

# Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



"Calling Of Matthew" – Jan Luyken

## *Second Sunday after Pentecost*

Holy Eucharist ~ Rite II ~ Proper 5

June 7, 2026 at 10 AM

The Reverend Andrew David Kruger - Rector & Presider

Casey Woodruff - Senior Warden & Preacher

Anthony J. Rafaniello - Director of Music & Organist

Kathleen M. Murray - Junior Warden

Prelude

Prelude in F Major BWV 928 – Johann Sebastian Bach

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* **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.

## Collect of the Day

BCP 229

*Presider* The Lord be with you.

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

*Presider* Let us pray.

O God, from whom all good proceeds: Grant that by your inspiration we may think those things that are right, and by your merciful guiding may do them; 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. Children PreK-3 through Grade 4 gather in the crossing for the blessing.*

## Blessing of the Sunday School Children and 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.

*People* **Amen.**

## II. Proclaiming and Receiving the Word of God

### First Reading

Genesis 12:1-9

*Reader* A reading from the book of Genesis.

Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed."

So Abram went, as the LORD had told him; and Lot went with him. Abram was seventy-five years old when he departed from Haran. Abram took his wife Sarai and his brother's son Lot, and all the possessions that they had gathered, and the persons whom they had acquired in Haran; and they set forth to go to the land of Canaan. When they had come to the land of Canaan, Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. Then the LORD appeared to Abram, and said, "To your offspring I will give this land." So he built there an altar to the LORD, who had appeared to him. From there he moved on to the hill country on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the LORD and invoked the name of the LORD. And Abram journeyed on by stages toward the Negeb.

*Reader* The Word of the Lord.

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

### Psalm 33:1-12

*Exultate, just!*

Plainsong Psalter

*All are invited to sing the Antiphon and Psalm.*



By the word of the LORD were the hea - vens made, by the breath of his mouth all the hea - ven - ly hosts.



TONE I.2

- 1 *Rejõice* in the LÓRD, you ríghteous; \*  
it is good for the just / to sing práisēs.
- 2 Praise the LÓRD with thé harp; \*  
play to him upon the / psalterý and lýre.
- 3 Sing for hím a néw song; \*  
sound a fanfare with all your skill up/on the trümpët.
- 4 For the wórd of the LÓRD is right, \*  
and / all his wórks are süre.
- 5 He loves ríghteousness ánd justice; \*  
the loving-kindness of the LORD / fills the wóhle ëarth.
- 6 By the word of the LORD wére the héavens made, \*  
by the breath of his mouth / all the héävenly hösts.
- 7 He gathers up the waters of the ocean as ín a wáter-skin \*  
and stores up the / depths of thë sëa.
- 8 Let all the éarth fear thé LORD; \*  
let all who dwell in the world / stand in áwe of hím.
- 9 For he spóke, and it cáme to pass; \*  
he commanded, / and it stóòd fást.
- 10 The LORD brings the will of the nátions tó naught; \*  
he thwarts the designs / of the péoplës.
- 11 But the LORD's will stands fást for éver, \*  
and the designs of his / heart from áge to äge.
- 12 Happy is the nation whose Gód is thé LORD! \*  
happy the people he has chosen / to be hís öwn! [Ant.]

## Second Reading

Romans 4:13-25

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

The promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations") – in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be."

He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith “was reckoned to him as righteousness.” Now the words, “it was reckoned to him,” were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

*Reader*           The Word of the Lord.

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

*The People stand.*

**Proclaiming Hymn**

*Azmon*

Hymnal 493

1 O for a thou - sand tongues to sing my dear Re - deem - er's praise,  
 2 My gra - cious Mas - ter and my God, as - sist me to pro - claim  
 3 Je - sus! the Name that charms our fears and bids our sor - rows cease;  
 4 He speaks; and, lis - tening to his voice, new life the dead re - ceive,  
 5 Hear him, ye deaf; ye voice - less ones, your loos - ened tongues em - ploy;

1 the glo - ries of my God and King, the tri - umphs of his grace!  
 2 and spread through all the earth a - broad the hon - ors of thy Name.  
 3 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.  
 4 the mourn - ful bro - ken hearts re - joice, the hum - ble poor be - lieve.  
 5 ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

**Holy Gospel**

Matthew 9:9-13, 18-26

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

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

As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, “Follow me.” And he got up and followed him. And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?” But when he heard this, he said, “Those who are well have no need of a physician, but those who are sick. Go and learn what this means, ‘I desire mercy, not sacrifice.’ For I have come to call not the righteous but sinners.”

While he was saying these things to them, suddenly a leader of the synagogue came in and knelt before him, saying, "My daughter has just died; but come and lay your hand on her, and she will live." And Jesus got up and followed him, with his disciples. Then suddenly a woman who had been suffering from hemorrhages for twelve years came up behind him and touched the fringe of his cloak, for she said to herself, "If I only touch his cloak, I will be made well." Jesus turned, and seeing her he said, "Take heart, daughter; your faith has made you well." And instantly the woman was made well. When Jesus came to the leader's house and saw the flute players and the crowd making a commotion, he said, "Go away; for the girl is not dead but sleeping." And they laughed at him. But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. And the report of this spread throughout that district.

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

### III. Responding to the Proclaimed Word of God

#### **Homily**

Casey Woodruff

#### **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 - fully, sing - ing joy - fully, sing - ing joy - fully;

we shall draw wa - ter joy - fully 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**

Raymond Chapman alt.

*The Presider says*

Let us pray to God, who hears the prayers of sinners who trust in the Lord's mercy.

*The intercessor prays*

Confirm the Church as the true heir of your Kingdom promises and empower your people to declare and embody your everlasting love. Lord have mercy: **Christ have mercy.**

Look with pity on a world that is often sick and does not know its need of healing. Lift the crushing weight of fear from those who live by law without mercy. Lord have mercy: **Christ have mercy.**

Bless our families, friends and neighbors with health of mind and body. Fill us with love and forgiveness for those who have offended us, and help us to receive them in love, acknowledging our own need of healing and pardon. Lord have mercy: **Christ have mercy.**

Have pity on those who feel that society has despised and rejected them. Visit the chronically sick with your healing power and assure them they are not forsaken in their suffering. Lord have mercy: **Christ have mercy.**

Raise up to eternal life the souls of the departed, and comfort all who mourn, especially those who grieve the loss of a child. Lord have mercy: **Christ have mercy.**

*The Presider concludes*

O God, Source of life and Ruler of the universe, you call us to share your work of healing: give us a true sense of the wholeness you offer, make us worthy of your promises, and establish us as agents of your restoration of all creation; through Jesus Christ our Lord. **Amen.**

**Peace**

BCP 360

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

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

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

**Announcements**

Andrew Kruger

## IV. Celebrating at the Lord's Table

**Offertory Sentence**

Psalm 50:14

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

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



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

*The People stand. The Ushers bring the collection plates to the ministers.*

## Offertory Anthem

“Ubi Caritas” – Ola Gjeilo

Ubi caritas et amor Deus ibi est.  
Congregavit nos in unum Christi amor.  
Exsultemus et in ipso jucundemur  
Timeamus et amemus Deum vivum.  
Et ex corde diligamus nos sincero.  
Amen.

Where charity and love are, God is there.  
The love of Christ has gathered us together.  
Let us rejoice and be glad in it.  
Let us revere and love the living God.  
And from a sincere heart let us love one another.  
Amen.

## Offertory Hymn

St. Matthew

Hymnal 567

1 Thine arm, O Lord, in days of old was strong to  
2 And lo! thy touch brought life and health, gave hear - ing,  
3 Be thou our great de - liv - erer still, thou Lord of

heal and save; it tri - umphed o'er dis - ease and death,  
strength, and sight; and youth re - newed and fren - zy calmed  
life and death; re - store and quick - en, soothe and bless,

o'er dark - ness and the grave. To thee they went, the  
owned thee, the Lord of light: and now, O Lord, be  
with thine al - might - y breath: to hands that work and

blind, the deaf, the pal - sied, and the lame, the lep - er  
near to bless, al - might - y as of yore, in crowd - ed  
eyes that see, give wis - dom's heaven - ly lore, that whole and

set a - part and shunned, the sick with fe - vered frame.  
street, by rest - less couch, as by Gen - nes - aret's shore.  
sick, and weak and strong, may praise thee ev - er - more.

*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 give life to the dead and fill the world with love. The heavens and earth came into existence when you spoke; all things appeared at your command. You called a people to be your own, making them strong in faith as they gave glory to you, and blessing the whole earth through them.

You sent your child, Jesus, to teach us the ways of mercy and to call sinners to leave their past behind and follow you. When he was handed over to death, you raised him to new life and, taking us by the hand, raised us with him. When we put our faith in you, you were true to your promise of grace and declared us to be in the right with you, healing us of all that would drain us of life.

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

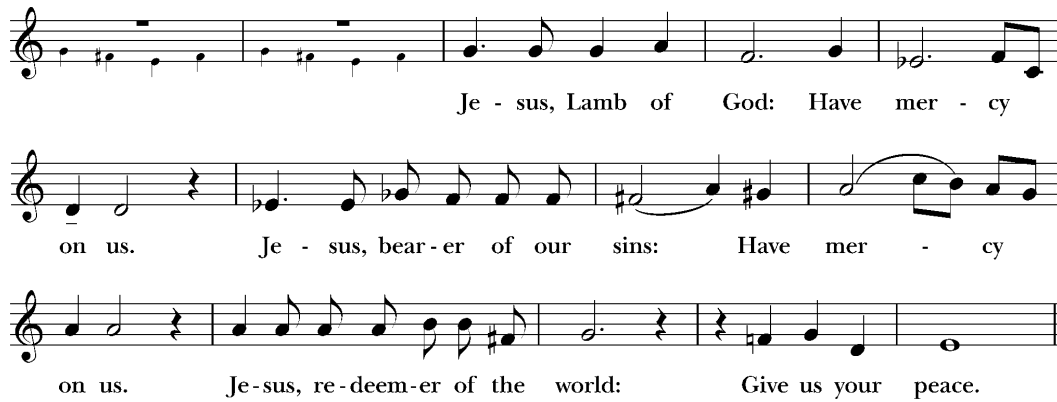
*Presider* As our Savior Christ has taught us, we now pray,

**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.*



Je - sus, Lamb of God: Have mer - cy  
on us. Je - sus, bear - er of our sins: Have mer - cy  
on us. Je - sus, re - deem - er of the world: Give us your 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.*

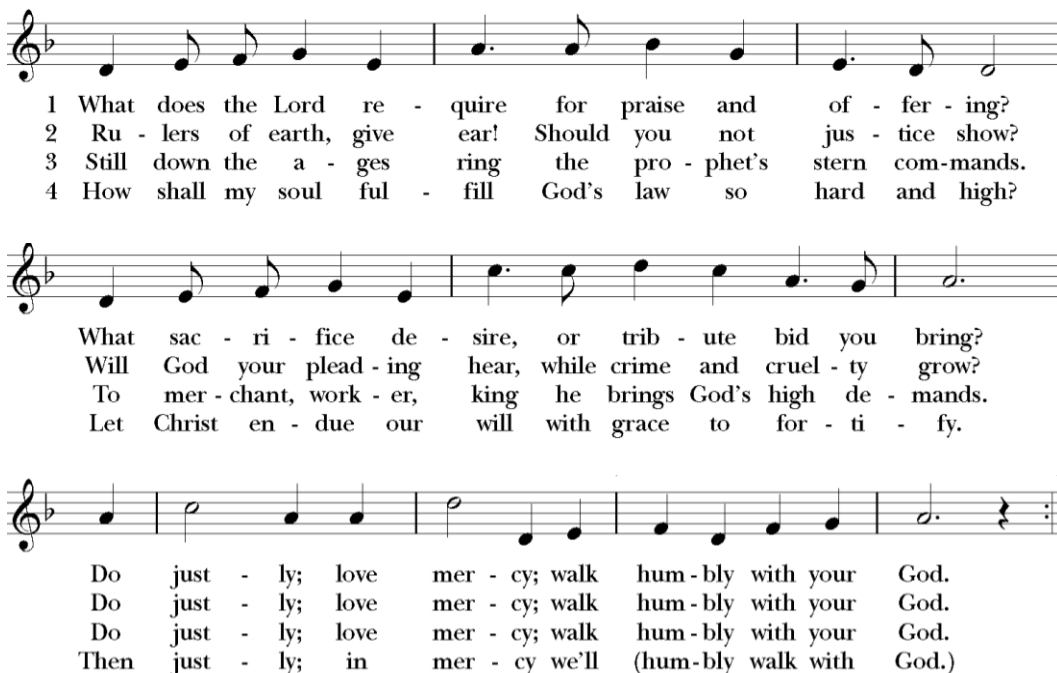
*All persons may, but no person must, receive communion in both kinds to receive the full spiritual benefits of communion.*

*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**

Sharpthorne

Hymnal 605



1 What does the Lord re - quire for praise and of - fer - ing?  
2 Ru - lers of earth, give ear! Should you not jus - tice show?  
3 Still down the a - ges ring the pro - phet's stern com - mands.  
4 How shall my soul ful - fill God's law so hard and high?  
What sac - ri - fice de - sire, or trib - ute bid you bring?  
Will God your plead - ing hear, while crime and cruel - ty grow?  
To mer - chant, work - er, king he brings God's high de - mands.  
Let Christ en - due our will with grace to for - ti - fy.  
Do just - ly; love mer - cy; walk hum - bly with your God.  
Do just - ly; love mer - cy; walk hum - bly with your God.  
Do just - ly; love mer - cy; walk hum - bly with your God.  
Then just - ly; in mer - cy we'll (hum - bly walk with God.)

**Second Communion Hymn**

*O Welt, ich muss dich lassen*

Hymnal 309

1 O Food to pil - grims giv - en, O Bread of life from  
 2 O stream of love past tell - ing, O pur - est foun - tain,  
 3 O Je - sus, by thee bid - den, we here a - dore thee,

hea - ven, O Man - na from on high! We  
 well - ing from out the Sa - vior's side! We  
 hid - den in forms of bread and wine. Grant

hun - ger; Lord, sup - ply us, nor thy de - lights de -  
 faint with thirst; re - vive us, of thine a - bun - dance  
 when the veil is riv - en, we may be - hold, in

ny us, whose hearts to thee draw nigh.  
 give us, and all we need pro - vide.  
 hea - ven, thy coun - te - nance di - vine.

**Communion Meditation**

*Nada te turbe*

Taizé Community

Na - da te tur - be na - da te es - pan - te;  
 No - thing can trou - ble, no - thing can frigh - ten;

quien a Dios tie - ne na-da le fal - ta. Na - da te tur - be,  
 Those who seek God shall ne-ver go want-ing. No-thing can trou - ble,  
 na - da te es-pan - te: só - lo Dios bas - ta.  
 no-thing can frigh - ten: God a - lone fills us.

**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.*

Listen carefully for the call of God and follow wherever the Lord leads you.  
 Love truth and justice, and share the healing mercy of God with all.

And may God the Father bless you and make you a blessing to others;  
 May Christ Jesus take you by the hand and lift you to life;  
 And may the Holy Spirit nourish you in hope so that you will grow strong in faith. **Amen.**

V. Going out as God's People

**Sending Hymn**

*Leoni*

Hymnal 401

1 The God of A - braham praise, who reigns en-throned a - bove;  
 2 He by him - self hath sworn: we on his oath de - pend;  
 3 There dwells the Lord, our King, the Lord, our Right - eous - ness,  
 4 The God who reigns on high the great arch - an - gels sing,  
 5 The whole tri - um - phant host give thanks to God on high;

1 An - cient of ev - er - last - ing days, and God of love;  
 2 we shall, on ea - gle - wings up - borne, to heaven a - scend:  
 3 tri - um - phant o'er the world and sin, the Prince of Peace;  
 4 and "Ho - ly, ho - ly, ho - ly," cry, "Al - might - y King!  
 5 "Hail, Fa - ther, Son, and Ho - ly Ghost!" they ev - er cry;

1 the Lord, the great I AM, by earth and heaven con - fessed:  
 2 we shall be - hold his face, we shall his power a - dore,  
 3 on Zi - on's sa - cred height his king - dom he main - tains,  
 4 Who was, and is, the same, and ev - er - more shall be:  
 5 hail, A - braham's Lord di - vine! With heaven our songs we raise;

we bow and bless the sa - cred Name for ev - er blest.  
 and sing the won - ders of his grace for ev - er - more.  
 and, glo - rious with his saints in light, for ev - er reigns.  
 e - ter - nal Fa - ther, great I AM, we wor - ship thee."  
 all might and ma - jes - ty are thine, and end - less praise.

**Dismissal**

BCP 366

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

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

**Postlude**

"Crown Imperial" (excerpt) – William Walton

**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.

## 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 June:

Ralph Bianchini	June 1	Lucas Laursen	June 23	Helen Shteynberg	June	Hannah Barone	June 26
Callie Blanton	June 12	Richard Gaffney	June 20	Katherine O’Hagan	June 12	Michael Isiolas	June
Elliot Broccoli	June 5	Wesley Guerrasio	June 8	David Robinson	June 16	Isabella Negrin	June 13
Joyce Cieslak	June 8	Theodore Junod	June 4	Ryan Smith	June 29	James Cooney	June 5
Collin Cieslak	June 28	Kylie Kowalski	June 5	Brittany Stromko	June 26	Esme Milas	June 5
Micheal Cieslak	June 9	Albert Michael, Sr.	June 6	Emma Willix	June 17	Matthew Williams	June 6
		Ronald Sassi	June 12	Jamie Aravena	June 10		

### What you need to know today...

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

**Trinity Forum** Today in Witherington Hall after both services. An informational forum, including intercultural communication awareness, will be held in preparation for the Taizé service and Potluck dinner with our brothers and sisters from St. John’s in Elizabeth.

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

### 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.

**Trinity Women’s Group** Monday, June 8 from 7 to 8 PM online. This is the last meeting before the summer break.

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

**Choir Rehearsal** This Wednesday, June 10 from 8 to 9 PM in the church.

**Taizé Service and Potluck Dinner** Thursday, June 11 starting at 7 PM hosted at Trinity. Connect with our neighbors from St John’s in Elizabeth. Contact Fr. Andy if you are willing to champion the Taizé set up, or hall set up, or potluck planning and organization.

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

**Trinity Fellowship Luncheon** Thursday, June 18 from 12:30 - 2 PM. The speaker is from the Funeral Consumers Alliance, who ensure consumers are treated fairly in dealing with funeral planning. Lunch is rotisserie chicken and sides. Call Susan Nelson (908-397-3944) or Susan Olszewski (908-757-9561) with questions or to offer to help.

**Juneteenth** Friday, June 19 at 12 noon, the church bell will be rung to commemorate the emancipation of enslaved African Americans followed by a brief service.

**Sandwich Sunday** Sunday, June 21; 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, June 20 from 10 to 11 AM – assemble food bags in Sherlock Hall
- Sunday, June 21 – assemble sandwiches between services and after 10 AM service
- Sunday, June 21 after Fellowship Hour – transport the sandwiches and food packets to St John’s and help serve food

**Trinity Episcopal Senior Youth (TESY)** Sunday, June 28 at 12:30 PM. All confirmed youth ages 13-18 are welcome.

**Summer Schedule** Sunday, July 5 to Sunday, August 30, there is only one Sunday service at 9 AM.

**Episcopal Church Women Book Scholarship** High School Seniors can now apply for a book scholarship from Trinity’s ECW. Scholarship applications with reference letters must be received by the parish office by Tuesday, July 21. Application is on email blast.

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

**Altar Flowers and Sanctuary Candle** Both are individually available for personal attribution, to remember loved ones, to honor others, to celebrate lives. Anyone can make a request; there is no fee. Email the office by 4 PM Wednesday each week; multiple attributions are allowed. Altar flowers cost the parish \$75 per week, and are a line item in the church budget. Donations towards that are gratefully appreciated and may be made anonymously via the collection plate or through the office.

## Spiritual Reflection: Our Journey Through Scripture

One of the gifts of Episcopal worship is that we pray and read Scripture in communion with Christians throughout the world. Most Episcopal parishes follow the Revised Common Lectionary (RCL), a three-year cycle of readings that guides us through the breadth of the Bible. The cycle is organized into Years A, B, and C. Each year places special emphasis on one of the Synoptic Gospels: Year A focuses on Matthew, Year B on Mark (with portions of John), and Year C on Luke. The Gospel of John is woven throughout all three years, particularly during the high holy days of the core seasons.

We’re currently in Year A, where Matthew’s Gospel serves as our primary guide. As we move through the season after Pentecost — the long green season devoted to growth in faith and discipleship — the lectionary offers an interesting choice for the ‘Old Testament’ reading. Congregations may follow either the *thematic* (sometimes called complementary) track or the *continuous* track.

In the thematic track, the Old Testament lesson is selected to echo or illuminate the Gospel reading for the day. This approach highlights connections between the Testaments and helps listeners see recurring biblical themes. The continuous track, by contrast, follows a semi-continuous journey through major portions of the Hebrew Scriptures. Rather than selecting readings because they correspond to the Gospel, this approach allows us to hear larger biblical narratives unfold over time. Stories, covenants, prophets, and poems are encountered within their own literary and historical contexts, enabling us to appreciate the witness of Israel on its own terms.

At Trinity, we choose the continuous track. We do so because it offers a richer engagement with the Hebrew Scriptures as sacred texts in their own right. Week by week, we hear the story of God’s relationship with Israel develop organically rather than only through passages chosen to reinforce a Christian theme. This approach helps us appreciate the depth, complexity, and enduring theological significance of these texts while also allowing us to discover unexpected connections between the readings ourselves.

This Sunday begins our summer journey through Genesis with God’s call to Abram: “Go from your country and your kindred and your father’s house to the land that I will show you.” As Abram steps out in faith toward an unknown future, we are reminded that the life of faith is always a pilgrimage. Like him, we are invited to trust God’s promises and follow where God’s call leads, confident that the One who calls is also the One who accompanies us along the way.

## Lectionary & Liturgy

In the first reading, we begin a series from the Old Testament that will take us from the beginning of the story of Abraham through the history of the people of Israel culminating in their settling in the Land of Promise following their Exodus from Egypt. Today we hear the call of Abraham to go forth to that land. This is the central and founding story of God's people and through the next six months we will hear it in some detail.

Matthew is also called to go out into a new life, one in which the woman Jesus encountered and the little girl he raised are both as much objects of God's love as Abraham was. Matthew's love when called, even though he was a notorious sinner, the woman whose infirmity made her an untouchable to religious purists, and the little girl who would have been regarded by most as an expendable turn out to be object of God's unwavering love. Our second reading continues the series from Romans. Paul continues to explore the relation between faith and law. Abraham, who lived long before the law was given, is held up as our model. Abraham was righteous because of his faith and God makes us righteous through faith rather than through the law.

It is easy for us, like people in the biblical accounts, to assume that our conformity to religious structures and rules set us apart from "sinners" who do not follow those rules. In the Eucharistic meal, Jesus joins us at table. He joins us regardless of our state of sin or righteousness. This meal is the ongoing sign of God's love and acceptance of all people.

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

- † **Copyrighted Music** – Reprinted and streamed with permission under ONE LICENSE #A-727521. All rights reserved.
- † **Cover Art** – The "Calling of Matthew" is a classic etching created in the early 1700s by Dutch artist Jan Luyken (1649–1712), renowned Dutch Baroque engraver, poet, and artist best known for his highly detailed Biblical illustrations, including his prominent works for the *Martyrs Mirror* and the *Bowyer Bible*, and published by Pieter Mortier. The engraving was designed for historical biblical publications like *Histoire du Vieux et du Nouveau Testament* and remains a fine example of 18<sup>th</sup> century Dutch religious illustration.
- † **Prelude** – Bach composed this piece in 1720 for his eldest son Wilhelm Bach.
- † **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: Anonymus, 15<sup>th</sup> cent. medieval. Music: Robert Powell (b. 1932,) an American composer and organist "whose 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** –The opening of the petition, prior to this edition, read "Grant to us thy humble servants, that by thy holy inspiration we may think those things that are good." The word "good" in this context was subject to misinterpretation; "right" restores the original Latin connotation. –[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 a Fellow of the Royal School of Church Music, one of only 7 Americans to receive this honor. –[© 1988 Church Pension Fund]
- † **Epistle** – Authentic beyond measure, the longest and most systematic unfolding of the apostle'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: Peter Böhler, a Moravian, told Charles Wesley (1707-1788), "If I had a thousand tongues, I would praise Christ with them all" (quoting from Johann Mentzner's "O dass ich tausend Zungen hätte"). Music: Adapting a melody by Carl Gotthilf Gläser (1784-1829), Lowell Mason (1792-1872) used obscure biblical names for his tunes; Azmon, a city south of Canaan, appears in Numbers 34:4-5.
- † **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** – According to the rubrics of the Book of Common Prayer (1979), there is a great deal of flexibility with respect to the Prayers of the People. The single set form in Rite I and the six Forms in Rite II are available, but celebrants and liturgy planners are not limited to them. The only requirement is that the categories enumerated on page 359 are covered.
- † **Offertory Anthem** – “Ubi Caritas” by Ola Gjeilo (Norwegian; born May 5, 1978) is a Norwegian composer and pianist in the United States. He writes choral music, and has written for piano and wind symphony. He currently resides in Manhattan, working as a freelance composer. He is currently composer-in-residence with DCINY and Albany Pro Musica.
- † **Offertory Hymn** – Words: Edward Hayes Plumptre (1821-1891); the hymn was written for use in the chapel of King’s College Hospital. Since then, it has become one of the most widely known hymns for the sick. Music: from *Supplement to the New Version of Psalms by Dr. Brady and Mr. Tate*, 1708. The editor of the *Supplement*, William Croft, may be the composer.
- † **Sanctus** – Became part of the Roman Eucharistic Prayer around 450 AD, fairly late as by then the text of the Roman Canon was fixed and regarded as possessing great authority. It appears in the 1549 BCP in its current form. The 1552 Book of Common Prayer omitted it and, though it is now permitted, “the choice whether or not to use the Benedictus is still for some a matter of Eucharistic theology and churchmanship.” – [Paul Thomas, *Using the Book of Common Prayer*] The first part is based on Isaiah’s song of the seraphim –[Isaiah 6:1-3; cf., Revelation 4:8]. The second part is taken from Matthew 21:9, describing Jesus’ entry into Jerusalem on Palm Sunday, which is based on the first half of Psalm 118:26. In its present liturgical context it points to the expected presence of the Lord in the eucharistic gifts.
- † **The Lord’s Prayer** – The BCP provides both Traditional and Contemporary versions; the parish alternates depending on the liturgical season. John Dominica Crossan writes “What if the Lord’s Prayer is neither a Jewish prayer for Jews nor yet a Christian prayer for Christians? What if it is instead a prayer from the heart of Judaism on the lips of Christianity for the conscience of the world? What if it is instead a radical manifesto and a hymn of hope for all humanity in language addressed to all the earth?”
- † **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: Albert Bayly (1901-1984); based on Micah 6:6-8, he presents the prophet “in the light of the climax and fulfillment of the Old Testament revelation in the coming of Christ.” It asks questions and states commands as if Micah were a modern-day prophet. Bayly wrote, “hymns may deal with the most profound ideas, but unless these are expressed in the simplest and clearest possible way they can be nothing but words to many of those who sing them.” He used more contemporary language and concepts “embodying space-age imagery and warnings of nuclear destruction., marking a resurgence of the social gospel hymn.” –[Carlton Young] “The pioneer of the revival of hymn writing in Britain in the 1960s and 1970s.” –[Fred Pratt Green] ©1949 Oxford University Press. Music: Eric Routley (1917-1982) ©1969 Hope Publishing. “Rugged tune fits with the stern prophetic message.” –[Psalter Hymnal Handbook]
- † **Second Communion Hymn** – Words: Latin, 1661; tr. John Athelstan Laurie Riley (1858-1945). Music: melody att. Heinrich Isaac (1450-1517), one of the most prolific composers of the time; harmony by J. S. Bach (1685-1750), who used it as the basis of his *St Matthew Passion*.
- † **Communion Meditation** – Communion Meditation - Words: Attributed to St. Teresa of Avila, 16<sup>th</sup> Century; paraphrased by Taizé Community (Español 1986, English 1995). Music: Jacques Berthier (1923-1994) –[©1991 Les Presses De Taizé, administered in North America by GIA Publications]
- † **Sending Hymn** – Words: English paraphrase by Welsh Methodist Thomas Olivers (1725-1799) of “Yigdal Elohim Hai” by 14<sup>th</sup> century Italian Rabbi Daniel ben Judah. Music: Thomas Olivers heard a setting for this by Meyer Lyon performed in the Great Synagogue in London and that inspired his English paraphrase. “I have rendered it from the Hebrew, giving it, as far as I could, a Christian character, and I have called on Leoni [the cantor Lyon] who has given me a synagogue melody to suit it.” Text based on Jewish doxology by Maimonides in the latter part of the 12<sup>th</sup> century. A 14<sup>th</sup> century metrical version of that doxology, Yigdal Elohim (“magnify the Lord”), is variously attributed to Daniel ben Judah or to Immanuel ben Solomon, both of whom lived in Rome.
- † **Postlude** – Sir William Turner Walton (1902–1983) was an English composer whose allegiance to his basic style never wavered and that this loyalty to his own vision, together with his rhythmic vitality, sensuous melancholy, sly charm and orchestral flair, gives Walton’s finest music “an imperishable glamour” –[Byron Adams]



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