

Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



"Parable of the Sower" – Antonios Fikos

Seventh Sunday after Pentecost



Holy Eucharist ~ Rite II ~ Proper 10

July 12, 2026 at 9 AM

The Reverend Andrew David Kruger - Presider & Rector

Casey Woodruff - Senior Warden & Preacher

Mary Beth McFall - Guest Organist

Anthony J. Rafaniello - Director of Music

Kathleen M. Murray - Junior Warden

Welcome

Andrew Kruger

Prelude

Adagio in B minor – Wolfgang Amadeus Mozart

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

I. Gathering of God's People

Gathering Hymn

Michael

Hymnal 665



1 All my hope on God is found - ed; he doth still my
 2 Mor - tal pride and earth - ly glo - ry, sword and crown be -
 3 God's great good - ness e'er en - dur - eth, deep his wis - dom
 *4 Dai - ly doth the al - might - y Giv - er boun - teous gifts on
 5 Still from earth to God e - ter - nal sac - ri - fice of



1 trust re - new, me through change and chance he
 2 tray our trust; though with care and toil we
 3 pass - ing thought: splen - dor, light, and life at -
 4 us be - stow; his de - sire our soul de -
 5 praise be done, high a - bove all prais - es



1 guid - eth, on - ly good and on - ly true. God un -
 2 build them, tower and tem - ple fall to dust. But God's
 3 tend him, beau - ty spring - eth out of nought. Ev - e -
 4 ligh - teth, plea - sure leads us where we go. Love doth
 5 prais - ing for the gift of Christ, his Son. Christ doth



1 known, he a - lone calls my heart to be his own.
 2 power, hour by hour, is my tem - ple and my tower.
 3 rmore from his store new-born worlds rise and a - dore.
 4 stand at his hand; joy doth wait on his com - mand.
 5 call one and all: ye who fol - low shall not fall.

Acclamation

Enriching our Worship 50

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

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

Collect for Purity

Book of Common Prayer 355

Presider Let us pray.

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

1. Glo - ry to God in the high - est, and
 peace to his peo - ple on earth. 2. Lord God, heaven - ly
 King, al - might - y God and Fa - ther, we wor - ship you, we
 give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
 Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
 take a - way the sin of the world: have mer - cy
 on us; 5. you are seat - ed at the right hand of the Fa - ther: re -
 ceive our prayer. 6. For you a - lone are the Ho - ly One,
 you a - lone are the Lord, 7. you a - lone are the Most
 High, Je - sus Christ, with the Ho - ly Spi - rit, in the
 glo - ry of God the Fa - ther. A - men.

Collect of the Day

BCP 231

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

Amen.

The People sit.

II. Proclaiming and Receiving the Word of God

First Reading

Genesis 25:19-34

Reader A reading from the book of Genesis.

These are the descendants of Isaac, Abraham's son: Abraham was the father of Isaac, and Isaac was forty years old when he married Rebekah, daughter of Bethuel the Aramean of Paddan-aram, sister of Laban the Aramean. Isaac prayed to the LORD for his wife, because she was barren; and the LORD granted his prayer, and his wife Rebekah conceived. The children struggled together within her; and she said, "If it is to be this way, why do I live?" So she went to inquire of the LORD. And the LORD said to her,

"Two nations are in your womb, and two peoples born of you shall be divided;
the one shall be stronger than the other, the elder shall serve the younger."

When her time to give birth was at hand, there were twins in her womb. The first came out red, all his body like a hairy mantle; so they named him Esau. Afterward his brother came out, with his hand gripping Esau's heel; so he was named Jacob. Isaac was sixty years old when she bore them.

When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, living in tents. Isaac loved Esau, because he was fond of game; but Rebekah loved Jacob. Once when Jacob was cooking a stew, Esau came in from the field, and he was famished. Esau said to Jacob, "Let me eat some of that red stuff, for I am famished!" (Therefore he was called Edom.) Jacob said, "First sell me your birthright." Esau said, "I am about to die; of what use is a birthright to me?" Jacob said, "Swear to me first." So he swore to him, and sold his birthright to Jacob. Then Jacob gave Esau bread and lentil stew, and he ate and drank, and rose and went his way. Thus Esau despised his birthright.

Reader The Word of the Lord.

People **Thanks be to God.**

Psalm 119:105-112

Lucerna pedibus meis

BCP 772

- 105** Your word is a lantern to my feet *
and a light upon my path.
- 106** I have sworn and am determined *
to keep your righteous judgments.
- 107** I am deeply troubled; *
preserve my life, O LORD, according to your word.
- 108** Accept, O LORD, the willing tribute of my lips, *
and teach me your judgments.
- 109** My life is always in my hand, *
yet I do not forget your law.
- 110** The wicked have set a trap for me, *
but I have not strayed from your commandments.

111 Your decrees are my inheritance for ever; *
truly, they are the joy of my heart.

112 I have applied my heart to fulfill your statutes *
for ever and to the end.

Second Reading

Romans 8:1-11

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

There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law – indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

Reader The Word of the Lord.

People **Thanks be to God.**

Proclaiming Hymn

Munich

Hymnal 632

The People stand.

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.

Holy Gospel

Matthew 13:1-9, 18-23

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

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

Jesus went out and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: "Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!"

"Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty."

Presider The Gospel of the Lord.

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

III. Responding to the Proclaimed Word of God

Homily

Casey Woodruff

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

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

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

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

**On the third day he rose again in accordance with the Scriptures;
he ascended into heaven and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

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

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

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

Amen.

Prayers of the People

Raymond Chapman alt.

The Presider says

Let us pray to the Lord.

The intercessor prays

Thank you gracious God, for the seed of your word, the gift of your Spirit, and the hope of your kingdom.
Lord, have mercy: **Christ, have mercy.**

Strengthen your Church, that she may abound in good works. Let your word take deep root and
bring forth a rich harvest.

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

Come to the hardened places of the world, where fear and violence prevail, and establish your peace.

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

Pour out your grace upon our families, friends, neighbors, and colleagues, that they may grow in steadfast faith and generous love.

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

Draw near to those burdened by anxiety, grief, or despair, and lead them into the light of your love.

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

By the Spirit who raised Jesus from the dead, grant eternal life to all those who have died.

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

The Presider concludes

O God of mercy, by your Holy Spirit you nourish us with life:
plant us now in good soil, so that we will bear the fruits of justice and peace;
through Jesus Christ our Lord. **Amen.**

Peace

BCP 360

Presider The peace of the Lord be always with you.

People **And also with you.**

The People greet one another in the Name of the Lord.

Announcements

Andrew Kruger

IV. Celebrating at the Lord's Table

Offertory Sentence

Psalm 50:14

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

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



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

Offertory Hymn

Old 100th

Hymnal 380

The People stand.

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.

Presentation of Gifts

An Anglican Prayer Book 1989

Presider Source of all life, everything in heaven and on earth is yours:
People **All things come from you, and of your own do we give you. Amen.**

Eucharistic Prayer 1

EOW 57

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

Presider Lift up your hearts.
People **We lift them to the Lord.**

Presider Let us give thanks to the Lord our God.
People **It is right to give our thanks and praise.**

It is indeed right to give you our thanks and praise, O God, for your Word is our heritage and your ways are the joy of our hearts forever.

You created the earth and planted it freely, bringing forth an abundant harvest of life. Through Moses and the prophets, you gave us our Word to be the birthright of all your children.

You sent your child, Jesus the Christ, among us in the likeness of sinful flesh, to teach us to walk according to your Spirit and to deal with the sin that constantly struggles to come to birth and rule over us, dividing us and robbing us of the joy of living. When he was killed by those who are hostile to you, you raised him from the dead and sent your Spirit to us, giving us life and sowing within us an abundant harvest of peace and righteousness.

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

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and
might, hea - ven and earth are full of your glo - ry. Ho -
san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est._____

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

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

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

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

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

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

Therefore we proclaim the mystery of faith:

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

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

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

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.

Great Amen

McNeil Robinson

Hymnal S 147



Lord's Prayer

BCP 364

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

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

Give us today our daily bread.

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

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

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

Breaking of the Bread

BCP 364

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

Agnus Dei

Robert Powell

Hymnal S 163

A musical score for 'Agnus Dei' in G major (one sharp) and 4/4 time. The score consists of four staves of music. The lyrics are: 'Lamb of God, you take a - way the sins of the world: have mer - cy on us. Lamb of God, you take a - way the sins of the world: have mer - cy on us. Lamb of God, you take a - way the sins of the world: grant us peace.' The music features a variety of note values, including quarter, eighth, and sixteenth notes, and includes triplet markings (indicated by a '3' over a group of notes) on the second and fourth staves.

Invitation

BCP 364

Presider The Gifts of God:
People **for the People of God.**

The ushers guide the people to receive Holy Communion. All who hunger for God, including children, are cordially invited to share the Gifts of God offered at this table. Whoever you are, wherever you are in your life's journey, you are welcome here. All persons may, but no person must, receive communion in both kinds to receive the full spiritual benefits of communion. Wine is offered by way of a sip from the common cup. You may choose to receive only the host. Gluten-free wafers are available by request to the priest.

1. O Lord my God, when I in awe - some won - der Con - sid - er
 2. When through the woods and for - est glades I wan - der And hear the
 3. And when I think that God, his Son not spar - ing, Sent him to
 4. When Christ shall come with shout of ac - cla - ma - tion And take me

1. all the worlds* thy hands have made, — I see the stars I hear the roll - ing*
 2. birds sing sweet - ly in the trees, — When I look down from loft - y moun - tain
 3. die, I scarce can take it in, — That on the cross, my bur - den glad - ly
 4. home, what joy shall fill my heart! — Then I shall bow in hum - ble ad - o -

1. thun - der, Thy pow'r through - out the u - ni - verse dis - played. —
 2. gran - deur, And hear the brook and feel the gen - tle breeze. —
 3. bear - ing, He bled and died to take a - way my sin. —
 4. ra - tion, And there pro - claim, my God how great thou art. —

Then sings my soul, my Sav - ior, God, to Thee: — How great Thou

art, — how great Thou art! — Then sings my soul, my Sav - ior, God, to

Thee: — How great Thou art, — how great Thou art!

Post Communion Prayer

Common Worship

Presider Let us pray.

The People stand.

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

Commission and Blessing

Nathan Nettleton alt.

The Presider blesses the People.

Do not let the fear of troubles or the lures of comfort and honor
prevent God’s word taking root deep in your heart and mind.
Walk according to the ways of the Spirit for the ways of the Spirit are life and peace.

And may God sow in you the seeds of an abundant harvest;
May Christ the Word be a lamp for your steps;
And may the Holy Spirit give life to you – body and soul. **Amen.**

V. Going out as God’s People

Sending Hymn

Vineyard Haven

Hymnal 392



1 Come, we that love the Lord, and let our joys be known; join
2 Let those re - fuse to sing that nev - er knew our God; but
3 The heirs of grace have found glo - ry be - gun be - low; ce -
4 Then let our song a - bound and let our tears be dry; we’re



in a song with sweet ac - cord and thus sur - round the throne.
chil - dren of the heaven - ly King may speak their joys a - broad.
les - tial fruits on earth - ly ground from faith and hope may grow.
march - ing through Em - man - uel’s ground to fair - er worlds on high.

Refrain



Ho - san - na, ho - san - na! Re - joice, give thanks and sing.

Dismissal

BCP 366

Presider Go in peace to love and serve the Lord.

People **Thanks be to God.**

Postlude

Gavotte – Matthew Camidge

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...

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.

Fellowship Luncheon Thursday, July 16 from 12:30 to 2 PM. The speaker is Karen Ensle, Rutgers Cooperative Extension on "Ways to Avoid Inflammation." Food is chicken, egg, tuna, etc. salads for sandwiches or alone, macaroni salad, chips, and desserts. Call Susan Nelson (908-397-3944) or Susan Olszewski (908-757-9561) with questions or offers to help.

Compline This Thursday at 8 PM online.

The Diocese of New Jersey Racial Justice Review has developed a historical Pilgrimage Guide. Group tour opportunities are available on July 18. You can also take the Pilgrimage on your own. For more information click the link in the email.

What you need to know in the future...

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

Sandwich Sunday Next Sunday, July 19; contact Marion Nechuta (marionnechuta@yahoo.com or 908-451-4498) for more information. There are several ways to participate in this ministry (links to sign up are in the email blast):

- Sign up to supply items needed for the bags and the sandwiches
- This Saturday, July 18 from 10 to 11 AM – assemble food bags in Sherlock Hall
- Next Sunday, July 19 – assemble sandwiches after the 9 AM service
- Next Sunday, July 19 after Fellowship Hour – transport the sandwiches and food packets to St John's and help serve food

Trinity Episcopal Senior Youth (TESY) Next Sunday, July 19 at 12:30 PM in Witherington Hall.

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

Lectionary

In reading through the Gospel of Matthew, we now reach a section of parables told by Jesus to reveal the nature of God's Kingdom. This particular parable of the sower describes the basis for our growth in faith and ministry. We must be rooted in the Word of God. Our weekly gathering in Eucharist and our daily prayer and scripture reading are essential parts of this rootedness. We also meet Christ, the living Word of God, in ministry to the poor, the sick, and the neglected.

The first reading continues the story of the Hebrew people. Abraham is dead and Isaac is now head of the family. He has twin sons, Esau and Jacob. Esau, born first, was the heir but sold his birthright to the cagy Jacob, who will later cheat him out of Isaac's blessing, as well. Yet God will one day intervene and bring hope and redemption out of this scandalous behavior.

In the second reading today, Paul continues to elaborate on the nature of the new life we have received in baptism. As we live in the Spirit rather than according to the world (the flesh) we are discovering more fully that we have been adopted by God as children. Thus we can count on God's faithfulness to us and on our ultimate glorification and eternal life.

We gather to hear God's Word. That Word is not simply the objective written scriptures, however. Above all, the Word is Christ and our celebration centers on meeting him and receiving him, the Word of God incarnate.

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

Liturgy

- † **Copyrighted Music** – Reprinted and streamed with permission under ONE LICENSE #A-727521. All rights reserved.
- † **Cover Art** – “Parable of the Sower” (2006) is a celebrated egg tempera on wood painting by the contemporary Greek artist Antonios Fikos. It vividly interprets the famous biblical story of the sower from the Gospels. The artwork applies Fikos's signature style of blending Contemporary Byzantine Painting with monumental techniques. Also known simply as Fikos, the artist is famous for adapting the stylized, symbolic aesthetic of Greek Orthodox iconography and merging it with modern urban scale and expression
- † **Prelude** – The *Adagio in B minor*, KV 540 is a highly emotional, standalone piece for solo piano, known for its poignant, operatic expressiveness and dramatic harmonic shifts, it is considered one of his greatest keyboard works. It is one of the very few pieces Mozart (1756-1791) composed in B minor. He noted it specifically as “h-moll” in his personal catalogue, the only time he ever explicitly wrote the key of a work there. Composed during a period of financial hardship for Mozart and war in Vienna, the adagio reflects a deeply reflective and tragic mood.
- † **Gathering Hymn** – Written around 1680 by Joachim Neander; in 1899, translated into English Robert Seymour Bridges (1844-1930). Disappointed with the range of hymn tunes available, in 1930 he sent a request to English composer Herbert Howells (1892-1983). The hymn was apparently composed on the spot “while I was chewing bacon and sausage.” Howells' son Michael had died in childhood the previous year, and in tribute Howells named it after him.
- † **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** – – In the earliest of the sacramentaries, the Leonine, this prayer is associated with a September Mass (no. 971). The translation is a slightly revised version of that included in *Parish Prayers*, compiled and edited by Frank Colquhoun (London: Hodder and Stoughton, 1967). –[Notes on the American Prayer Book by Marion Hatchett]

- † **Epistle** – The longest and most systematic unfolding of Paul’s thought, expounding the gospel of God’s righteousness that saves all who believe. C.E.B. Cranfield says: “Today no responsible criticism disputes that Paul wrote it. The evidence of its use in the Apostolic Fathers is clear, and before the end of the second century it is listed and cited as Paul’s.” N.T. Wright notes it is “neither a systematic theology nor a summary of Paul’s lifework, but it is by common consent his masterpiece. It dwarfs most of his other writings, an Alpine peak towering over hills and villages. Not all onlookers have viewed it in the same light or from the same angle, and their snapshots and paintings of it are sometimes remarkably unlike. Not all climbers have taken the same route up its sheer sides, and there is frequent disagreement on the best approach. What nobody doubts is that we are here dealing with a work of massive substance, presenting a formidable intellectual challenge while offering a breathtaking theological and spiritual vision.”
- † **Proclaiming Hymn** – Words: William Walsham How (1823-1897); Psalm 119:105. “Called both the ‘poor man’s bishop’ and ‘the children’s bishop’ and known among the destitute in London slums and 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 *Neuvermehrtes Gesangbuch*, 1693.
- † * **Nicene Creed** – This version is designed to contain “all the expansive language texts currently authorized.” It is almost identical to the version in the BCP. The omission of the words ‘and the Son’ (*filioque*) restores the text of the Creed to the original wording agreed upon at the Fourth Ecumenical Council of Constantinople (381 CE). The addition of that phrase was a later development implemented only in the Western Church and without the approval of a General Council.
- † **Offertory Hymn** – Words: 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.”
- † **Proper Preface** – Nathan Nettleton –[©LaughingBird Liturgical Resources] is pastor to South Yarra Community Baptist Church, a small congregation located in an inner-city neighborhood of Melbourne, Australia, member of the Baptist World Alliance Study Commission on Worship & Spirituality, the Australian Academy of Liturgy and Societas Liturgica, and represents the Baptist Union of Australia on the ecumenical Australian Consultation on Liturgy (ACOL).
- † **Communion Hymn** – Words: Carl Boberg (1859-1940); translator Stuart K. Hine. Music: Swedish folk melody. –[©1953, 1981 Manna Music, Valencia]
- † **Sending Hymn** – Words: Isaac Watts (1674-1748); “as Watts sees it, religion does not take pleasure away for Christians but simply diverts it from the things of the world to the things of God.” –[David W. Music] “Happy will be that reader whose mind is disposed, by his verses or his prose, to imitate him in all but his non-conformity, to copy his benevolence to men, and his reverence to God.” – [Memorials of Westminster Abbey] Music: Richard Wayne Dirksen (1921-2003), American musician and composer, organist and choirmaster of the Washington National Cathedral, 1977-1988. “Widely acclaimed as one of the finest hymn tunes of our day” – [the editors of *Hymnology*] [©1974 Harold Flammer]
- † **Postlude** – *Gavotte* by Matthew Camidge (1764-1844); a well-known local musician in Northern England, famous for his organ playing and conducting oratorios. After some time as a chorister of the Chapel Royal under James Nares, Matthew returned to York where he lived the rest of his life. He served as his father’s assistant and in 1799 he succeeded his father as organist of York Minster. He played an active part in the musical life of York, appearing as a soloist in piano and organ concertos and promoting music festivals in York Minster. After Matthew retired in 1842, his son succeeded him as organist.



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