

# Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



"My Yoke is Easy" – Maria Lang

## *Sixth Sunday after Pentecost*



Holy Eucharist - Rite II - Proper 9

July 5, 2026 at 9 AM

The Reverend Jack Zamboni - Presider & Preacher

The Reverend Andrew David Kruger - Rector

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*

*& in memory of Andy Barone's year's mind from Christy Barone*

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

### I. Gathering of God’s People

#### Gathering Hymn

*Hyfrydol*

Hymnal 657

1 Love di - vine, all loves ex - cell - ing, joy of heaven, to  
 2 Come, al - might - y to de - liv - er, let us all thy  
 3 Fi - nish then thy new cre - a - tion; pure and spot - less

earth come down, fix in us thy hum - ble dwell - ing, all thy  
 life re - ceive; sud - den - ly re - turn, and nev - er, nev - er -  
 let us be; let us see thy great sal - va - tion per - fect -

faith - ful mer - cies crown. Je - sus, thou art all com - pas - sion,  
 more thy tem - ples leave. Thee we would be al - way bless - ing,  
 ly re - stored in thee: changed from glo - ry in - to glo - ry,

pure, un - bound - ed love thou art; vis - it us with  
 serve thee as thy hosts a - bove, pray, and praise thee  
 till in heaven we take our place, till we cast our

thy sal - va - tion, en - ter ev - ery trem - bling heart.  
 with - out ceas - ing, glo - ry in thy per - fect love.  
 crowns be - fore thee, lost in won - der, love, and praise.

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

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

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

**Gloria**

*Robert Powell*

Hymnal S 280

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

*Presider*        The Lord be with you.

*People*         **And also with you.**

*Presider*        Let us pray.

O God, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart, and united to one another with pure affection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*The People sit.*

## II. Proclaiming and Receiving the Word of God

### **First Reading**

Genesis 24:34-38, 42-49, 58-67

*Reader*         A reading from the book of Genesis.

The man said to Rebekah and her household, "I am Abraham's servant. The LORD has greatly blessed my master, and he has become wealthy; he has given him flocks and herds, silver and gold, male and female slaves, camels and donkeys. And Sarah my master's wife bore a son to my master when she was old; and he has given him all that he has. "My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live; but you shall go to my father's house, to my kindred, and get a wife for my son.' I came today to the spring, and said, 'O LORD, the God of my master Abraham, if now you will only make successful the way I am going! I am standing here by the spring of water; let the young woman who comes out to draw, to whom I shall say, "Please give me a little water from your jar to drink," and who will say to me, "Drink, and I will draw for your camels also" – let her be the woman whom the LORD has appointed for my master's son.'

"Before I had finished speaking in my heart, there was Rebekah coming out with her water jar on her shoulder; and she went down to the spring, and drew. I said to her, 'Please let me drink.' She quickly let down her jar from her shoulder, and said, 'Drink, and I will also water your camels.' So I drank, and she also watered the camels. Then I asked her, 'Whose daughter are you?' She said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him.' So I put the ring on her nose, and the bracelets on her arms.

"Then I bowed my head and worshiped the LORD, and blessed the LORD, the God of my master Abraham, who had led me by the right way to obtain the daughter of my master's kinsman for his son. Now then, if you will deal loyally and truly with my master, tell me; and if not, tell me, so that I may turn either to the right hand or to the left."

And they called Rebekah, and said to her, "Will you go with this man?" She said, "I will." So they sent away their sister Rebekah and her nurse along with Abraham's servant and his men. And they blessed Rebekah and said to her, "May you, our sister, become thousands of myriads; may your offspring gain possession of the gates of their foes."

Then Rebekah and her maids rose up, mounted the camels, and followed the man; thus the servant took Rebekah, and went his way. Now Isaac had come from Beer-lahai-roi, and was settled in the Negeb. Isaac went out in the evening to walk in the field; and looking up, he saw camels coming. And Rebekah looked up, and when she saw Isaac, she slipped quickly from the camel, and said to the servant, "Who is the man over there, walking in the field to meet us?" The servant said, "It is my master."

So she took her veil and covered herself. And the servant told Isaac all the things that he had done. Then Isaac brought her into his mother Sarah's tent. He took Rebekah, and she became his wife; and he loved her. So Isaac was comforted after his mother's death.

*Reader*            The Word of the Lord.

*People*            **Thanks be to God.**

### **Psalm 45:11-18**

*Eructavit cor meum*

BCP 647

- 11** "Hear, O daughter; consider and listen closely; \*  
**forget your people and your father's house.**
- 12** The king will have pleasure in your beauty; \*  
**he is your master; therefore do him honor.**
- 13** The people of Tyre are here with a gift; \*  
**the rich among the people seek your favor."**
- 14** All glorious is the princess as she enters; \*  
**her gown is cloth-of-gold.**
- 15** In embroidered apparel she is brought to the king; \*  
**after her the bridesmaids follow in procession.**
- 16** With joy and gladness they are brought, \*  
**and enter into the palace of the king.**
- 17** "In place of fathers, O king, you shall have sons; \*  
**you shall make them princes over all the earth.**
- 18** I will make your name to be remembered from one generation to another; \*  
**therefore nations will praise you for ever and ever."**

### **Second Reading**

Romans 7:15-25a

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

I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. But in fact it is no longer I that do it, but sin that dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me. So I find it to be a law that when I want to do what is good, evil lies close at hand.

For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord!

Reader The Word of the Lord.

People **Thanks be to God.**

### Proclaiming Hymn

*Kingsfold*

English Country Songs

*The People stand.*

We trust the One who brought to life the earth, the sky and sea,  
Trust not the pass - ing breath of those whose voi - ces roar and rage,  
God keeps the faith when lead - ers scheme to si - lence and op - press.  
To you O God, we lift our praise; for you, our hearts a - rise;

who au - thors ev - 'ry breath we breathe, and holds e - ter - ni - ty.  
who think them - selves a - bove re - proach, who rise in ev - 'ry age.  
God sets the pris - 'ners free in love and raise - s the di - stressed.  
in you, we mor - tals place our trust; with you, we name the lies:

Though i - dols tempt at ev - 'ry turn, to God a - lone we sing.  
Bear fruits that praise our Li - ving Lord, whose reign en - dures a - lone.  
God watch - es o - ver strang - ers' ways, up - holds the bruised and bent,  
the lies of vio - lence, greed, and fear, the lie of scar - ci - ty.

We train our hearts to seek and serve the just - ice God will bring.  
Though mor - tals die and turn to dust, our God is on the throne.  
and brings to ru - in wick - ed ones, 'till all their pow'r is spent.  
In you, we find the truth of life, the truth that sets us free.

## Holy Gospel

Matthew 11:16-30

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

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

Jesus said, "To what will I compare this generation? It is like children sitting in the marketplaces and calling to one another, 'We played the flute for you, and you did not dance; we wailed, and you did not mourn.' For John came neither eating nor drinking, and they say, 'He has a demon'; the Son of Man came eating and drinking, and they say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is vindicated by her deeds."

Then he began to reproach the cities in which most of his deeds of power had been done, because they did not repent. "Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I tell you, on the day of judgment it will be more tolerable for Tyre and Sidon than for you.

"And you, Capernaum, will you be exalted to heaven? No, you will be brought down to Hades. For if the deeds of power done in you had been done in Sodom, it would have remained until this day. But I tell you that on the day of judgment it will be more tolerable for the land of Sodom than for you."

At that time Jesus said, "I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

"Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."

*Presider* The Gospel of the Lord.

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

## III. Responding to the Proclaimed Word of God

### Homily

Jack Zamboni

### Affirmation of Baptismal Faith

BCP 292 alt.

*The Presider moves to the font and the People stand.*

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

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

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

**I do.**

Do you believe in God the Father?

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

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

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

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

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

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

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

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

Do you believe in God the Holy Spirit?

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

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

**I will, with God's help.**

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

**I will, with God's help.**

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

**I will, with God's help.**

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

**I will, with God's help.**

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

**I will, with God's help.**

## **Blessing the Water**

Common Worship alt.

*Presider* Let us give thanks to the Lord:

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

*The Presider pours the water into the baptismal font.*

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

*People* **Blessèd be God for ever.**

*The Presider sprinkles the People with the aspergillum.*

## Baptismal Chant

“We Shall Draw Water” – Paul Inwood

We shall draw wa - ter joy - ful-ly, sing-ing joy - ful-ly, sing-ing joy-ful-ly;  
we shall draw wa - ter joy - ful-ly from the well - springs of sal - va - tion.

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

## Prayers of the People

ELCA Liturgical Resources alt.

*The Presider says*

Trusting in God’s steadfast love, let us pray to the Lord.

*The intercessor prays*

Gathering God, send your Spirit on the church you have called out from every nation, knit us together into one body and heal the divisions we have caused.

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

Holy Trinity, unite the people of this land with a vision of justice and mercy so that peace will flourish both at home and abroad.

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

Source of Life, revive our wonder at what you have fashioned, and enliven our will to ensure the world’s health for future generations.

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

Maternal God, you extend your arms to all who are tired, hungry, incarcerated, and living in fear; impel us to follow your example.

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

God of consolation, we remember before you those who have died in every generation; gather us, together with those who have gone before us into your holy city.

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

*The Presider concludes*

O God our Savior, you reveal your salvation through Jesus Christ, our wisdom and strength: teach us to shoulder our burdens and give us the strength to carry each other, as you have carried us; through Jesus Christ our Lord. **Amen.**

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

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

**Announcements**

Kathleen Murray

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**

Slane

Hymnal 482

*The People stand.*

1 Lord of all hope - ful - ness, Lord of all joy,  
 2 Lord of all ea - ger - ness, Lord of all faith,  
 3 Lord of all kind - li - ness, Lord of all grace,  
 4 Lord of all gen - tle - ness, Lord of all calm,

whose trust, ev - er child - like, no cares could de - stroy,  
 whose strong hands were skilled at the plane and the lathe,  
 your hands swift to wel - come, your arms to em - brace,  
 whose voice is con - tent - ment, whose pres - ence is balm,

be there at our wak - ing, and give us, we pray,  
 be there at our lab - ors, and give us, we pray,  
 be there at our hom - ing, and give us, we pray,  
 be there at our sleep - ing, and give us, we pray,

your bliss in our hearts, Lord, at the break of the day.  
 your strength in our hearts, Lord, at the noon of the day.  
 your love in our hearts, Lord, at the eve of the day.  
 your peace in our hearts, Lord, at the end of the day.

*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 with the passion of a lover you have delivered us from slavery to sin and death. You are the Creator and Lord of heaven and earth, and it is your Word that brings life into bloom. You called your servant Rebekah to leave family and country, and, from the offspring of her loving union with Isaac, you brought forth a people to delight in your ways.

You sent among us your child, Jesus the Christ, and in him you revealed yourself to us. Though we were burdened and wearied by sin and unable to dance to your song, in gentleness and humility he lifted our burdens and showed us the way of wisdom. When he was killed, you raised him to life, rescuing us from our bodies of death and giving us rest for our souls.

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

**Sanctus**

*Robert Powell*

Hymnal S 129

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

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

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

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

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

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

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

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

Lamb of God, you take a - way the  
sins of the world: have mer - cy on us. Lamb of God, you  
take a - way the sins of the world: have mer - cy on us.  
Lamb of God, you take a - way the sins of the world: grant us peace.

**Invitation**

BCP 364

*Presider*

The Gifts of God:

*People***for the People of God.**

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

**First Communion Hymn**

Morestead

Hymnal 317

1 This is the hour of ban - quet and of song;  
2 Too soon we rise; we go our sev - eral ways;  
3 Feast af - ter feast thus comes and pass - es by,  
this is the heaven - ly ta - ble spread for me;  
the feast, though not the love, is past and gone,  
yet, pass - ing, points to the glad feast a - bove,  
here let me feast, and feast - ing, still pro - long  
the Bread and Wine con - sumed: yet all our days  
giv - ing us fore - taste of the fes - tal joy,  
the brief, bright hour of fel - low - ship with thee.  
thou still art here with us—our Shield and Sun.  
the Lamb's great mar - riage feast of bliss and love.

1 Je - sus shall reign wher - e'er the sun doth his suc -  
 2 To him shall end - less prayer be made, and prais - es  
 3 Peo - ple and realms of ev - ery tongue dwell on his  
 4 Bless - ings a - bound wher - e'er he reigns: the pris - oners  
 5 Let ev - ery crea - ture rise and bring pe - cu - liar

1 ces - sive jour - neys run; his king - dom stretch from  
 2 throng to crown his head; his Name like sweet per -  
 3 love with sweet - est song; and in - fant voic - es  
 4 leap to lose their chains, the wea - ry find e -  
 5 hon - ors to our King; an - gels de - scend with

1 shore to shore, till moons shall wax and wane no more.  
 2 fume shall rise with ev - ery morn - ing sac - ri - fice.  
 3 shall pro - claim their ear - ly bless - ings on his Name.  
 4 ter - nal rest, and all who suf - fer want are blest.  
 5 songs a - gain, and earth re - peat the loud a - men.

Post Communion Prayer

ELCA Liturgical Resources

*Presider* Let us pray.

*The People stand.*

We thank you, God of heaven and earth,  
 that you fill our deepest need  
 with the very gift of Jesus Christ,  
 broken and poured out for us.

Pour us out into a broken world.  
 Channel our common life  
 toward the common good,  
 following the way our Savior leads us  
 now and forever. **Amen.**

# Commission and Blessing

Nathan Nettleton alt.

*The Presider blesses the People.*

Take Christ's yoke upon you and learn from from him;  
Dance when he sings and mourn when he cries.  
Be generous in your hospitality to all.

And may God the Father greatly bless you;  
May Christ Jesus reveal the fullness of God to you;  
And may the Holy Spirit lift your burdens and give you rest.  
**Amen.**

## V. Going out as God's People

### Sending Hymn

*Materna*

Hymnal 719

1 O beau - ti - ful for spa - cious skies, for am - ber waves of grain,  
2 O beau - ti - ful for he - roes proved in lib - er - at - ing strife,  
3 O beau - ti - ful for pa - triot dream that sees be - yond the years

for pur - ple moun - tain ma - jes - ties a - bove the fruit - ed plain!  
who more than self their coun - try loved, and mer - cy more than life!  
thine al - a - bas - ter ci - ties gleam, un - dimmed by hu - man tears!

A - mer - i - ca! A - mer - i - ca! God shed his grace on thee,  
A - mer - i - ca! A - mer - i - ca! God mend thine ev - ery flaw,  
A - mer - i - ca! A - mer - i - ca! God shed his grace on thee,

and crown thy good with bro - ther - hood from sea to shin - ing sea.  
con - firm thy soul in self - con - trol, thy lib - er - ty in law.  
and crown thy good with bro - ther - hood from sea to shin - ing sea.

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

**Postlude**

“Fiesta” – Emma Lou Diemer

**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.

This week, Father Jack is in the narthex (entrance) at the end of the service; it is an opportunity to connect on a more personal level. All are invited to Fellowship Hour in Sherlock Hall immediately after the service.

An email blast is sent every Thursday by 2 PM with hyperlinks to sign-up sheets, methods to contribute to the parish or other charitable organizations, ways to contact individuals or receive information on events, etc. Please contact the parish office to receive it or alternative methods of communication.

**Baptismal Anniversaries**

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

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

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

John Beier	July 26	Andrew Kruger	July 11	Kathleen Annarelli	July 2
Justin Bursack	July 4	Marion Nechuta	July 7	Danielle Brown	July
Nancy Ditzel	July 1	Nancy Noonan	July 4	Laszlo Arvai	July
Megan Harris	July	Calvin Woodruff	July 22		

## What you need to know today...

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

**Rector on Vacation** Until tomorrow Monday, July 6, and then on Retreat at Holy Cross from Tuesday, July 7 through Friday, July 10.

**The Rev. Jack Zamboni is our Sunday supply priest today.** He first came to Trinity as a seminarian in 1981, and remains grateful that it became his sponsoring parish for ordination. Fr. Jack served as a priest in the Diocese of New Jersey for over 40 years, most recently as Rector of St. Francis, Dunellen and continues to serve on the Diocesan Reparations Commission. An accomplished singer who has appeared as a soloist with numerous choral groups in the area, he lives in Somerset, enjoys singing, cooking, bicycling, and staying connected with his son Jon and daughter-in-law Julie (Brooklyn), stepson Kaji (Westminster CO), and sister Helen (Avon NY).

## What you need to know this week...

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

**Parish Office Hours** Office Manager Marion Nechuta is available from Tuesday to Thursday from 12 noon to 3:30 PM.

**Compline** This Thursday at 8 PM online.

## What you need to know in the future...

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

**Fellowship Luncheon** Thursday, June 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 to offers to help.

**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.

**Sandwich Sunday** 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
- Saturday, July 18 from 10 to 11 AM – assemble food bags in Sherlock Hall
- Sunday, July 19 – assemble sandwiches after the 9 AM service
- Sunday, July 19 after Fellowship Hour – transport the sandwiches and food packets to St John's and help serve food

**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).

# Spiritual Reflection: Reading Genesis with Gregory of Nyssa

Week 1 – Genesis 24:34-38, 42-49, 58-67

*“And they said, ‘Will you go with this man?’ She said, ‘I will.’” – Genesis 24:58*

During the month of July the first reading of our Sunday lectionary continues to explore the Book of Genesis. Each Thursday, I will look ahead to the Sunday Genesis text and attempt to read it in the company of Gregory of Nyssa, the early Christian theologian who served as the bishop of Nyssa during the 4<sup>th</sup> Century.

Gregory of Nyssa understood the spiritual life not as arrival, but as movement – a continual journey into the inexhaustible life of God. Human desire, in Gregory’s imagination, is never meant to settle permanently upon anything finite. We are creatures made for pilgrimage. That makes Rebekah a surprisingly Gregory-like figure. The story appears, at first glance, to be about providence and marriage arrangements. Abraham’s servant prays for guidance, encounters Rebekah at the well, and sees in her hospitality the answer to his prayer. Yet the emotional center of the story comes later, in a single brief sentence: “I will.”

Rebekah consents to leave what is known for what has only been promised. She leaves her household, her landscape, her familiar future, and entrusts herself to a journey she cannot fully understand. Gregory would recognize this movement immediately. Faith is not certainty; faith is willingness. The soul advances toward God not by possessing complete knowledge, but by consenting to continue onward even in ambiguity. What is striking about Genesis is how little certainty anyone possesses. The servant interprets signs, but only cautiously. Rebekah agrees to marry a man she has never met. Isaac himself waits silently in the field, still grieving Sarah. The entire story unfolds within partial understanding.

And yet God is present. Gregory repeatedly insists that divine life exceeds our comprehension. We do not move toward God by mastering mystery, but by entering it more deeply. Rebekah’s “I will” becomes, in this sense, the language of every vocation: marriage, ministry, forgiveness, prayer, even hope itself. Much of our spiritual exhaustion comes from wanting guarantees before we begin. But Genesis suggests that grace often appears only once the journey has already started. Rebekah does not receive certainty; she receives a road, and in the spiritual life, that is enough.

## Lectionary

Today’s reading from Matthew is when Jesus learns of the murder of John the Baptist. He mourns that people rejected him and John: John, for his severe message of judgment and ascetic lifestyle, and Jesus for his message of God’s love for all people and his zest for living. Nevertheless, God’s blessing is available for all who accept Jesus’ call and for all those who minister God’s love to other people. The first reading continues the story of our ancestors in faith. Sarah has died and Abraham sends his servant to his far-away relatives to find a wife for Isaac. We hear of the servant selecting Rebekah, who becomes the next mother of God’s chosen people. We continue in the second lesson to read from Paul’s letter to the Romans. Although, as we heard last week, we have died and been raised in baptism, we still find that sin is alive in us. Paul struggles here with the notion that we are dead to sin and yet sin is still active in our lives. He comes to no easy answer but instead rejoices in God through Jesus who is the only solution to this quandary. In the liturgy, we are reconstituted as resurrection people. We find the principles of living in the world to be those of God’s Kingdom rather than those of the world. In worship and in our ministry to the helpless we become signs of contradiction to the world’s standards.

## Liturgy

- † **Copyrighted Music** – Reprinted and streamed with permission under ONE LICENSE #A-727521. All rights reserved.
- † **Cover Art** – “My Yoke is Easy” is a devotional painting by Christian artist Maria Lang. Inspired by Matthew 11:28-30, the artwork visually interprets the biblical invitation to share life’s burdens with Jesus, symbolizing an intimate and comforting relationship with the divine. She writes, “The yoke and the cross are two analogies for the same. I wanted to combine them. Because if we take up our crosses daily, he’s there with us. May we find ourselves in his arms.”
- † **Prelude** – Florence Price (1887-1953) was the first African American woman to have her music performed by a major orchestra. Writing to Serge Koussevitzky, she plainly addressed the prejudice that stunted her career, “I have two handicaps – those of sex and race. I am a woman; and I have some Negro blood in my veins.” Published in 1951, it was initially written as a short piece for organ intended for use in church.
- † **Gathering Hymn** – Words: Charles Wesley (1707-1788); judging by general repute, it is among Wesley’s finest: “justly famous and beloved, better known than almost any other hymn of his.” –[J.R. Watson] The hymn reflects Wesley’s teachings on Christian perfection, expressing a longing for God’s transforming and sanctifying grace. Music: Rowland Hugh Pritchard (1811-1887); meaning “pleasant” or “tuneful” the beloved Welsh tune was composed by the textile worker and amateur musician when he was 19 years old.
- † **Gloria** – Words: Anonymous, 15<sup>th</sup> 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: Stephen M. Fearing © 2026, paraphrase of Psalm 146. The Rev. Dr. Fearing writes: As our congregations prepare to worship in the days surrounding the 250<sup>th</sup> anniversary of the signing of the Declaration of Independence, I wanted to share a new hymn that may be useful in your planning. “We Trust the One Who Brought to Life” is a brand-new paraphrase of Psalm 146, sung to the familiar tune *Kingsfold*. It leans into the psalm’s clear and timely mandate: *Do not put your trust in princes, in mortals, in whom there is no help*. Instead, Psalm 146 calls us to trust the God “who made heaven and earth, the sea, and all that is in them” – the God who keeps faith, executes justice, sets prisoners free, lifts up the bowed down, watches over strangers, and upholds the vulnerable. In a season when Christian nationalism will be loudly wrapped in red, white, and blue, this hymn offers congregations another way to sing: not with contempt for our nation, but with a deeper allegiance to the God whose reign relativizes every earthly power. The hymn names some of the lies Christian nationalism so often perpetuates – violence, greed, fear, and scarcity – and invites us to train our hearts toward the truth of life, justice, freedom, and trust in God alone. Music: English melody thought by some scholars to date back to the Middle Ages; adapted by Ralph Vaughan Williams (1872-1958). After having heard the tune in Kingsfold, Sussex, England (thus its name), he introduced it as a hymn tune in *The English Hymnal* (1906).

- † **Affirmation of Baptismal Faith** – Erasmus proposed a ritual in 1522 for adolescents to renew their baptismal vows; it was first recorded in the 1662 *Book of Common Prayer* as part of the confirmation rite. The ritual is conducted in both the Protestant and revised Catholic liturgies on similar lines. The presider faces the people, gives a short address and conducts a “dialogue” in the vernacular with the whole congregation.
- † **Celebrating Common Prayer** – Daily Office book for Anglicans, with Church of England texts, based on *Common Worship*.
- † **Baptismal Chant** – Words: Isaiah 12:2-6. Music Paul Inwood (b. 1946), published by OCP Publications © 1986, 1988.
- † **Prayers of the People** – from ELCA Liturgical Resources. The 2026 semiquincentennial of the signing of the Declaration of Independence arrives at a fraught time in the nation’s history. While Sundays and Seasons typically refrain from commemorating secular observances, this milestone anniversary and its broader national context present a unique situation. In witness to the church’s ardent stand against Christian nationalism, in its various and insidious forms, the Worship Resource Development Working Group of the ELCA Churchwide Organization and Augsburg Fortress has developed resources for this specific occasion that both celebrate and lament our nation’s history, affirm the reality of the current moment, and seek to unite the diverse body of Christ for the life of the world.
- † **Offertory Hymn** – Words: Jan Struther (1901-1953) was the pen name of Joyce Anstruther, later Joyce Maxtone Graham and finally Joyce Placzek, an English writer remembered for her character Mrs. Miniver and a number of hymns. Music: Irish ballad; adapt. *Church Hymnary*, 1921, after the Hill of Slane, where St. Patrick lit an Easter fire in defiance of the pagan king; also the opening hymn at the wedding of Prince Harry and Meghan Markle in 2018.
- † **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).
- † **First Communion Hymn** – Words: Horatius Bonar (1808-1889); “his hymns satisfy the fastidious by their instinctive good taste; they mirror the life of Christ in the soul, partially, perhaps, but with vivid accuracy; they win the heart by their tone of tender sympathy; they sing the truth of God in ringing notes; and although, when taken as a whole, they are not perfect; although, in reading them, we meet with feeble stanzas, halting rhythm, defective rhyme, meaningless iteration; yet a singularly large number have been stamped with approval, both in literary circles and by the Church. –[John Julian, 1907] Music: © Sydney Watson (1903-1991).
- † **Second Communion Hymn** – Words: Isaac Watts (1674-1748); the text has a strong missionary focus and is a strong Christological interpretation of Psalm 72. We sing of the worldwide reign of Christ, who is praised by all creatures, and whose rule results in blessings on people “of every tongue” and redemption for the outcasts. –[*Psalter Hymnal Handbook*] Music: John Hatton (1710-1793); virtually nothing is known about him other than that he lived on Duke Street in St. Helen’s and that his funeral was conducted at the Presbyterian chapel there.
- † **Sending Hymn** – Words: Katherine Lee Bates (1859-1929). Music: Samuel Augustus Ward (1848-1903) was church organist and choirmaster at Grace Episcopal Church in Newark NJ when he composed the music. The tune came to him in 1882 while he was on a ferryboat trip from Coney Island back to his home in NYC after a leisurely summer day and he immediately wrote it down. Supposedly, he was so anxious to capture the tune, he asked a passenger for his shirt cuff to write it on. He and Bates never met.
- † **Postlude** – Emma Lou Diemer (1927-2024); her compositional style over the years varied from tonal to atonal, from traditional to experimental. While at UCSB, Diemer helped to establish the computer/electronic music program.



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



Website: [TrinityCranford.org](http://TrinityCranford.org) ~ Instagram: [@trinity\\_cranford\\_1872](https://www.instagram.com/trinity_cranford_1872) ~ Facebook: Trinity Episcopal Church, Cranford

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