

Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



"Garden of Eden" – Jimo Bola Akolo

The Feast of Creation in Christ

Holy Eucharist ~ Rite II ~ August 30, 2026 at 9 AM



The Reverend Andrew David Kruger ~ Presider & Preacher

Anthony J. Rafaniello ~ Director of Music & Organist

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

*The Sanctuary Candle and the Altar Flowers are given to the Glory of God,
and in memory of George Beier III and Thaddeus Beier by the Beier family*

Pre-Service Candle Lighting

The People receive a beeswax candle and are invited to light a candle at an Icon, this 'candle lighting prayer' may be used:
"Lord Jesus Christ, you are the light of the world: illumine my life, and melt my heart with love for my neighbor. Amen."

Welcome

Andrew Kruger

Prelude

"Waldszenen", OP. 82, No. 1: *Eintritt* – Robert Schumann

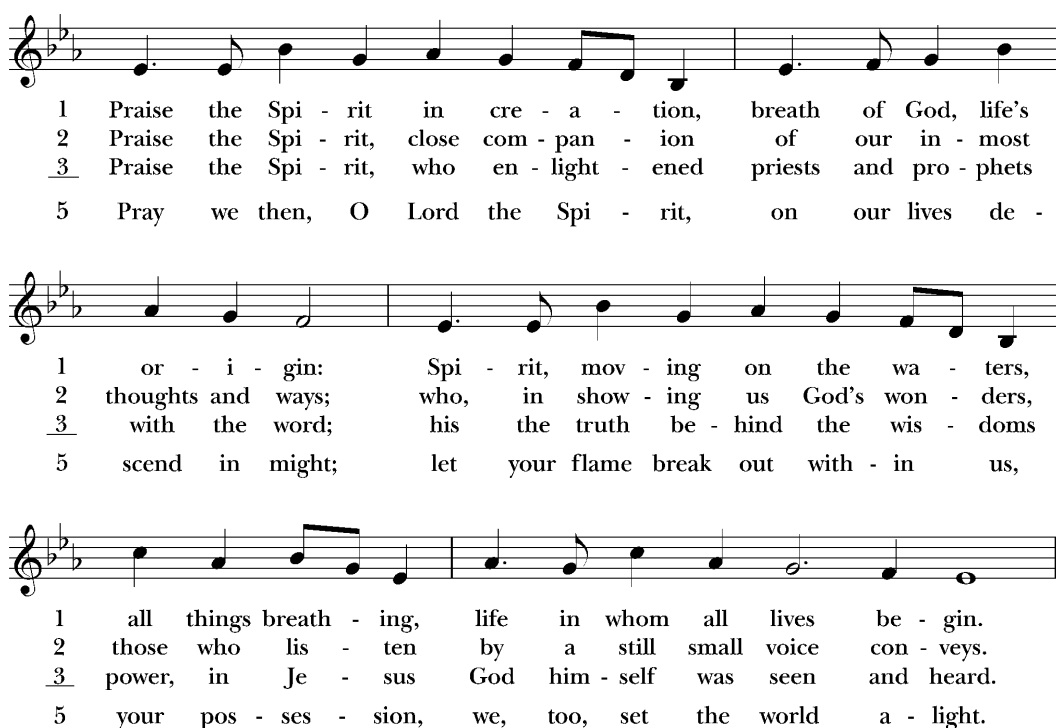
At the end of the prelude, the bells are rung and the People stand.

I. Gathering of God's People

Gathering Hymn

Finnian

Hymnal 506



1 Praise the Spi - rit in cre - a - tion, breath of God, life's
2 Praise the Spi - rit, close com - pan - ion of our in - most
3 Praise the Spi - rit, who en - light - ened priests and pro - phets
5 Pray we then, O Lord the Spi - rit, on our lives de -

1 or - i - gin: Spi - rit, mov - ing on the wa - ters,
2 thoughts and ways; who, in show - ing us God's won - ders,
3 with the word; his the truth be - hind the wis - doms
5 scend in might; let your flame break out with - in us,

1 all things breath - ing, life in whom all lives be - gin.
2 those who lis - ten by a still small voice con - veys.
3 power, in Je - sus God him - self was seen and heard.
5 your pos - ses - sion, we, too, set the world a - light.

Gathering Sentences

Presider Source of Life, you formed the cosmos from a formless void:

People **God creates from nothing.**

Presider Word of Life, you spoke creation into existence:

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

Presider Spirit of Life, you birthed humanity by your breath:

People **God's Spirit sustains the universe.**

1. Glor-y to God in the high-est, — and
 peace to His peo-ple on earth. 2. Lord God, heav-en - 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.

Collect of the Day

Andrew Kruger

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

Glorious God, the cosmos proclaims your marvelous work: fill us with wonder at your creation, so that we will cherish the gift of this good earth; through Jesus Christ our Lord, who lives and reigns with you, and the Holy Spirit, one God, now and for ever. **Amen.**

II. Proclaiming and Receiving the Word of God

First Reading

Genesis 2:4-25

Reader A reading from the book of Genesis.

These are the generations of the heavens and the earth when they were created. In the day that the Lord GOD made the earth and the heavens, when no plant of the field was yet in the earth and no herb of the field had yet sprung up — for the Lord GOD had not caused it to rain upon the earth, and there was no one to till the ground; but a stream would rise from the earth, and water the whole face of the ground — then the Lord GOD formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being.

And the Lord GOD planted a garden in Eden, in the east; and there he put the man whom he had formed. Out of the ground the Lord GOD made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. A river flows out of Eden to water the garden, and from there it divides and becomes four branches.

The name of the first is Pishon; it is the one that flows around the whole land of Havilah, where there is gold; and the gold of that land is good; bdellium and onyx stone are there. The name of the second river is Gihon; it is the one that flows around the whole land of Cush. The name of the third river is Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

The Lord GOD took the man and put him in the garden of Eden to till it and keep it. And the Lord GOD commanded the man, “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.”

Then the Lord GOD said, “It is not good that the man should be alone; I will make him a helper as his partner.” So out of the ground the Lord GOD formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner.

So the Lord GOD caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. And the rib that the Lord GOD had taken from the man he made into a woman and brought her to the man. Then the man said,

“This at last is bone of my bones and flesh of my flesh;
this one shall be called Woman, for out of Man this one was taken.”

Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh. And the man and his wife were both naked, and were not ashamed.

Reader The Word of the Lord.

People **Thanks be to God.**

- 1 Hallelujah! Praise the LORD from the heavens; *
praise him in the heights.
- 2 Praise him, all you angels of his; *
praise him, all his host.
- 3 Praise him, sun and moon; *
praise him, all you shining stars.
- 4 Praise him, heaven of heavens, *
and you waters above the heavens.
- 5 Let them praise the Name of the LORD; *
for he commanded, and they were created.
- 6 He made them stand fast for ever and ever; *
he gave them a law which shall not pass away.
- 7 Praise the LORD from the earth, *
you sea-monsters and all deeps;
- 8 Fire and hail, snow and fog, *
tempestuous wind, doing his will;
- 9 Mountains and all hills, *
fruit trees and all cedars;
- 10 Wild beasts and all cattle, *
creeping things and winged birds.

Second Reading

Acts 17:22a, 24-28

Reader A reading from the book of Acts.

Then Paul stood in front of the Areopagus and said, "Athenians, I see how extremely religious you are in every way. The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps grope for him and find him — though indeed he is not far from each one of us. For 'In him we live and move and have our being'; as even some of your own poets have said, 'For we too are his offspring.'"

Reader The Word of the Lord.

People **Thanks be to God.**

1 I want to walk as a child of the light.
 2 I want to see the bright-ness of God.
 3 I'm look-ing for the com-ing of Christ.

I want to fol-low Je-sus.
 I want to look at Je-sus.
 I want to be with Je-sus.

God set the stars to give light to the world. The
 Clear sun of right-eous-ness, shine on my path, and
 When we have run with pa-tience the race, and we

star of my life is Je-sus.
 show me the way to the Fa-ther.
 shall know the joy of Je-sus.

In him there is no dark-ness at all. The

night and the day are both a-like. The

Lamb is the light of the ci-tty of God. *rit.*

Shine in my heart, Lord Je-sus. *a tempo*

Holy Gospel

John 1:1-5, 14

Presider The Holy Gospel of our Lord Jesus Christ according to St John.
People **Glory to you, Lord Christ.**

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it. And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.

Presider The Gospel of the Lord.
People **Praise to you, Lord Christ.**

III. Responding to the Proclaimed Word

Homily

Andrew Kruger

Nicene Creed

EOW1 53

Silence is observed and then the People stand.

**We believe in one God, the Father, the Almighty,
maker of heaven and earth, of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ, the only Son of God,
eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made, of one Being with the Father;
through him all things were made.**

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

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

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

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

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

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

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

Prayers of the People

Honoring God in Creation alt.

The Presider says

Let us pray for the reign of God in the world.

The Intercessor prays.

For the well-being of the earth with its resources of water, air, light, and soil.

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

For the careful use and conservation of the waters of the earth.

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

For the sustainable extraction and use of mineral and energy resources.

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

For wisdom to prevail among those who shape public environmental policies.

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

For human activity to enhance the fruitfulness, and beauty of the world.

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

For the healing of creatures and human beings who are ill, at risk, or in pain.

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

For the reverence to acknowledge the creatures whose death sustains our living.

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

The Presider concludes

Source of Life, you have filled the world with beauty: Open our eyes to recognize your gracious hand in all your works, that, rejoicing in your whole creation, we may learn to serve you with gladness; for the sake of the One through whom all things were made, Jesus Christ our Redeemer. **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

Revelation 4:11

Presider O Lord our God, you are worthy to receive glory and honor and power; because you have created all things, and by your will they were created and have their being.

Representatives of the congregation bring the people's offering of bread and wine to the Holy Table.



*The Ushers pass the collection plates among the people.
Another option is to give to Trinity online –
scan the QR code and go directly to our Breeze link.*

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

Offertory Hymn

East Acklam

Hymnal 424

1 For the fruit of all cre - a - tion, thanks be to
2 In the just re - ward of la - bor, God's will be
3 For the har - vests of the Spi - rit, thanks be to
God. For his gifts to ev - ery na - tion,
done. In the help we give our neigh - bor,
God. For the good we all in - her - it,
thanks be to God. For the plow - ing, sow - ing, reap - ing,
God's will be done. In our world - wide task of car - ing
thanks be to God. For the won - ders that as - tound us,
si - lent growth while we are sleep - ing, fu - ture needs in
for the hun - gry and de - spair - ing, in the har - vests
for the truths that still con-found us, most of all that
earth's safe - keep - ing, thanks be to God.
we are shar - ing, God's will be done.
love has found us, thanks be to God.

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.**

Presider Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made:

People **For us it becomes the bread of life. Blessèd be God for ever.**

Presider Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands.

People **For us it becomes the cup of salvation. Blessèd be God for ever.**

Eucharistic Prayer

Anglican Church of Southern Africa alt.

Presider *People*

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

Presider *People*

Lift up your hearts. 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.

Praise and thanks are yours, our Creating God. From the dust of the earth you shaped human beings in your own image, and you filled the earth and seas and skies with a myriad of wonders. Yet we consistently turn your generosity into our scarcity, your elegance into our meanness, and your simplicity into our corruption. Though we poison and destroy your good Creation, you continue to offer us your abundance. In your mercy, you have redeemed us through your Son, Jesus, transforming death into life.

Through the Spirit you continue to call us into covenant with you – for the restoration of Creation and the reconciliation of all people. And so we give you thanks, rejoicing with all of Creation, as we join the saints and angels in their unending hymn:

Sanctus

Susan Caldwell Nelson

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and
might, heav'n 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.

In the night that Jesus was betrayed, he took bread, and gave thanks to God. He broke the bread, gave it to his friends and said: Take and eat, for this is my body, given for you. Do this in remembrance of me.”

He took the wine, and gave thanks to God, Creator. He gave it to his friends saying: This is my blood of the new covenant, shed for you and for all creation for the forgiveness of sins. Every time you drink of the wine, do this in remembrance of me.”

So we proclaim the mystery of faith:

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

Merciful God, we come to this table seeking reconciliation: with you, with one another, and with all creation. Through these mysteries reconcile us to our world and empower us to restore your Creation and fulfill your will. Send your life-giving Spirit upon us, and upon this bread and wine. Stir in us the creative and redeem the destructive.

Heal your stricken world, that the soil, the skies, and the seas may be filled with your life anew. Fill every heart with the sure and certain hope that we shall enter into the fullness of your joy, when your whole Creation is justified by faith and sanctified by love, and you are all in all.

Through Christ and with Christ and in Christ, in the unity of the Spirit, all honor and glory is yours, everlasting God, now and forever.

Great Amen

Susan Caldwell Nelson



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.

Presider Alleluia. Christ our Passover is sacrificed for us;

People **Therefore let us keep the feast. Alleluia.**

Agnus Dei

Susan Caldwell Nelson



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.

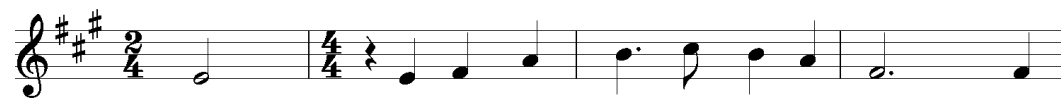
Communion Hymn

Alexandra

Wonder, Love & Praise 788



1. As new-born stars were stirred to song when all things came to
2. In psalms that raise the sing-er's sense to un-i-vers-al
3. When God's re-deem-ing Word took flesh to make sal-va-tion
4. But si-lence won no vic-t'ry there; a rest was all it



be, as Mir-i-am and Mos-es sang when
truths, in pro-phet's dark-toned o-ra-cle or
sure, un-heed-ing hearts at-tuned to strife re-
scored be-fore glad al-le-lu-ias rose to



Is-rael was set free, so mu-sic bursts un-bid-den
hymn of three brave youths: the song of faith and praise en-
fused love's o-ver-ture. Yet to the end the song went
greet the ri-sen Lord. The church still keeps that song a-



forth when God-filled hearts re-joice, to wak-en
dured through those God called to be a cho-sen
on: a sup-per's part-ing hymn, a psalm in-
live, for death has lost its sting, and with the



awe and grat-i-tude and give mute faith a voice.
peo-ple bearing light for all the world to see. sing.
toned on dy-ing lips when sun and hope grew un-
gift of life re-newed the heart will ev-er

Ve - ni San-cte Spi - ri - tus, tu - i a-mo-ris i-gnem ac-cen-de.
 Ho - ly Spir-it, come to us, kin-dle in us the fire of your love.

Ve - ni San-cte Spi - ri - tus, ve - ni San-cte Spi - ri - tus.
 Ho - ly Spir-it, come to us, Ho - ly Spir-it, come to us.

Post Communion Prayer

First Nations Christian Liturgy

Presider

Let us pray.

Great Spirit God, we give you thanks for another day on this earth.

We give you thanks for this day to enjoy the compassionate goodness of you, our Creator.

We acknowledge with one mind our respect and gratefulness to all the sacred cycle of life.

Bind us together in the circle of compassion to embrace all living creatures and one another.

Amen.**Blessing**

CW

May God the Father, who clothes the lilies of the field and feeds the birds of the air,
 provide us with all we need for life in its fullness. **Amen.**

May God the Son, who fed the five thousand and turned water into wine,
 feed us with his life and transform us in his love. **Amen.**

May God the Holy Spirit, who hovered over the waters of creation
 and formed the world from chaos,
 form us in the likeness of Christ and renew the face of the earth. **Amen.**



1 All crea - tures of our God and King, lift up your voic - es, let us
 *2 Great rush - ing winds and breez - es soft, you clouds that ride the heavens a -
 *3 Swift flow - ing wa - ter, pure and clear, make mu - sic for your Lord to
 4 Dear mo - ther earth, you day by day un - fold your bless - ings on our
 7 Let all things their cre - a - tor bless, and wor - ship him in hum - ble -



1 sing: Al - le - lu - ia, al - le - lu - ia! Bright burn - ing
 2 loft, O — praise him, Al - le - lu - ia! Fair ris - ing
 3 hear, Al - le - lu - ia, al - le - lu - ia! Fire, so in -
 4 way, O — praise him, Al - le - lu - ia! All flowers and
 7 ness, O — praise him, Al - le - lu - ia! Praise God the



1 sun with gold - en beams, pale sil - ver moon that gen - tly gleams,
 2 morn, with praise re - joice, stars night - ly shin - ing, find a voice,
 3 tense and fierce - ly bright, you give to us both warmth and light,
 4 fruits that in you grow, let them his glo - ry al - so show:
 7 Fa - ther, praise the Son, and praise the Spi - rit, Three in One:



O praise him, O praise him, Al - le - lu - ia,



al - le - lu - ia, al - le - lu - ia!

Dismissal

BCP 366

Presider

Alleluia, alleluia. Go in peace to love and serve the Lord.

People

Thanks be to God. Alleluia, alleluia.

Postlude

“Trumpet Tune in D Major” – David 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...

Feast of Creation in Christ Today; a day of thanksgiving for creation and prayer for its care and renewal.

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.

Trinity Adult Choir This Wednesday, September 2 from 8 PM to 9 PM in Witherington Hall, rehearsal for those singing at St. John the Divine, NYC on October 4.

Compline This Thursday at 8 PM online.

Trinity Men's Group Saturday, September 5 from 9 AM to 10 AM in Witherington Hall.

What you need to know in the future...

Service Times Next Sunday, September 6, Trinity returns to two Sunday services, at 8 AM and 10 AM.

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 gift for their backpack.

Handbell Choir Rehearsals Starting Wednesday, September 9 from 7 PM to 7:50 PM in the church. Contact Anthony Rafaniello with any questions.

Children's Choir Registration is open. Rehearsals are on Sunday mornings from 11:30 AM to 12 PM in the church the choir sings at each month's Intergenerational Service. Children's Choir is recommended for novice readers in Grade 1 or older. Rehearsals will begin on Sunday, September 20. Please register your child using the QR code here:



Annual Cranford 9/11 Memorial Service Thursday, September 10 at 6:30 PM at the 9/11 park in Cranford.

Anti-Racism Training September 16, 23, 30 and October 7, 14, and with a follow-up session on November 11 from 7 PM-9 PM. Provided by the The Diocesan Anti-Racism Commission; \$100 per person. Registration link in the email blast.

Sunday School Sunday, September 13 is the first day of class and open to children 3½ years to Grade 4. After the blessing at the beginning of the service, the children go to class with their teachers and return to the worship service for the Eucharist.

Round Up Sunday September 13, only ONE service at 10 AM for Trinity's annual after-summer welcome-back service followed by a parish-wide BBQ. Everyone is encouraged to come and help kick-off the church year. Learn about the church ministries and volunteer opportunities to grow the body of Christ here at Trinity. There will be great food and games for all ages. Click on the QR code for attendance (to help plan the food) or to volunteer to help on the BBQ. For questions, please contact Tom Kaercher (908-757-9561 home, 908-591-0962 cell) or tkaercher7@gmail.com .



Fellowship Luncheon Thursday, September 17 from 12:30 to 2 PM in Witherington Hall. All are welcome. Please call Susan Olszewski (908-757-9561) or Susan Nelson (908-397-3944) for questions or to volunteer help.

Sing at St. John's The Trinity Choir has been invited to sing at the Feast of St. Francis service at the Cathedral Church of St. John the Divine in New York City on Sunday, October 4, with a rehearsal on Saturday, October 3. It will be an extraordinary experience to sing in one of the great cathedrals of the world, as part of one of its signature celebrations. The trip will involve some expense, including the use of a TEDS bus and driver for transportation. To help sponsor this special opportunity, or would like more information, please speak with Anthony Rafaniello or contact the Parish Office.

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 gift for their backpack 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.

Reverence or Veneration of Icons: Fr. Andy

One of the most distinctive aspects of Orthodox worship is the veneration of icons. During my time in Greece, I witnessed the faithful cross and prostrate themselves before icons. Icons are kissed, and candles are burned in front of them; they are censed by the priest and carried in procession. All of this can look a lot like idolatry, but when Orthodox people kiss an icon or prostrate themselves before it, they are not guilty of idolatry. The icon is not an idol but a symbol; the veneration shown to images is directed, not towards stone, wood and paint, but towards the person depicted. In this way, icons are considered to be windows into heaven with a special power to reveal spiritual truths to us.

The Syrian monk St. John of Damascus deserves credit for much of the theological labor that established what icons are and how they should be handled. There was a time when some Christians believed that icons were idols and sought to smash them and replace them with crosses. St. John pointed out that this was merely to swap one image for another. A cross displayed in a church is not the cross, but a copy of it. If we can honor an image or replica of the cross, why not the image of the Crucified One, who gave the cross its meaning? We don't honor the wood for its own sake, St. John said, but because of what it represents. St. John also affirmed that we must not make images of the unseen God, and cannot depict mysteries God has not shown us. But when Christ took on flesh, God deliberately made the Lord visible.

Today, as we celebrate the Feast of Creation in Christ, we will have the opportunity to reverence or venerate icons as we enter the church. Candles are available to light and place before an icon. I have written a candle lighting prayer adapted from the longer version used on Mount Athos. You may wish to cross yourself (three times is customary) as you gaze 'through' the icon, knowing that the figure represented is alive in heaven, joined in the prayer and worship of God throughout all eternity. Use the icon as a window to heaven, expressing all that is on your heart to God through the icon. And then be open to hearing what God might be saying to you through the icon.

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 Sunday, August 30, 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.

22nd Annual Bishop George E. Councill Memorial Golf Outing

Bishop French invites all members of the Diocese of New Jersey to the 22nd Annual Bishop George E. Councill Memorial Golf Outing on Monday, October 12, 2026, at Mercer Oaks Golf Club in West Windsor. Golfers of all ages and skill levels are welcome, with parish foursomes competing for the prestigious Bishop’s Cup. Registration is \$200 per golfer. Reception and dinner tickets are available for \$40. The day includes worship, golf, fellowship, prizes, a silent auction, and a reception and buffet dinner open to all.

For more than two decades, this event has raised funds in support of Trinity Episcopal Cathedral, our second home church and the site of many diocesan gatherings throughout the year. To date, the outing has raised nearly \$600,000 to support the Cathedral’s ministries in Trenton and the surrounding community. To register or learn more, visit trinitycathedralnj.org or call the Cathedral Office at (609) 392-3805.

Liturgy

- † **Cover Art** – “Garden of Eden” by Jimo Bola Akolo (1934-2022), a master painter and sculptor from Nigeria who came from a line of Yoruba wood carvers. Known for his contributions to modern Nigerian art that explored indigenous cultural traditions and contemporary social issues, he was a pivotal Nigerian modernist artist, known for his commitment to ‘natural synthesis,’ blending traditional African aesthetics with global modernist approaches. His work explored themes of cultural identity and spirituality, establishing him as a significant figure in post-independence Nigerian art.
- † **Prelude** – *Waldszenen* (Forest Scenes), OP. 82, is a set of nine short solo piano pieces composed by Robert Schumann in 1848. On the set, Schumann wrote: “The titles for pieces of music, since they again have come into favor in our day, have been censured here and there, and it has been said that ‘good music needs no sign-post.’ Certainly not, but neither does a title rob it of its value; and the composer, by adding one, at least prevents a complete misunderstanding of the character of his music. What is important is that such a verbal heading should be significant and apt. It may be considered the test of the general level of the composer’s education.” The sequence of the pieces reveals an endeavor towards a largely symmetrical architecture for the cycle. The first piece (*Eintritt* - Entry) corresponds with the last (*Abschied* - Farewell); etc.

- † **Gathering Hymn** – Words: Michael Edward Hewlett (1916-2000), ordained in England as Anglican priest in 1949; author of about 70 hymn texts and contributor to hymnals in the UK and North America. Music: Christopher Dearnley (1930-2000), famed organist at the wedding of Charles & Diana in 1981; a naturalist, he and his wife emigrated to Australia in 1990. Words & by music permission of Oxford Univ. Press.
- † **Gloria** – Words: Anonymous, 15th cent. medieval. Since the 2nd century, Christians recite this as part of weekly worship. Music: Susan Caldwell Nelson has composed new service music which the parish will be using for the full season of Epiphany.
- † **Proclaiming Hymn** – Words & Music: Kathleen Thomerson (b. 1934), currently Organist and Music Director at Mt. Olive Lutheran Church in Austin, TX; her best-known hymn was written in Summer 1966 when she was part of a charismatic group at the Church of the Redeemer, Episcopal in Houston, the town after which she named the tune. “On one, hand it may be sung as a prayer for illumination. On the other hand, it may be sung as a song of dedication. The worshiper commits to live in the light of Christ.” – [©1970, 1975 Celebration, Aliquippa, PA]
- † *** 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 of that phrase was a later development implemented only in the Western Church and without the approval of a General Council.
- † **Offertory Hymn** – Words: Fred Pratt Green (1903-2000) –[©1970 Hope Publishing]. Erik Routley considered him to be the most important British hymn writer since Charles Wesley. His hymns reject fundamentalism and show concern with social issues. They “fill the gap between the hymns of the first part of this century and the ‘far-out’ compositions that have crowded into some churches in the last decade or more.” Regarding hymn singing, “It’s such a dangerous activity; you get this glow which you can mistake for religious experience.” Music: Francis Jackson; born in 1917, he passed away in January 2022 at 104 years old. –[©1960]
- † **Communion Hymn** – Words: Carl P. Daw (b. 1944) –[©1997 Hope Publishing Co.] Music: John Karl Hirten (b. 1956) is Director of Parish Music at St. Stephen’s Episcopal Church in Belvedere since 1995. –[© 1995 San Francisco Chapter, American Guild of Organists]
- † **Taize** – Words: John 13:35, 15:12-13, 1 John 3:16, 4:10, 16. Music: John Berthier (1923-1994). –[© 1988 Les Presses de Taizé, GIA Publications]
- † **Sending Hymn** – Words: Francis of Assisi (1182-1226). In the year 1225, completely blind and nearing death, he arrived at the Convent of St. Damian. Universally known for preaching to the animals, his whole life was one of service to God and humanity. It was there that he wrote “Canticle of the Sun” (a meditation on Psalm 145), later paraphrased into this hymn and translated by the Rev. William H. Draper (1855-1933). Music: melody from *Auserlesene Catholische Geistliche Kirchengeseng*, 1623; adapt. for The English Hymnal of 1906 by Ralph Vaughan Williams (1872-1958). This arrangement has become the standard for English-speaking churches; by permission of Oxford University Press.
- † **Postlude** – David Nathaniel Johnson (1922-1987) was a composer, organist, and college lecturer, holding positions at Syracuse University, St. Olaf College, and Arizona State University. This is probably the most well-known of his many trumpet tunes. The piece was used at Tricia Nixon’s wedding at the White House in 1971 and is the theme music for With Heart and Voice, a weekly radio program of sacred choral and organ music. Johnson is also known for his hymn tune Earth and All Stars, hymn number 412 in The Hymnal 1982.

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



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



Website: TrinityCranford.org
Instagram: [@trinity_cranford_1872](https://www.instagram.com/trinity_cranford_1872)
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Momentum grows for Anglican observance of the Feast of Creation in Christ

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Several Anglican Churches around the world are preparing to observe the Feast of Creation in Christ this September. In July, the Church of England General Synod approved the adoption of the festival into its liturgical calendar. Several other Anglican churches have already begun to institute the festival, including the Anglican Church of Southern Africa, the Episcopal Church (TEC), the Scottish Episcopal Church and the Anglican Church of Canada.

The growing momentum for this new liturgical festival was reflected in a resolution from the Anglican Consultative Council, passed during ACC-19, which met in Belfast from 28 June – 4 July. It encourages the adoption of the Feast of Creation in Christ in Member Church calendars, while also leaving space for churches to draw on ecumenical materials or develop their own.

What is the Feast of Creation in Christ?

The Feast of Creation in Christ will be celebrated annually on the first Sunday of September, close to the start of the Season of Creation (also called Creationtide) - an ecumenical season of prayer and action for the environment that runs through to 4 October, the Feast of St Francis of Assisi.

This new liturgical festival elevates the doctrine of creation to a more prominent position in Christian worship, filling a gap in the liturgical calendars of churches that previously did not celebrate Christ's role in the creation of the world. This central Christian doctrine is iconically expressed by the opening lines of the Gospel of John: 'In the beginning was the Word... All things came into being through him.'

In turn, this renewed theological impetus is expected to inspire broader and deeper Christian commitment to protect the environment.

Adoption of the Festival to the Revised Common Lectionary

An ecumenical body - the Consultation on Common Texts (CCT) - has officially adopted the festival, adding it to the Revised Common Lectionary (RCL).

The RCL shapes the liturgical calendar of the majority of Anglican and Protestant churches worldwide. The announcement marks the first addition of a new feast to the common lectionary since its release in 1983.

In the announcement about this in May 2026, Bishop Heinrich Bedford-Strohm, the World Council of Churches moderator who chaired the Feast of Creation ecumenical process, said: 'The official adoption of the feast of Creation in Christ in the Revised Common Lectionary is a huge milestone, a truly historic step in the journey towards Christian unity. At the World Council of Churches we rejoice in seeing how an ancient tradition of the Eastern Orthodox church has inspired a major group of Western churches to adopt this festival in their liturgical calendars. It is theologically profound, liturgically sound, pastorally urgent and ecumenically unprecedented.'

The ecumenical process shaping the Feast of Creation in Christ

The Feast of Creation in Christ is the fruit of a theological process with the participation of various Christian global bodies in recent years. It has involved academic conferences with liturgical scholars, theologians from other disciplines, and church leaders. This included a series of ecumenical dialogues in Assisi, Italy, between 2024 and 2025. The Feast is inspired by an ancient tradition of the Eastern Orthodox Church for whom September 1 is a liturgical feast since the 8th century. Given its ancient symbolism as the day marking God's creation of the world, the Eastern Orthodox invited 'the entire Christian world' in 1989 to celebrate this observance together in view of the ecological crisis. Since then, Ecumenical Patriarch Bartholomew has been a vocal advocate of the annual celebration of the Feast of Creation in Christ, or 'Creation Day' as it is also known, with the World Council of Churches and many churches adopting the day of prayer throughout the decades. On the Roman Catholic side, September 1 has been celebrated as the 'World Day of Prayer for Creation' since 2015, when Pope Francis instituted the observance following the Eastern Orthodox invitation. A promising novelty was the Holy See's 2025 promulgation of the new 'Mass for the Care of Creation', which enabled the liturgical celebrations of the day of prayer.

The Anglican Consultative Council

In early July 2026, the nineteenth meeting of the Anglican Consultative Council (ACC-19) passed a resolution encouraging Anglican Member churches to observe the Feast of Creation. The full Resolution states that the Council:

- 1. welcomes the work being done across the ecumenical spectrum to institute the Feast of Creation in Christ into the calendar of many churches; and*
- 2. asks the Secretary General to ensure continuing Anglican participation in the working group chaired by the World Council of Churches; and*
- 3. encourages all Member Churches to adopt the Feast (on 1 September) in their own calendars, and draw on liturgical materials being produced ecumenically, or write resources to reflect their own culture and context.*

The Church of England Synod

On July 12, the Church of England's General Synod approved the official adoption of the Festival of Creation in Christ in the liturgical calendar. The approved liturgical texts are now being shared with local parishes to prepare for their first-ever celebrations this September.

Bishop Graham Usher of Norwich, chair of the committee working on the new festival, explained: 'The festival does more than look back to the beginning of the world. It places the first creation within the whole sweep of God's purposes. The one through whom all things were made, Jesus Christ, is also the one through whom all things are reconciled and renewed.'

Likewise, the Chairman of the Liturgical Commission, Bishop Michael Ipgrave of Lichfield, explained during the General Synod discussion that the festival 'recognises the placing of Christ's role in creation at the very centre: creation made through Christ, held together in Christ and destined for renewal in Christ.'