

Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



"Adoration of the Magi" – Munir Alawi

Celebrating the Epiphany

Holy Eucharist ~ Rite II

January 4, 2026 at 10 AM



The Reverend Andrew David Kruger ~ Rector & Presider

Casey Woodruff ~ Senior Warden & Preacher

Anthony Joel Rafaniello ~ Director of Music & Organist

Thomas Kaercher ~ Junior Warden

Prelude

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

I. Gathering of God's People

Gathering Hymn

The First Nowell

Hymnal 109

1 The first No - well the an - gel did say
2 They look - ed up and saw a star
3 And by the light of that same star
4 This star drew nigh to the north - west,
5 Then en - tered in those wise men three

1 was to cer - tain poor shep - herds in fields as they lay;
2 shin - ing in the east be - yond them far,
3 three wise men came from coun - try far;
4 o'er Beth - le - hem it took its rest,
5 full rev - erent - ly up - on their knee,

1 in fields as they lay, keep - ing their sheep,
2 and to the earth it gave great light,
3 to seek for a king was their in - tent,
4 and there it did both stop and stay
5 and of - fered there in his pres - ence

1 on a cold win - ter's night that was so deep.
2 and so it con - tin - ued both day and night.
3 and to fol - low the star wher - ev - er it went.
4 right o - ver the place where Je - sus lay.
5 their gold, and myrrh, and frank - in - cense.

Refrain
No - well, No - well, No - well, No - well,
born is the King of Is - ra - el.

Acclamation

Enriching Our Worship 1, 50

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

People **Glor-y to God for ever and ever. Alleluia.**

Easter Proclamation

Ancient Christian Tradition

Presider Dear brothers and sisters, the glory of the Lord has shone upon us, and shall ever be manifest among us, until the day Christ returns. Through the rhythms of times and seasons let us celebrate the mysteries of salvation.

People **Let us keep the Feast. Alleluia.**

Presider Let us recall the year's culmination, the Easter Triduum of the Lord: The Last Supper, the Crucifixion, and the Resurrection celebrated between the evening of the second day of April and the evening of fourth day of April, Easter Day being on the fifth day of April.

People **Let us keep the Feast. Alleluia.**

Presider Each Easter – as on each Sunday – the Holy Church makes present the great and saving deeds by which Christ has for ever conquered sin and death. And from Easter Day are reckoned all the days we keep holy.

People **Let us keep the Feast. Alleluia.**

Presider To Jesus Christ, who was, who is, and who is to come, the Lord of time and eternity, be endless praise, for ever and ever.

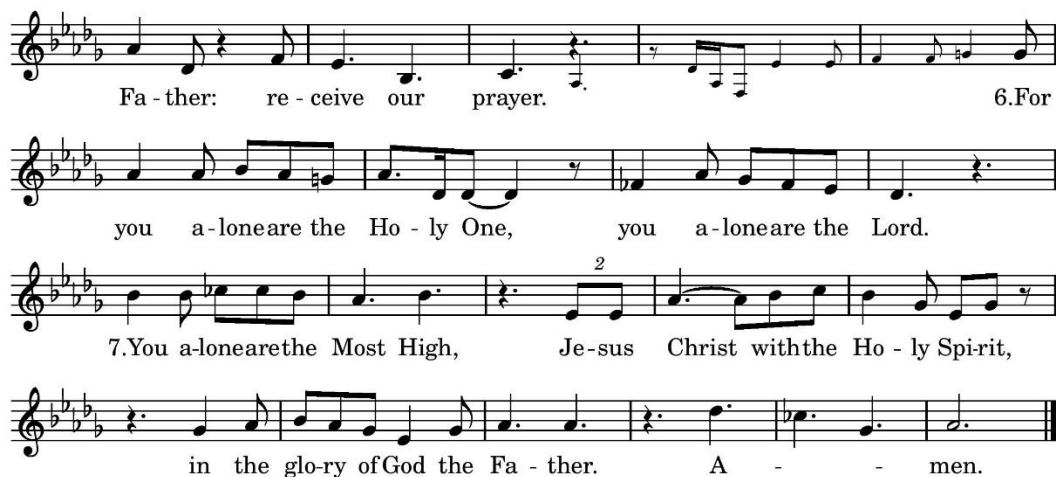
People **Amen. Alleluia.**

Gloria

Susan Caldwell Nelson



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



Collect

Book of Common Prayer 214

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

O God, by the leading of a star you manifested your only Son to the peoples of the earth: Lead us, who know you now by faith, to your presence, where we may see your glory face to face; 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.

Blessing of the Sunday School Children and their Teachers

Andrew Kruger

Presider May God bless those who teach and those who learn,

✠ in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

II. Proclaiming and Receiving the Word of God

First Reading

Isaiah 60:1-6

Reader A reading from the book of the prophet Isaiah.

Arise, shine; for your light has come, and the glory of the LORD has risen upon you. For darkness shall cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and his glory will appear over you. Nations shall come to your light, and kings to the brightness of your dawn. Lift up your eyes and look around; they all gather together, they come to you; your sons shall come from far away, and your daughters shall be carried on their nurses' arms. Then you shall see and be radiant; your heart shall thrill and rejoice, because the abundance of the sea shall be brought to you, the wealth of the nations shall come to you. A multitude of camels shall cover you, the young camels of Midian and Ephah; all those from Sheba shall come. They shall bring gold and frankincense, and shall proclaim the praise of the LORD.

Reader The Word of the Lord.

People **Thanks be to God.**

All sing the Antiphon and Psalm.



The kings of Tar - shish and of the isles shall pay tri - bute: the kings of



A - ra - bi - a and Sa - ba shall of - fer gifts.



TONE I.1

- 1 *Give thē* King your *jú*stice, *Ó* God, *
and your righteousness / to the *Kí*ng's Son;
- 2 That he may rule your *pé*ople *rí*ghteously *
and the / poor with *jú*stice;
- 3 That the mountains may bring prosperity *tó* the *pé*ople, *
and the little / hills bring *rí*ghteousness.
- 4 He shall defend the needy *amóng* the *pé*ople; *
he shall rescue the poor and crush / the *oppré*ssor.
- 5 He shall live as long as the *sún* and *mó*on endure, *
from one generation / to *anó*ther.
- 6 He shall come down like rain *upón* the *mó*wn field, *
like showers that / water *thē* earth.
- 7 In his time shall the *rí*ghteous *fló*urish; *
there shall be abundance of peace till the / moon shall *bē* no more.
- 10 The kings of Tarshish and of the *ís*les shall pay *trí*bute, *
and the kings of Arabia and / Saba *ó*ffer gifts.
- 11 All kings shall bow *dó*wn *befóre* him, *
and all the nations / do him *sér*vice.
- 12 For he shall deliver the poor who *cries* out *ín* distress, *
and the oppressed who / has no *hél*per.
- 13 He shall have pity on the *ló*wly *and* poor; *
he shall preserve the lives / of the *né*edy.
- 14 He shall redeem their lives from *oppré*ssion and *ví*olence, *
and dear shall their blood / be in *hís* sight. [Ant.]

Second Reading

Ephesians 3:1-12

Reader

A reading from Paul's letter to the Ephesians.

This is the reason that I Paul am a prisoner for Christ Jesus for the sake of you Gentiles – for surely you have already heard of the commission of God’s grace that was given me for you, and how the mystery was made known to me by revelation, as I wrote above in a few words, a reading of which will enable you to perceive my understanding of the mystery of Christ. In former generations this mystery was not made known to humankind, as it has now been revealed to his holy apostles and prophets by the Spirit: that is, the Gentiles have become fellow heirs, members of the same body, and sharers in the promise in Christ Jesus through the gospel. Of this gospel I have become a servant according to the gift of God’s grace that was given me by the working of his power. Although I am the very least of all the saints, this grace was given to me to bring to the Gentiles the news of the boundless riches of Christ, and to make everyone see what is the plan of the mystery hidden for ages in God who created all things; so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places. This was in accordance with the eternal purpose that he has carried out in Christ Jesus our Lord, in whom we have access to God in boldness and confidence through faith in him.

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

Proclaiming Hymn

Dix

Hymnal 119

1 As with glad - ness men of old did the guid - ing star be - hold;
 2 As with joy - ful steps they sped to that low - ly man - ger - bed;
 3 As they of - fered gifts most rare at that man - ger rude and bare;
 4 Ho - ly Je - sus! ev - ery day keep us in the nar - row way;
 5 In the heaven - ly coun - try bright, need they no cre - a - ted light;

1 as with joy they hailed its light, lead - ing on - ward, beam - ing bright;
 2 there to bend the knee be - fore him whom heaven and earth a - dore;
 3 so may we with ho - ly joy, pure and free from sin's al - loy,
 4 and, when earth - ly things are past, bring our ran - somed souls at last
 5 thou its light, its joy, its crown, thou its sun which goes not down:

1 so, most gra - cious Lord, may we ev - er - more be led to thee.
 2 so may we with will - ing feet ev - er seek the mer - cy - seat.
 3 all our cost - liest trea - sures bring, Christ! to thee, our heaven - ly King.
 4 where they need no star to guide, where no clouds thy glo - ry hide.
 5 there for ev - er may we sing al - le - lu - ias to our King.

Holy Gospel

Matthew 2:1-12

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

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, asking, "Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage." When King Herod heard this, he was frightened, and all Jerusalem with him; and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. They told him, "In Bethlehem of Judea; for so it has been written by the prophet:

'And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who is to shepherd my people Israel.'"

Then Herod secretly called for the wise men and learned from them the exact time when the star had appeared. Then he sent them to Bethlehem, saying, "Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage." When they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising, until it stopped over the place where the child was. When they saw that the star had stopped, they were overwhelmed with joy. On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to return to Herod, they left for their own country by another road.

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

III. Responding to the Proclaimed Word of God

Homily

Casey Woodruff

Nicene Creed

EOW1 53

**We believe in one God, the Father, the Almighty,
maker of heaven and earth, of all that is, seen and unseen.**
**We believe in one Lord, Jesus Christ, the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God, begotten, not made,
of one Being with the Father; through him all things were made.**
**For us and for our salvation he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.**
**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**
**On the third day he rose again in accordance with the Scriptures;
he ascended into heaven and is seated at the right hand of the Father.**
**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father, *
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

Prayers of the People

Common Worship, alt.

The Presider says

Today the magi knelt before our Savior. Let us bend the knee of our hearts as we bring our prayers to God our Father.

The Intercessor continues, praying

Father, the magi came from the east to worship your Son: grant to Christians everywhere a true spirit of adoration. Lord, have mercy: **Christ have mercy.**

Father, your Son is the King of kings and Lord of lords: grant an abundance of peace to your world. Lord, have mercy: **Christ have mercy.**

Father, the Holy Family shared the life of the people of Nazareth: protect in your mercy our neighbors and families, together with the whole community of which we are part. Lord, have mercy: **Christ have mercy.**

Father, your Son was rich, yet for our sakes he became poor: show your love for the poor and powerless, and strengthen all those who suffer. Lord, have mercy: **Christ have mercy.**

Father, the magi presented to your Son gold, incense and myrrh: accept the gifts we bring, and the offering of our hearts at the beginning of this new year. Lord, have mercy: **Christ have mercy.**

Father, you are the King of heaven, the hope of all who trust in you: give to all the faithful departed the wonders of your salvation. Lord, have mercy: **Christ have mercy.**

The Presider prays

Jesus, light of the world: let your bright star stand over the place where the poor have to live, lead our sages to wisdom, and our rulers to reverence; and all for the glory of your Holy Name. **Amen.**

The 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 96:8

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

The People stand. 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

Three Kings of Orient

Hymnal 128

1 We three kings of O - ri - ent are, bear - ing
2 Born a King on Beth - le - hem's plain, gold I
3 Frank - in - cense to of - fer have I: in - cense
4 Myrrh is mine; its bit - ter per - fume breathes a
5 Glo - rious now be - hold him a - rise, King and

1 gifts we tra - verse a - far, field and foun - tain,
2 bring to crown him a - gain, King for ev - er,
3 owns a De - i - ty nigh; prayer and prais - ing,
4 life of gath - er - ing gloom; sor - rowing, sigh - ing,
5 God and Sac - ri - fice; heaven sings al - le -

1 moor and moun - tain, fol - low - ing yon - der star.
2 ceas - ing nev - er o - ver us all to reign.
3 glad - ly rais - ing, wor - ship him, God Most High.
4 bleed - ing, dy - ing, sealed in the stone - cold tomb.
5 lu - ia: al - le - lu - ia the earth re - plies.

Refrain
O star of won - der, star of night,
star with roy - al beau - ty bright; west - ward lead - ing,
still pro - ceed - ing, guide us to thy per - fect light!

The ushers bring the collection plates to the ministers.

Eucharistic Prayer 3

EOW1 62

Presider
The Lord be with you.

People
And al - so 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 right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Sanctus

Susan Caldwell Nelson

Ho - ly, ho - ly, ho - ly Lord, God of power 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.

Glory and honor are yours, Creator of all, your Word has never been silent; you called a people to yourself, as a light to the nations, you delivered them from bondage and led them to a land of promise. Of your grace, you gave Jesus to be human, to share our life, to proclaim the coming of your holy reign and give himself for us, a fragrant offering.

Through Jesus Christ our Redeemer, you have freed us from sin, brought us into your life, reconciled us to you, and restored us to the glory you intend for us.

We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave it to his friends and said:

“Take, eat, this is my Body, broken for you. Do this for the remembrance of me.”

After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said:

“Drink this, all of you: this cup is the new Covenant in my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me.”

And so, remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ’s coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

People **Dying, you destroyed our death.
Rising, you restored our life.
Christ Jesus, come in glory!**

Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ. Grant that we, burning with your Spirit’s power, may be a people of hope, justice and love.

Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with all your people into the joy of our true eternal home.

Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise. Blessed are you now and for ever.

Great Amen

Susan Caldwell Nelson



The Lord’s Prayer

BCP 360

Presider And now, as our Savior Christ has taught us, we are bold to say,

**Our Father, who art in heaven, hallowed be thy Name,
thy kingdom come, thy will be done,
on earth as it is in heaven.**

Give us this day our daily bread.

And forgive us our trespasses,

as we forgive those who trespass against us.

And lead us not into temptation, but deliver us from evil.

For thine is the kingdom,

and the power, and the glory,

for ever and ever.

Amen.

Breaking of the Bread

BCP 364

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

Agnus Dei

Susan Caldwell Nelson

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.**

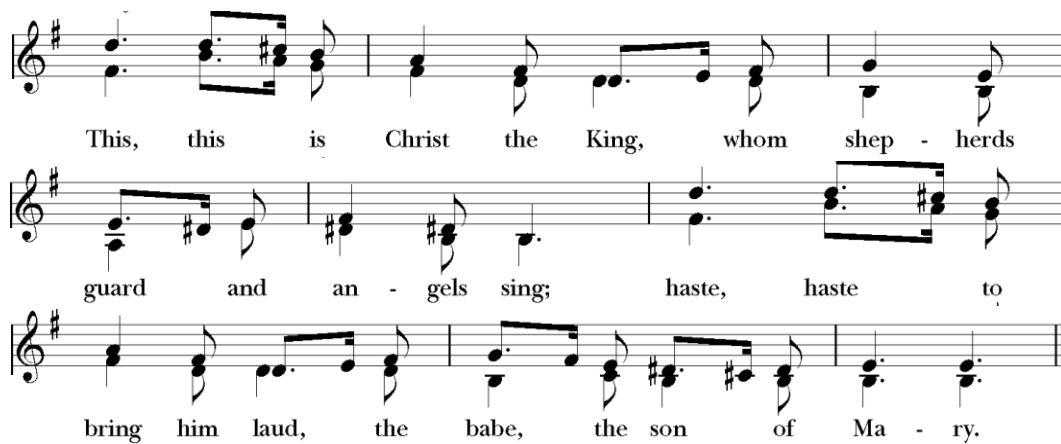
First Communion Hymn

Greensleeves

Hymn 115

Unison or harmony

1 What child is this, who, laid to rest, on
2 Why lies he in such mean es - tate where
3 So bring him in - cense, gold, and myrrh, come,
Ma - ry's lap is sleep - ing? Whom an - gels greet with
ox and ass are feed - ing? Good Chris - tian, fear: for
peas - ant, king, to own him; the King of kings sal -
an - thems sweet, while shep - herds watch are keep - ing?
sin - ners here the si - lent Word is plead - ing.
va - tion brings, let lov - ing hearts en - throne him.

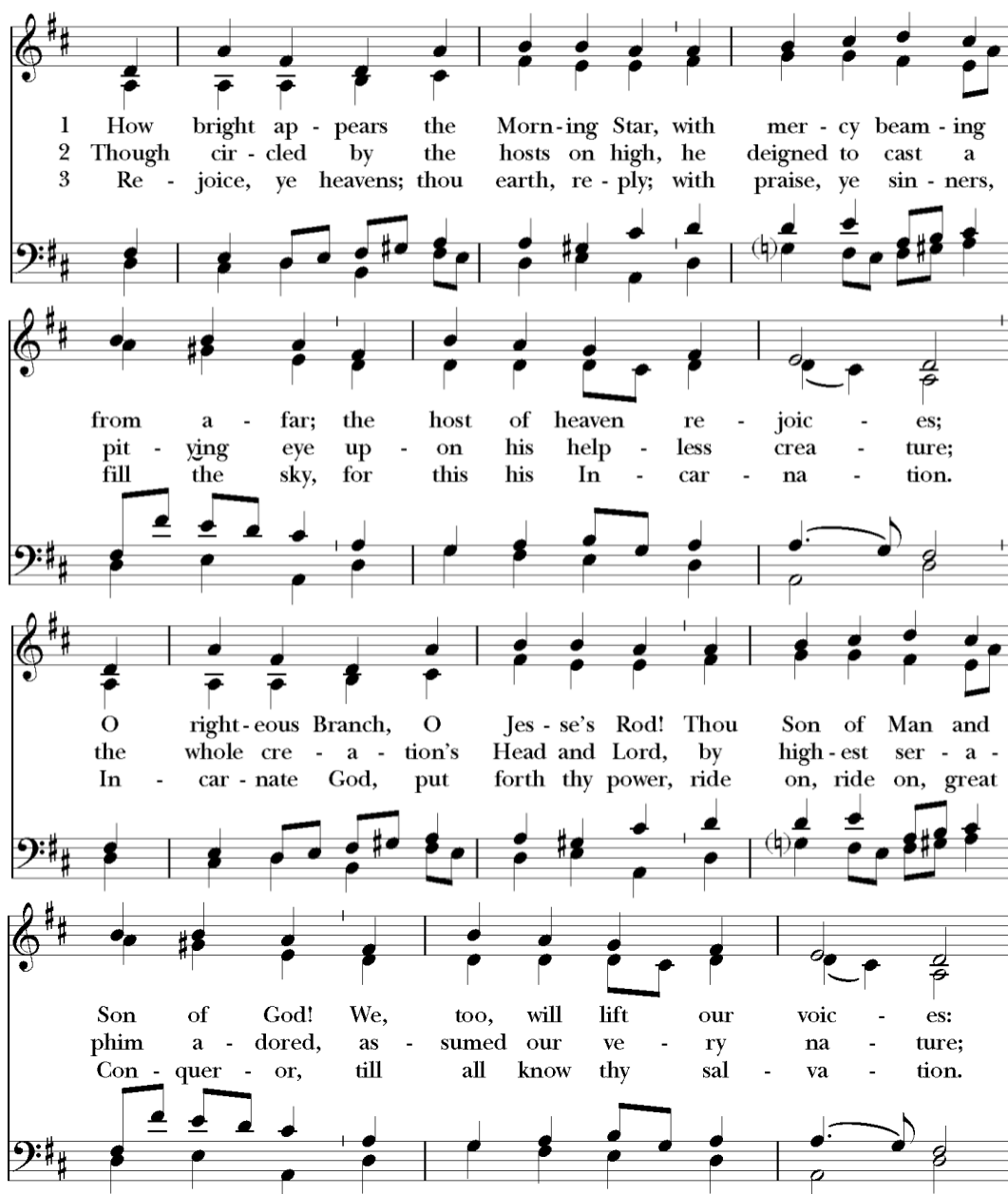


This, this is Christ the King, whom shep - herds
guard and an - gels sing; haste, haste to
bring him laud, the babe, the son of Ma - ry.

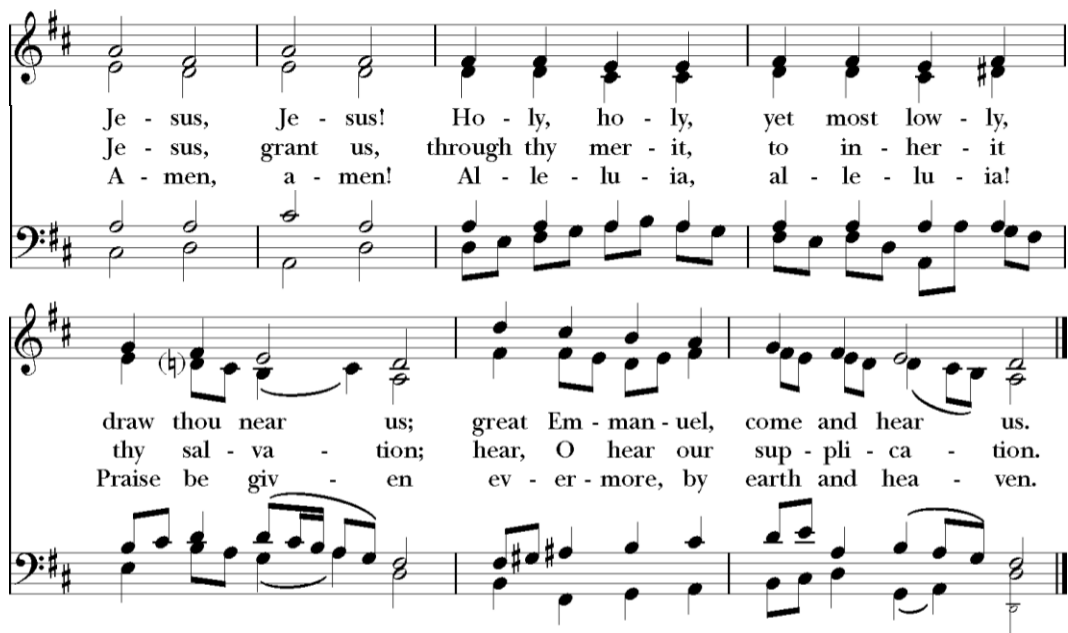
Second Communion Hymn

Wie schön leuchtet

Hymn 497



1 How bright ap - pears the Morn - ing Star, with mer - cy beam - ing
2 Though cir - cled by the hosts on high, he deigned to cast a
3 Re - joice, ye heavens; thou earth, re - ply; with praise, ye sin - ners,
from a - far; the host of heaven re - joic - es;
pit - ying the eye up - on his help - less crea - ture;
fill the sky, for this his In - car - na - tion.
O right - eous Branch, O Jes - se's Rod! Thou Son of Man and
the whole cre - a - tion's Head and Lord, by high - est ser - a -
In - car - nate God, put forth thy power, ride on, ride on, great
Son of God! We, too, will lift our voic - es:
phim a - dored, as - sumed our ve - ry na - ture;
Con - quer - or, till all know thy sal - va - tion.



Je - sus, Je - sus! Ho - ly, ho - ly, yet most low - ly,
 Je - sus, grant us, through thy mer - it, to in - her - it
 A - men, a - men! Al - le - lu - ia, al - le - lu - ia!

draw thou near us; great Em - man - uel, come and hear us.
 thy sal - va - tion; hear, O hear our sup - pli - ca - tion.
 Praise be giv - en ev - er - more, by earth and hea - ven.

Communion Meditation

Within our darkest night

Taizé Community



With-in ourdark-est night, you kin-dle a firethatnev-er dies a -
 way, thatnev-er dies a - way. With-in ourdark-est night, youkin - dle a
 firethatnev-er dies a - way, thatnev-er dies a - way. With-in ourdark-est

Post-communion Prayer

CW

Presider Let us pray.

The People stand.

**Lord God, the bright splendor whom the nations seek:
 may we who with the wise men have been drawn by your light
 discern the glory of your presence in your Son, the Word made flesh,
 Jesus Christ our Lord. Amen.**

The priest blesses the people saying

Christ our Lord, to whom kings bowed down in worship and offered gifts,
 reveal to you his glory and pour upon you the riches of his grace;
 And the blessing of God Almighty, ✠ the Father, Son and Holy Spirit
 be among you and remain with you always. **Amen.**

V. Going out as God's People

Sending Hymn

Salzburg

Hymnal 135

1 Songs of thank-ful - ness and praise, Jes - us, Lord, to thee we raise,
 2 Man - i - fest at Jor - dan's stream, Pro-phet, Priest, and King su - preme;
 3 Man - i - fest in mak - ing whole pal - sied limbs and faint - ing soul;
 4 Man - i - fest on moun - tain height, shin - ing in re - splen - dent light,

man - i - fest - ed by the star to the sa - ges from a - far;
 and at Ca - na, wed - ding - guest, in thy God - head man - i - fest;
 man - i - fest in val - iant fight, quell - ing all the dev - il's might;
 where dis - ci - ples filled with awe thy trans - fi - gured glo - ry saw.

branch of roy - al Da - vid's stem in thy birth at Beth - le - hem;
 man - i - fest in power di - vine, chang - ing wa - ter in - to wine;
 man - i - fest in gra - cious will, ev - er bring - ing good from ill;
 When from there thou led - dest them stead - fast to Je - ru - sa - lem,

an - thems be to thee ad - dressed, God in man made man - i - fest.
 an - thems be to thee ad - dressed, God in man made man - i - fest.
 an - thems be to thee ad - dressed, God in man made man - i - fest.
 cross and Eas - ter Day at - test God in man made man - i - fest.

Blessing the Chalk

Presider Our help is the name of the Lord:

People **The maker of heaven and earth.**

Presider The Lord shall watch over your going out and your coming in:

People **From this time forth for evermore.**

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

Loving God, bless this chalk which you have created, that it may be helpful to your people; and grant that through the invocation of your most Holy Name all who use it in faith to write upon the doors of their homes the names of your saints, Caspar, Melchior, and Balthazar, may receive health of body and protection of soul for all who dwell in or visit their home; through Jesus Christ our Lord. **Amen.**

Chalking the Church Lintels

The Presider marks the lintel of the Church door with chalk as follows 20 + C + M + B + 26 saying

The three Wise Men, *C* Caspar, *M* Melchior, and *B* Balthasar followed the star of God's Son who became human 20 two thousand and 26 twenty-six years ago. May Christ bless this house of worship. **Amen.**

Dismissal

BCP 366

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

People **In the name of Christ. Amen. Alleluia, alleluia.**

Postlude

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...

Sunday School Today during the 10 AM Eucharist.

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

Outreach Meeting Today at 11:30 AM in Witherington Hall.

Trinity Children's Choir Rehearsal Today from 11:30 AM to 12 noon in the Church.

Confirmation Class Today from 5 PM to 7 PM in Witherington Hall.

Home Blessings Today's service includes the blessing of chalk for house blessings. To request a house blessing from Fr Andy, please call Marion Nechuta at the parish office.

The Cranford HS Madrigal Choir Holiday CD See Anthony Rafaniello after the service to purchase. Each CD is \$25, with proceeds supporting the Cranford HS Choir Program. Cash, check or Venmo accepted.

What you need to know this week...

Parish Office Hours Office Manager Marion Nechuta is available Tuesday (12 noon–2:30 PM), Wednesday (1 PM–3:30 PM) and Thursday (12 noon–2:30 PM). Please call before arriving; at other times she may still be contacted via parish email.

Morning Prayer and Evening Prayer Monday to Friday at 8:30 AM and 5 PM, respectively, online.

Trinity Adult and Handbell Choir Rehearsals Resume this Wednesday, January 7.

Compline This Thursday at 8 PM online.

Knitting Circle This Saturday, January 10 from 10 to 11 AM in Witherington Hall.

What you need to know in the future...

The Feast of the Baptism of Our Lord This significant Feast will be celebrated next Sunday, January 11 and Reese Rydelek will be baptized during the 10 AM service, God willing.

Trinity Women's Group Monday, January 12 from 7 PM to 8 PM online.

Fellowship Luncheon Thursday, January 15 from 12:30 PM to 2 PM in Witherington Hall.

Martin Luther King Jr. Cranford Community Worship Service Thursday, January 15 at 7 PM at St. Mark's AME Church, Cranford.

Sandwich Sunday Sunday, January 18; 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, January 17 from 10 AM to 11 AM – assemble food bags in Sherlock Hall
- Sunday, January 18 – assemble sandwiches between services and after 10 am service
- Sunday, January 18 after Fellowship Hour – transport the sandwiches and food packets to St John's and help serve food

Martin Luther King Jr. Day of Service Monday, January 19, 3 PM to 5 PM at the First Presbyterian Church of Cranford, sponsored by the Cranford Clergy Council and Interfaith Committee; details (including items to bring) are in the weekly email blast.

Annual Parish Meeting Sunday, January 25 following one service at 10 AM. A link to the proposed bylaws is in the email blast.

New Service Music Composed by Susan Caldwell Nelson

From the Music Director, Anthony Rafaniello: Last summer, as I worked to select music for the liturgical year, I focused on finding new settings of the service music – the consistent elements of the Holy Eucharist that we sing each week. For us, these include the *Gloria* (Glory to God), *Sanctus* (Holy, Holy, Holy), Great Amen, and *Agnus Dei* (Lamb of God). These ancient texts have been essential to Christian worship for millennia, yet high-quality musical settings using the Rite II translations of the Episcopal Church are surprisingly scarce. The triumphant William Mathias setting we use for feast days and the chant-like David Hurd “New Plainsong” setting that we use in Advent and Lent are both very effective. However, as I searched for something new for the Epiphany season, I found myself somewhat uninspired by the available options. Many were either overly complex or too simplistic. My goal was to find music that would be both musically engaging and interesting, but also accessible and appropriate for us at Trinity, Cranford.

Recognizing the extraordinary talent within our parish, I turned to Susan Caldwell Nelson in September with a special request. Dr. Caldwell Nelson’s distinguished career includes serving as an assistant conductor for the New York City Opera and as a member of the voice and opera faculty at the Mannes School of Music. She has also dedicated many years to leading music ministries as an organist and director of music at various churches. We are blessed to have such an “artist in residence” at Trinity and I was grateful that she was interested in this project.

The result of her efforts is a new musical setting of service music that wonderfully meets our needs. Susan’s composition is rhythmically and harmonically intriguing, in the rich key of D-flat major with beautiful modal alterations. The *Gloria* and *Sanctus* have a dance-like quality, and the *Agnus Dei*, a beautiful mysteriousness. At the same time, it remains accessible for both the congregation and choir, ensuring full participation in our worship. Recordings of the new setting will be available on the parish website to help familiarize the congregation with the melodies. These compositions are another example of the great skill, expertise, and creativity that exists in our community of faith. Thank you to Susan for sharing her extraordinary musical gifts to the glory of God.

Liturgical Notes on Epiphany

The Season of Epiphany starts with the Feast of the Epiphany on January 6, marking the twelfth night after Christmas. The Feast of the Epiphany can only be moved to a Sunday before January 6, as it cannot replace the Baptism of Christ on the Sunday after the Epiphany. Therefore we celebrate the Feast of the Epiphany today. The Magi figurines replace the shepherds in the crèche today and remain there until the whole crèche is removed on February 2 (the Feast of the Presentation of our Lord in the Temple). This marks the date on which Joseph and Mary observed the Jewish Law for the firstborn son, that the child should be presented to the Lord in the Temple on the fortieth day after his birth, a reminder of the escape of the people from Egypt when the angel passed over their homes while killing the firstborn of those who did not mark their lintels with the blood of the Passover lamb.

The real focus for the Season of Epiphany is the clear statement that to limit the calling of Jesus to fulfillment of the Jewish longing, or to the hope of the fledgling Church that developed after his resurrection, is to miss the point that is made on the Feast that opens this season; that the Magi, the outsiders, come seeking the One born to be King. The Magi find the child, while the chief priests and scribes, who gave them the directions, did not even go and look to see what was happening.

The Sundays of the season record the start of Jesus’ ministry at his baptism, the signs of glory such as the Wedding at Cana, the calling of the first disciples, all of which reveal that Jesus has come to be the Light of the World, and inviting the world to respond. The final Sunday before the start of Lent records the incident immediately after Peter’s declaration about Jesus being the Messiah. Jesus invites Peter, James and John to come apart with him, up a high mountain. There they see Jesus transfigured before them, speaking with Moses and Elijah, the two who went up a mountain to meet with God [*Exodus 19* and *1 Kings 19*]. Jesus starts teaching the disciples what this revelation means, and turns his face towards Jerusalem and all that will happen there.

Lectionary & Liturgy

- † **Cover art** – The Epiphany is depicted in a mural titled “Adoration of the Magi” in the Basilica of the Immaculate Conception at Conception Abbey in Conception, Missouri. Painted by Benedictine monks in the late 1800s, the artwork is the first appearance of the German Beuronese style in a U.S. church. It was photographed by Munir Alawi, who was born and raised in Bethlehem, Palestine. He is a completely self-taught photographer, interested in art and being creative for almost all his life. His work reveals a visual record of his experiences, emotions and visions.
- † **Gathering Hymn** – Words: Anonymous folk song, probably from the 17th century, first printed in 9 stanzas by Davies Gilbert in *Some Ancient Christmas Carols* (1823). Music: While the tune is also a folk song, it did not appear in print until William Sandys’s *Christmas Carols, Ancient and Modern* in 1833, with this text; the melody may come from Cornwall, England. The standard harmonization is from John Stainer (1840-1901) and Bramley’s *Christmas Carols New and Old*, published in 1871.
- † **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.
- † **Collect of the Day** – The 1549 version, retained until the present revision, substantially weakened the contrast between faith and sight of the original Gregorian text. The translation of the petition, based on that by Capt. Howard E. Galley, restored the original integrity. As the wise men were led by a star, so we are led by faith to His presence. –[*Notes on the American Prayer Book by Marion Hatchett*]
- † **Plainsong Psalter** – Editor/choral director James Litton was on the Standing Commission on Church Music, publishing the Hymnal 1982, and is a Fellow of the Royal School of Church Music (only 7 Americans have received this honor). –[© 1988 Church Pension Fund]
- † **Proclaiming Hymn** – Words: William Chatterton Dix (1837-1898). During a long recovery from illness, and unable to attend an Epiphany service, he read Matthew 2:1-12 (the same reading appointed today). He used it as a theme to compare the journey of the magi to visit Jesus to each Christian’s personal pilgrimage. It is a reminder that it is not the value of the gifts, it is the value of giving and adoration to Jesus that Christians should seek. It is the only well-known Epiphany hymn or carol about the Biblical magi that avoids referring to them as either “magi” or “kings” nor states how many of them. Music: Dix did not like the tune by Conrad Kocher (1786-1872) named in his honor and arranged by William Henry Monk (1823-1889); harmony *The English Hymnal*, 1906.
- † *** Nicene Creed** – This version is designed to contain “all the expansive language texts currently authorized.” It is almost identical to the version in the BCP. The omission of the words ‘and the Son’ (*filioque*) restores the text of the Creed to the original wording agreed upon at the Fourth Ecumenical Council of Constantinople (381 CE). The addition was a later development implemented only in the Western Church and without approval of a General Council.
- † **Offertory Hymn** – Words: John Henry Hopkins, Jr. (1820-1891) wrote this Epiphany carol in 1857 and first published it in his own *Carols, Hymns, and Songs* in 1863. The first line of the song contains two historical inaccuracies. First, the visitors from the East were magi, not kings. Second, though Matthew 2:11 says there were three gifts, the Bible does not say that there were also three magi, one for each gift; that is a matter of tradition. It is a longstanding tradition, however, and the rest of the song focuses on the three gifts without mentioning their bearers. Music: John Henry Hopkins, Jr. wrote the tune specifically for his text.
- † **First Communion Hymn** – Words: William Chatterton Dix. At the time he was writing the lyrics, he was working as the manager of an insurance company. He was afflicted by an unexpected and severe illness that resulted in him being bedridden and suffering from severe depression. His near-death experience brought about a spiritual renewal in him while he was recovering. Music: English melody, harm. *Christmas Carols New and Old*, 1871.
- † **Second Communion Hymn** – Words: William Mercer (1811-1873), after Philipp Nicolai (1556-1608). Music: melody att. Philipp Nicolai; arr. and harm. Johann Sebastian Bach (1685-1750).
- † **Communion Meditation** – Words: Taizé Community. Music: Jacques Berthier (1923-1994); he requested that none of his own music be used in his funeral at Saint-Sulpice. –[© 1991 Les Presses de Taizé, GIA]
- † **Sending Hymn** – Words: Stanza 1, Christopher Wordsworth (1807-1885) wrote, “It is a recapitulation of the successive manifestations of Christ, which have already been presented in the services of the former weeks throughout the season of Epiphany; and anticipation of that future great and glorious Epiphany, at which Christ will be manifest to all, when he will appear again to judge the world.” Stanza 4, F. Bland Tucker (1895-1984) –[© The Church Pension Fund]. Music: melody Jakob Hintze (1622-1702); partly as a result of the Thirty Years’ War and partly to further his musical education, he traveled widely as a youth, including trips to Sweden and Lithuania. In 1659 he settled in Berlin, serving as court musician and editing later editions of Johann Crüger’s *Praxis Pietatis Melica* (he contributed 65 original tunes). Harmony by Johann Sebastian Bach (1685-1750).

Christmas message from Episcopal Church Presiding Bishop Sean Rowe

If you imagine yourself as a character in the Gospel Nativity readings, you'll soon realize that the first Christmas was not about staying home by a warm hearth with chestnuts roasting and stockings hanging. Everyone in these passages is on the move, mostly without warning and against their will. Joseph and Mary are summoned from Nazareth to Bethlehem for a census. Shepherds, at the behest of an angel, leave their sheep in the fields to see what all the fuss is about. And the three Magi, my favorites, are just sitting there minding their own kingdoms when a star intrudes on their lives and leads them on an unplanned and uncomfortable trip far away from home.

The Anglican poet T.S. Eliot wrote a poem about that arduous journey from the perspective of one of the Magi, recounting, among other things, the difficulty of getting camels to do as they are told. The three kings' encounter with the newborn son of God was hard, disruptive, and unsettling. And when they returned home – by a different road to elude capture by Herod – it no longer felt like home. In Eliot's retelling, the first Christmas turned the Magis' lives upside down, and they had mixed feelings about the whole experience.

You might be greeting Christmas this year with the awe of the shepherds or the wariness of the Magi. Either way, the Gospel reminds us that Jesus came both to experience all of the joy, uncertainty, and brokenness of our humanity, and to bring God's kingdom near. The birth of the Christ Child heralds a new reality in which the last shall be first, the hungry will be fed, and the stranger among us shall be welcomed as a beloved child of God.

This Christmas, I hope that you will join me in proclaiming these good tidings by supporting the most vulnerable among us with a donation to one of these Episcopal Church ministries:

Episcopal Migration Ministries, which works with dioceses and ministry networks to serve migrants and protect their rights.

Good Friday Offering for the Episcopal Church of Jerusalem and the Middle East, which supports lifesaving ministry in Gaza and across the Holy Land.

Episcopal Relief & Development, which works for change in communities affected by injustice, poverty, disaster, and climate change.

I am grateful to be on the journey of faith with you. May God bless you and all those you love this Christmas and always.

The Most Rev. Sean W. Rowe, Presiding Bishop, The Episcopal Church

2026 Annual Meeting

Notice is hereby given that according to the State Law governing the Episcopal Church, and the Constitution of the Parish, the Annual Parish Meeting will be held on Sunday, January 25, 2026, following the 10 AM service (there is only one service that day) in Sherlock Hall. Election of new vestry members, convention and convocation delegates, and review of 2025 Annual Report are presented. Deadline for committee reports is today; refer to last year's Annual Report (available by request).

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