

Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



from *Très Riches Heures du Duc de Berry*

The Fourth Sunday after the Epiphany

Holy Eucharist ~ Rite II

January 28, 2024 at 10 AM

Annual Parish Meeting

The Reverend Andrew David Kruger - Rector & Presider

Anthony J. Rafaniello - Director of Music & Organist

Casey Woodruff - Senior Warden & Thomas Kaercher - Junior Warden

Prelude

Improvisation on *Aurelia*

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

I. Gathering of God's People

Gathering Hymn

Aurelia

Hymnal 525

1 The Church's one foun - da - tion is Je - sus Christ her Lord;
 2 E - lect from ev - ery na - tion, yet one o'er all the earth,
 3 Though with a scorn - ful won - der men see her sore op - pressed,
 4 Mid toil and tri - bu - la - tion, and tu - mult of her war
 5 Yet she on earth hath un - ion with God, the Three in One,

1 she is his new cre - a - tion by wa - ter and the word:
 2 her char - ter of sal - va - tion, one Lord, one faith, one birth;
 3 by schi - sms rent a - sun - der, by her - e - sies dis - tressed;
 4 she waits the con - sum - ma - tion of peace for ev - er - more;
 5 and mys - tic sweet com - mun - ion with those whose rest is won.

1 from heaven he came and sought her to be his ho - ly bride;
 2 one ho - ly Name she bless - es, par - takes one ho - ly food,
 3 yet saints their watch are keep - ing, their cry goes up, "How long?"
 4 till with the vi - sion glo - rious her long - ing eyes are blessed,
 5 O hap - py ones and ho - ly! Lord, give us grace that we

1 with his own blood he bought her, and for her life he died.
 2 and to one hope she press - es, with ev - ery grace en - dued.
 3 and soon the night of weep - ing shall be the morn of song.
 4 and the great Church vic - to - rious shall be the Church at rest.
 5 like them, the meek and low - ly, on high may dwell with thee.

Opening Acclamation

Enriching Our Worship 1, 50

Presider ✕ Blessed be the one, holy, and living God.

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

Collect for Purity

Book of Common Prayer 355

Presider Let us pray.

Presider and People pray together.

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.

Canticle Q

“A Song of Christ’s Goodness” – Jonathan Dimmock

Je - sus, as a mo - ther you ga - ther your peo - ple to you -

5 you are gen - tle with us as a mo - ther with her child - ren.

10 Of - ten you weep o - ver our sins and our pride, ten - der - ly you draw us from

13 ha - tred and judg - ment. You com - fort us in sor - row and bind up our wounds, in

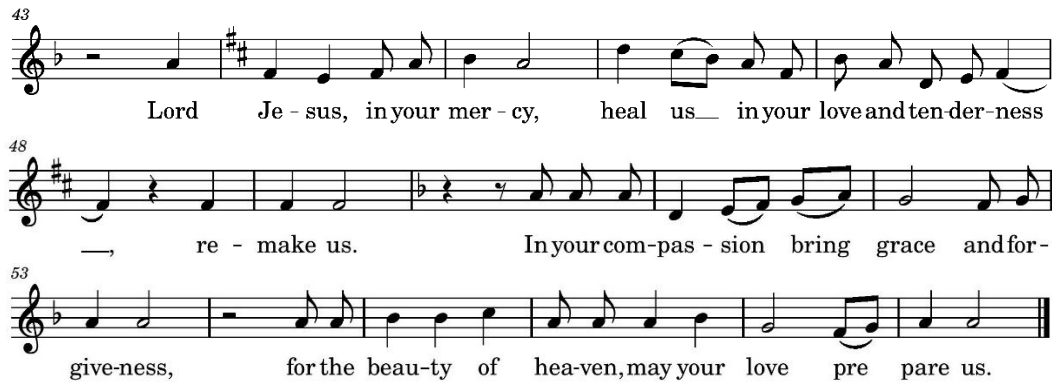
18 sick - ness you nurse us and with pure milk you feed us Je - sus by your

24 dy - ing, we are born to new life by your an - guish and la -

29 bor we come forth in joy. Des - pair turns to hope through your sweet

33 good - ness; through your gen - tle - ness, we find com - fort in fear. Your

36 warmth gives life to the dead, your touch makes sin - ners right - eous.



Collect

Book of Common Prayer 215

Presider The Lord be with you.
People **And also with you.**

Presider Let us pray.

Almighty and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; 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.

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

Deuteronomy 18:15-20

Reader A reading from the book of Deuteronomy.

Moses summoned all Israel and said to them, "The LORD your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet. This is what you requested of the LORD your God at Horeb on the day of the assembly when you said: 'If I hear the voice of the LORD my God any more, or ever again see this great fire, I will die.' Then the LORD replied to me: 'They are right in what they have said. I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command. Anyone who does not heed the words that the prophet shall speak in my name, I myself will hold accountable. But any prophet who speaks in the name of other gods, or who presumes to speak in my name a word that I have not commanded the prophet to speak – that prophet shall die.'"

Reader The Word of the Lord.
People **Thanks be to God.**

All are invited to sing the Antiphon and Psalm.



The grac - ious LORD makes his mar - vel - ous works to be re - mem - bered, hal - le - lu - jah.



TONE VIII.5

- *1 I will give thanks to the LORD with my whole heart, *
in the assembly of the upright, in the / congregatíon.
- 2 Great are the deeds of the LÓRD! *
they are studied by all / who delight in thēm.
- 3 His work is full of majesty and spléndor, *
and his righteousness en/dures for évér.
- 4 He makes his marvelous works to be remémbered; *
the LORD is gracious and full / of compássiön.
- 5 He gives food to those who féar him; *
he is ever mindful / of his cóvenänt.
- 6 He has shown his people the power of his works *
in giving them the lands / of the nátiöns.
- 7 The works of his hands are faithfulness and jústice; *
all his com/mandments áre süre.
- 8 They stand fast for ever and éver, *
because they are done in / truth and équitÿ.
- 9 He sent redemption to his people;
he commanded his covenant for évér; *
holy and / awesome ís his Náme.
- 10 The fear of the LORD is the beginning of wísdom; *
those who act accordingly have a good understanding;
his praise en/dures for évér. [Ant.]

Second Reading

1 Corinthians 8:1-13

Reader

A reading from the first letter of Paul to the Corinthians.

Now concerning food sacrificed to idols: we know that “all of us possess knowledge.” Knowledge puffs up, but love builds up. Anyone who claims to know something does not yet have the necessary knowledge; but anyone who loves God is known by him. Hence, as to the eating of food offered to idols, we know that “no idol in the world really exists,” and that “there is no God but one.” Indeed, even though there may be so-called gods in heaven or on earth – as in fact there are many gods and many lords – yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their conscience, being weak, is defiled. "Food will not bring us close to God." We are no worse off if we do not eat, and no better off if we do. But take care that this liberty of yours does not somehow become a stumbling block to the weak. For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? So by your knowledge those weak believers for whom Christ died are destroyed.

But when you thus sin against members of your family, and wound their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall.

Reader The Word of the Lord.

People **Thanks be to God.**

The People stand.

Proclaiming Hymn

Abbot's Leigh

Voices Found 93

1 God, cre - a - tor, source of heal - ing here we
 2 Je - sus, known to friend and seek - er ex - er -
 3 Ho - ly Spi - rit, bring us whole-ness, come with
 4 Tri - ni - ty of awe and won - der yours the

pray for whole-ness and health. Guide our work, our
 cis - ing heal - er's art, may the strong sup -
 your trans - form - ing love; give us free - dom,
 glo - ry, yours the praise. Strike our bind - ing

thoughts, and feel - ing, guide the shar - ing of our wealth.
 port the weak-er show - ing love with head and heart;
 hope and bold-ness, raise our eyes to see from a - bove;
 chains a - sun - der, lib - er - ate our cramp - ing ways.

Give dis - cern - ment in our de - ci - sions give com -
 give fresh en - er - gy and pur - pose when un -
 shape our sys - tems, in - sti - tu - tions, clar - i -
 May our lives re - flect your splend-our, in a -

pas - sion in our care; rec - on - cile our
 rea - son - ing blocks your grace; spare us harm, in
 fy - en our blind - ed sight, as we seek God -
 bun - dance Lord we ask. God, our guide and

strife and di - vi - sions as we search for means to share.
 dan - ger a - lert us, show the ra - diance of your face.
 giv - en so - lu - tions, help us greet the just and right.
 our be - friend-er, give new mean - ing to our task.

Holy Gospel

Mark 1:21-28

Presider

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

People

Glory to you, Lord Christ.

Jesus and his disciples went into Capernaum; and when the sabbath came, he entered the synagogue and taught. They were astounded at his teaching, for he taught them as one having authority, and not as the scribes. Just then there was in their synagogue a man with an unclean spirit, and he cried out, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God." But Jesus rebuked him, saying, "Be silent, and come out of him!" And the unclean spirit, convulsing him and crying with a loud voice, came out of him. They were all amazed, and they kept on asking one another, "What is this? A new teaching – with authority! He commands even the unclean spirits, and they obey him." At once his fame began to spread throughout the surrounding region of Galilee.

Presider

The Gospel of the Lord.

People

Praise to you, Lord Christ.

III. Responding to the Proclaimed Word of God

Homily

Andrew Kruger

Nicene Creed

EOW1 53

**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.

The Presider says

In peace, let us pray to the Lord.

The Intercessor continues

For the holy Church of God, that it may be filled with truth and love, and be found without fault at the day of your coming, we pray to you, O Lord: **Kyrie eleison.**

For Michael our Presiding Bishop, for Sally our own Bishop, for all bishops and other ministers, and for all the holy people of God, we pray to you, O Lord: **Kyrie eleison.**

For all who fear God and believe in you, Lord Christ, that our divisions may cease, and that all may be one as you and the Father are one, we pray to you, O Lord: **Kyrie eleison.**

For the peace of the world, that a spirit of respect and forbearance may grow among nations and peoples, we pray to you, O Lord. **Kyrie eleison.**

For those in positions of public trust especially Joseph, our president; Philip, our Governor; and Brian, the mayor of Cranford, that they may serve justice, and promote the dignity and freedom of every person, we pray to you, O Lord: **Kyrie eleison.**

For the poor, the persecuted, the sick, and all who suffer; for refugees, prisoners, and all who are in danger; that they may be relieved and protected, we pray to you, O Lord: **Kyrie eleison.**

For this congregation, that we may be delivered from hardness of heart, and show forth your glory in all that we do, we pray to you, O Lord: **Kyrie eleison.**

For our enemies and those who wish us harm, and for all whom we have injured or offended, we pray to you, O Lord: **Kyrie eleison.**

For ourselves; for the forgiveness of our sins, and for the grace of the Holy Spirit to amend our lives, we pray to you, O Lord: **Kyrie eleison.**

For all who have commended themselves to our prayers; for our families, friends, and neighbors; that being freed from anxiety, they may live in joy, peace, and health, we pray to you, O Lord: **Kyrie eleison.**

For all who have died in the communion of your Church, and those whose faith is known to you alone, that, with all the saints, they may have rest in that place where there is no pain or grief, but life eternal, we pray to you, O Lord: **Kyrie eleison.**

The Intercessor remains at the lectern, then returns to their seat during the sharing of the Peace. The Presider prays

Merciful Lord, your word brings healing and life: cleanse us from our sins that we may serve you with a quiet mind; for you live and reign with the Father and the Holy Spirit, one God, in glory everlasting. **Amen.**

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

Romans 12:1

The Presider says

I appeal to you, brethren, by the mercies of God, to present yourselves as a living sacrifice,
holy and acceptable to God, which is your spiritual worship.

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

“Eternal Light” – arr. Benjamin Harlan

Flautist – Cynthia Kolby

Text – Beth Rice Luttrell

O God, who lights the arching sky,
Who spreads the moon and stars on high.
Illumine us, all night will flee.
Eternal Light, our constant be.

O God, who guides the changing tide,
Who knows each path through ocean tide.
Our one safe course on life's restless sea.
Unfailing Guide, our constant be.

O God, who calms the raging gale,
Who whispers peace through storm wind's wail
You chain the winds, you set us free.
Unending calm, our constant be.
Eternal Light, our constant be.

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

1 Songs of thank-ful - ness and praise, Jes - us, Lord, to thee we raise,
3 Man - i - fest in mak - ing whole pal - sied limbs and faint - ing soul;

man - i - fest - ed by the star to the sa - ges from a - far;
man - i - fest in val - iant fight, quell - ing all the dev - il's might;

branch of roy - al Da - vid's stem in thy birth at Beth - le - hem;
man - i - fest in gra - cious will, ev - er bring - ing good from ill;

an - thems be to thee ad - dressed, God in man made man - i - fest.
an - thems be to thee ad - dressed, God in man made man - i - fest.

Eucharistic Prayer A

BCP 361

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 your justice stands in splendor and majesty, and you nourish the faithful with mercy and kindness.

You are the one God who created all things and for whom we exist. From the beginning you have revealed your mighty deeds and upheld a covenant with your chosen ones.

You raised up among your people a prophet greater even than Moses, your Son and our teacher, Jesus of Nazareth. With words and deeds of authority he has taught us, not the knowledge that puffs up, but the love that builds up. You put your holy words in his mouth, and at his word even the demons fall silent. When he was killed, you raised him to life, and now it is through him that we exist, and in him, that the crippling grip of death is broken forever.

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

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._____

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice For the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

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

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

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

Great Amen

McNeil Robinson

Hymnal S 147



The Lord's Prayer

BCP 360

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 and a period of silence is kept.

Agnus Dei

Robert Powell

Hymnal S 163



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 at this time. Gluten-free wafers are available by request to the priest.

First Communion Hymn

Dickinson College

Hymnal 593

1 Lord, make us ser - vants of your peace: where there is
2 Where all is doubt, may we sow faith; where all is
3 Je - sus, our Lord, may we not seek to be con -
4 May we not look for love's re - turn, but seek to
5 Dy - ing, we live, and are re - born through death's dark

1 hate, may we sow love; where there is hurt, may we for -
2 gloom, may we sow hope; where all is night, may we sow
3 soled, but to con - sole, nor look to un - der - stand - ing
4 love un - self - ish - ly, for in our giv - ing we re -
5 night to end - less day: Lord, make us ser - vants of your

1 give; where there is strife, may we make one.
2 light; where all is tears, may we sow joy.
3 hearts, but look for hearts to un - der - stand.
4 ceive, and in for - giv - ing are for - given.
5 peace, to wake at last in hea - ven's light.

1 Deck thy - self, my soul, with glad - ness, leave the
 2 Sun, who all my life dost bright - en; Light, who
 3 Je - sus, Bread of Life, I pray thee, let me

gloom - y haunts of sad - ness, come in - to the day - light's
 dost my soul en - light - en; Joy, the best that an - y
 glad - ly here o - bey thee; nev - er to my hurt in -

splen - dor, there with joy thy prais - es ren - der
 know - eth; Fount, whence all my be - ing flow - eth:
 vit - ed, be thy love with love re - quit - ed;

un - to him whose grace un - bound - ed hath this
 at thy feet I cry, my Ma - ker, let me
 from this ban - quet let me mea - sure, Lord, how

won - drous ban - quet found - ed - high o'er all the heavens he
 be a fit par - ta - ker of this bless - ed food from
 vast and deep its trea - sure; through the gifts thou here dost

reign - eth, yet to dwell with thee he deign - eth.
 hea - ven, for our good, thy glo - ry, giv - en.
 give me, as thy guest in heaven re - ceive me.

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

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

Post-communion Prayer

Celebrating Sunday

Presider Let us pray.

The People stand.

**Father of lights,
from whom comes every good and perfect gift:
strengthened by the nourishment of this sacrament
keep us in the light of Christ,
to shine in your world,
that all may believe in you,
through Jesus Christ our Lord.
Amen.**

V. Going out as God's People

*The ministers process to the hall for the Annual Parish Meeting; the People follow.
The blessing and dismissal will be pronounced after the Annual Meeting liturgy.*

Refrain

Lift high the cross, the love of Christ pro - claim
till all the world _____ a - dore _____ his sa - cred Name.

Led on their way by this tri - um - phant sign,
Each new - born ser - vant of the Cru - ci - fied
O Lord, once lift - ed on the glo - rious tree,
So shall our song of tri - umph ev - er be:

Repeat Refrain

the hosts of God in con - quering ranks com - bine.
bears on the brow the seal of him who died.
as thou hast prom - ised, draw the world to thee.
praise to the Cru - ci - fied for vic - to - ry.

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. Usually, Father Andy is in the narthex (entrance) at the end of the service; it is an opportunity to connect on a more personal level. Today, however, is the Annual Parish Meeting and everyone is invited to go across to Sherlock Hall where the meeting will begin momentarily.

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...

Annual Parish Meeting Today following this service in Sherlock Hall. This is a significant event in the life of the parish. The annual parish meeting primarily reports on the past year, elects new leadership, and ratifies the 2024 budget. The Bylaws of the parish require voters to be baptized; at least 16 years of age; regular attendants at worship; and regular contributors to the expenses of the Parish. There is childcare.

“Loaves of Love” Before the meeting, Outreach Committee will again sell Loaves of Love. The suggested donation is \$4. All funds raised go to the AIDS Resource Foundation for Children (ARFC), which offers support for children, aged 6 years or younger, who have AIDS, ARC, or who are HIV-positive. Trinity has been supporting this effort for several years and Outreach is appreciative of the support. “Buy Bread, Support Children at Risk.”

Children’s Choir Rehearsal Today at 11:30 AM in the church.

2024 Liturgical Calendars Available for free in the Narthex.

What you need to know this week...

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

Parish Office Marion Nechuta in Tuesday (12 noon to 2:30 PM), Wednesday (1 PM to 3:30 PM) and Thursday (12 noon to 2:30 PM).

Handbells and Choir Rehearsals Wednesday, January 31, with Handbell Choir 7-7:50 PM and Adult Choir 8-9 PM.

Women’s Bible Study This Thursday, February 1, from 10 AM to 11 AM online.

Thursday Compline Thursdays at 8 PM online. A contemplative Office that emphasizes spiritual peace.

Trinity Men’s Group This Saturday, February 3 from 8 AM to 9 AM in Witherington Hall.

What you need to know for the future...

Fellowship Luncheon Thursday, February 8 from 12:30 to 2 PM in Witherington Hall. Paul Trader, Trinity parishioner, retired Horticulturist and Executive Director of Cornell Cooperative Extension of Rockland County, NY and instructor at the NY Botanical Garden, will speak about how to get gardens and yards ready for Spring, including deer deterrents. The meal includes quiche, salad, fruit salad, rolls and desserts. Contact Susan Olszewski (908-757-9561) for questions or to volunteer. An \$8 donation is requested.

Mardi Gras Celebration Sunday, February 11 after the 10 AM service. Food, 50/50 raffle, baskets of the “7 deadly sins” and fun. An attendance form will be in the eblast to get a head count of how people will be attending to help with how much food to buy.

Ash Wednesday February 14, there will be a 7 AM and 12 noon Rite I Service and a 7:30 PM Rite II Service with choir.

Trinity Soup Sale is Back Sunday, February 18 delicious homemade soups will be on sale after both services. This popular fundraiser is back after Covid, making this the 13th Soup Sale. To contribute by making soup and be on the “Trinity Soup Maker’s Team,” please contact Summer Conceicao (973-288-1606) or Bonnie Gentesse (908-377-4344).

Lenten Course *The Ignatian Workout for Lent, 40 Days of Prayer, Reflection, and Action.* Begins on Thursday, February 22 and concludes on Thursday, March 21, online. To participate, please sign up via the parish email blast by next Sunday, January 28. The books cost \$5.95 each; participants are invited (but not required) to cover the cost through the plate offering on Sundays or via Trinity’s online giving portal. As is customary for Lent, the group will check in online every Thursday (7-8 PM) primarily to encourage one another and keep each other accountable; in addition, Father Andy will also offer some teaching on Ignatian Spirituality. The online meetings will begin on Thursday, February 22 and conclude on Thursday, March 21.

Lectionary & Liturgy

In Epiphany season we celebrate those events in Jesus' ministry which revealed him to be the Son of God. Today we hear Mark's account of Jesus' first sermon and the events which followed. In casting out an evil spirit from one possessed, Jesus revealed a spiritual authority greater than that of other prophets and teachers.

The reading from Deuteronomy preserves an ancient Hebrew tradition that God would send another prophet as great as Moses. While Christians have seen Jesus as the fulfillment of that tradition, he was, in fact, even greater than Moses. Those who were in the synagogue at Capernaum realized that his power over evil spirits revealed him to be the agent of God.

Our reading from I Corinthians today deals with an extremely important part of Paul's teaching about the Church by means of a rather obscure (to us) controversy in that Church. It was between those who had no qualms about eating food sacrificed to pagan gods, because they believed Christ had rendered such gods meaningless; and those who feared that eating such food would put them back into the fellowship of the old gods. Paul's principle is that we are indeed free to eat any food (the old gods are meaningless) but that the need for unity and fellowship among Christians is even more important than exercising that freedom.

We join together in the liturgy to meet our Savior who comes to us in Word and Sacrament. Jesus, then, is not only the prophet who, like Moses, brings God's Word; he is the Word made flesh who comes among us himself in water, bread, and wine.

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

- † **Cover art** – “Exorcising a boy possessed by a demon” from *Très Riches Heures du Duc de Berry*; a collection of prayers to be said at the canonical hours, created ~1414 for the extravagant royal bibliophile and patron John, Duke of Berry, by the Limbourg brothers.
- † **Gathering Hymn** – Words: Samuel John Stone (1839-1900) from hymns based on the Apostles' Creed. In the mid-19th century, the Anglican bishop of Natal, South Africa expressed critical views of Scripture and the Christian faith. English cleric Stone defended the orthodoxy with *Lyra Fidelium*; *12 Hymns on the 12 Articles of the Apostles' Creed*. –[*Psalter Hymnal Handbook*] Music: Samuel Sebastian Wesley (1810-1876); though opinions vary (Henry J. Gauntlett deemed it ‘inartistic, secular twaddle’), it has been firmly associated with this text since they first appeared together in the 1868 edition of *Hymns Ancient and Modern*. –[Laura de Jong, Hymnary.org]
- † **Opening Acclamation** (et al.) – *Enriching Our Worship* is a collection of supplemental liturgical materials representing the recovery of ancient biblical and patristic images, including the identification of Christ with Wisdom and language for God that does not use familiar masculine terms. The liturgical texts reflect the influence of the prayer experience of women, and a desire to honor that experience while faithful to the liturgical prayer as received by the Church.
- † **Collect for Purity** – Prayed near the beginning in most Anglican rites. It appears in Latin in the 11th century missal and was part of the preparation prayers of priests before Mass. Thomas Cranmer translated the prayer into English and from there it has entered almost every Anglican prayer book in the world.
- † **Canticle Q** – Setting: © 2002 Jonathan Dimmock; he is the Principal Organist at the Legion of Honor Museum, Organist for the San Francisco Symphony, and Music Director at Congregation Sherith Israel. A graduate of Oberlin and Yale, he has also served three American cathedrals: St. John the Divine (New York), St. Mark's (Minneapolis), and Grace (San Francisco). He is deeply committed to healing our world through the beauty of music, and talks eagerly on the subjects of spirituality, psychology, aesthetics, and the arts.
- † **Collect of the Day** – This is found in the Gregorian sacramentary; Thomas Cranmer translated the petition “grant us thy peace all the days of our life,” but this revision restores the original wording. –[*Notes on the American Prayer Book* by Marion Hatchett]
- † **Plainsong Psalter** – Editor/choral director James Litton was on the Standing Commission on Church Music, publishing the *Hymnal 1982*, and a Fellow of the Royal School of Church Music, one of only 7 Americans to receive this honor. –[© 1988 Church Pension Fund]
- † **Proclaiming Hymn** – Words: © Brigid Pailthorp (extensive research has turned up no information on her); each verse has an attribute of the three persons of the Holy Trinity. –[©1970 Church Publishing] Music: Cyril Vincent Taylor (1907-1992), Anglican priest; former Warden of the Royal School of Church Music in England. For many years he served as a proprietor of *Hymns Ancient & Modern*, playing a major editorial role in compiling two supplements and *The New Standard Edition*; named for a village near Bristol, England, where he composed the tune when he was working for the Religious Broadcasting Department of the BBC. [© 1942, ren. 1970 Hope Publishing] “No modern hymnal would want to omit this great twentieth-century tune! –[*Psalter Hymnal Handbook*]
- † **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 was a later development implemented only in the Western Church and without approval of a General Council.
- † **Offertory Anthem** – Words: Beth Rice Luttrell. Music: Benjamin Harlan sensitive treatment of a familiar folk tune.

- † **Offertory Hymn** – Words: Stanzas 1-3, Christopher Wordsworth (1807-1885) wrote, “It is a recapitulation of the successive manifestations of Christ, which have already been presented in the services of the former weeks throughout the season of Epiphany; and anticipation of that future great and glorious Epiphany, at which Christ will be manifest to all, when he will appear again to judge the world.” Stanza 4, F. Bland Tucker (1895-1984) [© The Church Pension Fund]. Music: melody Jakob Hintze (1622-1702); partly as a result of the Thirty Years’ War and partly to further his musical education, he traveled widely as a youth, including trips to Sweden and Lithuania. In 1659 he settled in Berlin, where he served as court musician and is known for editing later editions of Johann Crüger’s *Praxis Pietatis Melica* (he contributed 65 original tunes). Harmony by Johann Sebastian Bach (1685-1750).
- † **Proper Preface** – Nathan Nettleton 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). –[© 2001 LaughingBird Liturgical Resources]
- † **Sanctus** – Words: Anonymous. Music: Robert Powell (b. 1932) an American composer and organist “whose output bridges denominational boundaries and serves the larger Church. He has made ecumenical sharing a reality – and always with a genteel touch.” –[GIA] “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]
- † **The Lord’s Prayer** – John Dominica Crossan writes “What if the Lord’s Prayer is neither a Jewish prayer for Jews nor yet a Christian prayer for Christians? What if it is a prayer from the heart of Judaism on the lips of Christianity for the conscience of the world? What if it is a radical manifesto and a hymn of hope for all humanity in language addressed to all the earth?”
- † **First Communion Hymn** – Words: James Quinn, SJ [© 1969 Geoffrey Chapman, a division of Cassell Ltd.] A Scottish Jesuit priest, theologian and hymnodist, he was one of the leading 20th century hymnwriters in use by Christian denominations throughout the world. Quinn was especially known for promoting ecumenism following the Second Vatican Council. Based on a prayer widely but erroneously attributed to Francis of Assisi, the prayer in its present form cannot be traced back further than 1912, when it was printed in Paris in French. The prayer has been known in the United States since 1927 when its first known translation in English appeared in January of that year in the Quaker magazine *Friends’ Intelligencer*, where it was attributed to St. Francis of Assisi. Music: Lee Hastings Bristol, Jr. (1923-1979) [© 1962, Theodore Presser Co.] His great-grandfather was Dr. Thomas Hastings, noted hymnwriter of the 19th century; his father was co-founder of the Bristol-Myers Company. Hastings spent 15 years in the family business, but from 1962-69, he served as president of Westminster Choir College in Princeton, NJ. In 1972, the Hymn Society in the United States and Canada made him a fellow of the society.
- † **Second Communion Hymn** – Words: Johann Franck (1618-1677); “an exhortation to the soul to arise and draw near to partake of the Heavenly Food and to meditate on the wonders of Heavenly Love; ending with a prayer for final reception at the Eternal Feast.” –[John Julian, *A Dictionary of Hymnology* 1906] A significant poet, he wrote 110 hymns, many published by his friend Johann Crüger in various editions of the *Praxis Pietatis melica*. “He holds a high rank and is distinguished for unfeigned and firm faith, deep earnestness, finished form, and noble, pithy, simplicity of expression.” Music: melody Johann Crüger (1598-1662); harm. *The English Hymnal*, 1906. The tune name is the incipit of the original German text. JS Bach used this tune in his *Cantata 180*; he and many other composers have written organ preludes on the melody. Since the 1653 *Gesangbuch*, the hymn has appeared in virtually all German hymnals and in many English language ones.
- † **Communion Meditation** – Words: Taizé Community. Music: Jacques Berthier (1923-1994) –[© 1982 Les Presses de Taizé, GIA]
- † **Sending Hymn** – Words: George William Kitchin (1827-1912), inspired by the story of Constantine the Great’s conversion to Christianity after seeing a cross with *In hoc signo vinces* – (“In this Sign Conquer”) on it. Music: Sydney Hugo Nicholson (1875-1947). [Both ©1974 Hope Publishing Co.] Stanley L. Osbourne wrote the “images are biblical, its moods expectant, its promises courageous, and its demands costly” and sees the cross as a symbol of the love of Jesus. However, Gail Ramshaw sees it as an endorsement of the Gospel of John’s description of the Passion and focuses on the cross as a source of agony rather than as a throne of Jesus.

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