

Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



"Peaceable Kingdom" – Edward Hicks

The Twenty-third Sunday after Pentecost

Restorative Justice Sunday

Holy Eucharist ~ Rite II

Proper 28 ~ November 16, 2025 at 10 AM



The Reverend Andrew David Kruger ~ Rector & Presider

Casey Woodruff ~ Senior Warden & Preacher

Anthony J. Rafaniello ~ Director of Music & Organist

Thomas Kaercher ~ Junior Warden

*The Sanctuary Candle and Altar Flowers are given to the Glory of God
and in remembrance of her sons Kenneth and Keith from Mary Craig Cheress
and in loving memory of Anthony Charles Alfano on the 4th anniversary of passing from Cheryl Pantina*

Welcome

Andrew Kruger

Prelude

Excerpt from "Ubi Caritas" – Paul Halley

Ubi caritas et amor Deus ibi est.
Congregavit nos in unum Christi amor.

*Where there is charity and love, God is there.
The love of Christ has gathered us together.*

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

I. Gathering of God's People

Gathering Hymn

St Denio

Hymnal 423

1 Im - mor - tal, in - vis - i - ble, God on - ly wise,
2 Un - rest - ing, un - hast - ing, and si - lent as light,
3 To all life thou giv - est, to both great and small;
4 Thou reign - est in glo - ry, thou rul - est in light,

in light in - ac - ces - si - ble hid from our eyes,
nor want - ing, nor wast - ing, thou rul - est in might;
in all life thou liv - est, the true life of all;
thine an - gels a - dore thee, all veil - ing their sight;

most bless - ed, most glo - rious, the An - cient of Days,
thy jus - tice like moun - tains high soar - ing a - bove
we blos - som and flour - ish, like leaves on the tree,
all laud we would ren - der: O help us to see

al - might - y, vic - tor - ious, thy great Name we praise.
thy clouds, which are foun - tains of good - ness and love.
then with - er and per - ish; but nought chan - geth thee.
'tis on - ly the splen - dor of light hid - eth thee.

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



Collect of the Day

BCP 236

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; 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

Isaiah 65:17-25

Reader A reading from the book of the prophet Isaiah.

I am about to create new heavens and a new earth; the former things shall not be remembered or come to mind. But be glad and rejoice forever in what I am creating; for I am about to create Jerusalem as a joy, and its people as a delight. I will rejoice in Jerusalem, and delight in my people; no more shall the sound of weeping be heard in it, or the cry of distress.

No more shall there be in it an infant that lives but a few days, or an old person who does not live out a lifetime; for one who dies at a hundred years will be considered a youth, and one who falls short of a hundred will be considered accursed. They shall build houses and inhabit them; they shall plant vineyards and eat their fruit. They shall not build and another inhabit; they shall not plant and another eat; for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands. They shall not labor in vain, or bear children for calamity; for they shall be offspring blessed by the LORD – and their descendants as well. Before they call I will answer, while they are yet speaking I will hear. The wolf and the lamb shall feed together, the lion shall eat straw like the ox; but the serpent – its food shall be dust! They shall not hurt or destroy on all my holy mountain, says the LORD.

Reader The Word of the Lord.

People **Thanks be to God.**

The People sing the Canticle.

1. Sure - ly it is God who
2. Make God's deeds known to the

saves me; I shall trust and have no fear; For the
peo - ples: Tell out his ex - alt - ed Name. Praise the

Lord de - fends and shields me, And his sav - ing help is
Lord, who has done great things; All his works God's might pro -

near. So re - joice as you draw wa - ter From sal -
claim. Zi - on, lift your voice in sing - ing; For with

va - tion's heal - ing spring; In the day of your de -
you has come to dwell, In your ver - y midst, the

liv - 'rance Thank the Lord, his mer - cies sing.
great and Ho - ly One of Is - ra - el.

Second Reading

2 Thessalonians 3:6-13

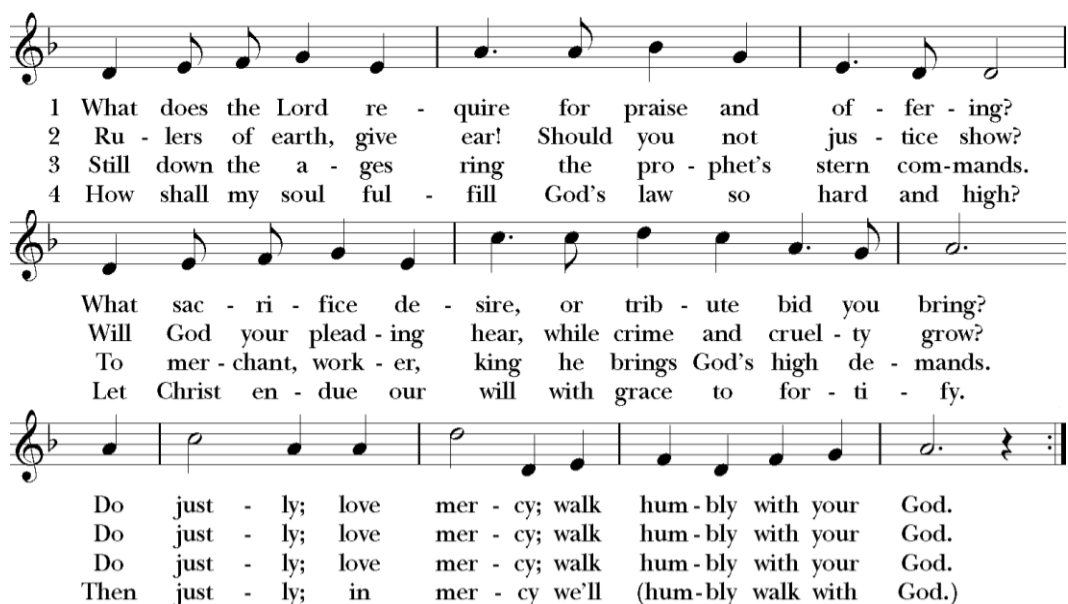
Reader A reading from Paul's second letter to the Thessalonians.

Now we command you, beloved, in the name of our Lord Jesus Christ, to keep away from believers who are living in idleness and not according to the tradition that they received from us. For you yourselves know how you ought to imitate us; we were not idle when we were with you, and we did not eat anyone's bread without paying for it; but with toil and labor we worked night and day, so that we might not burden any of you.

This was not because we do not have that right, but in order to give you an example to imitate. For even when we were with you, we gave you this command: Anyone unwilling to work should not eat. For we hear that some of you are living in idleness, mere busybodies, not doing any work. Now such persons we command and exhort in the Lord Jesus Christ to do their work quietly and to earn their own living. Brothers and sisters, do not be weary in doing what is right.

Reader The Word of the Lord.

People **Thanks be to God.**



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.)

Holy Gospel

Luke 21:5-19

Presider

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

People

Glory to you, Lord Christ.

When some were speaking about the temple, how it was adorned with beautiful stones and gifts dedicated to God, Jesus said, "As for these things that you see, the days will come when not one stone will be left upon another; all will be thrown down." They asked him, "Teacher, when will this be, and what will be the sign that this is about to take place?" And he said, "Beware that you are not led astray; for many will come in my name and say, 'I am he!' and, 'The time is near!' Do not go after them. When you hear of wars and insurrections, do not be terrified; for these things must take place first, but the end will not follow immediately." Then he said to them, "Nation will rise against nation, and kingdom against kingdom; there will be great earthquakes, and in various places famines and plagues; and there will be dreadful portents and great signs from heaven. But before all this occurs, they will arrest you and persecute you; they will hand you over to synagogues and prisons, and you will be brought before kings and governors because of my name. This will give you an opportunity to testify. So make up your minds not to prepare your defense in advance; for I will give you words and a wisdom that none of your opponents will be able to withstand or contradict. You will be betrayed even by parents and brothers, by relatives and friends; and they will put some of you to death. You will be hated by all because of my name. But not a hair of your head will perish. By your endurance you will gain your souls."

Presider

The Gospel of the Lord.

People

Praise to you, Lord Christ.

III. Responding to the Proclaimed Word of God

Children's Homily

Casey Woodruff

Silence is kept after the homily. Then the People stand for the Creed.

Nicene Creed

Enriching Our Worship 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.**

Litany for Restorative Justice

Anglican Church of Canada

The Presider says

Let us pray to the Holy and incarnate God who longs to set the prisoner free and to heal the broken hearted.

The Intercessor prays

We pray for our brothers and sisters who are offenders, who stand accused in our courts and who serve time in our prisons. Let justice roll down like waters,

and righteousness like an ever flowing stream.

We pray for our brothers and sisters who are victims of crime, and who, like many victims, are re-victimized by our criminal justice system. Let justice roll down like waters,

and righteousness like an ever flowing stream.

We pray for our Church, remembering that in our corporate history we have been both offender and victim. Let justice roll down like waters,

and righteousness like an ever flowing stream.

We pray for all those in our criminal system who try to do justice: for police officers, judges, lawyers, chaplains, and for corrections, parole, and probation officers. Let justice roll down like waters,

and righteousness like an ever flowing stream.

We pray for our neighborhoods, our communities, and our society, where the impact of crime and the fear that it breeds harm people, damage relationships, and tear at the human spirit. Let justice roll down like waters,

and righteousness like an ever flowing stream.

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

Blessed are you, Lord our God, who sent your Son among us to bear the pain and grief of humankind. Receive the prayers we offer this day for all those in need in every place and grant us strength and courage to usher in your Kingdom. **Amen.**

Peace

BCP 360

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

Announcements

Andrew Kruger

IV. Celebrating at the Lord's Table

Offertory Sentence

Psalm 96:8

Presider Ascribe to the Lord the honor due his Name; bring offerings and come into his courts.

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

Trinity Children's Choir

"We Thank You, God" – Becki Slagle Mayo

Text – Matthias Claudius

We thank you, God, our Maker, for blessings near and far.
You made the trees and flowers, the sun, the moon and stars.
You send the snow in winter, and warmth to grow the grain,
The breezes and the sunshine and soft refreshing rain.

Praise God, alleluia!
Praise to God above.
Praise God, alleluia
For wondrous gifts of love.

We thank you, God, Creator, for all things bright and good,
The seedtime and the harvest, our life, our health, our food.
What gifts have we to offer for all your love imparts,
The simplest gift we give you, our grateful, thankful, hearts.

Praise God, alleluia!
Praise to God above.
Praise God, alleluia
For wondrous gifts of love.

Offertory Hymn

Old 100th

Hymnal 380

The People stand and the ushers bring the collection plates and the gifts to St. John's to the ministers.

1 From all that dwell be - low the skies let
2 E - ter - nal are thy mer - cies, Lord, and
*3 Praise God, from whom all bless - ings flow; praise

the Cre - a - tor's praise a - rise! Let the Re - deem - er's
truth e - ter - nal is thy word: thy praise shall sound from
him, all crea - tures here be - low; praise him a - bove, ye

Name be sung through ev - ery land, by ev - ery tongue!
shore to shore till suns shall rise and set no more.
heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

St John's Offertory Prayer

Presider Let us pray.

Generous God, we present these gifts for St John's, a symbol of the work you have given us to do; use them, and use us, in the service of your world to the glory of your name. Amen.

Presentation of Gifts

An Anglican Prayer Book 1989

Presider Source of all life, everything in heaven and on earth is yours:

People **All things come from you, and of your own do we give you. Amen.**

Eucharistic Prayer for Children

Common Worship

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.**

Child Why is it right to give thanks and praise?

Parent Listen, and we will hear.

Lord of all life, you created the universe, where all living things reflect your glory. You give us this great and beautiful earth, to discover and to cherish. You give us your love, even when things go wrong. Jesus knew hurt and pain. Through him you wipe away our tears, and fill us with your peace.

You made us all, each wonderfully different, to join with the angels and sing your praise:

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.

We thank you loving Father, because when we turned away you sent Jesus, your Son. He gave his life for us on the cross and showed us the way to live. Send your Holy Spirit that these gifts of bread and wine may be for us Christ's body and his blood.

Child Why do we share this bread and wine?

Parent Listen, and we will hear.

On the night before he died, when darkness had fallen, Jesus took bread. He gave thanks, broke it, and shared it with his disciples, saying: "This is my body, given for you. Do this to remember me."

After they had eaten, he took the cup of wine, gave thanks, and shared it with his disciples, saying: "This is my blood, poured out for you and for many, for the forgiveness of sins."

So Father, with this bread and this cup we celebrate his love, his death, his risen life. As you feed us with these gifts, send your Holy Spirit, and change us more and more to be like Jesus our Savior.

Child How do we follow Jesus Christ?

Parent Listen, and we will hear.

Help us, Father, to love one another, as we look forward to that day when suffering is ended, and all creation is gathered in your loving arms. And now with all your saints we give you glory, through Jesus Christ, in the strength of the Spirit, today and for 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.

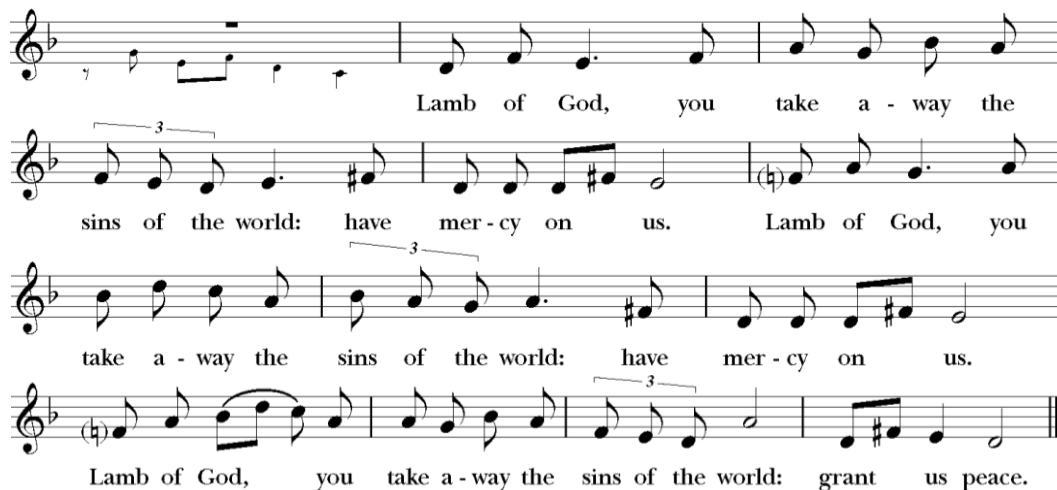
Amen.

Agnus Dei

Robert Powell

Hymnal S 163

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



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. You may choose to receive only the host. Wine is offered by way of a sip from the common cup. Gluten-free wafers are available by request to the priest.

First Communion Hymn

Munich

Hymnal 632

1 O Christ, the Word In - car - nate, O Wis - dom from on high,
2 The Church from our dear Mas - ter re - ceived the word di - vine,
3 O make thy Church, dear Sa - vior, a lamp of pur - est gold,

O Truth, un - changed, un - chang - ing, O Light of our dark sky;
and still that light is lift - ed o'er all the earth to shine.
to bear be - fore the na - tions thy true light as of old;

we praise thee for the ra - diance that from the scrip - ture's page,
It is the chart and com - pass that o'er life's surg - ing sea,
O teach thy wan - dering pil - grims by this their path to trace,

a lan - tern to our foot - steps, shines on from age to age.
mid mists and rocks and quick - sands, still guides, O Christ, to thee.
till, clouds and dark - ness end - ed, they see thee face to face.

Refrain

There is a long-ing in our hearts, O Lord, for

you to re - veal your - self to us. _____

There is a long-ing in our hearts for love we

on - ly find in you, our God. God.

1	For	jus - tice,	for	free - dom,	for
2	For	wis - dom,	for	cour - age,	for
3	For	heal - ing,	for	whole - ness,	for
4	Lord	save us,	take	pi - ty,	light

mer - cy:	hear our	prayer. _____	In	sor - row,
com - fort:	hear our	prayer. _____	In	weak - ness,
new life:	hear our	prayer. _____	In	sick - ness,
in our	dark - ness. _____	We	call	you,

in	grief:		
in	fear:		
in	death:	be near, hear our	prayer, O God.
we	wait:		

The king-dom of God is jus-tice and peace and joy in the Ho-ly
El rei - no de Dios es rei - no de paz, jus - ti - cia y a - le -

Spir-it. Come, Lord, and o-pen in us the gates of your king-dom.
grí - a. Ven, Dios, y a - bre en mí las puer-tas del rei - no.

Post Communion Prayer

New Patterns for Worship

Presider Let us pray.*The People stand.*

**Generous God, you have fed us at your heavenly table.
 Set us on fire with your Spirit that,
 when our Lord comes again,
 we will shine like lights before Christ's face,
 who with you and
 the Spirit lives for ever.
 Amen.**

Blessing

New Patterns for Worship

And now, may the God of peace,
 make you perfect and holy,
 and keep you safe and blameless,
 in spirit, soul and body,
 for the coming of our Lord Jesus Christ;
 and the blessing of God almighty,
 the Father, the Son, and the Holy Spirit,
 be with you and remain with you always.
Amen.

V. Going out as God's People

Sending Hymn

Nicæa

Hymnal 362

1 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!
 *2 Ho - ly, ho - ly, ho - ly! All the saints a - dore thee,
 3 Ho - ly, ho - ly, ho - ly! Though the dark - ness hide thee,
 4 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!

Ear - ly in the morn - ing our song shall rise to thee:
 cast - ing down their gold - en crowns a - round the glass - y sea;
 though the sin - ful hu - man eye thy glo - ry may not see,
 All thy works shall praise thy Name, in earth, and sky, and sea;

Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,
 cher - u - bim and ser - a - phim fall - ing down be - fore thee,
 on - ly thou art ho - ly; there is none be - side thee,
 Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,

God in three Per - sons, bless - ed Trin - i - ty.
 which wert, and art, and ev - er - more shalt be.
 per - fect in power, in love, and pu - ri - ty.
 God in three Per - sons, bless - ed Trin - i - ty.

Dismissal

BCP 366

Presider
People

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

Postlude

“Trumpet Tune in D” – David N. Johnson

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...

Restorative Justice Sunday Today during both the 8 AM and 10 AM services.

Intergenerational Service On the third Sunday of the month Trinity holds an intergenerational service at the 10 AM Eucharist. In place of going to Sunday school during the service, our younger baptized members have the opportunity to exercise their gifts alongside those who have been baptized for many years.

Knitting Circle Ten sets of hats and scarves are being blessed during the announcements, then put into bags with toiletries, candy and cards and being donated to the Seamen's Church Institute for their Christmas Project. The knitters are Michele Freeland, Maryann Friscia, Karen Lack, Kathy Murray, Marion Nechuta, Susan Nelson, Cheryl Pantina and Ruth Uhde.

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

Discussion on use of icons in worship Today at 11:30 AM in the church; Father Andy will facilitate. Details on preparing for the discussion will be found in this week's email blast.

St. John's Sandwich Sunday Today; people are needed to make sandwiches after the services and deliver them to St. John's in Elizabeth. Sandwich donation items needed are listed in this week's email blast. To help, please contact Marion Nechuta (marionnechuta@yahoo.com) or Helen Shteynberg (hshteynberg@gmail.com).

Trinity Episcopal Senior Youth (TESY) Today from 12 noon to 1:30 PM in Sherlock Hall. Discussion will focus on exploring the centrality of gratitude to Christian life. TESY will discuss gratitude in the Bible and how to practice gratitude in everyday life. To sign up, contact Katie Annarelli (Kathleen.M.Annarelli@outlook.com).

Christmas Wreaths and Grave Blankets Starting today and for the next weeks before Christmas, Cranford Troop 80 Boy Scouts from Trinity will be selling after each service during coffee hour. Wreaths will be delivered to the church the following Sunday, and special arrangements can be made for deliveries. Funds raised help support Troop activities, service projects, and summer camps. Thank you for supporting our Scouts.

Trinity Nominating Committee is in the process of identifying individuals interested in serving the parish in the following roles: Junior Warden, Vestry Member (3), Delegates to Diocesan Convention, and Delegates to Northern Convocation. To learn more about these positions, please contact Casey Woodruff (Senior Warden and Chair of this year's Nominating Committee).

Youth Representative Applications are being accepted for this appointed position on the Trinity Vestry. Open to high school students in their sophomore or junior year to represent the youth of the parish. See the email blast to apply by Sunday, December 14.

Stewardship pledges were dedicated October 26 However, pledges are still being accepted and all stewardship materials may be assessed on the home page of Trinity's website.

2026 Parish Lenten Retreat The third annual Parish Retreat will take place at Holy Cross Monastery in West Park, New York, February 20-22, 2026. This is a guided retreat, led by well-known author and theologian Rev. Martin Smith. The theme of the retreat is "Playfulness and the Divine Life." Space is extremely limited and filling up quickly. If interested, contact Senior Warden Casey Woodruff (woodruff5073@gmail.com). Cost is \$415.

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 Parish Administrator Marion Nechuta is in Tuesday (12 noon-2:30 PM), Wednesday (1 PM-3:30 PM) and Thursday (12 noon-2:30 PM). Father Andy's sabbath day is Friday.

Handbells and Choir Rehearsals Wednesday, November 19; rehearsal for Handbells is 7 to 7:50 PM and Adult Choir is 8-9 PM.

Union County Day of Prayer Service This Wednesday, November 19 at 7 PM in Calvary Lutheran Church, 108 Eastman Street, Cranford, NJ. This event is sponsored by the Union County Interfaith Coordinating Council.

Fellowship Luncheon Thursday, November 20 from 12:30 to 2 PM in Witherington Hall. In celebration of upcoming Thanksgiving, and has become the tradition, the program is an opportunity to share individual thanks for the last year. Chicken Tetrazini Alfredo with sides will be served. Call Susan Olszewski (908-757-9561) or Susan Nelson (908-397-3944) for questions or to volunteer.

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

Lector/LEM Dinner Friday, November 21 at 6 PM in Sherlock Hall.

242nd Diocesan Convention of the Episcopal Diocese of New Jersey November 21–22 at Christ Church in Toms River.

What you need to know in the future...

Christmas Pageant Rehearsals Next Sunday, November 23 is the first rehearsal; children will receive the blessing as usual during the 10 AM service, and then move to Sherlock Hall.

Cranford Family Care Thanksgiving Baskets Collection until November 23. Drop off items needed (see email blast) in the narthex.

Interfaith Thanksgiving Community Service Monday, November 24 at 7 PM at Cranford Alliance Church, 7 Cherry Street in Cranford. Shelf-stable, non-perishable foods as well as monetary offerings for families in need will be collected. Reception after the service.

Disaster Relief in Jamaica Outreach is collecting until November 30. Money will be given to Episcopal Relief and Development. There will be a basket at coffee hour. Checks should be made out to "Trinity Church" with "disaster relief" in the memo line so funds can be directed properly.

Cranford HS Madrigal Choir Holiday CD Starting on Sunday, November 30 through Christmas Eve, the session recorded at Trinity in December 2024 will be on sale. See Anthony Rafaniello after the 8 AM or 10 AM services to purchase. Each CD is \$25; cash, check made out to "Cranford High School" or Venmo (@CranfordChoir). Proceeds support the Cranford HS Choir Program.

Scholastic Pajama Program TEDS is once again participating in this program where for every pair of pajamas donated, Scholastic Books will donate a book to go with them. They will be donated to families in need right here in Union County. Needed: Brand new pajamas (all sizes from newborn to adult) must be complete sets – a top and bottom. All donations may be dropped off at the school or see Nancy Ditzel with your donations. The final day for donations is Monday, December 1.

Taizé Service Sunday, December 7 at 7:30 PM in the church. Please email Fr Andy to assist with set up and take down.

Santa/Polar Express Event Saturday, December 13 in Sherlock Hall. All are invited; see email blast for details. This is a fundraiser for the Moscoso Foundation.

Sacrament of Baptism Sunday, January 11 on the Feast of the Baptism of Our Lord. Candidates will be enrolled on Sunday, December 14 at the 10 AM service; parents are required to attend preparation class on Saturday, December 6 from 10 AM to noon.

Christmas Flowers As part of the preparation for celebrating the Nativity of our Lord, please contribute towards this year's flowers. The deadline is December 14. Alternatively, give to Trinity online and write 'Christmas Flowers' in the memo line. Loved one's names will be on the Christmas bulletins and each will be prayed for at Morning Prayer during the season of Christmas.

Altar Flowers and Sanctuary Candle Attributions may be made during Advent, while there are no flowers on the altar, donations will go towards the Advent trees, Altar greens and Sanctuary Candle. Anyone can make a request; there is no fee. Email the office by 4 PM Wednesday each week; multiple attributions are allowed. (Please note that the altar flowers cost the parish \$75 per week – they are a line item in the church budget – make donations anonymously via the collection plate or send to the office for tax receipt.)

Restorative Justice

In some Episcopal Dioceses the third Sunday of November is set aside as “Restorative Justice Sunday.” In Anglican Churches around the world, this Sunday is also observed as “Restorative Justice Sunday” or “Prisoner’s Sunday.” This year we will observe Restorative Justice Sunday in the context of the Twenty-Third Sunday after Pentecost on November 16. Restorative justice is a way of thinking about crime that puts more emphasis on repairing the harm done by the offender to the victim and community than on punishing the offender.

Our current criminal justice system is based on the premise that the state, the government, has been wronged. The offender knows they broke into someone’s house, but then they go to court before a judge whom they have never met and are told that they face a substantial prison sentence. They are provided a lawyer who tells them not to say anything that might incriminate them. The victim, meanwhile, may never come to court unless the prosecutor needs their testimony to get a conviction. The victim and offender never talk to each other.

A restorative intervention could not be more different. Rather than being punished for breaking an abstract code, the offender is confronted with the harm they caused to a real-life victim. Restorative programs invite the victim and the offender to meet in the presence of a trained facilitator. The victim may bring family and friends with them if they wish. The offender must be willing to admit guilt and make amends. The victim explains how the offender’s actions have hurt them. The offender apologizes and tries to answer any questions the victim has.

As we prepare to think more theologically about the idea of restorative justice, please join in praying the Prayer ‘For Prisons and Correctional Institutions,’ “Lord Jesus, for our sake you were condemned as a criminal: Visit our jails and prisons with your pity and judgment. Remember all prisoners, and bring the guilty to repentance and amendment of life according to your will, and give them hope for their future. When any are held unjustly, bring them release; forgive us, and teach us to improve our justice. Remember those who work in these institutions; keep them humane and compassionate; and save them from becoming brutal or callous. And since what we do for those in prison, O Lord, we do for you, constrain us to improve their lot. All this we ask for your mercy’s sake. Amen.”

Lectionary & Liturgy

As the church year ends, the liturgy turns our attention to the fact that the world is also moving towards its end. The gospel reading today is from the last portion of Jesus' teaching according to Luke. This "apocalyptic" teaching was central to Jesus' message and was a common theme in first century Judaism. God will come and bring all creation to its conclusion in the establishment of the Kingdom. The good news is that whatever tribulations occur in the end times, God is always present and will preserve all the redeemed into eternal life.

The first reading concludes our readings of the prophets, which we started last June. Though today's reading is from Isaiah, this is another author writing almost two hundred years later, around the time of Haggai. This author takes the prophetic message into new territory, as he deals not with events in his own time, but looks toward the end of time when God will establish sovereignty over the entire universe. The reading from II Thessalonians tells first century Christians how they should live in the end times. In particular, Paul has no patience with those who stop working or ministering in anticipation of the end. The church proclaims that in Christ's death and resurrection the end has begun.

We are living in the end of time. In the Eucharist, in particular, we are already being met by Jesus, our loving, saving judge and are taken into his Kingdom. In the Eucharist, he comes "again in glory to judge the living and the dead." It is our knowledge that we are living in the end of the ages that gives Christian living its character, impelling us into worship and into ministry in the name of Christ.

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

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- † **Cover Art** – The Quaker minister and painter Edward Hicks is best known for his Peaceable Kingdom pictures, of which sixty-two exist. The paintings represent a messianic prophecy in the book of Isaiah (11:6). During the 1820s, a severe rift formed within the Society of Friends. In this version of Hicks's favorite motif, the split is represented by the shattered tree trunk, and the desire for peace between the factions by the menagerie of discordant beasts lying down in perfect harmony. The lion and his companion, the ox, were, for Hicks, symbols of redemption. On view at The Metropolitan Museum of Art, NYC.
- † **Prelude** – based on the Gregorian chant, and is a portion of a longer choral work composed by Paul Halley when he was music director at Saint John the Divine, NYC.
- † **Gathering Hymn** – Words: Walter Chalmers Smith (1824-1908), Scottish minister; based on 1 Timothy 1:17. Hymnologist Albert Bailey says creating poetry was for Smith "the retreat of his nature from the burden of his labors." Music: Welsh ballad popular in the early 19th century. The tune title refers to St. Denis, the patron saint of France. "Most readers will think they know this hymn. But it never appears as its author wrote it, and a closer look in its fuller form shows that it was not designed to be one of those general hymns of praise that the parson slams into the praise-list when he is in too much of a hurry to think of anything else but a hymn about the reading of Scripture. Just occasionally editorial tinkering changes the whole personality of a hymn; it has certainly done so here." –[Erik Routley]
- † **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** – New emphasis on the Scriptures in the Reformation period is reflected in this collect, composed for the 1549 Book. It is based on Romans 15:4. The word "learning" means "instruction," not "memorization," and the phrase "by patience and comfort of thy holy Word," in the traditional version means "by steadfastness and by the encouragement of the Scriptures" (Revised Standard Version). The word "all" in the preamble recalls the criticism of the medieval service books in the preface to the first Prayer Book; course readings from scripture were so often interrupted by saints' days that the Scriptures were never read in their entirety toward the close of the middle ages. The first Prayer Book provided an orderly arrangement for reading almost the whole of the Scriptures within the course of each year in the daily office. –[Notes on the American Prayer Book by Marion Hatchett]
- † **Plainsong Psalter** – Plainsong dates from the earliest centuries of Christianity. It has one melody traditionally sung without musical accompaniment, and based on the psalms. Editor James Litton (an American musician) directed the American Boychoir from

1985 to 2001 and is one of the leading choral conductors. He was a member of the Standing Commission on Church Music, publishing *Hymnal 1982*, and is Fellow of Royal School of Church Music, one of 7 Americans to receive the honor. –[©1988 Church Pension Fund]

- † **Proclaiming 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*]
- † *** Nicene Creed** – 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 implemented only in the Western Church without approval of General Council.
- † **Litany for Restorative Justice** – From A Justice That Heals and Restores: A resource on restorative justice jointly produced by the Church Council on Justice and Corrections and the Anglican Diocese of Toronto’s Working Group on Restorative Justice in collaboration with the EcoJustice Committee of the Anglican Church of Canada. A Decade to Overcome Violence project, September 2005.
- † **Offertory Anthem** – “We Thank You, God” with text by Matthias Claudius, translated by Jane Montgomery Campbell and music by Becki Slagle Mayo.
- † **Offertory Hymn** – Words: William Kethe (?-1608). Music: According to the *Handbook to the Baptist Hymnal* (1992), this first appeared in the Genevan Psalter, and “the first half of the tune contains phrases which may have existed in plainsong and folk song for centuries. The latter part of the tune and its overall form is the work of Louis Bourgeois, John Calvin’s musical collaborator in the formation of the Genevan Psalter.”
- † **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 instead a prayer from the heart of Judaism on the lips of Christianity for the conscience of the world? What if it is instead a radical manifesto and a hymn of hope for all humanity in language addressed to all the earth?”
- † **First Communion Hymn** – Words: William Walsham How (1823-1897) using imagery from Psalm 119:105. “Called both the ‘poor man’s bishop’ and ‘the children’s bishop,’ How was known for his work among the destitute in the London slums and among the factory workers in west Yorkshire. He wrote a number of theological works about controversies surrounding the Oxford Movement and attempted to reconcile biblical creation with the theory of evolution. –[*Psalter Hymnal Handbook* 1988] Music: melody from *Neuvermehrtes Gesangbuch*, 1693.
- † **Second Communion Hymn** – Words & Music: Anne Quigley ©1994 Oregon Catholic Press
- † **Communion Meditation** – Words and Music: Taizé Community –[© 2001,2011, Les Presses de Taizé, GIA Publications, Inc., agent].
- † **Sending Hymn** – Words: Reginald Heber (1783-1826); published when Anglican authorities disapproved of the singing of hymns in churches, other than metrical psalms, although there was considerable informal hymn-singing in parishes. He intended to win support for their inclusion. Music: John Bacchus Dykes (1823-1876) as a tribute to the First Council of Nicæa which formalized the doctrine of the Trinity.

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