my cry; *
listen to my prayer, which does not come from lying lips.
- 2 Let my vindication come forth from your presence; *
let your eyes be fixed on justice.
- 3 Weigh my heart, summon me by night, *
melt me down; you will find no impurity in me.
- 4 I give no offense with my mouth as others do; *
I have heeded the words of your lips.
- 5 My footsteps hold fast to the ways of your law; *
in your paths my feet shall not stumble.
- 6 I call upon you, O God, for you will answer me; *
incline your ear to me and hear my words.

7 Show me your marvelous loving-kindness, *

O Savior of those who take refuge at your right hand from those who rise up against them.

16 But at my vindication I shall see your face; *

when I awake, I shall be satisfied, beholding your likeness.

Second Reading

Romans 9:1-5

Reader

A reading from Paul's letter to the Romans.

I am speaking the truth in Christ – I am not lying; my conscience confirms it by the Holy Spirit – I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh. They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and from them, according to the flesh, comes the Messiah, who is over all, God blessed forever. Amen.

Reader

The Word of the Lord.

People

Thanks be to God.

Proclaiming Hymn

O Welt, ich muss dich lassen

Hymnal 309

The People stand.



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

Holy Gospel

Matthew 14:13-21

Presider

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

People

Glory to you, Lord Christ.

Jesus withdrew in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. When it was evening, the disciples came to him and said, "This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves." Jesus said to them, "They need not go away; you give them something to eat." They replied, "We have nothing here but five loaves and two fish." And he said, "Bring them here to me."

Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. And those who ate were about five thousand men, besides women and children.

Presider The Gospel of the Lord.

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

III. Responding to the Proclaimed Word of God

Homily

Andrew Kruger

Affirmation of Baptismal Faith

BCP 292 alt.

The Presider moves to the font and the People stand.

Friends in Christ, Baptism is not the rite of a moment but the commitment of a lifetime. In baptism, God calls us out of darkness into his marvelous light. To follow Christ means dying to sin and rising to new life with our Lord.

Therefore let us reaffirm our Baptismal Vows together with all those who celebrate the anniversary of their baptism this month.

Do you reaffirm your renunciation of evil and renew your commitment to Jesus Christ?

I do.

Do you believe in God the Father?

I believe in God, the Father almighty, creator of heaven and earth.

Do you believe in Jesus Christ, the Son of God?

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit and born of the Virgin Mary.

He suffered under Pontius Pilate, was crucified, died, and was buried.

He descended to the dead. On the third day he rose again.

He ascended into heaven, and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

Do you believe in God the Holy Spirit?

**I believe in the Holy Spirit, the holy catholic Church, the communion of saints,
the forgiveness of sins, the resurrection of the body, and the life everlasting.**

Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

I will, with God's help.

Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

I will, with God's help.

Will you proclaim by word and example the Good News of God in Christ?

I will, with God's help.

Will you seek and serve Christ in all persons, loving your neighbor as yourself?

I will, with God's help.

Will you strive for justice and peace among all people, and respect the dignity of every human being?

I will, with God's help.

Blessing the Water

Common Worship alt.

Presider Let us give thanks to the Lord:

People **God is worthy of all thanksgiving and praise.**

The Presider pours the water into the baptismal font.

Blessèd are you, Sovereign God of all, to you be glory and praise for ever! You are our light and our salvation. From the deep waters of death you have raised your Son to life in triumph. Accept our sacrifice of praise, we pray, and sanctify these waters of your new creation, that we, with all who have been born anew by water and the Spirit, may be renewed in your image, walk by the light of faith, and serve you in newness of life; through your anointed Son, Jesus Christ, to whom with you and the Holy Spirit we lift our voices of praise, Father, Son and Holy Spirit.

People **Blessèd be God for ever.**

The Presider sprinkles the People with the aspergillum.

Baptismal Chant

"We Shall Draw Water" – Paul Inwood



1. Truly God is our salvation; we trust, we shall not fear.
For the Lord is our strength, the Lord is our song; he became our savior.
2. Give thanks, O give thanks to the Lord; give praise to his holy name!
Make his mighty deeds known to all of the nations; proclaim his greatness.
3. Sing a psalm, sing a psalm to the Lord for he has done glorious deeds.
Make known his works to all of the earth; people of Zion, sing for joy,
for great in your midst is the Holy One of Israel.

Prayers of the People

Hear Our Prayer p. 73 alt

Presider Let us pray to the Lord.

The intercessor prays

For the Church, the body of Christ, that you will strengthen us, reorient us, and send us to share your gospel.

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

For the health and welfare of all nations; embolden all leaders to serve the common good and advocate for the needs of all people.

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

For all creatures on the earth, and for the earth itself; that all people will recognize the goodness of your creation.

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

For this congregation; give us hearts that long for you and hands that serve others in your name.

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

For those who are sick, suffering, anxious, hopeless, imprisoned, persecuted or alone; grant your grace to all in need and to those who provide them care.

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

For the power of Christ's resurrection to shape our reality, so that the dying will know peace, and the grieving will know comfort.

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

The Presider concludes

Glorious God, you shower creation with abundance: awaken in us a hunger for food that satisfies, that in the miracle of being fed, we will be empowered to feed the hungry in Jesus' name. **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.*

Offertory Hymn

Stuttgart

Hymnal 414

The People stand.

1 God, my King, thy might con - fess - ing, ev - er will I
2 Hon - or great our God be - fit - teth; who his ma - jes -
3 They shall talk of all thy glo - ry, on thy might and
4 Nor shall fail from mem - ory's trea - sure works by love and
5 Full of kind - ness and com - pas - sion, slow to an - ger,

1 bless thy Name; day by day thy throne ad - dress - ing,
2 ty can reach? Age to age his works trans - mit - teth,
3 great - ness dwell, speak of thy dread acts the sto - ry,
4 mer - cy wrought, works of love sur - pass - ing mea - sure,
5 vast in love, God is good to all cre - a - tion;

1 still will I thy praise pro - claim.
2 age to age his power shall teach.
3 and thy deeds of won - der tell.
4 works of mer - cy pass - ing thought.
5 all his works his good - ness prove.

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, for you offer us the banquet that feeds us abundantly and fills us with your presence.

You strove against the darkness and chaos, and you prevailed, bringing forth creation in all its miraculous abundance. You challenged your servant, Jacob, face to face, and gave him your blessing and promise. From his family you formed your covenant people, in whom your glory, your law, and your worship were revealed to the world.

But now, in these last days, your Messiah, Jesus, has emerged from among them, bringing your compassion and healing to all. Though he was cursed and cut off for the sake of his people, you raised him from death. Now in him you offer food for our deepest hunger, and it is in holding tight to him that we see your face and receive your blessing.

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.”

Presider Therefore we proclaim the mystery of faith:

People

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

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.

Communion Hymn

Holy Manna

Wonder, Love & Praise 761

1. All who hun - ger gath - er glad - ly; ho - ly man - na
2. All who hun - ger, nev - er stran - gers, seek - er, be a
3. All who hun - ger, sing to - geth - er, Je - sus Christ is

is our bread. Come from wil - der - ness and wan - d'ring.
wel - come guest. Come from rest - less - ness and roam - ing.
liv - ing bread. Come from lone - li - ness and long - ing.

Here in truth we will be fed. You that yearn for
Here, in joy we keep the feast. We that once were
Here, in peace, we have been fed. Blest are those who

days of full - ness, all a - round us is our food.
lost and scat - tered in com - mun - ion's love have stood.
from this ta - ble live their days in grat - i - tude.

Taste and see the grace e - ter - nal.
Taste and see the grace e - ter - nal.
Taste and see the grace e - ter - nal.

Taste and see that God is good.
Taste and see that God is good.
Taste and see that God is good.

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.

Be generous to others, for Christ has given extravagantly.
Live by God's word, avoiding lies and violence.
Walk in God's paths and never stray.

And may God's wonderful love be with you everywhere;
 May Christ Jesus feed you with his body and word;
 And may the Holy Spirit confirm the truth in you
 and fill you with God's presence always.

Amen.

V. Going out as God's People

Sending Hymn

Cwm Rhondda

Hymnal 690

1 God of grace and God of glo - ry, on thy peo - ple pour thy power;
 2 Lo! the hosts of e - vil round us scorn thy Christ, as - sail his ways!
 3 Cure thy chil - dren's war - ring mad - ness, bend our pride to thy con - trol;
 4 Save us from weak res - ig - na - tion to the e - vils we de - plore;

crown thine an - cient Church's sto - ry; bring her bud to glo - rious flower.
 From the fears that long have bound us free our hearts to faith and praise:
 shame our wan - ton, self - ish glad - ness, rich in things and poor in soul.
 let the gift of thy sal - va - tion be our glo - ry ev - er - more.

Grant us wis - dom, grant us cour - age, for the fac - ing of this
 grant us wis - dom, grant us cour - age, for the liv - ing of these
 Grant us wis - dom, grant us cour - age, lest we miss thy king - dom's
 Grant us wis - dom, grant us cour - age, serv - ing thee whom we a -

hour, for the fac - ing of this hour.
 days, for the liv - ing of these days.
 goal, lest we miss thy king - dom's goal.
 dore, serv - ing thee whom we a - dore.

Presider Go in peace to love and serve the Lord.

People **Thanks be to God.**

Postlude

“Cwm Rhondda” – Walter L. Pelz

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.

Baptismal Anniversaries

When we think about birthdays, we immediately recall the date we were born and took our first breath in this world. But if we take a moment to reflect, we will realize that we have another “birthday” of even greater significance: the day we became members of the body of Christ – our Baptismal birthday.

Through the waters of baptism, the Holy Spirit anoints us and sets our inner compass, to walk in a path that is pleasing to God, to do all good works that God has planned for us, and to “seek God’s face” [Psalm 27:8]. This is the path that ultimately leads us into abundant life both in this earthly existence, and in the world to come. Whether baptized as a child or an adult, we prayerfully grow in our understanding and appreciation of our baptismal identity, as individuals and as a community.

Usually, on the first Sunday of every month, we acknowledge those who have a baptismal “birthday” during the month in question and share in their renewal of baptismal vows. This monthly recognition of our “birth from above” [John 3:3] allows us to develop a deeper appreciation for the essence of our baptism.

Parishioners who are celebrating their Baptismal Anniversaries in August include:

Bryan Johnson, August 31. Gordon Phelps, Jr., August 29. James Michael, August 30. Thomas Kaercher, August 19.
Tristin Strawder, August 4. Cheryl Pantina, August 14. Paul Modrak, August. Tony Pagano, August 23.

What you need to know today...

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

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.

Parish Office Hours Office Manager Marion Nechuta is available from Tuesday to 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 Today 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.

Rector's Vacation August 4 & 5; also Wednesday, August 19 to Sunday, August 23.

Trinity Fellowship Luncheon Thursday, August 20 from 12:30-2 PM in Witherington Hall.

The Blessing of Students and Educators Sunday, September 6 during the 10 AM Eucharist. Children are invited to bring their backpacks to the service and will receive a special backpack tag.

Round Up Sunday September 13, only one service at 10 AM for Trinity's annual after-summer welcome-back service. Come for worship, fellowship and food. See what's happening and find out how to get involved. All are welcome, all are loved, no exceptions.

The Arc of the Office : The Shape of Scripture in Daily Prayer

Beginning this Monday, August 3, you're warmly invited to join the first session of *The Arc of the Office*, a new Bible study following Morning Prayer on Trinity's Zoom platform. This initial gathering is something of an experiment as we discern whether this format is both helpful and worthwhile. Morning Prayer begins at 8:30 AM, and we'll begin our conversation at or just before 9 AM. If there is sufficient interest and participants find the study enriching, my hope is that it will become a regular weekly opportunity to reflect together on the Daily Office readings.

Our first gathering will include three simple movements:

- **Reading Scripture through an Anglican lens:** We'll begin with Richard Hooker's insight that the Bible contains many different kinds of writing — history, poetry, prophecy, gospel, letters, wisdom — and that faithful interpretation begins by asking what kind of text we are reading. We'll also explore the Anglican practice of reading Scripture in conversation with tradition, reason, and the worshipping life of the Church.

- **The week's readings at a glance:** Rather than treating each day as an isolated lesson, we'll trace the movement of the Hebrew Bible, New Testament, and Gospel readings across the week, noticing the larger story that the Daily Office unfolds.
- **Wrestling with difficult texts:** Some passages leave us puzzled, disturbed, or full of questions. Together we'll learn to ask good questions of Scripture, seeking understanding with humility rather than the shallowness of certainty.

At the heart of this study is a distinctly Anglican conviction: Scripture is meant to be read in the context of prayer. The Daily Office reminds us that the Bible is more than a source of information or inspiration. It is the Church's book, received and proclaimed in the presence of God, alongside psalms, prayers, silence, and praise. As we hear the Scriptures day by day, they begin to shape not only what we think, but how we pray, how we worship, and ultimately how we live. Whether you've prayed the Daily Office for decades or are just beginning, I hope you'll join us as we learn to listen for the voice of God together through *The Arc of the Office*.

Father Andy

The Feast of Creation in Christ

For the past two years, Trinity has observed this celebration under the title The Feast of God the Creator. During that time, the ecumenical bodies responsible for developing the observance — including those associated with the Revised Common Lectionary — have clarified its official name: The Feast of Creation in Christ. The new title reflects the feast's distinctive theological emphasis while remaining faithful to the same celebration we have already come to know. The feast has its roots in the ancient Orthodox Christian observance of September 1 as a commemoration of God's creation of the world. In recent decades it has been embraced across the Christian Church as a day of thanksgiving for creation and prayer for its care and renewal. Why Creation in Christ? The title comes from St. Paul's proclamation that "in him all things in heaven and on earth were created" (Colossians 1:16). It reminds us that creation is not simply God's work in the distant past, but a mystery centered in Christ. Through Christ all things were created, in Christ all things continue to hold together, and in Christ all things will ultimately be brought to their fulfillment. As we celebrate The Feast of Creation in Christ on the Sunday closest to September 1, we join Christians around the world in giving thanks for the goodness of creation, praying for its healing, and renewing our commitment to care faithfully for the earth entrusted to us. In keeping with the feast's Orthodox roots, you are invited to light a beeswax candle at one of the icons before or after the liturgy.

Blessing of Students and Educators

As a new school year begins, we invite students, educators, and all who support the ministry of education to join us for a special Blessing of Students and Educators during the 10 AM Holy Eucharist on Sunday, September 6. During the service, prayers will be offered for students as they learn and grow, for educators as they teach and inspire, and for the staff, representatives, and leaders of educational institutions who create communities where learning can flourish. Children are invited to bring their backpacks to the service. As part of the blessing, students will receive a special backpack tag as a reminder that God's wisdom, love, and presence go with them wherever they learn. Whether you are returning to school, beginning a new year of teaching, or supporting education in another way, we hope you will join us as we pray for a year filled with curiosity, courage, friendship, and wisdom.

Lectionary & Liturgy

- † **Copyrighted Music** – Reprinted and streamed with permission under ONE LICENSE #A-727521. All rights reserved.
- † **Cover Art** – “Feeding of the 5000 – 12 Baskets Leftover” is a canvas mural and visual media piece created by Paul Oman, pastor and professional artist, who “creates larger-than-life sized murals of any Bible story or theme in less than an hour as audiences are engaged by watching the process. The Biblical story comes to life, impacting lives and congregations in profound ways.” He writes: “The key to painting is to just simply observe with eyes and heart, mind and emotions, and then draw, paint, and paint a lot. I seldom tire of painting. It is a ‘language’ through which I see and interpret the world.” © Drawn to the Word/Paul Oman Fine Art. paulomanfineart.com
- † **Prelude** – G. Winston Cassler (1906-1990), was an organist, composer, and professor at St. Olaf College in Northfield, Minnesota (which happens to be Susan Caldwell Nelson’s alma mater) In this beautiful composition, Cassler has written a plaintive original melody in eighth notes which he develops before introducing the melody of the chorale tune by Heinrich Isaac (c. 1450-1517) on a solo stop in the left hand. You will hear this tune again in our sequence hymn. Chorale preludes such as these give the members of the congregation an opportunity to meditate on the chorale tune before singing it.
- † **Gathering Hymn** – Words: John Newton (1725-1807), from his “On Select Texts of Scripture,” containing hymns written on specific Scripture passages; it is written on Isaiah 33:20-21, but there are plenty of clear references to other Scriptures, which Newton cited in footnotes, such as Psalm 87 (the first two lines of the hymn are nearly a direct quote of Ps. 87:3) and Isaiah 4:5-6 (which is closely paraphrased in the third stanza). This hymn has been called one of Newton’s finest hymns, and it is certainly one of his most popular, along with “Amazing Grace” and “How Sweet the Name of Jesus Sounds.” Music: Cyril Vincent Taylor (1907-1992); composed in 1941 when he was working for the Religious Broadcasting Department of the British Broadcasting Corporation (BBC) and named for a village near Bristol, England.
- † **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** – The 1662 revision replaced “congregation” with “Church” because of the connotation of “congregation” among the Puritans. The original word in Latin is *ecclesia*. –[*Notes on the American Prayer Book* by Marion Hatchett]
- † **Epistle** – The longest and most systematic unfolding of Paul’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: Latin, 1661; tr. John Athelstan Laurie Riley (1858-1945). Music: melody att. Heinrich Isaac (1450-1517), one of the most prolific composers of the time; harmony by J. S. Bach (1685-1750), who used it as the basis of his *St Matthew Passion*.
- † **Affirmation of Baptismal Faith** – Erasmus proposed a ritual in 1522 for adolescents to renew their baptismal vows; it was first recorded in the 1662 *Book of Common Prayer* as part of the confirmation rite. The ritual is conducted in both the Protestant and revised Catholic liturgies on similar lines. The presider faces the people, gives a short address and conducts a “dialogue” in the vernacular with the whole congregation.
- † **Celebrating Common Prayer** – Daily Office book for Anglicans, with Church of England texts, based on *Common Worship*.
- † **Baptismal Chant** – Words: Isaiah 12:2-6. Music Paul Inwood (b. 1946), published by OCP Publications © 1986, 1988.
- † **Offertory Hymn** – Words: Richard Mant (1776-1848). Music: included in the significant hymnal *Psalmody Sacra* (1715); about 00 of the tunes are attributed to Christian F. Witt (1660-1716) an editor and compiler of that collection. The title relates to a story about Rev. C.A. Dann’s banishment (and eventual restoration) from his pulpit at St. Leonard’s Church in Stuttgart in the early nineteenth century.
- † **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).
- † **Communion Hymn** – Words: Sylvia G. Dunstan (1955-1993) died after a brief, arduous battle with liver cancer; she served the United Church of Canada as a parish minister, prison chaplain, and editor of a worship journal. –[Sing! A New Creation © 1991, GIA Publications.] “She left behind a ministry that combined a compassionate concern for the needy, her gift of writing, and a consuming love of liturgy.” Written “on a commuter bus after a particularly bad day at the jail” as a prison chaplain. Music: from William Moore’s *Columbian Harmony*, 1825.
- † **Sending Hymn** – Words: William Williams (1717-1791); the “sweet singer of Wales” interweaves imagery from Exodus to evoke a sense of God’s guidance through strife. Originally given the title, “A prayer for strength to go through the wilderness of the world.” He often used the metaphor of “pilgrimage” in his hymn texts. The general theme is an allusion to the Israelites’ journey through the desert to reach the Promised Land. Music: John Hughes (1873-1932) named the tune after a coal mining area in Wales. A Welsh composer of hymn tunes, he worked his entire life in secular jobs, his worldwide fame being the result of a hobby he pursued on the side. This tune was at first circulated only in leaflet form because hymnal editors considered it too vigorous to be a proper hymn tune. They eventually succumbed to popular pressure. The hymn was sung at the 1997 funeral of Princess Diana and the royal wedding of Prince William and Catherine Middleton in 2011.
- † **Postlude** – Walter L. Pelz (1926-2026) was a prolific composer and organist and one of the founding members of the Association of Lutheran Church Musicians. He was professor of music and college organist at Bethany College in Lindsborg, Kansas from 1969 until his retirement in 1989. In this festive setting of the beloved Welsh tune *Cwm Rhondda*, Pelz writes a brief fanfare before introducing the tune in the left hand on a solo trumpet.



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TRINITY 2026 MIDYEAR REPORT



REFLECTIONS ON OUTDOOR EUCHARIST

"The wonder of God's creation is never better experienced until you are out in it and rejoicing through word and song. Before our walk through the woods, we sat for readings and prayers surrounded by a cathedral of tree trunks reaching skyward within which woodpeckers called and other birds softly chatted among the pine branches."
-Mary Beth M. & Dave B.

161 Average Sunday Attendance This Year

311 Total Worship Services This Year

200 Sandwiches Made for St. John's Each Month

BREAKING BREAD AND BARRIERS

Bilingual Taizé Service: On Thursday, June 11, Trinity hosted a joint English and Spanish Taizé service with St John's Elizabeth. The service was followed by a potluck dinner with dishes provided by both communities. This marked, hopefully, the first of many opportunities to worship and fellowship together.

-Rev. Andy Kruger

SUPPORT SUMMARY (JANUARY - JUNE)

\$117,583

Total Pledged

\$106,158

Pledges Received

\$15,494

Loose Plate and Identified Givers

FAMILY FUN

GAME NIGHT

Started during Trinity's Sabbatical year, this popular event is now held twice a year. Members of the parish gathered in May for a light dinner and intergenerational game play.

MARTI GRAS

In February, the parish gathered to indulge before the start of Lent, which included a "seven deadly sins" basket raffle.

TRINITY GARDEN TEAM

This new ministry, overseen by our very own horticulturist Paul Trader, works regularly to maintain and beautify our campus. At this year's spring clean-up, a group of youth, teens, and adults spread 600 pounds of topsoil, pruned overgrown plants, weeded 20+ trees, and dug a new landscape garden in front of TEDS.

