

Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



"Jesus Walking on Water" – Don Wilson

Eleventh Sunday after Pentecost



Holy Eucharist ~ Rite II ~ Proper 14

August 9, 2026 at 9 AM

The Reverend Andrew David Kruger - Rector & Presider

Casey Woodruff - Senior Warden & Preacher

Anthony J. Rafaniello - Director of Music and Organist

Kathleen M. Murray - Junior Warden

*The Sanctuary Candle and Altar Flowers are given to the Glory of God
& in loving memory of Barbara, Alfred, Carol and Debbie Fricke by Arlene Fricke.*

Prelude

“Prelude on *Lobe den Herren*” – Luigi Mengoni*At the end of the prelude, the bells are rung and the People stand.*

I. Gathering of God's People

Gathering Hymn

Lobe den herren

Hymnal 390

1 Praise to the Lord, the Al - might - y, the King of cre -
 2 Praise to the Lord; o - ver all things he glo - rious - ly
 3 Praise to the Lord, who doth pros - per thy way and de -
 4 Praise to the Lord! O let all that is in me a -

a - tion; O my soul, praise him, for he is thy
 reign - eth: borne as on ea - gle - wings, safe - ly his
 fend thee; sure - ly his good - ness and mer - cy shall
 dore him! All that hath life and breath come now with

health and sal - va - tion: join the great throng, psal - ter - y,
 saints he sus - tain - eth. Hast thou not seen how all thou
 ev - er at - tend thee; pon - der a - new what the Al -
 prais - es be - fore him! Let the a - men sound from his

or - gan, and song, sound - ing in glad ad - o - ra - tion.
 need - est hath been grant - ed in what he or - dain - eth?
 might - y can do, who with his love doth be - friend thee.
 peo - ple a - gain; glad - ly for ev - er a - dore him.

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

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

Collect for Purity

Book of Common Prayer 355

Presider Let us pray.

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

Gloria

Robert Powell

Hymnal S 280

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

Grant to us, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; 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 37:1-4, 12-28

Reader A reading from the book of Genesis.

Jacob settled in the land where his father had lived as an alien, the land of Canaan. This is the story of the family of Jacob. Joseph, being seventeen years old, was shepherding the flock with his brothers; he was a helper to the sons of Bilhah and Zilpah, his father's wives; and Joseph brought a bad report of them to their father. Now Israel loved Joseph more than any other of his children, because he was the son of his old age; and he had made him a long robe with sleeves. But when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him.

Now his brothers went to pasture their father's flock near Shechem. And Israel said to Joseph, "Are not your brothers pasturing the flock at Shechem? Come, I will send you to them." He answered, "Here I am." So he said to him, "Go now, see if it is well with your brothers and with the flock; and bring word back to me." So he sent him from the valley of Hebron.

He came to Shechem, and a man found him wandering in the fields; the man asked him, "What are you seeking?" "I am seeking my brothers," he said; "tell me, please, where they are pasturing the flock." The man said, "They have gone away, for I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers, and found them at Dothan. They saw him from a distance, and before he came near to them, they conspired to kill him. They said to one another, "Here comes this dreamer. Come now, let us kill him and throw him into one of the pits; then we shall say that a wild animal has devoured him, and we shall see what will become of his dreams." But when Reuben heard it, he delivered him out of their hands, saying, "Let us not take his life." Reuben said to them, "Shed no blood; throw him into this pit here in the wilderness, but lay no hand on him" – that he might rescue him out of their hand and restore him to his father. So when Joseph came to his brothers, they stripped him of his robe, the long robe with sleeves that he wore; and they took him and threw him into a pit. The pit was empty; there was no water in it.

Then they sat down to eat; and looking up they saw a caravan of Ishmaelites coming from Gilead, with their camels carrying gum, balm, and resin, on their way to carry it down to Egypt. Then Judah said to his brothers, "What profit is it if we kill our brother and conceal his blood? Come, let us sell him to the Ishmaelites, and not lay our hands on him, for he is our brother, our own flesh." And his brothers agreed. When some Midianite traders passed by, they drew Joseph up, lifting him out of the pit, and sold him to the Ishmaelites for twenty pieces of silver. And they took Joseph to Egypt.

Reader The Word of the Lord.

People **Thanks be to God.**

- 1 Give thanks to the LORD and call upon his Name; *
make known his deeds among the peoples.
- 2 Sing to him, sing praises to him, *
and speak of all his marvelous works.
- 3 Glory in his holy Name; *
let the hearts of those who seek the LORD rejoice.
- 4 Search for the LORD and his strength; *
continually seek his face.
- 5 Remember the marvels he has done, *
his wonders and the judgments of his mouth,
- 6 O offspring of Abraham his servant, *
O children of Jacob his chosen.
- 16 Then he called for a famine in the land *
and destroyed the supply of bread.
- 17 He sent a man before them, *
Joseph, who was sold as a slave.
- 18 They bruised his feet in fetters; *
his neck they put in an iron collar.
- 19 Until his prediction came to pass, *
the word of the LORD tested him.
- 20 The king sent and released him; *
the ruler of the peoples set him free.
- 21 He set him as a master over his household,
as a ruler over all his possessions,
- 22 To instruct his princes according to his will
and to teach his elders wisdom.

Second Reading

Romans 10:5-15

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

Moses writes concerning the righteousness that comes from the law, that "the person who does these things will live by them." But the righteousness that comes from faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) "or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). But what does it say? "The word is near you, on your lips and in your heart" (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, "No one who believes in him will be put to shame." For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, "Everyone who calls on the name of the Lord shall be saved."

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!"

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

Proclaiming Hymn

Hanover

Hymnal 388

The People stand.

1 O wor - ship the King, all glo - rious a - bove!
 2 O tell of his might! O sing of his grace!
 3 The earth, with its store of won - ders un - told,
 4 Thy boun - ti - ful care, what tongue can re - cite?
 5 Frail chil - dren of dust, and fee - ble as frail,

1 O grate - ful - ly sing his power and his love!
 2 Whose robe is the light, whose can - o - py space.
 3 Al - might - y, thy power hath found - ed of old,
 4 It breathes in the air; it shines in the light;
 5 in thee do we trust, nor find thee to fail;

1 Our shield and de - fend - er, the An - cient of Days,
 2 His char - iots of wrath the deep thun - der - clouds form,
 3 hath stab - lished it fast by a change - less de - cree,
 4 it streams from the hills, it de - scends to the plain,
 5 thy mer - cies, how ten - der! how firm to the end!

1 pa - vil - ioned in splen - dor, and gird - ed with praise.
 2 and dark is his path on the wings of the storm.
 3 and round it hath cast, like a man - tle, the sea.
 4 and sweet - ly dis - tills in the dew and the rain.
 5 Our Ma - ker, De - fend - er, Re - deem - er, and Friend!

Holy Gospel

Matthew 14:22-33

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

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

Jesus made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking toward them on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out in fear. But immediately Jesus spoke to them and said, "Take heart, it is I; do not be afraid." Peter answered him, "Lord, if it is you, command me to come to you on the water." He said, "Come." So Peter got out of the boat, started walking on the water, and came toward Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!" Jesus immediately reached out his hand and caught him, saying to him, "You of little faith, why did you doubt?" When they got into the boat, the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God."

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

EOW 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

Hear Our Prayer p. 73 alt

Presider Let us pray to the Lord.

The intercessor prays

For the Church, the body of Christ, that you will strengthen us, reorient us, and send us to share your gospel.

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

For the health and welfare of all nations; embolden all leaders to serve the common good and advocate for the needs of all people.

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

For all creatures on the earth, and for the earth itself; that all people will recognize the goodness of your creation.

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

For this congregation; give us hearts that long for you and hands that serve others in your name.

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

For those who are sick, suffering, anxious, hopeless, imprisoned, persecuted or alone; grant your grace to all in need and to those who provide them care.

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

For the power of Christ's resurrection to shape our reality, so that the dying will know peace, and the grieving will know comfort.

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

The Presider concludes

God of awesome wonder: bless us with bold belief, even in darkness and the assault of life's storms, that we will be messengers of your just peace; in the name of the One whom winds and waves obey. **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

Melita

Hymnal 608

The People stand.

1 E - ter - nal Fa - ther, strong to save, whose arm hath bound the
2 O Christ, whose voice the wa - ters heard and hushed their ra - ging
3 Most Ho - ly Spi - rit, who didst brood up - on the cha - os
4 O Trin - i - ty of love and power, thy chil - dren shield in
rest - less wave, who bidd'st the might - y o - cean deep its
at thy word, who walk - edst on the foam - ing deep, and
dark and rude, and bid its an - gry tu - mult cease, and
dan - ger's hour; from rock and tem - pest, fire and foe, pro -
own ap - point - ed lim - its keep: O hear us when we
calm a - mid its rage didst sleep: O hear us when we
give, for wild con - fu - sion, peace; O hear us when we
tect them where - so - e'er they go; thus ev - er - more shall
cry to thee for those in per - il on the sea.
cry to thee for those in per - il on the sea.
cry to thee for those in per - il on the sea.
rise to thee glad hymns of praise from land and sea.

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 you are Lord of all, without distinction and you are generous to all who call on you.

In the first of your mighty wonders you calmed the chaos and created a planet full of life. You chose a people to carry your good news to the world, and worked even through their acts of hatred and betrayal to bring about your salvation.

So too when your child, Jesus, was rejected and cast into the pit of death, you raised him from the dead and now save all who call on his name in faith. Coming to us amidst the storms of destruction, he pulls us up from the despair that would swallow us and with a word, brings his terrifying peace, bringing us to our knees in worship, saying, "Truly you are the Son of God!"

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.”

Presider Therefore we proclaim the mystery of faith:

People **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

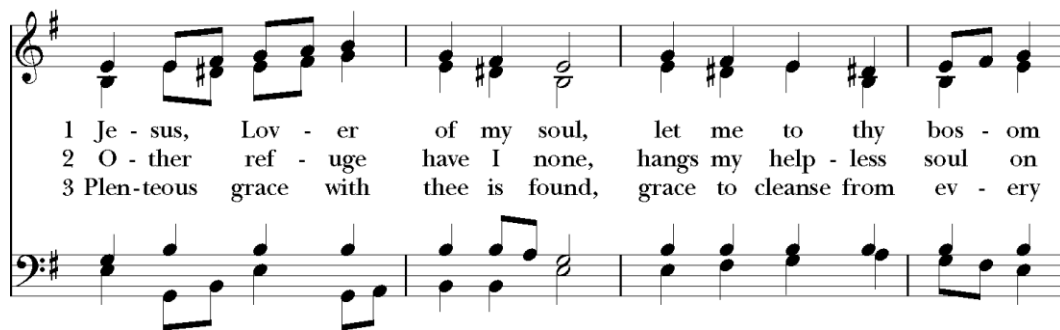
Lamb of God, you take a - way the
sins of the world: have mer - cy on us. Lamb of God, you
take a - way the sins of the world: have mer - cy on us.
Lamb of God, you take a - way the sins of the world: grant us peace.

Invitation

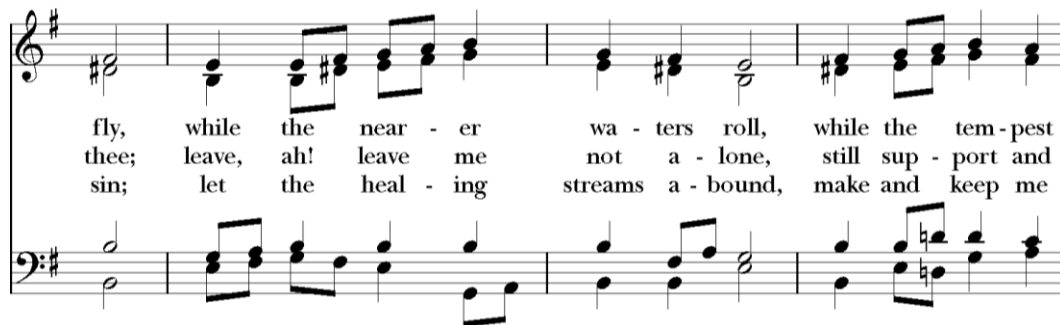
BCP 364

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.



1 Je - sus, Lov - er of my soul, let me to thy bos - om
 2 O - ther ref - uge have I none, hangs my help - less soul on
 3 Plen-teous grace with thee is found, grace to cleanse from ev - ery



fly, while the near - er wa - ters roll, while the tem - pest
 thee; leave, ah! leave me not a - lone, still sup - port and
 sin; let the heal - ing streams a - bound, make and keep me



still is high: hide me, O my Sa - vior, hide,
 com - fort me! All my trust on thee is stayed;
 pure with - in. Thou of life the foun - tain art,



till the storm of life be past; safe in - to the
 all my help from thee I bring; cov - er my de -
 free - ly let me take of thee: spring thou up with -



ha - ven guide, O re - ceive my soul at last.
 fense - less head with the sha - dow of thy wing.
 in my heart, rise to all e - ter - ni - ty.

Second Communion Hymn

Repton

Hymnal 653



1 Dear Lord and Fa - ther of man - kind, for -
 2 In sim - ple trust like theirs who heard, be -
 3 O Sab - bath rest by Gal - i - lee! O
 4 Drop thy still dews of qui - et - ness, till
 5 Breathe through the heats of our de - sire thy

1 give our fool - ish ways! Re - clothe us in our
 2 side the Syr - ian sea, the gra - cious call - ing
 3 calm of hills a - bove, where Je - sus knelt to
 4 all our striv - ings cease; take from our souls the
 5 cool - ness and thy balm; let sense be dumb, let

1 right - ful mind, in pur - er lives thy ser - vice find, in
 2 of the Lord, let us, like them, with - out a word, rise
 3 share with thee the si - lence of e - ter - ni - ty in -
 4 strain and stress, and let our or - dered lives con - fess the
 5 flesh re - tire; speak through the earth - quake, wind, and fire, O

1 deep - er rev - erence, praise, in deep - er rev - erence, praise.
 2 up and fol - low thee, rise up and fol - low thee.
 3 ter - pret - ed by love! in - ter - pret - ed by love!
 4 beau - ty of thy peace, the beau - ty of thy peace.
 5 still, small voice of calm, O still, small voice of calm.

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.

Delight in seeking the Lord.

Recount what God has done and proclaim the good news of Christ
 so that all may hear and believe and be saved.

And may the power of the presence of God be with you.

May Christ's word be near you, on your lips and in your heart.

And may the Holy Spirit give you courage and calm all your fears. **Amen.**

V. Going out as God's People

Sending Hymn

Lauda anima

Hymnal 410

1 Praise, my soul, the King of hea - ven; to his feet thy tri - bute bring;
2 Praise him for his grace and fa - vor to his peo - ple in dis - tress;
3 Fa - ther - like he tends and spares us; well our fee - ble frame he knows;
4 An - gels, help us to a - dore him; ye be - hold him face to face;

ran - sored, healed, re - stored, for - giv - en, ev - er - more his prais - es sing;
praise him still the same as ev - er, slow to chide, and swift to bless:
in his hand he gen - tly bears us, res - cues us from all our foes.
sun and moon, bow down be - fore him, dwell - ers all in time and space.

Al - le - lu - ia, al - le - lu - ia! Praise the ev - er - last - ing King.
Al - le - lu - ia, al - le - lu - ia! Glo - rious in his faith - ful - ness.
Al - le - lu - ia, al - le - lu - ia! Wide - ly yet his mer - cy flows.
Al - le - lu - ia, al - le - lu - ia! Praise with us the God of grace.

Dismissal

BCP 366

Presider

Go in peace to love and serve the Lord.

People

Thanks be to God.

Postlude

“Rigaudon” – Andre Campra

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.

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.

Rector's Vacation Wednesday, August 19 to Sunday, August 23.

Trinity Fellowship Luncheon Thursday, August 20 from 12:30-2 PM in Witherington Hall. Lunch will be barbecued spare ribs with sides; speaker is Cheryl Pantina on her Mission Trip to West Virginia this summer. Call Susan Olszewski (908-757-9561) for questions or to volunteer, or if you're coming for the first time.

The Blessing of Students and Educators Sunday, September 6 during the 10 AM Eucharist. Children are invited to bring their backpacks to the service and will receive a special backpack tag.

Annual Cranford 9/11 Memorial Service Thursday, September 10 at 6:30 PM at the park on the corner of Springfield and No. Union Avenues in Cranford.

Round Up Sunday September 13, only one service at 10 AM for Trinity's annual after-summer welcome-back service. Come for worship, fellowship and food. See what's happening and find out how to get involved. All are welcome, all are loved, no exceptions.

From the Diocese of New Jersey

Trinity Episcopal Cathedral is entering a new season of ministry under the leadership of the Very Rev. Terrance Lee, Acting Dean of Trinity Cathedral, with expanded opportunities for worship, prayer, and Christian formation planned for the months ahead. This fall, the Cathedral plans to begin offering a weekly Wednesday Eucharist at noon, open to all. Looking ahead to 2027, the hope is to continue expanding that rhythm of worship toward a daily Eucharist.

Sunday mornings will also take on a new rhythm, with the Cathedral offering two services each week: an early Rite I Eucharist and a later Rite II Eucharist. Between the services, the Cathedral will offer a weekly formation hour for all ages.

The Cathedral also plans to begin offering quarterly Choral Evensong services, with the hope of making Evensong a more regular part of its worship life in 2027.



Dean Lee (on the left, with Bishop French) hopes these additions will strengthen the Cathedral's role as a gathering place for the whole Diocese. "As Acting Dean of your Cathedral, I am excited about the opportunity to form new relationships among the clergy and people who worship in our churches," he said. "It is my hope that all clergy and laity in the Diocese will come and visit Trinity Cathedral and be welcomed by the warm spirit of her people and be moved by the Holy Spirit in this place. I look forward to worshipping with you as we continue to be a gathering place of prayer and worship for our Diocese."

As the Cathedral looks ahead to this new chapter, preparations are also underway for its largest annual fundraiser. The 22nd Annual Bishop George E. Councill Memorial Golf Outing will take place on Monday, October 12, at Mercer Oaks Golf Course in West Windsor. Golfers of all ages and skill levels are welcome, with parish foursomes competing for the prestigious Bishop's Cup. Registration is \$200 per golfer. Reception and dinner tickets are available for \$40. The day includes worship, golf, fellowship, prizes, a silent auction, and a reception and buffet dinner open to all.

For more than two decades, this event has raised funds in support of Trinity Episcopal Cathedral, our second home church and the site of many diocesan gatherings throughout the year. To date, the outing has raised nearly \$600,000 to support the Cathedral's ministries in Trenton and the surrounding community.

The Feast of Creation in Christ

For the past two years, Trinity has observed this celebration under the title The Feast of God the Creator. During that time, the ecumenical bodies responsible for developing the observance – including those associated with the Revised Common Lectionary – have clarified its official name: The Feast of Creation in Christ. The new title reflects the feast's distinctive theological emphasis while remaining faithful to the same celebration we have already come to know.

The feast has its roots in the ancient Orthodox Christian observance of September 1 as a commemoration of God's creation of the world. In recent decades it has been embraced across the Christian Church as a day of thanksgiving for creation and prayer for its care and renewal.

Why Creation in Christ? The title comes from St. Paul's proclamation that "in him all things in heaven and on earth were created" [Colossians 1:16]. It reminds us that creation is not simply God's work in the distant past, but a mystery centered in Christ. Through Christ all things were created, in Christ all things continue to hold together, and in Christ all things will ultimately be brought to their fulfillment.

As we celebrate The Feast of Creation in Christ on the Sunday closest to September 1, we join Christians around the world in giving thanks for the goodness of creation, praying for its healing, and renewing our commitment to care faithfully for the earth entrusted to us. In keeping with the feast's Orthodox roots, you are invited to light a beeswax candle at one of the icons before or after the liturgy.

Lectionary & Liturgy

In today's liturgy, water is a major symbol. The Gospel reading from Matthew is the account of Peter's attempt to join Christ in walking on the Sea of Galilee. As Peter's faith fails and he begins to sink below the waters, he cries to the Lord for help and Jesus rescues him.

Today we move ahead in the story of God's ancient people to the sons of Jacob (now called Israel). The older sons, jealous of Joseph – who is their father's favorite – sold him into slavery in Egypt, telling their father a lion killed him. Their intention was to get rid of Joseph; God used their action, though, to save the family, as we will see in a few weeks, and ultimately to lead the descendants of all twelve brothers into freedom from Egypt in the Exodus.

We also continue to read the Epistle to the Romans. In this part of Romans, Paul is dealing with his sorrow that many of his fellow Jews have not accepted Jesus as Christ but he does not believe that God has rejected them. All who turn to God in faith belong to God and there is no distinction, for all are one in Christ who have called on the name of the Lord.

Water in the scriptures is not only a symbol of life, but also a symbol of death. As Israel passed from death into new life at the Red Sea, so we gather as a community that has passed with Jesus from death into resurrection in the waters of baptism.

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

- † **Copyrighted Music** – Reprinted and streamed with permission under ONE LICENSE #A-727521. All rights reserved.
- † **Cover Art** – Donald Wilson is an African American mixed-media artist, painter, and sculptor from Virginia. “I am an artist that enjoys producing works in mixed media, however I produce sculptures, drawings, and paintings with a flair and unique insight. My works are people oriented, and deal with moods and experimentation with colors that interprets the inner emotions representing a kaleidoscope feeling.”
- † **Prelude** – Luigi Mengoni, born in Florence in 1970, studied piano privately for three years. A self-taught organist and composer, he served as a liturgical minister from 1983 to 2007 at the Parish of Sant'Agata Mugello and, since 2007, at the Parish of Borgo San Lorenzo. His pieces have been performed in prestigious venues such as St. Peter's Basilica in the Vatican, the Cathedral of St. Gallen (Switzerland), the Madeleine in Paris (France), the Great Hall of the St. Petersburg Philharmonic (Russia).
- † **Gathering Hymn** – Words: Joachim Neander (1630-1680), a Calvinist schoolmaster –[©Church Pension Fund] Music: melody from *Erneuerten Gesangbuch*, 1665; harm. *The Chorale Book for England*, 1863. “A magnificent hymn of praise to God, perhaps the finest creation of its author, and of the first rank in its class.” –[John Julian, *A Dictionary of Hymnology*] The most common translation is by Catherine Winkworth, published in 1863. Although hymnologist Lionel Adey praises other translations by her, he critiques her changes to the sense of Neander's text as an example of “muscular Christianity tinged with Philistinism.”
- † **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** – This collect is a succinct statement of the doctrine of grace: it is not only true that we cannot think or do the right or live according to God's will without His grace; we cannot even exist without the grace of God. There is an allusion, more apparent in the original, to Philippians 4:8-9. –[*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: Robert Grant (1779-1838), based on Psalm 104. Lawyer, politician, member of Parliament, and Governor of Bombay, India, his family were part of a group of Church of England social reformers committed to social issues, such as the abolishment of slavery and freedom of enslaved people. Music: att. William Croft (1678-1727), English composer and organist at Westminster Abbey; first published in the *Supplement to the New Version of Psalms* in 1708.
- † * **Nicene Creed** – Designed to contain “all the expansive language texts currently authorized.” It is almost identical to the version in the BCP. The omission of the words ‘and the Son’ (*filioque*) restores the text of the Creed to the original wording agreed upon at the Fourth Ecumenical Council of Constantinople (381 CE). The addition of that phrase was a later development implemented only in the Western Church and without the approval of a General Council.
- † **Offertory Hymn** – Words: William Whiting (1825-1878), an Anglican priest, who felt his life spared by God when a violent storm nearly claimed the ship he was on and wrote the hymn to “anchor his faith.” Inspired by Psalm 107, and traditionally associated with seafarers, it has a long tradition in civilian maritime contexts as well, being regularly invoked by ship’s chaplains and sung during services on ocean crossings. Music: John Bacchus Dykes (1823-1876).
- † **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: Charles Wesley (1707-1788); he was converted in 1738 and wrote this hymn shortly thereafter. Throughout its history the hymn has received occasional resistance from those who consider the language to be too intimate for addressing a holy God. Others have defended the vocabulary, however, citing the intimate words God often uses himself in Scripture to refer to his people. Music: Joseph Parry (1841-1903); he was at the time the first professor and head of the new department of music at the recently founded University College Wales in Aberystwyth, now called Aberystwyth University.
- † **Second Communion Hymn** – Words: John Greenleaf Whittier (1807-1892); notwithstanding the extensive use of portions of his own poems as hymns for congregational use, he modestly says concerning himself: “I am really not a hymn-writer, for the good reason that I know nothing of music. Only a very few of my pieces were written for singing. A good hymn is the best use to which poetry can be devoted, but I do not claim that I have succeeded in composing one.” However, that these pieces are characterized by rich poetic beauty, sweet tenderness, and deep sympathy with human kind. –[John Julian, *Dictionary of Hymnology* (1907)] Music: Sir Charles Hubert Hastings Parry (1848-1918); influenced as a composer principally by Bach and Brahms, Parry evolved a powerful diatonic style which itself greatly influenced future English composers such as Elgar and Vaughan Williams. His own full development as a composer was hampered by the immense amount of work he took on, but his energy and charisma, not to mention his abilities as a teacher and administrator, helped establish art music at the center of English cultural life.
- † **Sending Hymn** – Words: setting of Psalm 103 by Henry Francis Lyte (1793-1847). In 1816, Lyte experienced an evangelical conversion. In attendance on a dying priest, the latter convinced Lyte that both had earlier been mistaken in not having taken the epistles of St Paul “in their plain and literal sense.” Lyte began to study the Bible “and preach in another manner”, following the example of four or five local clergy whom he had previously laughed at and considered “enthusiastic rhapsodists.” “Though scriptural and evangelical in his emphases, he always writes good literature and is rarely deserted by an exquisite lyric gift.” –[Erik Routley] Music: John Goss (1800-1880) “It is at once the most beautiful and dignified hymn tune which has lately come under our notice” –[*Musical Times*, 1869] and “has been praised as one of the finest, if not the finest of the Victorian hymn tunes, and certainly one of the most satisfying for congregations.” –[Paul Westermeyer].
- † **Postlude** – André Campra’s (1660-1744) most familiar work, often used as a wedding processional, from his 1712 opera *Idoménée*.



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TRINITY 2026 MIDYEAR REPORT



REFLECTIONS ON OUTDOOR EUCCHARIST

"The wonder of God's creation is never better experienced until you are out in it and rejoicing through word and song. Before our walk through the woods, we sat for readings and prayers surrounded by a cathedral of tree trunks reaching skyward within which woodpeckers called and other birds softly chatted among the pine branches."
-Mary Beth & Dave M.

161

Average Sunday
Attendance This
Year

311

Total Worship
Services This Year

200

Sandwiches Made
for St. John's Each
Month

BREAKING BREAD AND BARRIERS

Bilingual Taizé Service: On Thursday, June 11, Trinity hosted a joint English and Spanish Taizé service with St John's Elizabeth. The service was followed by a potluck dinner with dishes provided by both communities. This marked, hopefully, the first of many opportunities to worship and fellowship together.

-Rev. Andy Kruger

SUPPORT SUMMARY (JANUARY - JUNE)

\$117,583

Total Pledged

\$106,158

Pledges Received

\$15,494

Loose Plate and
Identified Givers

FAMILY FUN

GAME NIGHT

Started during Trinity's Sabbatical year, this popular event is now held twice a year. Members of the parish gathered in May for a light dinner and intergenerational game play.

MARTI GRAS

In February, the parish gathered to indulge before the start of Lent, which included a "seven deadly sins" basket raffle.

TRINITY GARDEN TEAM

This new ministry meets regularly to maintain and beautify our campus and is overseen by our very own arborist, Paul Trader. At the spring clean-up, a group of youth, teens, and adults laid gravel, planted bushes, and maintained our memorial garden.