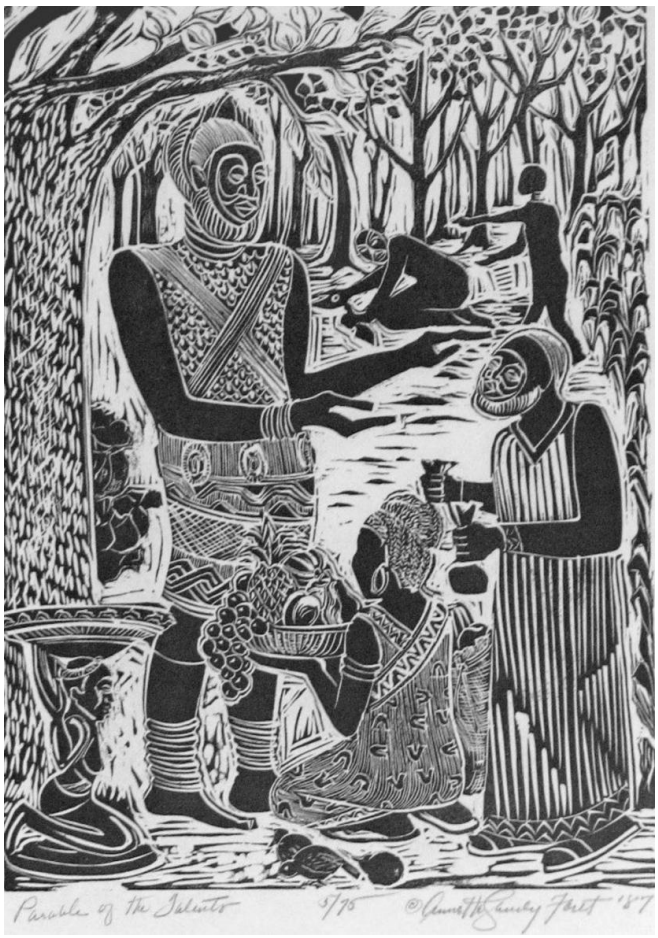
Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



"Parable of the Talents – Annette Gandy Fortt

The Twenty-Fifth Sunday after Pentecost

Restorative Justice Sunday

Holy Eucharist ~ Rite II

Proper 28 ~ November 15, 2026 at 10 AM

The Reverend Andrew David Kruger ~ Rector & Presider

Anthony J. Rafaniello ~ Director of Music & Organist

Casey Woodruff ~ Senior Warden & Kathleen M. Murray ~ Junior Warden

Prelude "Houston" – Wayne L. Wold

I. Gathering of God's People

Gathering Hymn *Houston* Hymnal 490



Acclamation Enriching our Worship 50

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

Collect for Purity Book of Common Prayer 355

Presider Let us pray.

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

Gloria *Robert Powell* Hymnal S 280





Collect of the Day BCP 236

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

Presider Let us pray.

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; 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 Judges 4:1-7

Reader A reading from the book of Judges.

The Israelites again did what was evil in the sight of the LORD, after Ehud died. So the LORD sold them into the hand of King Jabin of Canaan, who reigned in Hazor; the commander of his army was Sisera, who lived in Harosheth-ha-goiim.

Then the Israelites cried out to the LORD for help; for he had nine hundred chariots of iron, and had oppressed the Israelites cruelly twenty years.

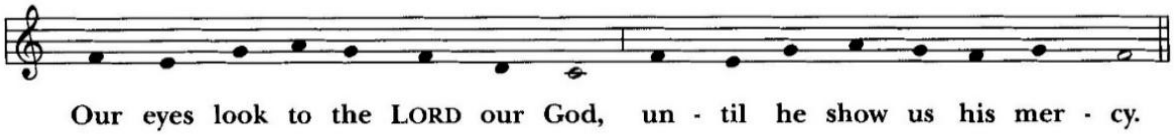
At that time Deborah, a prophetess, wife of Lappidoth, was judging Israel. She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim; and the Israelites came up to her for judgment.

She sent and summoned Barak son of Abinoam from Kedesh in Naphtali, and said to him, "The LORD, the God of Israel, commands you, 'Go, take position at Mount Tabor, bringing ten thousand from the tribe of Naphtali and the tribe of Zebulun. I will draw out Sisera, the general of Jabin's army, to meet you by the Wadi Kishon with his chariots and his troops; and I will give him into your hand.'"

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

Psalm 123 *Ad te levavi oculos meos* Plainsong Psalter

All sing the Antiphon and Psalm.





TONE VI

1 *To yöu* I / lift úp my eyes, *
to you enthroned / in thë héavens.

2 As the eyes of servants look to the hand of / their másters, *
and the eyes of a maid to the hand / of hër mistress,

3 So our eyes look to / the LÓRD our God, *
until he show / us hïs mércy.

4 Have mercy upon us, O LORD, / have mércy, *
for we have had more than e/nough öf cóntempt.

5 Too much of the scorn of the in/dolént rich, *
and of the de/risiön óf the proud. *[Ant.]*

Second Reading 1 Thessalonians 5:1-11

Reader A reading from the first letter of Paul to the Thessalonians.

Now concerning the times and the seasons, brothers and sisters, you do not need to have anything written to you. For you yourselves know very well that the day of the Lord will come like a thief in the night.

When they say, "There is peace and security," then sudden destruction will come upon them, as labor pains come upon a pregnant woman, and there will be no escape! But you, beloved, are not in darkness, for that day to surprise you like a thief; for you are all children of light and children of the day; we are not of the night or of darkness.

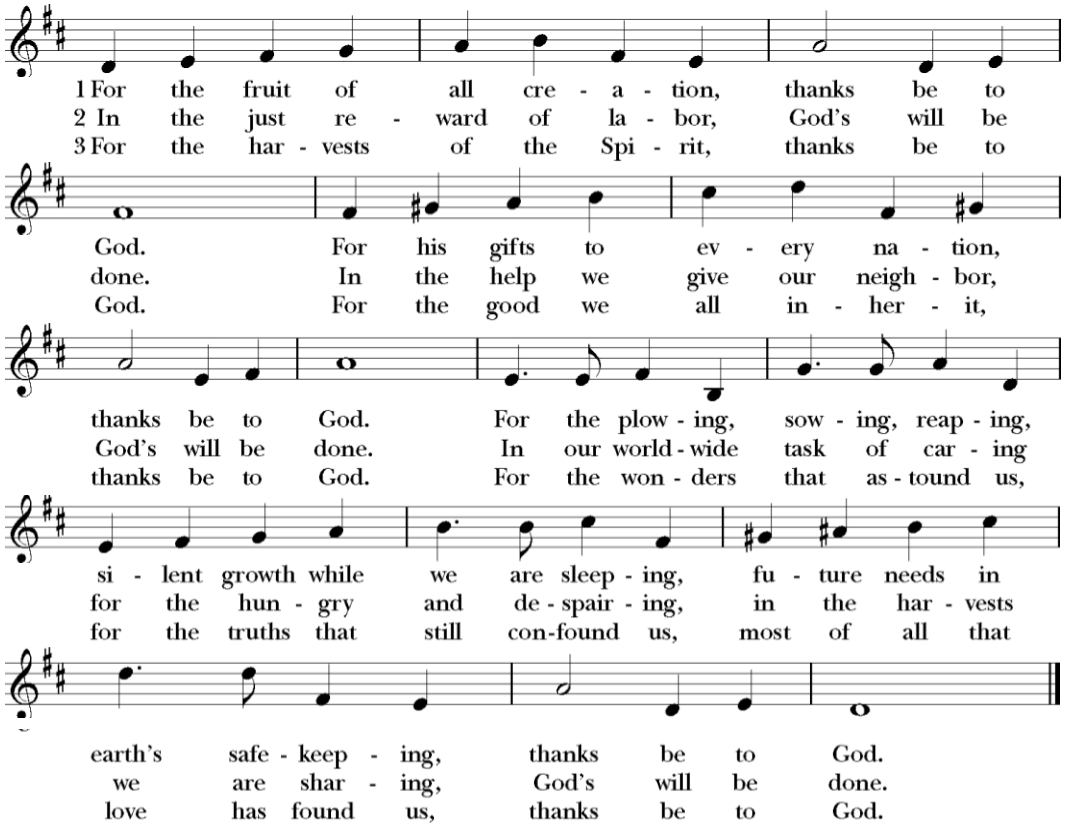
So then let us not fall asleep as others do, but let us keep awake and be sober; for those who sleep sleep at night, and those who are drunk get drunk at night. But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation.

For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep we may live with him. Therefore encourage one another and build up each other, as indeed you are doing.

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

Proclaiming Hymn *East Acklam* Hymnal 424

The People stand.



Holy Gospel Matthew 25:14-30

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

Jesus said, "The kingdom of heaven will be as when a man, going on a journey, summoned his slaves and entrusted his property to them; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. The one who had received the five talents went off at once and traded with them, and made five more talents. In the same way, the one who had the two talents made two more talents. But the one who had received the one talent went off and dug a hole in the ground and hid his master's money. After a long time the master of those slaves came and settled accounts with them.

"Then the one who had received the five talents came forward, bringing five more talents, saying, 'Master, you handed over to me five talents; see, I have made five more talents.' His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' And the one with the two talents also came forward, saying, 'Master, you handed over to me two talents; see, I have made two more talents.' His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.'

"Then the one who had received the one talent also came forward, saying, 'Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.'

"But his master replied, 'You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. So take the talent from him, and give it to the one with the ten talents. For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.'"

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

III. Responding to the Proclaimed Word of God

Mission Reflection Sarah Burnett

Nicene Creed Enriching Our Worship 53

The People stand.

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.

Litany for Restorative Justice

Anglican Church of Canada

The Presider says

Let us pray to the Holy and incarnate God who longs to set the prisoner free and to heal the broken hearted.

The Intercessor prays

We pray for our brothers and sisters who are offenders, who stand accused in our courts and who serve time in our prisons. Let justice roll down like waters,

and righteousness like an ever flowing stream.

We pray for our brothers and sisters who are victims of crime, and who, like many victims, are re-victimized by our criminal justice system. Let justice roll down like waters,

and righteousness like an ever flowing stream.

We pray for our Church, remembering that in our corporate history we have been both offender and victim. Let justice roll down like waters,

and righteousness like an ever flowing stream.

We pray for all those in our criminal system who try to do justice: for police officers, judges, lawyers, chaplains, and for corrections, parole, and probation officers. Let justice roll down like waters,

and righteousness like an ever flowing stream.

We pray for our neighborhoods, our communities, and our society, where the impact of crime and the fear that it breeds, harm people, damage relationships, and tear at the human spirit. Let justice roll down like waters,

and righteousness like an ever flowing stream.

The Presider continues

Blessed are you, Lord our God, who sent your Son among us to bear the pain and grief of humankind. Receive the prayers we offer this day for all those in need in every place and grant us strength and courage to usher in your Kingdom. **Amen.**

Peace BCP 360

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

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.

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 Anthem "A Song of Thanksgiving" – Sue Farrar

A song of thanksgiving,
A song full of praise,
A song of thanksgiving,
Our voices we raise
To God the Father and Jesus the King;
A song of thanksgiving, our praises we sing.

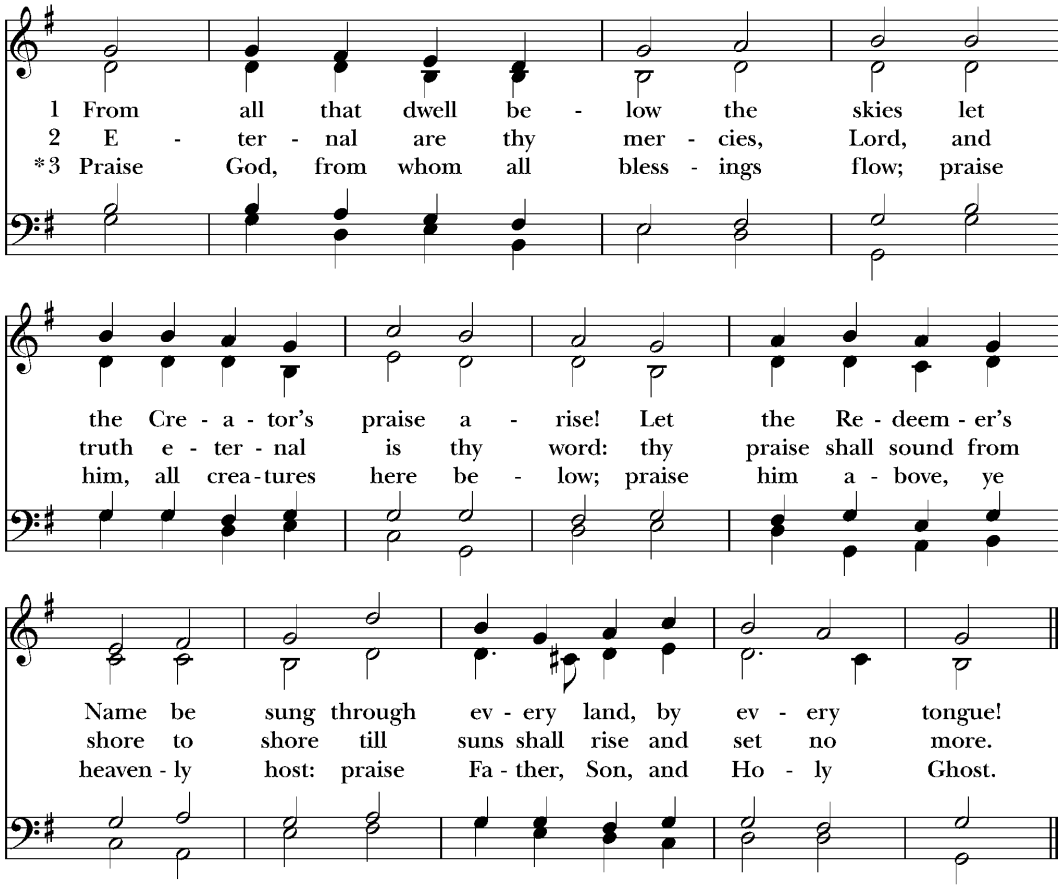
A song of thanksgiving,
A song full of praise,
A song of thanksgiving,
Our voices we raise
All angels sing their joyous strain,
In songs of thanksgiving, they join our refrain.

All praise and thanks to God the Father now be given.
The Son, and Him who reigns with them in highest heaven.
The one eternal God, whom earth and heaven adore;
For thus it was, is now, and shall be evermore!

A song of thanksgiving,
A song full of praise,
A song of thanksgiving,
Our voices we raise,
All ye who love the Lord, rejoice!
With songs of thanksgiving, lift up your voice!

Offertory Hymn *Old 100th* Hymnal 380

The People stand and the ushers bring the collection plates to the ministers.



Presentation of Gifts An Anglican Prayer Book 1989

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

Eucharistic Prayer for Children Common Worship

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.**

Child Why is it right to give thanks and praise?
Parent Listen to the proper preface.

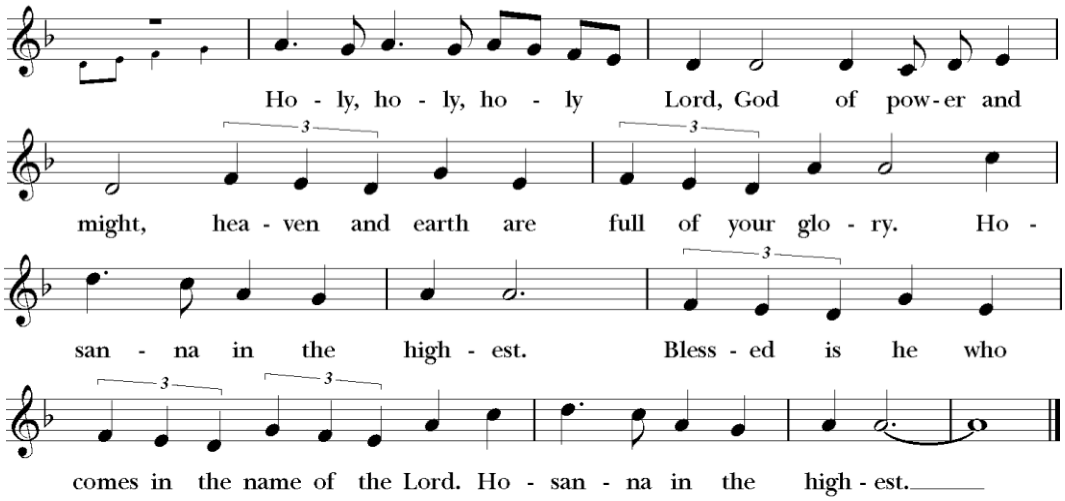
Lord of all life, you created the universe, where all living things reflect your glory.

You give us this great and beautiful earth, to discover and to cherish. You give us your love, even when things go wrong. Jesus knew hurt and pain.

Through him you wipe away our tears, and fill us with your peace.

You made us all, each wonderfully different, to join with the angels and sing your praise:

Sanctus *Robert Powell* Hymnal S 129



We thank you loving Father, because when we turned away you sent Jesus, your Son. He gave his life for us on the cross and showed us the way to live. Send your Holy Spirit that these gifts of bread and wine may be for us Christ's body and his blood.

Child Why do we share this bread and wine?
Parent Listen to the words of institution.

On the night before he died, when darkness had fallen, Jesus took bread. He gave thanks, broke it, and shared it with his disciples, saying: "This is my body, given for you. Do this to remember me."

After they had eaten, he took the cup of wine, gave thanks, and shared it with his disciples, saying: "This is my blood, poured out for you and for many, for the forgiveness of sins."

So Father, with this bread and this cup we celebrate his love, his death, his risen life. As you feed us with these gifts, send your Holy Spirit, and change us more and more to be like Jesus our Savior.

Child How do we follow Jesus Christ?
Parent Listen to the Doxology.

Help us, Father, to love one another, as we look forward to that day when suffering is ended, and all creation is gathered in your loving arms. And now with all your saints we give you glory, through Jesus Christ, in the strength of the Spirit, today and for ever.

Great Amen *McNeil Robinson* Hymnal S 147



Lord's Prayer BCP 364

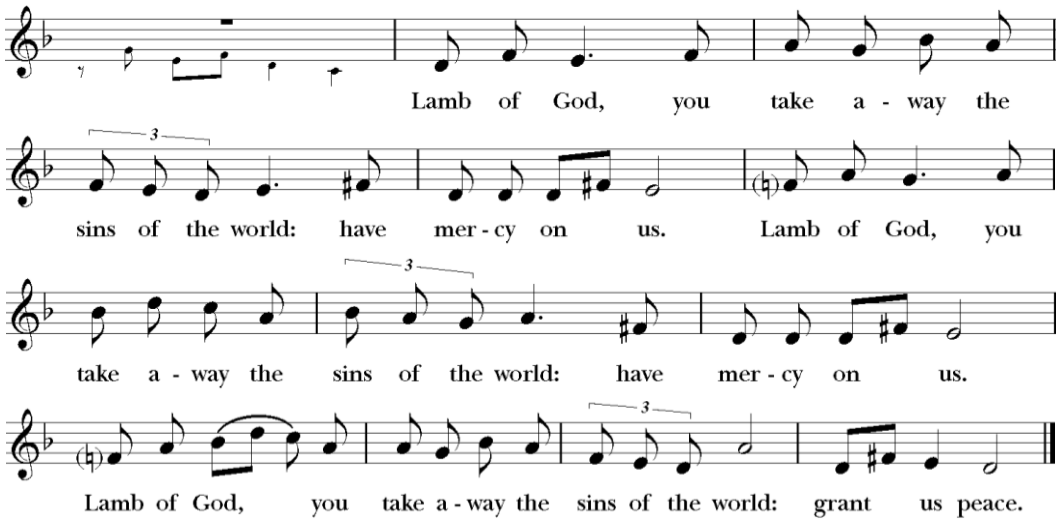
Presider As our Savior Christ has taught us, we now pray,

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



Invitation BCP 364

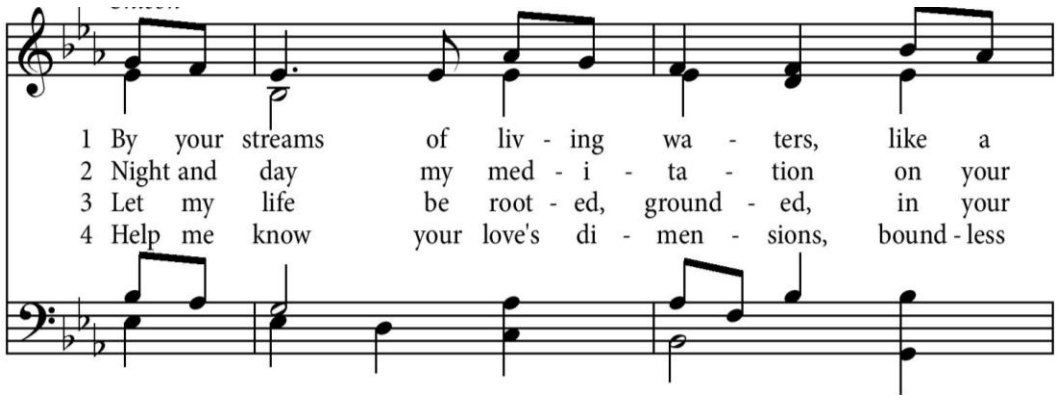
Presider The Gifts of God:
People **for the People of God.**

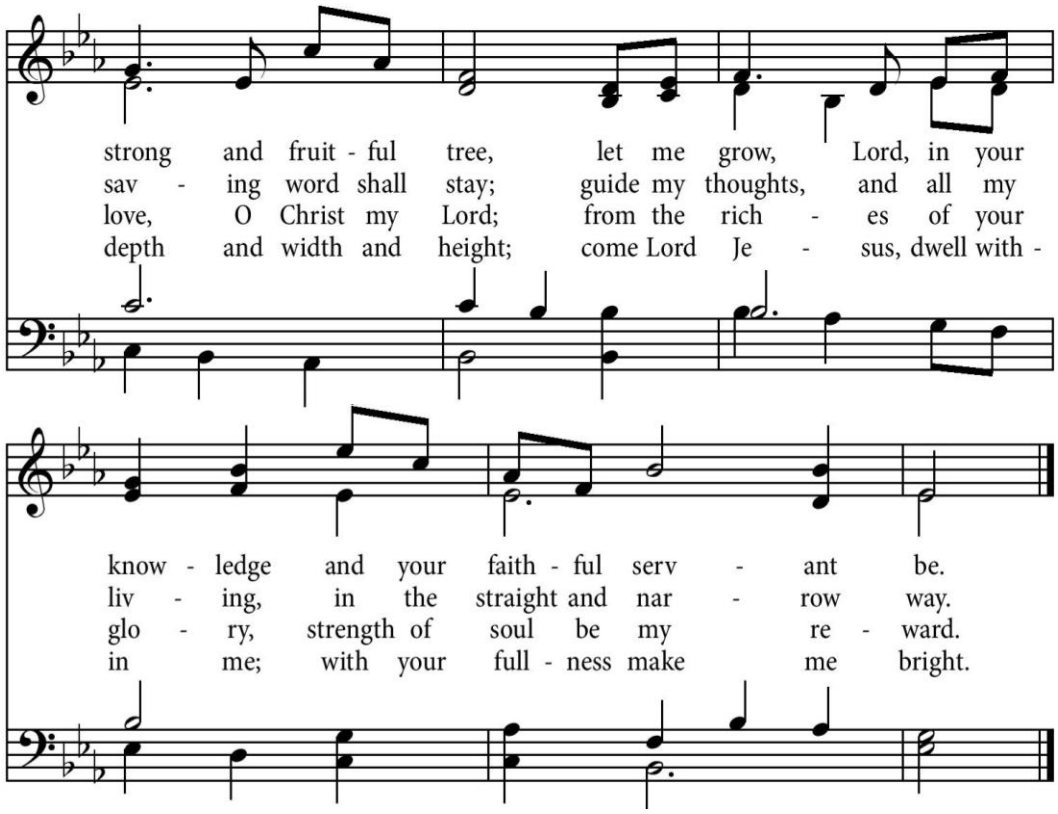
The ushers guide the people to receive Holy Communion. All who hunger for God, including children, are cordially invited to share the Gifts of God offered at this table. Whoever you are, wherever you are in your life's journey, you are welcome here. All persons may, but no person must, receive communion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

First Communion Hymn *Nun danket alle Gott* Hymnal 397

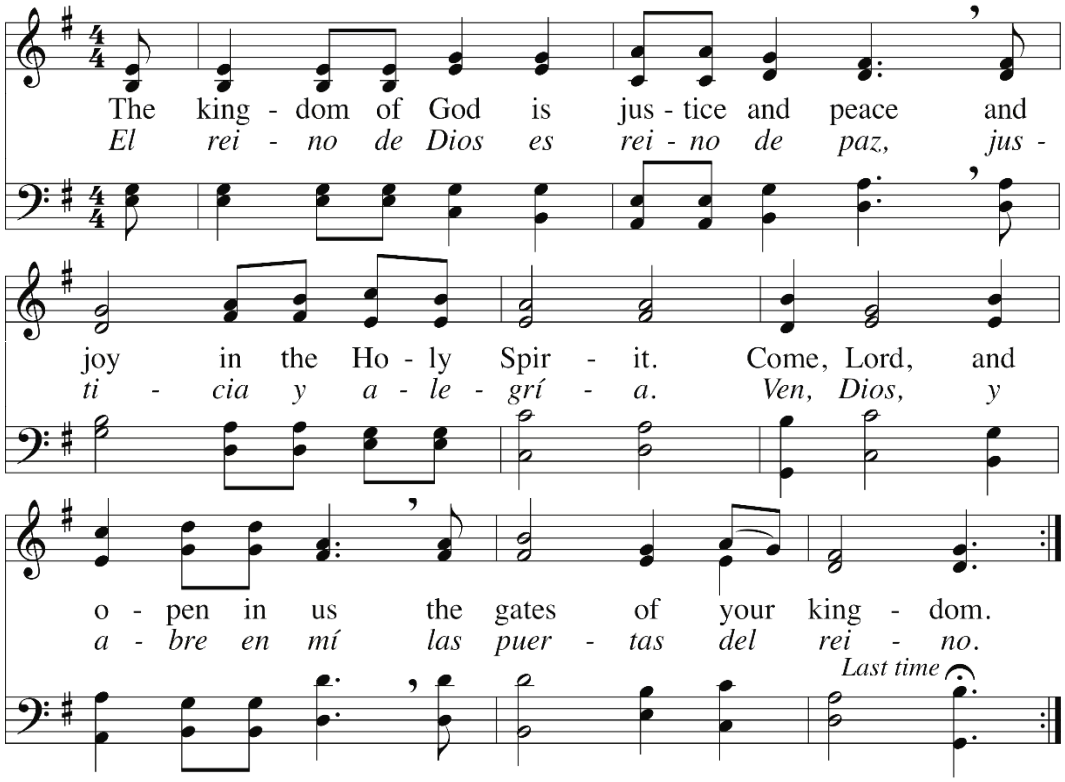


Second Communion Hymn *Orchard View* Take Up in Song 210





Communion Meditation *The Kingdom of God* Taizé Community



Post-communion Prayer Common Worship

Presider Let us pray.

People **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.**

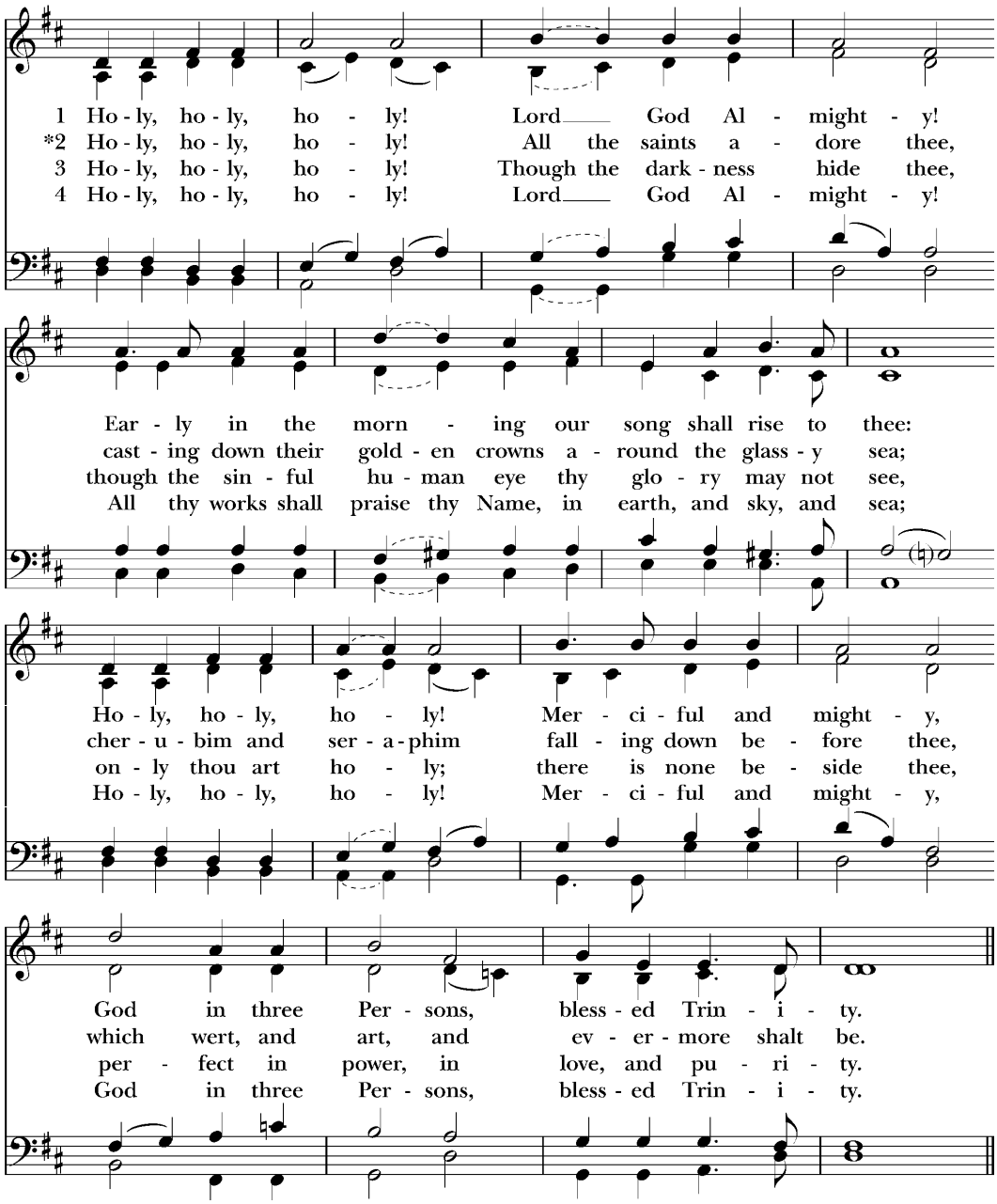
Commission and Blessing Nathan Nettleton alt.

Presider Put on the breastplate of faith and love, and for a helmet, the hope of salvation. Make the most of all God has given you and encourage one another in Christ.

And may God's hand be open to you in kindness; may Christ Jesus welcome you into his joy; And may the Holy Spirit fill you with courage, vigilance and faithfulness. **Amen.**

V. Going out as God's People

Sending Hymn *Nicæa* Hymnal 362



Dismissal BCP 366

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

Postlude Improvisation on *Nicæa*

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.

Restorative Justice

In some Episcopal Dioceses the third Sunday of November is set aside as" Restorative Justice Sunday." In Anglican Churches around the world, this Sunday is also observed as "Restorative Justice Sunday" or "Prisoner's Sunday." This year we will observe Restorative Justice Sunday today, in the context of the Twenty-Fifth Sunday after Pentecost on November 15. Restorative justice is a way of thinking about crime that puts more emphasis on repairing the harm done by the offender to the victim and community than on punishing the offender.

Our current criminal justice system is based on the premise that the state, the government, has been wronged. The offender knows they broke into someone's house, but then they go to court before a judge whom they have never met and are told that they face a substantial prison sentence. They are provided a lawyer who tells them not to say anything that might incriminate them. The victim, meanwhile, may never come to court unless the prosecutor needs their testimony to get a conviction. The victim and offender never talk to each other.

A restorative intervention could not be more different. Rather than being punished for breaking an abstract code, the offender is confronted with the harm they caused to a real-life victim. Restorative programs invite the victim and the offender to meet in the presence of a trained facilitator. The victim may bring family and friends with them if they wish. The offender must be willing to admit guilt and make amends. The victim explains how the offender's actions have hurt them. The offender apologizes and tries to answer any questions the victim has.

As we prepare to think more theologically about the idea of restorative justice, please join in praying the Prayer 'For Prisons and Correctional Institutions,' "Lord Jesus, for our sake you were condemned as a criminal: Visit our jails and prisons with your pity and judgment. Remember all prisoners, and bring the guilty to repentance and amendment of life according to your will, and give them hope for their future. When any are held unjustly, bring them release; forgive us, and teach us to improve our justice. Remember those who work in these institutions; keep them humane and compassionate; and save them from becoming brutal or callous. And since what we do for those in prison, O Lord, we do for you, constrain us to improve their lot. All this we ask for your mercy's sake. Amen."

What you need to know today…

Restorative Justice Sunday is today.

Stewardship For those who have not yet returned pledge cards, they are available in the narthex.

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

Acolyte & Thurifer Training Today immediately after the 10 AM Eucharist for all current and aspirant acolytes.

Collection for Two Thanksgiving Baskets Outreach is collecting items for Cranford Family Care; there is a link in the email blast for items needed. Please note, there is no need for turkeys; another company is supplying them. Please bring in items by next Sunday, November 22. Thank you.

Scholastic Pajama Program TEDS is once again participating in this program where for every pair of pajamas donated, Scholastic Books will donate a book to go with them. They will be donated to families in need right here in Union County. Needed: Brand new pajamas (all sizes from newborn to adult) must be complete sets – a top and bottom. All donations may be dropped off at the school or see Nancy Ditzel with your donations. The final day for donations is Tuesday, December 1.

Christmas Wreaths and Grave Blankets Starting today, Cranford Troop 80 Boy Scouts from Trinity will be selling both after services at coffee hour. Wreaths will be delivered to the church the following Sunday, and special arrangements can be made for deliveries. Funds raised help support Troop activities, service projects, and summer camps. Thank you for supporting our Scouts.

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.

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. Add and update prayer requests via the link in the email blast. The list is prayed twice a day at Morning and Evening Prayer.

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

Handbell Choir Rehearsals This Wednesday, November 18 from 7 PM to 7:50 PM in the church.

Trinity Adult Choir This Wednesday, November 18 from 8 PM to 9 PM in the church.

Fellowship Luncheon Thursday, November 19, 12:30-2 PM in Witherington Hall. The Thanksgiving Feast is chicken pot pie and sides; instead of a speaker, everyone is given a chance to say a few words about what they're thankful for this year. It's a very special time.

Compline Thursdays at 8 PM online. A contemplative Office that emphasizes spiritual peace.

What you need to know in the future…

Cranford Community Thanksgiving Service Monday, November 23, 7 PM at Temple Beth-El Mekor Chayim, 338 Walnut Av, Cranford.

St Mark's Gospel Saturday, November 28, 10 AM to 12:30 PM in Witherington Chapel. The Gospel will be read from cover to cover.

Apply to be appointed as Youth Representative on Trinity's Vestry Deadline is Sunday, November 29. See this week's email blast for application link. The search is for high school students in their Sophomore or Junior year to represent the youth of Trinity.

Advent Taize Service Sunday, December 6 at 7:30 PM in the church.

TESY Trip to St. John the Divine On Saturday, December 12, join Trinity Episcopal Student Youth (TESY) for a fun day in NYC, exploring the holiday lights and enjoying the annual Christmas concert at the Cathedral of St. John the Divine. To register, contact Casey Woodruff (woodruff5073@gmail.com) or Katie Annarelli (kma197@scarletmail.rutgers.edu).

Trinity's Clerestory Stained Glass Windows

Designed and created in 1981 by artist and parishioner Frank Loyacano and Edward Pettit, brother of a former rector of Trinity, these ten triangular stained glass windows are located high above the nave, near the roofline. Depicting elements of God's creation—Clouds, Earth & the Seedling, Lightning, Moon, Rain, Sea, Snow, Stars, Sun, and Wind—the windows invite us to contemplate the beauty and mystery of the created world. The windows were dedicated in memory of loved ones, as follows:

- **Clouds:** Giacomo and Agnes Loyacano; Peter and Nancy Previte
- **Earth & the Seedling:** No dedication recorded
- **Lightning, Moon, Rain, and Stars:** Helen Skerratt
- **Sea:** Mary and Antoni Barton; Ethel and Leland Ives
- **Snow:** Richard Selg and Leland Stanford, Sr.
- **Sun:** J. Mervin Pettit
- **Wind:** Dora Mae and Raymond Horn

Lectionary

Our attention today is again turned toward the subject of Christ's return and the Day of Judgment. In the parable of the talents (a monetary unit worth fifteen years' wages in the first century), we are taught that what God has given us is to be used productively and ultimately returned to God enhanced by our use of those gifts.

The Bible's story of the people of Israel continues with their settling in the Land of Promise. Surrounded by enemies, their next years were filled with struggle. A number of leaders arose (called Judges). One of the greatest was Deborah, who rallied the people to fight off the Canaanites. Today we conclude reading through 1 Thessalonians. In his final words to this early congregation, confused because the Lord has not yet returned, Paul tells them that Jesus' return cannot be predicted. In addition, he tells them, and us, to live in preparation all the time with the confident certainty of those who live in the light of God's self-revelation in Jesus Christ.

In historical periods of social confusion (such as our own time), popular religion often focuses on the most negative and pessimistic aspects of the biblical message of judgment. The central message of Holy Scripture, however, is not God's wrath but God's love and the promise made to us of salvation. As we gather in the Eucharist, we again hear that message of the loving God and are equipped to go forth to proclaim it to the world.

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

Liturgy Notes

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† **Cover Art –** Annette Gandy Fortt is a printmaker and painter who lives in Silver Spring, Maryland. Her work reflects her surroundings and the people who inhabit them. It is also deeply influenced by her Christian spiritual moorings. After twenty-nine years working as an artist while also teaching in the public schools of Memphis, New York and Northern Maryland, she has retired to focus on her craft. Presently Annette is working on a series of pieces in pastel that were inspired by her trip to Ghana in 2007. Since receiving her Master of Fine Arts degree at New York's Pratt Institute in 1981, Annette has shown widely in invitational, solo and juried shows in the New York and Washington DC metropolitan areas. Her work is held in numerous private and public collections." For further information and to purchase Annette Fortt's artworks, please see her web store at https://annettefortt.com/

† **Prelude** – Wayne L. Wold (b. 1954) retired in 2020 after 30 years at Hood College in Frederick, MD; he continues there as College Organist and Instructor of Organ, Harpsichord, and Composition. He is a parish musician and since 2013 is Director of Music Ministry at First Lutheran Church of Ellicott City, MD.

† **Gathering Hymn —** Words & Music: Kathleen Thomerson (b. 1934), currently Organist and Music Director at Mt. Olive Lutheran Church in Austin, TX; her best-known hymn was written in Summer 1966 when she was part of a charismatic group at the Church of the Redeemer, Episcopal in Houston, the town after which she named the tune. "On one, hand it may be sung as a prayer for illumination. On the other hand, it may be sung as a song of dedication. The worshiper commits to live in the light of Christ." –[©1970, 1975 Celebration, Aliquippa, PA]

† ***Gloria*** – Words: Anonymous, 15th century medieval. Music: Robert Powell (1932-2025), American composer and organist who spent his career serving churches across the Southern and Eastern United States, and finally served 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** – New emphasis on the Scriptures in the Reformation period is reflected in this collect, composed for the 1549 Book. It is based on Romans 15:4; the word "learning" means "instruction," not "memorization," and the phrase "by patience and comfort of thy holy Word," in the traditional version means "by steadfastness and by the encouragement of the Scriptures" –[RSV]. The word "all" in the preamble recalls the criticism of the medieval service books in the preface to the first BCP –[Historical Documents, pp. 866-867]; readings were so often interrupted by saints' days that the Scriptures were never read in their entirety toward the close of the Middle Ages. The first BCP provided an orderly arrangement for reading almost the whole of the Scriptures within the course of each year in the daily office. –[*Notes on the American Prayer Book* by Marion Hatchett]

† **Proclaiming Hymn** – Words: Fred Pratt Green (1903-2000) –[©1970 Hope Publishing]. Erik Routley considered him to be the most important British hymn writer since Charles Wesley. His hymns reject fundamentalism and show concern with social issues. They "fill the gap between the hymns of the first part of this century and the 'far-out' compositions that have crowded into some churches in the last decade or more." Regarding hymn singing, "It's such a dangerous activity; you get this glow which you can mistake for religious experience." Music: Francis Jackson; born in 1917, he passed away in January 2022 at 104 years old. –[©1960]

† **Gospel –** The Christian gospel, for Augustine, wasn't just the answer to an intellectual question (though it was that); it was like a shelter in a storm, a port for a wayward soul, nourishment for a prodigal hungering, whose own heart had become, he said, "a famished land." It was, he said, like someone had finally shown him his home country, even though he had never been there.

† *** 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.

† **Children's Offertory Anthem** – Sue Farrar, American, composer of sacred music , drama and juvenile works has created a 2-part Thanksgiving anthem suitable for children or adults. Through her music, Sue Farrar seems to be able to say what many of us feel, a quality that many people have discovered and come to love. Her newly composed melody, the use of *Nun Danket Alle Gott* and the quotes of Kremser make this a perfect choice for the Thanksgiving season. She lived and ministered in Dallas, Texas. Her friend, the composer and arranger, John Ness Beck, was "an inspiration and encouragement in times of joy and pain." Beck, who was committed to traditional sacred music, together with a friend founded Beckenhorst Press. It has become a highly respected publishing house. –[© Beckenhorst Press]

† **Offertory Hymn** – Words: a Christian hymn written by Isaac Watts (1674-1748) in 1719 as a metrical paraphrase of Psalm 117, the shortest chapter in the Bible. Music: from *Supplement to the New Version of Psalms by Dr. Brady and Mr. Tate*, 1708. It is "one of the noblest and most loved tunes in all of Christendom." –[*Psalter Hymnal Handbook*]. This Genevan psalm tune is often attributed to Louis Bourgeois, who edited the original *Genevan Psalter*. Most hymnals contain this tune, called "the classic of English doxologies" –[*The Gospel in Hymns*, Albert Bailey].

† ***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** – 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?"

† **First Communion Hymn** – Words: Martin Rinckart (1586-1649). During the height of a severe plague in 1637, he was the only surviving pastor in Eilenburg, conducting as many as 50 funerals in a day. He performed more than 4000 funerals in that year, including that of his wife. Music: Johann Cruger (1598-1662); harm. William Henry Monk (1823-1889), after Felix Mendelssohn (1809-1847).

† **Second Communion Hymn** – Words: Joy Frances Foster Patterson (1931-2026); an elder of the Presbyterian Church, "her work as a hymn text writer is an important part of congregational song," wrote The Hymn Society. Music: Roy Hopp is the Director of Music at Woodlawn Christian Reformed Church in Grand Rapids, MI and Adjunct Professor of Choral Music at Calvin Theological Seminary, where he directs the Calvin Theological Seminary Choir. –[© Selah Music]

† **Communion Meditation** – Words & Music: Taizé Community –[© 2001, 2011, Les Presses de Taizé, GIA Publications, Inc., agent].

† **Sending Hymn** – Words: Reginald Heber (1783-1826); published when Anglican authorities disapproved of the singing of hymns in churches, other than metrical psalms, although there was considerable informal hymn-singing in parishes. He intended to win support for their inclusion. Music: John Bacchus Dykes (1823-1876) as a tribute to the First Council of Nicæa which formalized the doctrine of the Trinity.

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