

Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



"The Marriage Feast" – John Everett Millais

The Twentieth Sunday after Pentecost *Stewardship Season*

Holy Eucharist ~ Rite II

Proper 23 ~ October 11, 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

Welcome

Andrew Kruger

Prelude

“Many and Great” – Emma Lou Diemer

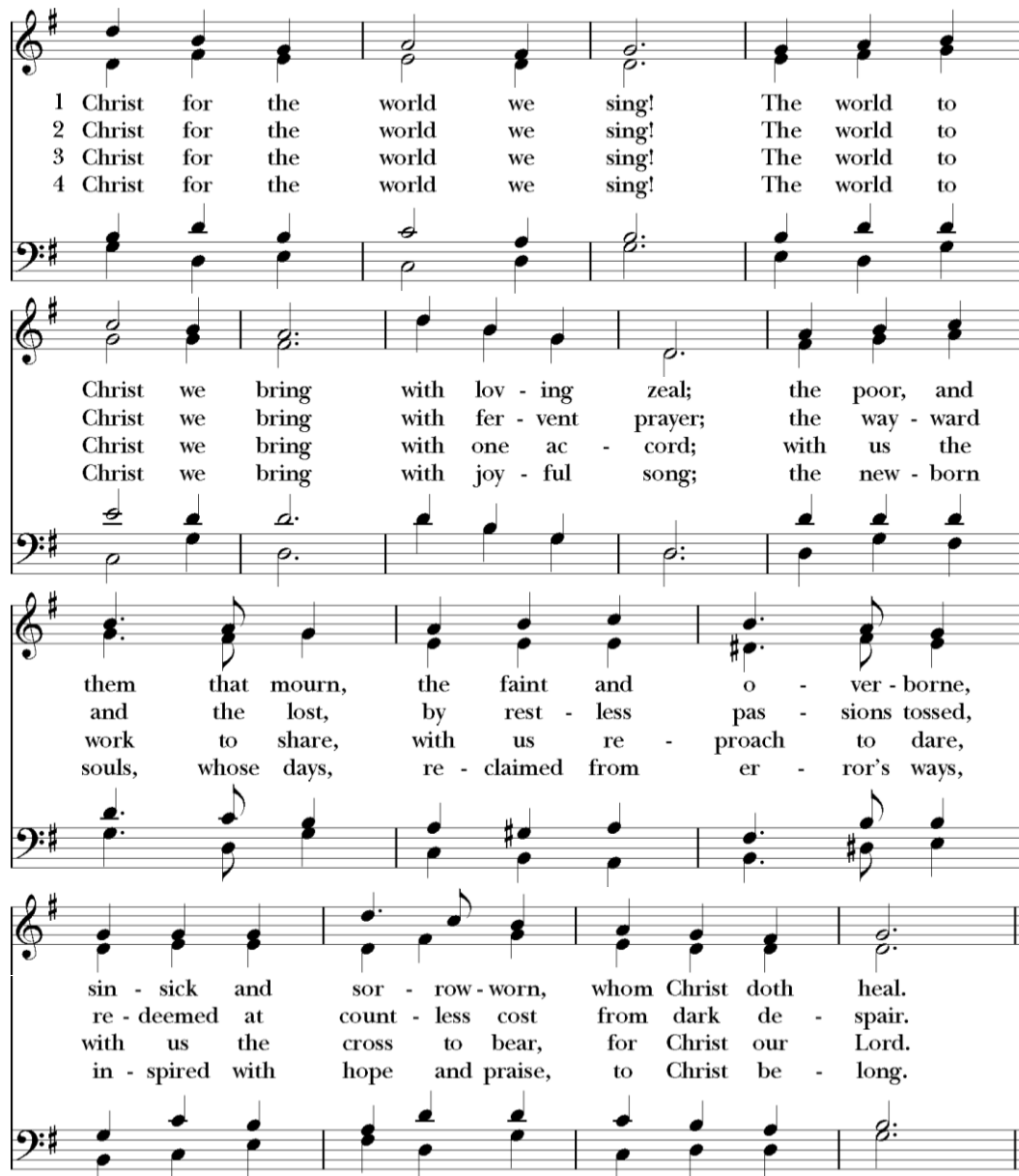
At the end of the prelude, the bells are rung and the People stand.

I. Gathering of God's People

Gathering Hymn

Moscow

Hymnal 365



1 Christ for the world we sing! The world to
2 Christ for the world we sing! The world to
3 Christ for the world we sing! The world to
4 Christ for the world we sing! The world to

Christ we bring with lov - ing zeal; the poor, and
Christ we bring with fer - vent prayer; the way - ward
Christ we bring with one ac - cord; with us the
Christ we bring with joy - ful song; the new - born

them that mourn, the faint and o - ver - borne,
and the lost, by rest - less pas - sions tossed,
work to share, with us re - proach to dare,
souls, whose days, re - claimed from er - ror's ways,

sin - sick and sor - row - worn, whom Christ doth heal.
re - deemed at count - less cost from dark de - spair.
with us the cross to bear, for Christ our Lord.
in - spired with hope and praise, to Christ be - long.

Acclamation

Enriching our Worship 50

Presider

Blessed be the one, holy, and living God.

People

Glory to God for ever and ever.

Presider Let us pray.

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

Gloria*Robert Powell*

Hymnal S 280

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

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

Presider Let us pray.

Lord, we pray that your grace may always precede and follow us, that we may continually be given to good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The People sit. 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. **Amen.**

II. Proclaiming and Receiving the Word of God

First Reading

Exodus 32:1-14

Reader A reading from the book of Exodus.

When the people saw that Moses delayed to come down from the mountain, the people gathered around Aaron, and said to him, "Come, make gods for us, who shall go before us; as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him." Aaron said to them, "Take off the gold rings that are on the ears of your wives, your sons, and your daughters, and bring them to me." So all the people took off the gold rings from their ears, and brought them to Aaron. He took the gold from them, formed it in a mold, and cast an image of a calf; and they said, "These are your gods, O Israel, who brought you up out of the land of Egypt!" When Aaron saw this, he built an altar before it; and Aaron made proclamation and said, "Tomorrow shall be a festival to the LORD." They rose early the next day, and offered burnt offerings and brought sacrifices of well-being; and the people sat down to eat and drink, and rose up to revel. The LORD said to Moses, "Go down at once! Your people, whom you brought up out of the land of Egypt, have acted perversely; they have been quick to turn aside from the way that I commanded them; they have cast for themselves an image of a calf, and have worshiped it and sacrificed to it, and said, 'These are your gods, O Israel, who brought you up out of the land of Egypt!'" The LORD said to Moses, "I have seen this people, how stiff-necked they are. Now let me alone, so that my wrath may burn hot against them and I may consume them; and of you I will make a great nation."

But Moses implored the LORD his God, and said, "O LORD, why does your wrath burn hot against your people, whom you brought out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians say, 'It was with evil intent that he brought them out to kill them in the mountains, and to consume them from the face of the earth'? Turn from your fierce wrath; change your mind and do not bring disaster on your people. Remember Abraham, Isaac, and Israel, your servants, how you swore to them by your own self, saying to them, 'I will multiply your descendants like the stars of heaven, and all this land that I have promised I will give to your descendants, and they shall inherit it forever.'" And the LORD changed his mind about the disaster that he planned to bring on his people.

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

All sing the Antiphon and Psalm.

Re - mem - ber us, O LORD, with the fa - vor you have for your peo - ple,
and vis - it us with your sav - ing help, hal - le - lu - jah.

TONE VIII.3

- 1 Give thanks to the Lord for **hé** is good, *
for his mercy en/**dures** for **éver**.
- 2 Who can declare the mighty acts of the **Lórd** *
or / **show** forth **áll** his praise?
- 3 Happy are those who act with **justice** *
and al/**ways** do **whát** is right!
- 4 Remember me, O Lord, with the favor you have for your **péople**, *
And visit me / **with** your **sáving** help;
- 5 That I may see the prosperity of your elect
And be glad with the gladness of your **péople**, *
That I may glory with / **your inhér**itance.
- 6 We have sinned as our **fóre**bears did; *
We have done wrong / **and** dealt **wícked**ly.
- 19 Israel made a bull-calf at **Hóreb** *
and worshiped a / **molten í**mage.
- 20 And so they exchanged their **Glóry** *
for the image of an / **ox** that **féeds** on grass.
- 21 They forgot God their **Sá**vior, *
Who had done great / **things** in **Égypt**.
- 22 Wonderful deeds in the **lá**nd of Ham, *
and fearful things / **at** the **Réd** Sea.
- 23 So he would have destroyed them,
had not Moses his chosen stood before him **ín** the breach, *
to turn away his wrath / **from** consúming them. [Ant.]

Second Reading

Philippians 4:1-9

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

My brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved. I urge Euodia and I urge Syntyche to be of the same mind in the Lord. Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life. Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

Reader The Word of the Lord.

People **Thanks be to God.**

Proclaiming Hymn

Darwall's 148th

Hymnary.org

The People stand.

1. Re - joice, the Lord is King: Your Lord and King a - dore!
2. Je - sus, the Sa - vior, reigns, The God of truth and love;
3. His king - dom can - not fail, He rules o'er earth and heav'n;
4. Re - joice in glo - rious hope! Our Lord and judge shall come

Re - joice, give thanks and sing, And tri - umph e - ver - more. Lift
When He has purged our stains, He took his seat a - bove; Lift
The keys of death and hell, Are to our Je - sus giv'n; Lift
And take His ser - vants up To their e - ter - nal home: Lift

up your heart, Lift up your voice! Re - joice, a - gain I say, re - joice!
up your heart, Lift up your voice! Re - joice, a - gain I say, re - joice!
up your heart, Lift up your voice! Re - joice, a - gain I say, re - joice!
up your heart, Lift up your voice! Re - joice, a - gain I say, re - joice!

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

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

Once more Jesus spoke to them in parables, saying: "The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. Again he sent other slaves, saying, 'Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.' But they made light of it and went away, one to his farm, another to his business, while the rest seized his slaves, mistreated them, and killed them. The king was enraged. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, 'The wedding is ready, but those invited were not worthy. Go therefore into the main streets, and invite everyone you find to the wedding banquet.' Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests.

"But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, and he said to him, 'Friend, how did you get in here without a wedding robe?' And he was speechless. Then the king said to the attendants, 'Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.' For many are called, but few are chosen."

Presider The Gospel of the Lord.

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

III. Responding to the Proclaimed Word of God

Homily

Casey Woodruff

Nicene Creed

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.**

Prayers of the People

The Episcopal Network for Stewardship (TENS)

Presider Let us pray to the Lord.

Trusting in God's abundance and welcome, let us offer our prayers for the church, the world, and all creation.

The Intercessor prays

Gracious God, you have made plenty good room for us in your household. Inspire your church to be a place of welcome, generosity, and love. We thank you for the resources you have entrusted to us, and we pray for wisdom to use them in service of your mission.

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

God of community, you bind us together in relationships of care and compassion. Strengthen the bonds within this congregation, and guide us to extend hospitality to our neighbors near and far.

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

God of abundance, you invite us to respond with gratitude for all your gifts. Bless this stewardship campaign, that our pledges of time, talent, and treasure may be faithful signs of our trust in you.

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

God of creation, you have made a world with plenty good room for all living things. Teach us to care for the earth and to share its resources with justice and joy.

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

God of mercy, your dwelling place has room for all who suffer. Be present with those who are sick, lonely, grieving, or in any kind of need. Surround them with your healing and your peace.

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

God of hope, you prepare a place for us in your eternal home. We remember before you those who have died, confident that they now rest in your embrace.

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

The Presider prays

Loving God, you call us into your abundant life and promise that there is plenty good room for all your children. Hear our prayers and accept the offerings of our hearts, through Jesus Christ our Lord. **Amen.**

Peace

BCP 360

Presider The peace of the Lord be always with you.

People **And also with you.**

Announcements

Andrew Kruger

Stewardship Ministry Minute

Nate Kelley

IV. Celebrating at the Lord's Table

Offertory Sentence

John 14:2

The Presider says

In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you?

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

“Many and Great” – Dakota Indian Chant

Text by Joseph Renville

Many and great, O God, are thy works,
maker of earth and sky;
thy hands have set the heavens with stars;
thy fingers spread the mountains and plains.
Lo, at thy word the waters were formed;
deep seas obey thy voice.

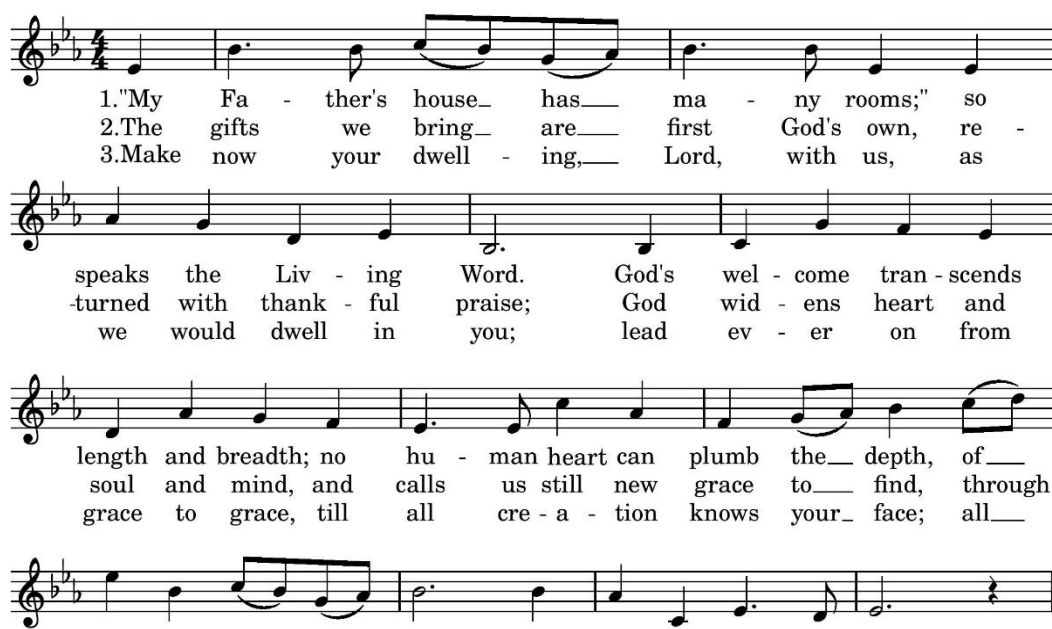
Grant unto us communion with thee,
thou star-abiding one;
come unto us and dwell with us;
with thee are found the gifts of life.
Bless us with life that has no end,
eternal life with thee.

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

Offertory Hymn

Repton

Andrew Kruger



1."My Fa - ther's house_ has_ ma - ny rooms;" so
2.The gifts we bring_ are_ first God's own, re -
3.Make now your dwell - ing, Lord, with us, as

speaks the Liv - ing Word. God's wel - come tran - scends
turned with thank - ful praise; God wid - ens heart and
we would dwell in you; lead ev - er on from

length and breadth; no hu - man heart can plumb the_ depth, of_
soul and mind, and calls us still new grace to_ find, through
grace to grace, till all cre - a - tion knows your_ face; all_

what God's love_ has_ stirred, of what God's love has stirred.
all our nights and_ days, through all our nights and days.
things re - stored a - new, all things re-stored a - new.

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 1

EOW 57

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

Presider Lift up your hearts.
People **We lift them to the Lord.**

Presider Let us give thanks to the Lord our God.
People **It is right to give our thanks and praise.**

It is indeed right to give you our thanks and praise, O God, for you are the Lord of lasting love, and you invite good and bad alike to feast with you.

With great power and a mighty hand you created the universe and filled it with life. You freed your people from slavery, and even when they offered to a statue of gold the worship due to you alone, you listened to the fervent prayer of your servant Moses and turned from your fierce anger.

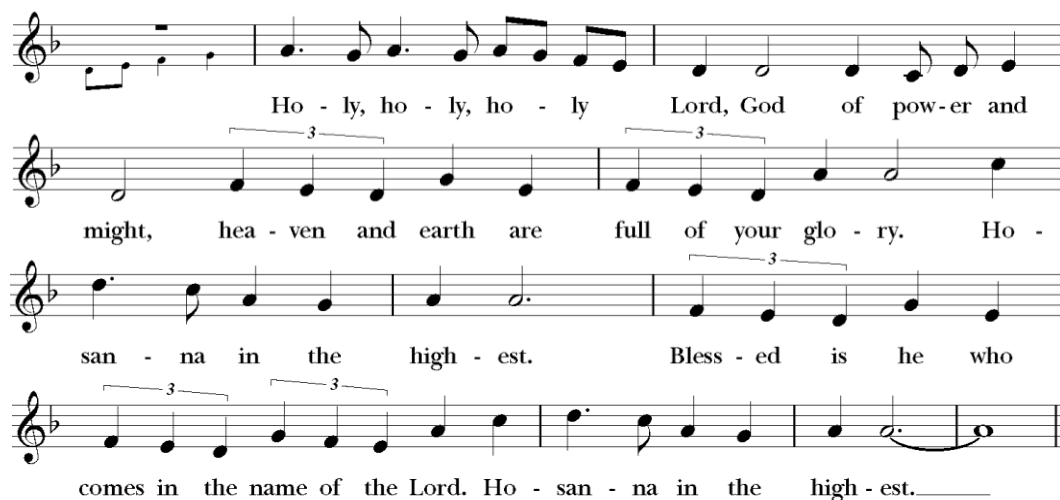
Even now, when your anger is inflamed by those who say "Yes" to your call but refuse to robe themselves in righteousness, you accept the prayers of your anointed child, Jesus, who, though shunned and killed by his own wedding guests, was raised to life by you and now intercedes for the world without ceasing, winning for us your peace that passes all understanding.

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



Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love.

You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace. But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus.

Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Presider Therefore we proclaim the mystery of faith:

People **Christ has died. Christ is risen. Christ will come again.**

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ.

Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.

Great Amen

McNeil Robinson

Hymnal S 147



Lord's Prayer

BCP 364

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

Our Father in heaven, hallowed be your Name,

your kingdom come, your will be done, on earth as in heaven.

Give us today our daily bread.

Forgive us our sins as we forgive those who sin against us.

Save us from the time of trial, and deliver us from evil.

For the kingdom, the power, and the glory are yours, now and for ever. Amen.

Breaking of the Bread

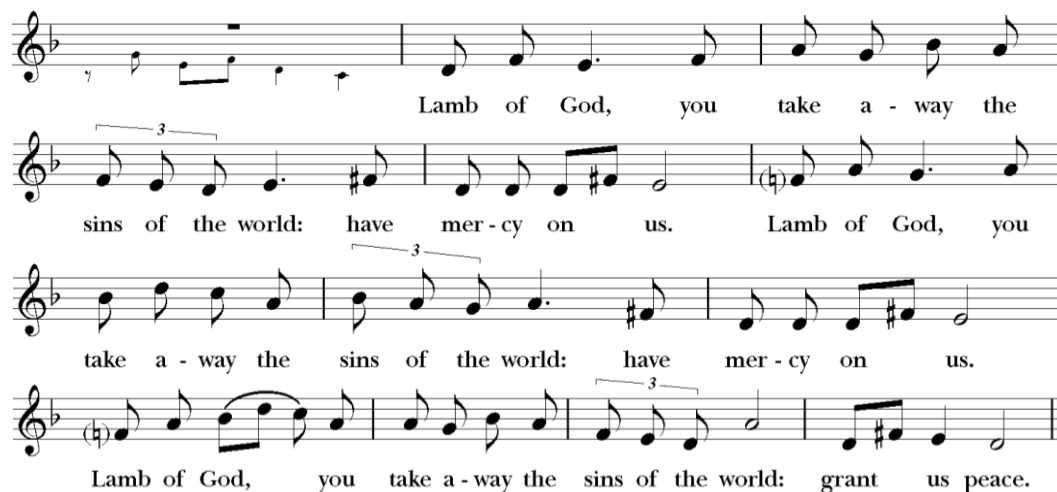
BCP 364

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

Agnus Dei

Robert Powell

Hymnal S 163



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*Morestead*

Hymnal 317

1 This is the hour of ban-quet and of song;
2 Too soon we rise; we go our sev-eral ways;
3 Feast af-ter feast thus comes and pass-es by,
this is the heaven-ly ta-ble spread for me;
the feast, though not the love, is past and gone,
yet, pass-ing, points to the glad feast a-bove,
here let me feast, and feast-ing, still pro-long
the Bread and Wine con-sumed: yet all our days
giv-ing us fore-taste of the fes-tal joy,
the brief, bright hour of fel-low-ship with thee.
thou still art here with us—our Shield and Sun.
the Lamb's great mar-riage feast of bliss and love.

Second Communion Hymn*Rockingham*

Hymnal 321

1 My God, thy ta-ble now is spread, thy cup with
2 O let thy ta-ble hon-ored be, and fur-nished
3 Drawn by thy quick-en-ing grace, O Lord, in coun-less
4 Nor let thy spread-ing Gos-pel rest till through the
love doth o-ver-flow; be all thy chil-dren
well with joy-ful guests; and may each soul sal-
num-bers let them come and gath-er from their
world thy truth has run, till with this Bread shall
thith-er led, and let them thy sweet mer-cies know.
va-tion see, that here its sa-cred pledg-es tastes.
Fa-ther's board the Bread that lives be-yond the tomb.
all be blessed who see the light or feel the sun.

Communion Meditation

In the Lord I'll be ever thankful

Taizé Community

The musical score is written for two voices (Soprano and Bass) in 3/4 time, with a key signature of one flat (B-flat). It consists of three systems of staves. The lyrics are in English and Spanish. The first system contains the first line of the hymn. The second system contains the second line, with a triplet of eighth notes in the bass line. The third system contains the third line, ending with a double bar line and repeat dots. The lyrics are: In the Lord I'll be ev - er thank - ful, in the Lord I will re - El Se - ñor es mi for - ta - le - za, el Se - ñor es mi can - joice! Look to God, do not be a - fraid. Lift up your ción. Él nos da la sal - va - ción. En él con - voic - es, the Lord is near; lift up your voic - es, the Lord is near. fí - o, no te - me - ré. En él con - fí - o, no te - me - ré.

Post-communion Prayer

Common Worship

Presider Let us pray.

The People stand.

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 Stand firm in Jesus Christ and be of one mind in him.
Always act with justice;
let your gentleness be known to everyone,
and yield up your worries on the altar of prayer.

And may God give you peace that passes all understanding;
May Christ Jesus guard your hearts and minds;
And may the Holy Spirit plant within you
all that is honorable, just and pure. **Amen.**

V. Going out as God's People

Sending Hymn

Vineyard Haven

Hymnal 557

1 Re - joice, ye pure in heart! Re - joice, give thanks, and
2 With all the an - gel choirs, with all the saints of
3 Your clear ho - san - nas raise, and al - le - lu - ias
4 Yes, on through life's long path, still chant - ing as ye
*7 Then on, ye pure in heart! Re - joice, give thanks, and
sing! Your glo - rious ban - ner wave on high, the
2 earth, pour out the strains of joy and bliss, true
3 loud; while an - swering ech - oes up - ward float, like
4 go, from youth to age, by night and day, in
7 sing! Your glo - rious ban - ner wave on high the
Refrain
1 cross of Christ your King.
2 rap - ture, no - blest mirth.
3 wreaths of in - cense cloud.
4 glad - ness and in woe. Ho - san - na, ho -
7 cross of Christ your King.
san - na! Re - joice, give thanks, and sing.

Dismissal

BCP 366

Presider

Go in peace to love and serve the Lord.

People

Thanks be to God.

Postlude

Improvisation on *Vineyard Haven*

For Friends, Visitors and Newcomers

Welcome to Trinity Episcopal Church in Cranford, New Jersey. Thank you for joining us in worship. The bulletin is designed to make you feel at home and includes everything you need for the service (liturgy, hymns, rubrics, etc.). Please connect with us; introduce yourself to the ushers so they can make you feel more comfortable.

Father Andy is in the narthex (entrance) at the end of the service; it is an opportunity to connect on a more personal level. All are invited to Fellowship Hour in Sherlock Hall immediately after the service.

An email blast is sent every Thursday by 2 PM with hyperlinks to sign-up sheets, methods to contribute to the parish or other charitable organizations, ways to contact individuals or receive information on events, etc. Please contact the parish office to receive it or alternative methods of communication.

What you need to know today...

Stewardship Season Collect stewardship letter and pledge card from the narthex, and commit to the financial flourishing of the parish.

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

Children's Choir Rehearsal Today at 11:30 AM in the Church.

Indigenous Peoples' Day Weekend The Diocese has set aside this weekend as an opportunity for reflection on Indigenous history, reconciliation, and the Episcopal Church's relationships with Native communities.

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 online at the church website. 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.

Trinity Women's Group Monday, October 12 at 7 PM online.

Handbell Choir Rehearsals This Wednesday, October 14 from 7 PM to 7:50 PM in the church.

Trinity Adult Choir This Wednesday, October 14 from 8 PM to 9 PM in the church.

Trinity Fellowship Luncheon Thursday, October 15 from 12:30-2 PM in Sherlock Hall. The speaker is Father Andy, who will talk about his Sabbatical time in South Africa. Our meal is the October Halloween regular: "Ghoulish" Meatloaf, "Tombstone" Potatoes, etc. Call Susan Nelson (908-397-3944) or Susan Olszewski (908-757-9561) for information.

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

Outdoor Eucharist & Spiritual Hike Saturday, October 17 at 9 AM. See below for details.

What you need to know in the future...

TESY's Fall Fellowship Event Sunday, October 18 at 11:30 AM in Witherington Chapel.

Family Game Night Saturday, October 24 from 5 PM to 8 PM in Sherlock Hall. All ages are welcome. Enjoy a light dinner, play an old favorite, learn a new game, or bring one to share.

All Souls Service Wednesday, October 28 at 7:30 PM; remember all those whom we love but see no longer.

Bake Sale Sunday, October 25 after each service by the Outreach Committee to raise money for Musaga Richards sponsorship. The goal is \$360. Musaga lives in the Good Shepherd Home in Cameroon, West Africa and the sponsorship provides him with clothes, food, education and medical expenses.

The Sacrament of Baptism Baptism will be offered on the Feast of All Saints (observed on Sunday, November 1).

Acolyte & Thurifer Training Sunday, November 15 immediately after the 10 AM Eucharist for all current and aspirant acolytes.

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.

Outdoor Eucharist and Spiritual Hike

Experience a unique encounter with the Eucharist celebrated in the splendor of God's creation. This popular semiannual event returns for the fourth time against the backdrop of stunning fall foliage, on Saturday, October 17 at 9 AM. Everyone will meet in front of the Trailside Nature Center, 452 New Providence Road, Mountainside. From there, it is a very short walk to a seating area where a special outdoor Eucharist liturgy will be celebrated. An easy one-hour hike will follow. Those who choose not to hike can sit quietly in the beauty of the Watchung Reservation after the service.

This is a great activity for families and has always been a memorable event for everyone who attends. Please contact Senior Warden, Casey Woodruff (woodruff5073@gmail.com), to register or with any questions.

Spiritual Reflection: Beyond Consent

The allegations emerging from Cornell University are truly horrifying. Whatever eventually emerges through the legal process, the case confronts us again with the reality of sexual violence and with the terrible ease with which another person's body can be treated as an object for use. One of the genuine achievements of the #MeToo movement has been its insistence upon consent. That should not be minimized. Sexual intimacy without genuine consent is not intimacy at all: it is violation. Christians should have no hesitation in saying so.

But consent, indispensable though it is, is a remarkably low threshold for a sexual ethic. Consent essentially asks: May I do this? It establishes a necessary boundary that another person may not cross. Yet Christianity has considerably more to say about our bodies than simply that other people require permission to touch them.

Rowan Williams, in his remarkable essay *The Body's Grace*, begins not with rules about sexual behavior but with a deeper question: what might it mean to encounter another person's body, and one's own body, as a place of grace? Sexual intimacy involves profound vulnerability. I allow myself to be seen by another person in ways in which I am ordinarily hidden. I entrust something of myself to another's desire, attention, and delight. That makes sexual intimacy potentially joyful, but it also makes it morally serious.

For Williams, this is why faithfulness matters. Faithfulness is not simply a rule imposed upon desire from outside. It creates the space in which two people can risk being known. It gives a relationship time: time to discover one another, time to change, time to misunderstand and forgive, time to become something neither could have been alone. This suggests an important principle for Christian sexual ethics: the greater the intimacy, the greater the responsibility we assume for one another. Or, put differently, greater intimacy properly seeks greater commitment.

Consent asks whether I have crossed another person's boundary. Christian love asks something more demanding: Am I seeking this person's good? Consent asks whether another has permitted intimacy. Love asks what responsibilities arise because another person has entrusted something of themselves to me. There is no need to choose between consent and this richer vision. Indeed, the Christian account makes consent all the more important, because the person before me is never an object available for my use. But neither does that person's dignity cease to concern me once permission has been obtained.

Perhaps Christianity's gift to the post-#MeToo conversation is to remind us that the opposite of exploitation is not merely permission. It is communion. And communion always carries responsibility: the willingness to allow desire to become care, intimacy to become fidelity, and delight in another person to become a commitment to their flourishing.

If you or someone you know has experienced sexual violence, confidential help is available. The Rape, Abuse & Incest National Network's (RAINN) Sexual Assault Hotline offers free, confidential, 24/7 support by phone at 800-656-HOPE (4673), by text by sending HOPE to 64673, or through online chat at RAINN.org. You may also wish to speak with a trusted clergy person, counselor, physician, or local sexual-assault support service. Seeking support does not require making an immediate decision about reporting to law enforcement.

Lectionary & Liturgy

During these last weeks of the Church Year, we come to the section of Matthew's Gospel marked by intense confrontations between Jesus and the religious establishment; these confrontations were to lead to his crucifixion. In today's Gospel, Jesus is again teaching about the Kingdom. Here it is described in a way that antagonized the establishment. If those who are religious do not respond to God's call, they will be replaced by others who do respond.

In the first reading, the people of Israel lost patience when Moses did not return from the mountaintop. They built an idol and worshiped it as their god. God saw this and intended to destroy them but Moses interceded and God turned aside from destroying the people who he loved. We continue to read Paul's letter to the Philippians. Paul brings his letter to its conclusion, calling on the people to live in peace and unity and to help one another.

Our gathering in Eucharist is a foreshadowing of the Kingdom of God. We are called to bring all people into this fellowship and meal. In this way, the Kingdom of God is revealed and humanity's hope is made more certain.

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

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- † **Cover Art** – “The Marriage Feast (The Parables of Our Lord and Saviour Jesus Christ)” by Sir John Everett Millais (1829-1896). It took him 7 years to design 20 images inspired by New Testament Parables for the Dalziel Brothers, and the resulting prints are considered pinnacles of wood engraved illustration. The artist wrote to his publishers, “I can do ordinary drawings as quickly as most men, but these designs can scarcely be regarded in the same light—I illustrate each Parable perhaps a dozen times before I fix the image.” At the Metropolitan Museum of Art, NYC.
- † **Prelude** – “Many and Great” by Emma Lou Diemer
- † **Gathering Hymn** – Words: anonymous, circa 1757. Music: contributed more than 200 to various denominational hymnals. Music: Felice de Giardini (1716-1796); a virtuoso violinist, his style went out of style, and he died in obscurity in the town for which this tune is named.
- † **Gloria** – Words: Anonymous, 15th century medieval. Music: Robert Powell (1932-2025), American composer and organist.
- † **Collect of the Day** – Earlier editions had “prevent” in its archaic meaning “go before” (rather than the modern meaning “hinder”). The prayer is for grace which anticipates us as well as grace which accompanies us that we may be continually dedicated to good works – “prevenient” and “cooperating” grace. –[*Notes on the American Prayer Book* by Marion Hatchett]
- † **Proclaiming Hymn** – Words: Charles Wesley (1707-1788). Music: John Darwall (1731-1789) composed a soprano tune and bass line for each of 150 psalm versifications in the *Psalms of David* (1696) and advocated singing the “Psalm tunes in quicker time than common [in order that] six verses might be sung in the same space of time that four generally are.”
- † *** Nicene Creed** – This version is designed to contain “all the expansive language texts currently authorized.” It is almost identical to the version in the BCP. The omission of the words ‘and the Son’ (*filioque*) restores the text of the Creed to the original wording agreed upon at the Fourth Ecumenical Council of Constantinople (381 CE). The addition of that phrase was a later development implemented only in the Western Church and without the approval of a General Council.

- † **Offertory Anthem** – Words: Joseph R. Renville (1779-1846) whose mother was Dakota and his father, French. An explorer, fur trader, and Congregational minister, Renville helped found the Lac qui Parle Mission in Minnesota in 1835. This song was sung by 38 Dakota prisoners of war as they were led to execution at Mankato, Minnesota in 1862. Philip Frazier (1892-1964) was a full blooded Sioux; ordained in 1926, he ministered among the Sioux, and at the end of his life, was supervisor of the Sioux Indian Mission of Standing Rock Reservation, North Dakota.. Music: *Dakota Indian Chant [Laquiparle]* is a Native American melody. It is #385 in the Hymnal 1982.
- † **Offertory Hymn** – Words: Andrew Kruger. Music: Sir Charles Hubert Hastings Parry (1848-1918); influenced as a composer principally by Bach and Brahms, Parry evolved a powerful diatonic style which itself greatly influenced future English composers such as Elgar and Vaughan Williams. His own full development as a composer was hampered by the immense amount of work he took on, but his energy and charisma, not to mention his abilities as a teacher and administrator, helped establish art music at the center of English cultural life.
- † **Proper Preface** – Nathan Nettleton is pastor to South Yarra Community Baptist Church, a small congregation located in an inner-city neighborhood of Melbourne, Australia; he also writes and teaches on Christian worship and Baptist identity. His website provides liturgical resources from which we have drawn this preface. –[© 2001 LaughingBird]
- † **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: Horatius Bonar (1808-1889); “his hymns satisfy the fastidious by their instinctive good taste; they mirror the life of Christ in the soul, partially, perhaps, but with vivid accuracy; they win the heart by their tone of tender sympathy; they sing the truth of God in ringing notes; and although, when taken as a whole, they are not perfect; although, in reading them, we meet with feeble stanzas, halting rhythm, defective rhyme, meaningless iteration; yet a singularly large number have been stamped with approval, both in literary circles and by the Church. –[John Julian, 1907] Music: © Sydney Watson (1903-1991).
- † **Second Communion Hymn** – Words: Sts. 1-3, Philip Doddridge (1702-1751); st. 4, Isaac Watts (1674-1748). Music: melody from Second Supplement to Psalmody in Miniature, ca. 1780; harm. Edward Miller (1731-1807), adapt. Samuel Webbe, Jr. (1770-1843). The tune title refers to a friend and patron of Edward Miller, the Marquis of Rockingham, who served twice as Great Britain's prime minister.
- † **Communion Meditation** – Words and Music: Taizé Community –[© 1998, Les Presses de Taizé, GIA Publications, Inc., agent]. In 1955, Jacques Berthier (1923-1994), a French composer of liturgical music, was asked to compose music for the nascent community of 20 brothers at Taizé Community. In 1975, he returned and for the next 20 years built up a body of church music that is widely used in North American church music in both Roman Catholic and Protestant traditions. Until his death he served for 33 years as organist at St. Ignace Church, Paris; he requested that none of his own music be used in his funeral at Saint-Sulpice.
- † **Sending Hymn** – Words: Edward Hayes Plumptre (1821-1891). Music: Richard Wayne Dirksen (1921-2003), composed as a processional choral anthem for the installation of Presiding Bishop John Maury Allin at the National Cathedral in 1974; “his setting saves a maudlin hymn from its deserved place in hymnic obscurity.” –[Carlton Young, editor of *The UM Hymnal*] Named after the town on the island of Martha's Vineyard, it is “safe to call it one of the greatest 20th-century hymn tunes.” –[Erik Routley, *Psalter Hymnal Handbook*, 1988] ©1974, Harold Flammer, Inc.

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A pastoral word to The Episcopal Church from the September 2026 gathering of the House of Bishops

Dear People of God:

Grace and peace to you in Jesus Christ our Lord.

Introduction

The bishops of The Episcopal Church gathered from Sept. 22-28, 2026, at Camp Allen Conference Center in Navasota, Texas. Our gathering included 118 bishops and bishops-elect, representing 93 dioceses and special ministries across 17 countries and territories. Mindful of the pressures and challenges facing our world and our church, we are grateful for this time set apart for spiritual renewal and focused work. We leave this meeting with deepened relationships and renewed commitments to the ministry we share in Jesus Christ.

Reflections from our meeting

Over the course of our meeting, we held in constant tension a clear-eyed look at the realities of the present and a persistent hope for the future. We received the latest draft of Presiding Bishop Sean Rowe's strategic framework: Our Courageous Witness. This vision for The Episcopal Church has three strategic priorities that will compel our church to proclaim a Christianity that is authentic, expansive, beautiful, and unafraid; connect, convene, and coordinate resources across the breadth of our church; and better organize and allocate our resources to support the work of the Gospel.

We spent time learning about the opportunities and challenges of artificial intelligence as we reflected on the theological and existential questions of what it means to be human. Our time with futurist Bob Johansen, from the Institute for the Future, gave us the opportunity to engage in future-back thinking to help us better align our shared mission and ministry over the next decade.

As we have done in previous meetings, we continued to engage matters critical to the vitality of our church, including theological education, church planting, congregational redevelopment, and the ongoing dialogue toward a full-communion partnership with the United Methodist Church. We were joined by Mary Kate Wold, chief executive officer and president of the Church Pension Group (CPG), who shared the broad research being conducted by CPG to better align its services with the changing needs of the church.

A highlight of our time was our visit with the Most Rev. Sarah Mullally, who joined us on the six-month anniversary of her installation as the 106th archbishop of Canterbury. Echoing many of the themes of our week, Archbishop Mullally spoke of our call to grow in cultural competency and spiritual maturity, and encouraged us to nurture confidence in the Gospel as we move from fear to hope.

A call to embody God's new creation

Each time we gather as the House of Bishops, God meets us in word and sacrament, and we see God at work in one another. Our meeting has been marked by a holy vulnerability. We remember not only who we are, but who authors our lives and renews our hope. The ability to hope as bishops and as the church seems ever more important in our present circumstances.

Our ancestors faced seemingly insurmountable troubles, yet their hope for us and future generations was boundless. Hope is a gift given to us by a God who loves us completely. With God's grace, we meet all manner of circumstances with hope. Our hearts may tremble with fear, but with confidence we look for "the life of the world to come."

In the book of Revelation, we are given a glimpse of God's future, the promise of a new heaven and new earth (Revelation 21:1). The hope of this new creation frames, but does not erase, our present struggle.

The Apostle Paul holds this tension in his letter to the Romans. He does not deny that the sufferings of this present time are real but insists they are not worth comparing with the glory to be revealed (Romans 8:18). As we look for "the life of the world to come," the whole creation groans in labor pains, and so do we. We groan in pain because the former things have not yet passed away. We also groan in hope because we know what is to come. Yet we do not groan alone. The Spirit intercedes for us and within us with sighs too deep for words.

We believe what God began in the resurrection of Jesus Christ, God will complete in the new creation. God will dwell with God's people and wipe every tear from their eyes (Revelation 21:3-4).

As we move from fear to hope, we are called to live now as an embodied sign of God's future. To draw near to those who weep. To bear the burdens of those who are suffering. To work for justice, healing, and reconciliation; to stand in confidence that God, not fear or death, will have the final word.