

Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



"Christ heals a blind man" by Rembrandt van Rijn

Tuesday of Holy Week

A Contemplative Eucharist
March 26, 2024 at 7:30 PM

The Reverend Andrew Kruger, Rector & Presider

Anthony Rafaniello, Director of Music & Pianist

Cynthia Kolby, Flautist

Casey Woodruff, Senior Warden & Thomas Kaercher, Junior Warden

Welcome & Orientation

Prelude

The bell is rung and the People stand.

Gathering Chant

The musical score for the Gathering Chant is written for piano and voice. It begins with a piano introduction in B-flat major, 4/4 time, marked *p*. The melody is simple and homophonic, with the lyrics in Spanish. The score is divided into three systems, each with a vocal line and a piano accompaniment. The first system covers measures 1-3, the second system covers measures 4-6, and the third system covers measures 7-9. The tempo is marked *mf* and the dynamics are *pp*. The lyrics are: "De no - che i - re - mos, de no - che que pa - ra encon - trar la fuen - te, só - lo la sed nos a - lum - bra, só - lo la sed nos a - lum - bra. De".

p

De no - che i - re - mos, de no - che que

4

pa - ra encon - trar la fuen - te, só - lo la sed nos a -

7

mf, *pp*

lum - bra, só - lo la sed nos a - lum - bra. De

Translation: By night, we hasten, in darkness, to search for living water, only our thirst leads us onward.

Acclamation and Prayer

Presider

The Lord is here:

People

God's Spirit is with us.

Let us pray.

For God to meet us in the stillness,
to guide our meditations and keep our hearts and minds
in the knowledge and love of God.

Seek us, and find us, O God.

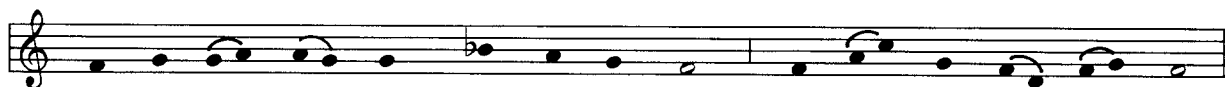
Meet us in the stillness, loving Lord.

We wait on your presence, we are yours.

Blessèd are you, O Lord our God,
the wilderness reveals the touch of your hand
and the mountains declare your presence with us.
Let the Gospel of Christ be a pillar of fire
that leads us beyond the struggles of our past,
frees us from willful blindness,
and makes us ready to receive
the extravagant offer of your grace,
Father, Son and Holy Spirit:

Blessèd be God for ever!

Psalm 103



Let my cry come be - fore you, O LORD; hide not your face from me.



1 LORD, *hëar* my prayer, and let my cry come / be¹fore you; *
hide not your face from me in the day / of m²y tróuble.

- 2 Incline / your éar to me; *
when I call, make / haste tō ánswer me,
- 3 For my days drift / awáy like smoke, *
and my bones are / hot às búrning coals.
- 4 My heart is smitten like grass / and wíthered, *
so that I for/get tō éat my bread.
- 5 Because of the voice of / my gróaning *
I / am büt skin and bones.
- 6 I have become like a vulture in / the wílderness, *
like an owl a/mong thë rúins.
- 7 I lie / awáke and groan; *
I am like a sparrow, lonely / on ä hóuse-top.
- 8 My enemies revile / me áll day long, *
and those who scoff at me have taken an / oath ägáinst me.
- 9 For I have eaten ash/es fór bread *
and mingled my / drink with wéeping.
- 10 Because of your indigna/tion ánd wrath *
you have lifted me up / and thröwn mé away.
- 11 My days pass away like / a sháadow, *
and I / withër like the grass.
- 12 But you, O LORD, endure / for éver, *
and your / Name fröm áge to age.
- 13 You will arise and have compassion on Zion,
for it is time to have mercy / upón her; *
indeed, the ap/pointëd tíme has come.
- 14 For your servants love her ver/y rúbble, *
and are moved to pity / evën fór her dust.
- 15 The nations shall fear / your Náme, O LORD, *
and all the kings of the / earth yöur glóry.
- 16 For the LORD will build / up Zion, *
and his glo/ry will áppear.
- 17 He will look with favor on the prayer of / the hómeless; *
he will / not dëspíse their plea.



- 18 Let this be written for a future ge/nerá'tion, *
so that a people yet un/born mǎy práise the LORD.
- 19 For the LORD looked down from his ho/ly pláce on high; *
from the heavens / he bēhéld the earth;
- 20 That he might hear the groan of / the cáptive *
and set free / those cōndémned to die;
- 21 That they may declare in Zion the Name / of thé LORD, *
and his praise / in Jērúsalem;
- 22 When the peoples are gathered / togéther, *
and the kingdoms al/so, tō sérve the LORD.
- 23 He has brought down my strength / befóre my time; *
he has shortened the num/ber öf mý days;
- 24 And I said, "O my God,
do not take me away in the midst / of mý days; *
your years endure throughout all / genërátions.
- 25 In the beginning, O LORD, you laid the founda/tions óf the earth, *
and the heavens are the / work öf yóur hands;
- 26 They shall perish, but you will endure;
they all shall wear out like / a gárment; *
as clothing you will change them,
and / they sháll bé changed;
- 27 But you are / alwáys the same, *
and your / years wíll néver end.
- 28 The children of your servants shall / continúe, *
and their offspring shall / stand fäst ín your sight." [Ant.]



Let my cry come be - fore you, O LORD; hide not your face from me.

The People stand.

Gospel

Mark 1:40–45

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

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

They came to Jericho. As Jesus and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside. When he heard that it was Jesus of Nazareth, he began to shout out and say, “Jesus, Son of David, have mercy on me!” Many sternly ordered him to be quiet, but he cried out even more loudly, “Son of David, have mercy on me!” Jesus stood still and said, “Call him here.” And they called the blind man, saying to him, “Take heart; get up, he is calling you.” So throwing off his cloak, he sprang up and came to Jesus. Then Jesus said to him, “What do you want me to do for you?” The blind man said to him, “My teacher, let me see again.” Jesus said to him, “Go; your faith has made you well.” Immediately he regained his sight and followed him on the way.

Presider The Gospel of the Lord.

People **Praise to you, Lord Christ**

Guided Ignatian Contemplation

Colloquy

After contemplating the gospels, Saint Ignatius suggests that we have a conversation with Jesus based on what we have experienced — the thoughts and emotions the stories may have stirred in us.

Prayers of the People

Presider For the mercy of God to forgive our sins, heal our wounds,
and make us whole and holy, let us pray to the Lord.

Silence is kept

Presider Meet us in the stillness, loving Lord.

People **Take us as we are and make us what you would have us be.**

For the goodness of God to live in and through us, using us to make our world a better place, let us pray to the Lord.

Silence is kept

Presider Meet us in the stillness, loving Lord.

People **Take us as we are and make us what you would have us be.**

For the hope of God that we may grow into the full stature of Christ, let us pray to the Lord.

Silence is kept

Presider Meet us in the stillness, loving Lord.

People **Take us as we are and make us what you would have us be.**

Presider Almighty God, you are a strong tower to all who put their trust in you:
be now and always our strength and refuge,
leading us into life in all its fullness,
through Jesus Christ our Lord. **Amen.**

Offertory Chant

During the Offertory Chant the People gather around the Holy Table

Bo - num est con - fi - de - re in Do - mi - no,
It is good to trust in the Lord our God,

bo - num spe - ra - re in Do - mi - no.
trust and hope in the Lord our God.

Making Eucharistic

Presider The Lord is here: one with us.

People **Blessed be God, for ever and ever.**

Presider Blessed be the Lord, for ever and ever.

You are truly blessed O Lord: when you made the universe you created us in your image, the crown and glory of your love.

People **Made by you, we are yours.**

Presider You are truly loving O Lord:

when our pride and arrogance took us far from you,
again and again you called us back, yearning to forgive and restore us,
and hold us into your loving embrace.

People **Forgiven by you, we are yours.**

Presider You are truly gracious O Lord:

in Jesus Christ you make us members one of another
and give us the grace to worship you,
love one another and serve the world in Jesus name.

People **Use us as you will, we are yours.**

Bless the Lord, my soul, and bless God's ho - ly name.

The musical notation is for a hymn in G major (one sharp) and common time (C). It consists of two staves, treble and bass. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are written below the notes.

Bless the Lord, my soul, who leads me in - to life.

The musical notation continues from the previous system. It is in the same key and time signature. The lyrics are written below the notes. The system ends with a double bar line and repeat dots.

Presider In the holy meal that our brother Jesus commanded us to share,
he said: "This is my Body broken for you;
this is my blood poured for you."

People **As we eat this bread and drink this cup,
awaken your wondrous Spirit within us,
Lord Jesus Christ.**

The Bread and Wine are raised in silence.

Presider With you, O Lord is the well of life:

People **and in your light we see light.**

The Lord's Prayer

Presider Lord Jesus, remember us in your Kingdom and teach us to 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.**

The Bread is broken in silence. The People pass the bread and wine to one another, saying

Receive what you are, and be what you receive.

Once all the People have received communion, they return to their seats.

Presider Let us sit with open hearts in silent appreciation

of the radiant Love living within and among us,
bringing us healing and health, wholeness and holiness.

Post Communion Prayer

Presider Let us Pray

People **Eternal God and Father,
by whose power we are created
and by whose love we are redeemed:
guide and strengthen us by your Spirit,
that we may give ourselves to your service,
and live always in love to one another and to you.
Amen.**

Blessing

Presider The blessing of the One, Holy and Undivided Trinity:
Eternal Source, Living Word and Holy Spirit,
be among you and remain with you, now and for ever.

People **Amen.**

Dismissal

Presider Let us go forth into the world embracing the power of the Spirit:

People **In the name of Christ. Amen.**



Acknowledgements

1. *Celebrating Common Prayer: The Daily Office SSF*; First published 1992.
2. Taize chants are “copyright © Ateliers et Presses de Taizé, 71250 Taizé, France.”
3. Several parts of the Liturgy were adapted from the work of Canon Bruce Jenneker.
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Ignatian Examen; A Method of Five Steps

The Daily *Examen* is a technique of prayerful reflection on the events of the day in order to detect God's presence and discern the Lord's direction for us. The *Examen* is an ancient practice in the Church that can help us see God's hand at work in our whole experience. The method presented here is adapted from a technique described by Ignatius Loyola in his *Spiritual Exercises*. St. Ignatius thought that the *Examen* was a gift that came directly from God, and that God wanted it to be shared as widely as possible. One of the few rules of prayer that Ignatius made for the Jesuit order was the requirement that Jesuits practice the *Examen* twice daily — at noon and at the end of the day. It's an excellent habit to start during Holy Week.

1. *Pray for light.* Since we are not simply daydreaming or reminiscing but rather looking for some sense of how the Spirit of God is leading us, it only makes sense to pray for some illumination. The goal is not simply memory but graced understanding.

2. *Review the day in thanksgiving.* The past 24 hours contain gifts of existence, work, relationships, food, challenges. Gratitude is the foundation of our whole relationship with God. So use whatever cues help you to walk through the day from the moment of awakening — even the dreams you recall upon awakening. Walk through the past day, from hour to hour, from place to place, task to task, person to person, thanking the Lord for every gift you encounter.

3. *Review the feelings that surface in the replay of the day.* Our feelings, positive and negative, the painful and the pleasing, are clear signals of where the action was during the day. Simply pay attention to any and all of those feelings as they surface, the whole range: delight, boredom, fear, anticipation, resentment, anger, peace, contentment, impatience, desire, hope, regret, shame, uncertainty, compassion, disgust, gratitude, pride, rage, doubt, confidence, admiration, shyness — whatever was there. Some of us may be hesitant to focus on feelings in this over-psychologized age, but feelings are the liveliest index to what is happening in our lives.

4. *Choose one of those feelings (positive or negative) and pray from it.* That is, choose the remembered feeling that most caught your attention. The feeling is a sign that something important was going on. Now simply express spontaneously the prayer that surfaces as you attend to the source of the feeling — praise, petition, contrition, cry for help or healing, whatever.

5. *Look toward tomorrow.* Using your appointment calendar if that helps, face your immediate future. What feelings surface as you look at the tasks, meetings, and appointments that face you? Fear? Delighted anticipation? Self-doubt? Temptation to procrastinate? Zestful planning? Regret? Weakness? Whatever it is, turn it into prayer — for help, for healing, whatever comes spontaneously.

To round off the examen, say the Lord's Prayer.

Ignatian Contemplation

Saint Ignatius of Loyola, in his spiritual exercises, invites us to pray with the gospels using our imagination. Ignatius referred to this as contemplative prayer — obviously different from the contemplative prayer taught by the desert Mothers and Fathers, that focused on silencing thoughts and imagination. As we enter into, meditate on and contemplate the stories of Jesus's life, we get to know our Lord more deeply. The more we get to know him, the more we will love him, and the more we love him, the more inclined we will be to follow him.

Ignatian contemplative prayer is an active type of prayer where we travel back in time. Using our imagination, we visualize when and where the gospel's stories are taking place, we visualize the people who are there, and we visualize what the atmosphere is like. We imagine vividly what those who are present are doing and how they interact, what they may be seeing and feeling, what Jesus may be thinking and feeling, and we bring the story to life.

Ignatian contemplative prayer also requires that you place yourself in the scene of the gospel passage as the story develops, and you become aware of any images, thoughts, feelings, or emotions that may surface. This is personal to each listener as Jesus speaks to each of us differently. As such, each person must decide when to enter the scene and when to see themselves there. I hope that as you listen to these contemplative meditations, Jesus will shed light into your heart and lead you into a personal encounter with God.



Trinity Church

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