

Trinity Episcopal Church

Cranford, in the Diocese of New Jersey



“Light of the World” – Jyoti Sahi

The Fifth Sunday after the Epiphany

Holy Eucharist ~ Rite II

February 8, 2026 at 10 AM



The Reverend Andrew David Kruger ~ Rector & Presider

Casey Woodruff ~ Senior Warden & Preacher

Anthony Joel Rafaniello ~ Director of Music & Organist

Kathleen M. Murray ~ Junior Warden

Prelude

Improvisation on *Nicæa*

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

Gathering Hymn

Nicæa

Hymnal 362

1 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!
 *2 Ho - ly, ho - ly, ho - ly! All the saints a - dore thee,
 3 Ho - ly, ho - ly, ho - ly! Though the dark - ness hide thee,
 4 Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!

Ear - ly in the morn - ing our song shall rise to thee:
 cast - ing down their gold - en crowns a - round the glass - y sea;
 though the sin - ful hu - man eye thy glo - ry may not see,
 All thy works shall praise thy Name, in earth, and sky, and sea;

Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,
 cher - u - bim and ser - a - phim fall - ing down be - fore thee,
 on - ly thou art ho - ly; there is none be - side thee,
 Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,

God in three Per - sons, bless - ed Trin - i - ty.
 which wert, and art, and ev - er - more shalt be.
 per - fect in power, in love, and pu - ri - ty.
 God in three Per - sons, bless - ed Trin - i - ty.

Opening Acclamation

Enriching Our Worship 50

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

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

Susan Caldwell Nelson

1. Glory to God in the high-est, and
peace to His peo-ple on earth. 2. Lord God, heav-en - 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 righthand 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, 2 Je-sus Christ with the Ho - ly Spirit,
in the glo - ry of God the Fa - ther. A - - - men.

Presider The Lord be with you.

And also with you.

Presider Let us pray.

Set us free, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

The People sit.

Blessing of the Sunday School Children and their 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**

Isaiah 58:1-12

Reader A reading from the book of the prophet Isaiah.

Shout out, do not hold back! Lift up your voice like a trumpet! Announce to my people their rebellion, to the house of Jacob their sins. Yet day after day they seek me and delight to know my ways, as if they were a nation that practiced righteousness and did not forsake the ordinance of their God; they ask of me righteous judgments, they delight to draw near to God.

“Why do we fast, but you do not see? Why humble ourselves, but you do not notice?” Look, you serve your own interest on your fast day, and oppress all your workers. Look, you fast only to quarrel and to fight and to strike with a wicked fist. Such fasting as you do today will not make your voice heard on high. Is such the fast that I choose, a day to humble oneself? Is it to bow down the head like a bulrush, and to lie in sackcloth and ashes? Will you call this a fast, a day acceptable to the Lord? Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin?

Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer; you shall cry for help, and he will say, Here I am. If you remove the yoke from among you, the pointing of the finger, the speaking of evil, if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday. The Lord will guide you continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail. Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in.

Reader The Word of the Lord.

Thanks be to God.

All sing the Antiphon and Psalm.



Bless - ed are they who hun - ger and thirst for righ - teous - ness,



for they shall be sat - is - fied.



TONE I.7

1 *Hallelujah!*

Happy are they who fear the LORD *
and have great delight in / his commandments!

2 Their descendants will be mighty in the land; *
the generation of the / upright will be blessed.

3 Wealth and riches will be in their house, *
and their righteousness will / last for ever.

4 Light shines in the darkness for the upright; *
the righteous are merciful and full / of compassion.

5 It is good for them to be generous in lending *
and to manage their affairs with justice.

6 For they will never be shaken; *
the righteous will be kept in everlasting remembrance.

7 They will not be afraid of any evil rumors; *
their heart is right;
they put their / trust in the Lord.

8 Their heart is established and will not shrink, *
until they see their desire upon their enemies.

9 They have given freely to the poor, *
and their righteousness stands fast for ever;
they will hold up their / head with honor.

10 The wicked will see it and be angry;
they will gnash their teeth and pine away; *
the desires of the wicked will perish. [Ant.]

Second Reading

1 Corinthians 2:1-16

Reader

A reading St. Paul's first letter to the Church in Corinth.

When I came to you, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ, and him crucified. And I came to you in weakness and in fear and in much trembling. My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power, so that your faith might rest not on human wisdom but on the power of God. Yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish. But we speak God's wisdom, secret and hidden, which God decreed before the ages for our glory.

None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. But, as it is written, "What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him" – these things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God. For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God's except the Spirit of God. Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God.

And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual. Those who are unspiritual do not receive the gifts of God's Spirit, for they are foolishness to them, and they are unable to understand them because they are spiritually discerned. Those who are spiritual discern all things, and they are themselves subject to no one else's scrutiny. "For who has known the mind of the Lord so as to instruct him?" But we have the mind of Christ.

Reader

The Word of the Lord.

People

Thanks be to God.

Proclaiming Hymn

Slane

Hymnal 488

The People stand.

1 Be thou my vision, O Lord of my heart;
2 Be thou my wisdom, and thou my true word;
3 High King of heaven, when victory is won,
all else be nought to me, save that thou art—
I ev-er with thee and thou with me, Lord;
may I reach hea-ven's joys, bright hea-ven's Sun!
thou my best thought, by day or by night,
thou my great Fa-ther; thine own may I be;
Heart of my heart, what ev-er be - fall,
wak-ing or sleep-ing, thy pres-ence my light.
thou in me dwell-ing, and I one with thee.
still be my vis-ion, O Ru-ler of all.

Holy Gospel

Matthew 5:13-20

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

Jesus said, “You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot. You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

“Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

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

EOW1 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

CW alt.

The Presider says

Let us pray to God who reveals divinity in the person of Jesus Christ.

The Intercessor prays

Gracious God, fountain of all wisdom, we pray for all Christian people; for Bishop Sally, for all Christian leaders, and for those who teach and guard the faith. May the word of Christ dwell richly in our hearts, and knit us together in the bond of your love.

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

We pray for the leaders of the nations, and for those in authority under them. Give them the gift of your wisdom, and a right discernment in all things.

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

We pray for our town and for all those who live and work here, and for those who visit this place. Speak your word of peace in our midst, and help us to serve one another as Christ has served us.

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

We pray for those who do not believe, and yet who long to know you, the very Word of life. Open their ears to hear your voice, and open their hearts to the knowledge of your love in Christ.

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

We pray for those bowed down with grief, fear or sickness. May your living Word bring comfort and healing to all those in need.

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

We give thanks for all those who have died in the faith of Christ and we rejoice with all your saints, trusting in the promise of your word fulfilled.

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

The Presider concludes

Lord God, your light reveals the depths of our delusions about ourselves:
save us from our self-satisfaction and make us salt and light for the world. **Amen.**

The Peace

BCP 360

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

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

Announcements

Andrew Kruger

IV. Celebrating at the Lord's Table

Offertory Sentence

Psalm 96:8

The Presider says

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.

Offertory Anthem

“Eternal Light (O Waly Waly)”

Arranged by Benjamin Harlan; Text by Beth Rice Luttrell

O God, who lights the arching sky,
Who spreads the moon and stars on high.
Illumine us, all night will flee.
Eternal Light, our constant be.

O God, who guides the changing tide,
Who knows each path through ocean tide.
Our one safe course on life's restless sea.
Unfailing Guide, our constant be.

O God, who calms the raging gale,
Who whispers peace through storm wind's wail
You chain the winds, you set us free.
Unending calm, our constant be.

Eternal Light, our constant be.

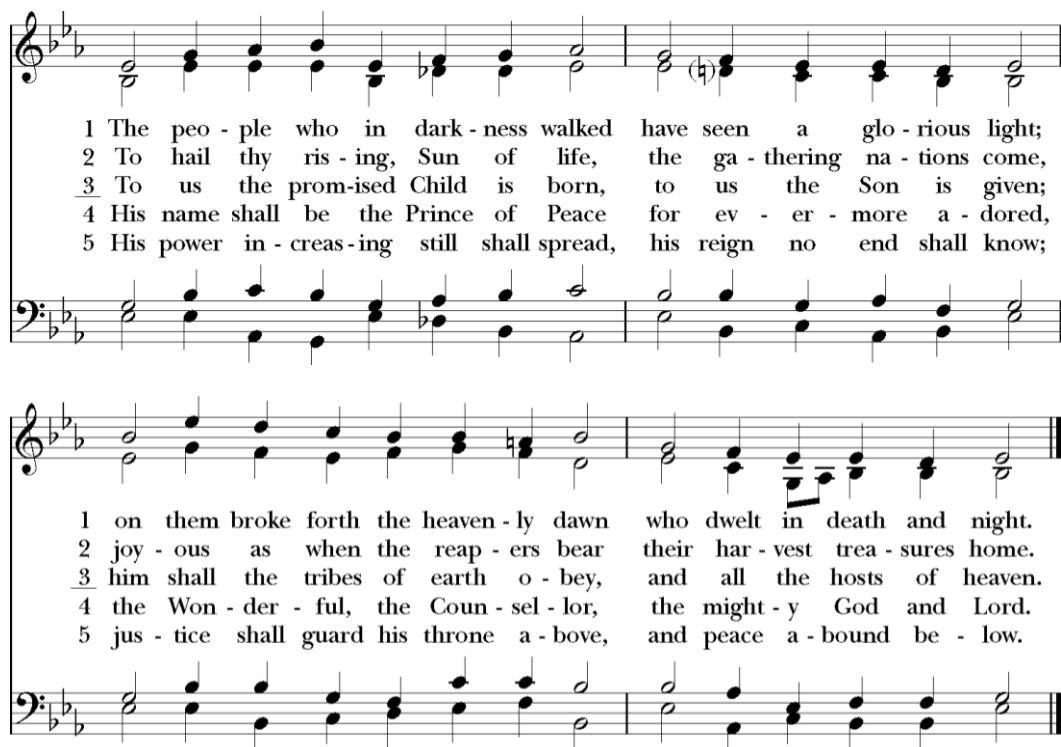
The ushers bring the collection plates to the ministers.

Offertory Hymn

Dundee

Hymnal 126

The People stand.



1 The people who in darkness walked have seen a glorious light;
2 To hail thy rising, Sun of life, the gathering nations come,
3 To us the promised Child is born, to us the Son is given;
4 His name shall be the Prince of Peace for ever more adored,
5 His power increasing still shall spread, his reign no end shall know;

1 on them broke forth the heavenly dawn who dwelt in death and night.
2 joyous as when the reapers bear their harvest treasures home.
3 him shall the tribes of earth obey, and all the hosts of heaven.
4 the Wonder-ful, the Coun-sel-lor, the mighty God and Lord.
5 jus-tice shall guard his throne above, and peace a-bound be-low.

Presentation of Gifts

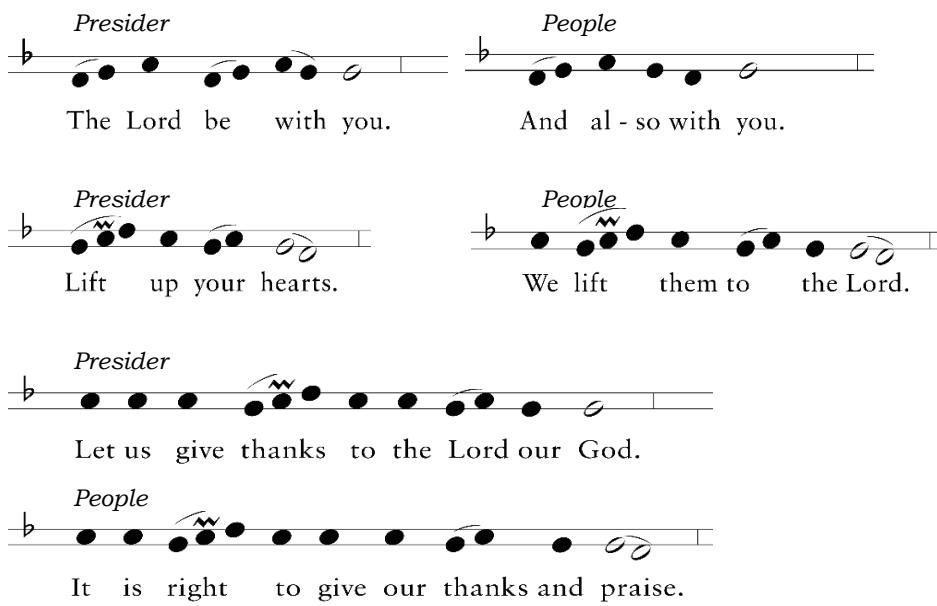
An Anglican Prayer Book 1989

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 3

EOW 62



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.

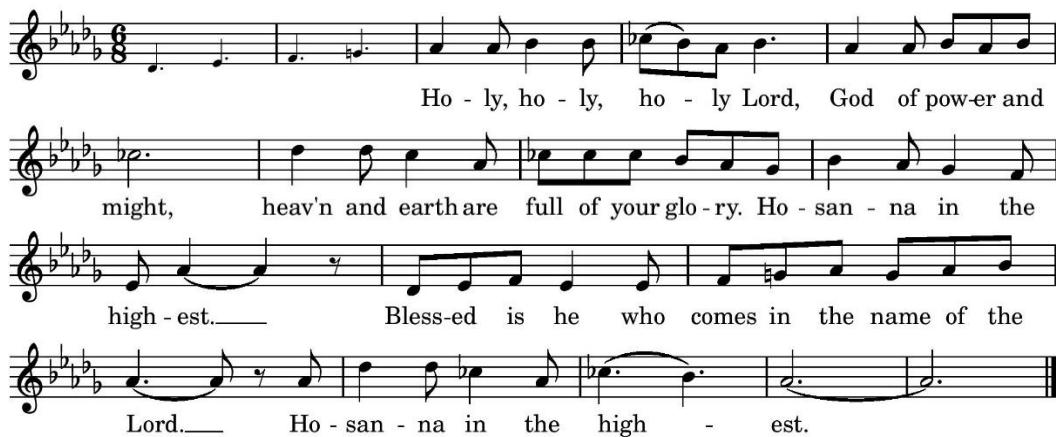
People
It is right to give our thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth; because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Sanctus

Susan Caldwell Nelson



Ho - ly, ho - ly, ho - ly Lord, God of power and
might, heav'n and earth are full of your glo - ry. Ho - san - na in the
high - est.______ Bless-ed is he who comes in the name of the
Lord. Ho - san - na in the high - est.

Glory and honor are yours, Creator of all, your Word has never been silent; you called a people to yourself, as a light to the nations, you delivered them from bondage and led them to a land of promise. Of your grace, you gave Jesus to be human, to share our life, to proclaim the coming of your holy reign and give himself for us, a fragrant offering.

Through Jesus Christ our Redeemer, you have freed us from sin, brought us into your life, reconciled us to you, and restored us to the glory you intend for us.

We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave it to his friends and said: "Take, eat, this is my Body, broken for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said: "Drink this, all of you: this cup is the new Covenant in my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me."

And so, remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ's coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

People **Dying, you destroyed our death.**
 Rising, you restored our life.
 Christ Jesus, come in glory!

Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ. Grant that we, burning with your Spirit's power, may be a people of hope, justice and love. Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with all your people into the joy of our true eternal home.

Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise.

Great Amen

Susan Caldwell Nelson



The Lord's Prayer

BCP 360

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.

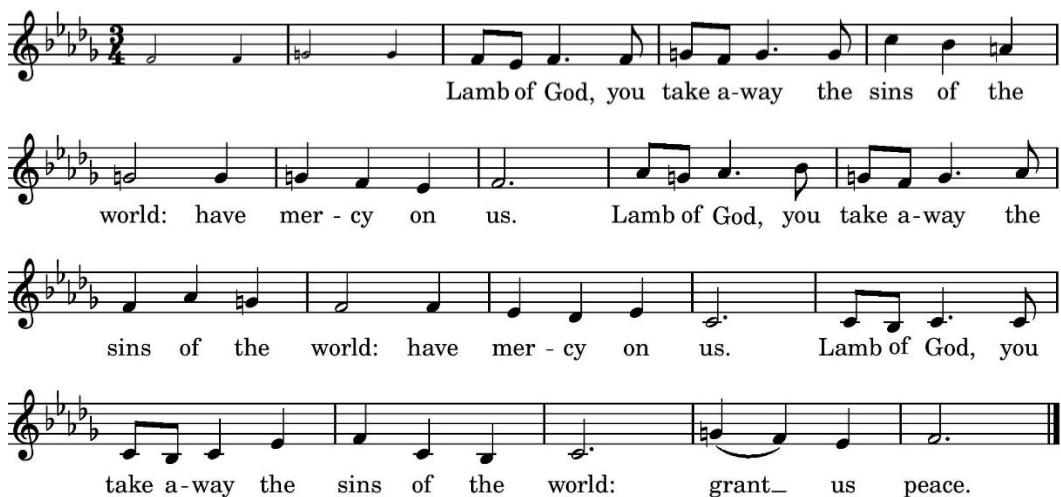
Breaking of the Bread

BCP 364

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

Agnus Dei

Susan Caldwell Nelson



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

The ushers guide the people to receive Holy Communion.

All who hunger for God, including children, are cordially invited to share the Gifts of God offered at this table. Whoever you are, wherever you are in your life's journey, you are welcome here.

All persons may, but no person must, receive communion in both kinds to receive the full spiritual benefits of communion. Wine is offered by way of a sip from the common cup. You may choose to receive only the host. Gluten-free wafers are available by request to the priest.

First Communion Hymn

Picardy

Hymnal 324

1 Let all mortal flesh keep si - lence, and with fear and
 2 King of kings, yet born of Ma - ry, as of old on
 3 Rank on rank the host of hea - ven spreads its van - guard
 4 At his feet the six - winged ser - aph; cher - u - bim with

trem - bling stand; pon - der noth - ing earth - ly -
 earth he stood, Lord of lords in hu - man
 on the way, as the Light of Light de -
 sleep - less eye veil their fac - es to the

mind - ed, for with bless - ing in his hand
 ves - ture, in the Bo - dy and the Blood
 scend - eth from the realms of end - less day,
 Pres - ence, as with cease - less voice they cry,

Christ our God to earth de - scend - eth,
 he will give to all the faith - ful
 that the powers of hell may va - nish
 "Al - le - lu - ia, al - le - lu - ia!"

our full hom - age to de - mand.
 his own self for heaven - ly food.
 as the dark - ness clears a way.
 Al - le - lu - ia, Lord Most High!"

Second Communion Hymn

Wie schön leuchtet

Hymn 497

1 How bright ap - pears the Morn-ing Star, with mer - cy beam - ing
 2 Though cir - cled by the hosts on high, he deigned to cast a
 3 Re - joice, ye heavens; thou earth, re - ply; with praise, ye sin - ners,

from a - far; the host of heaven re - joic - es;
 pit - ying eye up - on his help - less crea - ture;
 fill the sky, for this his In - car - na - tion.

O right - eous Branch, O Jes - se's Rod! Thou Son of Man and
 the whole cre - a - tion's Head and Lord, by high - est ser - a -
 In - car - nate God, put forth thy power, ride on, ride on, great

Son of God! We, too, will lift our voic - es:
 phim a - dored, as - sumed our ve - ry na - ture;
 Con - quer - or, till all know thy sal - va - tion.

Je - sus, Je - sus! Ho - ly, ho - ly, yet most low - ly,
 Je - sus, grant us, through thy mer - it, to in - her - it
 A - men, a - men! Al - le - lu - ia, al - le - lu - ia!

draw thou near us; great Em - man - uel, come and hear us.
 thy sal - va - tion; hear, O hear our sup - pli - ca - tion.
 Praise be giv - en ev - er - more, by earth and hea - ven.

Communion Meditation*De noche iremos*

Taizé Community

De no - che i - re - mos, de no - che que
By night we has - ten in dark - ness to

pa - ra en-con-trar la fuen - te, só - lo la sed nos a -
search for liv - ing wa - ter, on - ly ourthirst leads us

lum - bra, só - lo la sed nos a - lum - bra. De
on - ward, on - ly ourthirst leads us on - ward. By

Post-communion Prayer

CW

Presider Let us pray.*The People stand.*

**God of glory, you nourish us with your Word who is the bread of life:
fill us with your Holy Spirit that through us
the light of your glory may shine in all the world.
We ask this in the name of Jesus Christ our Lord. Amen.**

Blessing

CW

The priest blesses the people saying

The peace of God, which passes all understanding,
keep your hearts and minds in the knowledge and love of God,
and of his Son Jesus Christ our Lord;
and the blessing of God Almighty,
☩ the Father, the Son, and the Holy Spirit,
be among you, and remain with you always.

Amen.

V. Going out as God's People

Sending Hymn

Hymn to Joy

Hymnal 376

1 Joy - ful, joy - ful, we a - dore thee, God of glo - ry, Lord of love;
 2 All thy works with joy sur-round thee, earth and heaven re - flect thy rays,
 3 Thou art giv - ing and for - giv - ing, ev - er bless - ing, ev - er blest,

hearts un - fold like flowers be - fore thee, prais-ing thee, their sun a - bove.
 stars and an - gels sing a-round thee, cen - ter of un - bro-ken praise.
 well - spring of the joy of liv - ing, o - cean-depth of hap - py rest!

Melt the clouds of sin and sad - ness; drive the dark of doubt a - way;
 Field and for - est, vale and moun-tain, bloom-ing mea-dow, flash - ing sea,
 Thou our Fa - ther, Christ our Bro - ther: all who live in love are thine;

giv - er of im - mor - tal glad-ness, fill us with the light of day.
 chant - ing bird and flow-ing foun-tain, call us to re - joice in thee.
 teach - us how to love each o - ther, lift us to the joy di-vine.

Dismissal

BCP 366

Presider

Go in peace to love and serve the Lord.

People

Thanks be to God.

Postlude

"Postlude on *Hymn to Joy*" – Jason D. Payne

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. Every Thursday by 2 PM, an email blast is sent 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...

Sunday School Today during the 10 AM Eucharist for children in PreK-3 through Grade 4.

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

Soup Sale \$1,027 was collected which is being donated towards the repair of the parking lot; gratitude is offered for the support.

Bread Sale \$406 was collected which is going to the AIDS Resource Foundation for Children, an organization that helps children with AIDS and other diseases; gratitude is offered for the support.

Seamen's Church Institute Today through March 1, Outreach is collecting for SCI's annual "Christmas at Sea" program. Check this week's email blast for items needed which can be placed in the box for Seamen's in the conference room. Thank you.

Altar Flowers and Sanctuary Candle There are no altar flowers during Lent; however, the sanctuary candle is available for personal attribution, to remember loved ones, to honor others, to celebrate lives. The deadline is 4 PM Wednesday each week; multiple attributions are allowed.

What you need to know this week...

Parish Office Hours Office Manager Marion Nechuta is available Tuesday through Thursday from 12:30 to 3:30 PM. Please call before arriving; at other times she may still be contacted via parish email.

Morning Prayer and Evening Prayer Monday to Friday at 8:30 AM and 5 PM, respectively, online.

Trinity Women's Group Monday, February 9 from 7-8 PM online.

Trinity Adult and Handbell Choir Rehearsals This Wednesday, February 11.

Compline This Thursday at 8 PM online.

Knitting Circle Saturday, February 14 from 9 to 10 AM in Witherington Hall.

What you need to know in the future...

Annual Mardi Gras Celebration Next Sunday, February 15 after the 10 AM service, it will be replete with feasting, 50/50 raffle, baskets of the "7 deadly sins" and fun. Thank you to Justin Bain and John Beier for offering to be the parish chefs.

Trinity Episcopal Senior Youth (TESY) Next Sunday, February 15, from 12:30 PM to 1:30 PM in Witherington Hall. All confirmed youth, ages 13-18, are welcome.

Ash Wednesday February 18, there will be a 7 AM and 12 noon Rite I Service, and a 7:30 PM Rite II Service with choir.

Fellowship Luncheon Thursday, February 19 from 12:30 PM to 2 PM in Witherington Hall. Ray Lord will speak of the Prison Ministry, of which he and his wife Estelle are very involved. Meal is stuffed peppers with sides and desserts. Call Susan Olszewski (908-757-9561) or Susan Nelson (908-397-3944) for more information.

Sandwich Sunday Sunday, February 22; contact Marion Nechuta (marionnechuta@yahoo.com or 908-451-4498) or Helen Shteynberg for information. There are several ways to participate in this ministry (links to sign up are in the email blast):

- Sign up to supply items needed for the bags and the sandwiches
- Saturday, February 21 from 10 AM to 11 AM – assemble food bags in Sherlock Hall
- Sunday, February 22 after Fellowship Hour – transport sandwiches & food packets to St John's and help serve food

Trinity Episcopal Senior Youth (TESY) Saturday, March 14 from 10 AM to 12 Noon. TESY is hosting a cleanup of the Sherlock Hall loft; pizza and refreshments will be provided. Volunteers of all ages are welcome. To sign up, email Katie Annarelli (kathleen.m.annarelli@outlook.com).

2026 Lenten Course: The Eight Passions of the Soul

This Lent and Holy Week, the congregation will explore the 8 passions of the soul as they were taught by St John Cassian, who died around 435 AD. He was a disciple of St. John Chrysostom and in his writing and teaching he shared much of the spiritual wisdom of the Christian East with his Western brothers and sisters. The focus is on his treatise to Bishop Kastor, titled 'On the Eight Vices' taken from *The Institutes, Books V-XII*. Cassian's writing teaches us how to develop our self-knowledge and awareness, so that we can relate to the world without selfish illusions.

The course begins on Thursday, February 26 at 7:30 PM and continues every Thursday in Lent and includes services on the Monday, Tuesday, and Wednesday of Holy Week; 8 sessions in all. Each session (listed below) will begin in the church with evensong and conclude in Witherington Hall with a simple soup supper and an opportunity for further discussion. An excellent book to read in conjunction with taking the course is Rowan Williams' "Passions of the Soul."



NB: Please sign up to volunteer to read at evensong; assist with setup and takedown; offer to make soup; and indicate the intention to attend so that it can be catered appropriately. Either scan the QR code or click on the link on the weekly email blast. Here are the session dates and themes:

• Thursday, February 26: Gluttony	• Thursday, March 26: Dejection
• Thursday, March 5: Unchastity	• Monday, March 30: Listlessness
• Thursday, March 12: Avarice	• Tuesday, March 31: Self-esteem
• Thursday, March 19: Anger	• Wednesday, April 1: Pride

Mission in the Early Church

The growth of the Christian church in the Roman Empire is mysterious. Scholars who spend their entire lives studying this phenomenon continue to find it surprising. Why did this minor mystery religion from the eastern Mediterranean – marginal, despised, discriminated against – grow substantially, eventually supplanting the well-endowed, respectable cults that were supported by the empire and aristocracy? What enabled Christianity to be so successful that by the fifth century it was the established religion of the empire? If our ancient Christian ancestors had strategies for converting people, they did not teach these or write about them. As Origen put it in a Sunday sermon: "You catechumens [*those seeking baptism*] – who gathered you into the church? What goad compelled you to leave your houses and come together in this assembly? We did not go to you from house to house. The Almighty Father put this zeal into your hearts by his invisible power." Instead of urging the Christians to go from house to house, or recommending that they replace their evangelistic methods with something more effective, Origen expressed his patient trust in God's "invisible power."

Alan Kreider, author of 'The Patient Ferment of the Early Church: The Improbable Rise of Christianity in the Roman Empire,' asserts that there are three primary reasons for the rapid growth of the early church: A focus on the virtue of patience; A way of being in the world that was compelling; and an insistence on forming Christian character in those seeking baptism. Patience was centrally important to the early Christians. They talked about patience and wrote about it; it was the first virtue about which they wrote a treatise, calling it the "highest virtue." They believed that trusting in God, should be patient – not controlling events, not anxious or in a hurry, and never using force to achieve their ends. The source literature rarely indicates that the early Christians grew in number because they won arguments; instead they grew because their habitual behavior (rooted in patience) was distinctive and intriguing. Their way of being in the world enabled them to address intractable problems that ordinary people faced in ways that offered hope. The early Christians were also uncommonly committed to forming the habits of their members. They believed that impatient habits were deeply ingrained in people who were raised in Greco-Roman societies. From experience they knew that if people were to develop patient reflexes, they needed time, the friendship of mentors, and the opportunity to grow in patient ways of living that were the normal standard for Christians. Amen.

Kreider, Alan. The Patient Ferment of the Early Church: The Improbable Rise of Christianity in the Roman Empire. Kindle Edition.

Mission Conference: from Father Andy

Having recently written my report for Trinity's Annual Meeting, it is apparent to me that our Parish is in a very healthy place. I think the time is ripe for us to start thinking more about our role beyond our four Church walls and to begin planning a mission trip and/or a pilgrimage. As part of that process I plan to attend this year's *Missio*; an annual mission conference organized by the Global Episcopal Mission Network (GEMN). The purpose of GEMN is to "Gather, Inspire and Equip People to Participate in God's Mission." The organization creates a space for global mission activists to exchange ideas and best practices. It offers global mission education and provides resources to those who are exploring their call to engage in mission.

The theme of this year's *Missio* Conference is, "Rooted in Christ & Dancing God's Dream." It will be held at the Church of St. Gregory of Nyssa in San Francisco, from Tuesday, April 14 through Friday, April 17, in partnership with the Diocese of California. The venue for the conference immediately caught my eye, because I have heard a lot about the Church of St. Gregory of Nyssa from my Liturgics Professor, The Rev. Bruce Jenneker, whom many of you know because he has visited and preached at Trinity. St Gregory's is an Episcopal Church which is infused with the theology of St Gregory of Nyssa, and shaped by the architecture and art of Orthodox spirituality. The Church has dozens of dancing saints depicted on the walls and thus resonates with the 'Dancing God's Dream' theme of the conference. The general registration fee is \$325, which includes lunches and dinners. The Conference accommodation will be at the BEI Hotel at 50 8th Street in the Mission District; the nightly stay is \$129, including breakfast. The hotel is a half-hour walk from St. Gregory's or a 12-minute ride by city bus, door to door. Air tickets, from Newark to San Francisco range from \$200 to \$400. I'd love to have company at the conference, so please let me know if you're interested in joining me.

Lectionary & Liturgy

Today and for the next several Sundays, we hear portions of Jesus' teaching from the Sermon on the Mount. This continues the theme of Epiphany, the showing forth of Jesus as the Son of God. Note also that the way of living which he teaches enables those who follow his teaching to themselves be "epiphanies" of God's presence in the world. Isaiah warns us that living rightly does not depend on carrying out religious devotions such as fasting. He is speaking in a time when the people were careful to fast but ignored God's call to live at peace with each other and to care for the poor and helpless. Religious devotions that are merely outward show do not enable us to be right with God. In seeking to speak to the divisions in the Corinthian church, Paul takes on those who are proud of having special and private knowledge about God, believing their "wisdom" sets them apart from other church members. However, Paul announces that God's wisdom is far greater than human wisdom and that God's wisdom is "Jesus Christ, and him crucified." Jesus' Epiphany is fulfilled in our own time in Word and Sacraments and in the lives of those who through baptism have been made part of his body the church. In the liturgy, our part in making Jesus known to all people is initiated in the Eucharistic feast and fulfilled as we are sent into the world in his name to care for the helpless and to be instruments of God's peace and reconciliation.

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

Liturgy

† **Cover art** – “Light of the World” by Jyoti Sahi. Collection of the artist, who writes, ‘A lamp for my feet’ is an image that especially resonates with the everyday experience of a village Indian Christian. Recalling words from scripture will be a daily source of guidance and encouragement, and – especially for those socially oppressed – a source of newly confident self-identity. The Art Ashram is situated in Silvepura Village, North Bangalore, where the Sahi Family have been living since 1972. There are a number of facilities at the Art Ashram for creative expressions, and groups have been coming to use the studios, and learn from the various skills of the Sahi Family.

† **Gathering 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 wanted to win support for their inclusion. Music: John Bacchus Dykes (1823-1876) as a tribute to the First Council of Nicaea which formalized Trinitarian doctrine.

† **Opening Acclamation** (et al.) – Enriching Our Worship is a collection of supplemental liturgical materials representing the recovery of ancient biblical and patristic images, including the identification of Christ with Wisdom and language for God that does not use familiar masculine terms. The liturgical texts reflect the influence of the prayer experience of women, and a desire to honor that experience while remaining faithful to the liturgical prayer as received by the Church.

† **Gloria** – Words: Anonymous, 15th cent. medieval. Since the 2nd century, Christians recite this as part of weekly worship. Music: Susan Caldwell Nelson has composed new service music which the parish is using for the full season of Epiphany.

† **Collect of the Day** – This collect is new to the current BCP and was drafted by the Rev. Dr. Massey H. Shepherd, Jr. Scriptural allusions include Gal. 4:3-5; Rom. 8:15 and 8:19-21; Jn. 10:10; and Lk. 4:16-21 –*[Notes on the American Prayer Book by Marion Hatchett]*

† **Proclaiming Hymn** – Words: Irish, ca. 700 AD; versified Mary Elizabeth Byrne (1880-1931). Music: Irish ballad.

† *** Nicene Creed** – Designed to contain “all the expansive language texts currently authorized.” It is almost identical to the version in the BCP. The omission of the words ‘and the Son’ (*filioque*) restores the text of the Creed to the original wording agreed upon at the Fourth Ecumenical Council of Constantinople (381 CE). The addition of that phrase was a later development implemented only in the Western Church and without the approval of a General Council.

† **Offertory Anthem** – Words: Beth Rice Luttrell; a freelance writer for a number of years, she began writing texts for anthems and hymns in 1990. Music: arranged by Benjamin Harlan, Professor of Church Music at New Orleans Baptist Theological Seminary.

† **Offertory Hymn** – Words: John Morison (1749-1798); para. Isaiah 9:2-7. Music: first appeared in the 1615 edition of the Scottish Psalter; the harmonization was published in Thomas Ravenscroft’s *Whole Booke of Psalms* (1621). The tune’s name comes from the city of Dundee, known as the “Scottish Geneva.”

† **First Communion Hymn** – Words: Ancient chant of Eucharistic devotion based on Habakkuk 2:20; translated by Anglican priest Gerard Moultrie (1829-1885), the original was composed in Greek for the Divine Liturgy of St James. A Syrian rite, first attributed to St. James the Less, first Bishop of Jerusalem; now thought created under Cyril of Jerusalem c. 347 and later amplified, it probably antedates the rest of the liturgy and goes back at least to AD 275. Music: French carol, 17th cent.; melody from *Chansons populaires des Provinces de France*, 1860. Ralph Vaughan Williams (1872-1958) paired it with this text for the English Hymnal (1906), and the text and tune have been inseparable since that time.

† **Second Communion Hymn** – Words: William Mercer (1811-1873), after Philipp Nicolai (1556-1608). Music: melody att. Philipp Nicolai; arr. and harm. Johann Sebastian Bach (1685-1750).

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

† **Sending Hymn** – Words: Henry Van Dyke (1852-1933), who wrote, “These verses are simple expressions of common Christian feelings and desires in this present time – hymns of today that may be sung together by people who know the thought of the age. They are not afraid that any truth of science will destroy religion, or any revolution on earth overthrow the kingdom of heaven. Therefore, this is a hymn of trust and joy and hope.” Music: Sung to the music of Ludwig van Beethoven (1770-1827); it has the “ability to carry massive ideas in its fifteen syllables per double line.” –[Austin Lovelace, *Anatomy of Hymnody*] “The words begin to bounce, and suddenly I’m singing it the way it was meant to be sung – at least in style.” –[Jerry Jenkins, *Hymns for Personal Devotions*] “This hymn is generally considered by hymnologists to be one of the most joyous expressions of hymn lyrics in the English language.” –[Kenneth Osbeck, 1982] –[©1942, 1970 Hope Publishing Co.]

† **Postlude** – Jason D. Payne (b. 1980) from *Eight Festive Postludes for Organ*. He is a native of Decatur, Georgia and a 2002 graduate of Bob Jones University and currently serves as organist for Smoke Rise Baptist Church in Stone Mountain, Georgia.

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